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THE HANDWRITING ON THE WALL.

Notes and Clippings.

NEXT to Paris New York is the most Catholic city in the world. The total population is said to be 1,627,000 according to the late census. It is estimated that fully one-half of these are Catholics.

AMONG the bills introduced in the Vermont legislature is: "A bill prohibiting traveling on Sunday, except to church or on errands of humanity and charity." The *Western Herald* says the people of the whole United States ought to go to the expense of presenting a large leather medal to those Vermont Solons.

KING HUMBERT of Italy, the gallant defender of his country from the Vatican, is forty-two years old. His face, like Parnell's, has a fixed expression of melancholy. He is brave, courteous, and devoted to his only child, a boy of fourteen. The king speaks French as well as he does Italian, and is said to be a charming man to meet.

IN August last a wonderful occurrence happened in the house of a certain M. Floroff in Moscow. The image of the holy Virgin appeared there; sweet odors filled the house at her appearance. Crowds of people soon gathered in and around the house to see the apparition, and many of the devout deposited their gifts at the threshold. The secular and church authorities were informed of the great wonder. At the instance of the former investigations were made, and it was discovered that Mrs. Floroff herself had enacted the miracle. She was called to account for the deception, but she pleaded that her object was not to deceive the people, but to regain the affections of her husband, which had markedly cooled off toward her. On November 12th she was sentenced to imprisonment for three weeks, during which she will hav to practice religious penance.

"THE cranks," said a man who is dubbed as a crank, to a *Sun* reporter, "are now a very powerful body in the United States. We hav cranks in religion and in politics and in society and in finance and in everything else. Then we hav half cranks and partial cranks and men who are just a little bit cranky and others who seem to be cranky only on one subject. If you were to count us all in, we would look like a heavy force. I hold that we ought to organize, assert our rights, and stand our ground against the cheap ruck of commonplace nobodies, who are all just like each other, and who begin to shout crank whenever they see anybody who has a new idea or who has the spirit of manly self-assertion. I would rather liv in a world of cranks who kept each other a-thinking than in a world of wooden heads who spent their time like tiddlytoodles and hadn't a notion worth looking at!"

A MAN from the far West has favored the *Sun* with an elaborate account of a new city which, in his opinion, ought to be founded. Here are a few of the many provisions in the plan of its author: "Fine mansions of aluminium built along broad streets adorned with trees and flowers. Three rooms for each person, each of them covered with useful wall paper. No double bedsteads. Street cars propelled by compressed air. Air ships for the public service. A new language—full, regular, and easy to learn. The same dress for both sexes. No cooking in dwellings. No bad habits or selfishness or flirting or liquor drinking or gambling. No hot food, except griddle cakes. No money. Everybody to work according to his or her pleasure. Only truth-telling preachers and profound thinkers. All new inventions to be adopted. Pleasant schools for the children. Laundry work made easy through machinery for washing, drying, and mangling. Theaters. No false legislation. No love stories. No taxes. Improved newspapers."

A NEGRO called on Mayor Tone one day last week, says the Denison, Tex., *Sunday Gazetteer*, and made complaint that the officers had notified him that he must work on the streets. "Now," explained the sable citizen, "I think I'ze 'zempt," as he pulled a paper out of his pocket. "I'se a preacher of the gospel." The paper was a certificate from Sinkiller Griffin that the bearer had been called of the Lord to preach, and that he, as one of his agents, had authorized him to pursue the avocation of saving souls. "Are you a regular preacher?" asked the mayor, placing his eyeglasses back on the wing of his ear. "Yes, sah, that is I occasionally exhort the bretheren at Rev. Griffin's church." "But," continued Mr. Tone, "hav you a regular charge? The law requires that you must be the regular pastor of a church to be exempt from road work." "Well, no," responded the colored Bible-pounder, "I just sorter preaches round." "That won't exempt you, then," added Mr. Tone. Then the negro fumbled around in another pocket and drew forth a greasy document which he handed over, with evident pride and satisfaction, exclaiming, "I knows that will prove I'm not liable under the law; 'deed it does." The paper proved to be a certificate from the warden of the Texas penitentiary that he had been discharged from prison. The preacher and ex-convict was very much disappointed when Mayor Tone informed him that while serving a term in the penitentiary relieved him from the onerous duty of voting, it did not exempt him from doing his share toward maintaining the public highways.

A BALTIMORE dispatch says: Henry Wittaner, a Platt street merchant, has just learned of the whereabouts of a daughter who disappeared four years ago, and of a son who left home a year afterward. Miss Wittaner ardently wished to lead a strictly religious life. Her father, she knew, would protest against her secluding herself from the world in any degree, so she took her mother into her confidence. To her the daughter said she intended to leave Baltimore and enter some Roman Catholic order in another city. She enjoined her mother to secresy and soon afterward disappeared. Later she wrote home that she had become a sister of the order of St. Benedict in Chicago, and was very happy. She has been there ever since. A year after she had gone Benjamin, a son of Mr. Wittaner, dropped out of sight even more mysteriously than his sister. Armed with credentials from a priest in this city he went to St. Vincent's Seminary, Westmoreland county, Pa., where he began to study for the priesthood. A month or so ago Mrs. Wittaner received word from the seminary that her son was there, that his health was failing on account of overstudy, and that his mind was somewhat affected. The son was at once brought home and is receiving medical attention. The daughter remains in Chicago.

Communications.

Dividing Up, Christian and Otherwise.

The *Twentieth Century*, an organ of the Inchoate, modeled on the happy little family in Barnum's Museum, and which has a cage for Anarchism in its menagerie of cranky notions, deprecates the charge of *dividing up*, made by the *Independent Pulpit*, as showing an ignorance equal to that of Christian ministers. This ignorance is equally the art of ignoring. None so blind as those who choose not to see. Mr. Pentecost, in rebellion against his old master Henry George, pretends that the only reason why their old ideal, "single tax," would not bring in the millennium immediately, if not sooner, is that "it would be compulsory." Both alike ignore its falling first and heaviest on the least moneyed class, the working farmers. This way of dividing up secures to the *Twentieth Century* its single tax clients; and as Mr. Sullivan says, its most effectiv supporters. Mr. Pentecost may think that he hops clear out of *dividing ups*, by cutting Communism, but does he repudiate the *Independent Pulpit's* soft impeachment of regarding Jesus as the ideal Anarchist? Does not Jesus class with Communists, rather than with proprietary Anarchists? Was not the first Christian church at Jerusalem Communistic?

The *Independent Pulpit's* ignorance, sagaciously preferring the scattering shotgun to the rifle, hits Jesus, Mr. Pentecost, and the "International" or revolutionary Anarchists, represented by Prince Krapotkine's party in England, Elyseé Reclus in France, and the bomb-thrower's victims at Chicago. Let us inspect the target. Jesus said, "Sell all that thou hast and giv to the poor, else remain with thy camels outside the needle's eye gate. The *Twentieth Century* says, Keep no vacant land and stop monopolizing, so shall thy days be long in the *Twentieth Century*.

Revolutionary Anarchists, as well as those who like Mr. Pentecost, drop the Revolution, cut such used-up motivs as Heaven and Hell for our faithless age. Believers in the goods of this world, they generously tell the poor to help themselvs in the dividing up. But with characteristic consistency, Mr. Pentecost, non-resistant or "passiv," with Jesus, divides up his homages between or among the revolutionary Communist Anarchists of Chicago, and the bomb-thrower whose awkwardness they expiated by vicarious atonement, thus appeasing the eight manes of policemen. For this hero, "now in hiding," our non-resistant Anarchist predicts a "lineage of popular aristocracy" (whatever that may be) proud of their patronymic prestige!

Was not Judas one of the twelve apostles, and even the head workman in carrying out "the scheme of salvation" by vicarious atonement? If, as 11th November orators proclaim, the blood of the five martyrs is the seed of the Labor Church, and their death more eloquent than their living voices for emancipation of the toilers; then certainly the bomb-thrower and Judas are fit subjects for glorification. But why should the former keep shady? When Counselor Black offered to produce him, Governor Oglesby declined, and Prosecutor Grinnell said it could not matter. Had they not the men wanted, by the throat? Having served his purpose, the bomb-thrower can afford to dispense with a *Twentieth Century* blazon of nobility, in his share of the dividing up.

Our catholic formula carries to the rich, fear of loss; to the poor, hope of gain. But if Parsons, *Alarming*, told the poor to loot stores of the rich, the parsons of Christendom defend them while offering in exchange, heaven's treasures.

Governments divide another way, by taxes, salaries, and pensions. What cohesiv force of public plunder adds up by tariffs, banking privileges, and land grants, is subtracted from labor, and the four rules of arithmetic dance a *chassez croisez* in the conversion of forces between classes and masses.

The idea of dividing up divides the masses between ballots and bullets, in the question of priority; but men who fatten on agitation and hav families to feed, fight shy of revolution. Moral suasion dividends hav not the inconveniencies of martyrdom. Mr. Pentecost has the advantage over Jesus, who lacked prudential pulpit training in the art of roaring gently. Tirades against vacant land to the tune that the old cow died of, like Henry George's against landlordry, without resisting rent collectors, do not ruffle those who with title deeds and sheriffs at their back, can make "passiv resistance" rather costly to squatters.

The difference in flavor between moral suasion seasoned with hell, and this analeptic dish without red pepper, may not be appreciable to our faithless palates, but soul roasting was a fresh and lively motiv for the old Jews, whose ideas of penalty beyond the grave had been simply political or national, viz., the "being cut off from one's people," the local opportunism of denouncing private property in earth lots and booming it in heaven lots. What the church coveted, it cheapened, while extolling the value of what it hypothecated. To the same policy belong its traffic in indulgences and masses for the souls in purgatory.

As for Anarchism in a political sense, Hebrew theocracy included, how could it say, "Render unto Cæsar the things which are Cæsar's [tribute of almighty eagles like unto Uncle Sam's], and unto God those which are God's?" Jesus was perhaps sentimentalizing here; but Levites, like our Christian pastors, appraised sentiment in market values, and God's belongings by their tithes and tax exemptions. Cæsars were generally friends of the Gods, only keeping them from kicking up a row in the Pantheon, and but for Yahvah's prejudices against graven images, he might thus hav been throned—representativly—cheek by jowl with Jove and other divine respectabilities. Cæsar's tribute paid, priests of every god and goddess might keep superstition's toll gate; so that between the two renderings Jesus seems to hav made a distinction without much practical difference. The popes were soon after to combine God and the State in their own persons. Doctors of the Hebrew Law were perhaps less solicitous about its jots and tittles of fulfilment, than about their own titular monopoly in it. They were not afraid of hell, but the assumption of authority to prescribe that patent medicin offended them.

Ideal Anarchisms such as—"The son of man is lord also of the Sabbath"—might salt a roasting ear, but no more than Emerson's, Thoreau's, or Ibsen's would invoke police attention. Divide up or be damned, more or less politely, in the mouth of one who is neither a highwayman nor a tax collector, has a more revolutionary twang. Keeping rich folk out of hell might seem a sort of charity which their poor neighbors owed them, and the rich might be less afraid of being damned, than of being saved upon the terms prescribed. This view escapes our doctors of divinity, but one of the Supreme Court of Illinois reasserted Pilate's condemnation of Jesus.

M. T. Lazarus.

God, and Money.

Why should the institutions of the barbarous past still be permitted to occupy the ground belonging to the more enlightened and rational present?

In a recent lecture by Hugh O. Pentecost entitled, "A Troublesome God," he said: "I tell you that the idea of God, and the very word God, is what stands in the way of the emancipation of man, bodily, mentally, and morally, to-day, and always will so long as they continue to be used or hav any influence, and they must be rooted out of common use."

The popular notion about money, and the very term money. belong to the same category of misleading ideas. Both words, God and money, are the invention of an ignorant, cruel, and superstitious people, who lived in a barbarous age, when these institutions were to them a necessity.

But the curse under which we suffer to-day is, that although the barbarous age has passed the barbarous institutions still remain to crush and degrade the people of this so-called enlightened age.

Both terms, God and money, imply relativity. The first is equivalent to king, sovereign, or lord—the name of a title implying supreme power and authority which may be conferred upon some man, who by conquest or compact may become a ruler over other men, they becoming his subjects, both sovereign and subjects being interdependent upon each other. "The Lord is a man of war. The Lord is his name," says Ex. xv, 3 (Lord is his title).

The term money is equivalent to the word bondage or slavery, and the word tyrant is its correlativ.

Bible commentators and dictionary-makers hav often resorted to guessing or assuming, in cases where absolute knowledge of the origin of words and their meaning were wanting. I shall endeavor from the plain words of Hebrew history (believing this to be the oldest) to get what light I can as to how the word money originated. Gold and silver mining hav always been among the most important industries of the world. Anciently the mine-delvers were the lowest and most degraded class of men, and were always held in bondage. Mine-owners were also slave-owners, and the slaves of the mines were called *minees*. Silver was mined long before it was used as a medium of exchange, but when the merchants required current coin to use as pledges of security in the exchange of wealth, they chose silver only, and called it, for that purpose, *mono* (they were monometalists). Four thousand years ago, probably, the merchants in council decided that as bondmen, and silver, the products of slave labor, were equally chattels in the market, therefore one name should be applied to both. So they blended the two words *minee* and *mono*, and the result was the word money.

Between two and three thousand years ago, when Abraham bought a piece of land the silver with which he paid for it was called current money with the merchants (Gen. xxiii, 16).

Three hundred years thereafter, if a Hebrew slave-owner should smite his slave to death he would not be punished, if the slave lived a day or two, because he was his money (Ex. xxi, 21). Here we see that men held in bondage, and silver currency used in commerce, were both by ancient barbarians called money.

Though well adapted in character and name to their own necessities, they are entirely unadapted to ours. My ideas of the manner in which wealth should be produced and distributed within a nation of free people I giv as follows.

The world's wealth is created by the application of human labor, in the preparation of material things for human use, whether under a system of bondage or freedom. The responsible parties in the production of wealth should be the owners thereof, and under the ancient system of human bondage the laborers were recognized as chattels, receiving protection and support in common with the other domestic animals. But chattel slavery as concerns our country is an institution of the past, which may be readily understood by reading the preamble of the United States Constitution, upholding the doctrin of our Declaration of Independence.

In a state of freedom man owns himself, and therefore owns the products of his labor. But since the invention of machinery it is a waste of labor to attempt to work single-handed. Therefore economy demands coöperation in the production of wealth, and an equable distribution of it among the coöperators, who are its rightful owners.

I hav endeavored to show that the word money does not refer to any material thing. It is a relativ term, and signifies a state or condition of bondage or slavery, which would hav passed away long ago were it not for the fact that the institution of money, bondage, slavery (different terms for the same idea), had "outlived the age of development that gave it birth."

Human slavery in Europe and America is out of date, and the era of human freedom has potentially come. But because the old barbaric institution of money is still popular, we hav no proper medium through which the wealth created and justly owned by the people whose labor has produced it can be properly distributed among them.

I submit the following illustration of what I believe a medium for the distribution of wealth among the people should be. It has been found by investigation that among all classes of workers, the lowest average amount of wealth produced in one day by each man would be equal to about $5 in money; and I giv the name Daler to the check or certificate that represents one day's labor, and call it the unit, not of value, but the unit of cost in labor time. Upon this basis I construct the following table of equachecks, a paper coin to be used as a national currency for the distribution of wealth within the nation. The denominations are as follows:

10 milets.....1 cent.
10 cenets.....1 dime.
10 dimets.....1 daler.

This is a simple modification of our table of federal money, and should be based, not upon silver or gold alone in any form, but upon the whole common or undistributed wealth of the nation, of which every citizen born within the nation should be a proprietor on equal terms.

I am well aware that the views herein presented can neither be entertained nor actualized except by *men* who hav a rational conception of the rights of *man*, and who are also possessed of a moral sense that responds to their intellectual convictions.

Wm. U. Dame.

Brentwood, L. I., N. Y., Dec. 2, 1890.

The Bible and Salvation.

These two words are so joined together that no Bible religionist can put them asunder. As Adam and his entire race were lost in his fall, so by his creator's revelation are they to be saved. The entire book, more especially the New Testament, claims to be for reconstruction. As in Adam all die, so in Christ are all to be made alive. Since by their fruits we are to know them, should there in fact be no salvation the scheme and the book must be unworthy of trust. It becomes no more nor less than a stupendous failure. Out of the mouths of the Jews the Christians are condemned, and out of the mouths of the Christians are the Jews condemned. On Christ they do not, they cannot believe, and he that believeth not shall be damned. Moreover, the Lord covenanted with Abraham to be a father to him and his seed after him forever. They were to inherit Canaan throughout all generations. A prophet was to be raised up to redeem and save them from all their enemies. Notwithstanding the slaughters of Moses and Joshua to enforce this covenant, it has most signally failed and they are scattered and persecuted all over the face of God's earth.

And while the Christians claim to get their messiah (see Gal. iii) through Abraham, they charge his seed with the murder of this very prophet and their Lord's only son.

With yet more reason do the Jews retort that the entire system of Christianity is a silly myth. The conception of a child by a virgin fathered by a Holy

Ghost, the third person in a triune God; his birth in a stable; the slaughter of all the children by Herod, that he might find and murder this divine child; his flight into Egypt; the numerous miracles attributed to him; unlettered himself, his calling the illiterate to follow him; his scourging, like a low grade slaveholder, the Jews from the temple; the scene, from the beginning to the end, of his crucifixion, resurrection, and ascension, are all so repugnant to common sense, experience, and reliable history that the Jews are compelled to reject the whole. No testimony on earth can equal that given by the Jews about the man called Christ. They above all others held and thoroughly learned the old scriptures according to which their redeemer was to come. They exclusivly inhabited Jerusalem, Bethlehem, and the entire land of Canaan. If there were such a betrothed couple as Joseph and Mary, they knew them. Impossible for Herod to hav butchered thousands or hundreds of their children unknown to them, and without its finding its way into history. Impossible for them to reject his ability and willingness to save them in the face of miracles demonstrating his divinity. Equally impossible for such a savior not to hav opened their eyes and convinced, converted, and saved them. Had there been a total eclipse of the sun, an awful earthquake, the graves opening, the saints (who must hav been Jews) coming to life and walking through the streets of the city, no power on earth could hav prevented the Jews from seeing, feeling, and believing. Even the learned commentator Clark concedes that the latter astounding miracle is hard to credit, suggesting that the quaking of the earth may hav exhumed the dead bodies. Talmage in like manner shuffles over the big fish and Jonah, saying as the throat was too small Jonah may hav taken a seat on the under jaw and ridden to shore.

Well indeed is it that the common sense of the Jews is leading them out of their Bible absurdities and into the Freethought work of their brains. They nor we are Infidels, since the word means the negation of fidelity—true and faithful as we all claim to be to our obligations and duties. But in the love of Truth we search for it in all creeds and books, and especially the sciences, built up from the closest observations and experience. As the Bible, and religion, the synonym of superstition, get out of the way, the progress of our race will accelerate until it shall come to pass that all, from the least to the greatest, shall know the laws of nature, which to know aright will make life worth living.

East Las Vegas, N. M. W. PERKINS.

More from Huxley on Booth.

But it is now time to take a more particular criticism of "Darkest England." At the outset of my examination of that work, I was startled to find that Mr. Booth had put forward his scheme with an almost incredibly imperfect knowledge of what had been done and is doing in the same direction. A simple reader might well imagin that the author of "Darkest England" posed as the Columbus, or at any rate the Cortez, of that region. "Go to Mudie's," he tells us, and you will be surprised to see how few books there are upon the social problem. That may or may not be correct; but if Mr. Booth had gone to a certain reading-room not far from Mudie's, I undertake to say that the well-informed and obliging staff of the national library in Bloomsbury would hav provided him with more books on this topic, in almost all European languages, than he would read in three months. Has Socialism no literature? And what is Socialism but an incarnation of the social question? Moreover, I am persuaded that even "Mudie's" resources could hav furnished Mr. Booth with the "Life of Lord Shaftesbury," and Carlyle's works. Mr. Booth seems to hav undertaken to instruct the world without having heard of "Past and Present," or of "Latter-Day Pamphlets;" though somewhat late in the day, a judicious friend called his attention to them. To those of my contemporaries on whom, as on myself, Carlyle's writings on this topic made an ineffaceable impression forty years ago, who know that all that time hundreds of able and devoted men, both clerical and lay, hav worked heart and soul for the permanent amendment of the condition of the poor, Mr. Booth's "Go to Mudie's" affords an apt measure of the depth of his preliminary studies. However, I am bound to admit that these earlier laborers in the field labored in such a different fashion that the originality of the plan started by Mr. Booth remains largely unaffected. For them no drums hav beat, no trombones brayed, no sanctified buffoonery, after the model of the oration of the friar in Wallenstein's camp, dear to the readers of Schiller, has tickled the ears of the groundlings on their behalf. Sadly behind the great age of rowdy self-advertisment in which their lot has fallen, they seem not to hav advanced one whit beyond John the Baptist and the apostles, eighteen hundred years ago, in their notions of the way in which the *metanoia*, the change of mind of the ill-doer, is to be brought about. Yet the new model was there, ready for the imitation of those ancient savers of souls. The panting and roaring mystagogs of some of the most venerable of Greek and Syrian cults also had their processions and banners, and their fifes and cymbals and holy chants, their hierarchy of officers to whom the art of making collections was not wholly unknown, and who, as freely as their modern imitators, promised an Elysian future to contributory converts. The success of these antique Salvation Armies was enormous. Simon Magus was quite as notorious a person, and probably had as strong a following, as Mr. Booth. Yet the apostles, with their old-fashioned ways, would not accept such success as a satisfactory sign of the divine sanction, nor depart from their own methods of leading the way to the higher life. I deem it unessential to verify Mr. Booth's statistics. The exact strength of the population of the realm of misery, be it one, two, or three millions, has nothing to do with the efficacy of any means proposed for the highly desirable end of reducing it to a minimum. The sole question for consideration at present is whether the scheme, keeping specially in view the spirit in which it is to be worked, is likely to do more good than harm.

Mr. Booth tells us with commendable frankness that "it is primarily and mainly for the sake of saving the soul that I seek the salvation of the body" (page 44), which language, being interpreted, means that the propagation of the special Salvationist creed comes first, and the promotion of the physical, intellectual, and purely moral welfare of mankind second in his estimation. Men are to be made sober and industrious mainly that, as washed, shorn, and docil sheep, they may be driven into the narrow theological fold which Mr. Booth patronizes. If they refuse to enter, for all their moral cleanliness, they will hav to take their place among the goats as sinners only less dirty than the rest.—*London Times.*

A Sample Roman Catholic Institution.

Dispatch from Detroit, Mich., to the Sun.

The House of the Good Shepherd on Fort street was established about six years ago. Since last April, when Sister Mary Xavier left it, the police hav ceased to regard the place as a reformatory.

The last sister to disappear was Sister Immaculate Heart, whose real name is Mary McQuade. She said to-day: "I hav not renounced the Catholic religion, neither do I declare the order of the Good Shepherd worthless. I simply rebel against the methods adopted by Sister Stanislaus, the mother superior of the Detroit branch. I hav seen her violate more rules than I had seen broken by all the sisters combined during all the years I was at Philadelphia. The House of the Good Shepherd is a cloistered order, but I hav repeatedly seen this mother superior, accompanied by a cloistered nun, leave the house and go for a drive about the city.

"Another rule forbids eating out of hours, but it is the habit of Sister Stanislaus to eat and drink many times during the day, and even to hav coffee brought into the chapel. I hav also known her to hav wine brought to her, which she would suck through a straw during the singing of mass. She has been exceedingly severe with the inmates. One of the first orders issued by her was that each girl should complete two and a half dozen overalls or shirts a day. This was an excessiv task, but she insisted that it was an ordinary day's work at St. Paul, where she had been before coming to Detroit. Any child who was unsuccessful in completing her task was severely beaten with a strap and compelled to finish her work before going to bed.

"Whipping for not doing work was a common occurrence, and was administered by the mother superior. It consisted of beating on the hands and legs with a strap about two feet long, cuffing, and holding the girls' heads under water in the bathroom until they were nearly suffocated.

"The food was horrible; you can scarcely imagin how poor it was, but, if ours was poor, that supplied the inmates was simply garbage. There were three grades of food furnished at the House. That supplied to the mother superior and her assistant was the best the market affords. Ours was the better class of that collected by the lay sisters, while the inmates had tainted meat, decaying vegetables, etc. The food naturally bred disease. I recall one instance where a girl was taken suddenly ill while partaking of this kind of food, and died. Dr. Chittick, one of the House physicians, was summoned and pronounced it a case of poisoning, but afterward gave it out that it was heart disease.

"The mother superior denounced the mother provincial, the head of the order in St. Louis, charging her with drunkenness and other irregularities. All these things I related to the mother provincial when she next came to Detroit. Sister Stanislaus relieved me from all class work, took my keys from me, and dismissed me with the remark that she would attend to me later. Early on September 12th I left. I hav since written to my mother at Philadelphia and informed her of my act. To-day I received her hearty approval. I hav been called upon repeatedly by Father Finnegan, who insists on my return to my old home in Philadelphia, but I prefer to remain in Detroit. During the latter days of my stay at the institution I never went into the confessional without telling Bishop Foley about the doings of Sister Stanislaus. He assured me on every occasion that he would attend to it, but he never did, so far as I know."

Sister Mary Xavier has been a member of the order from early childhood, and on the opening of the Detroit branch was transferred from St. Louis. She was accustomed to go from door to door begging for the institution. She is illiterate, having had no opportunity from childhood to gain the first rudiments of an education.

"I had not been satisfied with my treatment since the advent of the present mother superior," said she to-day. "Soon after her arrival at the House she ordered me to paint the outside of a detached house on the premises, and when procuring food for the private table of the mother superior and her assistant I was invariably ordered to procure the best of everything, even paying as high as forty-five cents a pound for coffee.

"The direct cause of my leaving, however, was my treatment by the mother superior for having formed an attachment for an inmate named Martha Johnson, who undertook to teach me to read and write. By some means unknown to me information was conveyed to the mother superior that I was being instructed, and the child was placed in the 'preservation' class, where communication with me was almost impossible.

"A few days later the mother superior detected me holding communication with Martha from one window to another across the court. The mother flew at me in a perfect rage, tore the silver heart from my habit, and cursed me in a very loud voice. She then sent for the girl and slapped her unmercifully, telling me that I should receive the same kind of treatment."

A girl was found in First street who had recently been an inmate of the House. She was sent to the institution about two years ago to receive instruction in study and music. She was known at the House as Maud. She says:

"The only lessons of any kind that I received were on a sewing machine eight hours a day making overalls and jumpers. We had to sleep in an old shanty back of the House. Bishop Foley knew nothing about it, for when he came the sewing machines were put out of the way and we were washed and cleanly dressed and seated in rows of chairs. We were often made to get on our knees and eat our food on the floor and to make the cross on the floor with our tongues Our food was of the worst, and nearly always stale, for it was what was begged. Our hash was made of tea leaves and such stuff, and the catsup often had cockroaches in it.

"I hav seen the sisters force the girls to eat the putrid meat they gave us. I hav seen the mother cuff the girls around terribly. I hav seen her slap the girls for almost nothing at all and put them in straitjackets, and hold their heads under water in the bathtub. Mattie Thomas, of Mt. Clemens, had nice bangs when she came. The sisters went to cut them off, and Mattie objected. But they cut them, and in the struggle cut her forehead so that she bore the scars for a long time. When I got out she sent a letter by me to her father, asking him for God's sake to come and take her away.

"A girl got out shortly after I did, but she has to wear glasses yet on account of her eyes being nearly ruined, and she has a sore on her leg which the doctor says is due to the poor food and harsh treatment she received there."

A number of similar cases are reported.

Roundsman Shoemaker says complaints hav been coming in for over two years. "The girls," he continued, "whose stories I hav heard unite in saying that the present mother superior is very sarcastic, and tells the girls that they are nothing but the scum of the gutters. The usefulness of the place, in my opinion, is destroyed unless it is put under proper supervision."

Another roundsman says the department will not send even the most dissolute characters to the Home.

WE are convinced that the Bible teaching, as to the present and future condition of the world, is utterly subversiv of progress, and that all improvement is made in spite of it. Christians do not generally believe it now, because it is so repugnant to modern intelligence; but there it is in the Bible. All Christians used to believe it, and some do still. Things are to wax worse and worse, so that Jesus asks, "When the son of man cometh, shall he find faith on the earth?" The world, and all that is therein, shall be burnt up. The early Christians, therefore, sought "a city that had foundations," and taught the despising and forsaking of this world. When this restraint is removed men will become better citizens; and, feeling that they are not working merely to feed the flames of judgment, they will show more enthusiasm about improving the world.—*Robt. C. Adams.*

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The American Secular Union.

R. B. WESTBROOK, President.

BOARD OF DIRECTORS.

R. B. WESTBROOK, President, . 1707 Oxford street, Philadelphia.
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CORRESPONDING SECRETARY, Ida C. Craddock, Broad and Columbia ave., Philadelphia, Pa.
TREASURER, F. C. Mende, . 1814 Greene street, Philadelphia, Pa

Secular Union Guarantee Fund of $5,000.

Amount pledged to Dec. 22, 1890	$581 00
J P. Slayton, Tecumseh, Mich. (paid)	25 00
Charles E. Pease, Clackamas, Ore.	1 00
E. Frost, Maynard, Ia. (paid)	5 00
Reuben Savage, Maynard, Ia. (paid)	1 00
L. Schlegel, University P. O, Cal.	5 00
H. G. Stillwell, Dryden, Tex.	5 00
Total amount of pledges to Dec. 29, 1890	$623 00

F. C. MENDE, Treasurer American Secular Union.
Philadelphia, Dec. 29, 1890.

It will be remembered that President Westbrook has offered to be one of twenty to contribute $100 each, which would make $2,000 in all. From three sources (Dr. E. B. Foote, Sr., Mr. and Mrs. A. J. Odds, and Hon. Abram Schell) hav already come pledges of $100 each, making, with President Westbrook's pledge, $400 in all. Shall we not hope to hear from some others of the desired twenty at the opening of the new year?

Spurred by Dr Westbrook's offer to be one of twenty to raise $2,000, Seaborn Kitchens, Sr., of Gibson, Ga., offers to be one of six hundred Liberals to raise the remaining $3,000 at $5 each. He adds: "I hope that the brethren will respond freely throughout the country and let the American Secular Union move on with the great and good work." By reference to our treasurer's memorandum above, it will be seen that of the desired $3 000 $623 has been pledged to date and part of that paid. Let us hope that Mr. Kitchens's offer will be promptly seconded from all parts of the United States by fellow Liberals.

IDA C. CRADDOCK, Corr. Sec. A. S. U.
Philadelphia, Pa, Dec. 29, 1890.

Call to Liberal Societies.

At the recent Portsmouth Congress of the American Secular Union, the board of directors were instructed to invite all societies, Liberal and otherwise, who are in sympathy with our work of separating church and state, to join us. In accordance with these instructions we hereby extend a cordial invitation to all societies, no matter what their religious beliefs or disbeliefs, to become our auxiliaries, and to coöperate with us in our endeavors to separate church and state, as a means of securing religious liberty and freedom of thought for all.

Becoming our auxiliaries does not mean that such societies are to giv up their identity; nor are they expected to work exclusivly for our principles; nor do we assume any right to dictate to such societies in their local management. Our auxiliaries are absolutely independent of the national society, both in their local management and in their choice of principles to uphold, as long as they work for the Nine Demands of our constitution. The American Secular Union is a federation of local Unions and other societies, together with life and annual members, by means of a congress, a president, and the usual executiv and honorary officers, for the one general purpose of securing state secularization and the freedom of our institutions from ecclesiastical interference. All societies which agree in this one general purpose are invited to coöperate with us in this, no matter what other objects they may hav in view. For it is understood that no one, acting with us, is bound or compromised by the actions or expressions of any of the participants outside of this common purpose. At our congresses and elsewhere, therefore, we endeavor to cherish an intellectual hospitality which shall enable those of diverse views to speak freely, and yet to join in this common purpose of securing state secularization and freedom from ecclesiastical interference.

Upon application to the corresponding secretary, Ida C. Craddock, a blank will be furnished which, upon being filled up and forwarded to us with the charter fee of $5 will entitle the senders to a charter as an auxiliary to the American Secular Union.

We hope that this call will be heeded by all truly progressiv societies, whether they be Spiritualist or Materialist, Unitarian or Atheist, Socialist or Individualist, Christian or Infidel, the Woman's National Liberal Union or the National Religious Liberty Association. All societies in these respectiv groupings, if anywhere near abreast of the times, no matter what their differing beliefs, agree heartily in one desire—that religious liberty and the right to freedom of thought shall be upheld. As means to this end, they all recognize the necessity for a total separation of church and state. Why, then, should they not ally themselvs with the American Secular Union, which is working distinctly for this thing? It should be remembered that our society is the only society anywhere which possesses a constitution so elastic as to fit all other organizations and individuals, and yet leave them perfectly independent, apart from their pledge to coöperate in the work of separating church and state. All other societies which are pleading for religious liberty require their members, in addition, to sympathize with some special phase of religious, political, or philosophical belief or disbelief. The American Secular Union alone, among Liberal societies, welcomes to its ranks all those who work for total separation of church and state, whatever principles they may uphold in addition. For this reason it justly claims recognition from all Liberal societies, whether these be composed of churchmen or of Freethinkers, of Individualists or of state Socialists.

Friends of religious liberty everywhere! The American Secular Union urges you to accept this invitation to band together as brothers in one great army. Remember that, to do this, you will not hav to sacrifice a single principle or doctrin which your hearts hold sacred. You pledge yourselvs, as American Secular Unionists, only to stand by one another loyally in the fight against the God-in-the-Constitution party. Beyond that, you are free to help in any other cause you will.

It is, perhaps, natural that those of you who are already doing good work for religious liberty along your own lines should not look with favor on this invitation to become our auxiliaries. Your local and personal pride is touched—and very justly so—at a suggestion which may seem to relegate you to a subsidiary position. In reply, we again urge you to remember that your individuality, either as societies or as persons, is not interfered with in the least by your becoming auxiliary to the American Secular Union. You will be just as free as you ever were. But your uniting with us in fraternal fellowship will everywhere strengthen the cause of religious liberty and freedom of conscience, dear alike to you and to ourselvs. Every time that an organization joins hands with the American Secular Union, the dawning of mental and spiritual freedom is hastened for us all. "In union is strength." Must we repeat this old phrase over and over again, in order to emphasize the necessity for coöperation among us all?

IDA C. CRADDOCK, Corr. Sec. A. S. U.
By order of the Board of Directors.
Philadelphia, Pa., Dec. 27, 1890.

Concerning Field Lecturers of the American Secular Union.

OPEN LETTER TO THE PRESIDENT.

MR. R. B. WESTBROOK President of the American Secular Union, *Dear Sir:* You will remember that at the meeting of the board of directors of the American Secular Union two weeks ago, we talked of field secretaries, but we discussed candidates and their fitness instead of principles, plans, or policies, and since that meeting it has occurred to me that our time would hav been better spent on the latter than the former. At the meeting of the board held in New York city about one year ago, when Mr. Remsburg was present as a member, he made some valuable suggestions that we cannot afford to forget, and I now write to recall them, and also to propose a plan of campaign which has occurred to me as less objectionable than the employment, at necessarily great expense, of any one person to act as field secretary. You may remember that Mr. Remsburg's idea was that if the board were to select any one person from the large list of those competent to act in that capacity the effect might be unfortunate in two ways: First, that it would naturally create jealousy amongst many of the equally competent persons not selected, and perhaps excite hostil feelings toward the American Secular Union (which is not merely a theory, since the condition did actually confront us at one time); and second, that to send out among local societies a paid missionary, wholly sustained by the American Secular Union, might, for obvious reasons, exert more of a paralyzing than an energizing influence on these local organizations, besides possibly indirectly injuring the business or opportunities of those lecturers who must depend entirely on their own efforts. We hav not yet devised a plan by which to interest the traveling lecturers in doing any regular, direct, or telling work to strengthen the American Secular Union and promote its objects, and this seems to be the one thing needed.

Now, therefore, my suggestion, offered for consideration, approval, or rejection, is that instead of trying to raise three, four, or five thousand dollars for the employment of one or two field secretaries, to be wholly supported by and at the service of the American Secular Union, we should hit upon a system of subsidizing half a dozen or more of the best available persons, and thus engaging a portion of their time, service, and energies to do the work of our field secretaries. The $2,500 which would probably pay salary and expense of one good man, might be divided into five parts and allotted to five field secretaries who are already more or less in the field, and who would be able to be far more activ and useful if assisted by an annual subsidy of $500 or *pro rata* according to the time actually employed in Liberal or Secular propaganda. Webster says, "A subsidy is paid to an ally for his services." That just fits the plan proposed herewith. How shall the allies be chosen? How better than by the votes of the actual supporters of the treasury of the American Secular Union? Let every one who contributes $1 send with it one vote for the man of his choice as field secretary. With $5 the subscriber could name five persons, or maybe vote for one name five times. There may be twenty or thirty candidates voted for, with the understanding that the board shall appoint the two, three, four, five, or more persons receiving the highest number of votes, according to the funds provided. It would of course be necessary to request that all contributions with votes be sent in at once, not strung out through the year. I should like to see this plan discussed in all the Liberal papers by all who hav anything to say for or against it, and if it should seem practicable and acceptable generally, we should be doing well enough this year if we could hav the appointments made in time to hav the field secretaries at work during the six months preceding the next Congress, and for the first experiment of half a year the subsidy for each need be only $250.

Respectfully submitted by yours truly,

E. B. FOOTE, JR., Vice-president.
New York, Dec. 28, 1890.

The Enemy Routed.

Several weeks ago an article from my pen, styled, "The War Is On," appeared. In it I described the enemy, our relativ positions, and the fighting tactics adopted by each. Since then several battles hav been fought, only one of which was won by the enemy. As it is, we are masters of the field. The killed and dying lie scattered about us in "rich profusion," and those that liv seem to love (?) us better now than their "father in heaven." The killed we are burying as fast as possible; to the dying we are singing,

> Hail Columbia, happy land,
> Theological cakes made out of sand;

and to the living we are administering the "milk of human kindness." Yes, the enemy is completely routed. As Colonel Ingersoll once put it, when asked by a friend how the war was waging, "My God! my God! We've got them on the run."

The first battle we fought was relativ to Grand Army Hall, the doors of which had been closed against us by the arbitrary action of Post-Commander Whitney and his adjutant, James P. Ricker. The matter was brought to the attention of the post by resolutions as publicly announced in print. The session was secret and was made up of fanatics in line with Whitney and Ricker. It might appropriately be said that the resolutions were given into the hands of "Whitney and his gang." No sooner were they presented than a fellow with a low, retreating, Methodist forehead mechanically arose and mechanically moved that they be laid on the table. The said Whitney called one of our Secular friends to the chair, thereby rendering him powerless to debate the question, and in a few wild sentences, adorned by "wooly and hard to curry" gestures, defended himself. He ended by favoring the table as the proper receptacle of the presented resolutions. A vote being taken, all voted for the motion save one brave, manly, and true blue citizen. Thus battle one was fought and won by the enemy.

On the same night the Sons of Veterans met. Having engaged their meeting-place after being locked out of Grand Army Hall, it was brought up at their session. A discussion sweet yet bitter followed. It waxed warm and continued until late at night. Finally a vote was taken, and by a good round majority it was decided to let the Secularists continue in the hall. The proceedings of the meeting came to our ears, and while we appreciated the decision arrived at, and the victory accorded us thereby, we were not given to allow dissension to nudge its way into the ranks of these soldiers' sons, if by any way we could prevent it. We held that if we continued in their hall, those among them who had so bitterly opposed us would then work harm and trouble in the ranks of their own order. For that reason we gave up the keys and are now holding forth in Giloon's Hall, one of the finest in the city. This second battle, don't you see, we won, and made it still more decisiv and cutting to our enemies by withdrawing with the sweets, as it were, and leaving them the husks.

The third battle was won by pursuing closely the old saying, "There are more ways to kill a cat than one." Commander Whitney fell in this battle by being knocked out of office on the night of the election of officers. He was succeeded by Professor Carl Huber. The professor is editor of the German paper and a strong friend to Secularism, publicly

favoring our Nine Demands in the main. This was noised against him, but it did no harm—he got there just the same. He appoints the adjutant, and it can be safely stated that Ricker will be retired when his time is up. A new board of trustees were also elected, every member of which is friendly and who would vote for us to again take the hall. But we do not want it. We prefer not to "trouble the peaceful waters." We know "we are the people;" we know "we are bound to get there," and we know how to leave well enough alone.

Editor Valjean of the *Blade* scored one victory for us by introducing and advising the adoption of a "tenth Demand," whereby the "survival of the fittest" would occur; that is, that the knife be used on those bad by nature, the impure, and the consumptiv, that they be castrated and not allowed to reproduce their kind, When the enemy read that they wilted. Thay knew they would stand no show if that Demand was adopted and enforced. I met Whitney one day and I told him the American Secular Union had agreed to the "tenth Demand," and that the first subjects to be operated on in Portsmouth would be him and Ricker. He gave a "turtle-shell" laugh and hied away. I hav not seen him since.

Miss Craddock, national secretary, aided us materially in our battles. She routed a flank of the enemy completely by answering through the columns of the *Blade* certain questions propounded by Dr. J. B. Carter. Hon. Charles Watts also answered Carter, and challenged the ministers of the city to debate. They failed to accept, and to do that is to retreat. At one of our local meetings I analyzed a sermon of Rev. Mr. McElroy, entitled, "Christianity and Science, Friends or Foes?" and in answer to a published sermon of Rev. Dr. Tappan I addressed him an open letter through the *Blade* challenging him to engage in a friendly controversy. He has not as yet accepted, and the probability is he never will. In Portsmouth it is just as Ingersoll says, "My God! My God! We've got them on the run."

Portsmouth, O. WILL S. ANDRES.

Moujiks the Slaves of Priests.

Nothing need be said to American readers regarding the principles of monopoly applied to commerce. As consumers of articles produced, manipulated, and sold at artificially bloated prices, our familiarity with commercial monopoly leaves nothing to be desired. Personified and put in a popular American pantheon, monopoly would represent the evil one of commerce.

Though a familiar subject with us in the realms of commerce, we, happily, never hav occasion to consider it seriously in the character of custodian and purveyor of spiritual food to the consciences and souls of the people. Monopolies of this character were frequent enough in ante-Reformation times, but the sole remaining relic of that barbarous age is nowadays to be found in holy Russia.

The orthodox Greek church of the holy Russian empire is the most gigantic monopoly that exists on the face of the earth at the present day. It owns the exclusiv right to regulate the morals, direct the consciences, and warp the souls of one hundred million human beings. It has a patent, supported by the mighty power of the Russian government, granting to it the exclusiv right and title to the religious exploitation of a fourteenth part of the population of the earth and the power to punish severely the least infringement of its rights.

Monopoly may not always be a curse in commerce. Its defenders hav sometimes even been able to make out, owing to peculiar and exceptional conditions, cases where it may hav been a blessing in disguise. But there can be no manner of doubt as to the influence and the results of the monopoly in religion.

The blight of intolerance has smitten the priests with moral leprosy, that has left them without any resemblance to the same class in other countries. Russia is the only country in Christendom where the servants of the church and the wearers of the cassock and gown neither exercise, nor attempt to exercise, a good moral influence on their parishioners. Exceptions there are, of course, but they are exceedingly rare.

The Russian church is at one with the government in that it regards the people merely as a means for its own support and aggrandizement. The two are gigantic Siamese twins who wax fat and continue to grow in power at the expense of the toiling millions of peasantry, who liv harder and enjoy less comfort than any set of people whom the writer, who has been in twenty-four countries, can call to mind, unless it be a certain class of coolies in China. One loots them by means of the tax-gatherer and the police, the other by means of the priests, and by trading on their ignorance, which it encourages, and their superstitions, which it is too lazy and indifferent to root out. And while one forbids the victim to move out of his house into another without permission, or to escape through any channel whatever, the other has the monstrous power to imprison or send to Siberia anyone who presumes to assist him out of the slough of ignorance and superstition that keeps him helpless.

To convert a Russian peasant from the Greek church to any other branch of the Christian religion is a penal offense, punishable by a long term of hard labor in Siberia. If he is already a sectarian the peasant may remain so, subject to various humiliating restrictions. What the Russian Greek church demands of the people is that they "keep quiet" and do nothing. "Work and pay for masses and sacraments; giv money to enrich churches, and buy candles to burn before the icons of saints; but do not think; do not read; and, above all, make no move toward worshiping God according to the dictates of your own conscience, or you will be punished and imprisoned."

Secured in its monopolistic power and position by the strong arm of the government, the policy of the church has become that of the dog in the manger. Its intolerance of propaganda is only equaled by its lethargy. It will neither bestir itself to the betterment of the people, who hav been given into its power, nor permit others to do so. Like any other monopoly that has no fear of competition, it refuses to trouble itself about the quality of the goods it supplies, concerning itself solely with the question of warning off infringers of its prerogativ.

In southern Russia, however, notwithstanding the severe penalties enacted against apostasy, a very large proportion of the people are, either openly or covertly, dissenters. If born outside the province of the orthodox church, all well and good, there is no need of concealment; but if a convert from orthodoxy, peace and security from imprisonment is usually secured by bribing the priest to make out false certificates of communion, which are, so to speak, "religious passports." This the apostate has to get renewed every year, as every peasant does his civil passport from the police. Selling false eucharistical certificates to backsliders from the established church is said to double the income of many parish priests in southern Russia.

All dissenting sects are known as heretics. The more numerous are the Stundists and the Molokane, or milk-eaters, so called because they drink milk on fast days. In riding across the steppes of the Ukraine and the Crimea, I used to stumble upon the villages of these dissenters, as well as of German colonists. The most curious thing to me and the point I wish to explain is that you could tell a German or a sectarian colony as far as you could see it, on account of the vast difference between its surroundings and those of an orthodox moujik village.

Only a few miles across the steppe, on the same soil, and with no advantages or favors from nature, you reach a village that seems to belong to another country, or to an age centuries ahead of the one you hav just left. The houses are built with some pretense to architectural beauty; they are painted white and roofed with red tiles. The windows, which in the orthodox villages were broken, stuffed with rags or covered with dirt, are as clean as in an American house. Each house stands in a flower-garden, neatly fenced, and avenues of trees are along the streets. Here, too, if it is harvest time, you will find the peasants owning a threshing-machine and other modern appliances for saving time and labor. Hitherto, though you may hav ridden on horseback all the way from Moscow, you hav seen nothing but flails and rude stone rollers for threshing, and the grain has been winnowed by tossing it in the air on windy days.

The secret of this tremendous transformation is that you hav reached the colonies of the sectarians who hav pulled their necks out of the yoke of the monopolistic church. When I first reached one of these clean and prosperous villages, after several weeks' experience among the orthodox, my eyes were gladdened as at the sight of an oasis in the desert.

I was alone, a stranger and a foreigner, unable to speak the language beyond making known my wants. My companion and interpreter had returned to Moscow. As I expected, I was received with suspicion. For all they knew I might be a secret agent of the government coming among them for sinister reasons as spy. These sectarians dread an agent of the government more than the evil one himself.

I showed them my American passport, which puzzled them and seemed only to add to their suspicions. At length, however, I was taken in. The house was as scrupulously clean as a house in Holland. Shining brass candlesticks stood in the broad window-sills, and flower-pots full of plants gladdened the eyes and added to the cheerfulness of this model interior of a cottage. Everything that could be polished was bright, everything of linen as white as soap and elbow-grease would make it.

For supper I had white bread and fried eggs, cold milk, and the only eatable butter I had seen since leaving Moscow. In the province of Ekalerimollav there is a maxim applied to a careful housewife: "She is good, like a Molokani wife." At night I slept between clean, sweet sheets, a luxury that I had given up all hopes of ever enjoying in a Russian village. Though they treated me in this highly acceptable manner, the residents, however, never ceased to regard me with suspicion. They positivly declined to talk about themselvs, though it is fair to presume that I might hav had better success in drawing them out had I been equal to a less disjointed way of asking questions. They were Molokani—Russians, in no way different from their slovenly, ignorant orthodox brethren, except in the difference that had been brought about by their emancipation from the slavery of a medieval church. The contrast between the two was so striking and so sharply defined that the only night I spent in a sectarian village is among the most vivid impressions of the ride across Russia.

Every traveler in Russia has noticed this same difference between the sectarian communities and those of the orthodox peasantry. It admits only one explanation. The orthodox moujiks of Russia are at the present day, in spite of the vaunted emancipation of the serfs, the veriest slaves that were ever chained to the earth. No negro in the United States was ever owned and exploited as is the average orthodox peasant of Russia to-day. He is owned jointly by a pair of hard taskmasters of which one exploits his body and the other his soul. Of personal, political, or religious liberty he is as destitute as he was when he was a serf. If now and then one peasant of exceptional brains and energy manages to better his condition, thousands are materially worse off than they ever were before. The moujik has simply changed masters. The knout has been taken from the nobles and placed in the hands of the tax-collector. And the latter, having no personal interest in him beyond exacting Cæsar's tribute, often spares him less than his former master did.

His spiritual master, the orthodox church, instead of sending him a benevolent, religious gentleman for pastor, spiritual teacher, and guide, who would teach him temperance and morality, and cheer and encourage him in the hour of adversity, saddles him with a knavish servil, who encourages him to drink vodka, and bargains like a horse-dealer with him over the price of baptizing his children.

Ten chances to one if he ever had a copy of the scriptures in his hands in his life. And if he could read and was found by his pastor with a copy in his possession the precious gentleman would very likely cause him to be thrown into prison as a heretic and a dangerous person, or still more probable, would demand a bribe for omitting to do so.

If by some extraordinary freak of human nature the pastor should happen to take interest enough in his work to preach an occasional sermon, before he may deliver himself of a word of what he would say he has got to write out his sermon and submit it to the *blagotchinny*, a sort of ecclesiastical spy and censor. It is unnecessary to add that this worthy takes very good care that no light shall penetrate the darkness of the moujik's understanding by the channel that he controls.—*Thomas Stevens in the World.*

Lectures and Meetings.

"RATIONAL Anarchy," will be Mr. A. G. O'Shea's subject at the Manhattan Liberal Club, 220 East Fifteenth street, Friday evening, January 2d. January 9th, Miss Ada Campbell will occupy the platform.

MR. W. F. JAMIESON writes: "Our friends hav come to our rescue splendidly. We need no further loans; and I send this at once to notify Liberals to send me no more. Detailed report will be sent soon."

ON Sunday, January 4th, at 3 P.M., at Fraternity Rooms, Bedford avenue and South Second street, Brooklyn, E. D., before the Philosophical Association, Dr. L. G. Janes will dissect "Mr. T. B. Wakeman's Philosophy." The debate after the speech will be confined to the two gentlemen named. On the following Sunday Mr. John R. Charlesworth will speak at the same place.

J. E. REMSBURG has returned from his Western tour. He made a journey of over ten thousand miles, visiting Nebraska, Colorado, Utah, New Mexico, Idaho, Wyoming, Texas, Arizona, California, Oregon, Washington, British Columbia, and Chihuahua. He delivered from one to five lectures in each of the following cities and towns: Victoria, B. C.; Portland, Ore.; Seattle, Wash.; Tacoma, Wash.; San Francisco, Cal.; Los Angeles, Cal.; San Diego, Cal.; Ogden, Utah; Albuquerque, N. M.; Aspen, Col; Glenwood Springs, Col; Albion, Ida.; Almy, Wyo.; San Bernardino, Cal.; Monterey, Cal.; Santa Rosa, Cal.; Colusa, Cal.; San Miguel, Cal; Merced, Cal; Snelling, Cal.; Tulare City, Cal.; Hornitos, Cal.; Michigan Bluff, Cal.; Lemoore, Cal.; Hanford, Cal.; Norwalk, Cal.; Santa Ana, Cal.; Forest Grove, Ore.; Silverton, Ore.; Coburg, Ore.; Buckley, Wash.; Slaughter, Wash.; Coalville, Utah; Kamas, Utah; Grand Junction, Col.; Canon City, Col.; Yuma, Col.; Boulder, Col.; Minden, Neb.; Gibbon, Neb.; Alexandria, Neb.; Humboldt, Neb.; Greenville, Ore; Logan, Utah.

The Picture Book, Cloth, $2.50; Boards, $2.

Many purchasers of the "Freethinker's Pictorial Text-Book" having expressed a desire for a cloth binding for it, we hav arranged to satisfy the demand, and for an additional fifty cents will send it in silk cloth, gold and black lettering. Illuminated board covers, $2. In either style of binding it is the cheapest book for the money among Freethought publications. It is also one of the very best.

No Evidence of the Supernatural.

The propensity to investigate source being endemic to the human race, it is obvious that from this small germ sprang all the precious fruits of reason and science.

Enlightenment, liberty, and morality, and their concomitant, happiness, in their respectiv stages of advancement were, and are, most highly developed where science has predominated over superstition and its train of ignorance, apathy, degradation, cruelty, and general inutility.

All knowledge is the result of observation and investigation, prompted by doubt or mental ambition.

Notwithstanding the fact that during two centuries of activ and profound research into all tangible forms of matter, both terrestrial and firmamental, not a vestige of evidence of the existence of hell or heaven, demon or divinity, or immortality has been discovered; and mythology, confuted by its own antinomies, has been doubly refuted by history and logic.

Although science has enlightened millions of the mentally oppressed, and greatly mitigated the barbaric rigor of all religions by exposing their fallacies, atrocities, extortions, usurpations, and universal despotism, there yet remain populous masses swayed and subjugated by the pernicious sophistry of that counterfeit science, theology.

Consecutiv government constitutes one of the many recent theological innovations in sophistical argument. From the fact that, in the animal kingdom, certain lower grades of creatures serve as prey to other genera in the ascendency, this latter order being likewise subservient to another, still superior, the successiv subordination extending to the climax, man, to whom all living beings are auxiliary in some respect, direct or remote—from this precedent some theologians endeavor to establish a continuity of government, by the absolute creation of a dominant agency, other than nature, still paramount to man.

However, in the chimerical attempt to demonstrate the subjection of man to an incorporeal power, conformably to this false theory of analogous dependence, they only manifest the incompatibility of the distorted rule by abruptly founding a limit to its perpetuity in the person of God. The subordination of vassal to master, subject to sovereign, is no criterion of analogous extension. In expanding the limit to a hypothetical being and there terminating that finite rule which they apply to the infinit, the sophist renounces his own sophistry.

If the theory of successiv option and control of nature be extended to the supernatural, it then becomes relevant and applicable to the supernatural factors; and it is equally as logical to infer that earth's dynasties of kings and subjects, lords and vassals, are duplicated among the aristocracy of heaven in an eternal line of Gods, co-eternal, yet ranking singly and consecutivly higher in authority.

Such is the plasticity of theological speculation that its identical principles may be applied to their own refutation; thus overthrowing theology with the very weapons of its defense.

Not in this instance alone are theological principles self-destructiv; but likewise in their perverted application of the theory of evolution do they limit that illimitable process by which they endeavor to establish an ideal soul and its intangible attributes. All who explicitly comprehend the theory of evolution recognize the impossibility of immortality. Not vegetable, animal, and human life alone, but worlds and systems of worlds are alternately composed and disintegrated by nature's ceaseless process of continual and gradual mutation. No scientist has yet discerned immortality of any substance in one phase of existence. Evolution implies successiv composition and decomposition, consecutiv life and death. But immortality signifies an existence wholly anomalous to, and independent of, this rule; therefore immortality would necessitate a direct violation of nature's cardinal and immutable law. "Consistency is a jewel"—indigenous neither to mythology nor theology.

The endeavor to revive the declining prestige of the Bible by the self refuting sophistry of spurious logic and science, is obviously heterodox, inasmuch as the sciences are strictly secular institutions, owing their origin and sustenance to Infidelity. The use of heretic means in defense of religion, and the adoption and application of Agnostic sciences to the enhancement of superstition, are a libel on honesty and consistency.

The modified precepts and corrupted dogmas of Christianity, its antiscriptural innovations, its reliance upon Materialistic and Atheistic sciences to effect its spiritual ends, its extension of the prohibited limits of toleration, its numberless infringements of orthodox canons, and other departures from the doctrins of Christ, its founder, prove modern Chrisianity to be Infidelity in disguise, or heresy in defiance.

Theology, *i. e.*, the "science" of the unscientific, wherein is illustrated that marvelous mathematical problem, thrice one is one and once one is three, may be defined as a chaotic medley of orthodoxy and Infidelity, and, being divided against itself, can not endure.

What is so repulsiv to a sane mind as the dogma of self creation; which, analyzed, signifies that God begat, conceived, accouched, and nursed himself? Yet "believe or be damned," credulity or death! Long liv theology, that cherished "science" which soothes the sinner's anguish with the ecstatic consolation that non-performance of impossibility is rewarded by the torture of eternal agony!

The biblical character of God is hideous, more "infernal" than "divine." His theological attributes are incompatible, anomalous, and heterogeneous; and all the hypothetical phases of his existence hav proved inadequate to withstand the test either of science or unprejudiced common sense.

Eternity, infinity, omnific ability, omnipotence, omniscience, omnipresence, impeccability, magnanimity—these bewildering characteristics of the alleged God are not only, each and all, alternately affirmed and denied by the unholy scriptures, but are logically incapable of coeval existence in one individual being. The theological divinity is annihilated by the same code of theories by which he was invented. He alternately defends and criminates himself by his dictated documentary testimony; and human paralogy likewise subverts the very image which it essays to erect.

Conceding, for the purpose of antithesis, the infinity and omnipresence of God, the entire firmament, animals and man, angel and demon, heaven and hell, not only comprise his ubiquitous throne, but are component and inseparable elements of God—*i.e.*, nature. Hence, mortals are likewise eternal, infinit, omnipotent, impeccable, etc., and in other and all respects co-equal and co-eternal with God. Otherwise God is neither infinit nor omnipresent, for omnipresence is absent from nothing and nowhere, and infinity includes every infinitesimal atom of substance and space. If God were immutable prior to the period of alleged creation, then at the inception thereof he forfeited that attribute, for creation entails action and action incurs change.

Concerning the Apologists and Reconcilers, if this immunity of transposing, distorting, and otherwise misinterpreting the numerous contradictory, ambiguous, and fulsome oracles of the sacred texts be accorded to theologians, cannot skeptics and dissenters utilize a similar system of hermeneutics in subversion of every creed and theory thus produced?

By the adoption of the theological ratiocination in secular matters, every falsehood and libel ever uttered by human lips could be similarly reconciled with absolute truth, to the utter extinction of discrimination between truth and error, morality and barbarity, justice and cruelty.

Should the advance and expansion of reason during the eighteenth and nineteenth centuries be a plausible criterion of religious decadence, one-half century hence should record the epoch of dispersion of the last vestige of humanity's universal foe; of the deflection of annual billions of long-perverted revenue to legitimate channels; of the grand fruition of the noblest purposes of mankind, perfect peace and happiness.

M. L. SALTER.

Williams, Ariz.

Talmage's Folly.

Is De Witt Talmage insane or a natural-born fool, the offspring of a pair of fanatical cranks? He tells his congregation that they keep their religion hung up on the cloudy rafters of the sky. He makes no distinction—does not seem to hav any real saints that keep their religion here for every-day use as their master commanded them, feeding the hungry, clothing the naked, visiting the sick and imprisoned; but lumps them all together and accuses them all of keeping their religion hung up on the sky-rafters.

Is that the reason why poor widows put their children and themselvs to death to avoid the pangs of starvation? Is it the reason why sewing women in cellar and garret when a season of short work overtakes them are forced to resort to houses of ill-fame to eke out a miserable existence? It is not two years since a Philadelphia paper told us that in that city New York and Brooklyn women had become so short of work that they were flocking by scores to such places to avoid starvation.

Oh, if De Witt's congregation hav religion enough hung up on the rafters to purchase one five-cent loaf or a one-cent cracker, let them get it down at once, for there are scores of women and children in that city that are suffering the pangs of hunger every hour of their lives.

Until recently De Witt has held that God upheld the skies, but now he has relieved him of that tiresome duty and has got sky-rafters. Will he tell us all about those rafters? The other day I read of a stick of timber four hundred feet long and fifteen feet in diameter; and Mr. Reynolds, who is lecturing in the West, speaks in a late communication of seeing trees from five to twenty feet in diameter and three to four hundred feet high. This timber, large as it is, is less than a grain of mustard-seed beside the largest mountain, in comparison with what would be wanted for sky-rafters, provided rafters were necessary. Will De Witt tell us all about the rafters, giv us the dimensions of the timbers, where they grew, how he got them up there, and above all tell us what need there is of sky-rafters? Matter always existed and the planets are kept in their places or on their courses by attraction and repulsion among themselvs; and as there is no need of sky-rafters I would advise him to get them down as quickly as possible, and let the members of the Young Men's Christian Association saw and split them up for fuel for poor widows, instead of wasting so much time in playing ball and other sports, and then his hearers would hav nothing but imagination to hang their religion on.

In another sermon he says the weather-bureau has several times spoken of cyclones to come the next day; but when the day arrived the sun shone bright and all was pleasant with no appearance of cyclone. Why was that? Why, the cyclone struck a prayer and glanced off to punish a people that had not prayers enough to change its course. Think of that, reader! Of all the foolishness I hav heard or read from the pulpits, I hav found nothing more foolish than this. When a cyclone or fire destroys a theater, a museum, or other place of amusement, he calls it a judgment of God for their wickedness; but when his Tabernacle was burnt and his dupes began to talk about buying a larger lot and building a larger tabernacle, so that he could rake in more money, he called it a baptism of fire for the glory of God. De Witt has made a journey to the Holy Land and talks about the miserable, rocky, barren country as though he thought every stone was sacred enough to pave the streets of heaven. There is no end to his praise of that barren country. They say he brought home one of the stones to put in his Tabernacle. Why then should he preach any more against the heathen who worship stocks and stones? The heathen prove themselvs wiser than Talmage, for the stocks and stones that they worship will not harm them, while the God of Talmage is accused in his own book of pouring out his wrath and vengeance on his own children, and is going to punish a large portion of them with eternal torments because their great great grandmother ate one of his apples hundreds or thousands of years before they were born.

Reader, think of a cyclone striking a prayer and glancing off to some other place! Can all of the eighty thousand priests of the different sects in this country get up anything more foolish? If all the prayers that the human race has ever uttered to a supreme being were packed together, and if a musketo should strike the budget, instead of glancing off he would go through it without knowing it. No law of nature was ever yet suspended or turned aside by prayers, and never will be; and the sooner people stop praying to unknown Gods, and go to work to answer their own prayers by doing good, the better it will be for all.

J. HACKER.

Vineland, N. J., Dec. 16, 1890.

Taxation.

The American Secular Union is devoted, at least professedly, to the separation of church and state. Its headquarters and chief officers are in our Old Keystone state. Now is an opportunity for it to do some missionary work right at its own door. At the present time church property pays no taxes, and it is very probable that the next session of our legislature will revise our tax laws. And they need it badly enough. The committee on taxation made the report and drafted "Bill No. 1," "An act to provide for revenue for local purposes by taxation," etc. You will find in Section II, page 6, "Regular places of stated religious worship with the necessary curtilage appurtenant thereto, not exceeding five acres, and the furniture and musical instruments necessary for and used therein," shall be exempt from taxation.

Now is the time to work without delay if any good is to be accomplished. Petitions should be poured in upon our legislators, and proper literature sent to them to inform them properly upon this very important question. Many of our legislators take that paragraph as a matter of course without a thought, but if awakened at the proper time they would at least consider the matter. And even if the Secular Union cannot gain its object it will nevertheless open the eyes of many now blind and let some light unto the present benighted idolators. You will find in the same section as above, class 4, "Taxable: Horses and cattle, sheep and swine, wearing apparel, household furniture, and tools and implements used for the pursuit of a trade or calling," etc., shall be taxed. The rail-splitter shall hav his maul and wedges taxed. The woodchopper shall hav his ax taxed—yes, his pants and shirt and hat, and shoes if he doesn't go barefooted, shall be taxed, according to Bill No. 1. "But regular places of stated religious worship with" etc., with their millions upon millions, and steeples towering to the sky, with "all the curtilage appurtenant thereto," shall go without paying a cent of tax, so that the poor man may hav the more to pay—so that the prophecy may be fulfilled. Now is the time to act. Our legislature meets in a few weeks.

Mulberry, Pa. L. W. LIGHTY.

Poetry.

A Petition

TO THE SENATE AND HOUSE OF REPRESENTATIVS OF THE UNITED STATES.

Ye Senators who sit in state,
And make the laws to regulate
All sinners prone to desecrate
The Sabbath day,
We humbly ask in this petition,
To save such sinners from perdition,
You pass a law to force submission
To gospel sway.

(It may be well just here to mention,
The saints in solemn church convention
Resolved. decreed without dissension,
'Tis their belief,
That Sunday is a holy day,
When all should go to church and pray,
And drop a nickle in the tray
For their relief.)

The devil has stirred up of late,
In every hamlet, town, and state,
What may be termed a mortal hate
Of our class.
They do proclaim for gold we preach,
And disbelieve e'en what we teach,
Say "Every parson is a leech,"
Or else "an ass."

When Sunday comes (our holy "fake")
The ganders flock to field or lake,
The ducklings follow in their wake
For sport or play.
While vacant stand the empty pews,
The gospel's robbed of half its dues,
And ministers hav got the blues
For want of pay.

Now, what we want to right this wrong,
You make a law, and fence it strong,
Horse-high, pig-tight, also bull-strong,
'Twill be divine.
And if they seek to break the law
We'll make them feel the gospel claw,
And sell their beds, of husk or straw,
To pay the fine.

And having passed such resolution,
Engraft it on the Constitution,
And then apply the strong solution
To all complaint.
But still exempt the clergy class,
To field and flocks giv them a pass.
Put no stiff bridle on the ass
Or godly saint.

But let the donkey roam at large,
O'er all the herds giv him the charge;
Alone he'll steer the gospel barge
Through rocks of sin.
Giv him access to every fair,
For he might want to wander there,
His gospel gifts and grace to share
With those within.

Now all ye sinners, young and old,
Betake thee to the gospel fold,
And hear the sacred ass unfold
His holy brief.
How Adam, kicked from Eden's garden,
Without God's mercy, grace, or pardon,
With Madam Eve, her Dolly Varden
A single leaf,

Compelled to earn, by sweat of brow,
Their daily food, like horse or cow,
To either hold or draw the plow
To till the land,
And all because a wayward wife
Plucked apples from the tree of life,
Placed there to tempt and stir up strife
By God's command.

Ye "bunnies" skelping down the path,
Mind how you cut your Sunday swath,
Lest you incur God's awful wrath
Right then and there.
The gospel hawk is hovering round,
And soon he'll swoop along the ground,
And scalp thee like a hungry hound,
Leave hide nor hair.

Ye jumping squirrels on the tree
Mind how you take your Sabbath spree;
A gospel eye is watching thee
With direful threat.
He soon shall raise his gospel gun,
Spoil all your sacrilegious fun,
And Sabbath-breakers be less one,
Don't you forget.

Ye sheep and lambkins at your play,
You must not frisk on Sabbath day;
Get down upon your knees and pray,
Your fate bewail.
Go seek the shelter of some trees,
Get down upon your bony knees;
And if you cannot pray, just sneeze
And shake your tail.

Now, all ye songsters of the grove,
Ye bobolinks and cooing doves,
Leave off your Sabbath songs of love
And fly away.
Go seek some lone, secluded glade,
Where sunlight never enters shade,
And sulk like some neglected maid,
And spend the day.

Ye ducklings circling round the lake,
You must not light your thirst to slake,
Or make love to your favorit drake,
Or dive, or swim.
But hie thee to the gospel herd,
And hear extolled the holy word;
And, fluttering like a wounded bird,
Confess your sin.

Ye kine all browsing on the hill,
Or grazing by the gurgling rill,
'Tis Sabbath day. You must not fill
Your hungry maw,
But seek thee out some pile of stones,
Get down upon your marrow-bones
And spend the day in sighs and groans,
Such is the law.

And last, not least, that creature man,
Who dares our holy laws to scan,
And act out Mother Nature's plan,
Free as the air,
Bring him right swiftly to the cross,
Convince him that he hath a boss,
And make him feed the gospel hoss
A double share.

Thus shall the law the church sustain,
The church and law the priest maintain;
While all the land shall be aflame
With gospel light;
The state and church in one combine,
A holy trust, a pool divine,
While priests like rotten mack'rel shine
In moonlight night.

Washington, D. C. C. W.

New Publications.

Unless otherwise specified, all publications noticed here can be had of THE TRUTH SEEKER COMPANY, *at the prices named.*

"The Rich Man's Fool," is a thick paper-covered fifty-cent novel, by Robert C. Givens, published by Laird & Lee, Chicago. It is a wild effort of imagination, not unskilfully worked out, but padded to repletion with commonplace dialog and description. It may serve to amuse but has no real value.

The *Dramatic Mirror* publishes a Christmas number as pretty as colored inks and skilful presswork can make it. Portraits of some handsome actresses also appear therein, and many entertaining sketches by professional people, as those who amuse and instruct us on the stage are termed. Price, 25 cents.

The individualists will thank J. Madison Hook for putting their arguments into such compact and get-at-able shape as he has done in a little ten-cent pamphlet called "Human Rights," to which E. C. Walker, the publisher, has added a lucid Introduction. Mr. Hook has dug down to fundamental principles, and has produced a book which may be safely commended to the careful study of all who want to know what is right and why it is right.

"Shall the Bible be Read in Our Public Schools?" by Richard B. Westbrook, president of the American Secular Union, is the lecture he delivered at the Union's last congress at Portsmouth, Ohio. As we printed a large part of it in the report of the congress our readers know all about it. Dr. Westbrook has had it very neatly printed for the Union by the J. B. Lippincott Company, and we shall be glad to help circulate it over the country. Single copy 10 cents; per dozen, 60 cents.

"Agnosticism and Immortality," by Samuel Laing, and "Humanity and Dogma," by Amos Waters, are uncovered pamphlets issued by the London "Propagandist Press Committee" to spread the principles of Radicalism. The aim of the writers is to convert "by persuasivness rather than undue hostility toward the popular creeds." Both writers are gentlemen well known to English Radicals as scholarly contributors to the *Agnostic Journal*, and Watts's *Agnostic Annual* and *Literary Guide*, and their work is highly appreciated on the other side.

"Socialism vs. Individualism," is a report of a debate at Nottingham between Mrs. Annie Besant, Socialist, and Mr. Frederick Miller, of the Liberty and Property Defense League. The gentleman was placed in a difficult position, for there are few debaters so able as Mrs. Besant, but he seems to hav borne up well, though Mrs. Besant obtained the greater share of the applause. The debaters dwelt more upon the supposable effects of the two systems applied to England than upon their abstract principles, and the speeches therefore lose some of their interest to non-residents of England. The pamphlet is published by C. J. Welton, 42 Milton street, Nottingham, and would cost 10 cents sent here.

There was once a young man, of Congregational antecedents, who owned a yacht, but he found that yachting and church-membership were not compatible in calm weather; so he sold his yacht and bought a bicycle on which to ride to church. But so in love did he get with his Safety machine that he forgot the church, rode all over the town on Sundays, and finally started a bicycle store. We are reminded of this by receiving the Pope Manufacturing Company's Bicycle calendar for 1891, a very convenient calendar for the desk, adorned with texts showing the great advantages of owning a machine, either Ordinary or Safety. They can be had of the company at Boston. The name of the young man who was saved from the church by the purchase of the Safety is Smith, and his place of business is 1238 Bedford avenue, Brooklyn, where inquirers as to the fact of his conversion should apply. Conclusion: The Bicycle is a moral agent.

The story of American iron-making in the *Popular Science Monthly* is continued in the January number, with an account of the introduction of "Iron Mills and Puddling-Furnaces." Dr. Andrew D. White has one of his vigorous "Warfare of Science" chapters in this issue, entitled "From Babel to Comparativ Philology," in which the origin of the tower legend is given, and the history of the belief that Hebrew was the original language is traced. There is a paper on "The Peopling of America," by the eminent French authority, M. De Quatrefages. Garrett P. Serviss contributes one of his attractiv articles about the stars, describing "Star-Streams and Nebulæ," with an illustration. Professor Huxley writes on "The Aryan Question and Prehistoric Man," attacking the idea that the forefathers of the people of Europe and India must hav been one race, because they spoke one language. One of the *Monthly's* correspondents raises the question what basis science givs for moral conduct, and is answered in the "Editor's Table." Fifty cents a number, $5 a year.

Adam and Charles Black of Edinburgh, whose agents here are Macmillans, hav done a first-rate thing in projecting a series of small books on "Science in Plain Language." Two of these books now at hand are "Evolution: Antiquity of Man," and "Astronomy: Sun, Moon, Stars, etc." The books are what the name of the series implies, are written by eminent scholars, and will be found particularly useful to those who hav not access to voluminous text-books, yet desire to know what science says about so much of the universe as man can investigate. The two books named are by William Durham, F.R.S.E. The one on Evolution deals with Natural Selection—Origin of Species, antiquity of man, etc; Protoplasm—origin of life, etc.; Color—of flowers and animals; Movement—of plants. In this last division are some interesting data concerning carnivorous plants. The volume on astronomy contains papers on the Sun and Solar Energy; the Moon; Weighing the Sun and Moon; Size and Mass of the Earth; Planet Worlds and Suns; Fixed and Variable Stars; Star Clusters. Nebulæ, and Comets; Contents of Space; Formation of the Heavenly Bodies; Tides; Light; the Spectroscope. The price of each volume is 50 cents.

"Freethinking and Free Inquiry," a seventy-five-cent limp-cloth-bound book published by W. Stewart & Co., London, is the first part of a series of manuals to be devoted to sketching the outlines of a system of Rationalistic philosophy, as "Agnosco," the author, explains in the preface. Such a system, he says, will be based upon modern, scientific, and evolutionary principles, and may be regarded as a critical philosophy. Destructiv criticism has long been used with good effect in the cause of Rationalism, and, while the author admits the good work it has done and is doing, he believes that the time has come for Rationalism to make better use of constructiv criticism, for the purpose of building up society upon more reasonable lines than those of the past. It cannot be doubted that the application of scientific methods to the study of society and morals, and of evolutionary principles to psychology and sociology, and also to ethics, must hav a vast effect upon our ideas, not only of life and mind, but also of politics and morality; and the importance of a true method of criticism therein cannot be overlooked. This volume contains the analysis of Freethought *per se*, and of Freethought in science, politics, and religion. The synthesis is. Rationalism as a philosophy; the scope of Rationalism; Education. The summary of the work shows the author to be a disciple of Herbert Spencer.

Of the novel, "Is This Your Son, My Lord?" Miss Susan H. Wixon writes: "This is the title of Helen Gardener's latest book. The matter is as meaty. interesting, and taking as its title. It is firm, strong, daring. It is unflinching for the truth. It is royal for the right. After one begins the reading of this book it is hard to lay it by until the last page is reached. It deals with facts as they are, in a firm, masterly manner. The idea that there is one code of morality for women and another totally different for men has long prevailed. Through the teachings of the Bible and the canon law, woman has been, and is still regarded, the slave and underling of man. Terribly has she suffered on this account. One by one the ecclesiastical chains are being sundered. This book of Miss Gardener's is one more ringing blow at the crumbling symbol of bondage.

"Many college boys will see themselvs in these pages. Fred Harmon and his scheming, but weak-minded mother, are types true to life. They are in every community. We shudder at Preston Mansfield's bestial father, yet his kind, in a degree, is far too common for the comfort and safety of women. As an offset to this class stands Harvey Ball, brave, honest, true—a self-poised, moral man. It is a relief to read his character.

"The book commends itself to the thoughtful attention of every intelligent person. It is prettily bound in paper covers, 257 pages, and the portrait of its bright and handsome author adds to its worth and finish. It sells at the low price of half a dollar."

"Roses and Rue" is the title of Saladin's latest volume, a handsomely printed and bound book of 256 pages, price $1.50. The title reveals the nature of the contents—the Roses are the sentiments of love and kindliness and good-will, clothed in words of beauty; the Rue the bitter, sarcastic, caustic arraignment of a false religion and hypocrisy which Saladin likes to indite. The book contains nearly forty "random notes and sketches," as the author calls them, but they are really word pictures. Saladin is a Scotchman and there is in all his writings a background of rugged mountains and inviting valleys—Scotch harshness with what he conceives to be error, and deep tenderness for loved friends and a loved cause. These pieces therefore express both sides of this character, to which is added a Carlyleian contempt for the thirty millions of England who bow before Mammon and a Ghost. Like Thoreau's "Week" and "Walden" it is a volume for the fireside and Sunday musing, to read again and again, and its resonant sentences will probably make the reader an unconscious plagiarist. The sketches hav no connection with each other, or anything else, yet a purpose runs through the book—the purpose to bring out the right and retire the wrong, to point out the follies of humanity and the feebleness of Christianity when brought into the court of common sense. They are sadly serious, contemptuously humorous, tenderly poetic, chivalrously passionate, and when Saladin goes upstairs to the golden bedroom prepared for such guests as he his biographer will find this volume a revelation of his character, and will hav little trouble in cataloging his virtues. Perhaps it is because these sketches "giv him away" so plainly that he selected them for a volume, for he is something of an Egoist, writing the letter I large, and like most pronounced geniuses gages the value of the world by its value to himself. His fellow-countryman, Carlyle, was a man of that sort, and it seems to be natural to Scotchmen, who are (it would be treason for us to deny it) of the salt of the earth. John Knox's God was but a vastly exaggerated Scotchman, a million times magnified image of himself, and he filled heaven completely.

The subjects of the sketches in "Roses and Rue" run from such weighty themes as "God in the Constitution"—American Constitution—to such topics as "Warts," and the man who can put them both into one volume and not become ridiculous may be pardoned much. And who but a man of genius could make an essay on Thomas Cats a pleasing, philosophical, and valuable contribution to the literature of science? Or giv to a king's mistress, "Fair Rosamond," a halo of purity compared to which the aureole about a messiah's head is impenetrable fog? Or pick a dying man of genius out of the gutter, and because he has sometimes written well put him into the pantheon dedicated to the gods? Nearly all of these sketches do marvelous things; they are masterpieces of art, and the common world will one day "discover" Saladin as it has discovered Thoreau. whose books no one read when he was alive, but are now in their double figure editions. We hav space for only a short extract, and choose a picture in Britain when feudal castles, crowded with collared slaves, brawling lords, and brutal men-at-arms, were English institutions, and wars with the Northmen were always on hand. Standing on the summit of Fairlie Castle, like an eagle on some isolated rock, this Scotchman dreamed back into the vanished past. "Gone were the lichens and the flaunting ragweeds and the great gnarled knees and elbows of ivy that clung to the gray stone and mortar of the time-defying walls, and round me were fire and gore; and banners tossed above me emblazoned with Scotland's ruddy Lion and Norway's sable Raven; the air was rent with yells, and the earth was riven with armed feet, and the sword filled with blood the furrows which battle had plowed in desperation and agony. Down went the Lion banner; my heart beat madly—I was a Scot and not a Dane, and over the gulf of ten centuries, swinging a battle-ax with the cry of 'Albanich! Albanich!—Scotland! Scotland!' I rushed single-handed against a forest of Norwegian spears. The clang and the grapple were over; the evening fell, and to feast on the dead the raven came from the field, the gull from the sea, and the wolf from the forest.

. . . . . .

"There was peace. In the sunlight the warder paced lazily to and fro on the battlements. Flagons jangled on the board, and hoarse voices sang of shipwrecks, and kisses, and swords. There was the whirr of the wheel as the women spun their lint, and the harsher whirr of the grindstone as the men sharpened their blades.

"I dreamed back to the olden days,
And knight and dame were there,
And the firelight of her father's halls,
On the curls of Fairlie Fair.

"And proudly Beauty's white breast heaved,
Nor valor toiled in vain,
And the glorious glow of the olden world
Lighted up the world again."

One can almost hear the minstrels singing the ballads, see the brutal old warriors draining their great tankards, and hear the rustle of the women's garments as they retire to permit the noble lords to drink themselvs under the big oak table. Taine has not done better.

THE TRUTH SEEKER.

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IN THE

Truth Seeker Annual for 1891

WILL BE AN ARTICLE ENTITLED

"ANENT SPOOKS: WHERE ARE THEY?"

By THADDEUS B. WAKEMAN.

In renewing your subscription to The Truth Seeker inclose 25 cents and the Annual will be forwarded as soon as issued.

What Kills the Leagues and Unions.

Recently we received a letter from the secretary of a "Liberal League," an unofficial and private letter which we are inclined to print as text for a little sermon, withholding the name of officer and town:

"Why do you not publish more books and pamphlets on economic subjects? Those are in great demand these days. 'God' is pretty well dead in the higher circles of reformers in this city and even in the churches, and now the aspirations of men religiously free are seeking physical liberty and justice. Only a year and a half ago I was highly conservativ, and studying for the ministry; to-day I am an honored member of the 'League' and working for full freedom.

"Affectionately, ——."

Accompanying this was the notice of a lecture to be given before the League (which we should hav printed had it arrived in time) upon a subject as foreign to the objects of the League as would be a discussion of the filioque clause of the Nicene creed before a tariff reform club.

In the first place, there will be found in THE TRUTH SEEKER bookstore about all the books and pamphlets on economic subjects that hav been issued by anybody, and the genial business manager will be happy to supply the secretary with any one of them at the regular price, with discounts suited to the quantity purchased. Human endeavor to reform the world politically is as laudable as any reform effort, and THE TRUTH SEEKER, so far as it can without neglecting its own cause, aids it, while not pronouncing for any particular reformatory scheme. Education on all subjects is our motto. We can furnish literature Socialistic, Anarchistic, Nationalistic; books on Land Reform, the Farmers' Alliance, Political Economics, or Malthusianism; on Free Trade and Protection, as well as essays on Physiology, Sexology, Hygiene, and Physical and Mental Training. We can furnish arguments for Prohibition, High License, and no License. In short, we are Reformers, with a big R, from the front door to the roof of the editorial sanctum, and ask that people investigate every subject under the sun, because by investigation of facts and by logical thinking thereon is the world shoved ahead, and civilization and happiness and justice promoted. The human race, averaging it up, means well; it is ignorance due to the low estate from whence it came that has got it into such a deep hole of misery.

But—and we hav said this a good many times—we believe the most vital point of reform is to free men's minds. Until that is done, nothing else *can* be done. Our correspondent's statement implies that until "God was pretty well dead" with him he did not attempt to do much reforming. Does he think he is the only one in the world in the same condition? Shall the work of Liberalism stop because he is no longer studying for the ministry? It occurs to us that there are a few hundred thousand people in his own state with whom God is not "pretty well dead," and who might be benefited by a perusal of the columns of THE TRUTH SEEKER.

As a matter of fact, however, *is* "God pretty well dead?" We wish we could think so, but the facts are the other way. Creeds are crumbling, churches are becoming liberalized in their tenets, people are thinking—there is no doubt of that, but what are they doing withal to achieve justice between man and man? Whatever it is, it is only that they may hold their congregations. If we were publishing only for the few with whom "God is pretty well dead" we might well devote more space to economic views; but we are still doing pioneer work in the mental field.

"Seeking physical liberty" are they, and so there is no use of killing superstition? But is there no room, no opportunity to labor for physical liberty in promoting Liberalism? Wait. Go back three or four years, go out twenty miles from where our correspondent writes, and there see a man on trial for denying the Christian religion and in danger of a dungeon. Is our correspondent's state so physically free for heretics that he can afford to fold his arms and do nothing to educate the people out of their superstition? Is even he free to do what he pleases now on Sundays? Can he afford to ignore religious tyranny when the church closes his city up one seventh of the time? What economic tyranny is there that does this?

We cannot see the wisdom of Liberal Leagues deserting their colors and flying off to "economics" till the battle is won—and it is not won by any means, and never will be won by lectures on the politics of foreign countries and the discussion of dreams. One victory, or half victory, over fanatics who try to imprison for heresy is of more value in achieving physical liberty than all of these. And generally it is because no practical work is undertaken that leads to splits in Liberal Leagues and Secular Unions. Doing nothing engaging all their energies, they find time to quarrel over theories impossible of realization. A case in point is a League in a neighboring city. For years it was devoted to lectures and discussion, discussion and lectures, discussion, discussion, discussion! Then it began on "economics," and the Economists had the floor; nothing but Socialism or its opposit was heard. The Freethinkers grew as tired of that as the Economists had of the discussions on Jonah and the whale. The League was divided; the Economists, who had not been able to maintain a separate organization, brought in their followers, and took possession. The Freethinkers formed a Secular Union, and there are two societies now, and the "schism" weakens both. Scores of Leagues hav been killed in just this way—too much discussion—no aggressiv work—indifference—death. If this League had grappled with the questions of "physical liberty" presented in its own city; if it had gone to work for some one—any one, or all—of the Nine Demands, there would hav been no opportunity for the clash of opinions which finally disrupted it. "Satan finds some evil work for idle hands to do," runs the saying. The devil in this case was Discord, but he would hav been killed had the League *done* instead of discussed.

With the Catholics overrunning our politics, the Protestants taking one day every week from the people, and both dipping their hands clear to the elbows in every state, county, and almost every municipal treasury in the land—with taxes on productiv property swollen by unjust exemptions—the Bible forced into almost every school in the land—heretics deprived of civil rights in our courts—men imprisoned for not observing the church's holy day—it seems to us a poor time for discussing "iridescent dreams." Work, and not economics, is needed; and the harder the Leagues and Unions work for the objects for which they were formed the less opportunity for division will there be.

But if they deliberately set out to propagate Socialism or Anarchism they should not call their organizations "Liberal Leagues" or "Secular Unions." The constitution of the American Secular Union and the Nine Demands of Liberalism do not provide for such propagandism.

Good Work—Push It, Texans!

The San Antonio, Tex., Secular Union has "buckled down to business," as the secretary puts it, and is endeavoring to repeal the Sunday laws of the state, so far as they require the observance of Sunday as a religious institution. Petitions hav been printed and sent to all the Freethinkers the Union knows, who are urged to obtain signatures, and thus show the lawmakers that Sunday laws are considered by a large number of Texans to be obnoxious and unjust. The following is the text of the petition:

"*To the Honorable, the Twenty-Second Legislature of the State of Texas:*

"Realizing the pernicious evils that hav blemished the history of the nations of the Old World, by the combining of church and state, and fully appreciating the sublime wisdom of the founders of our country in their unmistakable condemnation and inhibition of such an evil,

"*Therefore*, We, the undersigned citizens of Texas, would most respectfully represent that nothing is more obvious than that all Sunday laws contained in our statute books are infringements upon our liberties and natural rights, as defined by our fathers and clearly set forth by them in the Declaration of Independence and Constitution of the United States, and we would most respectfully petition your honorable body to repeal all laws requiring the observance of Sunday as a religious institution, or tending to that end."

The petition should be circulated for signatures, and then sent to the representativ in the legislature at Austin, of the district in which the signers reside, before the last day of February, 1891. Copies may be procured of the secretary of the Union, Otto Praeger, 262 East Commerce street, San Antonio. We unite with Mr. Praeger in asking that every Freethinker in Texas take an activ interest in this work.

No Bible and But Little Religion in Chicago Schools.

The Protestant women of Chicago some time ago inaugurated a movement to restore Bible reading in the public schools of that city, a practice discontinued because of Catholic opposition. They prepared petitions to the Board of Education, held public meetings, and used the Protestant churches to help along the movement, which a few weeks ago appeared formidable.

The board, however, has unanimously refused the prayer of the petitioners. The report on which the vote was based said simply that the committee on school management, after hearing the arguments advanced in favor of Bible reading, had carefully considered the subject, and decided that for the general welfare of the schools the petition ought not to be granted.

Chicago leads the large cities of the union in this reform. There are two puritanical notions which the Catholic church opposes practically—Bible reading in schools and a blue-law Sunday—for which Freethinkers can commend her. That she does it for selfish ends is true, but the result is more justice and freedom for the community.

But the exclusion of Bible reading is not all of Chicago's reform, if Professor Swing is accurate. In a recent sermon he lamented that from year to year the religious pages hav been eliminated from readers intended for use in the public schools. He makes this statement:

"Thirty-three years ago McGuffey's Reader contained one hundred and one pieces in prose and poetry, thirty-three of which were religious. In his sixth Reader, published recently, but seventeen of the one hundred and thirty-eight pieces pertain to religion, wit and humor taking its place. Children laugh more and muse less. This religious sentiment is lessened still further in a recent fifth Reader, which has only four religious pieces in one hundred, and in a popular fourth Reader there is not a religious piece. In an elegant fifth Reader of a great publishing house of to-day five out of ninety chapters are granted to religion."

Instead of complaining that religious pieces are omitted from the Readers, Professor Swing might devote himself to showing why there should be any religion in public school books. And instead of inveighing against "money-making men [meaning school-book publishers] who pander to the Materialism of the times," he should use his whip on the shoulders of those who seek to poison youthful minds with superstitious teaching, who use the schools as nurseries for their creeds, and who steal the public funds to pay for propagating falsehood. It is a burning shame that so necessary an institution as

public schools should hav been so long perverted to the benefit of a religion which is neither reasonable in itself nor beneficial to its believers. Less religion and more morality; less theology and more humanity, are what children need to be taught.

Law and Religion.

A Christian prosecution, mention of which was made in these columns some time ago, has, we are glad to say, fallen through. It was in Missouri, and Seventh Day Adventists were the victims. The Fayette *Banner*, of that state, in its issue of December 3d, reports:

"William Fritz and Robert Gibb, members of the Seventh Day Adventist church, near Armstrong, this county, were indicted at the August term, 1890, of the Howard county circuit court, for what is called in the indictment Sabbath-breaking. Fritz was accused of plowing in his field, and Gibb with hauling a load of hay, on Sunday. The parties were arrested on the indictment, and put under bonds to appear for trial on Dec. 2, 1890, at our circuit court.

"On the first day of December, 1890, the parties by their attorney made the following plea to the indictment:

"'State of Missouri against Wm. Fritz:

"'Indictment for Sabbath-breaking.

"'In the circuit court of Howard county, November term, 1890.

"'Now comes the defendant by his attorney in the above entitled cause, and moves the court to quash the indictment against him for the reasons: Said indictment does not charge any offense or crime against the defendant under the laws of the state of Missouri. Said indictment fails to allege that defendant is not a member of a religious society by whom any other than the first day of the week is observed as a Sabbath, and that defendant does not observe and keep such other day as his Sabbath. Said indictment is based upon Section 3,852, revised statutes of Missouri, 1889, which section of law is religious legislation, and is, therefore, in conflict with Sections 5 and 7, Article ii, of the constitution and bill of rights of the state of Missouri, and violates the rights of conscience of defendant and of the people of this state.

"'Said section of the statutes of the state of Missouri, and said indictment are in conflict with the Fourteenth Amendment to the Constitution of the United States, and also with Section 2, Article iv, of the Constitution of the United States, which guarantee to all persons the equal protection of the laws. JAMES H. ROBERTSON,

"'Attorney for Defendant.'

"On Tuesday morning, December 2d, when the judge called the criminal docket, the prosecuting attorney arose and dismissed the cases against said Fritz and Gibb, so that they were not brought to trial."

The dismissal of the indictment was probably due to the fact, somehow overlooked by the procurers of the indictment, that the Missouri Sunday law exempts from penalty for Sunday breaking "any person who is a member of a religious society by whom any other than the first day of the week is observed as a Sabbath, so that he observes such Sabbath."

The Picture Book in Canada.

In THE TRUTH SEEKER of November 29th it was related that the customs collector at Napanee, Ont., regarded the "Freethinker's Pictorial Text-Book" as of "immoral character," and had therefore seized two copies of the book directed to Mr. John Herring of that place. Mr. Herring's letter to the commissioner of customs at Ottawa, protesting against the seizure, was also printed.

The books were detained on November 3d, and it took the customs officer at Ottawa until December 12th to make up his mind as to the merits of the case. On that date he wrote to Mr. Herring as follows:

"CUSTOMS DEPARTMENT, OTTAWA, Dec. 12, 1890.

"SIR: Referring to the seizure of books made at Napanee, Ont., on the 31st day of Oct., 1890, as per my letter of notification to you of the 3d November.

"Having examined and weighed the evidence presented by you or on your behalf as per file No. 4,601, 1890, in rebuttal of the charge preferred against you in connection with said seizure, I hav reported thereupon to the Hon. the minister of customs as required by section 179 of the customs act. Upon such report the Hon. minister of customs has rendered his decision, in effect as follows, viz.:

"That the seizure be released on payment of the duty required by the tariff. Though he considers the officer was justified in making the seizure, which said decision is final as respects this department."

This is a sensible enough decision, but on what ground, if the books should not be detained, was the officer justified in making the seizure?

The Catholic Church.

We are glad to note that there is one religious editor who understands the methods and knows the objects of the Roman Catholic hierarchy, and at the same time realizes that his church is doing very little to oppose it. Jim Buckley, D.D., is no fool or fanatic, but a level-headed bigot who works all the time for Methodism and Mr. Buckley. In the last *Advocate* he quotes some advanced figures of the new religious census returns, furnished by a Seventh Day Baptist of Plainfield, N. J. There are, it appears, some one hundred and thirty-one distinct sects in the country, nearly all of some variety of Protestantism. Seventy-eight of them are included in this table:

	No. of Sects.	No. of Members.
Methodists	18	4 747.130
Baptists	15	3,974 589
Presbyterians	13	1,259 034
Lutherans	1	1,056 000
Congregationalists	1	475 608
Episcopalians	2	459.642
Reformed	3	277,732
Unionistic	2	270 000
Unitarians	7	206,500
Adventists	7	119 212
Mennonites	4	100,000
Quakers (Friends)	3	83,930
Universalists	1	38,780
Moravians	1	11,219
Total	78	13,079,576

The Catholics claim ten millions in addition to this, but Protestant statisticians allow them only 8,012,970, made up by counting all their constituency, including baptized infants. To this estimate Dr. Buckley adds these significant remarks:

"But when it is remembered that the Roman Catholic church forms one solid army, animated by a common purpose, subservient to leaders, usually delivered in a mass to whatever party will further the ends of the hierarchy—while Protestants are without organization and scatter their forces—it is clear that eternal vigilance is demanded as the price of liberty from priestly domination."

This is a true summary of the situation. The Roman Catholic church knows what it wants, knows how to get it, and *is* getting it. Money and power—money to use to get more power to get more money to get more power to get more money to get more power, and so on till the whole United States is in her clutch—these two things sum up her wants.

We wish all editors recognized this, and possessed the backbone to say it.

What Irish "Home Rule" Means.

In the struggle between Parnell's candidate for Parliament for Kilkenny and the church's candidate the conduct of the priests was such that the election may be vitiated. They marked ballots for voters and led them to the polls, having first made campaign speeches from their altars. They were overbearing, insolent, and tyrannical, and commanded their voters as the chief of a band of robbers would command his gang of thieves. They hav been utterly lawless and worked under the direction of their superior church officers. "It is difficult," says a report of the election, "for anybody who has not been in North Kilkenny to even imagin it. Aside from any political considerations their conduct has been a disgrace to any civilized country. It has surely hurt the Home Rule cause, for it shows what Home Rule would mean were the priests allowed any voice in public affairs."

This is just what might be expected, and just what we hav said for years. Home Rule means Rome rule, and a degradation for Ireland a hundred times more abject than now. She would belong to the church, body and soul, and be a nation of children.

An Object Lesson for Taxpayers.

A pretty good object lesson for the taxpayers of New York was the burning of St. Bernard's Roman Catholic church on West Fourteenth street last week. The parish is a big one, the church requires the services of four priests, and the building was heavily insured, as the bishop did not hav implicit faith in their Lord.

The interior of the church was burnt out, but by the efforts of the firemen the flames were stopped then, and the parsonage was saved. About a dozen engins were occupied nearly all day, costing the city hundreds if not thousands of dollars. The building cost $150,000; the lots are worth as much more, but the church never paid a cent into the treasury of the city which saved it. There it has stood for years; in prosperity a deadhead, in adversity a beggar for aid without which it would hav been entirely destroyed.

There are some hundreds of churches in this city just like it and thousands upon thousands throughout the country.

T. L. GRIGSBY, of Napa City, Cal., sends to *Freethought* a petition to open the World's Fair on Sundays containing five hundred names. Mrs. Sarah J. Metgter, of Ellsworth, Kan., sends one to THE TRUTH SEEKER with eight hundred and sixty signatures. Next week we will print her letter describing the fun she had in getting them.

ANOTHER messiah has come. This time he is a negro and his local habitation is South Carolina. Will not some Koch of comparativ religions turn his attention to discovering the bacillus of messiahship and also a remedy for the disease? It is becoming as epidemic as consumption, and about as fatal. Sitting Bull was one of its victims.

BY an advertisment in the Melbourne *Liberator* we learn that the Australian custom house authorities regard "An Open Letter to Jesus Christ," by D. M. Bennett, as too bad to be admitted to the sacred precincts of their country, and so hav "stolen and burnt" it. Mr. A. T. Wilson, however, has reprinted it and the people of Melbourne are being supplied with all the copies they want.

NEW YORK is a cosmopolitan city in religion, sometimes too cosmopolitan for the heretical American victim. "I can't get anything fit to eat to-day," complained a housekeeper who livs on the east side, one day in the latter end of the week; "Friday the neighborhood is Catholic, Saturday it's Jewish, and Sunday it's Protestant, and you can buy nothing. The storekeepers hav to govern themselvs accordingly, and you see what you get." And the family made a meal upon cold meat and fish and wilted salad.

THE supreme court of Illinois sits in Springfield January 6th, and some time during the term it is expected that a decision in the case of Foster North against the trustees of the University of Illinois will be rendered. THE TRUTH SEEKER of July 30, 1887, gave an account of the facts in the case. The questions at issue were: 1. Can the University of Illinois legally compel attendance of a student at a place of worship? 2. Can a student be required to giv any reason or excuse for his non-attendance? If the supreme court decides these questions in the negativ—that a student cannot be compelled to attend or to excuse absence from worship—then the Bible-in-the-school question will be indirectly settled in that state. Illinois has a compulsory education law, and if children are compelled to attend school by statute, and by the constitution cannot be compelled to attend Bible reading and prayer, the Bible and prayer will hav to be dropped. Geo. Hunt, the attorney-general of that state, appeared for the university at Ottawa last October when the case was tried and raised numerous technical questions, but they were of a very weak nature, and were promptly overruled by the court. His briefs were in no sense up to the standard of the regulation brief on the church side of the question in other cases of like nature.

WILLIAM HART, the author of the "Candle from Under the Bushel," has met with a disaster terrible in itself and appealing strongly to the sympathies of his Liberal friends. It occurred through fire on the 20th, and leaves Mr. Hart wounded, with a helpless and injured family to support and but little to do with. Mr. Hart kept a jewelry store in Kirksville, Mo., and a local journal describes the accident. A large building adjoining his store was on fire, and Mr. Hart and his family began moving out his stock. They had been at work but a short time when a portion of the wall of the building fell on the roof of his building, crushing it down, which in turn crushed through the second story, and the entire wreck fell to the first floor, burying William Hart, Volney Hart, Mrs. Bunker, Fred Swett, N. D. Smith, and W. M. Price. Volney Hart was killed outright. Swett, Smith, and Price extricated themselvs after some delay and were given such medical attendance as they needed. William Hart and his daughter, Mrs. Rose Bunker, were fastened down with timbers so that their rescue was almost hopeless, but brave men worked faithfully, but knowing that the three-story wall with its tons of brick was liable to fall and crush them any moment. After more than a half hour's labor and suspense, Mrs. Bunker was rescued much nearer dead than alive. All efforts were then concentrated on rescuing Mr. Hart, whose calls for help could be heard by the hundreds standing in the streets but who were powerless to assist. He was found and the timbers and rubbish were removed, but to the horror of all it was found that a heavy timber lay across one ankle and it seemed impossible to move it. Stout men almost gave up in despair and many thought he would be burnt alive, but when it became evident that the timbers could not be raised so as to let him out, an inch rope was secured and some one tied it around the pinioned ankle and about twenty men took hold and by main strength pulled the foot from under the timbers and thus saved his life, but crushed the ankle, breaking the bone in three places. A number of men rushed into the building to carry him out, and were just at the door when portions of the wall fell with terrible force and piled up in great heaps where only a few seconds before lay Mr. Hart fastened to the floor with a dozen men near him working to save his life. It was known that Volney Hart was still in the wreck, but as no calls for help could be heard it was taken as settled that he was killed. Work continued until 6 o'clock, when his lifeless body was taken out. It was found that the head was crushed, and the physicians gave it as their opinion that death was instantaneous. The body was removed to the residence of his parents, where his father, William Hart, and his sister, Mrs. Bunker, were struggling between life and death. A sadder sight, says the Kirksville paper, was never seen in Kirksville and seldom anywhere. Mr. Hart loses nearly all his stock, is terribly crippled, and has his own family and his widowed daughter-in-law with four children to support. We suggest that the Liberals of the country buy his book and thus help him out of the trouble. The volume is worth more than the fifty cents asked for it, and those who do this deed of kindness will never regret it. It may be ordered of William Hart, Kirksville, Mo., or at this office.

Letters from Friends.

WACO, TEX., Dec. 8, 1890.

MR. EDITOR: Do not stop my paper, as I do not like to go withcut it. I hav been a reader of it since Mr. Bennett's trip around the world. JOE PHILLIPOWSKI.

DELAND, FLA., Dec. 15, 1890.

MR. EDITOR: I hav taken the paper since 1877 without interruption, and hav always been satisfied with the stand it has taken in everything, and so had no cause to wish it stopped. Yours fraternally, H. A. BOLEY.

PORTVILLE, ILL., Dec. 11, 1890.

MR. EDITOR: It is a good evidence that one is pleased with the paper and the way it is managed, that he has subscribed for it for the last fifteen years, as I hav done. In fact, I hav no advice to giv about the management of THE TRUTH SEEKER at all. It suits me well enough. With good wishes for your success and all concerned, I remain,

Yours truly, J. L. BROOKS.

HUNTINGTON, VA., Dec. 9, 1890.

MR. EDITOR: The "Freethinker's Pictorial Text-Book" is certainly a gem of a book, and every Liberal's home is not complete until he has purchased this one piece of furniture. So now, Brother Freethinker, go and do likewise before it is too late.

A word to Brother John R. Charlesworth: If you find "God," hold him until the Editor of THE TRUTH SEEKER gets there, because he will write him up for us Freethinkers.

Yours for Universal Mental Liberty, FRANK EVANS.

ELM SPRINGS, ARK., Dec. 6, 1890.

MR. EDITOR: I hav changed geographical location, but still enjoy the freedom of the TRUTH SEEKER family. I left Champlin, Minn., November 20th. The meeting of friends and relativs on the way whom I had never seen makes the social world seem grander. Here amid springs of purest water that form babbling brooks, fruit to satisfaction, and a warm climate, then, grandest of all, with friends who hav dropped the cruelty of imprisoned minds, I am content, to say the least. With hopes for our cause, C. E. BIRD.

CHICAGO, ILL., Dec. 9, 1890.

MR. EDITOR: Again I find it my duty to renew my subscription to the invaluable paper, THE TRUTH SEEKER. I also send you a new subscriber, a member of the German Turner society and a gentleman in every respect. He at once appreciated the value of your paper, and with but few words handed me the yearly subscription. I hav taken your paper for about three years, but each and every copy is as new and interesting as the first. Let the people all express their ideas. It is the only way to truth. Wishing success to subscribers, Editor, cartoonist, and contributors of THE TRUTH SEEKER, I remain,

Yours for Universal Mental Liberty, JNO. C. SPRING.

FARMINGTON, UTAH, Dec. 14, 1890.

MR. EDITOR: You will find inclosed $10—$5 on subscription to paper; $2 50 for the picture book, cloth binding; $2 for the American Secular Union; twenty-five cents for the "Agnostic Annual, 1891," by C. A. Watts; for the balance send leaflets as you may choose, suited to create a doubt in the Mormon's mind of his so-called divine church. The Mormons will read with eagerness the editorials in THE TRUTH SEEKER nowadays, touching religious liberty, as the political shoe is now pinching them to some extent. They seem to hav forgotten the day when they were the aggressors in the same business, that of religious persecution. They try to impress on the unacquainted mind that they hav always been consistent and just, while the truth is the Mormon church policy has not been an exception to all religious creeds to "rule or ruin" when in political power.

Yours for the divorce of church and state,

HECTOR W. HAIGHT.

ELLSWORTH, KAN., Dec. 2, 1890.

MR. EDITOR: You will find inclosed $6.50 for subscription, a new subscriber, and books. I do hope the Liberals will organize a secret society. There are very many that probably would join a secret society who would not join an open society. We all know how fearful and timid very many people are about Liberalism. As for myself, it would not make the least difference, for I am accustomed to the jeers and gibes that are hurled against all who do not accept some sort of church creed. We hav had our full share of it here in Ellsworth, and I do not know but they might hav driven me into the church again if it had not been for the glorious TRUTH SEEKER, *Freethought*, the writings of John Peck and S. P. Putnam, and Heston's pictures. The choicest blessings of earth eternally and everlastingly follow them, is my fervent prayer. They are my companions, and I could choose no better. Those ennobling writings, how they hav cheered me in my lone old age!

SARAH S. METZLER.

DE SOTO, WIS., Dec. 3, 1890.

MR. EDITOR: The report of the fourteenth annual congress of Freethinkers at Portsmouth, O., is worth all THE TRUTH SEEKER costs. It appears to me that if all of the human family could read and understand the objections formulated by the invulnerable Westbrook, why the Bible should not be read in our state schools, they would take the accursed conglomerate mass of putrefaction and old oriental mythology and dogmatism, and cast it into the flames—that it deals out to them. Read it for themselvs they will not and cannot—it being more popular to pay a fee to some authorized sky-pilot to tell and interpret it for them.

I find in all my travels a great many Liberals, a peculiar set of go-as-you-please fellows, who will not interest themselvs in anything but the almighty dollar. I hav given and loaned THE TRUTH SEEKER to many, hoping to find a subscriber for you, but no—they are too indifferent.

I want and must hav the "Pictorial Text-Book."

MARTIN FLEMING.

CAPRON, ILL., Dec. 17, 1890.

MR. EDITOR: Please find inclosed $9 and credit it to Danforth Nettleton, as subscription for the grand old TRUTH SEEKER. Mr. Nettleton is nearly ninety years old, and quite feeble. He thinks Mr. Bennett one of the grandest men of his time. He was one of his Around the World subscribers. He thinks THE TRUTH SEEKER is the exponent of all truth, and takes great interest in its success. He is a very honest and large-hearted man, and very zealous for the spread of Liberalism. He says he wants THE TRUTH SEEKER just as long as he is able to read one, and he takes great pleasure in viewing the illustrations. He says that now he has paid you his arrearage on THE TRUTH SEEKER he has fulfilled every obligation he has pledged, and that he has outlived all usefulness, and desires to go on the retired list and take a long rest; that he does not fear God, man, or the devil, but can lie down and sleep in peace. He is thus another Infidel for whom death has no terror. W. I. FOX.

GRAFTON, WASH., Nov. 13, 1890.

MR. EDITOR: Inclosed please find $5—$3 to apply on my paper that I commenced taking last February, and $2 for your "Pictorial Text-Book." I liv on the Stillagomish river, and in a new country. I stand almost alone with my Liberal views, and very close to a woman who belongs to the Salvation Army and who has told lies enough about me to sink her soul forever in her God's hell. I only say, "Poor, degraded, deluded woman, you demand my pity and not my anger." She has sunk to the lower level of falsehood in trying to injure my standing, and so far has failed. She is like all the rest of her kind—Believe as I do or I will ruin you if I can! But my life shall be above such filth and slums. Your paper I prize very much, for there is so much food for thought, and I shall continue to take it as long as I can raise $3. Wishing you success in your effort to raise humanity upon a liberal plane of kindness and justice to all humanity, Yours for light and liberty,

F. J. LILLIE.

MENEKAUNE, WIS., Dec. 3, 1890.

MR. EDITOR: Each weekly issue increases my admiration for your valuable jewel casket of ideas, expressed with a spirit of freedom that lifts one's thoughts and feelings high above the conventional and hypocritical world round about us. "Truth is mighty and will prevail," and fears no investigation. Many friends who see your paper for the first time hardly know how to hold it, so scared are they of its Freethought expressions. The supernatural bogie has been held before their eyes so much that it has become part of their nature to believe anything, no matter how absurd, provided it has the sanction of the church behind it. Such papers as THE TRUTH SEEKER will soon cause the canting hypocrits to go to work and earn an honest living or starve.

I hav the pleasure to inclose $8 for subscription and the "Pictorial Text-Book" bound in cloth.

Do you exchange with our labor paper, the *Voice of the People*, Marinette? The editor has opened a free reading-room for our use, and I should like to see it on the table.

Wishing you every success, I remain,

Fraternally yours, WM. SMITH.

WAUMANDEE, Dec. 13, 1890.

MR. EDITOR: I send you to-day a list of one hundred and fifty-seven names for having the World's Fair open on Sunday in 1893. I shall soon send more. Millions of names could be got if some one only would take time.

About the election in Wisconsin: It was not the Bennett law that made it Democrat, but the McKinley bill and tariff for protection. The Bennett law has not changed more than about five thousand votes. There are good points for and against. In the first place, there neither is nor was any necessity for a Bennett law, as the state of Wisconsin ranks among the first in education, and the school system was prospering before such a law. We hav a compulsory law, and if parents do not send their children to school under a compulsory law, they will nevertheless under a Bennett law. The English language is taught in all public and private schools, and the English language needs no protector. Another objection against the Bennett law is—if people hav a right to make laws to command us what we shall learn in schools, hav they not also a right to command us to read the Bible in the schools? This is one point that I should like to see met. The majority of people hav the power to pass laws, and the majority are bigoted Christians. Yours truly, WM. ULRICH.

WESTFORD, N. Y., Dec. 1, 1890.

MR. EDITOR: Please send me a copy of THE TRUTH SEEKER of June 28th if you hav one. I left my paper on the counter in the store where I work, and a follower of Jesus tore it into bits as soon as he had discovered what it was. I had the satisfaction of agitating the saints three different times at Schenevus, my home. Mr. Washburn gave us two lectures, and Mr. Remsburg one at Schenevus and one at Worcester. I engaged these gentlemen and paid the greater part of the expenses incurred. The Remsburg lectures cost me over $25 out of my own pocket, including the pamphlets that I distributed after each lecture. The way I came to get in so deep was this: I made arrangements with Mr. Remsburg to giv us two lectures, one at Schenevus and one at Worcester, but God's people heard of the contemplated lectures and threatened a boycott on all who associated themselvs with the movement, and as they were all business men of Schenevus they "wilted" and wanted me to cancel the lecture, which I refused to do. Therefore I had to pay the bills. This town has four churches. All but one are struggling to keep on their legs. I am the only outspoken Liberal here, so you can imagin my position. I hav loaned and given away a good lot of "literature of the devil," which has made me quite notorious here among the nativs and caused many prayers to be offered up for the salvation of my soul. A salvation mill is going here now.

Yours truly, ORRA L. TIPPLE.

CULLMAN, ALA., Dec. 17, 1890.

MR. EDITOR: I hav been a reader of your most welcome and valuable paper for quite a time, and I must say no better paper than yours ever found my attention. I am truly pleased with it, and every other sane man should take a copy of it. I hav had quite a number of arguments over religion, and I find most people to believe only part of what the Bible says and hardly anything the preacher says. But as to me, I do not believe what either one says. I am just like the girl's brother in the tale I am going to write you. The time this occurred was after a night meeting. A girl and her brother went there, and as church was over the preacher asked of the girl permission to escort her home, which she did not refuse, but said her brother was with her. "Well," he said, "Bud can ride my horse and we will walk." It was agreed, and the boy rode ahead. After getting quite a way ahead the boy thought he would stop to see what they were talking on, so he climbed a tree and waited. It happened to be when the loving couple arrived they both stopped under this tree, and there he hugged and kissed the girl. Now the girl took on over the sin, but the preacher said in a solemn tone, "The man above will fix all things." So the brother thought he was about to be implicated in the affair. He yells out loudly, "I won't hav a damned thing to do with it!"

Here is another good one: Why is a preacher like a mile-post? He shows the way but never goes there.

HENRY BETZ.

PORT HURON, MICH., Dec. 4, 1890.

MR. EDITOR: If your columns are not overtaxed with communications, we will beg space to giv the crank another turn upon the question of Freethinkers organizing. I favor a secret fraternal Liberal organization, which will bind Liberals together in a way nothing else will. I would favor both sexes being eligible to membership. Failing in a secret society for Liberals, I would like to see a society for Freethinkers organized on the plan of the Young Men's Christian Association, which society only admits to full fellowship members of evangelical churches. The Young Men's Christian Association has in most cities rooms containing parlors where one can while away an evening in pleasant company, with innocent games, a reading-room where most of the daily papers of the principal cities are kept on file as well as the leading magazines and reviews of the world, a gymnasium for healthful exercise, bathrooms, etc. A member belonging to any one local branch of the organization when away from home is received into the branch in the city where he is stopping and allowed as full privileges as he would enjoy where he is at home. I know numbers of young men who support that organization for the reading-room and bath privileges alone. I think if Liberals would establish such quarters they would be well patronized. They would strengthen the cause by making Liberals the world over acquainted with one another. Why should social and intellectual cheer, and conveniences for cleanliness, be monopolized by the churches? Besides, no Liberal literature is allowed in the Young Men's Christian Association rooms or in most public waiting rooms of our cities. If it was it would tend largely to cause many to be converted to our way of thinking. We ought to establish waiting-rooms where Liberal literature may be consulted, even for the missionary feature alone, to say nothing of the fraternal and social benefits we would derive from it. T. BALKWILL.

BLOOMDALE, O., Dec. 7, 1890.

MR. EDITOR: I notice in THE TRUTH SEEKER of November 1st a letter from S. P. Benton, and in that of November 22d one from Wm. Allen, favoring the organizing of Freethinkers on the Independent Order of Odd Fellows' plan. Now, I will giv you my idea of that kind of an organization, as I hav been a member of the order for twenty-six years, and think I understand somewhat the workings of it. I will say that the original principles of it are good, and being carried out hav done much good in the world, notwithstanding the church denouncing it from every pulpit, which then made it necessarily a secret order. When it was first organized in the city of Baltimore, about seventy years ago, by Thomas Wildy, they had to hold their meetings in secret places, through fear of being annihilated by the church, but it marched bravely on, and when the church found that she could not break it down, but saw the good the order was doing, some of the sects began to speak favorably of it. But remember, at first it was called by the church an institution of the Devil, with a big D. Then some of the sects tried to work themselvs into the good graces of the order, so that their members, and especially the clergy, might join, and by so doing get in return some of the Odd Fellows to join the church. Their idea was to hav their church-members, and as often as possible their ministers, sent to the grand lodge and gradually work Christianity into the institution until it would become thoroughly Christian, and

totally absorbed by the church. And the members of the order hav been too indifferent to see this point, so that the church has the order by the throat to-day. Now, I will say from past experience I am not in favor of a *secret* order for *Free* thinkers, for there is no place to draw the line for qualification to membership, therefore, as Harry Lee said, "Let the order go to thunder." The American Secular Union, and her Nine Demands carried out thoroughly, are sufficient so far as organization is concerned, but lecturers and literature should be encouraged and be scattered all over the world.

Yours, DAN WINELAND.

SOUTH OTSELIC, Dec. 7, 1890.

MR. EDITOR: It is a source of regret that I cannot send $50 to help fight the battle against priestcraft, a battle that waxes warmer and warmer from day to day. I liv in a little town in a small district, where the people are rather more than half sectarian. Two churches rear their spires skyward, and over half the people—otherwise good—hav the ecclesiastical ring in their nose. The portion who are not orthodox in belief acquiesce with the churches just enough to make their Liberal views of no practical value. I am the only practical, outspoken heretic in our village of some four hundred inhabitants. I do not attend church. I pay neither obeisance nor money to the priest. I do not attend the monthly meetings of the Ladies' Aid Society for Foreign Missions. I do not allow my boy to attend, nor contribute to the schemes of the churches to get money for Christ's sake, nor facilitate in any way the various Baptist Jumbo shows that succeed each other rapidly from one month to another, to the end that some bellowing priest may liv on the people another term.

Our public school, which has two departments and over sixty pupils, is infested with the orthodox mummeries. My boy was marked tardy because he stood outside until the Bible readings and prayer were over, but was promptly at his desk to begin his secular day's work. I, as modestly as I could, resisted this impious injustice, by requesting the teacher to simply confine his management to the line the law prescribes, by not making attendance upon the Bible readings compulsory. Myself being a minority of one in this important step, I found in one hour that I had trod upon the tail of the ecclesiastical serpent, and there were more pious lies told for Christ's sake in twenty-four hours than you can imagin. I am patient, quiet, and composed, trusting that my little maneuver will be the means of waking the people up to the fact that non-believers hav been paying for two and a half hours each week of religious exercises by Protestant teachers in school, while if a Catholic or Infidel should undertake to promulgate his views he would be shut up and compelled to observe the law at once. I rejoice to see this matter of ruling such nonsense out of the public school so often discussed in THE TRUTH SEEKER. I shall enter my written protest next term in case the mummery is begun, and will try to fight it out alone; although I am no fighter, only intellectually and morally for the sake of a principle of justice.

MAY PECK.

ADRIAN, MICH., Dec. 9, 1890.

MR. EDITOR: With all the missionary efforts made to civilize the Indians by Catholic or Protestant, they are still looking for the Great Spirit to appear among them in the form of a buffalo, which utterly repudiates the white man's messiah. Had they not been tampered with by the priest, or orthodox fallacy of piety, the disaffection existing now would hav never occurred. They know no power but nature—their idea of a Great Spirit. They were content with her manifestations. The recent reception of a Catholic priest to their secret haunts precludes confidence in the priests as teachers of good. The fact that the messenger, a Catholic priest, was distrusted, and only admitted menaced by Winchester rifles in the hands of his former pupils, shows conclusivly lack of confidence in the white man and his messiah and in the sincerity of the preacher. They were bad enough before they knew the cussedness and machinations of these stake-burning frauds. The barbarity of the red or black heathen bears no comparison to that of the followers of the God of the Jews. Jesus, the son of that brute and lecherous man David who performed his lascivious evolutions in public on a house-top. The Indian has ample provision made for his maintenance. If the government will prohibit the pernicious missionary foolishness among the red devils, and disarm them, national troops will not be necessary except to keep out white disturbers. The murderous red devils had no business with Winchester guns. They are fed and cared for better than Uncle Sam's white paupers. The Indian, with all tutoring and trying to civilize him, is still a savage. No amount of palaver concerning his future estate will change his savage nature. He knows but two laws, nature, and the white man's arbitrary law of force or compelling obedience. The first is inherent; the latter is force made to operate immediately upon his actions. This he recognizes, but bucks against such handling with all his savage nature. You cannot Christianize or civilize him with any kind of success. He is far more worthy, however, than those trying to convert him to Catholicism or orthodoxy. Both doctrins are chimerical and originated in superstition and ignorance. There never existed such a messiah as is taught by the propaganda, nor can one be produced in any form. Poor Lo has just as much proof that a messiah appears in the form of a buffalo bull as there is proof that there will be a resurrection morn. There are some things poor Lo should be made to understand—that he will not be allowed to support his lazy carcass off the industry of his thrifty neighbor; that he will not be allowed to own or carry a Winchester rifle and shoot his fellow-mortals without sufficient provocation, but he may chastise a so-called spiritual adviser if he be found cheating him; finally, that if he does not reform his bloody instinct we will waft him to St. Peter's ranch. There let him caper, whoop, and dance, and hunt the buffalo.

O S. BARRETT.

SOLDIERS' AND SAILORS' HOME, QUINCY, ILL., Dec. 10, E M. 290.

MR. EDITOR: In compliance with the solicitations of my friend Mr. Balaam Hull, I now attempt to write a few words of praise in reference to those valuable books he has received from the Truth Seeker Company. After having given them a careful perusal—he being kind enough to loan them to me—I think he was either very judicious or extremely fortunate in his selection, and I scarcely feel that my ability is commensurate to speak with appropriate encomiums on efforts so deserving as those of the authors of those noble publications. However, with this apology, that the Soldiers' Home is rather inert, I proceed to what I conceive to be my duty. "Men, Women, and Gods," by Helen H. Gardener, breathes the highest sentiments of moral courage, devotion to principle, love of truth, disdain for superstition, admiration of the present, hope of the future, displaying sledge-hammer logic and humor, with occasional flights of model satire and ridicule, with repartee scarce surpassed by Colonel Ingersoll himself. It is a monument to the lady, an ornament to her sex, and an honor to human nature itself. "The Ungodly Women of the Bible, by an Ungodly Woman"—I think the title could well and appropriately bear reversing. She has left no point unraised, no breach undiscovered, no vice unreproved, no virtue unapplauded. "The Age of Reason," though an old publication, in many respects has never been surpassed, and no Freethinker should fail to fortify himself with the soul-inspiring ideas of its heroic universal savior. "The Apocryphal New Testament" embraces a much wider range of detail, a more exaggerated account of miraculous intervention, and slightly more contradictory legendry, than the gospels claimed by orthodoxy. It is wonderful that they hav been voted out. Billings's (M. E.) "Crimes of Preachers in the United States" givs us a striking example of the consequences of the Christian religion. It is a solemn warning to villains and hypocrits. "The Eye Opener" is very appropriately named, being an extensiv research, showing the historical, chronological, astronomical, prophetic, geographical, and a few of the grammatical errors of the Bible, disclosing the erudition of the author and the ignorance of the so-called inspired writers. "Errors of the Bible," by Henry C. Wright. This is an elaborate, able, scathing contribution, proving conclusivly that the Bible is corrupt in its morals, false in its laws, cruel in its requirements, barbarous in its demands, and an outrage to human justice. "The Holy Bible Abridged" is a searching treatis, showing the barbarity of God's command, the cruelty of his chosen people, their lack of decency—a splendid legacy for the clergy. "John's Way," by E. D. Slenker, is a splendid romance, showing how a little courage, united with justice, benevolence, and intelligence, will overturn superstition. The Koran, the Mohammedan bible, although claimed to be a forgery, is certainly far more moral and decent than the Christian Bible. "Pro and Con of Supernatural Religion" is a most valuable work, written by an honest, able conservativ, who drives straight to the point, and consequently leaves the reader no ground of doubt.

EX-REV. JOSEPH N. MAXEY.

HOWICK JUNCTION, ME., Dec. 7, 1890.

MR. EDITOR: Thirty-five years ago I left St. Chrysostome, six miles from here. Since that time I hav been all over the continent, working for my living, and occasionally moving wherever my services were required as station agent and telegraph operator; and after reaching the extreme limits of North America in all directions, here I am again within six miles of the place where I played marbles and where I was compelled to learn the Roman Catholic catechism—which took me nearly all this period of thirty-five years to unlearn again. So it took nearly all my life to become the free and intelligent man that, under proper circumstances, I should hav been at the age of twenty-five.

I hav not seen much of this place yet, but I do not think it has improved any since the day I left it. Financially the people are not extremely poor. So long as Taschereau, Mercier & Co. will hav a great surplus of land and timber to pilfer from and to stand as guarantee for the money they borrow, the people will sleep the slumber of peace. It remains to know what state they will find themselvs in when they wake up. Intellectually their state is appalling—I mean the Roman Catholics. The clergy can rob, abuse, and tyrannize over the people and make them say "Thank you." Two years ago a priest named Papin was accused of assaulting two women and a large number of young girls ten miles from here. He had been for years practicing these naughty tricks in the confession box, and might hav continued undisturbed to this day had he not tackled one little girl whose father was a Protestant. He moved against the priest, and then a large number of depositions followed. This man could not get a lawyer in the place to take the case nor a magistrate to issue a warrant. He had to go to Montreal. When the high constable came from Montreal the priest had disappeared. Three weeks later he was found in hiding at the rectory of Beauharnois and was arrested, but the case was dropped and the priest Papin simply removed to another parish. For proof of this I hav all the Protestant papers of Montreal, and my father, who was on the spot and saw it all, and yet I cannot find a Roman Catholic here to-day that ever heard anything about it.

Here I am surrounded by four men and two women, six all told, within a mile. One of the women keeps a hotel. Having no license, she breaks the law, but nobody objects. This lady having been too inquisitiv with me, I was obliged to reveal to her the horrible fact that I am not a Christian. She was thunderstruck. "I am sorry," she said, "but I hope God will hav mercy on you and bring you back to the fold. But," she added, "I wish you had not told me that. It hurts me. I know positivly there is a hell, and the fear of going there is wearing my life away." In fact, the poor woman is continually sick, and I believe this constant fear has very much to do with it. I tried to help her by trying to persuade her that God was much better than she imagined, and further said to her: "I know too well what pain is and how long is an eternity to run any risk of losing my soul if there was any danger of it. And further, if you knew all I know about religion, and understood as I do the policy of the religious order that stuffed you up with those falsehoods, your fear would soon vanish, your appetite and sleep would return, and you would soon get well again." "Oh," she exclaimed, "for God's sake, Mr. Laperche, don't speak another word about religion! You make me shudder! I don't know anything and don't want to know anything. It would not take much of this talk to kill me!" The husband of this wreck of superstition does not know a bit more than his better half, but is not so sensitiv. He told us what he considered the cause of his wife's great fear and consequent sickness. Four years ago a man went through this country exhibiting the picture of hell. My wife enjoyed a good laugh when this honest and simple fellow told with great demonstrations how Satan, with wings, horns, and tail, stands by the door of hell, which consists of a large number of big kettles all full of molten metal, and receives every *damné* (damned person) on the prongs of his big fork and pitches him into one of those big kettles. When my wife told him that the villain who exhibited this miserable picture ought to be arrested and severely punished, the poor fellow looked agape, and said this exhibition was given in the school-house and under the patronage of the priest.

Within a mile and a half of me there are five churches, one Catholic and four Protestant. With a population of about five hundred, one church might do for all the Protestants, but, as is usual with those good Christians, they want too much elbow-room to allow close packing.

One of the Protestant divines is in trouble. His son was arrested in Montreal last week for setting fire to the college where he was studying and destroying $40,000 worth of property, with the innocent view of hastening the Christmas vacation. This affords quite a merriment to the Roman Catholic portion of this community.

Yesterday afternoon the priest of Howick drove here with his housekeeper and another girl, and they all had a few drinks of gin at the hotel kept by the God and hell fearing woman aforementioned. I hold the information from a young man who had the honor of drinking with them. In the evening about 7 o'clock I was at this hotel, when up comes a team against the corner of the house, upsetting the sleigh over its occupants, who when picked up proved to be the same priest with the same two girls. They had found the hot gin very good, and cheap, as they paid nothing at all for it, and were coming for some more of it. There were six of us in the house when the priest entered with his fair companions. The good father, not suspecting the presence of a wicked Infidel, forthwith set to making hot slings for the ladies. When he turned to go and serve his fuming spirits, he looked surprised and somewhat alarmed on beholding a stranger. The hell-fearing landlady promptly advanced and presented Mr. Laperche, the station agent, to Father Papin. The reverend father expressed his great pleasure in forming the acquaintance, but the station agent had his doubts as to the reality of the great pleasure. Probably not favorably impressed by the attitude of a Freethinker, or not wishing to divide his pleasant opportunity with a newly made friend, he immediately retired to another room with his lady friends. Two services of hot gin had gone to that room when I retired. I did not hear how many times the sleigh upset on their way back. I would not criticise this priest were it not for the bad morals he teaches and the still worse influence of his conduct. I do not blame him for enjoying the good things of the world, but why not pay for his drinks as other folks do, and why not let his poor dupes enjoy likewise without suffering this continual pang of the damned? Why rob them of their money and their liberty and prevent them from prospering along with the rest of the world? Why make them the footstool of other people, for the selfish and dishonest purpose of fleecing them? The saving of their soul is a contemptible sham. There is not one priest in a hundred that believes in a soul. Their worldly conduct proves it. They know that to make the people intelligent and moral would destroy the priestly profession, the same as the lawyer knows that if the people were honest there would be no need of his profession and the doctor knows that the knowledge of hygiene would badly impair his.

The moral to be taken from the teachings of the Roman Catholic priest and from his conduct, is that the enjoyment of anything good is a sin, but that sin is inevitable, and that salvation depends on how much one does penance for what he enjoys, and especially how well he pays the priest. So the poor, wretched dupes never try to improve their principles, thinking it would be at least useless if not really impious to do so. And they never can enjoy peace of mind, not knowing if they hav sufficiently chastised themselvs, and paid the priest the full price of a ticket to that castle in the air, while they never lose sight of that fiery abode under them with doors agape and Satan's big fork ever ready to toss the latest arrival into one of those infernal vats.

The late Mr. Beecher said hell originated from a sour stomach. Mine must be getting sour, as I want a hell the worst way for the unprincipled hypocrits that do not balk at the ruination of a world when looking for the gratification of their own desires.

Yours for truth and justice, CHAS. LAPEROHE.

Children's Corner.

Edited by MISS SUSAN H. WIXON, *Fall River, Mass., to whom all Communications for this Corner should be sent.*

"Between the dark and the daylight,
When the night is beginning to lower,
Comes a pause in the day's occupations
That is known as the Children's Hour."

The Family Clock Cracking Rhymes.

Lo! here I am, day in, day out,
Working with all my might.
Sometimes I feel as though I'd pout,
And die, as't were, outright.
And yet, if I am good to work,
All duties to fulfill,
At keeping time disdain to shirk,
Ah, then I fill the bill.
That is to say, I am "O. K."
My owner passeth me
And brags about me every day
For keeping time so free.
But if he fails to wind me up
And I refuse to go,
He says I am a "lazy pup,"
And blameth me, you know.
Although, in fact, it is his fault,
Forgetting me to wind,
I'm not to blame if I do halt
Or fractious seem inclined.
When all is right I tell the truth,
I loathe a wicked lie;
I gladly serve old age and youth
To time as it doth fly.
I never tire, by night or day,
But tick, tick, tick, I go.
Well done, indeed, methinks you say,
A dear good clock I know
To measure time each number'd hour
By striking on a bell,
Which thing to do I hav the power,
As I am glad to tell.
Sixty seconds in each minute
I'm bound to tick, you see.
Twenty-four hours a day hath in it,
And always so to be.
Sixty minutes each hour doth claim,
Fifty-two weeks a year;
And so it ever must remain,
I speak the truth sincere.

E. D. BLAKEMAN.

The Way Superstition is Perpetuated.

DEAR CHILDREN OF THE TRUTH SEEKER CORNER: I remember very well how some of the impressions made on my mind when I was a child remained with me for years. One time I was playing in the woods with a boy somewhat older than myself, and we turned some bark off an old log and uncovered a lot of snails. Said he, "Don't kill them; if you do, lightning will strike you." After that I always avoided hurting a snail, and the superstition lasted with me for years. I never see a snail now—and I am forty years old—but I think of that boy's foolish saying The same boy told me, if I killed a frog our cows would giv bloody milk. After that I always let frogs severely alone. In the same way I was told by my mother, and other older folks, if I did certain things the Badman (meaning the devil) would get me. So I was always careful not to do those certain things. I was told that the Badman was black, and was hidden in a dark hole in the ground, and had horns on his head. I remember how I thought he looked with hair all over his black sooty face. I could, at times, almost see his cloven foot and hear his chains rattle. That is the way the parents used to try to make their children good. Some people try that plan "even unto this day." So you see superstition is the first lesson that the average child gets at its mother's knee. And as impressions made on the mind of a child are the most lasting, so it is that superstition has such a strong hold on the grown-up people.

When I was a boy it was a favorit pas time for the older folks to collect at some neighbor's house in the country and spin long ghost stories, and tell what wonderful things the witches and wizards did in their young days. Of course the children were made to keep quiet and listen. When the story got interesting we crossed our feet, sat with open mouths, and gave our willing ears to those wonderful things done a long time ago. Were I to tell you one or two of those stories, you would laugh till you are sore. Just listen to it:

"I had a cow bewitched. The witch doctor told me to take some of her milk and put it into an iron stew-kettle and boil it on a fire outside the house. Well, I did, and as the kettle boiled it jumped full three feet high, but always came down on the fire right side up, until the kettle was boiled dry. I then took it off the fire and found it had a picture of a beautiful young woman in the bottom. I knew her the moment I saw the picture. I took the kettle and put it up against a tree and shot the picture with a silver bullet; the moment the bullet struck the picture that moment that woman fell dead."

Such was the character of the stories that children were entertained with in days gone by. Some were more laughable, but space forbids the telling of them.

I was advised to read the story of Samson as a very interesting tale for children, and one that would beget a love for reading the holy Bible—a thing much to be desired.

However, I soon lost all taste for the trashy affair. The story was too large.

And this is the way superstition is kept alive, by telling stories to the rising generations, from one to another, generation after generation. Not long ago I saw a book entitled, "The Story of the Bible." It was written especially for children, and read something like a fairy tale. I thought then how well the clergy of the country understood the art of keeping alive their gospel myths. Look at the jealous care they hav over their Sunday-schools. You will hear them talking of the seeds sown in the youthful minds. That is why they are crying so loud for sectarian schools. How well they know if their trash is kept out of the young minds that it will never get a hold on them after maturer years, when better judgment will be exercised in everything.

Yours for a happy life and Universal Mental Liberty, S. P. HERRON.

Gray, Ky.

Interesting Facts About Electricity.

The term electricity is derived from the Greek word *electron*, meaning "amber," because from amber the properties of what we call "electricity" were first discovered. Six hundred years before the Christian era Thales wrote concerning the attraction which amber when rubbed possessed for dry and light bodies. But it is to an Englishman named Gilbert that we owe the word "electricity," which he derived from the Greek, and in his works—about 1600 A.D.—he discusses the force of the so-called "fluid." Otto von Guerike, of air-pump celebrity, and many others after him, continued the investigation of the subject.

At the beginning of the last century great attention was paid to the electric machine.

The Leyden jar was, as its name indicates, discovered by Maschenbrock, of Leyden. Franklin made his first lightning discovery in 1769. Volta and Galvani, to whose invention we owe voltaic electricity and galvanism, and Faraday in more modern times, gave a great impetus to electrical science. The great part that electricity has been playing in the domestic history of the world since Faraday's death is probably known to the youngest of our readers. What the future of this agent may be we can only guess, for even now it may be said that electricity is in its infancy.

Composition of Coffee.

Coffee is the seed of the coffee plant, which is a shrub that will grow in any part of the world where the minimum yearly temperature never falls below 55° Fahrenheit. One pound of unroasted coffee beans or seeds contains: Of water, 1 ounce 407 grains; of sugar, 1 ounce 17 grains; of fat, 1 ounce 402 grains; of caseine (flesh-forming matter), 2 ounces 35 grains; of gum, 1 ounce 192 grains; of woody matter, 5 ounces 262 grains; of caffeine and caffeic acid (or stimulating principles), 400 grains; of aromatic or odoriferous oil, about 2 grains; and of mineral matters, about 1 ounce 32½ grains. The caffeine of coffee is exactly the same, both chemically and physically, as theine, the stimulating principle of tea. Both substances are alike composed of 10 parts of hydrogen combined with 16 parts of carbon, 4 parts of nitrogen, 4 parts of oxygen, and 2 parts of water.

The New Waiter.

"This coffee is so poor I can't drink it," said the guest.

"Just shut your eyes, put it out of sight, and don't say anything about it," was the reply of the new waiter, who was a humorist.

The guest did not make any reply, but when he came to pay he handed over to the proprietor of the establishment a solitary cent.

"Where's the rest of the money?"

"Just shut your eyes, put it out of sight, and don't say anything more about it. That is what your new waiter told me when I said the coffee was weak."

The new waiter tendered his resignation.

Correspondence.

BENJAMIN, UTAH, Dec. 5, 1890.

DEAR MISS WIXON: I hav heard mother and father read THE TRUTH SEEKER so much that I thought I would write a few lines to you. I hav been a Freethinker all my life. I think the Children's Corner is very nice to read. I go to school and read in the third reader. I study reading, arithmetic, language, spelling, writing, Child's Health Primer. My age is thirteen years. Please excuse my short letter, for this is the first letter I ever wrote.

Yours truly, LOUIE HONE.

[We hope this first letter of Louie's will be followed by many more. Tell us in the Corner all about the town, the climate, the kinds of trees, flowers, animals, etc., and why we should be kind, respectful, obliging, and affectionate toward one another.—ED. C. C.]

GRAY, TEX., Dec. 31, 1890.

MISS SUSAN H. WIXON, *Dear Friend:* As I do not see any letter from this part of the state, I thought I would write one and see if it would be accepted. My papa has taken THE TRUTH SEEKER for about four years, and enjoys reading it and looking at the pictures very much. I liv about a mile and a half from Gray, where a post-office has been started.

Christmas will soon be here, and then everyone will enjoy themselvs, or I hope they will. I do not go to school now, but it is not because I am too large. I am not going to tell my age, but I am in my teens. Do any of the readers of the Corner like to ride horseback? If they do, come to see me and we will ride horseback together. As I am the only girl, and hav four brothers, I enjoy reading the Corner very much. I would like to exchange songs and crochet samples with some of the readers of the Corner. This is my first letter. If I see this in print I will write again. I would like to correspond with some of the girls and boys of the Corner.

Your friend, ROSA DINGLER.

[We hope to hear from Rosa again. Tell us about the town of Gray, the climate, scenery, people, schools, churches, and anything else that would be interesting.—ED. C. C.]

OAK MILLS, KAN., Nov. 15, E M. 290.

MISS SUSAN H. WIXON, Fall River, Mass., *Dear Friend:* I again take pleasure in writing you a few lines, for I believe it is the best way that I can spend this dreary Sabbath day. It is Sunday, but the sun is not shining in this part of the "moral vineyard," as it has been raining all day.

I hav attended church several times lately, just for amusement. And it is amusement, too, sometimes, especially when the preacher is an "old hard-shell Baptist," or "a shouting Methodist," for some of them resemble monkeys very much, and a monkey can amuse anybody. It reminds me of a little story I heard not long ago. A lady took her little boy to church. He was a small boy and had never been to church before. All at once the organ began to play, and the little boy turned to his mother and inquired:

"What is that, mamma?"

"Hush, dear," said his mother; "it's the organ."

"An organ in church?" whispered the boy in a manner which showed he was somewhat astonished.

Presently the organ's notes fainted away, and a preacher, small of stature, stepped forward.

"Oh, look, mamma!" cried the boy in clear accents, "is that the monkey?"

I learned nothing new by attending church. It was the same old tale. The preacher put in his time teaching that the soul of man is immortal, and that a personal God is in existence. But he simply asserted, and that is all. He did not, and he cannot, prove his assertions. This is generally the way with these haughty "windbags," and there are hundreds of them standing in the pulpits of America to-day teaching the immortality of the soul and the existence of a personal God, and yet they cannot produce one iota of proof in support of their assertions. They prop their assertions on the Bible, but hav they proved that the Bible is true? No, they hav not, and they never will They are as utterly incapable of proving the divinity and inspiration of the Bible as they are of proving the immortality of the soul and the existence of a personal God. I wish they would all read Colonel Ingersoll's remarkable production on "The Gods."

I hav read Mrs. Colman's "Reminiscences," a beautiful little volume which we hav lately received from Mr. H. L Green, of the *Freethinker's Magazine*. It is a neat little book, clear print and extra good binding, and is well worth the price it is sold at. Every Freethinker should get a copy of it. Every page in it is exceedingly interesting. Mrs. Colman is a noble type of American womanhood, and we all should feel proud of her. I read your complimentary notice of the "Reminiscences" in the November number of the *Freethinker's Magazine*, and I heartily agree with you. In fact, I indorse all that has been said of this little work.

I read all your articles in the Freethought papers. They are all valuable and are worth reading. Keep on in the good work.

I am now a reader of Aunt Elmina's little paper, the *Plaindealer*. It is bright and interesting, and although it is not the largest and best paper published, yet it is splendid for its size. I advise all the young Freethinkers to send for it. I missed the Corner in the last TRUTH SEEKER very much. Wishing you unbounded success, I remain,

Your Freethought friend,
GEO. J. REMSBURG.

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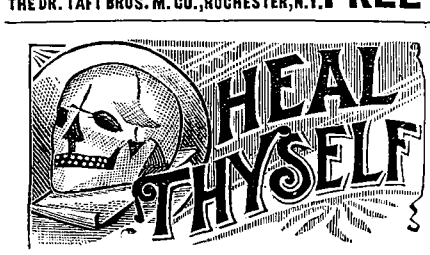
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Meets every Sunday evening at Union Square Hall, 421 Post street, at 8 o'clock. A cordial invitation is extended to all. Seats free.

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Meets every Sunday at 7:30 P.M. in the public school building in Port Angeles, Wash. Lectures, songs, and select reading. Discussion invited on all subjects. Liberal literature distributed free. FRANK MORSE, Cor. Sec.

The West End Progressive Liberal Union
Of Los Angeles, Cal., meets semi-monthly, first and third Sundays, at 8 o'clock, P.M., at Parr's Hall. Everybody invited. MRS. R. M. BERRA, Pres.; J. H. MCWILLIAMS, Rec. Sec.

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Meets every Sunday at 2 P.M. in Grand Army hall, Main street, Walla Walla, Washington. Science Lectures.—Free Discussions.—Original and Selected Readings and Poems. A large valuable library is at the service of members and friends. C. B. REYNOLDS, Pres.; A. W. CALDER, Sec.

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News of the Week.

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THE Brazilian government is refused recognition by Russia, Austria, and Germany.

GENERAL BOOTH of the Salvation Army has received $450,000 for reclaiming "Darkest England."

ELECTION of a cardinal as the next pope is at hand, and France is anxious that one friendly to the republic be elected.

CATHOLICS in Germany support the government in its heavy military expenditures, which are disapproved by Radicals, and the government in return tolerates religious orders.

ANN EAYNOR, of New Haven, Conn., on the morning after Christmas was found dead kneeling by her bed with hands raised, having been struck dead in prayer.

AN instance of the tendency of ecclesiastical rule to encroach on civil, appears in practices of Jewish rabbis of New York, now exposed. They hav been in the habit of selling divorces.

ON the 28th ult. Big Foot's band, of 120 braves and 250 women and children, surrendered near Wounded Knee Camp, but were unwilling to giv up their arms. At an attempt to disarm them they fired, and a conflict ensued in which Captain Wallace and several soldiers, and most of the Indians, were killed.

PASTEUR says he has himself discovered not merely a cure of tubercular diseases, but a preventiv, though it will be months or years before he can elaborate and publish it.

JOHN STOCKBRIDGE, of Raton, N. M., who strangled and beat his mother to death, says he was trying to get the evil spirits out of her and all his chastisements were for her good.

IN Italy there is much suffering, and even starvation, as a result of the high taxes necessary to maintain military forces sufficient to defend from other nations and the papacy.

PREMIER MERCIER of the province of Quebec has introduced in the legislativ assembly a bill conferring on all church organizations power to take possession of land for building purposes.

GERMAN Catholics deemed their sufferings ended with Bismarck's removal, but now Minister Van Gossler has introduced a bill to secularize all schools, not only in instruction but in administration.

ROMAN CATHOLICS in Italy propose the formation "of a Catholic Italian parliament as a counterpoise to the Masonic and foreign parliament," as they style the legitimate parliament of the nation.

IT is reported that the prime minister of Queensland has declared in favor of establishing an Australian nation, under an Australian parliament with all the powers now held by the British Parliament.

STANLEY is lecturing in the West. He lards his deliverances with Christian cant. He speaks ill of Emin Pasha because he suspects he is an Infidel. In writing of a dwarf race of Africa Stanley intimated disbelief in Darwinism.

AT Wichita recently, masked men, supposed to be Farmers' Alliance men, ejected three loan company's tenants from farms that had been sold by the sheriff in foreclosure, and reinstated the original owners. In some places loan companies apprehend a coming war.

FRANKLIN, Pa., is indignant at the whitewashing of Rev. Euclid Rogers by the Baptist church of Burlington, Ia., where he went on being dismissed from the former place. In Franklin he was charged with lying, financial crookedness, improper conduct with a young woman, engaging himself to marry another lady while living with one wife, and assaulting his wife.

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DAVID COMFORTETH BATHSHEBA.

And David comforted Bathsheba his wife.—2 Sam. xii, 24.

EACH disaster is a factor in man's education; and experience will, in future ages, lead to his triumph over evil. The loss of life in burning buildings, instead of leading us to implore God to avert such disasters in future, teaches us to use new precautions against fire and make improved exits. It is a great relief to feel that we are not under the disciplin of a ruler who is to be propitiated by our mental exercises, but to know that the forces that now control us are merely teaching us how to become their masters. —*Robt C Adams.*

IF you take this life to be simply what old religious folks pretend (I mean the effete, gone to seed in a drouth, mere human galls stung by the devil once), then all your joy and serenity is reduced to grinning and bearing it. The fact is, you hav got to take the world on your shoulders like Atlas, and put along with it. You will do this for an idea's sake and your success will be in proportion to your devotion to ideas. It may make your back ache occasionally, but you will hav the satisfaction of hanging it or twirling it to suit yourself. Cowards suffer, heroes enjoy. After a long day's walk with it, pitch it into a hollow place, sit down and eat your luncheon. Unexpectedly, by some immortal thoughts, you will be compensated. The bank whereon you sit will be a fragrant and flowery one, and your world in the hollow a sleek and light gazelle.—*Thoreau.*

WHIMPERING and truckling fold with powders for invalids, conformity goes to the fourth-remov'd,
I wear my hat as I please indoors or out.
Why should I pray? why should I venerate and be ceremonious?
Having pried through the strata, analyzed to a hair, counsel'd with doctors and calculated close,
I find no sweeter fat than sticks to my own bones.—*Walt Whitman.*

MATTER . . . is eternal and unending. The earth, the dust, every created thing indeed perishes; but we cannot say that that perishes out of which they are created. Substance abides eternally. A thing falls into dust, but out of the dust is developed another. The earth, as Pliny says, is a phenix and remains once for all. When it becomes old it burns itself to ashes, that out of them a young phenix may arise. the former, but rejuvenated.—*Sebastian Frank.*

WE submit the proposition that the universe in its entirety is eternal and self-existent.—*Edgar C. Beall.*

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To the World's Columbian Exposition Commission:

Learning that there is an organized movement among the more conservative church people—manipulated by a "Sabbath" organization—to induce your honorable body to close on Sundays the World's Fair, to be held in 1893 in Chicago, the undersigned respectfully put in this counter petition, and ask that the Fair may be open to the public on each Sunday of its continuance. We ask this for the following reasons:

1. That the American principle of separation of church and state may be maintained.

2. That public morality may be subserved by providing a substitute for the immoral places to which men may resort when no moral amusements are available.

3. As a matter of justice also to the people of Chicago who have given of their means to make the Fair possible, tens of thousands of whom can visit the Fair only on a general holiday; and as a matter of justice also to the visitors to the Fair, whose time or means may be limited, and who certainly are entitled to great consideration at your hands.

4. For the public good. The opening of the Fair on Sunday will be for the benefit not only of Chicago, but of the whole country. The rights of no one are infringed, the happiness of no one disturbed. Those who wish to attend can do so; those who do not can otherwise spend the day. This is a solely humanitarian question, a question of human relations and human welfare, and, therefore, the only standard by which you can decide is that of the public welfare.

5. It will benefit the Fair, attracting a much larger attendance, interesting more people in it, and increasing its receipts.

6. To the objection that Sunday opening of the Fair will destroy the day as a rest-day, we affirm that the tendency would be exactly the opposite. The more beautiful you make Sunday, the more attractive, the more noble and varied in its pleasures and instructions, the more difficult it will be to change its character, the less danger there is that employers will ever have the power to transfer it from its present position to the days of toil. With choice of Sunday occupation restricted to attending church or visiting a saloon, the average workingman would choose to keep on laboring.

7. Finally: Opening the World's Fair on Sunday will harm no one but the keepers of immoral places, while it will benefit the Fair itself, the people of Chicago, and the visitors to the Fair, thereby conducing to municipal prosperity, individual education, public morality, and the development and good of the whole country.

Name.	*Town.*	*State.*

THE TRUTH SEEKER

A JOURNAL OF FREETHOUGHT AND REFORM.

Entered at the Post-Office at New York, N. Y., as Second-class Matter.

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THE RUBBISH IN THE CHILDREN'S PATH.

Notes and Clippings.

THE superiority of the moral fiber of the feminin sex to that of the masculin is again shown by the report of the board of police justices of this city for last year. According to the report, the number of men (85,069) arrested for violations of law was more than three times as great as the number of women (19,091). The statistics printed by the board, says the *Sun*, are helpful to the formation of opinions upon several questions that are often brought under debate.

THE *Christian Union* says: "Our readers will recall Prof. Booker T. Washington's statement, in an article in the *Christian Union* some time since, declaring in general terms the ignorance and immorality of a large proportion of the colored preachers of the South. We now find in the New York *Age* a letter from Bishop Payne of the African Methodist Episcopal church. He says: 'I say emphatically that not more than one-third of the ministers, Baptist and Methodist, in the South are morally and intellectually qualified. I will stand by this statement, and can demonstrate the truthfulness by painful facts with regard to names, times, and places.'"

"WE will now," said the preacher, "take up our usual Christmas collection for the poor. I wish to remind the congregation that I am reliably informed the gamblers of this town hav boasted they will outdo the churches more than two to one in charity this year. At the gambling-house in the block below the sum of $250 was raised yesterday." The organist struck up a hymn, and when the collectors came back with the baskets after making the rounds of the pews it was found that the indignant board of trade men in the audience had contributed enough to bring the collection up to $500. The common gamblers in the block below were beaten out of sight.—*Chicago Tribune.*

INTELLIGENCE comes from Kentucky to the effect that Andrew Johnson, a member of one of the hill tribes in the eastern part of the state, who has killed in his time something like twenty men, has reformed and taken out license as an exhorter. He is now preaching with great vehemence and power in the mountain district. Johnson was once known as the "Pineville Terror." He is a man of nerve and a ready shot. There is every reason to believe, thinks the *World*, that the uncouth sinners of eastern Kentucky will accept salvation at Parson Johnson's hands without a murmur. Lorenzo Dow was an able exhorter and he was not above doing a little muscular reasoning in his early days, but he had no such record as Johnson.

"IT is to be hoped the messiah dancing craze may not become general among the colored people. With the red men and black men dancing, who knows but the white man might take it next?" Thus saith the Indianapolis *Journal*, ignoring a fact bigger than any mountain upon the face of the earth. There is no danger of the white man "taking it next." The white man has had it for centuries. The Christian religion has had the jim jams since the days of its first inception. And it is no respecter of colors. It imparts the jim jams alike to white, black, and red men. With the orgies of Sister Woodworth now raging right before its eyes the assertion of the *Journal* above quoted and fraudulently passed upon its readers as a witticism, betrays the utter barrenness of the religious editorial brain.—*Ironclad Age.*

THE Hamilton *Herald* says: "Not only has the Toronto council pronounced against the running of street-cars on Sundays, but has refused to allow the citizens to vote on the subject. The Toronto people, it appears, are still in leading strings, and are not old enough yet to be trusted to walk alone." *Saturday Night* has also a "palpable hit" at those who pretend to be pious just now because it pays them to "assume a virtue if they hav it not." Our contemporary observes: "Take for instance this Sunday street-car question. The preachers are trying to keep a corner on the Sunday, they are afraid if any other attraction is offered their place of worship will be deserted. If they, as ministers of the gospel, as vice-regents of the immortal king, cannot maintain their ascendency and fill their auditoriums while street-cars run, they are poor creatures and unworthy to be captains in the army of God."

IT is the women, not the men, who keep up the church, and they should boss the whole business, says the Denison *Gazetteer*. Let the men attend to civil affairs, to politics, and let the women run the religious business. That would be an equitable division of labor. Of course the preachers will kick vigorously, and we can hardly blame them. They do not like to divide the honors with the sisters. They prefer to strut around in broadcloth, white neckties, and plug hats, travel at half rates on the railroads, and monopolize the privilege of sporting the title of the deity in front of their names, while the women make their heads ache devising new attractions to draw money from the pockets of the wicked men to supply the exchequer with the necessary funds to support the dear pastors and make the church edifice respectable. But the clergy will hav to come off their exalted perch sooner or later, or at least let the good women share it with them.

HINDOO and Mohammedan superstitions hav met near Calcutta with such a clash that they were subsequently brought into court. A desirable piece of land lay waste because it was reputed to be haunted by a Hindoo goddess who objected to settlers. The Hindoos did all they could to propitiate her, setting apart a tree for her abode, under which they erected an idol in her honor, to which they made offerings of fruit and flowers. Still, the goddess continued implacable, and one man venturing to cultivate some of the land, he and his children died. Eventually, some Mohammedans, laughing at the Hindoo superstition, undertook to reclaim the land, but, somehow or other, the goddess manifested herself in a way to scare them off. That made the Mohammedans more determined and defiant than ever. So they took a sacred Hindoo beast, a cow, to the goddess's tree, and killed it there, placing parts of the carcass among the branches, and even smearing the idol with its blood. This so outraged the feelings of the Hindoos that they invoked the penal code, and five Mohammedans were sentenced to imprisonment for "outraging religious susceptibilities."

Communications.

Out of the Depths.

There never existed a happier family than that of John McLaren, mason. People envied them and wondered if they ever sorrowed or if their existence were wholly bathed in sunshine.

Nothing seemed to distract them. They had a kind word and smile for the most unfortunate in Comrie. There was Mrs. McLaren, with her laughing liquid-blue eyes, two dimples in her cheeks, and the prettiest little rosebud of a mouth perpetually wreathed in smiles; the baby, John McLaren, Jr., a crowning happy piece of innocence, and lastly honest John himself, the merry, twinkling-eyed head of the family, who had a habit, much to be deprecated in those degenerate days, of always looking upon the silver lining of the gloomy cloud and thus saving doctor's bills.

Ere John started for work in the morning he would imprint a hearty kiss on the laughing mouth of his wife, who smilingly would chide him with, "Behave, John;" make a face at the baby, who crowed in return until he got black in the face; then our merry mason set off to his work whistling as gaily as a lark.

No wonder people envied them. Even if the late Mr. Pope had known our John he would hav averred that a "*happy* man is the noblest work of God."

If it be true that "those whom the Gods love die young," then we wonder no longer how flowers grow so luxuriantly in a graveyard, for they are smiles resurrected perfuming the world again with their fragrance.

And then, one must remember that everything had gone well with the McLarens. John had always been in good employment on the Danfern estate, where he repaired stone dykes and gossiped with the old retainers. When he got married he had nstalled himself in a cosy, ivy-covered cottage, with a moss-grown roof, and a porch that in summer time was hid by the honeysuckle. Then there was a sundial of his own handiwork standing in the center of his well-kept garden, on which one could tell exactly the time of day.

So you see that it was no wonder that the McLarens were happy, for they possessed everything to render them so, even love. And there lies the secret. For where love is, faith, hope, and charity abide.

So the years rolled on, and John and his worthy spouse grew still happier and more loving, until one day the laird dying, "a most uncomfortable thing," as Sandy, the beadle, said, "the like of which has ne'er been heard o' i' the kintra side for mony a lang year," threw the whole of the tenants into the deepest dejection. Then the new laird, whose head was teeming with the latest improvements, came up from London, turning everything topsy-turvy on his arrival.

He discharged half of the servants, among whom was our friend John, because, he said, he was determined to conduct the estate on an economical basis. He evicted half of his small farmers, for he clearly showed that a stock farm was of more profit than an agricultural one. So that, in a little while, there was a dreary waste tenanted only by a solitary shepherd and his sheep, where formerly bloomed many a little holding and lived as many a happy family.

All was changed. The evicted of Comrie had gone, tearful and heart-broken, exiled from the hills their forefathers had crimsoned with their blood in order to preserve their liberty, and when such a cruel wrong as this done to them would hav sent the fiery cross speeding across the Highlands, and brought the vengeance of the clans on the head of the perpetrator, aye, even unto the third and fourth generation.

But *tempora mutantur*, only the ruined huts remained calling down the vengeance of heaven on the tread of the desolator. The people had departed assisted by the government, who upheld the landlord in his right to take the bread out of the mouths of hundreds of people and send them into exile. It was his land, his legal property—at least now it was, but we all know how his light-fingered ancestors came by it—and he could do as he pleased.

That is what the British government said, and they ought to know what givs legal right to land, for they are themselvs the chief of land-stealers in the world. John McLaren, having lost his situation, determined to go to London, where work was plenty, he believed, and nobody wanted.

On a bright May morning the McLarens stood upon the deck of the steamer Swallow watching the rock-bound coast of Scotland growing dim before their eyes. Then, when it appeared like a blue mist lying low upon the horizon, John turned to his wife, while the tears welled from his eyes, exclaiming, "Wae's me, hinny, we're gaen noo," whereat his two children set up a howl and his wife threw herself upon his neck, sobbing as if her heart would break. Sorrow had touched the hearts of the worthy couple for the first time. They could stoically see their cottage dismantled and given over to the flames; hear the wild, shrill lament played heart-brokenly by Hamish McTavish as the exiled left their homes. They could see all this, albeit with aching hearts, but outwardly unmoved, but now when that country which they loved so well, and which rears her queenly head so high amidst the nations of the world, had flown from their gaze, the floodgates of their hearts opened. They wept, as Rachel weeping for her children but they were not. At last after a weary voyage, in which the passengers suffered all the horrors of the *mal de mer*, they steamed up the Thames and discharged their freight at Hermitage wharf.

The McLarens were now in their El Dorado, in this city of the world, London.

For some days they were almost deafened with the noise of the drays that continually rumbled along the streets and the hum of the multitude which seemed to be flowing onward, no one knew whither. No matter what time of night they opened their eyes they could still hear the throbbing of London's great heart. Sometimes they heard a shriek, then the quick patter of feet, the blowing of policemen's whistles, angry oaths, than the echo of footsteps dying away, and then they would cower under the bedclothes trying to keep out the noise, and wonder what on earth ever tempted them to stray away from their quiet purply hills to this bedlam.

After many applications John at last succeeded in obtaining some work, and for two years they lived pretty comfortably. But, then, toward the end of the year 18— men were being gradually thrown out of employment; pale, hungry-looking fellows were now often seen standing around the street corners, glowering at the rich people as they rolled past in their carriages, or listening to one of themselvs orating on unionism.

London was beginning to feel uneasy; the heart did not beat with its wonted regularity, but rather spasmodically; rumors were rife of workmen banding together to sack the city, and the policemen looked graver as they tightened their belts before sallying forth to their beats. The demon hunger had cast its black shadow over the city, pinching the faces of the children and slowly driving the workmen to the wall. Out of the darkness of this night arose the cry of "Bread! bread! or we perish," but the cry was unheeded; men dropped exhausted in the streets; women and children passed away in the gloom with the cry of bread upon their lips; men stole so that they might be imprisoned and liv, and a gaunt-looking corpse was found floating in the Thames, while aristocrats whirled in their business traps along the Row careless of the rumble of hunger's revolution.

"We asked for bread and they gave us stones." Yea, worse, for when in our time of need we besought them, for love of that God whom they adore, to bestow on us in alms a portion of that wealth we helped to create, that our families may liv, they drove us back with bayonets wielded in the hands of those whom we pay by labor's sweat—pay them so that the throne may hav a greater weapon wherewith to crush the multitude. O people! will ye ever learn your power—who it is that really reigns? Look, look ahead, yonder is Canaan; now find your Joshua!

The employees of the factory, in which John was employed, had struck for higher wages. The men had presented a petition to their employer to urge the necessity of paying one cent per hour more, as it was almost impossible to liv upon their present earnings.

Their employer, a gouty, bloated-looking gentleman (sic), gruffly told them "that if they could not liv upon their present earnings, they could, at least, decently die upon them."

The men, with sullen looks and low muttered threats, retired to their benches where, swinging their tool baskets over their shoulders, they left the factory.

That night a lurid glare shot skyward and, ere the fire department had arrived, Thomson's factory was burnt to the ground.

Weeks rolled into months, yet John McLaren was still "out," and the money he had saved had gone, as also had most of his household effects, to keep the wolf from the door. From three meals they came down to two, and latterly John had contracted the habit of staying out all day, ostensibly seeking work, but in reality to giv his loved ones a larger dinner.

Then famin's companion, death, crept up the alleys laying his finger upon the children of the poor. John heard his footsteps and offered himself up to his clammy embrace if his child might be saved.

Death smiled and rocked their child to sleep, saying, "I am culling the flowers, giv me time and I will lay the forest low."

Notwithstanding the sorrow she felt Mrs. McLaren tried ever to keep a smile upon her pale, careworn face. Her love for her husband was still as great as of yore, though John himself had grown sullen and depressed of late.

As he sat by the black fireplace of an evening, "with hunger gnawing at his vitals," great furrows appeared upon his lowering brow, his lips would tightly compress, his hands twitch as if he fain would grabble an enemy. One morning they arose and found famin in the room. "Jeanie, dear," said John, and his voice was as low and soft as when he courted her in Methven woods, "we cannot let our boy die, we must get food."

"Oh, John," returned his wife, "do nothing rash, rather let us die honest than liv criminal. We hav been provided for until now and surely God won't let us starve at this time."

"Aye, aye, wife, God provides for us as long as we hav an income, but let fortune turn its back upon us then God seemingly sets his face against us; I suppose it is because we sinned in becoming poor. But heaven helps those who help themselvs, and rather than see you and the bairnie die, I'll help myself!"

"Oh, John, ma ain love, dinna dae anything wrang," cried his wife, relapsing into her sweet mother tongue in her anguish, "God will help us, only wait!"

"Well, well, Jeanie," returned John as he buttoned up his threadbare overcoat, "we'll see what God will do." "But," he added as he left the house, "I'll hav food in the meantime."

The alley in which the McLarens lived ran into Whitechapel, so that John had not very far to go ere he came to a store where he knew goods lay very near the door.

But, as luck would hav it, he had walked but a couple of rods when he spied a baker's basket resting in front of a house with two very nice loaves in it.

Here was his opportunity, so quickly availing himself of the loaves he turned and darted along the street.

Somebody saw him and raised the cry of "stop thief."

Fear of being captured with the booty lent wings to John. He flew along Whitechapel, his eyes bloodshot, his face pale, while flecks of foam flew from his mouth as if from that of a madman. "Stop thief" again echoed in his ears, and men, women, and children took up the chase.

There is nothing so exciting as a man-hunt. Where man is the hare, and men the hounds, there exists a strange fascination.

It is queer. But man is naturally a bloodthirsty animal.

John at length distanced his pursuers, and winding in and out of the alleys, then doubling back upon his track, he at length reached his home.

To his wife he evaded the question of how he got the bread, saying, "We'll hav some more tomorrow."

They had nearly finished the loaves, and the good woman in her innocence was thanking God for the meal, when the door opened, two policemen entered and laid their hands upon John.

Jeanie was thunderstruck, but John smiled grimly. "All right, I'm ready," said he to the policemen.

"Never fear, ma ain, it wull a' be richt i' the end," he whispered to his wife, who remained yet speechless; "it canna be much o' a sin to steal in order to liv. Keep your heart up and wait for me." Then stooping down he imprinted a kiss upon his wife's cold forehead, pressed his boy to his heart, and was about to go, when his wife arose.

Her face was firmly set, her eyes stern. It seemed as though a cloud had passed o'er her, leaving its black trace upon her features.

Her right arm slowly extended; the policemen halted, turning half round, and looked at the woman with some fear as she stood there like an ancient sibyl about to utter a prophecy.

"You hav taken my husband and ruined our lives because we wanted to liv," she commenced; then her voice rose higher and there was a peculiar hiss in it as she said, "Take him, but may the curse of a dying woman follow you and the law that assists you in crushing us; may the face of God be ever set against you; may hell open——"

She stopped, pressed her hand to her side, looked wildly around the room as if seeking an escape, tottered, and fell heavily upon the floor, while a crimsoned froth oozed from her lips.

John flew to his wife's side, calling her by all endearing names, but she heard not.

The son knelt by his mother's side, patting her hands, and praying her to open her eyes once more, but she was deaf to all, for death had entered the forest and was laying it low.

"Come, my man," said one of the policemen, "we can't wait 'ere hall day."

"Won't you let me remain by my dead wife's side a little longer?" pleaded John.

"No," returned the man of law, "the city 'ull look arter 'er, but the laur vants you."

So he was led away, while his dead wife lay on the floor, gazing blindly at the ceiling with her eyes wide open, and his son sat cowering and sobbing in a corner.

And all that the law may be vindicated.

Owing to the miserliness of one man, hundreds are driven into exile; others, because of a similar

cause, are made criminals; women are forced upon the street so that they may liv.

Yet some wonder why men strike work! They do so to save themselvs and wives from entering upon a vicious life to which the greed of the masters tends to drive them.

How is it possible for women to remain untainted in this country on $1 50 to $2 50 per week? Many are not obtaining that sum. Do you not think, gentlemen, that this greed of the capitalist is putting a premium on prostitution? I think so. Ask any of those eighty thousand street-walkers who throng the London streets what made them adopt that life. In the majority of cases the answer will be, insufficiency of wages.

Hunger drives men and women to evil courses, makes possible revolutions that deluge a country in blood.

Giv the people reasonable wages and hours of labor; throw open the museums and art galleries on Sundays so that the people can feast their eyes on the beauties, and fill their heads with a portion of the knowledge, contained therein, and crime, I think, would greatly diminish, the labor problem would be solved, the social evil would lessen, and the people would be rendered more contented.

John was brought before a magistrate and charged with "purloining two loaves of bread," pleaded guilty, and was ordered to be confined for four calendar weeks with hard labor.

John asked the magistrate for God's sake to hav his wife decently interred and his boy taken care of.

The magistrate, a well-meaning gentleman no doubt, who thought that all thieves were of the same class and criminality, blandly told John that "he ought to hav thought of his family before committing the crime." Then John was led away.

Four weeks elapsed, the prison gate was flung open and John McLaren stepped out into freedom. His son met him at the prison gate. They walked quickly away from the gloomy jail, determined to leave London and seek their fortunes in the country.

"If we could get home to Comrie, father," said the boy, gazing wistfully at his father's changed countenance.

"We'll try, laddie," was the father's only response.

They had just reached the head of the street on which stood the prison, when they heard a confused babel, and looking in the direction they saw some hundreds of people being charged by the military.

Slowly but surely the people were being forced back by their more disciplined brothers. Now they would halt, stones would fly, and some soldiers be struck to earth.

Then the military would cheer and rush upon the people with their rifles at the charge like bloodhounds eager for their prey.

At last the mob halted close to where John and his son stood, beside a pile of stones that some causeway layers were using in repairing the street.

The McLarens moved a little toward the crowd as the latter were busy arming themselvs with stones and shouting defiance to the soldiers who had likewise halted.

Some of the rioters were hatless, their hair streaming in the breeze; others coatless, with shirt-necks open, displaying a hirsute brawny neck, their sleeves rolled up, and faces red with passion, yet all grasping stones ready to hurl in the faces of the government hirelings.

At last, a pompous-looking magistrate rode to the front and commenced to read the riot act. He just got to the words "in the name of Victoria" when a shower of stones, hurtling around his head, caused him to retire in a manner more hasty than dignified.

"Captain, do your duty," he yelled to the officer in charge of the infantry company, "and kill the hounds," he added, as he tried to persuade his head to come out of the silk hat that had been forced almost over his eyes.

"Attention!" commanded the captain. "Carry arms. With ball cartridge—load," and the stillness of the street was disturbed by the click of the lever as the breech-block fell.

Then the soldier, out of love for his fellow-man, raised his hand, saying, "Men, for God's sake, retire ere it be too late."

But the magistrate was not of a peaceful disposition seemingly, for he angrily yelled to the officer, "Why don't you fire upon the dogs and disperse them?"

The latter, less bloodthirsty than the former, who took good care to remain well in the rear, turned to him, exclaiming, "You, as one of the people, ought to be the last to urge such a proceeding."

Then more stones were flung, a soldier dropped with an ugly gash in his head, and his comrades murmured. Quick and sharp then came the command, "Aim, fire!" and ere the rattle of the musketry had died away the order was given, "Charge!" Down upon the people came the soldiery with wild cheers and leveled bayonets. The mob stood for a moment, then broke and fled, leaving their dead and dying upon the street.

Kneeling by the side of his son was John McLaren, with a look of indescribable anguish upon his face as he tried to stanch the life's blood that spurted from the side of his boy.

"Open your een, ma ain wee laddie," he whispered through his tears, "ou'll gang awa' tae Comrie; heesstye, get up ma doo', it's your ain fayther wha's speakin'. Oh, Johnny, wull ye no speak!" and he passionately kissed the beaded forehead of the boy.

His son slowly raised his leaden eyelids and as slowly closed them again, murmuring, "I'm sleepy, fayther," then heaving a gentle sigh, his young life crept away from the street, far above the London tumult, into the unknown.

Raising his eyes to heaven, the poor distracted father exclaimed, "Oh, God, what hav I done that I should liv while others die!" Then he sank by the side of his boy in a swoon.

. . . . . .

A week after a body was found floating in the Thames, on which was found a book bearing the name of "John McLaren, Comrie." At last he had found that death which had evaded him so long—that eternal slumber which is nature's royal gift to those whom death plucks out of the depths.

WILLIAM ROBERTSON.

The Bells Are Chiming.

There is just as much science in the proper ringing of a bell as there is in the construction of a wonder, mysterious and weird.

Professional bell-ringers, adepts in the art, can produce from bells, ranging in size from the tiny one that adorns Bossy's neck up to the monster in the steeple high, the sweetest tunes—tunes that carry the aged back to childhood's merry days, that thrill the young, and fill the air with happy melody. How well do I remember the Swiss Bell-ringers! Oh, the music they did make! And on simply common bells.

I hav always wished that I could "play" a bell. But I never shall know how to do this most proper thing, unless I study and master the science of the art. I hav made several attempts at bell-ringing, and my last attempt was a dismal failure. The "Bell" I strove to play upon kicked back and knocked from my effort all the tune and melody it did possess. I refer to that great big Bell that chimes throughout the West, among the Rockies and on ocean slope. Unlike most bells, this particular big fellow can talk and write and speak. He does all this with vim, with vigor, and with might. In one of his sweeping vibrations he by print advises me "to change front," and all because I had referred to lecturers' "gilt-edged" prices. I pleaded for reductions somewhat—to take the rounds sometimes for "glory and bare living." And by the way, in looking over old letters in regard to lectures I find one or two from Bell, the "chiming" lines of which announce prices twice as high as those given by other representativs of the world of talk and thought. As to changing front, I don't think I'll do it. I am doing splendidly the way I am faced at present. He says "I hav never been in the lecture business." That is true, and others who are in it would perhaps do better outside of it. Of course this is intended as no reflection on my chiming friend Bell. He is a good lecturer; at least, he has that reputation. I wish him joy.

Another bell is labeled Voss. He rings forth his appeal from Los Angeles, Cal., in the interest of the Assembly of Progress. He recently took issue with me on the word "white," which as used in a section of the Assembly's constitution and by-laws draws the color line tightly and completely. To use it thus is in a manner saying amen to and sanctioning the cruel treatment imposed upon the colored race before the war and since the war by orthodox fanatics who believed and still believe the Bible a divine command from an unknown God. Voss has my respect and admiration for the good he does, but for the bad, never.

Local bells are salvo chiming. Those in charge of church and priest hav a cracked sort of a sound. Their clappers I am told are worn, and eaten by theological rust. At any rate, they don't hav that drawing sound they seemed to possess before our late congress. The bells in the hands of the Secularists are, on the other hand, ringing sweetly and merrily. Their tones are charming, and the people are heeding.

The Portsmouth auxiliary hav started in upon their second six months of existence equipped as they never hav been at any other time since their organization. The officers they hav elected are as follows: President, J. L. Treuthart (prominent Mason and business man); first vice-president, Henry Nagleisen (young and prominent business man); second vice-president, Ed. Woodrow (young and popular); secretary, Lillian Andres (my wife); assistant secretary, Miss Alice Treuthart (the eldest daughter of the president); treasurer, Benj. Woods (leading newsdealer). The committees appointed are: lecture committee, Will S. Andres, Henry Nagleisen, Ed. Woodrow; public work, John Welty, Wash Cross, Jas. H. Feurt; ways and means, G. W. L. Mitchell, E. H. De Witt, Will S. Andres. The lecture committee purpose to pursue a different line of policy from that of the last six months. They intend to hav the best of speeches, debates, lectures, essays, and readings, and on subjects in line with the Nine Demands. In this way it is expected to enrol a big membership, including the high and the low, the rich and the poor, the white and the black.

The local organization feels deeply interested in the other auxiliaries scattered over the country. We would like to see them arise from the sleep they seem to be in and get down to good solid work. The plan of Miss Craddock to hav all auxiliaries forward to national headquarters a report of each month's work, is a step in the right direction. She in turn can publish reports in bulk and thereby every auxiliary will know exactly what is being done by its neighbors both close around and far away. It is a capital idea, and auxiliaries should take hold and promptly respond. WILL S. ANDRES.

Portsmouth, O.

Pitch Into the Christian Religion.

From the Investigator.

It seems to us that whatever progress has been made toward a realization of any of the Nine Demands, is wholly due to the surrender of some theological position. The enemy of the American Secular Union is the Christian theology, and the obstruction in the way to a complete victory for our Secular principles is the faith in this theology. Does anyone contend that the Christian church, as an organized body, could logically adopt and defend the "Nine Demands of Secularism?" Does not everyone admit that these "Demands," more or less, imply what is anti-Christian, anti-theological, and anti-religious?

The "Nine Demands" cannot be reconciled with the position and purpose of the Christian church. Men and women who accept the Christian theology, the Christian faith, and who belong to the Christian church, cannot be counted upon to advocate, and work for the success of, the principles of Secularism as formulated in the "Nine Demands." The work which has been done thus far for the secularization of the state has not been done by those who are regarded as religious. It has been done by those who are outside the church, who, for the most part, reject Christianity, and who hav no faith in theological dogmas.

If we hav correctly stated the facts, then it seems to us that the way to secure the separation of church and state in this country is to boldly attack the power by and through which a union of church and state is maintained, viz., the Christian church. Ecclesiastical property is exempted from taxation because such exemption is defended by the Christian church. Sunday is declared a sacred day by the state because such a declaration was inspired by the Christian church. The Bible is read in the public schools because the Christian church has placed it there.

We do not see how a person can show up the evils of the union of church and state, and fitly characterize the power which sustains this union, without condemning the Christian theology and the Christian religion. We therefore are in favor of an aggressiv policy which will condemn the false, the wrong, and the evil in Christianity, and we do not believe that any other course on the part of the Liberals of the United States will help further the cause of Secularism.

While we would not needlessly offend by our language, we hold that the foolish theology of the Christian church should be shown up in all its ridiculousness. If Christianity is true, it ought to be accepted by everybody; if it is false, it ought to be rejected by everybody. We regard Christianity as false, and we think all Secularists and Liberals regard it in the same way. We do not believe in personalities, however, and although strongly denouncing a system or organization we do not necessarily attack men and women.

Until Christians ask to hav their church property taxed; until Christians ask to hav all Sunday laws repealed; until Christians ask to hav their Bible removed from the schools; until Christians ask that no more chaplains be employed in Congress and institutions supported by public money; until Christians ask that the oath be abolished in the courts and all departments of the government—those who are in favor of political reforms on such lines will be justified in claiming that the evils, which the American Secular Union was organized to remove, depend upon the existence of the Christian theology, the Christian religion, and the Christian faith.

BRAIN of the New World, what a task is thine,
To formulate the Modern—out of the peerless grandeur of the modern,
Out of thyself comprising science, to recast poems, churches, art,
(Recast, may-be discard them, end them—may-be their work is done, who knows?)
By vision, hand, conception, on the background of the mighty past, the dead,
To limn with absolute faith the mighty living present.

—*Walt Whitman.*

The American Secular Union.

R. B. WESTBROOK, President.

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The Secular Union's Monthly Report.

CONTRIBUTIONS RECEIVED DECEMBER, 1890.

Thomas Hindle, Jamestown, N. Y.	$ 1
Michael Collins, Salt Lake City, Utah	2
W. F. Lerich, Houtzdale, Pa. ($1 annual membership; $10 Guarantee Fund)	11
A. K. and M. J. Olds, McMinnville, Ore	5
Charles Otto Mackert, Philadelphia (new)	3
Anton J. Kraft, Grantfork, Ill. (Guarantee Fund)	5
P. B. Mackey, Bridgeport, Conn. (new)	1
Clemens Vonnegut, Indianapolis, Ind	2
John Turner, Philadelphia	10
S. Pabst, Highland, Ill	10
John Wolf, Mount Morris, Ill. (Guarantee Fund)	5
Anton J. Craft, Grantfork, Ill. (for pamphlet "Shall the Bible be Read in our Public Schools?")	1
W. W. Wilson, Spiceland, Ind. (balance life membership)	5
Lucy C. Wilson, Spiceland, Ind. (new member)	1
Mattie M. Wilson, Spiceland, Ind. (new member)	1
Will H. Baker, El Monte, Cal. (through *Freethought*) (new member)	1
E. Frost, Maynard, Ia	5
Reuben Savage, Maynard, Ia. (through E. Frost) (new member)	1
J. P. Slayton, Tecumseh, Mich. (Guarantee Fund) life member (new)	5
John Corbet, Minneapolis, Minn	7
P. F. Spencer, Evansville, Wis. (Guarantee Fund)	2
Total	$104

F. C. MENDE, Treasurer American Secular Union.
Philadelphia, Jan. 5, 1890.

Practical Work for Secularization.

We frequently receive letters which say: "I am isolated from other members, but would like to do some practical work for the cause. How shall I set about it?" To all such, of course, we send pamphlets, and say: "Circulate these wherever you can, especially among mild conservativs and Protestant church people, where you will find you can use 'Church Taxation' as an entering wedge for other more radical pamphlets." A large number of these pamphlets, indeed, hav already been circulated by Protestant Christians and by Jews in Maryland and other states. In Idaho and Oregon, through the enterprise of two individuals, a copy of "Church Taxation" has been placed in the hands of every member of the legislature. This ought to be done in every state and territory of the Union, so as to bring the injustice of church exemption before the eyes of our legislators.

Then, again, we hav President Westbrook's admirable pamphlet on: "Shall the Bible be Read in Our Public Schools?" This ought to be circulated widely in such states as Wisconsin and elsewhere, where public opinion, from sheer ignorance of the merits of the case, is setting in favor of religious instruction of some sort in the public schools. But to do this requires money—more money than the present financial condition of our treasury warrants us in expending. We are nearly out of the first edition of this most valuable pamphlet; nevertheless we hav been able to send it to but few of our members as yet (as has been our custom hitherto with each new pamphlet issued by us) owing to the calls for it by those who are not members. Of course, we desire to sow a good seed wherever we can; and, with the exception of the few copies which we hav sent on sale to THE TRUTH SEEKER, the *Investigator*, *Freethought*, and the *Progressiv Thinker*, we hav distributed these pamphlets individually, and only where we hav thought they would be of use. The need for a new edition is pressing; but we hav not the money to expend upon it.

A third pamphlet (an eight-page circular) is now ready for printing. It is got up in an exceedingly novel and attractiv style, and appeals to the patriotism of those into whose hands it may fall. If this be circulated as it should be, our cause will be advertised to the general public as never before, and there is every reason to hope that the accessions to our membership will be numerous, especially from business men of position and influence throughout the country. This is not merely a self-congratulatory statement on the part of the executiv committee, but the result of opinions expressed by several prominent Freethinkers who are unanimous in approving the novel plan of this circular. But, dear friends, to print this circular will require money, and we hav not the wherewithal in our treasury.

We had hoped ere this to announce the appointment of a field secretary. But we hav been hindered by the lack of agreement in the board upon the proper person to appoint; and at this present writing, it seems as though we shall hav to dispense with such appointee for this year. The gentleman recommended at the Portsmouth congress it has not seemed, to the majority of the board, advisable to appoint, for several reasons, principally because of his avowed opposition to the constitution of the society; while another gentleman, selected by the majority of the board, has been objected to by two of the directors, not from personal reasons, as he stands in the front ranks of able Freethought speakers, but from questions of policy, and also because of their preference for the person suggested at the Portsmouth congress. In the management of our society, peace and harmony must always be the first consideration; and the majority of the board will probably agree to yield to the objections of the minority so far as to table the question of a field secretary indefinitly. Upon the other questions of management we are so far united; and it is to be hoped that, even if we cannot hav a field secretary at present, we may make a long pull, a strong pull, and a pull all together for that circulation of missionary pamphlets which stands second only to field work in its importance.

The question now before us is, Shall we carry out the plan of work outlined above to a successful issue, or shall we potter along on a two-penny plan as we hav done in the past, merely raising enough to just keep the thing alive, but hardly kicking?

Already the correspondence alone is growing beyond the ability of the secretary to deal with as she should. The time is not far distant when she is likely to need a clerical assistant in order to do it justice, and keep her end up. For the present, however, she is doing her best as the solitary correspondent for the widespread interest of our society.

The pledges to the $5,000 Guarantee Fund come in slowly—more slowly than they should. Up to date, the amount pledged is $630. Of this, $73 has been prepaid. It is easy to see that something must be done by Liberals throughout the country, if they would make the American Secular Union a success for this coming year. We need at least $3,000 for this year; and we need it soon, if we are to carry on the work as outlined above.

My Liberal friend, you who are reading this appeal, let us hav some practical evidence of your sympathy with the cause of freedom of thought. Help the American Secular Union and you help every other agency of Freethought in which you are interested. For we welcome all Liberals, no matter what their beliefs, to our platform, provided they work for the Nine Demands.

Shall the American Secular Union fail, or shall it succeed? Upon everyone who reads this question, falls a share of the responsibility for either its ultimate failure or its ultimate success. Which will you individually help it to be?

IDA C. CRADDOCK, Corr. Sec. A. S. U.
Philadelphia, Pa., Jan. 3, 1891.

President Westbrook's Reply to Vice-President Foote's Open Letter.

DEAR SIR: It is true that at a recent meeting of the board (all the members being present) the subject of the appointment of a person who had been nominated at the recent Portsmouth congress as a field secretary did come up, and after discussion the motion to appoint was respectfully laid on the table, the members standing five to two. It can be called up at any time.

Yes, I do remember the meeting of the board held a little more than a year ago in New York. I remember the position taken by Mr. Remsburg, and I hav less faith in it now than I had then. I do not believe that the few public lecturers in the field are made of such narrow and mean stuff as to be "jealous" because one or more field secretaries hav been appointed by a great national society to advance its great work. I do not believe that one of them is as foolish and wicked as Messrs. Foote and Remsburg seem to think they are. They (the accusers) may hav to confront these lecturers on this grave charge. Most of them are on the Pacific slope; and lecturers might be appointed for twenty or thirty states where there are no lecturers, and yet never come within two or three thousand miles of those now in the field.

Moreover, if the person nominated at the congress had been appointed at the recent meeting of our board, as two directors desired, would not the public lecturers all hav been "jealous" of him? Would they not, by Dr. Foote's reasoning, hav proceeded at once to take revenge on the American Secular Union?

Then, if the board should "subsidize" one or more lecturers already in the field, would not all the others not so "subsidized" be "jealous," and bring back the dynamite days? Did not the American Secular Union make an effort to "subsidize" the lecturers by giving to each who would accept it a large printed commission to lecture and collect money for the society, allowing them, I think, fifty per cent commission? This was continued up to the Philadelphia congress, in 1889; but if they ever collected and paid over a dollar, it has never come to my knowledge, by record or otherwise. I believe that the plan was a prodigious failure; and yet Dr. Foote desires us to try it again! Allow me here to say that I do not like the word "subsidize" as used by Dr. Foote. It does mean what Webster says; but, in these modern, degenerate times, the *usus loquendi* makes it mean a bribe; and the great majority of "operators," and "promoters," so understand it. I do not believe that our lecturers desire a bribe. They do not desire any such dickering as has been proposed. If I do not mistake, they hate the word "subsidy."

The plan of Dr. Foote for electing field secretaries by the votes of subscribers seems to me so impracticable that I can hardly reply with becoming self-respect. It seems to amount to this: If a man contributes $1, let him cast one vote as to whom he desires for field secretary; and if he givs $5, let him cast five votes—all for one man, or divided among five men. This seems to me to be "ballot reform" with a vengeance. Besides making the American Secular Union a moneyed aristocracy, it would pave the way for endless bribery and corruption. Let us see, too, how it *might* work. Some man who is anxious to be a field secretary induces his friends to subscribe $5, $50, or $100, and this secures him as many votes. Another man, fully as worthy, does not dragoon his friends to giv money that shall count for votes, and so is not appointed. Moreover, the board would be bound to incidentally consider the intelligence and qualifications of the voters, and would be also sacredly bound to scrutinize the character and qualifications of the person voted for. Is he intelligent, and has he presence and address? Has he sufficient talent and learning to creditably represent the society? Does he accept the constitution and general principles and policy of the American Secular Union, and will he work harmoniously with the executiv officers and the board, and not breed discord and dissension? Has he discretion and self-control? Above all, is he a man of good moral character, pure and chaste, and a man whom we can safely send into our families?

Then, Dr. Foote seems to forget that we hav a constitution and a board of directors, the latter regularly elected, and that the powers of the board are not to be assumed by individual contributors. These contributors voted, or had a right to vote, for the officers and members of the board, and they must trust the board and abide by their decision, assuming that the board hav a better opportunity to judge what should be done, than a few scattered individual contributors can possibly hav. The government of the American Secular Union is strictly a delegated government. While it should always respect individual contributors, it should not be influenced by them against its own judgment, and this is the general understanding of our contributors.

In conclusion, let me say that, so far as I know, the board is disposed to consider the recommendation, so summarily passed without debate at the recent congress, and they may feel bound to accept that recommendation; but if they do not, they will, doubtless, giv the next congress good reasons for their declinature. The board are considering the question of appointing as general field secretary one of the foremost of our Liberal lecturers, a distinguished orator and scholar, an able debater, and one who can well represent the American Secular Union anywhere. Such a gentleman is very much needed. We hav frequent calls for such lectures, and can find constant work for such a man. We shall move slowly and cautiously. We believe that there is no difficulty about money matters; and I solemnly protest against anticipating and embarrassing the action of the board by an appeal to the newspapers. I consider the Open Letter of Dr. Foote as very injudicious and untimely, and quite unexpected from one generally so fair. "The voice is Jacob's voice, but the hands are the hands of Esau" (Gen. xxvii, 22). There seems to be a very huge cat in the meal-tub; but it is not worth while to set fire to the house to show the cat. I presume the board will act according to their best judgment, and with self-respecting firmness.

R. B. WESTBROOK, Pres. A. S. U.
Philadelphia, Pa., Jan. 5, 1891.

The California State Convention.

The California State Liberal Union will hold its annual convention at San Francisco, on Thursday, Jan. 29, 1891, beginning at 10 o'clock in the morning with a business meeting and an opening address by Samuel P. Putnam, president, on "The Dangers Ahead." Particular attention will be paid to the Sabbath legislation now threatened in this state and in Congress. In the afternoon and evening addresses will be made by the best speakers, and the convention will close with a musical and sociable festival in honor of Thomas Paine's birthday.

Liberals from all parts of the state are invited and expected to be present at this reunion; and the coöperation of those of other states is desired.

SAMUEL P. PUTNAM, President.
EMIL S. LEMME, Secretary.

Jesus and His Apostles—When Did They Liv?

A reader of THE TRUTH SEEKER wants to know how "Antichrist" knows that Paul was preaching sixty-two years before the Christian era.

The facts hav been presented in THE TRUTH SEEKER many times during the last dozen years.

In April, 1878, we found and translated an old Hebrew document. Our translation was printed in THE TRUTH SEEKER, and republished in a pamphlet by Mr. Bennett with the following title:

Sepher Toldoth Jeschu: Book of the Generation of Jesus. First English translation of the ancient Jewish story of Jesus, who was born at Bethlehem about the year 106 B.C., being the son of a betrothed maiden named Miriam (Mary), by Joseph Pandera. By the power of a charm stolen from the holy of holies, he cured lepers, raised the dead, and wrought other miracles. Wherefore he was arrested by the elders of Jerusalem, scourged, crowned with thorns, and by order of the Sanhedrin stoned to death and hanged on the day before the Passover and the Sabbath, in the reign of Queen Alexandra, about the year 75 B.C.

Death of Simon Kepha on a tower in the city of the Nazarenes about 39 B.C. How and why the Romans changed "Kepha" to "Petros."

Startling evidence that Paul flourished before the middle of the first century B.C., contemporary with the aforesaid Kepha.

It was also republished in "Revelations of Antichrist," with full notes, in 1879. And in 1887 it reappeared in a pamphlet in England entitled, "The Jewish Life of Christ," with notes by G. W. Foote and J. M. Wheeler.

The suspicion that Paul flourished a century before the time assigned to him in the book of Acts was never, we believe, entertained by anyone but ourself; nor did we even dream of it until we found in that Hebrew document a Simon Kepha dying on a tower about 39 B.C. Then we turned to Paul's epistles to see if we could there discover any clue to dates, when lo! we found in 2 Cor. xi, 32, this:

In Damascus the governor under Aretas the king kept the city of the Damascenes with a garrison, desirous to apprehend me.

Now, we know, from Josephus and other sources, that Aretas, king of Arabia Petrea, held Damascus for many years prior to 63 B.C., when all Syria, Damascus included, became a part of the Roman empire. And though there were later kings of Arabia Petrea named Aretas—one even as late as A.D. 37, who fought and defeated his son-in-law Herod, tetrarch of Galilee and Perea—yet it does not appear that the last-named Aretas ever acquired any part of the Roman territory. Nor indeed was it possible for such a petty king to hav marched an army two hundred and fifty miles and taken the strong city of Damascus out of the hands of the Romans.

For further information on this subject read the appendix to "Antichrist," pages 357–421.

But since the publication of that book we hav written a "Life of Peter and of Paul." The "Life of Simon Kepha" (falsely called Peter) was printed in a series of articles written for the Boston *Investigator*, in 1880–1, and the "Life of Paul" in a series written for THE TRUTH SEEKER in 1882–4. These we hoped to embody in vol. ii of "Antichrist," but as our first book has not yet paid expense of publication we are loth to sink several hundred dollars in another volume.

We hav been unable to discover a single fact incompatible with the existence of Jesus and his chief disciples a hundred years before the time assigned to them in the gospels and book of Acts.

The historical characters mentioned in the book of Acts, and known to hav lived in the first half of the first century, are: Judas of Galilee; Annas, Caiaphas, and Ananias, high priests; Gamaliel, lawyer; Theudas, rebel; Herod Agrippa I.; Herod Agrippa II.; Claudius Cæsar, emperor; Pilate, Felix, and Festus, governors of Judea; Drusilla and Bernice, sisters of Agrippa II.

There is not a scintilla of historical evidence to connect a single one of these persons with Paul or with any apostle or contemporary disciple of Jesus, the adored messiah, much less with Jesus himself. But on the other hand we claim to hav discovered with more or less certainty in the works of Josephus traces of the following persons named in the book of Acts, all of whom lived and most of whom died before the Christian era:

Paul (Pollio the Pharisee); Manaen of Acts xiii, 1, Vulgate Manahen (Manahem the Essene); Stephen (Onias the martyr, B.C. 66); Herod (the Great), friend of Pollio and Manahem; Bernice, his niece; Agrippa (M.V.), chief minister of Augustus Cæsar; Gamaliel (Hillel?), preceptor of Paul; Sopater or Sosipater, embassador of high priest Hyrcanus; Silas (Silvanus), pretor of Ephesus; Tyrannus of Ephesus; Secundus of Thessalonica (Jucundus?); Tertullus the orator (Nicolaus of Damascus); Augustus Cæsar, Roman emperor, B.C. 31 to A.D. 14.

Who but the first emperor was ever designated as Augustus Cæsar? See Acts xxv, 21, 25, 26, and xxvii, 1. Compare Greek and Syriac.

There are also two probable identifications of persons named in the fourth gospel, to wit: Malchus (Malichus), an attaché of the high priest Hyrcanus, B.C. 79–40; and Nicodemus a minister of King Aristobulus, B.C. 64.

The nucleus of all the gospel stories antedates the Christian era. But the text has been corrupted and enlarged so as to describe a mythical Jesus crucified under Pontius Pilate. ANTICHRIST.

The Banner Paper.

For nearly ten years THE TRUTH SEEKER has been formost of all papers in America, secular or religious, in carrying aloft the banner of spelling reform. Many other journals hav given occasional blasts on their bugles, indicativ of cheer and good will toward the movement; but THE TRUTH SEEKER has quietly, yet persistently, presented "hav, giv, liv," and numerous other words which commonly terminate in useless e's, shorn of that appendage; and "activ, promis, definit," etc., are now recognized as familiar and lawful spellings by its thousands of readers. When these shorter spellings become prevalent, as they assuredly will within a few years, it will be vain for any periodical to try to steal this honor from THE TRUTH SEEKER.

There is promis, however, that the old "invincible" will soon hav a goodly band of followers. On the introduction of the Lawler resolution for short spellings into the House of Representativs last January, great activity began among the spelling reformers. Numerous petitions for its passage were circulated, signed, and sent to members of Congress. The resolution was referred to the committee on printing, and the commissioner of education, Hon. W. T. Harris, with several prominent professors of colleges, appeared before it, and presented reasons for the resolution being favorably reported. The tariff and other bills, however, so absorbed the attention of the House, that the resolution for short spellings was not brought up; but Mr. Lawler intends to get a hearing during the present session.

One result of the agitation has been that many prominent journals and numerous smaller papers hav given space to articles and notices upon the subject of spelling reform, and it was brought prominently before the National Editorial Convention at Boston last June. Without waiting for the authority of dictionaries, conventions, or Congress, several independent papers hav lately appeared with the short spellings. *Intelligence*, a school journal of Chicago, and the *Leader*, a free lance paper, published at Wichita, Kan., are examples.

An association of activ workers named the Leag for Short Spellings—L. S. S.—has lately been formed. The members promis to spell "hav, giv, liv," and use such other short spellings as commend themselvs to their judgment, whenever practicable. Also to aid the movement by circulating tracts, and otherwise presenting the claims of the reform, and especially by having articles in its favor inserted in their local newspapers. The headquarters of the Leag for Short Spellings is 24 Clinton place, New York. All persons are invited to send their names as members, or to inclose stamp for information.

ELIZA B. BURNZ.

At the Brooklyn Philosophical Association.

The large room of the Philosophical Association was filled to overflowing on Sunday, the 4th, to listen to a debate between Dr. L. G. Janes and one of the vice-presidents of the American Secular Union, Mr. T. B. Wakeman. The subject was Mr. Wakeman's philosophy. Before the debate began a lady treated the audience to very fine music on the piano, after which the presiding officer, Mr. C. Monholland, introduced Dr. Janes.

Dr. Janes, who used manuscript, began his address by complimenting Mr. Wakeman and by giving reasons for the debate. This being done, he turned his attention to the subject proper, which presented itself under the aspect of the origin, nature, and manifestations of mind, and said in substance as follows.

There can be but one science of psychology, and to this, which is bounded on one side by Spiritualism, on the other by the still lower Materialism, we hav to look for information as to mental phenomena at large. According to Mr. Wakeman, the universe is as we perceive it, and there is in it no room for supernatural beings of any kind; there is nothing besides reality—no God, ghost, or spook. This will no doubt to the minds of many appear as simple Materialism, yet it is not. Mr. Wakeman is not a Materialist; he is a Positivistic Monist. That is to say, he has from the pantheism of Goethe, the Positivism of Comte, and the monism of Hæckel, constructed a new philosophy.

The relativity of our knowledge has been admitted both by Spencer and by Haeckel, and it follows that we as finite beings can conceive of the finite only—an infinit being is required to conceive of the infinit. And while we, the followers of Spencer's philosophy, do not admit anything supernatural, we can but, as a result of the limitedness of our sense perception, recognize the fact that beyond the visible universe is another, a greater and more perfect, an Unknowable. Mr. Wakeman's philosophy as regards the cosmos is idealistic pantheism, but this, as demonstrated by the science of psychology, is unscientific.

Mr. Wakeman in reply said: The explanation as given by Dr. Janes is but the old theological solution modified, for to assume an outside cause, what is that but to say that what we perceive through our senses is a mere show, that the reality lies outside our power of conception? A philosophy which refuses to bridge the chasm between man and his environments, near and remote—between the subjectiv and the objectiv—is a failure. Spencer fails to do this in his Synthetic Philosophy, which leaves room for spooks and ghosts, and is therefore unscientific. Science does not recognize any "great Unknowable." It deals in facts; and for this very reason its office has been to reverse almost every conception held by past ages. I need only remind you of the changes wrought by it in the fields of astronomy, physics, chemistry, biology. We hav accepted all its conclusions in these branches, but when modern psychology said there was nothing unknowable, nothing supernatural, in and about man himself, the majority rose up and exclaimed, "We hav a spook in our head; we are veritable spooks." It does not surprise me. On scientific questions fools are and hav always been in the majority. Laws of nature are but the equivalences and correlativs of changes in matter. Mind is a collectivity of changes in matter. It is the outcome of the *ego* and the impingements of the external world; the strain we are subjected to when these come into contact, causes what we call consciousness. It is well enough to assert the existence of a spook, but so long as such a being, independent of physical causes, has not been produced, so long we cannot recognize the assertions of its existence.

I know that to many minds there is comfort in the idea of immortality, but I tell you there is no wisdom except in truth, and as Goethe says, "Better bitter truth than blessed error, for truth always heals the wounds that error inflicts." Immortality is a terrible curse when you cannot control the conditions. No, not immortality for man, the immortality of the race, let us hav. The human race is the flower of the universe. Human progress is Christ, human happiness the Holy Ghost. Let us direct our attention, our energies, to this visible, real world; let us rise to this our duty, for this duty is the mother of happiness.

Lectures and Meetings.

W. S. BELL will come East in the spring, and is now making engagements to lecture on his way here. His address is Box 109, Oakland, Cal.

W. F. JAMIESON gave two lectures in Chicago for the Secular Union before good audiences on both occasions. He is under engagement to deliver lectures in Woodbury county, Ia. Address all inquiries for lectures to Des Moines, Ia.

MISS ADA CAMPBELL is fortunately making a good recovery from her severe cold contracted in her December tour, and will renew her lecture engagements at once, beginning Friday, January 9th, at the Manhattan Liberal Club, 220 E. 15th street, New York, on "Heredity."

ON Sunday afternoon, January 11th, at 3 o'clock, Miss Ida C. Craddock, corresponding secretary of the American Secular Union, will lecture on, "How to Make Freethinkers of the Young," before the Newark Liberal League, 177 Halsey street, corner of Market, Newark, N. J.

Brotherhood of Moralists.

Report of the Propaganda Committee of the Brotherhood of Moralists, at Hannibal, Mo., for December, 1890.

SECRETARY'S REPORT.

During the month twenty-nine membership certificates were issued, making the whole number enrolled 1,267. The new members are from Missouri, Kansas, Arkansas, Texas, Washington, Oregon, Idaho, and England. Brother John R. Fleming, of American Falls, Idaho, enlisted fifteen new members this month. If half our members will make an effort our number can be doubled during the coming year.

F. H. RAU, Sec.

TREASURER'S REPORT.

Balance from last report		$69 95
Received from Wm. B. Young, Kansas		1 00
" J. R. Fleming, Idaho		50
" G. D. Dadisman, Virginia		2 00
Total		$ 73 45
Mailing constitutions	$3 95	
Boston *Investigator*	1 55	
Ironclad Age	1 30	
	6 80	6 80
Balance		$66 65

Hannibal, Mo. A. R. AYRES, Treasurer.

A CARD OF THANKS.

Every member of the Brotherhood of Moralists should appreciate any favor shown to the propaganda committee, hence it givs me pleasure to make public acknowledgment of our obligation to the New York TRUTH SEEKER, Boston *Investigator*, *Ironclad Age*, of Indianapolis, Ind., *Secular Thought*, of Toronto, Ont., and *Freethought*, of San Francisco, Cal., for the gratuitous publication of our monthly reports, and also for occasional favorable notices of our order.

A. R. AYRES,
F. H. RAU,
WM. GATTS. } Committee.

Communications.

The Relations of the Sexes in the Age of Reason.

THE TRUTH SEEKER'S review of Helen H. Gardener's book calls up some very important, even fundamental, questions. We are, plainly, entering upon the Age of Reason. What are to be the principles upon which society is to act in it? The remains of the customs of primeval man that survive among us are numerous, but known as such by few. Rationalists know and recognize many among religious rites that those blinded by superstition do not see. But among the so-called Freethinkers, how many hav turned their eyes inward and discovered primeval customs that we hav taken no special stand for rooting up? We hav the high authority of Spencer for believing that there co-existed among primeval societies at least three forms of marriage or relations between the sexes; to wit, promiscuity, polygamy, and polyandry, and possibly also monogamy. But how many recognize the fact that we hav not yet grown out of that stage? At a rough guess one might be safe in saying that seventy-five per cent of the men are polygamous or promiscuous, fifteen per cent of the women promiscuous, and ten per cent polyandrous. It is not open and avowed as in primeval societies, but it exists. The important question is, What will be society's attitude toward these relations when the Age of Reason shall hav been fully ushered in?

Evolution is a progress from the homogeneous to the heterogeneous. Hence, to go from promiscuity to monogamy, is to traverse the whole circle of evolution in that department of life.

We know now that a particle of matter, scarcely visible to the unarmed eye, may grow in the human body, when once introduced, till it destroys the normal tissues, or so changes them that the man is a raving maniac. Another, of another kind, grows till it is a being of the same kind as its parent. The almost infinit divisibility of a grain of musk shows, too, the potency of infinitesimal particles of matter. Is it safe to deny that, in marriage, whether monogamous, polygamous, polyandrous, or promiscuous, the parties to it become and remain physically and materially a part and parcel of each other? Let each one reflect on the particulars himself or herself, for whilst it would not be improper to go into particulars here, it might exclude the paper from the mails. But it will go to prove that, in promiscuous relations, the tendency is to turn our bodies back to homogeneity, much as the various substances on land are washed into the sea and mixed into homogeneity.

It seems undeniable that mental growth proceeds best among the monogamously related. Brain development, as shown by Galton, is slightly antagonistic to fecundity. Carried to a destructiv extreme as in Newton's case, mental growth, or brain power, destroys generativ force. The same is true of muscular growth. I took lessons all one winter in "the manly art of self-defense," and my master's trainers told me that when they put him in training for a prize-fight, the first step was to take him away from his wife. Each person has just so much energy. It may be exerted in one direction to excess, but it will not be there to exert in another.

The races of northern Europe hav given us Reason, and were the first to evolve out of superstition. Their religions were rational as compared with the mythical religions of the races that surround the Mediterranean. So, too, their relations hav been more nearly monogamous than in the southern and oriental races.

The conclusions seem to me to be inevitable that, if the race is to gain in cerebral power, it must come to strictly monogamous relations. There is a world of history in the word *Ehe* in high German, that means marriage now, and is akin to the Greek word *con*, the root meaning being "forever."

Suppose we take for granted that liberty should govern in this matter; that the monogamously inclined follow out their wishes, the polygamous hav as many wives as they can get, the polyandrous woman be no longer required to enjoy secretly the society of all but one of her husbands, and the promiscuous wives of the public be accorded protection and recognition instead of being, as now, outlawed. If evolution is to act in the future as in the past, must not the principle slowly, and in a long time, put the monogamous ahead of all the others in brain and muscle power? If monogamy is and leads to differentiation and heterogeneity, and if promiscuity is the back track toward homogeneity, is there any doubt of what line of conduct Rationalists should lay out?

The fathers hav eaten sour grapes, and the children's teeth are set on edge. Boys and girls inherit the passions of their parents. But if the cerebral caliber of the race is to increase, it seems that the waste must not go on in another direction. It is my ambition to write some day a large book on "The Rational Conduct of Life." In it I should indicate that the force or energy of young people must be governed and directed. A man said to me once, "Look at this community of virtuous farmers; they plow and delve from sun to sun and get so damned tired that they sleep solidly the night through and there is no time nor energy left to be expended in vices." Certain it is that boys can be made to so aspire to round and beautiful muscles covered with pink and ruddy skin that they will prefer chastity that aids it rather than promiscuity that works against it.

I do not believe that segregation of the sexes will aid this end; rather a frank mingling, all having been informed on the ends, aims, and purposes of nature, so to speak, and striving toward the rational life from thorough knowledge.

From our earliest and best sources of information we learn that the fair, northern races of Europe were chaste in youth and mainly monogamous in marriage. Out of them has come all that is highest and best in the world of society.

The first step of a woman into promiscuity often seems a rise rather than a fall. She is perhaps a servant, a cook, chambermaid, or scrub-girl. The words of sympathy that come to her are few indeed. So much easier is she led away by the counterfeits when they reach her ears. The consequences seem at first an improvement, for she wears silks and jewels and associates with gentlemen and receives admiring glances. She seems to hav risen instead of to hav fallen. Yet most of them perish as miserable, diseased drunkards.

In a little French song a mother looks at her baby's hand and says, "I wonder if these little coral tapering fingers will one day be horny hands wielding a hammer to break stones on the highway." The victims of promiscuity had their babyhood, when their fingers were coral and tapering, the blood in their veins pure as the water that falls from the clouds, and their breath as sweet as new milk. These women might in many a case hav run those fingers through the hair of a stanch, true husband or wound their lithe arms around his neck whilst speaking words of love and comfort. But they hav come to poison the race and to poison the air with foul odors of alcohol and tobacco and foul words.

It is a fact that promiscuity degrades women worse than it does men. Once therein women often lose whatever moral sense they ever had, but some of the most honorable men in all business relations are notorious promiscuists.

The question before Rationalists is whether in the Age of Reason men shall still demand the vast sacrifice of womanhood that is now demanded. Or shall we grow into monogamy in the true sense of the word, growing at the same time into beauty of form and strength of muscle such as was possessed by those virtuous barbarians who with large, muscular, and gleaming bodies, long, waving blonde hair, and "fiercely blue eyes," rushed naked upon the famous legions of Varus and made Herrmann's battlefield the wonder of all ages?

In the way of reforming promiscuists much cannot be expected. The vast mass of them will not change. But wherever one does, whether man or woman, he or she should be encouraged and put as on his or her original footing. The power of superstition is shown no more in any one thing than in that men will marry widows who will not marry girls who hav taken but one false step.

I hav not read Miss Gardener's novel, a busy life not yet permitting it, and hav to content myself with reading the review of it. But clearly it seems to me she puts before us men the question, Gentlemen, let us in the light of Reason look coolly and judiciously on the women sacrificed to promiscuity and ask ourselvs if in the Age of Reason it is to be the same. Shall passion devour forever? Or shall the excess of its force be turned into useful channels, and Justice and Humanity rule, in the Age of Reason?

GEORGE WILSON.

Lexington, Mo., Dec. 23, 1890.

Talmage.

Mr. Talmage, the preacher, is delivering, as everybody is supposed to know, a course of sermons or addresses on his recent visit to the Holy Land. I went to hear him last Sunday morning. His fame and popularity as an orthodox divine led me to expect something out of the ordinary routine of church service. I was disappointed but interested. This may sound paradoxical but it is true all the same. I was disappointed in the matter of the sermon and in the manner of the man, and interested to know how the flabby self-conceits of the divine could satisfy the intellectual and moral requirements of such a vast audience.

Talmage has enormous imagination. "He sees a little, presumes a great deal, and jumps to a conclusion." He describes a thing fairly well, but he is eloquent when he is describing something which neither he nor anyone else has seen. He has a good memory for names, dates, and places, but he cannot remember the component parts of his discourse. It is a disconnected, abrupt, illogical, and incoherent [illegible], has been sentenced to nine years' imprisonment tial jumble of phrases. His manner is like his creed—hard, cruel, and repulsiv. He gave us one or two autobiographical hints which led me to the conclusion that I was listening to the highest developed Christian.

He said, "When I was a young man at Mount Pleasant, one Sunday afternoon during my reading of Doddridge's 'Progress of the Soul' a few scales fell from my eyes. When I had been in the ministry about a year and was reading to my people a passage from the Bible a few more fell, and last Sunday evening, whilst preparing for my New York sermon, I picked up a book lying on my library table on 'Consecration,' more scales fell, and now I can see God in all his glory."

Damascus was the theme of the discourse, but there was not much of Damascus in it.

It was a grand old city founded by the grandsons of Noah. It had a street which was called straight; it was watered by two rivers and surrounded by opulent gardens. The population was composed of thirty thousand Christians and one hundred and fifty thousand Mohammedans. This led up to a general denunciation of Mohammedanism. He declared it to be "the greatest error which had cursed the world." It had one or two redeeming features, however. First. Everyone must wash before attending prayers; and as these were offered five times a day. the people were clean. Second. It was a religion of sobriety. Third. The people were not ashamed of their religion. I understood these things in the nature of contrasts, but I may be mistaken. The polygamy practiced by these people came in for well-deserved condemnation. "Any religion," said the preacher, "which lowers woman one thousandth part of an inch below the level of man is an accursed religion and ought to be destroyed." This was a truly manly utterance and I began to think that the thoughtful world had misunderstood Talmagian philosophy; but when he referred to Saul on his way to Damascus and to Paul the apostle of Jesus Christ, I began mentally to examin the teaching of Paul concerning woman and to test it by the standard previously raised. Did Paul lower the level of woman? I asked myself. The answer came, 'he debased and degraded her.' Then Paul preached an accursed religion. I remembered reading that Paul wrote, "Man is the head of woman." Man must not cover his head because it is the image and glory of God, but woman must cover her head. Also, 'Let woman be instructed in silence and in all submission. I do not permit women to teach nor to hav authority over man, but I order her to keep silence." I remembered also what Christ is reported to hav said about his mother, and I remembered, also, that at the second council of Mâcon held in the year 585 it was then decided that woman belonged to humanity because the mother of Jesus was a woman.

I did not want to hear any more. Out of his own mouth the Brooklyn divine had been convicted of preaching and propagating an "accursed religion."

HENRY ROWLEY.

Items of Foreign Freethought News.

Since Miss Craddock at the Portsmouth congress advocated the adoption of the pansy as a Freethought symbol, Belgium, Spain, and Sweden hav adopted it.

Indictments for blasphemy are very common in Germany, Dr. Peus, of Berlin, Mr. Aug. Kruhl, of Hirshberg, and Dr. Voelkel being the latest victims. The latter has at present five indictments against him—two in Berlin, one in Halle, one in Mühlhausen in Thüringen, and one in Bernburg.

The Freethought society of North Stockholm, Sweden, has excluded Henry Berghell from its meetings. Captain Thomson writes that the conduct of Berghell has been a serious obstacle in the way of the growth of Freethought in Sweden, and that it will prevent many from joining the society as soon as otherwise would be the case. Captain Thomson on behalf of the society asks us to say "Happy New Year" to the Swedish Freethinkers in America.

During the last few months Freethought has suffered by the death of Louise Ackermann, the poetess; Alphonse Karr, the novelist, and Louis Jacolliot, the traveler and author of "The Bible in India." These three individuals hav, each in his or her own line, rendered important services to Freethought by embodying its maxims in works read by the public at large. Though their existence has come to an end, their spirit livs yet in the works they hav produced and the influence they hav exercised, and they did not liv in vain.

It is a well-attested historical fact that the Roman Catholic church has an excellent digestiv apparatus for all kinds of worldly property, yet it is comparatively rare to find a priest stealing from his church. But Domenica Maggio, canonicus of Catavia cathedral, has been sentenced to nine years' imprisonment

at hard labor for stealing two massiv gold monstrances belonging to the church, valued at $125,000. The pious thief sold his booty and spent the money on the demi-monde of Naples.

G. M. Boman's Funeral.

From the Seattle, Wash., Post-Intelligencer.

The funeral ceremonies of the late George M. Boman were held at the chamber of commerce yesterday afternoon, and were remarkable in many particulars. They were marked by a total absence of what is popularly termed religion, and yet there was a solemnity about the proceedings fully equal to that which characterizes a Christian ceremony. There were no prayers, no readings of scripture, no words of solemn warning and exhortation from a preacher, but the words of the speakers were marked by great elevation of thought, as they held up the good qualities of the dead man as worthy of imitation.

The friends of the family and the pall-bearers went in carriages to Mr. Boman's former residence at Fremont at 1 o'clock, and escorted the remains and Mr. Boman's family to the chamber of commerce, where the body was placed in the reception room, surrounded by a number of floral wreaths and other tributes. There about two hundred former friends of Mr. Boman had assembled, a majority of them being fellow-members of the Washington Secular Union, of which he was a director and treasurer. All the rooms on the ground floor, as well as the entrance hall, were crowded.

The ceremony opened with a solo selected from several hymns and beautifully rendered by Miss Houghton. The funeral oration was then delivered by C. B. Reynolds, secretary of the Washington Secular Union, who spoke with much feeling, his voice often betraying deep emotion. He said:

In the presence of death how beliefs and dogmas wither and decay. Character alone survives; goodness never dies; love only is immortal.

As a fond mother, when the day is o'er,
Leads by the hand her little child to bed,
Half willing, half reluctant to be led,
And leave his broken playthings on the floor,
Still gazing at them through the open door,
Nor wholly reassured and comforted
By promises of others in their stead,
Which though more splendid may not please him more,
So nature deals with us, and takes away
Our playthings, one by one, and by the hand
Leads us to rest so gently that we go
Scarce knowing if we wish to go or stay—
Being too full of sleep to understand
How far the unknown transcends
The what we know.

Death is a wonderful equalizer. Saint or sinner, Infidel or Christian, death enters all homes.

We do not much wonder when our neighbor's house is made desolate. But when death enters our own home we stand appalled. Then, indeed, we realize we are all travelers on the same journey of life, and, oh! how much we need each other's love and sympathy. When the grim messenger lays his remorseless hands upon our loved ones our hearts are saddened, numbed with grief, the tendrils of affection are ruthlessly torn asunder and our hearts bleed. In our weak humanity we moan and sob, and tears blind our eyes. It seems to us the sun of our life is darkened forever, the sky of memory enshrouded in the dark pall of night, the stars of peace blotted from the firmament of our future.

Yet we know the whitest foam dances upon the darkest billows, and the stars shine brightest when surrounded by the blackest thunder-clouds. Joy and sorrow make up the lot of our natural existence. To day the clouds of doubt may skirt the horizon and obscure the meridian of our fond anticipations. Adverse winds may blow and the storms of misfortune rage.

But soon the angel of light and loveliness, Hope, will twine the sweetest roses round our sorrow-bowed, aching heads, and dress up for us a bower of future happiness, festooning it with the choicest of elysian flowers. The dark cell of despairing grief has always at least one tiny pinhole to let the glory of hope shine in.

It is wonderful to the mourner how the soul, at first sullenly repelling the light of gladness, admits the first one little ray of hope unconsciously, and is so soon beguiled into a blessed state of calm resignation to the inevitable.

Joy and sorrow are the beautiful forms of sympathy in which hope appears as a gracious angel hovering over the sorrowful of earth.

Death is the inevitable law of nature. Let us calmly realize it, and go forward in hope and perseverance, relying on our own indomitable will and energy, and we shall find long, broad, beautiful pieces of comfort among the shreds strewn in life's pathway. Only let us be sure to gather them as we go; pass them not by, or we lose them forever. There is no retracing our steps in the journey of life. We pass over the road but once. Oh! let us be careful, watchful, to do all the good we can, help others all we can, so that at the end of the journey our hearts shall not be burdened with regrets for opportunities neglected.

Life and death are essential conditions. On every side we see life and death, organization and decomposition, formation and decay, following each other as regularly as day and night, spring, summer, autumn, and winter. But for errors of our education we should look calmly on death as a simple condition of nature, neither to be feared, desired, or dreaded.

When our loved ones die we weep and mourn. We do so pity them. Yet is not much of our sorrow selfish? Not for those at peace, calmly sleeping, sweetly resting, their labor o'er, their work accomplished, need we weep.

Our brother lived a most useful life, his work well and faithfully done. To-day he is at rest—sleeps the eternal sleep of peace. Yet our hearts are sad. Tears fill our eyes; we are bereaved. The dear companionship, the wise counsel, the true sympathy, the ready help, his loving ministrations, are lost to us. But for our dead, all is well with them. In the language of Eliza Cook:

'Tis a long, 'tis a last, 'tis a beautiful rest,
When all sorrow is passed from the brow and the breast;
And the lone spirit truly and wisely may crave
The sleep that is dreamless, the sleep of the grave.

Dead—resolved back into the elements from whence we came—we shall not utterly cease to exist, for we survive in the love and fond affection of those near and dear to us. We liv in the memory of those our lives hav benefited. If we hav done justly, loved mercy, sought to promote the welfare and happiness of our fellow-creatures, we shall liv, our influence be felt and our memory cherished by those we hav by generous act, or utterance of ennobling thought, or brave example, cheered or inspired to nobler, happier, more useful lives. There is real peace and joy, true comfort, in the last hour of life, if we know that we hav done well and that the good accomplished will exert its influence for all time. No noble act, no generous impulse of the breast, has ever perished.

Superstition has taught us to fear death. In health the thought of the grave to many is horrible. But when age or disease hav brought decrepitude, when there is naught but severe pain and suffering, then, oh, so weary, you long for rest, for peace, the end; for sleep—the calm, peaceful, eternal sleep of the grave that knows no awakening; trouble, pain, sorrow, ended forever.

We are assembled to do honor to the memory of a true, brave heart. His constant aim was to promote others' happiness. In the cause of humanity, the advancement of universal mental liberty, the defense of the wronged, in behalf of the principles of right, our brother had the courage of a lion. For those who sorrowed or suffered he had a heart as kind and sympathetic as that of the most gentle woman.

George M. Boman was born at Hutchinson's Ferry, Hamilton county, near Chattanooga, Tenn., May 22, 1844. His relativs, all his friends, were devoted to the cause of the South. His father, loyal to the Union, had, just before his death, exacted a promis from each of his boys that they would never take up arms against the Union. All his relativs, on the outbreak of the Rebellion, sided with the South. His brothers joined the Confederate army and tried every means first to persuade, then to coerce. But his loyalty to his father, his respect for his plighted word, his sense of justice, his tender pity for the oppressed induced him to forsake home, fortune, kindred, friends, and enter the ranks of the Union army to do battle for justice and liberty. He enlisted February, 1862, in the Fourth Tennessee Infantry, was a brave and faithful soldier, and was honorably discharged June, 1865.

He came to Washington October, 1875, without friends or capital, save his own indomitable energy, industry, and integrity. Never afraid or ashamed of honest toil, he worked hard, practiced economy, invested his savings in real estate, and from the very smallest of judicious investments, by his keen foresight, integrity, and liberality, he amassed a competence. Wealth only gave opportunity to gratify his benevolence. The wealthy respected, the poor dearly loved him.

You all knew his life. The very worst that can be said of him is, he dared to think for himself and giv utterance to his honest convictions. He worshiped at the shrine of truth; his god was nature; his church all humanity; his creed justice—justice tempered with mercy; his motto, Put yourself in his place; his constant endeavor to make all around him happy. He read, studied, thought for himself. He rejoiced in the glorious freedom and ennobling truths of Liberalism, but scorned the empty professions of faith, the bigotry, the intolerance, and the fanaticism of the church. He had only contemptuous scorn for the false claims of divinity, but the tenderest compassion, the most willing, liberal help, for the needs of suffering humanity.

He was an Infidel and had the courage to avow it.

Infidel is a term of reproach applied to those who venture to step aside from the popular current of belief and dare to think for themselvs. Our brother believed, and his life justified his belief, that a life of uprightness actuated by a desire to do good to our fellow-creatures was sure of happy results. Dare any here deny that a life of love, mercy, and benevolence is the best possible preparation for any heaven of the future, if any such there be? Our brother believed it to be our duty to endeavor to lead the erring from vice to the practice of virtue by loving admonitions and good example. He feared no truth, but accepted without hesitation whatever he proved was true and rejected only what he proved to be false.

Then weep no more, dear Christian friends, because of our brother's lack of faith in creeds, since you all well know he lived a life of loving deeds.

Let us endeavor, like him, to make secondary metaphysical disputations in regard to an ideal world beyond the clouds in which we may liv, and devote our best intelligence to practical questions pertaining to this present world in which we do now liv. Seek to improve mankind with love of right, love of truth, love to each other, and with a spirit of fidelity to duty. Learn what is right and do it. Realize our duty is here and now to do all we can to make all around us joyous and happy—to soothe the sorrows of the afflicted, and help the needy by affording them means of employment for the body and cultivation for the mind. Liv lives of love instead of making professions of faith.

Practice justice and mercy in lieu of idle rites and ceremonies. And above all, constantly ourselvs do all to help the needy, soothe the sorrowing, comfort the afflicted, instead of idly praying to a God to do it for us.

To the dear loved and loving wife, the remembrance of how his life has blessed hers, how each promoted the other's happiness, and the melancholy comfort that, as time passes, shall ever cheer, that her self-sacrificing devotion, her tender, careful nursing and loving ministrations alleviated his sufferings and soothed and comforted him through his weary sickness. He fell asleep, to sweet eternal rest, rejoicing in her love and dear affection. Men may come and men may go, flowers fade, hearts wither, generations go down into the sepulcher of the ages, but none of the glorious attributes of humanity shall ever cease to be. All that is good and noble is secure from the moldering touch of time, for no disinterested deed, no generous impulse of the human heart, but shall survive the stars.

And in this assurance we bid our dear brother farewell, and proceed to consign him to the bosom of mother earth, in the hope that his good and useful life may lead honest hearts to earnest thoughts that shall umpire better, kindlier, more useful, happier lives. Let the virtue of our brother be held in sacred remembrance as an impetus, an inspiration, to those who remain behind, so soon to follow after.

Mrs. S. A. C. Rochester then sang in sweet tones, full of expression, the song, "The Long, Long, Weary Day."

Judge Junius Rochester was then called upon to speak, and, though his grief at the loss of his best friend hardly allowed him to preserve his composure, he said a few appropriate words, as follows:

Friends, a good man has fallen. George M. Boman is gone. Words were a poor balm to the widowed heart and little consolation for the feelings of those who loved him. To them I bring the sympathy of a wounded heart.

But to you, friends, you men of business, you who knew him in his daily walks of life as the honest, upright, successful business man, I would speak a word. From the life of George M. Boman there are many lessons to learn. To none, perhaps, except the widowed heart, was it given to know him so well as I knew him. He was my friend, "faithful and just to me," as he was faithful and just to all with whom he came in contact. With the courage of his convictions he dared to liv up to his pretensions. Of how few, alas! can this be said.

Friendship, love, and truth—these were his mottoes, these were his life. Friendship, love, and truth—these three. But the greatest of these is love. His love, founded, as all true love is, in his devotion for his wife, included love for his friends and love for his country. Nor did it stop there, but love for all mankind, love for nature, love for the universe. With this broad affection he lived not for himself, but for others. His highest pleasure was the happiness of others. Universal freedom was his hope; universal happiness was his religion. It is well on occasions like this to lay aside our business cares and ordinary considerations and learn these lessons, lessons which cannot be learned from books, but only from human life; learn that real happiness consists in seeing others happy and making others happy; that true friendship requires: "As you would that men should do unto you do ye even so to them." Truth is as broad as the universe, is confined to no time and no place. A priceless gem, it is the heritage of all mankind, a treasure to be prized wherever found. Let us take these lessons to our hearts. Let them enter in our lives. Let them become of us a part. Let us learn to

So liv that when our summons comes
To join the innumerable caravan
That journey to that mysterious realm
Where each shall take his chamber
In the silent halls of death,
We go not like the quarry slave at night,
Scourged to his dungeon,
But, sustained and soothed by an unfaltering trust,
Approach our graves
Like one who wraps the drapery of his couch about him,
And lies down to pleasant dreams.

Those present then passed around the remains and looked their last on the dead man's face, Mrs. Rochester playing low, soft music as they did so, the airs selected being such favorits as "Home, Sweet Home," and "Far Away."

The procession then went to the Odd Fellows cemetery, where the Grand Army funeral service was read by S. F. Street, commander of Stevens post, of which Mr. Boman was a member. L. A. Treen, W. L. Ames, and M. M. Holmes, the department commander, saying the solemn words of commitment. The service was adapted for the funeral of a man of Mr. Boman's Liberal views, but was not for that reason lacking in beauty. The symbols of the order—the laurel of the soldier and the white rose of purity—were laid on the casket and then the body was lowered to its last resting-place, which looks down on Lake Union and Fremont, the town which Mr. Boman, largely by his own efforts, saw grow out of the midst of a dense forest.

The pall-bearers were E. F. Wittler, Andrew Jackson, Percy W. Rochester, Judge Junius Rochester, C. F. Bauntge, Judge John P. Hoyt, and W. D. Wood. There were besides the following honorary pall-bearers: Chamber of Commerce: J. B. Metcalf and Griffith Davies; Masons: L. S. Rowe and —— Anderson; Grand Army: C. F. Treat and Lyman Wood; Washington Secular Union: R. S. Wilson and Richard Winsor. The members of Mr. Boman's family who were present were his wife, his son Ralph, his wife's father, John D. Selleck, and her brother, Edwin Selleck.

In the Night.

Lying asleep between the sheets of night,
I hear a sound arise beside my bed,
Faint first, but swelling as I lift my head;
And growing fiercer till I strike a light.
It issues from a mouth not made to bite
Nor yet articulate, but small and red,
With voice imperativ, which spoke and said
I wist not what, save something to incite
Me to a livelier motion, and I haste,
Without formality of donning shoes
Or coat or vest, or any other clothes,
To warm a quart of milk, in toilet chaste,
Which in a bottle quickly I infuse,
And thrust—THE SAME—BENEATH THAT—**INFANT'S NOSE!!!**

—George Macdonald in Freethought.

CHURCH taxation seems to be a subject arousing considerable attention of late in church circles. Two of the most influential religious journals, the *Christian Union* and the *Independent*, hav lately declared in favor of the taxation of church property, just as other property is taxed, and last Monday the Baptist Preachers' Association of Baltimore, after a discussion of the subject, voted in favor of it. The agitation in favor of such taxation has heretofore come as a rule from outside ecclesiastical circles. If now it is to be started within such circles, the movement will be, as Carlyle would say, "significant of much." If it is to be successful, we should infinitly prefer to see the initiativ come from the churches themselvs than from their enemies.—*The Voice.*

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IN THE

Truth Seeker Annual for 1891

WILL BE AN

ILLUSTRATED ARTICLE

By MISS ADA CAMPBELL,

ENTITLED

Side Lights on South Sea Missions.

In renewing your subscription to The Truth Seeker inclose 25 cents and the Annual will be forwarded as soon as issued.

Hav the Mormons Abandoned Polygamy?

The fanatics of the Christian church, ostensibly in the interest of morality, but really in opposition to Mormonism as a religion, are asking for further anti-Mormon legislation. Whether or not it should be granted is considered at some length by the *Sun* of this city, which arrives at the conclusion that it should not, because "civilization has conquered, and the last of avowedly polygamous marriages has already occurred." Its reasons for so thinking are worthy the attention of those Christian church-members who itch to persecute Mormonism as their ancestors persecuted other heretical sects; for if they make more laws against the Utah sect, let it be done boldly so that the world can see the true animus of their acts.

Last year, as a result of the anti-Mormon legislation, President Woodruff issued a manifesto in which he said:

"Inasmuch as laws hav been enacted by Congress forbidding plural marriages, which laws hav been pronounced constitutional by the court of last resort, I do hereby declare my intention to submit to those laws, and to use all my influence with the members of the church over which I preside to hav them do likewise. There is nothing in my teachings to the church or in those of my associates, during the time specified, which can reasonably be construed to inculcate or encourage polygamy, and when any elder of the church has used language which appeared to convey such teaching he has been promptly reproved; and I now publicly declare that my advice to the Latter Day Saints is to refrain from contracting any marriage forbidden by the laws of the land."

At a semi-annual conference of the Mormon church this manifesto was unanimously indorsed as binding. Governor Thomas declared that this action of the Mormons had "the force of a new revelation," and that polygamy "has been buried never to be resurrected." Judge Zane publicly announced that he held the manifesto of President Woodruff and its ratification by the conference to be authoritativ, and that "Mormons must hereafter regard plural or polygamous marriages as a violation of the creed and doctrins of the church." He admitted a Mormon to citizenship, and declared that membership of the Mormon church should not henceforth be a bar to naturalization.

The only ground upon which new legislation can be asked is that the Mormons were not sincere in their abandonment of polygamy, and this position the *Sun* shows cannot be maintained. It points out that even though fanaticism demanded a new revelation to supersede the old, it has the equivalent of one already in the "revelation" of Joseph Smith made in 1841, of which the forty-ninth paragraph reads:

"Verily, verily, I say unto you, that when I giv a commandment to any of the sons of men to do a work unto my name, and those sons of men go with all their might, and with all they hav, to perform that work, and cease not their diligence, and their enemies come upon them, and hinder them from performing that work, behold, it behooveth me to require that work no more at the hands of those sons of men, but to accept of their offerings."

Now, after nearly fifty years, this item of revelation has come into great prominence. The Hon. George Q. Cannon, the former delegate from Utah, quoted it at the October conference as the basis of Woodruff's manifesto, and argued that it furnished a complete sanction for abandoning plural marriages. President Woodruff himself pursued the same line of thought in his address to that conference:

"The Lord has required at our hands many things that we hav not done, many things that we were prevented from doing. The Lord required us to build a temple in Jackson county. We were prevented by violence from doing it. He required us to build a temple in the far West, which we hav not been able to do. A great many things hav been required of us, and we hav not been able to do them, because of those that surrounded us in the world. When our nation passes laws, as they hav done, in regard to this principle which we hav presented to the conference, it is not wisdom for us to make war upon sixty-five millions of people. It is not wisdom for us to go forth and carry out this principle against the laws of the nation and receive the consequences."

And Mr. Cannon, in his speech at the conference, also implied that President Woodruff spoke with authority, and that his manifesto was practically a new revelation:

"We hav waited for the Lord to move in the matter; and on the 24th of September, President Woodruff made up his mind that he would write something, and he had the spirit of it. He had prayed about it and had besought God repeatedly to show him what to do. At that time the spirit came upon him, and the document that has been read in your hearing was the result. I know that it was right, much as it has gone against the grain with me in many respects, because many of you know the contest we hav had upon this point. But when God speaks, and when God makes known his mind and will, I hope that I and all Latter Day Saints will bow in submission to it."

The fair conclusion, thinks the *Sun*, is that "the old dispensation of plural marriages, for which Joseph Smith is said to hav received a revelation on the 12th of July, 1843, although it was generally made public only about ten years later, has passed away; and if so, the progressiv legislation of Congress against Mormon polygamy, which began in 1862, may also call a halt. There is no ground for pushing it further merely in order to giv the Liberal or Gentile party in Utah an advantage over the People's or Mormon party."

And the same authority might also hav added that there is no further need of "progressiv legislation" merely to aid one branch of the church to get the better of another branch by confiscating its property and imprisoning its members. With polygamy abandoned Mormonism has the same right that Protestantism has—no more, no less—and legislation to suppress it is contrary to the principles upon which this republic is founded.

Mother and Daughter.

In a recent contribution to an English periodical Mr. Gladstone quoted the canon law of the Roman Catholic church, which says: "We do not count them to be homicides to whom it may hav happened, through their burning zeal for mother church against the excommunicated, to put any of these to death."

Referring to this the *Christian Advocate* says: "It is impossible without a knowledge of history to realize the depth of unchristian malignity to which the Roman Catholic church sank. Protestants for a long time afterward, polluted by the source whence they sprang, were also guilty of crimes from which the moral sense of the present age revolts. But the original germs of such atrocities are in the bosom of the Roman church, and only the general progress of mankind and the ascendency of Protestantism in the first powers of the globe prevents them from bursting forth into malignant efforts to destroy heretics."

Un-Christian malignity is good! Supposing the Infidels had committed the almost innumerable monstrous crimes of which organized Christianity has been guilty—would the *Advocate* say that Infidelity was not responsible for it? If so, why do they charge the excesses of the infuriated Christians during the French Revolution upon Infidelity because a few leaders of that revolt were heretics?

Protestantism has been, to the extent of its power, equally guilty with Romanism. Who can forget the bloody contests of the rival churches in Great Britain and on the continent, or the cruelties practiced upon heretics by the orthodox Protestants of New England? The "general progress of mankind" has had more to do than to repress the brutality of Romanism; it has also had to keep down the disposition of the Protestants to imitate the older church. The original germs in the bosom of the Roman church hav fructified and flourished famously in the breast of its daughter, and she has herself made not a few "malignant efforts to destroy heretics."

But we will giv the "general progress of mankind" credit for having reformed Protestantism so that a paragraph which appeared in a Madrid newspaper within a short time would not be printed in a Protestant paper. Even the Presbyterian *Observer* would hesitate to say: "Thank God, we are returning to those times when heretics were severely punished. The establishment of a tribunal of the Inquisition will be set up again ere long. Its action will be more startling and more fruitful of results than formerly. What a festival it will be for us when we see our adversaries writhing in the flames of the Inquisition!"

But we recollect that it was Protestant Jonathan Edwards who exclaimed, "Tolerate Atheism! Sir, there is nothing outside of hell I would not sooner tolerate!"

What did he mean by that?

The Breckinridge Sunday Rest Bill.

Mr. Louis Wolfes, of Martinsburg, West Virginia, believes in doing what he can to help secure freedom to exist, and so he wrote to his servants in Congress protesting against their having anything to do with enacting the Breckinridge Sunday Rest bill into law. That he did well in doing this is shown by the replies. Senator Charles J. Faulkner said:

"The legal views you present in reference to the matter especially demand considerable consideration, and I assure you I will do nothing touching this bill until I hav carefully considered all the views suggested by you."

William L. Wilson, in the House of Representativs, sent Mr. Wolfes the cheering information that the Sabbatarians are unlikely to get the bill before the House this session. He writes:

"There is, I think, not the slightest prospect of the Breckinridge Sunday Rest bill being taken up for consideration. I hav not examined the bill, as there is little time to look after matters that hav no promis of being considered; but I hav very decided views as to the impolicy of legislation of that kind by the federal government."

That is good news Mr. Wilson sends, and we trust he is right about it. But it will do no harm for all the Senators and Representativs to be told that a large number of their constituents are opposed to all such measures. They can put the information away to be used when occasion requires.

Queer Statistics.

The *Democratic Standard*, of Leavenworth, Kan., publishes a personal record of the prisoners received at the penitentiary during the past year. A friend sends it on with the remark that it is worth putting on record, and we agree with him.

It will be seen from these figures that in these cases at least some old-fashioned notions concerning the incentiv to crime and the prevention thereof are poked away. It used to be thought by the self-complacent pharisees of the churches that religious parents would rear children in a moral manner from which they would not depart, but the figures of Warden Case hardly bear this out. His report shows:

"Parents church-members? Yes, 500; no, 175; don't know, 69. Denominations: Catholic, 69; Methodist, 175; Baptist, 125; Presbyterian, 30; United Presbyterian, 2; Cumberland Presbyterian, 10; Christian, 30; United Brethren, 8; Lutheran, 20; Episcopal, 7; Congregational, 8; Dunkard, 1; Advent, 4; Quaker, 1; don't know, 10."

It used also to be supposed that the mere fact of belonging to a church prevented crime, but among these prisoners there are more church-members than non-church-members, and as two-thirds of the non-church-members are still religious, it is very plain

that the Christians form a good proportion of penitentiary inmates:

"Hav you been a church-member? Yes, 374; no, 370. Denominations: Catholic, 59; Methodist, 79; Baptist, 57; Presbyterian, 45; Christian, 60; United Brethren, 23; Lutheran, 30; Episcopal, 8; Congregational, 8; Quaker, 1."

More than two to one of these criminals were also Sunday-school scholars:

"Hav you attended Sunday-school regularly? Yes, 500; no, 244."

Other questions, with answers upsetting some usually accepted theories, were these:

"Did your parents use liquor as a beverage? Yes, 200; no, 500; don't know, 44.

"Hav you used liquor as a beverage? Yes, 524; no, 220.

"Average age at which prisoners began to drink, 18.

"Were you led into crime through drink? Yes, 350; no, 394.

"Motivs which led to commission of crime: Gain, 200; effects of drink, 350; revenge, 25; lust, 1; self-defense, 50; not guilty, 118.

"Prisoners whose ancestry were criminals, 10.

"Politics of parents: Democrats, 150; Republicans, 500; Union Labor, 34; don't know, 60.

"Politics of prisoners: Democrats, 250; Republicans, 300; not of age, don't vote, 194.

"Character of reading before imprisonment: Miscellaneous, 500; historical, 50; religious, 69; legal, 50; scientific, 75.

"Prisoner's boyhood homes: City, 250; town, 150; country, 344.

"Do you use profane language? Yes, 444; no, 300.

"Hav you previously been in penitentiary? Yes, 40; no, 704.

"Average number years of schooling: 3¼; number of graduates, 9.

"Character of associates before imprisonment: Good, 500; bad, 50.

"Character of associates before imprisonment: Mixed, 194.

"Places where prisoners spent evenings: At home, 450; about town, 294.

"Average age when leaving home, 17.

"Causes for leaving home: To enlist in the army, 20; to come to America, 25; to earn their own support, 400; to see the world, 80; difficulty with stepmother or stepfather, 50; death of parents, 100; marriage, 60; ran away, 9.

"Prisoners who desire to reform, 744; don't want to reform, 2.

"Disposition as to place or locality: Stable, 454; roving, 290."

It will be seen from these answers that temperance parents furnished more criminal children than drinking parents; that only a very few of the criminals were such through heredity; that the country breeds criminals faster than the city, while the towns make boys comparativly moral; that but very few could trace their downfall to bad associates; and that most of the prisoners had usually spent their evenings at home.

All these things are so different from the prevalent idea that a study of them will incline one to question either the value of statistics or of a "simple Christian life."

The Rev. O. R. Beebe.

Who is the Rev. O. R. Beebe?

The question is asked because in the Nebraska *Christian Advocate* a writer signing that name tells about "The Failure of Secularism," and crowds so much misinformation into two columns that we hail him as a genius and desire to know more about him. He ought not to be buried under sage-brush. Read this:

"The Secularists headed a demand a few years ago that the United States mails should be used for the purpose of carrying vicious, obscene, and vulgar literature, immoral pictures, and other instruments of vice throughout the land."

And this:

"The Paine memorial building of Boston was sold under the sheriff's hammer years ago, and if half the churches in the land were given them to-morrow, they would all be sold out by the sheriff inside of five years."

And this:

"Who is not familiar with the cheerless history of Liberal, Mo., or of Ingersoll, Kan.? With every possible factor to warrant success, these places became dull, wicked, and forbidding, shunned by the outside world, and deserted by their inhabitants as rats desert a sinking ship. And this went on until the minister of religion came and urged them to accept the simple law of Christian progress."

Where is Ingersoll, Kansas?

The remainder of the article is as accurate in statement as these paragraphs. The Rev. O. R. Beebe seems to be about the worst possible person to write a review of Secularism. Like the people who composed the Pentateuch, he knows nothing at all of what he is talking about.

An Orthodox Christian View.

In THE TRUTH SEEKER of week before last we reprinted from the *Independent* an editorial condemning the use of the Bible and the teaching of religion in the public schools. In that journal since appears a letter from a doctor of divinity residing in Albany asking the editor some pertinent questions on kindred subjects, to which questions, however, the *Independent* editor shirks a direct reply, not daring to follow his own logic to its legitimate conclusion. The argument of the paper for the exclusion of religion from the schools was that it was a matter of justice to Jews and Infidels—an eminently proper and correct position to take. But this Albany doctor objects to doing justice, for he says that if the *Independent's* position be sound, then "we hav no right to mention with reverence there the name of Christ, on account of the children of the tax-paying Jews. We hav no right to pray, even silently, there, because the tax-paying Infidel would not hav his child's mind perverted by Deism. . . . On the same ground Christian teachers should be excluded; for it is undoubtedly a grievous wrong to the Jew and the Infidel to compel him to place his children under a teacher who can no more restrain his Christian influence, if he be a true child of God, than he can restrain his breathing." This objector to doing justice also goes further and puts the *Independent* in an awkward place—awkward because the *Independent* is afraid to be logical—by asking a lot of questions which the Nine Demands of Liberalism alone can adequately answer. He says:

"If our public schools must be godless in justice to unbelieving tax-payers so must all other public institutions supported by the taxes of the people. Our entire system of chaplains in prisons and reformatories, in military schools, in the army and navy, in state legislatures, and in the national Congress, involves the same injustice. What right hav we to tax the Catholic, the Jew, the Infidel, to support our military schools, then compel his boy to come under the influence of a Christian Protestant chaplain who not only reads the Bible to him, but prays before him and for him, and, if possible, with him; who preaches to him in public and labors with him in private, striving by all means to make a Christian man of him? What right hav we to tax the Catholic, the Jew, the Infidel, to support the state legislature, elect him to that body, then compel him every morning to submit to the praying of a Christian Protestant? I hav spent the eighteen years of my ministry in two capital cities, and hav never yet known either a Catholic, or Jew, or Infidel to be invited to officiate as chaplain. What right hav we to open our great presidential conventions with prayer, our world's fairs, in short, every great and serious undertaking? What right hav our executiv officers to issue thanksgiving and fast-day proclamations? What right hav they to take the oath of office? What right has our government to stamp upon our very dollars with which we pay our taxes the words '*In God we trust?*' What right hav we to compel the Infidel to handle such money? When we know it is supposed to burn his pockets, and harrow up his soul to be in possession of such poisonous stuff. He has a right to the clean, cold silver.

"This argument in behalf of the unbelieving tax-payer would also demand a revision of our Christian statute books. What place is there for Sunday legislation? Consider what a burden we put upon the Jew. We practically compel him to observe two days in the week as rest days. His religious scruples hold him to the seventh day, our Christian statutes hold him to the first. Even if some slight concessions are made for his conscience sake, the result is practically the same, for no man can work when all the world is resting, neither can he rest much when all the world is at work, as every minister in the land, with his miserable half-and-half Mondays, can testify. Such a burden has this become that the Jews are agitating the question of adopting the Christian Sunday.

"Then, too, what right hav we tax the Infidel to sustain our vast and complicated police machinery throughout the state, and then on Sunday convert the whole system to our Christian use, to obtain a quiet, orderly day in which the Christians may read a book and worship a God in whom the Infidel tax-payer does not believe? He and his Infidel brethren tax-payers

"'Cannot work and cannot play,
On this the Christian's holy day.'

"Our Christian churches and institutions are exempt from taxation, the Jew and Infidel are compelled to shoulder their proportion of this burden. In fact, this little proposition to render the public school godless for the sake of the unbelieving Jew and Infidel is like the genius escaping from the bottle—it rises and rises till it fills the heavens like a cloud. It is a proposition to render the entire state and national government godless to accommodate that same Jew and Infidel."

The obvious answer to all these questions is that the state has no right to do any of these things, but the *Independent* dare not say so, and calls these inevitable conclusions "extreme," and thinks it has answered Dr. Ecob by saying that "what applies to public schools in free society does not apply to people locked up in barracks and asylums and prisons," though it forgot to explain how taxing the Infidel and Jew to pay for chaplains for these folks is not precisely as unjust as to tax them to pay for religious services in public schools—free society.

The Albany doctor is right—there can be no halfway work in this matter, and there are only two answers to be made to his questions. One of these is made by the Liberals in the Nine Demands. The other is made by himself, and here it is, though it will be received with astonishment when its full significance is comprehended:

"Would not the *Independent* hav a more hopeful task on hand to undertake to persuade our Jew and Infidel to be humble and thankful that they can hav all the benefits of a Christian state for the infinitesimal tax of two or three mills on a dollar?"

In other words, let the religious journals preach to the Jew and Infidel that they ought to be glad to be allowed to liv among Christians without asking to be placed on an equality with them! The Rev. J. H. Ecob, D.D., of Albany, N. Y., is certainly a meek and modest man!

Religion in a Jury Room.

Religion has been the cause of a great deal of coercion from first to last in the history of the human race, and caused a great deal of unhappiness and suffering. It has been forced upon men of all sorts and conditions, to accomplish purposes in themselvs good, bad, and indifferent. But Judge Balderson, of Wichita, Kan., has found the most novel use for it since Puritan times, as a means of compelling a jury to agree.

A jury was out in a murder case, but at 3 o'clock in the morning had failed to see alike. The judge then ordered the bailiff to bring in a minister. The reverend gentleman began regular religious services, the jury joining in singing the opening hymn. After prayer, the Rev. Mr. Harmon delivered a discourse, an hour long, on the immortality of the soul. He then made a closing prayer, and the jury reached a verdict of "guilty" on the first ballot after the benediction.

It is probable that the judge cannot obtain a patent on his invention, for it is alleged that the verdict will be set aside on the ground of undue influence, as it ought to be. The account of this affair reads like a yarn of some imaginativ reporter, but it seems to hav really transpired, and is but another instance of the unfitness of violent Christians to hold any office requiring the exercise of fairness and common sense. Nearly the same thing once happened in Westchester county in this state.

Editorial Notes.

ALL will learn with regret that Col. J. R. Kelso is very ill at his home in Longmont, Col.

THE village of South Pass, Ill., sends one hundred and forty-six names on a petition for opening the World's Fair on Sunday, but the collector was too modest to reveal his name. J. L. Gardiner, of Allegan, Mich., forwards a few hundred names—the petition is eleven feet long—and will gather another list in the same place. It will probably surprise the Sabbatarian fanatics to find that the memorials opposing their attempt to close the Fair outnumber their own, but we hope that such will be the case.

THE latest sensation in Spiritualist circles in this city is the placing of Mrs. Harriet E. Beach in the insane asylum. Mrs. Beach became enamored of the Diss Debar woman, who convinced her, as she is a wealthy woman, that it was her duty to carry out the work Luther Marsh failed in doing, and establish a home for indigent mediums. Mrs. Beach's friends, however, interfered, and when she was announced to lecture at Adelphi Hall under the tutelage of the Diss Debar took activ steps to get her away from the influence of the celebrated painter of spirit pictures. They consulted two eminent doctors, who pronounced her to be a victim of hallucinations of sight and hearing, and subject also to exalted delusions. They certified that she was insane. Upon this presentation of facts she was committed to the asylum. Mrs. Beach's delusion that she has visited distant parts of the material and spiritual universe is firmly fixed in her mind. She is thoroughly sincere in her belief that she has been transported in trance to all parts of the earth and to other planets. She describes to her friends in glowing language a visit of twenty-four hours to Uranus, which she declares is a planet vastly more beautiful and highly civilized than this. Heaven she has had a glimpse of, and hell she has viewed in detail. Mrs. Beach, it is said, announced about two weeks ago that she had held communication with Olympian Jove, and that he had told her that her husband was soon to die a violent death and that she was to hav all the property, excepting what it would cost to erect a monument to his memory. Twenty years ago Mrs. Beach was confined in the insane asylum at Hartford, but was shortly discharged as cured.

Letters from Friends.

WELLSVILLE, KAN., Dec. 12, 1890.

MR. EDITOR: I inclose you a list of names in favor of a Sunday Exposition; so you can see how Liberal the people are, although there is but one copy of your paper that comes to this place, and it is for,

Yours respectfully, JOHN PETTIBONE.

NEW BEDFORD, MASS., Dec. 20, 1890.

MR. EDITOR: In my TRUTH SEEKER of Dec. 13, 1890, you ask information from your readers, if the courts in Massachusetts open with prayer. Yes, and invariably all over the state. I hav asked a well-known lawyer, Hon. E. L. Barney, who has had practice in all but two of the counties in this state. ORVILLE V. SWIFT.

LIVERPOOL, ENG., Dec. 17, 1890.

MR. EDITOR: It has been advocated several times lately in THE TRUTH SEEKER by persons writing as friends to make the Secular organization a secret one. In my opinion it would be very unwise policy. We want more light and more diffusion of the principles of Secularism. Do not try to hide it. I hav been without supernaturalism sixty years, and the progress made in matters pertaining to free opinions is very great, and all we hav to do is to keep going forward.

CHARLES STOCKER.

DALLAS, TEX., Dec. 23, 1890.

MR. EDITOR: I received the book, "Is This Your Son, My Lord?" by Helen H. Gardener. It is of the higher order of genius. So true is nature in her creations and to her creatures that she errs only when diverted by selfish ignorance. In the portraits of policy and principle, the prime movers of all human action, one may search long and deep for a parallel. And in the final tragedy nature or fate is kind in obliterating an existence which, if continued, would be nought but extreme suffering and desolation. J. V. MULKS.

CRESSON, Dec. 15, 1890.

MR. EDITOR: I failed to receive my paper of the 6th inst. This has happened several times during the past half-year. Has Mr. Wanamaker placed THE TRUTH SEEKER on his Index Expurgatorius? I am greatly pleased with W. W. Walker's letter in your present issue. To a slight knowledge of astronomy more than to any other individual aid do I owe my emancipation from the bonds of theology and superstition. Putting aside the immensity of the universe there is nothing like a knowledge of the laws which govern our own planetary system for causing one to think and reason. With best wishes for your success and prosperity,

Yours very truly, ANNIE M. COYLE.

VALLEY CITY, DAK., Dec. 13, 1890.

MR. EDITOR: Inclosed please find $5, for which forward the "Pictorial Text-Book," and apply the balance to my subscription. I am well pleased with THE TRUTH SEEKER, and regard it as one of the most potent powers of the day for the diffusion of those great truths that, perhaps but slowly yet surely, are undermining the temples of superstition and rearing honest, noble, thoughtful men and women to dwell in peace and happiness where their ancestors prayed or fought through fear or hate. Little by little the car of progress rolls onward, and THE TRUTH SEEKER'S genius artist and able corps of contributors are entitled to a large share of the credit. J. JEFF DOBBIN.

LOS ANGELES, CAL., Dec. 15, 1890.

MR. EDITOR: It has occurred to me that it would be a good plan for the Liberals to select a time during the World's Fair at Chicago for a general meeting of the Liberals In all reasonable probability there will be a greater number of Liberals at the World's Fair than would be likely to be assembled together at any time or place in the near future, and why not take advantage of this opportunity and hav a general international convocation of the Freethinkers? Here the Liberals could be represented from all parts of the civilized world. Here all the various Freethinkers' societies and organizations could be present, at least by representation. Here many of the great writers, speakers, and leading Liberals of the world could hold an intellectual feast, and discuss the best ways and means of advancing the Liberal thought. I am of opinion that a meeting of this character would be productiv of great good, and hope the Freethinkers generally will giv the matter attention. J. M. VOSS.

GRANTFORK, ILL., Dec. 25, 290.

MR. EDITOR: A friend gave me a religious book to read. The author stated that there was, or used to exist, a society called the Orange County Infidel Society. "They held that it was right to indulge in lasciviousness, and that it was right to regulate their conduct as their propensities and appetites should dictate," and these principles were carried into practical operation by some families belonging to the society. And the author stated further that they all died some strange or unnatural death. Some drowned, others got shot or committed suicide or died of a terrible sickness. Now, I do not believe that there were any Infidels who held such views, nor do I believe what that book says as to there ever being such a society, because it said so many untrue things about Infidels that I knew were not so. Please publish this letter; perhaps some of your kind readers will know whether it is true or not. They can answer through THE TRUTH SEEKER so all may see. The book did not me tion in what state the county was. NICK KRAFT.

FOND DU LAC, WIS., Dec 23, 1890

MR. EDITOR: I see by the papers that the trouble with the Indians is closing. Now I would suggest that Congress be petitioned to ascertain, through the commission to be appointed to extract the bullets from Sitting Bull, the cost of the suppression of this Christian war, and the number of preachers sent as Indian agents, school-teachers, and missionaries, and their salaries. Then foot up the gross amount and ask Congress to make a law to assess the amount upon the church property of this country that is exempt from taxation and collect the amount, or confiscate the property, and dismiss all that class of heathen from that business. And then disband every Indian tribe, build each family a home, and necessary school-houses, and furnish all education and teach them the art of working and making a living.

And then again, amend the (Mormon) Edmunds bill by disfranchising every man who has or supports more than one wife, whether Mormon or not. DE-W. C. PRIEST.

MISSOULA, MONT., Dec. 20, 1890.

MR. EDITOR: Inclosed you will find four names of new subscribers. I think much of the paper, also the pictures. I took the book around with me when trying to get some subscribers. It was amusing to see some of them open their eyes. One said, "Fine business that for a preacher's son! But then, they are always devils." It is a good way to show them what the paper is doing by the pictures. If some one that was acquainted here should see all the Liberals he could get several to take the paper. I got the four names after a rustle of every evening for a week. This is such a Catholic nest here! The old Jesuit priests came over forty years ago, and hav helped many a good Catholic here since. Nearly all of the Indians belong to that faith. We had the trouble of stretching four of their pious necks yesterday for murder. A priest stood each side of them, crucifix in hand, canting piously as they went—a disgrace on the manhood of the age. Wishing you success in the battle for the rights of thinkers, I am,

Yours truly, A. M. STEVENS.

SARATOGA SPRINGS, N. Y., Dec. 16, 1890.

MR. EDITOR: Inclosed find $8 50 for subscription and one copy of the "Freethinker's Text-Book." We do not propose to deprive ourselvs of THE TRUTH SEEKER, which has become one of the family which we look for every week. I am not going to giv up trying to get you some subscribers. Everyone, nearly, likes the paper. Even church people hav to laugh at the pictures. I can assure you that I thoroughly enjoy the whole paper, notwithstanding I am a graduate from the Congregational church of this place, which kindly dropped my name after I had been a member of the First Society of Spiritualists for five years. I shall not quarrel with them. They are welcome to their faith. I would not exchange knowledge, ever so little, for all the faith in the world. I never could accept the doctrin of foreordination and free moral agency as they teach and believe it. I must confess I find it hard not to believe in the devil when I see how some people, even good Christians, act, and I think he will be quite as apt to hav a majority from the ranks of the church-going people as from those who do not go to church. I wish you every success in your fight for truth and Liberal principles, and a merry Christmas and many of them.

Yours very sincerely, JANE H. MONTGOMERY.

WILKESBARRE, PA., Dec. 24, 1890.

MR. EDITOR: Permit me to thank you for the kind indulgence extended to Mr. J. A. Tuttle, of Brooklyn, who so persistently sticks to his accusations against me for what he is pleased to call "quibbling." I hav read his last carefully to see if he had one word or thought that should interest the readers of THE TRUTH SEEKER, and hav been unable to find it. He has not attempted to say a word about science in defense of his theories of matter, nor given me the least chance to combat anything in it, although his illustrations are somewhat amusing. He is evidently anxious to hav the last word, and no doubt feels that if he can strut upon his own dung-hill and hav the last crow and flop his wings a bit, he would feel that he had attained a great victory. He says: "I indulged a hope that he had some self-respect and would find it expedient to let go and drop off; but I now think it doubtful if a mule can kick hard enough to kick him off." This is a most singular though appropriate statement, when he thus compares himself to a kicking mule, for indeed he has been kicking very hard at some imaginary fly which he fancies I am, but in truth he has been kicking to see if he could not attract attention to the velocity of his flying heels and thus divert the readers from his absurd statements about spooks and sciences, etc. Now, my amiable Tuttle, do not kick so hard; it is straining to the muscles. Besides, you never can hope to kick hard enough or high enough to hit a fly sitting upon your back; all that you can do is to create mirth for the fly. If you will promis to quiet down a bit and be contented, the fly will leave you to feed on the newest things which your imagination can bring forth.

Yours, etc., J. R. PERRY.

BENTON, PA., Dec. 24, 1890.

MR. EDITOR: I here send you $2 for the "Pictorial Text-Book." I want it for a sample copy. Please send at once before the great state of Pennsylvania passes any more Blue laws. The state passed a law so late as 1868 making it a penal offense to speak loosely of the Holy Ghost, and it is a wonder that that buffle-headed assembly didn't pass a close time making it a penal offense to shoot ghosts during the breeding season. However, there is a story going the rounds here of a ghost being killed in the southern part of this state. A darkey chopped wood for a farmer one day. He was very religious, cowardly, and superstitious. At the supper table they all told ghost stories, and the darkey had to go home after night through the woods. One of the company at the table went ahead of the darkey on the sly and hid himself in the woods, and when the darkey passed by with an ax on his shoulder the man stepped out of the woods slyly with a white cloth on and walked along softly several yards before the darkey saw him, and when the darkey saw him he was so frightened that he let fly with the ax and split Mr. Ghost from the top of the head to the shoulders, and the ghost fell dead in the road. The darkey, being frightened, struck a gait at the rate of 2.21. The people came to the conclusion that it was but a foolish accident, and no one had a disposition to follow him. But the darkey was not to be found for a while. By and by a man came across him in Orleans, but found that he was deranged and believed from the bottom of his heart that he once killed a ghost and that it was the daddy of Jesus. Poor darkey, he didn't know that that ghost story was written by Joseph's mother-in-law to make fair weather for Mary. GEO. R. HESS.

Dec. 24, 1890.

MR. EDITOR: Being fair and unbiased as a Liberal, I like to hear the other side, and having been to a "child's sermon," it being "children's day" at a Congregational church, accompanied by my son of eight years, where we heard of Satan going about as a roaring lion tempting boys and girls in ways various and subtle, upon our return home I placed the picture of his Satanic majesty in view and the following conversation occurred:

Q. What is that, pa? A. That is the devil.

Q. What, the same that Rev. Mr. B. told about to-day at church? A. The very one.

Q. Well! he—is—a—devil—of—a—devil? isn't he? A. That is what?

Q. (After some study, with eyes flashing and indignation rising). I'll tell you what I'd do. If I had him down here I'd kill him in a minute. (A short pause, and then the second thought of self-preservation crept in.) But if I could not kill him I would be mighty careful that he did not get me. I would be good if I saw him coming, you bet! (Here other things attracted me, and for some time nothing was said; finally he said:)

Q. Pa, what good is a devil, anyhow? Why do people want him? They don't hav to hav him, do they? A. Not if they don't believe in him.

Q Well, he will not come around me, such a looking thing as that! You don't believe there is such a thing, do you, pa? A. No, to be honest, I do not (smiling).

Q. Ah, you're laughing! I thought it was taffy just as soon as you laughed.

Almost any child will reason out of the orthodox schemes if he is not compelled or frightened into belief. The whole thing is repugnant to childish nature. And how cruel it is to learn them such debasing things! UNCLE JACK.

MONTGOMERY, ALA., Dec. 23, 1890.

MR. EDITOR: Inclosed please find $2 for which you will please send me the "Freethinkers' Pictorial Text-Book." I hav been a subscriber to THE TRUTH SEEKER for many years, and should hardly know how to get along without it now, for I consider it the best of any of the Liberal papers now published, and that is saying a good deal. I hav been living in this city for about six years, formerly living in Wisconsin and Massachusetts. This is a beautiful city, and rather a historical one; and the climate is everything I could wish. The people are generally very sociable and hospitable, and, I think, rather partial to people from the North. All seem very anxious to hav Northern people come here and settle. But there is one great drawback to this Southern country. It is immensely priestridden. And that is a curse to any country. Not but that we hav a Liberal element here, but it is greatly in the minority. I notice it is here as in all other places, ignorance, superstition, and religion go hand in hand. That is, I find people religious just so far as they are ignorant. The darkies here largely predominate, and as a mass are intensely superstitious and ignorant, and yet as a people they hav got more of the old genuin primitiv religion than any people I ever saw or heard of. But in a moral point of view they are the most corrupt, licentious, thieving set of vagabonds you could scare up anywhere. But I hav noticed that if you educate the darkey it produces the same effect upon him as it does on the white man. It takes away his religion. The fact is, if you giv anyone, black or white, a scientific education, his religion will spill out of him as sure as whisky out of a barrel when the head is knocked in.

We had Sam Jones here a few weeks ago, and he got up quite a stir for a while, but the excitement died out soon. I consider him the biggest infernal liar, slanderer, and blackguard that I ever saw; and yet he is cunning and smart, and a wonderful success financially. He got about $1,500 for nine blackguard speeches. Success to THE TRUTH SEEKER.

Truly yours, D. S. WOODWORTH.

ORILLIA, ONT., Dec. 25, 1890.

MR. EDITOR: Allow me space to describe lectures of Rev. Dr. Sexton here last week. His first was on the folly of Infidelity, and the last on Darwin's Origin of Species. He handled the case well, and proved to the good Methodists whose house he occupied that there was a God who was from the beginning, who created all things and governs the universe. We then began to ask him questions:

1. What power created God? Answer. God was always and everlasting.

2. Was Christ a God? Answer. Christ was not *a* God, but he was God really and truly—*good*.

3. Was Christ really put to death? Answer. Yes.

We then had the Rev. Mr. Sexton in a hole, for if the world was made and run by God, and Christ was God and the Jews killed him, God was dead for three days and three nights; then while there was no God at all everything moved on just the same, with the exception of a few dead people, who seeing their opportunity jumped up out of their graves and ran up to the city. When they saw God was dead they came to life at once. It did look as if they had con-

spired for the last year or two to make a break for liberty as soon as a good opportunity presented itself. However, they must hav been good, law-abiding people, for they did not get arrested in the city, neither were they killed and put back in their graves again, and for all we know they are alive and well to this day. The reverend gentleman tried hard to get God up out of the grave, but we jumped on and kept him down. We claimed that if God was dead and he was the only God in the world, a dead God could not raise up a dead God and we would not let him up without a cause; and Mr. Sexton had no cause on hand to raise him, so he is there yet, although the speaker said that if we would buy a book it would explain all. And he went his way a sadder and a wiser man.

Another reverend gentleman of this town has since made the assertion here that Mr. Sexton is the best debater in the world and Mr. Ingersoll refused to meet him after being challenged several times. Kindly let me know if this is true. T. W. MOFFATT.

[Dr. Sexton is too small potatoes for Colonel Ingersoll, we should imagin, though we know nothing of the alleged challenges. Dr. Sexton is a renegade Secularist from England, well known to all English Secularists, and particularly to Mr. Watts, who has had several debates with him, easily flooring him every time. Mr. Sexton recently had a church in Dunkirk, N. Y., in which town information concerning him may be obtained.—ED. T. S.]

HOLLOWAY, LA., Dec. 20, 1890.

MR. EDITOR: The undersigned heartily seconds the move to convert the American Secular Union into a close corporation or into a brotherhood with a brief code, obligations, secret work, etc.

Most other organizations, whether antagonistic, neutral, or friendly to us, pay dues, hav their signs, pass-words, grips, badges, and fraternal obligations. By this means they are generally a well-known quantity to themselvs and easily preserve their autonomy; work with unanimity, save and school their proselytes, and generally push ahead as one solid phalanx, thus proving by their vigor and success the truth of the hoary maxim, In union there is strength.

It need not entail on Freethinkers a grievous expense to maintain in the field a few efficient lecturers "sowing seed and binding the sheaves."

Regarding the future, the first cause on the political docket to be tried and disposed of is the fierce conflict now beginning to rage hotly, along both horizontal and perpendicular lines, between the plutocrats and their mercenaries on the one side, and the great, long-suffering industrial masses on the other side. To meet this great national emergency, a new and third political party is in process of formation as if by spontaneous and unseen influences. All hail, third party!

"First come, first served," is a stale but favorit adage. Taking rather an optimistic view of the future, we will say that, next to the overthrow of the monopolies of natural wea'th and artificial privileges which we here term an economic fight, will come in its logical order by reason of its more prominent development, the social fight, to wit, temperance, free suffrage, educational reform, etc.

When the antimonopolist and the social reformer shall hav fought their good fight, accomplished their mission, and achieved glory enough for one generation, then the irrepressible conflict between the priest and his minions on the one side and a liberty-loving and philosophic people on the other side will be inevitable.

Then, if not before, will the value of a Secular Union of a crystallized and known quantity be better understood and more fully realized.

The Farmers' Alliance, Knights of Labor, and other kindred organizations are the best schools ever devised for developing a better manhood, a freer thought, and a contempt for bossism, either in society, in church, or in the state. These previous ordeals, with their trying and refining fires, will greatly fit and prepare our honest and sturdy yeomanry for the impending crisis which will surely come and try every man's soul. GEO. B. BROWN.

ST. JOSEPH, MO., Dec. 17, 1890.

MR. EDITOR: I inclose for your perusal an article clipped from the St. Joseph *Herald* of this date:

French doctors hav been led of late by their investigations into hypnotism to go to Lourdes, where the wonderful miracle cures hav been made under Roman Catholic ministrations. A very large number of the most famous physicians of France hav been in attendance during the pilgrimages and processions. They selected no cases for their observation but those of lesions or wounds or lung consumption in the last stages, all certified as discharged from eminent hospitals as incurable. And what do they report? These former unbelieving, scoffing, hard-headed doctors—what do they report? Here is the language used in their report:

"We saw consumptivs cured; patients who were the bearers of the most explicit attestations from the medical men who had attended them. On these we could scarcely discover the traces of a congestion all but perfectly obliterated. Lungs in which tubercles and bacilli had been in full evolution for months and years were not yet quite perfectly permeable to the air, and still gave out now and then a slight hissing sound. But all morbid action seemed arrested, and the patients declared that their organs were as well as ever, and they felt as they had not felt for a very long time. Are these results to be lasting? We cannot reply affirmativly at present. But such as they are, they are surely most important. There can be no illusion in what has taken place. The facts are too numerous and too overwhelming. Such profound modifications as I hav described are not the effect of nervous commotion or of imagination. Try in a hospital to make fifteen or twenty such consumptivs get up from their beds; stop the fever, expectorations, sweats, and all the phenomena of organic decomposition; restore to all these sufferers their strength, their healthy color, their joyousness; fill up these cavernous voids in their lungs, the progress of which you daily followed with your ear. Put healthy tissue in the place of these ulcers, of these mortified tissues, just as you close up a wound by covering it over with sound flesh. Do all this in an instant, in a single second of time, and then tell me if you hav in this only done a thing of no account, and undeserving of serious attention. There exists, therefore, outside of us, beyond the sphere of all human resources, an agent who intervenes and leaves behind him the undeniable impress of his manifestations. This is what we shall see with still further evidence, when we enter on the detail of the facts submitted to our investigation."

The report is very long and minute. Truly we liv in a wondrous age.

The *Herald* is a very fair and Liberal paper on religious subjects, and givs all sides a chance at its columns. Many of our Freethought citizens hav availed themselvs of the privilege, and occasionally an article is inserted which makes narrow-minded orthodox folks open their eyes, and calls forth their criticisms. This clipping bears the earmarks of being placed in the *Herald's* columns by a Roman Catholic. If the statement it contains is false, it ought to be exposed. If true, I, in common no doubt with many of your subscribers, would like to hear your comments, as we believe the age of miracles is past, if it ever did exist.

Respectfully, ***

[The famous physicians are humbugs; the cures are humbugs; the report is a humbug. Why should Europe go crazy over Koch's lymph if a journey to Lourdes would cure consumption?—ED. T. S.]

CULLMAN, ALA., Dec. 8, 1890.

MR. EDITOR: I hereby send you a genuin hypocritical and dangerous notification:

MR. WILLIAM RICHTER, City: Convinced of the baneful effects of keeping open saloons on the Sabbath and of the indiscriminate sale of liquors to minors and to persons of known intemperate habits, and knowing that there is a disposition on the part of some of the saloonkeepers of our town to observe the law when assured that the others will do likewise, we respectfully notify you as we hav all the others that prosecutions will be instituted and vigorously followed up against all persons violating the law regulating the sale of liquors in the future. We hav no disposition to prosecute for former offenses any person who faithfully observes the law in the future, but those who do not will be prosecuted for past as well as future violations of the law. Your attention is called to Section 1320 of the code, Vol. I, and to 3910, Vol. II. Approved this 17th dav of Nov., 1890.

G. W. HANLIN, Chairman.
W. H. JONES, Secretary.

J. GARRISON,
W. L. MAUGUIRE,
CHAS. M. BROWN,
M. F. JOHNSON, } Committee.

Cullman was organized by Germans some sixteen years ago. I keep hotel in one house and saloon in the adjoining house. My customers like drinks while eating their meals. My saloon is always closed on the so-called Sabbath. About five years ago some hypocrits built a house for the Lord (he never told them to build him a house). I paid part of it as subscription. They always go to the saloonkeeper with the subscription list. Now they come and say, "Keep your door closed on the Sabbath." Who made the Sabbath? I pay the license for privilege to sell three hundred and sixty-five days. I pay the state of Alabama for selling three hundred and sixty-five days. I pay the county of Cullman for selling three hundred and sixty-five days. I pay to the city of Cullman for selling three hundred and sixty-five days. They say nothing in the license to the effect that I shall not keep open doors on their Sabbath.

Money! oh, money! thy praise I sing!
Thou art my savior, my god, and my king!
'Tis for thee that I preach, and for thee that I pray,
And make a collection twice each Sabbath day.

(The church has its door wide open on the Sabbath day, for the purpose shown in the above four lines.)

Money, that's the real trinity—
Three in one and one in three.
Priests may call thee filthy trash,
Yet I know they preach for cash.

(The citizen's door shall be closed on the Sabbath; the church has its door wide open.)

Bishops make a heavy pile,
Knowing well that all the while
They are gathering coals to swell
Their own fires in blazing hell.

Yours, WM. RICHTER.

[It seems to us that Mr. Richter would hav done well not to help build that church, as from a business point of view he made a bad investment.—ED. T. S.]

COLUMBUS, KAN., Dec. 26, 1890.

MR. EDITOR: I will say a word on the true and perverted functions of faith, hope, and love. The errors and darkness of metaphysical and theological teachings fled from me fifty-five years ago, when from observation and comparison I learned that the brain is the organ of the mind—of all thought, feelings, emotions, motivs, impressions. How anyone can believe this and be orthodox is, to me, strange; yet I hav known many orthodox phrenological preachers. I saw, forty-seven years ago, poor, deluded women ravingly insane when Millerism excited to abnormal action the region of faith, hope, and love; and Millerism sent fifty such persons to the New York lunatic asylum. I told a young man whose head was hot in this region of faith, and who believed he had committed "the unpardonable sin," to keep away from religious meetings; but he did not, and was sent to the asylum and died there. The world is full of facts, constantly occurring, showing the false and perverted action of faith, hope, and love, by which our lunatic asylums are kept full, and suicide and murder committed.

It is most infernal, the climax of priestly wickedness, to excite to action, insane action, this region of the brain, under the delusion of saving the imaginary soul from the wrath of an imaginary God, in an imaginary future existence.

My deluded and credulous parents, fifty to seventy years ago, used to sing,

A charge to keep I hav,
A God to glorify,
A never-dying soul to save,
And fit it for the sky.

Also:

Gird on the heavenly armor
Of faith and hope and love;
And, when your race is ended,
You'll reign with him above.

My dear mother's head was extremely full in the region of these three inspiring emotions, and to hear her pray would melt the hardest heart.

In their normal action, in relation to this life, these spiritual forces uplifted and sustained her in the great trials and afflictions which she endured with surprising fortitude and sublime faith. I hav always noticed that persons largely developed in this cerebral region were thereby greatly inspired and sustained in the cares, burdens, and business of this life. It has been contended by some phrenologists that this region of the brain proves and relates to a future world of spirits. In my present mental status I am impressed that this might be added to Remsburg's "False Claims." I see no proof that any part of the brain, or any power, force, or faculty of the human mind, has any legitimate, natural, and normal relation to a future spirit land.

For the enjoyment, inspiration, and purposes of this life a good degree of faith, hope, and love are necessary, as well as all the higher sentiments of the upper brain. They should be led and enlightened by the facts, science, and reason of the front brain, the lighthouse of the mind. If church and state permit natural cerebral growth, humanity will come by evolution out of the perverted action of all human forces to a healthful and happy life, here in this life. Oh, how we all are, more or less, cheated out of life by false views and actions. J. H. COOK.

ELLSWORTH, ELLSWORTH COUNTY, KAN., Dec. 2, 1890.

MR. EDITOR: For the past week I hav been circulatin the petition cut from your paper to keep open the World's Fair at Chicago in 1893 on Sundays. I hav secured eight hundred and sixty names. I could not very well confine myself to the city, and thought it just as well to take all the names I could get and head the petition Ellsworth county instead of city. I hav spent eight days at as hard labor as I ever did in my life; but feel well paid for my time, although I got many bitter sneers and some that I called insults. The Rev. Mr. Bull, Methodist, said my zeal was worthy of a better cause; that the cause I represented emanated from saloon men and the devil. I told him it was false; that he did not know where it emanated from and I did, and it was a fact with me and he was guessing at it from his standpoint. I asked a lady to sign the petition. She answered: "No, I won't. I hav heard enough about you and your old paper." Another reverend, Mr. Orwig, Methodist, has stolen lumber at one of our yards and was caught by the owner of the lumber. He made him pay for it, and when the reverend asked for a receipt it was written in this wise: "Received $5 from J. B. Orwig, for lumber that he stole." He demurred, but could get no other receipt. I went to a law office to get the lawyer's name. He and his wife signed, and several others. This Rev. Mr. Orwig was in the crowd. When I was half-way down the steps he came rushing wildly after me and said, "I want to sign that petition." I gave him the pencil. "Now," says he, "this is to keep the Fair closed on Sunday." I said, "No, it is to keep it open each and every Sunday of its continuance." He exclaimed, "You wicked woman, I should think you would be ashamed to carry such a paper in the streets!" I quietly said, "That is only a difference of opinion," and walked away. But from the more thoughtful I received many glorious words of good cheer, and it did me a large amount of good. One German said he was never more surprised than to see an American woman carrying a petition for opening anything on Sunday. All he had seen them interested in was closing everything but churches. His name is Voit Sander. He livs at Wilson, this county. The chat I had with him did me much good, and lightened the burden. I was cheered by many other Germans, and some of our own nationality spoke many words of cheer to this weary pilgrim as she tramped the streets, not of the New Jerusalem, but of dusty Ellsworth. One old German amused me very much when I asked him if he would sign the petition. He said: "No, sir, me no sign dot. If mine wife bees sick mit a baby on de Sunday I can no get de doctor til de Monday." I said: "Oh, no, that is not the kind of a paper this is. I don't belong to the Woman's Christian Temperance Union nor the National Sabbath Union." There was another German there that could read in English. He explained to him what it was for, and told him he knew me and it was all right. So he signed the petition. And when I was coming home in the evening I met the old German. He said to me, "How many names did you get this afternoon?" I replied, "About forty." "Ah," he said, "if I had been wit you you would hav more nor hundred." I told him I believed it. On the petition are nearly all the business men of this place, lawyers all but one, doctors all but two, merchants all but three dry-goods men and grocers, lumbermen all but one, blacksmiths all but one, all the hotel men—of which there are four—nearly all the mechanics. The professors and teachers nearly all hav signed the petition. And I am glad to send you so many names that I think would vote for separation of church and state. I could get more signers but cannot spare the time now, it is so near Christmas. Wishing you and THE TRUTH SEEKER success, MRS. SARAH J. METGTER.

Children's Corner.

Edited by MISS SUSAN H. WIXON, *Fall River, Mass., to whom all Communications for this Corner should be sent.*

"Between the dark and the daylight,
When the night is beginning to lower,
Comes a pause in the day's occupations
That is known as the Children's Hour."

Fragrant Fields of Corn.

I walked alone one summer morn
Along the fragrant fields of corn,
And rye, and wheat in waves between
Where millet spread its carpet green,
Contrasting with the darker woods
Where farmers plant the solitudes
On hill, and vale, and upland plain,
Whose whispering leaves, like song of rain,
Sang low to me that lovely morn
Whose fragrance came from fields of corn.

The buckwheat made a foamy sea,
So white its scented blossoms be,
And every lark upon the wing
With orioles came by to sing;
While bees of ours had yellow gold,
And almost more than they could hold
Or carry home, such clumsy flight
They made upon their waves of white.
For weeks the sun so fierce came down
The blackbirds' coats were turned to brown
Like any sad veil of a nun,
And yet I loved them, every one,
So joyous on that harvest morn
They sang above the fragrant corn.

In prairie-lanes, whose willow walls
Are green as ivied waterfalls,
The children rest in shadows cool
Upon their morning way to school.
Green walls found north, nor east, nor south,
But in the west where rosy mouth
Of singing boy, or whistling bird,
The leaves with song hav round us stirred;
And bird with wing of blue or brown,
Bird, red or black, from farm and town,
Sang songs that hid the roses' thorn
Along the fields of rustling corn.

Oh! wind-blown fields, how like the wave
Of ocean o'er a brother's grave!
And how like monument of his
Your every shining tassel is;
When his last bed is marked by reeds
And slender leaves 'mid ocean weeds,
Where golden sunlight shimmers through
The pointed spires and billows blue.

How many slumbering races sleep
Below these furrows long and deep!
Beyond the reach of hunters' horn,
And low, sweet song of tasseled corn.
Each russet row beneath these shades
Has felt the shock of warrior blades,
A legion battles, aye, and more,
Fought out upon this sanded floor;
Fields lost and won, and won and lost,
Upon the tide of centuries tossed,
Where man and beast, and beast and man,
Hav filled the universal plan,
To dig and delve and burrow where
Some prior owner held his lair;
Some insect, fish, or savage crew,
"Survival of the fittest" grew,
And yet, to me, what songs are borne
Upon these fields of fragrant corn!

Clearwater, Neb. MARY BAIRD FINCH.

Jefferson's Views of Religion.

[The following extracts are from a letter of Thomas Jefferson to his nephew, Peter Carr, while the latter was in college in 1787.]

Religion.—In the first place divest yourself of all bias in favor of novelty or singularity of opinion. Indulge them on any other subject than on that of religion.

On the other hand, shake off all the fears and servil prejudices under which weak minds are servilly crouched.

Fix reason firmly in her seat, and call to her tribunal every fact, every opinion.

Question with boldness even the existence of a God; because if there be one, he must more approve the homage of reason than of blindfold fear.

You will naturally examin, first, the religion of your own country. Read the Bible, then, as you would Livy or Tacitus. For example, in the book of Joshua we are told the sun stood still for several hours.

Were we to read that in Livy or Tacitus, we should class it with their showers of blood, speaking of their statues, beasts, etc.

But it is said that the writer of that book was inspired. Examin, therefore, candidly, what evidence there is of his having been inspired. The pretension is entitled to your inquiry, because millions believe it. On the other hand, you are astronomer enough to know how contrary it is to the law of nature. You will next read the New Testament. It is the history of a person called Jesus. Keep in your eye the opposit pretensions: First, of those who say he was begotten by God, born of a virgin, suspended and reversed the laws of nature at will, and ascended bodily into heaven; and second, of those who say he was of illegitimate birth, of a benevolent heart, enthusiastic mind, who set out with pretensions to divinity, ended in believing them, and was punished capitally for sedition, by being gibbeted, according to the Roman law, which punished the first commission of that offense by whipping, and the second by exile, or death (See this law in Digest, lib. 48, tit. 19, ¶ 28, 3, and Lipsius, lib. 2, De Cruce, cap. 2).

Do not be frightened from this inquiry by any fear of its consequences. If it ends in a belief that there is no God you will find incitements to virtue in the comfort and pleasantness you feel in its exercise and the love of others which it will procure you. If you find reason to believe there is a God, a consciousness that you are acting under his eye and that he approves you, will be a vast additional incitement. If that Jesus was also God, you will be comforted by a belief of his aid and love. Your own reason is the only oracle given you by heaven; and you are answerable not for the rightness, but uprightness of the decision.

In another letter to the same nephew he said: "Giv up money, giv up fame, giv up science, giv up the earth itself and all it contains, rather than do an immoral act. And never suppose that in any possible situation or any circumstance it is best for you to do a dishonorable thing."

Correspondence.

CLEARWATER, NEB., Nov. 27, 290.

MY DEAR MISS WIXON: I inclose a poem for the Children's Corner, but am fearful that it should prove too lengthy. If so, cast it aside and I shall not complain. The Corner is improving. The "Corner Gospel" is very entertaining and instructiv. Everyone can learn from such "preaching."

Wishing you success, I am,
Yours for humanity, MARY B. FINCH.

VERSAILLES, IND., Nov. 4, 1890.

DEAR MISS WIXON: As we are enjoying a day of vacation from school on account of the election, I hav voted to write to the Corner.

I studied the high school course last year, but this year I thought I would be more benefited by making a complete review of English history, algebra, and the common branches. The study of United States history is intensely interesting to me, as I hav a great many chances of giving my opinion to our Christian professor as to the trouble religion has caused the United States. As you are all aware, the name of Thomas Paine is never mentioned in the histories of the common school. Yet I never, when the opportunity occurs, fail to giv this great man the honor due him, much to the disgust of my more Christian schoolmates. I hope all of my young friends will do the same. Let us always stand up for the right.

Every four weeks we hav literary exercises, including a debate. The subject of the last debate was, "Resolved, that education is more beneficial to mankind than wealth." The argument on both sides was very good; but the affirmativ side ruled. One young man in particular, who professes to be a Liberal, declared that the Bible advocates education—that it is the grandest book, the book of life, the book of inspiration, the book of all books. I took the opportunity of asking him while he stood with a crowd of companions discussing the late debate if he was sincere in everything he said in his argument. He took the hint directly, or rather he understood instantly to what part of his debate I referred, but he seemed to desire that I should say nothing more about it. Turning to his companions he said he would "lie any time to gain a point." I intend to try to persuade him that it is wrong to act the hypocrit. He is well educated and is very energetic, and I think he would be a valuable Liberal if he could only see that it is unmanly to act the hypocrit. Now, my young friends, I hope none of you will ever do as this young man has done. Rather be nothing than pretend to be both Christian and Liberal, for as the saying is, "between two stools you will fall to the ground."

I also was on the affirmativ side, and in the argument mentioned that saying in the Bible, "A rich man can no more enter the kingdom of heaven than a camel can pass through a needle's eye." At the close of the debate our professor said he would giv us a bit of information; that needle's eye was the name of a gate through which no camel could pass; that at night a traveler would unload his camel and take his goods into the city, leaving his camel outside. Now, Miss Wixon, I would like to know from good authority if this is true. I would also like to know if Jefferson ever was thoroughly Christian before he died. A minister was our teacher a few years ago, and once, in a grammar lesson, inquired if the word God was always capitalized. I told him I thought it not always the case; that some writers write the word with a small letter, signifying their disbelief in such a being. He said that was so: that Jefferson always wrote the word with a small letter. "But," he said, turning a significant look upon me, "I hav reason to believe that he changed his views before his death." I was very indignant at this remark, and failing to find anything concerning it in either our books or the books of the town library, I thought, perhaps, you could giv me the desired information.

I hav never been able to find a good account of his life. This is the reason why I should like to hav it answered.

This same minister, when asked by me to explain the sentence in one of the notes of Hutchinson's "Physiology," "Health keeps the Atheist in the dark," said that when a person is in good health he feels independent of everyone, and is therefore an Infidel; when he is in bad health, he feels that he is dependent upon some one greater than himself, and is therefore a Christian.

From this I concluded that all the Christians are diseased in body, and no doubt in mind also. But I do not believe what he said, for I know a great many stanch Liberals who are very sickly.

I am fifteen years old, and would like to hav some girl of about my own age to correspond with me.

In the hopes that my letter will not find a place in the waste-basket, I remain,
Your friend, EMMA STOCKINGER.

[REMARKS.—Some Bible commentaries contain statements as given by the professor mentioned above. So we hav been told, but how well authenticated those statements may be we hav no means of knowing. The "word of God" should be more explicit. In either case, whether is meant a narrow gateway or the eye of an ordinary sewing needle, the difficulty of getting a rich man into heaven would seem to be about the same. There is no authority, to our knowledge, that the great Jefferson changed his theological views before his death. He died as he lived, a pronounced Liberal, hating all forms of tyranny over the human mind. He spoke of orthodoxy as "the incomprehensible jargon of the trinitarian arithmetic that three are one and one is three." After he was eighty years of age he was still more confirmed in his Liberal ideas. In another column we giv Jefferson's views on religion as addressed to his nephew.—ED. C. C.]

Mary and Her Little Lamb.

Perhaps the majority of boys and girls when they grow up to be men and women come to the conclusion that Mary and her lamb were both fictions, as much as the old woman who lived in a shoe, or Cinderella; but strange to say, there was a Mary and also a lamb, and the world-famous ditty was founded on fact, as *Golden Days* recently explained. The author was Sarah J. Hale, who died in Philadelphia some years ago at the age of eighty-six. The lamb, as previously remarked, must hav died long ago, and on Dec. 10, 1889, the heroin of the poem breathed her last. Her name was Mary F. Sawyer. She was born in Sterling, Mass., in 1806, and in that town the lamb episode is said to hav occurred.

It does not appear that Mary otherwise distinguished herself than in owning the lamb, but the poem givs us the assurance that she was a very kind-hearted girl, and in that respect she maintained her reputation until the day of her death. Her married name was Tyler, and as Aunt Mary Tyler she was known by all and esteemed by all. Thus the famous trio disappear from the earth, Mary and her lamb and the woman who made them both renowned. The poem itself is one of those imperishable things like the "Iliad," which generations yet to come will read with undiminished pleasure. There is no use speculating as to the cause of its popularity—it has come to stay.

For Adoption.

A gentleman living near Allegan, Mich., relates an interesting story of feline sagacity. Some person owning a cat with three kittens, and desiring to be rid of them, took them in a bag to a wood near the gentleman's house, and dropped them.

In a short time the mother cat was seen to approach the house with a kitten in her mouth. Reaching the door she dropped the kitten and retreated to the woods, from whence she soon returned with another kitten; but instead of leaving it where the first was left, she took it to a neighboring house, then returning to the woods brought out the third and last kitten, and left it at still another neighbor's.

The old cat then disappeared, and was not seen again until it was time for the kittens to be fed, when she visited each house, nursed the kittens, and then disappeared again.

This course of procedure she followed until the kittens were weaned, when she disappeared, and has not been seen since. Was it reason or instinct that caused the mother cat to distribute the kittens to different homes, so that all might be adopted and the lives of all be spared?—*Youth's Companion.*

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A GOOD WORD.

Dr. Fellows is an outspoken Liberal, a humanitarian, and a generous patron of the Freethought press. He has many testimonials to the value of his progressive and successful method of treatment, and deserves patronage.—*Freethought.*

Liberal Meetings.

These notices are for the benefit of Liberals who may be visiting the places where these societies are located. Local Secular Unions and Freethought Societies meeting regularly can hav their gatherings advertised here free by forwarding the necessary information.

The Manhatian Liberal Club, N.Y.

Meets every Friday evening, at 8 o'clock, at German Masonic Temple, 220 East 15th street. Lectures and discussions. The public cordially invited

The Newark Liberal League

Meets every Sunday afternoon at 3 o'clock at Liberal League Hall, 177 Halsey st., cor. Market st., Newark, N. J. Lectures and discussions on religious and social questions. Seats free and everybody welcome.

American Secular Union, Newark Branch.

124 Market street. Assembles every Sunday evening at 7 30. Lectures, debates, and discussions on all important secular subjects. President, HENRY BIRD; Secretary, CORA BELLE FLAGG.

Brooklyn Philosophical Association

Meets at Fraternity rooms, Bedford avenue and South 2d street, Brooklyn, E. D., at 3 P.M., every Sunday. Lectures followed by discussion. Platform free. Charles Monholland, secretary, 248 Broadway, Brooklyn, E. D.

Philadelphia Liberal League 257

meets every Sunday in Industrial Hall, Broad and Wood sts., at 2:30 and 7:30 P.M. for lectures and free discussions on religious and social questions Able speakers interest the audience. N.B.—Truth Seeker publications always on hand at cheap rates.

The Secular Society of Kent, O.,

Meets semi-monthly, first and third Sundays, at 2 P.M., at the town hall. All friends of human cultivation are invited. MARIUS HEIGHTON, Sec.

Elizur Wright Secular Union

Of Alliance, O., meets the first and fourth Sundays of each month at Independent Church, at 10:30 A.M. Free discussion on all Liberal subjects. Subscriptions to THE TRUTH SEEKER and *Investigator* are solicited. R. G. SMITH, Cor. Sec.

Chicago Secular Union

Meets every Sunday evening at 7:30 P.M., at Princess Opera House, 558 West Madison street. Lectures and debates. Strangers from abroad are welcome.

Milwaukee, Wis., Liberal Club

Holds meetings every Sunday evening at 216 Grand ave., (Fraternity Hall). Lecture followed by debates. The public cordially invited.

Brotherhood of Moralists, No. 903, Prairie City, Ia.,

Meets every Sunday in the Liberal reading-room hall at 2:30 P M. All Liberals are cordially invited. F. V. DRAPER, Cor. Sec.

The Minneapolis Secular Union

Meets every Sunday at 7:30 P.M., at 412 Nicollet ave., Rooms 12 and 14, Eastman block, Minneapolis, Minn. J. F. MACOMBER, Pres.; LEROY BERRIER, Sec.

Des Moines Secular Union

Holds regular meetings at Good Templar Hall, Flynn Block, S.E corner 7th and Locust streets. Lectures followed by discussion. Friends from abroad heartily welcome.

FRANKLIN STEINER, Pres.

San Francisco, Cal., Freethought Society

Meets every Sunday evening at Union Square Hall, 421 Post street, at 8 o'clock. A cordial invitation is extended to all. Seats free.

Port Angeles Secular Union

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The West End Progressive Liberal Union

Of Los Angeles, Cal., meets semi-monthly, first and third Sundays, at 8 o'clock, P.M., at Parr's Hall. Everybody invited. MRS. R. M. BERRA, Pres.; J. H. MCWILLIAMS, Rec. Sec.

The Walla Walla Liberal Club

Meets every Sunday at 2 P.M. in Grand Army hall, Main street, Walla Walla, Washington. Science Lectures.—Free Discussions.—Original and Selected Readings and Poems. A large valuable library is at the service of members and friends. C. B. REYNOLDS, Pres.; A. W. CALDER, Sec

The Roeder Secular Union

Of Roeder, Wash., meets every first and third Sunday in the month, at the Roeder school-house. Lectures, discussions, reading, and poems. The greatest freedom accorded to all. Our motto, "Universal Mental Liberty." D. E. RICE, Pres.; J. W. BELL, Vice-Pres.; CHARLES SHEA, Sec.

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News of the Week.

SKIRMISHES with Indians hav occurred since the battle of Wounded Knee creek. Pine Ridge agency has been strongly fortified by General Miles. The hostils hav consumed the last of the stolen government herd. The greatest battle of Indian history seems impending, but perhaps a treaty may be effected.

THE Church of England has finally instituted provisions for monastic orders.

PROTESTANTS in Germany are petitioning against readmission of Jesuits.

POLES are flocking to Brazil despite deterrent efforts of the Russian government.

AN exodus of Russian and Russo-Polish Jews to North and South America is beginning.

A CONVENT at Pistoja, Italy, has been broken up by the authorities for refusing to admit government inspectors.

THE Farmers' Alliance and the Knights of Labor will join to form a political party which they say will regenerate the nation.

SAN FRANCISCO Jews will raise $250,000 to buy 1,000,000 acres in Mexico and send there the Hebrews persecuted in Russia.

SECOND Adventist Sanctificationists and Faith Curers of Ohio are holding a state convention. They cite scripture to prove that the end of the world is at hand.

THE Catholics of Germany hav formed, under Dr. Windthorst and other recognized Catholic leaders, an anti-Socialist league, "to combat revolutionary errors and tendencies on social questions and to defend Christian social order."

INFLUENTIAL Catholics in Italy favor suspension of the injunction against voting, and organization of a papal political party. But the pope has not signified concurrence.

CATHOLICS decry the sectarian bigotry of Protestant Toronto in forbidding Sunday street-cars, while it "tolerates ruffianly attacks on convents and religious processions, by Orange ruffians."

CATHOLICS report that they are nearly one-fifth in Maine, one-third in New Hampshire, one-fourth in Vermont, two-fifths in Massachusetts, over two-fifths in Rhode Island, and one-third in Connecticut.

THE pope has instituted an order of chivalry, having chevaliers, commanders, and grand crosses, to reward services to himself and the church. It will be called the Order of the Servants of St. Peter.

CATHOLICISM in Australia has increased thus since 1876: members, 450,000 to 750,000; clergy, 350 to 620; convents, 70 to 270; nuns, 560 to 2,100; churches and chapels, 620 to 880; schools, 350 to 700.

KNUT HAMSUN, a Norwegian, has returned home from this country and written that American liberty is a myth. "Everything above or below George Washington's simple mind," he says, "is punished."

HUXLEY'S dispraise of the Salvation Army's "Darkest England" scheme has blighted it. "The sneer of the spiritual paralytic," complains a Christian organ, "has had tremendous effect. Booth is not likely to recover from its force."

OF the debates on Socialism in which Catholic clergy hav been instructed to engage, one of the most notable was recently held at Liege, the abbe Pottier maintaining against leading Socialists that their scheme is ill, and that all good has proceeded from Catholicism.

WITHIN the last year the navy department has established altars and sacristies on a number of its ships, notably on the receiving ship Vermont and the warship Philadelphia. At gala occasions on the Philadelphia the national flag is unfurled behind the altar. On the Vermont a confessional has been erected.

JUSTIN PETTIGREW, of Sioux Falls, S. D., brother of the Senator, has been dangerously ill, and his wife, who is a believer in Faith Cure, has been treating him with the methods of that faith, aided by a professional faith healer from Kansas City. His relativs hav at last interposed and enforced regular medical treatment.

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Gems of Thought.

MATTER as such is indestructible, it cannot be annihilated; no grain of dust in the universe can vanish from, and none can enter it. It is the greatest service rendered to us by chemistry that for the last hundred years it has taught us this indubitable fact, that the unceasing changes and transformations of phenomena, which pass daily before our eyes, the formation and destruction of organic and inorganic forms and figures, do not consist of the formation of matter previously non-existent, nor of the destruction of matter then present, as was generally thought in earlier times, but that this change consists in nothing save in a continual and unbroken rotation of the same substance, of which the mass and the quality remain unalterable and identical for all ages.—*Büchner.*

INSTEAD of ascribing the wonderful phenomena of nature to a cause even more inexplicable than the phenomena themselvs, we regard the universe as the self-contained cause of its activities, in the same general sense that theologians imagin God as the self-contained cause of his operations. We hold that this is the only reasonable view, from the fact that every form of argument indicating the necessity of an antecedent or creativ cause of nature, would also imply the necessity of an antecedent cause of that creator. We are, therefore, logically driven to the conclusion that matter contains within itself the potency to produce all the effects which we behold. . . . We recognize no such thing as absolutely dead matter.—*Edgar C. Beall.*

BEGINNING my studies the first step pleas'd me so much,
The mere fact consciousness, these forms, the power of motion,
The least insect or animal, the senses, eyesight, love,
The first step I say awed me and pleas'd me so much,
I hav hardly gone and hardly wish'd to go any farther,
But stop and loiter all the time to sing it in ecstatic songs. —*Walt Whitman.*

THOREAU'S habitual thought makes all his poetry a hymn to the Cause of causes, the Spirit which vivifies and controls his own:

"I hearing get, who had but ears,
And sight, who had but eyes before;
I moments liv, who lived but years,
And truth discern, who knew but learning's lore."

And still more in these religious lines:

"Now chiefly is my natal hour,
And only now my prime of life;
I will not doubt the love untold,
Which not my worth or want hath bought,
Which moved me young, and moves me old,
And to this evening hath me brought."

—*Emerson.*

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To the World's Columbian Exposition Commission:

Learning that there is an organized movement among the more conservative church people—manipulated by a "Sabbath" organization—to induce your honorable body to close on Sundays the World's Fair, to be held in 1893 in Chicago, the undersigned respectfully put in this counter petition, and ask that the Fair may be open to the public on each Sunday of its continuance. We ask this for the following reasons:

1. That the American principle of separation of church and state may be maintained.

2. That public morality may be subserved by providing a substitute for the immoral places to which men may resort when no moral amusements are available.

3. As a matter of justice also to the people of Chicago who have given of their means to make the Fair possible, tens of thousands of whom can visit the Fair only on a general holiday; and as a matter of justice also to the visitors to the Fair, whose time or means may be limited, and who certainly are entitled to great consideration at your hands.

4. For the public good. The opening of the Fair on Sunday will be for the benefit not only of Chicago, but of the whole country. The rights of no one are infringed, the happiness of no one disturbed. Those who wish to attend can do so; those who do not can otherwise spend the day. This is a solely humanitarian question, a question of human relations and human welfare, and, therefore, the only standard by which you can decide is that of the public welfare.

5. It will benefit the Fair, attracting a much larger attendance, interesting more people in it, and increasing its receipts.

6. To the objection that Sunday opening of the Fair will destroy the day as a rest-day, we affirm that the tendency would be exactly the opposite. The more beautiful you make Sunday, the more attractive, the more noble and varied in its pleasures and instructions, the more difficult it will be to change its character, the less danger there is that employers will ever have the power to transfer it from its present position to the days of toil. With choice of Sunday occupation restricted to attending church or visiting a saloon, the average workingman would choose to keep on laboring.

7. Finally: Opening the World's Fair on Sunday will harm no one but the keepers of immoral places, while it will benefit the Fair itself, the people of Chicago, and the visitors to the Fair, thereby conducing to municipal prosperity, individual education, public morality, and the development and good of the whole country.

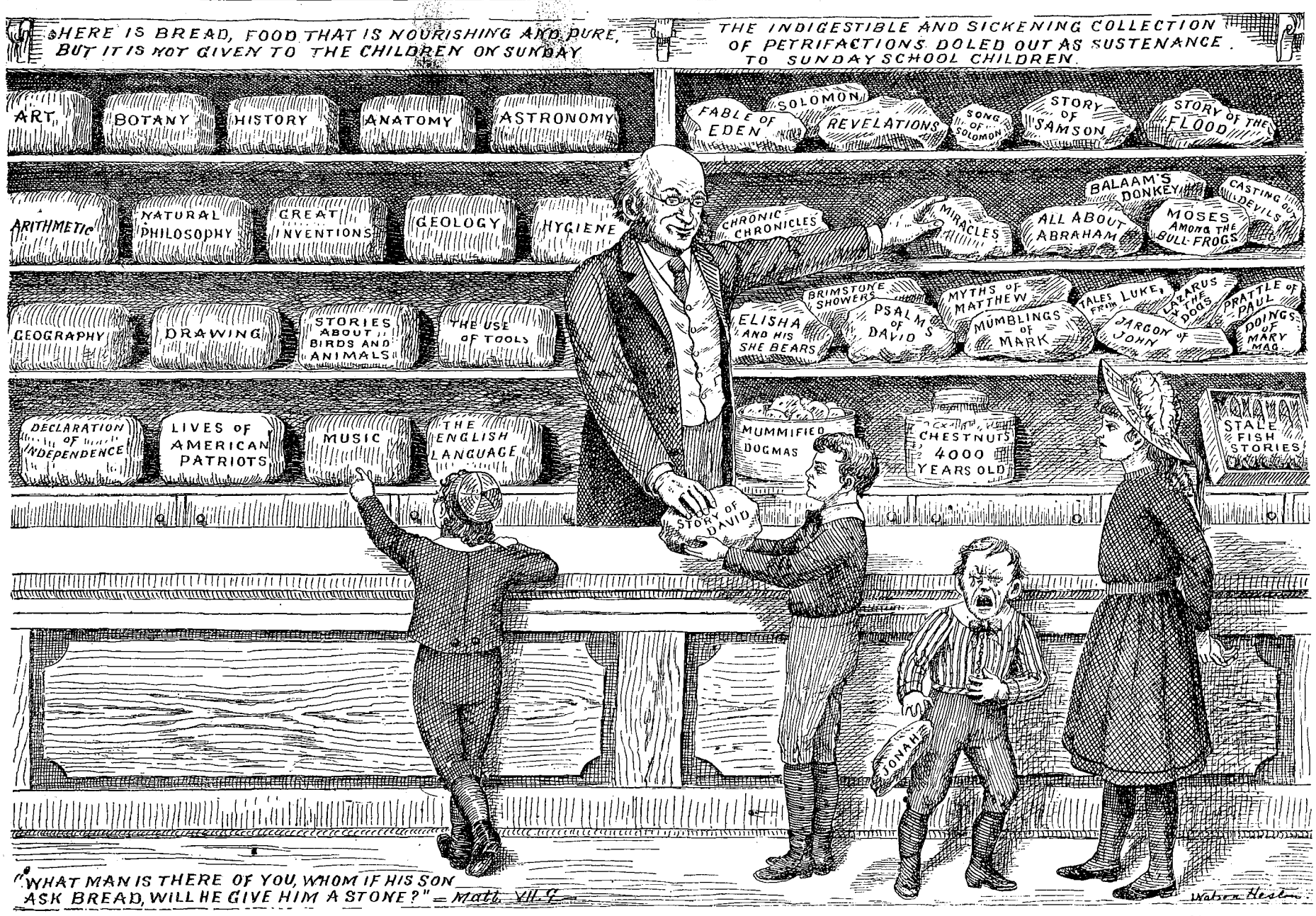
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THE TRUTH SEEKER

A JOURNAL OF FREETHOUGHT AND REFORM.

Entered at the Post-Office at New York, N. Y., as Second-class Matter.

Vol. 18. No. 3. {PUBLISHED WEEKLY.} New York, Saturday, January 17, 1891. {28 LAFAYETTE PL.} $3.00 per year.



HOW THE SUNDAY-SCHOOL TEACHERS DOLE OUT RUBBISH INSTEAD OF BREAD.

Notes and Clippings.

THERE are untaxed churches in Brooklyn, N. Y., to the amount of $12,000,000, and property owned by religious institutions to the amount of several millions more. And the taxpayers grin and bear it.

THE Mohammedans of Bombay hav petitioned the English authorities to prohibit a projected play entitled, "Mohammed," in preparation for the stage of that city. Why not? The Christians in this city once petitioned the authorities to stop a production of the Passion Play, and the authorities did it.

THE *Sun* says of the proposed reform in New York's divorce laws that "Roman Catholic sentiment is too powerful to make the change possible, especially as it would be backed by the efforts of Protestant churches, more especially the Episcopalian and Presbyterian." And yet the same journal has repeatedly said that church and state are separate in this country!

THE Rev. Mr. Yates, of Bonham, Tex., says *Freethought*, will doubtless hav less faith hereafter in the literal validity of scriptural promises than he had a few weeks ago. He read in Mark xiv, 18, that if a believer drank any deadly thing it should not hurt him, and to prove that the Bible meant what it said, and that he was a true believer, he took ten grains of strychnin. A physician, assisted by a stomach pump, saved his life, but he is now willing to concede that the last part of the gospel of Mark is a wicked and fraudulent interpolation, whose author he would be pleased to interview.

THE census bureau list of religious sects discloses one hundred and forty. In the list are the General-Six-Principle Baptists, the Schwerkfeldians, the Theosophical Society, the Life and Advent Union, and others which to a majority of people will be entirely new. With a hundred and forty creeds formally adopted, and "many independent organizations" with their own notions besides, the task of those who favor church union, thinks the Providence *Journal*, is difficult indeed.

THE *Tagblatt* says that the German government has taken the initiativ toward calling a conference to consider the establishment of an international system of protection against Anarchist outrages. Among the subjects mentioned for the consideration of the conference, says the *Tagblatt*, are extradition for political murders and the limitation of the present rights of asylum. An order has also been issued forbidding the soldiers garrisoned in Berlin from patronizing or visiting ninety-seven specified restaurants because they are conducted by Socialists.

DR. MONROE is president, and Miss Baby Monroe is secretary, of the North American Confederation of Atheists. The platform of the society is this declaration: "Jehovah wasn't God. Jesus Christ wasn't God. Jesus Christ isn't our savior. He never was. He never will be. Mary wasn't the mother of God. Mary wasn't a virgin to any considerable extent, at any time. God didn't make the world in six days. God didn't make it at all. There is no God." A Supplementary Declaration sets forth these self-evident truths: "The gospel is founded on fable, falsehood, and fraud. Ministers and priests are propagators of exploded humbugs. They are the drones in the industrial hive. They consume but do not contribute. Investing wealth in church edifices while want pervades every city is wickedness."

THIS is the sort of "news" that Mr. P. Donan sends from Fargo, North Dakota, to this blizzard-swept and frozen-up city: "Fargo, Jan. 4th. Here, the sun shines resplendently as it has ever shone since its luminous rays first gilded the tree-tops of primeval paradise, with light fresh from the throne of God. Here, the skies are as blue as the turquoise arch that spans the fairy isles of the far Caribbean sea. Here, the soda fountains and ice-cream foundries are in full blast. Here, the whole air is full of the perfume of magnolia, jessamin, and orange blooms; the mocking-birds and gorgeous paroquets and cockatoos warble musical challenges to each other amid the rich foliage of the sweet bay and mango trees; the banana plants and pine-apples swap luscious jokes on the weather with the fig trees, the olivs and limes; while the tall palms wave their feathery plumes in triumphant jubilation over a land that knows no ill."

AT the annual Sabbath Reform convention of the Western Pennsylvania Sabbath Association, held in Pittsburgh, November 18th, Mr. Crafts said: "New England ought to be near the head of the class in Sunday observance, but it is nearer the other end. The puritanical spirit has left it and is now springing up in the West. The Rocky mountain Sabbath is improving, while the New England Sabbath is retrograding. Through the Sabbath Association we hav secured good observance of the law in Boston and other cities. But there they run Sunday trains to carry milk to the babies and newspaper trains to carry scandals to the men. We hav reason for encouragement in the enforcement of law in New York, Brooklyn, Baltimore, and all the large cities of the country. Pennsylvania observes Sunday the best of any state, and Pittsburgh and Philadelphia the best of any cities, but there is room for improvement. Only three states are now without Sunday laws, and they are California, Idaho, and Wyoming. In these states we are making war and will force the issue."

A NEW and interesting point of view, says *Unity*, is revealed in an article by Miss M. F. Cusack (the Nun of Kenmare) in the *Independent*, on Parnell and Ireland. She calls attention to the long-continued strife between the national school party and that of ecclesiastical education, and tells the story of Parnell's refusal to submit to the dictates of Cardinal McCabe, whom she describes as having no love for his country, being "Roman by education, by prejudice, and by inclination." The educational question is one that is continually coming up in Parliament in some form, and one on which the Home Rule party is divided. Miss Cusack relates how, during one of these controversial periods, Mr. Parnell received a letter of instructions from his ecclesiastical superior, which, in a rage over such interference, he threw to the ground with a word of denunciation for "these papist rats." The story is characteristic, whether authentic or not, and the charges in certain quarters against Mr. Parnell as a Freethinker and Infidel doubtless serve their part in the present sad embroilment, though we incline to think them an incidental rather than a leading feature in the case.

Communications.

Who Made God?

In a former article it was shown how primitiv man and animals, in using their vocal organs to convey to one another their states of consciousness, evolved from the sounds indicated by the vowels *o* and *u* the rudiments of language. That it was through the control the will has over the actions of the glottis, the human family hav advanced in development and acquired the capacity for civilization. That without language man would ever hav remained a dumb animal.

That all the influences and forces which made life happy originally were expressed by words that contained the vowels *o* and *u*, and were called *gute*, *gutt*, or good, or in some of the numerous methods of spelling or writing the symbol. That the priesthood, or spiritual guides of the people, had made theological capital out of the sentiment and sound conveyed by the word good, *gute*, or *chod* by deifying it, making it a demon or divinity, giving it a personality; enthroning it as an invisible power—a creator; endowing it with attributes, motivs, and designs of the individual man, yet of an infinit character, and used it as a means to gain control over the fears, affections, and persons of the people.

In the earlier civilizations, as notably among the Brahmans and Greeks, the tendency of their reasonings and speculations was deductiv or backward; and with their limited knowledge of science and of the world of physics, without the ability to trace effects to causes; from their lack of a knowledge of the operation of the fixed laws of nature, every unfamiliar occurrence or unaccountable phenomenon, everything startling, sudden, or unusual, where a proximate physical cause was not obvious, was assigned to the unseen forces or powers, which were individualized or personified into demons or disembodied souls or spirits of the departed, yet activ in their midst.

In our experience with human nature to-day, even with our superior enlightenment, we cannot fail to see how natural and easy it would be for the more shrewd, favored, and priestly element in society to make capital of this, to increase its stock in trade in furtherance of the craft of living on the credulity of the people. In order to keep in favor and to shield ourselvs from danger of these celestial or aerial divinities, we are told by our spiritual guides that we must treat them with a deference not known in our conduct toward men. We must honor them by day and night in our homes; we must meet periodically in public, fall on our knees, beg, pray, petition, sing, shout, groan, and confess our sins and general unworthiness for life or death.

It was a stroke of policy and indicativ of clerical shrewdness on the part of the early priesthood when they conceived the idea of making a demon, a divinity, out of all the good or *gute* things of life, grouped into one grand central personality, and bestowing upon it the expressiv and designating appellation, "God."

Who could refuse to accept such a euphonious and ubiquitous divinity installed as the author and dispenser of all that is good?

But in India, and afterward in Egypt, a revolution came.

It was the output of the ethics, the theology or religion, taught in the lessons promulgated in the fable of creation as exemplified in the garden of Eden.

It was illustrated by the picture of innocence that could be preserved only through ignorance. That it was a fatal error for men to partake of a fruit that would develop the intellect and enable them to discriminate between *gute* or good and evil. This fable has swept over and devastated the civilized and Christian world like a cyclone. When men were told that the personified demon called God, the representativ genius, the creator and dispenser of all goodness to man, decreed in the councils of his own infinit wisdom, before the worlds were created, that man to liv in peace and in harmony with his creator, must liv in absolute ignorance, it produced a revulsion among the fanatical devotees of the Bible.

We see what religious fanaticism is doing to day; it did much more in ancient times. To know good from evil then was to forfeit all right to divine favor. To be found selecting and appropriating the good and rejecting the evil was the self condemnation and conviction of a man being a sinner. In the fourth and fifth centuries A D., after Christianity became established as a state religion, and to determin or settle what was precisely the Christian faith, fanatics and enthusiasts had little to do but speculate about the fall of man, original sin, and salvation by Christ, and to carry out their theories in practice. Thousands of them renounced the world with all its allurements and good things. St. Jerome and his era, the fourth and fifth centuries, gave to Christianity many of the crudities, absurdities, and contradictions, that even our modern Christian solons find it hard to wrestle with.

Jerome was preëminently the oracle and spokesman of that period. He was the greatest Christian scholar since Origen. The Greek Bible had been haggled, corrupted, and debased by illiterate, bigoted partisan adherents of the various opposing Christian sects to favor and support their respectiv creeds; and a multitude of conflicting copies was distracting and destroying the faith. To save the holy word from infamy Damasus, the archbishop of Rome, urged Jerome to make a pious effort to save it.

We will let the rabid fanatic define his position and giv the evidence of his qualification to rescue the Bible from the ignominy and desecration with which it had already been ruined; also to convince us that he was the victim of the horrors and hallucinations of his age, and that he was destitute of every capacity that inspires men to honor or honesty. While crazed with his self-inflicted exile for years in solitude he exclaims: "Oh, how often in the desert, in that vast solitude, parched by the sultry sun, did I fancy myself in the midst of luxurious Rome! Plunged in an abyss of bitterness, I hav thrown myself on the floor of my solitary cell. My limbs were rough with the friction of coarse haircloth; my skin, dried and blackened in the sun, was like that of an Ethiopian, and my complexion was livid as a corpse. I groaned and wept throughout the day; and if in spite of my resistance drowsiness overcame me at night, my bones, which scarcely held together, clashed on the naked earth. I say nothing of my food. In the deserts, even those who are ill never permit themselvs to drink anything but water. If they took anything that required the aid of fire in its preparation, they would accuse themselvs of sensuality. Yet even I, who, from the fear of hell, had condemned myself to this dungeon, with no other companion than scorpions and wild beasts, often imagined myself in the midst of dancing girls. Fires boiled up in this body prematurely dead. Criminal remembrances, desires, and regrets overwhelmed me. I shrunk from my very cell, seeming to dread its walls as the accomplices of my thoughts. I penetrated to the inmost recesses of the desert, or wandered on the summits of mountains, or hid myself in the cavities of rocks. I went and came, not knowing where to seek refuge from myself, until at last I threw myself at the foot of the cross, bathing it with my tears, that flowed in rivers, and which I wiped with my hair. I strove to subdue my rebellious nature by fasting a whole week. I frequently passed entire nights uttering loud cries, until the Lord himself dispersed the tempests that raged within me and restored peace to my soul."

His religious insanity took a savage turn and he was violent in his curses and anathemas, and treatment of those who were less insane. An armed force surrounded his monastery to secure him, but he fled and was obliged to hide himself for two years, and soon after died from physical exhaustion and a continual nervous excitement, A D 420.

This was the mental and moral state of the man who literally made for us our present Bible. For everyone in those days who translated put himself, his own state of mind, his own morbid idiosyncrasies and chronic lunacies, with the fiendish horrors that haunted him day and night as a part of his religion, into the text of his translation, and made the philosophy or theology of it but a transcript of the visions, the terrors, and ideals that were distracting and inflaming with an infernal fury his own imagination. Yet Jerome was the chosen man above all others, from his learning, his orthodox piety, and great prominence in the church, to whom could be entrusted the solemnly momentous task of preparing a Bible in Latin, as a divine revelation for the world. Of course the translation of such a man was received as might be expected.

"A bishop of one of the churches in Africa tried to introduce it, but was forced to lay it aside, for fear all his people would desert him. Though Jerome's version found many advocates among the learned, it was not received into general use for two centuries." And good reasons why!

This translation was not corrupted merely by the deep coloring of Jerome's agonizing faith and religious experiences, as depicted by himself, but it was paganized by the heathen mythological literature of the age.

For as Dr. Draper frankly says, "The influence of the heathen classics, which that austere anchorite had in early life admired, but had vainly attempted to free himself from by unremitting nocturnal flagellations, appears in this great version. It came in a critical moment for the West. The Vulgate was all the times required." And the times hav ever since accepted it as the basis of all subsequent translations.

Such was the state of religion at that time that pious lunacy was meritorious and a passport to ecclesiastical eminence.

His insanity was his glory and he has always been venerated by ecclesiastics as one of the greatest lights of the ancient church.

Jerome's translation of the Bible has been considered by scholars as an able one.

It has been the guide and basis for our present English or King James's version.

This accounts for the incongruities and absurdities so obvious and numerous in the text. What can we expect of a Bible sifted through centuries of lunacy; and what can we expect of the ideas of religion and of *gutt*, good, or God, of men crazed with starvation and physical and mental prostration, in their desperate efforts to return to man's supposed ignorant innocence as at the beginning, and as God declared was the only proper state, in the fable of his creation?

And to establish their faith in the doctrin that innocence and ignorance were alone compatible they wandered off into solitude, where they could learn nothing and know nothing, in pursuance of convictions as taught in the Bible by God himself. It was at this period that the Bible assumed an importance as the foundation of the faith that it never had before. In order to aid believers to a knowledge of its contents Jerome, the devout monk and learned bishop, undertook its translation into Latin. This task added to its significance and value as a guide and authority for believers. The fable of creation was taken as literal history and a record of facts for the saints to implicitly obey.

Profoundly impressed with the belief that evil came into the world through gratifications of the flesh—the animal—in the good things of life, many thousands left their homes, society, and every earthly joy and physical *gute* or good. They believed the command of the good or God in the fable to deny themselvs every human comfort in the solitude of mountains and deserts in order that they might liv in the primeval ignorance and innocence that Adam enjoyed before he ate of the forbidden fruit, and fell.

The love of *gute* or good things of this world became a snare, an evil they must war against.

Their devotion to the fable was so great and their determination to realize its blessings and promises so fixed, that multitudes of them in their nakedness and the delirium of starvation died, and their bones were left bleaching in the deserts. Not a few of them were arrested by their less infatuated brethren and taken to the monasteries which were converted into hospitals to giv the wayward saints a shelter and treatment for their recovery from the tortures and agony self-inflicted at the commands of the God which the Bible had revealed to that age—it having just been brought into prominence as a sacred book by the civil and ecclesiastical authorities, a record of the will and ways of God to his creature man.

These anchorites could no longer worship the God that was the author of these good material things.

They feared this God or these good things he created, lest through them they might fall from that ascetic, spiritual eminence to which abstinence, starvation, self-denial, and suffering had elevated them.

From that period till now religion has consisted in the fear of *gute* or good, as much, if not more than, in the love of *gute*, *gutt*, or God. The Christian world, through Christian literature founded on that fable, is swayed and governed by the fear more than by the love of God.

When on reflection we can trace to the monkery of the Dark Ages and to reverence for the fable of creation, the foundation of much of our religious belief, to wit, "The fear of the Lord which is the beginning of wisdom," we see what a tremendous superstructure of faith can be built on a fable, a legend copied from the Sanscrit of our Aryan ancestors, the Brahmans of India, who invented and used it many thousand years before Moses was born, or the patriarch, a Brahman (Abraham), took it with him from "Ur of the Chaldees," when he migrated west of Jordan to form a colony and establish a religion among the Bedoin savages, whose nomadic tribes peopled that region and whose descendants in three generations constituted the Jewish nation, called the children of Israel.

These solitaries or anchorites, which Jerome said in his day numbered one hundred and three thousand in Africa alone, living as near as they could in that state of naked innocence and ignorance that Adam occupied before the fall, with the fable to back up their claims, dictated the policy of emperors, creeds to the church, and the terms of salvation to sinners.

The old, old theory of worshiping a personification or divinity representing all forms of *gude* or good, expressed in sounds or words containing the vowels *o* and *u*, through the influence this fable has had on the minds of the religious, has been changed to conform to the fabulous stories of the ancients as copied into our Bible.

The clergy often tell us of the powerful influence of the Bible in our civilization. Who can doubt it when the evidence at hand is so forcible that a fable which had found its way there has given faith to hundreds of millions of people, changed the long-established ideas of the conception of God made from deified goodness into a God of battles; a God of victories and triumphs; a God who has inspired all the Christian armies of the civilized world to invasion, to aggression, to conquest, to the extermination of his heathen enemies, and to estab-

ishing his banner, the cross, on the ruins of conquered and desolated nations? Yes, the Bible and our Christianity, by their influence and by these methods, seem doomed, and threaten, to overrun and to Christianize the whole world.

After all our temporal goods, or the objects and influences that contribute to our joy and comforts, as we express them by vocal utterances in these vowels, were by priestly orders grouped into one catagory and deified as the dispensations of a demon among the invisible genii, there was but one step to be taken in order to add to it, or him, the attributes common to these imaginary creations.

Given the existence of a demon, and he must necessarily possess all the elements and the constituents requisit to perform his functions and duties as a sovreign over the destinies of all inferior earthly intelligences.

T. E. LONGSHORE.

(TO BE CONCLUDED.)

Vacant Land Ownership.

It is but recently that the above phrase has been employed in the discussion of social and economic subjects. It was intended to express that feature of our land system which results in the exclusion of the willing workers from the soil they need to cultivate and the homes they require, except as they acknowledge the sovereignty of the legal holder and render tribute to his monarchical power. Mr. Hugh O. Pentecost has made the phrase conspicuous in the *Twentieth Century*, and it has been quite generally accepted by the advocates of "free land," as convenient in distinguishing the principles for which they contend from the Socialistic demand, that all private ownership of land should be replaced by ownership of the state.

Freedom of access to place and raw material, necessary to the employment of one's labor, by no means conflicts with any moderate claim men may make to the domain they occupy and use in the production of social, or exchangeable wealth. Such freedom would apply only to land which is held merely by legal forms and fictions, for no other purpose than to enforce involuntary idleness, and to starve into submission, or the rendering of tribute from, such labor, as may be desired by the usurper.

It may be admitted, however, that in the discussion thus far great facility has been shown for confusing the question with ill-defined terms, and for suggesting empirical means for remedying the evils, not clearly defined or comprehended. What is vacant land? This can only be determined by careful investigation; not by an arbitrary fiat of the owner of the paper title; nor yet by the first man who thinks he can put a certain allotment to a better use than its legal claimant.

One might imagin a section of open prairie, without fence, habitation, or any show of human industry for miles around, to be vacant land. But a cattle company may hav inclosed it, nevertheless, with a barbed wire fence for purpose of pasturage. In some respects, then, it might be removed from that category; and it is not readily seen why even such land appropriated, legally or otherwise, to such use, must be termed vacant land, or necessarily affect unfavorably the industrious and toiling members of society. The phrase, economically applied, has a much broader significance. It means that whenever title to land, whether worked or unworked, places the worker under relations which make him a slave or a serf through inability to employ himself, the land he tills is "vacant land," in the sense that it is unoccupied and unused by the titled owner. If, however, some land at the same time is available, which the worker will not occupy and work, but voluntarily prefers to work for a master or a landlord, then, as regards this man and the lot he works, there is no vacant land.

Ownership without limit beyond personal occupation is dominion. Vacant land, then, must be defined to cover all land, the productions of which are held from the real producer, unless under equal freedom and opportunity he voluntarily sells his labor to the holder of the land. Then he would be only a machine or beast of burden, and the director of his labor would be the producer. The land question has no direct importance to such worker.

Mr. Pentecost seems to think that each holder of land should hav the determining of what is and what is not vacant land. This would place the rights of the disinherited in the keeping of those who happen to hold fictitious titles. But this seems like lifting the foot and putting it down in the same place, and is not an advance. If this is the only hope of the landless it is not encouraging. They hav now access to all the land the legal holders are willing to treat as vacant. Were there no disposition to take the advantage which the law intends to giv, there would hav been no call for the law, and no need now of agitation to repeal it. It is purely because those who own no land can be hired to aid in collecting rent and in ejecting those whose refuse to pay it, or are not longer wanted on the land, that any land is held out of use, or that tribute is forced from those who work it.

It is not wholly the tyranny of the czar which makes the Russian people mild and inoffensiv, nor entirely the peaceful nature of the people which begets the tyranny of the czar, nor yet are the two things unrelated social phenomena. They are complemental—one could not exist without the other. So it is equally true that landlords and tenants, money lenders and borrowers, are but the complemental products of our agrarian, industrial, and finance legislation, enacted at the behests of one class and practically approved by the other. It is not a question whether Mr. Pentecost or the wealth producers generally will hold or cease to hold vacant land against those who need—they are not likely to get any for either purpose—but simply this: whether they will shoulder muskets and charge bayonets, or use policemen's clubs to assist in collecting rent and ejecting men, women, and children from their homes at the command of those who refuse to see or admit that any land is vacant. Not whether they will themselvs be man-starvers, but whether they will help enforce man-starving by others.

The same is true as to interest. It is a trifling matter whether the borrowing class will lend money at interest or without interest, to others who are able and willing to pay it; but not trifling whether they will stand guard, for a consideration, over the sponging machines of the misers and financial gamblers, and join in the still-hunt for bankrupted borrowers, and to compel payment of interest from those who are neither able nor willing to pay. Forty years ago the issue with antislavery people was, not so much whether they would hold slaves, but whether they should be compelled to aid others to hold them, and assist in hunting and returning them to their masters when they fled from bondage.

The laws which extend dominion over the homes and work-places of men, enforce collection of rent, interest, etc., must be abolished or rendered void by a refusal of the people to assist in their execution. This may transpire as the result (1) of aggressiv revolution, (2) of defensiv resistance (3), of passiv resistance; leaving political action and intrigue out of the question. The first could only be successful when public opinion was in its favor, and it had, therefore, become unnecessary. The second can only serve in bringing the merits of the issue to public attention. The last is the only certain means of abating injustice. The tyrant can do nothing without the slave. The landlord can work no bill of ejectment or of "distress for rent" without the aid of the disinherited, who are willing to do such work for hire.

As to whether we should hold the land question in abeyance till more superficial issues are determined, each person must answer for himself. I shall endeavor to point out such issues as appear to me to be tending, not in the direction of progress, but of still more despotic rule. All measures looking to more legislativ interference with economic law, all imbecil or corrupt attempts "to secure proper legislation" or to tamper with the "powers of taxation," must be regarded as incompetent. I hav no faith that any measures of that kind will help to "abolish poverty," or make the position of productiv labor more independent, or afford it anything more than a temporary relief.

I regard the "vacant land" issue as by no means the simple problem which some of its friends and most of its opposers deem it. It is fundamental to any practical application of social science, and is vital to all industrial cooperation and exchange. No public or private effort can achieve any determinate result which does not proceed in accord with it, nor escape but by sheer possibility untoward ends.

While we hold responsible for this state of our industrial and social life the exploiting rich alone, we shall accomplish little. Appeal to moral sense will hav no effect while inverted economic conditions are allowed to exert undisturbed sway over the rapacious schemer and time serving and truckling toiler. No single class are in the wrong alone. When a respectable minority shall decline to hold land out of use, or to assist in the enforcement of the claims of those who do, such holding will come to an end, peacefully and of course. Only a military despotism, or an insane, premature revolution could prevent it.

Glenora, N. Y. J. K. INGALLS.

Woman and the Church.

The advanced, thoughtful women of to-day are putting forth every effort for the further emancipation of their sex; but every worker in this line has found an insuperable barrier in the influence which the church exerts over its members. Thousands of women are spending their lives, and worse than wasting their talents, in getting up church fairs and festivals, for the purpose of raising money to support foreign missions, for the amelioration of the condition of their sex in the so-called heathen lands; and they will, with tearful eyes, relate the sorrows and wrongs of those intellectually benighted and poverty-degraded sisters, whom they are endeavoring to raise from the bondage of ignorance and superstition of one kind, only to plunge them into the bondage of a superstition equally as oppressiv to an enlightened intellect.

While these women are thus spending their time and money, their prayers and tears, they seem to entirely forget the sisters who are writhing in bondage in this land whose laws are made by those who hav had the benefit of this enlightening (?) Christian religion all their lives. "Why," exclaims one, "if it were not for Christianity we women would be in the same condition as the women in heathen lands," an assertion which every thinking woman can safely deny, and can furthermore assert that the advancement of woman has been retarded in every possible way by the church. The verdict that issues from our courts of justice to day, and is repeated by the lips of the leaders in social life, "Stone the woman, but let the man go free," is but the echo that has been ringing through the ages since the immaculate and most consistent Judah pronounced the sentence of death on his partner in guilt; and it was thought worthy of record on the pages of "holy writ," with many more equally just, to be a guide for all future law-makers, and a precedent for all good believers in the divine origin of that most immoral book.

Those who hav made the history of the church a study, and hav learned something of the condition of women previous to the advent of Christianity, can not fail to perceive that the church has been a detriment to woman. Motherhood, which was the crowning glory of the Greek and Roman matron, lost its prestige through the customs of the church, which imposed upon the mother certain penalties for having given birth to a child, until not only she, but others, were made to feel that this highest prerogativ of her sex was no longer an honor, but a degradation.

The early church condemned women to silence, and how effectually it succeeded in keeping them silent will easily be seen by the fact that for centuries no woman's name appears on the literary annals. Previous to this time women had stood high as writers and teachers of philosophy, but Christianity most completely snuffed out the flame of feminin erudition, and forbade her to light it again, even at the sacred altars of the church; and so late as the beginning of this century a woman could best succeed in getting an article from her pen published when she adopted a male *nom de plume*. Christian customs, upheld by Christian people, and strengthened by Christian laws, closed the doors of all the professions against her. Every exertion made outside of the church to better her condition, was frowned upon by both laymen and clergy. To protect the women within the church from any innovation that might be introduced by the so-called strong-minded females outside, they built a bulwark whose foundation-stones were the teachings of St. Paul, and whose framework was church disciplin; and from behind this they hav fired their arrows of weak ridicule and hurled their darts of opprobrious epithets at those noble women who hav valiantly dared all these, and demanded for their sex a higher education, a broader culture, and an opportunity with man to gain a livelihood or to mount the ladder of fame through the doorway of the professions; and all that has been gained for woman has been gained through the instrumentality of those broad-minded and Freethinking women; for it is a notable fact that the pioneers in this work were women untrammeled by church superstition. Humanity was their religion, and all womanhood their sisters.

This wave of progress set in motion over fifty years ago, has crept by insidious degrees to the very steps of the church, and a few of those who are noble and better than their religion, are trying to weaken the wall of prejudice built by the church and let this wave of progression sweep through and carry with it the dust and cobwebs of superstition, which dim the eyesight and clog the brain of the average church-member. But these are individual efforts; the church as an institution is still a drawback to woman's advancement. It deprives her of the time which should be given to reading and thought, leaving her often lamentably ignorant of the current events of the time. It holds her, through its disciplin, to old worn-out theories and exploded fallacies, and it clips the wings of her highest aspirations so that she may never ascend to a greater hight than the church spire. And thus retarded and confined they lose all interest in outside efforts, and as the years roll on and the narrowing process continues one fails to recognize in the church devotee the once noble, intelligent, and wholesome woman. Men, with their greater independence and less amount of reverence, do not so readily come under the dominion of the church, and as the age of reason and science develops itself, religion will lose its control more and more over the minds of men, and the church will be left to the control of women by force of circumstances, for I predict that in twenty years not a truly intellectual man will ever unite himself to a church. It is a fact that even now most of the male members are those who were brought into the church before they were old enough to discriminate between reason and superstition, and who hav not the moral courage to giv voice to their later convictions, or who find it politic to attend church on Sunday and

appear devout, so that the remainder of the week under the guise of Christianity they can go about like wolves in sheep's clothing, seeking whom they may devour. Men of this kind are only worthy our contempt, but to the woman bound to her church by cords of a blind love and reverence—her nobler nature crushed—her best desires cramped, we can only extend our pity, and with willing hands help to make the wave of human progress that is beating at the church door so irresistibly strong that it will tear down the structure and let those within the cloistered shadows emerge into the glorious sunlight of intellectual freedom. E. H. LAWRENCE.

2122 *Virginia ave., Los Angeles, Cal.*

The American Secular Union.

R. B. WESTBROOK, President.

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The American Secular Union's Policy.

Several persons hav recently written upon the true policy of our society—notably, three of our most gifted editors. It is not my purpose to reply to these gentlemen; but, like the mythical person in the book of Job, I say, "Hearken unto me, I also will show mine opinion."

Now, the "Nine Demands of Liberalism," so comprehensivly formulated by Francis E. Abbott, are, with a slight modification, fully incorporated into the constitution of the American Secular Union; and I know of no other way to ascertain what the society stands for than to study the constitution. The old Liberal League and the American Secular Union had substantially, and hav, the same organic law. I respectfully submit that our constitution stands for state secularization, *and for nothing else.* There is not a line in it to which Atheists, Agnostics, Jews, or Christians can object. When advocating its principles, it is not, in my judgment, necessary to say one single word about theology or religion.

When first elected president, I accepted the office provisionally; and no objection was made to the conditions. It was in these words:

Regarding the American Secular Union as an organization for the protection and promotion of the principle implied in its name, and not for the advancement of any dogma of religious belief or disbelief, I cordially accept the presidency unanimously tendered me, and publicly pledge myself to resist the encroachments of sacerdotalism, whether papal or Puritan.

This was sent by telegraph to Pittsburgh; and subsequently I wrote and "promised the utmost firmness and diligence in maintaining the Demands of Liberalism, and an honest conformity to the secular principle upon which our government was founded."

Finding, during my first year, that certain persons were disposed to consider that we were bound to add to our creed certain principles of Secular Philosophy (so-called), and in order to settle this question, I prepared and published in all our Liberal papers for more than thirty days previous to the Philadelphia congress, an amendment to the constitution. This proposed amendment the Philadelphia congress still further amended, and unanimously adopted. It is as follows:

ARTICLE IV.—Non-partisan.

The American Secular Union is strictly un-sectarian and non-partisan in both religion and politics, but will use any and all honorable means to secure its objects, as above stated. It is not either publicly or privately committed to the advancement of any system of religious belief or disbelief, but honestly welcomes all persons of whatever faith or party to its membership, on the basis of "no union of church and state." The word "secular" is here used in the broadest sense, as applied to the state, and not to any system of religion or philosophy.

Some few—very few—persons afterward objected to this article; but no effort was made to amend or repeal it at the Portsmouth congress. I am satisfied that four-fifths, if not nine-tenths, of the members of our society are in favor of it. However this may be, *my* duty is clear. I must support the constitution or resign; and I do not intend to resign at present. Three unanimous elections to the presidency (with the exception of a solitary vote cast at the Philadelphia congress) make it imperativ for me to stand to my post, even at great personal inconvenience.

In securing a complete separation of church and state, a large number of persons of every creed, and of no creed, can work, and are working, with great energy. I now hav before me a large list of patriotic Secular and religious societies mostly pledged to work for state secularization. Some of these organizations are a hundred times larger, and hav done proportionately more work than we hav ever done. By many of these organizations the American Secular Union is invited to coöperate and to send delegates to their conventions. Scarcely a day passes that letters do not come asking for our publications.

The same is true regarding individuals who are members of orthodox churches. We do not expect to win the churches as *organized bodies;* but they are full of *individuals* who are anxious to coöperate with us for state secularization. Moreover, many churches in their organized form hav taken action for the taxation of church property and the prohibition of reading the Bible in the public schools. We need the assistance of these people; and we cannot secure the legislation we desire, without their help. Shall we be so narrow, sectarian, and bigoted as to drive them away from us? The American Secular Union has only one public meeting a year (although it ought to hav many more). Can we not hold back our peculiar views for the sake of harmony and efficiency during this one meeting? The largest liberty is allowed to local societies.

Here is a saving clause which affords a safety-valve for extremists. Article xii of our constitution says:

Auxiliary societies should adopt constitutions substantially similar to this constitution, but adapted to local wants. Local auxiliary societies shall be absolutely independent in the administration of their affairs. The effect of their charters shall be simply to unite them in cordial fellowship and efficient coöperation of the freest kind with the American Secular Union and with other local societies. Neither shall the national society be responsible for the acts or utterances of local auxiliaries.

Now, in these local societies more radical views may be advocated, with the distinct understanding that the national society shall not be responsible for the acts or utterances of local societies. This ought to be satisfactory to the most radical persons. Yet I giv it as my opinion that if there were less of extravagance, less of bitter denunciation, and more of kindness and charity—less of the knock-down-and-drag-out business, and more of the "sweet reasonableness" that seeks to win by persuasion, better results would follow. I know that the Friendship Liberal League of Philadelphia meets twice a day, fifty-two Sundays in the year, and while the most extreme Radicalism is freely taught, there is scarcely a meeting in which orthodox Christians and Spiritualists are not heard. The attendance is very large; I doubt whether there is a Liberal League or Secular Union in the United States that can boast of such a society.

In my lecture before the congress at Portsmouth, showing why, in my opinion, the Bible should not be read in our public schools, there is not one word regarding theology or the claims which the church makes for the Bible. It simply shows why the Bible is not a suitable book to be read to children.

But what is this Secular philosophy of which we hear so much? It is nothing less than Materialism, pure and simple, nothing more. It is opposition to the *supernatural* and the *spiritual.* It affirms that there is no God and no future state of being for mortals. All this may be true; but intelligent Freethinkers generally say that they do not know. Like Huxley and Ingersoll, they are Agnostics. Those who believe in spirit are thought to outnumber Materialists a hundred to one, and perhaps more; and they point to learned men not a few who support their views. Theists are also very numerous; and distinguished Secular philosophers hav distinctly acknowledged that both Theists and Spiritualists may be good and consistent Secularists. Why, then, should we not seek their coöperation in working for state secularization? We need their help. We can never succeed without them, as our success in securing state secularization depends upon numbers. Now, then, if believers in the Secular philosophy—that is, Materialism—see fit to organize to propagate their particular views, they hav a perfect right to do so; but they hav no right to force it upon a society which has for its main, nay, only object, the complete separation of church and state.

If the American Secular Union is indeed a society for the promotion of certain forms of Secular philosophy, then let us say so in so many words. Let us throw off all disguises and appear in our true character, and not attempt to masquerade under the disguise of state secularization. This common honesty requires; and nothing less will satisfy intelligent and honest friends of truth. Moreover, if the great and increasing numbers of Liberals and the uncounted numbers who call themselvs by no particular name, cannot be enrolled in our ranks on the basis of state secularization, then are we reckoning without our host. We should at once take our position as a band of Materialists, haul down the flag of "no union of church and state" as our special ensign, and show our true colors. For my part, I am not willing to be a party to any deceit. We are not all believers in the Secular philosophy so called, though through the mistaken zeal of some who hav spoken at our annual meetings we are naturally considered such, and at one of our meetings, at least (Pittsburgh), the police authorities were directed to look out for the blasphemers! We cannot unite a material philosophy with our one avowed object of state secularization under our constitution, and, in my judgment, to attempt it is neither honest nor honorable. R. B. WESTBROOK.

More About American Secular Union Plans.

I will try not to trespass on much of the space so kindly allotted to American Secular Union matters in THE TRUTH SEEKER, and write now mainly to say that I am sorry Mr. Westbrook is not disposed to discuss important matters of our policies without acerbity or imputing hidden motivs. I really hav no ax to grind for myself or any other one or more members of the American Secular Union. I hav been an observant member and somewhat of a contributor and worker for it long enough to know that we hav found some plans failures; some mistakes ought not to be repeated; and we should study to devise other plans with the hope of finding some new and effectiv ones. I could with "becoming self-respect" rebut Mr. Westbrook's criticism, but would prefer that the space be devoted to what others may hav to say of the plan. Many steady and heavy contributors do not get a chance to express themselvs at congresses. The Liberal press cannot be expected to find room for all they might wish to say, but it would be well if they would write freely to the officers to help them gage the trend of Liberal opinions. It has lately been suggested that available funds could be employed to pay Liberal workers "by the job" for carrying on special fights in courts or legislatures, wherever contests arise involving any of the Nine Demands. Practical work such as Mr. Reynolds has been giving us an illustration of in the Northwest may be a more effectiv plan even for familiarizing the public with our objects than scattered lectures, however eloquent. A constitution molded, a law repealed or enacted, a favorable precedent established in court, nails down a point gained. But I hav no favorit scheme, and no wishes other than to avoid known pitfalls and to discover plans of action that shall commend themselvs to our activ supporters and insure the support necessary to success and persistence.

New York, Jan. 10, 1891. E. B. FOOTE, JR.

The Farmers' Alliance and Liberalism.

I wish to call the attention of the officers of the Secular Union to the attitude the Farmers' Alliance and Industrial Union are taking in regard to the uniting of church and state. They are organizing and combining all kindred organizations into one political party. And their demands are just, and are bound to win among all that depend on manual labor for a livelihood, except a very small per cent, that are orthodox in their politics.

I said their demands are just, and I believe they are, except those that pertain to religion, and this is the part I wish to call particular attention to. In its early commencement this became one of its demands: "That the law relating to the suppression of the transmission of immoral, profane, or obscene literature through the mails be made more stringent, and be extended so as to suppress the transmission of such literature by any public carrier."

And also the People's party's preamble to their platform for the state of Kansas reads thus: "The People's party of Kansas, in delegation assembled, recognize almighty God as the rightful sovereign of nations, and from whom all just powers of government are derived, and to whom all human enactments ought to conform." And I wish also to call your attention to the resolution they passed at Ocala, Fla., asking for the closing of the World's Fair in 1893 on Sunday. And in various sub-alliances throughout this state they passed resolutions that they will enforce all Sunday laws against recreation, such as hunting, fishing, etc. So you can see they as a body are opposed to Secularization, while I know the rank and file to be made up of Liberals, I being one of them. And the Liberal element is so strong in some of the sub-alliances as to vote to dispense with the services of the chaplain in opening and closing, as we did in the Cambria alliance. Of course we could not sustain it, as it was contrary to the rituals, but it nevertheless shows they hav not such easy sailing right in the order. While you as officers of the Union hav not the right to declare in favor of any political party, you hav a right to try and Secularize all; being aware that some of your order will support all of the existing parties and any new ones that shall spring into existence, and I firmly believe that the great labor party that is undergoing national formation will find at least four-fifths of the Liberal elements within its ranks. Therefore it stands you in hand when they come to declare their platform of principles to try and hav them form them in consonance with Secular principles of government. And if you fail, why, then tell your people of your effort, and this no doubt would hav a strong tendency to alienate the Liberal element from their support. And if it was rightly managed we would hav a strong ally in the Catholics, because they are opposed to strict Sunday laws and chaplaincies.

Just as sure as evolution is a law of progression, the great labor organizations will become the dominant party of this country, and any unbiased mind whose interests are identical with theirs cannot help becoming convinced. And as the laborers are in a vast majority, it means their supremacy. And all clauses in their demands are progressiv except those

pertaining to religion, and as Liberal-minded people were the fathers of the movement, it is peculiarly adapted to a progressiv class of people, and the religious part is just as peculiarly adapted to a retrograding class of people. And as all new movements are more sincere in their demands than old ones, the danger is from the religious part of this movement. If it was either one of the old parties that was making such childish demands we would hav nothing to fear, because we would know it only meant policy, conservatism, and hypocrisy.

JOHN W. ABBOTT.

Washington Secular Union.

Words fail me to express the sorrow or to describe the loss sustained by the Washington Secular Union by the death of George M. Boman.

WASHINGTON SECULAR UNION, Jan. 1, 1891.

MRS. MARY E. BOMAN, *Dear Madam:* At a special meeting of the board of directors of the Washington Secular Union held Sunday, Dec. 28, 1890, were passed resolutions of respect and sympathy with you at the loss of your noble husband, our treasurer and brother director, which resolutions will be duly forwarded to you when properly engrossed.

Under our constitution no nominations for officers are allowed to be made. Yet upon the first ballot for treasurer you were unanimously chosen to fill the unexpired term of the late George M. Boman.

The directors realize that none so well as you, his honored, loved, and loving wife, knew the nobility of his nature, the integrity and benevolence of his life, or can better appreciate the honor of being his successor.

The board of directors repectfully entreat you to accept the trust and duties of treasurer and director thus imposed upon you, confident that the affectionate wife and able helpmeet of our lamented brother in his every good word and work is not alone the unanimous choice of the officers, but of every member of the Washington Secular Union.

Respectfully, your friend, and coworker for reason, right, and truth,

C. B. REYNOLDS,
Secretary Washington Secular Union.

We all rejoice that Mrs. Boman has accepted the position, not alone because she is a genuin Infidel possessing great business tact and ability, but also because her acceptance as treasurer and director givs us a woman on the board of directors, among our chief officers—a practical realization of our principles recognizing equal rights for all men and all women with men.

At a special meeting of the directors, held Sunday, Jan. 4, 1891, itemized accounts of all receipts and expenditures by the treasurer and secretary, up to date, were presented, audited, and approved. The following is a summary:

Total receipts for membership	$217 00
Total receipts for defense fund	244 50
Total	$461 50
Expended by treasurer	$ 57 75
Expended by secretary	174 52
One-half membership fees paid to secretary	$108 50
Total expenditure	$340 77
Cash on hand	$120 73
Total	$461 50

Take notice what a sinecure! what a soft snap! what a bonanza! the secretary has had. The constitution provides that the salary of the secretary shall not exceed $1,200 per year. At the first meeting of the directors it was voted that one-half of the fees received from membership should, up to the amount of $1,200, be devoted exclusivly to payment of the salary of the secretary.

The total amount received by the secretary from the Washington Secular Union for the year's services of incessant hard work each day, and very often the larger part of the night, has been $108.50, less than thirty cents a day, $9 a month—and find himself.

I could not hav "found" myself or family—should hav been *lost* to the work—but for the generous personal contributions of my Liberal friends, and the proceeds of my occasional brief lecture trips. I rejoice to announce that if the salary of the secretary has been exceedingly small, such cannot be said of the work accomplished or its results.

The foundation of our state organization is now well laid. The plans of the glorious structure of practical organization command the admiration of all who study them. We hav, during the past year, labored under very many and great disadvantages, met and overcome many obstacles, and realize that much of hard, thankless work and self-sacrifice are required to carry the good work to completion. But the outlook is most encouraging; each week of late we hav been cheered by rapid increase of membership, and more general and earnest interest. At the annual meeting to be held at the G. A. R. Hall, Second street, Seattle, on Sunday (morning, afternoon, and evening), Feb. 22, 1891, the directors will make a full report of the work accomplished, that cannot fail to greatly rejoice and encourage all good Liberals, and prove a source of just pride to the members of the Washington Secular Union.

The necessity of even more rigid economy, and the advice of the lamented Geo. M. Boman, induced me to remove to Freemont, a suburb of Seattle, virtually part of the city (the electric street-cars run from the post-office in Seattle to Freemont every twenty minutes, fare five cents, and only fifteen minutes' ride). Henceforth all mail matter for me should be addressed, Lock Box 5, Freemont, Wash. The office is now located next to the corner of Grand and Maple avenues, where all good Liberals, and especially members of the Washington Secular Union, will be sure of most glad and hearty welcome.

C. B. REYNOLDS,
Sec. Washington Secular Union.
Lock Box 5, Freemont, Wash.

Sabbath Desecration.

From the Portland Oregonian.

Colonel Shepard, of the New York *Mail and Express*, recently refused to advertise the program of a Sunday evening sacred concert at the Casino because it included, besides church music, some of the grand airs from the Italian opera, which were given for the benefit of people who could not afford to enjoy the opera. At the recent Presbyterian banquet in this city one of the speakers remarked that "Sabbath desecration has attained such a pitch of insolence that it defies all law, human and divine. It is time we were remembering that God reigns and that his law cannot be violated with impunity." As a matter of fact, the Hebrew Sabbath according to Deuteronomy, Nehemiah, and Hosea, was a day of joy, mirth, and good cheer, a holiday in memory of the deliverance of the Israelites from their slavery in Egypt. Emanuel Deutsch, one of the highest authorities on Jewish questions, says:

> We cannot refrain from entering our emphatic protest against the vulgar notion of the Jewish Sabbath being a thing of grim austerity. It was precisely the contrary, a day of joy and delight, a feast day, honored by the best cheer, by wine and lights and spices and other things of preëminently bodily import.

Certain other Old Testament laws, found in Exodus, gave to the Sabbath a harsh and inhuman meaning. Fires were forbidden on the Sabbath, and men were stoned to death for gathering sticks on that day. It is clear, therefore, that the idea of humanity and freedom attached by some laws of the Bible to the Sabbath was entirely reversed in others. The severe and harsh view of the Sabbath was ignored and often violated by Jesus, who nowhere leaves a word in favor of keeping it. He said "the Sabbath was made for man, and not man for the Sabbath," and that "it is lawful to do well on the Sabbath." He treated it as other days, and was denounced as "not of God, because he keepeth not the Sabbath." Archbishop Whately says, "Jesus did decidedly and avowedly violate the Sabbath." The apostles and followers of Jesus were indifferent to the day, and there is not in the whole New Testament a precept calling men to keep the Sabbath. Finally it was positivly forbidden. Another day was soon set apart, our Christian Sunday. For a long time labor was allowed upon it. Even under the famous law of the emperor Constantine farmers were allowed to labor freely on Sunday. The emperor Charlemagne finally forbade labor on Sunday.

The doctrin that Sunday was a substitute for the Sabbath was rejected by Melancthon and by Calvin, who rebuked the "superstition of Sabbatism." Luther, with characteristic strong sense, said Sunday was not to be kept because Moses commanded it, but because nature teaches us to rest; and he added, "If anywhere the day is made holy for the mere day's sake, then I order you to work on it, ride on it, dance on it, to do anything that will remove this encroachment on Christian spirit and liberty." Sports were long allowed on Sunday. In Scotland a law of 1457 ordered the practice of archery on that day, and King James, who gave us our best English translation of the Bible, wrote a book advocating leaping, dancing, and May games after "meeting" on Sunday, to keep the people from tippling. The Puritans, in opposition to Luther and Calvin, taught that Sunday was a substitute for the Hebrew Sabbath, derived its authority from that day, and should be kept like it. The present heirs to Puritan errors still persist in calling Sunday the Sabbath, despite the fact that Sabbath meant Saturday through all the Bible and the early Christian church, and still means that among the Jewish people. The Puritans in trying to make Sunday another Sabbath did not take as a model the true, humane Sabbath of rest, freedom, and joy, the Sabbath of the book of Deuteronomy, of Nehemiah and Hosea; but the Sabbath of Exodus, during which there could be no labor nor innocent pleasure. The Long Parliament legislated against "vainly and profanely walking" on Sunday; King Charles was rebuked by the Scotch clergy for smiling on that day. Some God-fearing people of Glasgow, as they came out of church, once fell upon and almost killed a drover who was going by whistling, and Buckle tells of some fishermen on the northern coast of Scotland who went out on Sunday to save a ship in a storm and had to do penance for it. In Boston there was once a cage for Sabbath-breakers. It is this Puritan view of Sunday that has completely passed away, and given place to the justification of the observance of Sunday as a day of necessary social and spiritual recreation and refreshment. At a synod of Scotch churches in 1867 the Puritan Sunday was admitted to be a failure, and the great Dr. Guthrie declared he had seen more drunkenness in an hour in London and Edinburgh than in five months in Paris, where he counted thirty-three theaters and places of amusement open on Sunday. On the continent not only churches, but libraries, reading-rooms, art galleries, and everything that educates are kept open on Sunday more than any other day.

These are the facts concerning Sunday; its origin, its past austere and vicious perversion by the Puritan; its present genial and liberal observance that is stigmatized as "desecration" by the theological bourbons of the pulpit. Among other signs that we are on the eve of a "New Reformation" we include the larger freedom and humane observance of the Christian Sunday, which is to-day construed exactly as Christ construed the Jewish Sabbath, viz.: that it was lawful to do anything on Sunday that is proper on other days. About a year ago the Rev. H. M. Simmons delivered a sermon on the Sunday question before the Unitarian Society of Minneapolis, Minn., and he handled it fearlessly. He exposed the absurdity of Evangelist Moody, who refused to take the Sunday train over to St. Paul one cold Sunday afternoon, but went over in a team. The team broke the biblical laws as much as the train; his driver broke them, and had Moody's admirers accompanied him to St. Paul by team rather than by train, where would hav been the spiritual advantage in tiring out a hundred horses and drivers rather than riding comfortably in a train in a third of the time with only a twentieth of the human labor? This is the unanswerable question that Rev. Mr. Simmons put to Evangelist Moody. Mr. Simmons concluded his defense of the railroads as follows:

> In view of what railroads are doing to enable hundreds of people to see God's green fields and their friends and families on this their rest-day, and to come to our city and hear sound evangelical sermons, and all with so little sinful labor of men and none at all of forbidden horses, I say, "Blessings on the Sunday trains."

Of Sunday newspapers Mr. Simmons makes stout defense. If Sunday work makes a paper wicked, then it is the Monday paper that should be suppressed, which contains the reports of the sermons. If the newsboys ought to be ordered home, why, then we must order home the coachmen and horses of Colonel Shepard of the New York *Mail* who hav broken the biblical law. To the objection that the Sunday paper is not good, or that its good is mingled with bad, with murders, bigamies, and adulteries, Mr. Simmons answers:

> But so is the good in the Bible mingled with similar reports of Jacob's bigamy and David's adultery, of Joshua's manifold murders and the Psalmist's blessing on the man who should dash the Babylonian babes against the stones. Still preachers do not call the Bible bad because of these contents. Why should such writings be called divine in the scriptures, and devilish in the papers? Preachers excuse them in the Bible, saying, "It is a picture of life, and must giv the evil as well as the good." So is the newspaper—and we must expect it to contain both bad and good. It pictures murders as brutal as that of Samuel hewing Agag in pieces before the Lord—it contains poems as erotic as Solomon's Song, and plenty of matter no more fit to go into a family than is the biblical story of Amnon and his sister, or of Lot and his daughters. There is always, in a great paper, good reading for all who want it. On the whole a paper seems a good thing for Sunday. Or if it is not good for Sunday, then it is not good for Saturday, and the same principle which would suppress to-day's issue, would suppress the whole newspaper system. But the system is admitted to be good.

Replying to Rev. Herrick Johnson's dogmatic declaration that "the Sunday newspaper had not come to stay, if God had come to stay," Mr. Simmons said:

> But Herrick Johnson's God has not come to stay, and is rapidly retiring before a juster and truer one. That God of the biblical story, who forbade fire on the Sabbath, and ordered men slain for picking up sticks, has already gone. And any God whose orders retain the least injustice and inhumanity is destined to go in like manner. Not the God of creation fable which has proved false, or of a theology which desecrates Sunday by preaching that deity is partial, but the God of nature and law, of justice and love, of human rights and human hearts; this is the God who has come to stay. This God "worketh hitherto" through all the eons before Adam, and ever since, coming with new creation every summer, and still smiling on us in this Sunday morning sunshine. But he worketh best on earth through the growth of human justice, and is worshiped best by our helpfulness to each other. His Sabbath is kept, not by resting in honor of a rest that he has never taken—but in the spirit of that better Jewish law, by giving rest to the weary, freedom to the enslaved, aid to the oppressed and poor, and joy to all. Such a spirit consecrates Sunday and all other days with it.

Lectures and Meetings.

AUGUSTUS A. LEVEY, of New York, president of the Manhattan Liberal Club, will lecture at the Newark Liberal League on Sunday afternoon, January 18th. Subject: "Events in 1957."

W. F. JAMIESON is giving a course of six lectures in Correctionville, Ia., where, during the year, he has already given a number of lectures. Mr. Jamieson has favored giving lectures in a town for not less than one week. He says: "Persistent, educativ lectures are what count for Liberalism. One or two lectures in a place may be more profitable for the speaker, but funds expended for one or two lectures are almost entirely thrown away. Longer engagements and more thorough work is the demand of the hour." He next expects to visit Kingsley and Marcus, Ia. Address him at his permanent address, Des Moines, Ia.

Communications.

Religious Banking and Bankers.—Miss Willard in a State of Eclipse.

The city of Chicago had an instructiv winding up of the year of grace 1890, in the failure of the banking firm of S. A. Kean & Co. This was, *par eminence*, a religious firm, organized in a very wicked city, to show to the world of transgressors how business, and particularly banking business, could and ought to be done in a strictly Christian way. It opened its daily business with religious exercises. The Bible was its standard of morals. Under such professions it secured the confidence of the religious public. Having no sufficient capital on which to do so large a business as it undertook to do, and after enjoying and profiting by the public confidence for some years, it broke up, leaving a large number of people who had put their funds into the bank for safe keeping to find that they were indeed *safely kept*, not for them, but *from* them. During the legal investigation that ensued, subpœnas were sent out to two Methodist ministers who were said to hav closed up their accounts on the day of the assignment, knowing that the bank was about to break, and that they would lose their money unless lifted. If discovered that such was the fact, the court no doubt would ask these gentlemen to return the amounts withdrawn, and share the losses of the rest of the depositors who were not informed of the real condition of affairs.

These saintly bankers it seems were greatly admired by Miss Frances Willard, and she is now attracting much public attention by a most extraordinary letter published in the Chicago *Tribune*; and which, bearing as it does upon the subject I am discussing, will be published, it is hoped, in THE TRUTH SEEKER, so that its readers may learn something of the character of this remarkable woman and judge of the fairness of my criticism. Miss Willard, speaking in her letter of the losses which some of her pet institutions hav suffered by the Kean failure, says: "That $1,000 will replace all the losses of the Woman's Christian Temperance Union; that $3,000 are the losses of the Temple; while the Woman's Temperance Publishing House receives every day nearly half as much as it had on deposit with Mr. Kean." From the new religious method of keeping accounts, can any of this world's arithmeticians and bookkeepers tell how much money was *actually* lost by the publishing house? The Chicago *Tribune*, in an editorial published during the process of exposure up to date, says:

> The Kean bank may fittingly be described as a sink of corruption. The more it is stirred the worse it smells. The "business" seems to hav been systematically misrepresented for years, and the legitimate inference is it was done for the express purpose of deceiving so much of the public as might be tempted to risk cash there. The whole thing recalls a remark by Bunyan about some men who "make of religion a stalking-horse that they may gain thereby."

While the Kean failure and the amount of the defalcation will not appear in the list of "embezzlements for the year 1890," just published in a *Tribune's* extra, numbering 462 persons, and the funds stolen amounting to $8,622,956, the losses by this firm will be published in the list of defaulters for the year 1891.

Miss Willard, as the reader of her letter will see, censured the pulpit and the pew-holders, because they did not "leap into the arena" to vindicate the character of poor innocent brother Kean. She says: "His thirty years of clean life and helpful service in Chicago Home Missionary Work, Young Men's Christian Association work, Sunday-school and Temperance work, his simple, plain way of living, seem to me factors worth recounting in the present crisis. Thirty years of good behavior and brotherly helpfulness, ought to count for something; and not to hav failed before, in all the financial crises of Chicago, should surely count for something. Although I am pained beyond expression by the silence of the good, it is then true that the world's people stand by each other better than do members of the household of faith."

It is noteworthy here that Miss Willard is "pained beyond expression," not by the coolly planned and executed villainy of Kean & Co., in robbing confiding depositors of their hard-earned money, but because of the *silence* of the clergy and pew-holders, and their backwardness in leaping into the arena to defend the character of a man *proved* to be a cruel, hard-hearted swindler.

After another glorification of Mr. Kean's high character "as a leading Prohibitionist, a representativ Methodist, and banker for the Woman's Christian Temperance Union and its affiliated interests," this model Christian lady hints that "hatred of the temperance cause may be back of all this" persecution of an innocent man. But how could the haters of the temperance cause, by which she means the opponents of Prohibition, hav anything to do either with bringing about the rottenness and scoundrelism of the bank, or its exposure to the public? The instincts of this class would prevent them from investing in such a bank, for they are of the world, and shrewd observers of mankind are suspicious of those who are over-much righteous; and it was the plundered depositors who set the dogs of the law on the track of the rogues and chased them down.

Miss Willard, in her letter referred to, has eclipsed her own fame. For years she has posed before the public as a reformer of bad morals; for morals may be either good or bad. She is so outrageously benevolent that she wishes to compel people by law to drink no intoxicating liquor, not even cider or wine, because she says—in defiance of scripture—that it is sinful so to do. She wants to shut the doors of the Columbian Exposition because *she* thinks it would be wrong, although the vast majority of the people can see no harm in it at all. She wants to put a religious creed into the national Constitution, enforce it by law, and subject all who are convicted, either of heresy or Sabbath-breaking, to fine or imprisonment. And yet this lady, whom all the religious women in the country regard and imitate as a model saint, is so stone-blind that she cannot distinguish between an honest man and a set of deliberate swindlers and thieves, *provided* the latter are pious and devoted Methodists who do business on Bible principles, and perfume the rooms of their banking-house with the odor of sanctity.

It is alleged that Miss Willard, in her zeal to destroy the Pauline character of the Methodist church and open up the way for woman to exercise all the official functions that men now perform, is aiming to become a bishop. But judging from the tone of her letter, written obviously with the intent to sanction and sanctify the character of Kean notwithstanding his doings as a banker, what an overseer of the church she would make! It is well known that the pirates and brigands of Italy and Mexico, although outlawed by their governments, keep priests to act as chaplains, and administer saving ordinances of the church, when any of them are about to die in the act of robbery or murder. Judging from Miss Willard's letter, and her total inability to see the difference between right and wrong, when the wrong is practiced by a pious Methodist and Prohibitionist, what a sink of iniquity the Methodist church would become under such an overseer! John Tetzel, in the sixteenth century, thunderstruck all the honest people in Europe, and hastened on the Reformation, by the sale of indulgences to commit sin. The pope, in order to raise money for religious purposes, especially to build St. Peter's church at Rome, gave Tetzel a license to forgiv people's sins, *provided* they gave freely of their money to church purposes. Sins of all degrees of criminality would be bleached into virtues the moment the money was paid. Miss Willard would be another Tetzel. She has not a word to say in the condemnation of the robberies deliberately, and for years, perpetrated by the Kean bank, either because they were committed by a pious Methodist whose sins she knows, past, present, and to come, were blotted out of the book of God's remembrance, having been atoned for by the blood of Jesus; or, because Mr. Kean was a Christian after the order of Saint *Jacob*, who felt that, being a favorit of God, he had a right to cheat the Labans who put their money into his hands for safe keeping. May we not hope that her boldness, only equaled by that of the monk Tetzel, will, like his, arouse the slumbering sentiment of justice in the hearts of the honest people in the Methodist church, and lead them to retire that lady from public gaze as a moral reformer, and send her where she can become a student in some primary school of ethics?

But I am encroaching on your space; and if you will publish Miss Willard's letter, which I inclose, I will postpone the remainder of what I hav to say on this subject till the next week. VINDEX.

Jan. 3, 1891.

MISS WILLARD'S LETTER.

For days I hav waited to see some leader in the pulpit or pew leap into the arena of public controversy in defense of S. A. Kean. His thirty years of clean life and helpful service in Chicago home missionary work, Young Men's Christian Association work, Sunday-school and temperance work, his simple, plain way of living, his continuous honorable connection in the most prominent way with a bank as widely known as any in Chicago, seemed to me factors worth recounting in the present crisis. Thirty years of good behavior and brotherly helpfulness ought to count for something among one's fellow-men; and not to hav failed before in all the financial crises of Chicago and the country at large, should surely count for something. Although I am pained beyond expression by the silence of the good, it is then true that the world's people stand by each other better than do members of the household of faith. If "Mike" McDonald had been so universally assailed would there hav been so few voices raised in his behalf? Does the edifice of character, so slowly and patiently builded, count for so very little where storms of disaster fall? When one is dead we love to tell of his good and generous deeds. Why should we not when one is wounded and stricken on life's treacherous highway? How soon a whisper can tarnish a reputation. How do we know but that systematic whispering may hav been a large ingredient in the witch's broth that has so boiled and frothed in the city press for a week past? The Woman's Christian Temperance Union and its affiliated interests hav had Mr. Kean for banker during several recent years. He is a leading Prohibitionist, a representativ Methodist layman. Who knows what hatred of the temperance cause may be back of all this—what blow aimed at an organized movement against the liquor traffic?

Happily we hav never had much money to deposit at any one time, and so far as I know $1,000 will replace all the losses of the Woman's Christian Temperance Union and $3,000 those of the Temple, while the Woman's Temperance Publishing House receives every day nearly half as much as it had on deposit with Mr. Kean. But I know by my correspondence that the press of the country understand that an appalling calamity has overtaken the white ribbon movement. Possibly. "The wish is father to the thought." There is joy in heaven over one sinnner that repenteth. There is doubtless joy in hell over one saint that falls. Beyond a peradventure there is a rejoicing in every grog shop of the city where the temperance cause or any of its advocates is overtaken by misfortune, seeming or real.

But "God is not dead," as Sojourner Truth reminded Fred Douglas in a great emergency. The Bible in business, prayer in a banking-house, these are consistent Christian means and methods and worthy of all good report. Christ and his cause will come more and more into contact with every-day life of trade. Let us hope for the best, believe in the vindication of character, the rehabilitation of reputation, and the triumph of eternal justice toward the banker as well as his depositors. This is a woman's pen, titled lance fashion in this tournament of opinion, "with malice toward none and charity for all."

FRANCES E. WILLARD.

Mathematical Evidence Against Immortality.

I admire the candor and sincerity of Mr. W. W. Walker in yours of the 27th inst. He objects to the Brotherhood of Moralists because it requires its members to combat the belief in the so-called spirit manifestations as vain delusions. He calls himself an Agnostic on the subject of Spiritualism, being not fully convinced of its truth. He "waits for the light"—for positiv evidence that Spiritism is either true or false, admitting that the phenomena alluded to may possibly be attributed to other causes."

Can such desire for knowing the truth be highly enough extolled? Is it not worthy of emulation by those of our Spiritualistic allies who rail at Materialists for not accepting such phenomena as positiv evidence of spirit existence? Mr. Walker seeks for satisfactory evidence of an after life, or for proof that this heirloom of ancient ignorance and superstition is a fallacy. Can such evidence be produced? I believe it can. For instance, what if it can be mathematically demonstrated that human souls hav been already evolved from this planet in such numbers—provided always that any hav been evolved at all—that they extend in a compact mass far beyond our sun in every radial direction? Think of that, Mr. Walker, and ye believers in immortality, a compact mass of souls filling the space surrounding our earth within a radius of many millions of miles, and this accomplished within a few thousand years! And our planet one of the smallest ones giving, or which will giv, birth to life and mind essentially the same as ours. The extent of soul evolution—if any is going on—has never yet been computed, and the believer in immortality has been left in blissful ignorance of it, but when its extent is presented to him in round and undeniable figures it will prove a staggerer. If then the human souls already evolved from our planet occupy such a vast area of space, what of the souls that hav been and will be evolved at some time from our vastly greater sister planets? And where will the necessary room be found for the souls that will eventually see the light of day in our parent planet, the sun, when her life and mind generating period arrives? Would her soul product alone not extend into the domains of adjoining planetary systems? And what of the inferior organisms springing in vastly greater numbers from all these various orbs, beings to whom immortality the same as ours is conceded by Spiritists? Where will the necessary room for all of them be found, please tell me? But this is only a moiety of what we hav to consider in computing the necessary space required for all immortal minds evolved throughout the universe; for all progressiv scientists agree that every orb in infinit space will at some time during its existence produce essentially the same beings as this planet has produced, all having sprung from the same stock.

Now, then, it can be mathematically demonstrated that the soul-product of our system (if there be such) will, when the sun has added her vast quota to it, encroach upon and occupy the domain of several adjoining planetary systems. Do not deride the idea, but wait for indisputable figures, data, and statistics. This fact established, I ask, Where will

the necessary room for the souls of these neighboring systems be found? I pause for a reply. Will it be forthcoming? The soul-product of the planets and sun constituting our system is of such magnitude, always presuming that there is any at all, that if they produced but a fraction of the organisms evolved of them, their souls would be crowded into these adjoining systems in a compact mass standing side by side and on top of each other like pickled herrings (with not a particle of spare room to flap their wings in), and the souls of these other systems would be similarly crowded into ours. That these systems gyrate in space, nor maintain their respectiv positions, matters not, for their intervening distances remain virtually the same, that is, where some recede, others approach, thus preserving their equal distribution through the vast expanse of space. The eventual filling up of the latter, if immortality were true, would be the inevitable result, nay, would hav been the inevitable result an infinit number of times already, for hav not an infinit number of life and mind evolving world systems preceded those in existence now? Contemplate the meaning of eternity, ye believers in individual immortality, with all that it implies, and then ask yourself, Can such doctrins be true? Is it possible for nature to eternally evolve spirits without eventually filling up the spaces that divide the life-producing worlds pervading it? Is it possible to eternally add to the contents of a vessel already full to overflowing? And what of the souls evolved of these infinit numbers of dead and dying worlds that hav preceded ours? What has become of them? Why do our self-styled "spirit-mediums" not giv us some information concerning these spirits of former worlds? And what of the souls that will be evolved of the worlds now in embryo, and which will exist when our entire present systems will again be resolved into their original cosmic dust? Eternity is a fact, gentlemen, a hard, solid, indisputable fact. Eternity and nature will exist when all present existences or formations will be obliterated, and appear to the minds of futurity as we now contemplate the beings and worlds of former epochs. If a few paltry millions of years will fill all space with immortal souls, what chance for immortality is there for the beings evolved of future worlds? Claim it for us and not concede it to them? With the same justice may the beings of former worlds hav claimed it for themselvs and denied it to us, seeing that the interstellar spaces, being limited in extent, admit of only a limited number of souls. You say that space is unlimited. Very true, but are the worlds pervading it not as unlimited? Is space not being filled with souls by an unlimited number of worlds, if the doctrin of immortality be true? Can you claim this alleged boon for the beings evolved of this insignificant speck alone, and not grant it to the beings of far superior worlds? Down upon such presumption and conceit! Admitting the infinity of space, the infinity of the life-producing planets must be admitted also, leaving no outside promenading grounds into which the world's entire soul-product may penetrate to flop their wings and shout hallelujahs in.

Conceding the infinity of space, the interplanetary spaces separating the worlds are measurable, hence limited, showing beyond all reasonable doubt that it is only a question of measurable time when these intervening spaces will be filled with souls to their utmost capacity by the infinit number of life and mind evolving worlds. And what then? Would further soul-evolution not be an absolute impossibility? Can the fallacy of immortality, therefore, not be mathematically and scientifically proved?

With these undeniable facts before him, can Mr. Walker still wonder that Materialists regard modern Spiritualism as the outgrowth of ignorance and superstition, and must he therefore not look for the causes of so-called spirit manifestations elsewhere?

Marengo, Ill., Dec. 29, 1890. H. WETTSTEIN.

W. S. Bell Goes to Sea.

I went to the Broadway pier in San Francisco, two weeks ago, to take the steamer for Ft. Bragg, two hundred miles distant. I may say, to begin with, that my trip was not a thing of beauty or a joy forever.

> A life on the ocean wave,
> And a home on the rolling deep,

is very good poetry, but it is one of those cases where 'tis distance lends enchantment to the view.

The ship I sailed in could not, strictly speaking, be called a floating palace. The Coos Bay, for that is her name, is quite a small boat, and as she rolls and pitches about in the least bit of rough weather, the profane and sea-sick passengers familiarly call her an "old tub." She has no spacious saloons such as the Providence and Bristol floating palaces of New York hav. No ladies' cabin or gentlemen's cabin, where one may sit on cushioned seats under an electric light and read the latest magazine or "My Uncle Benjamin." You find no room of any kind except a very small one, a half apology for a dining-room. As soon as you come upon deck you are run along the gangway a few steps and then into a little pen, and there you are stalled and installed for the whole trip. It is true you may take a step or two from your door to the dining-room, if you feel so disposed, and most of the passengers do not feel so disposed. It is one of the luxuries of a home on the rolling deep that they willingly forego.

As soon as I was steered into my little pen I looked about me to take in the situation. Here I was in a stateroom that possessed every feature of a stateroom except that of stateliness. True, it was a room, but it was not a roomy room. I could stand up, sit down, or lie down. I was cabined, cribbed, and confined. The berth, or shelf, upon which I had to bestow my delicate frame of two hundred avoirdupois, was probably twenty inches wide. And as the one above it was not very much above it, I found it very difficult to put myself in a reposeful position.

I did not go to bed until the Coos Bay steamed far outside the Golden Gate, and was heaving and pitching amid the waves of a heavy sea.

The window to this dry-goods box of a state-room was correspondingly small. I had to open it to look out upon the rolling deep. I hav seen horses' heads protruding through a similar-sized space in the side of the stable. I fancied a resemblance in pasture, at least. I peered out of this aperture to see a whale that the sailors said was seen. I caught a sight of his flukes, but did not see him spout.

Although our voyage along the Pacific coast was not quite as pacific as it might be, it was nevertheless entirely too rough for the lady passengers. Poor things! When they came on board rigged up in fine style, and as gay as peacocks, they looked charming, but next morning, after they had been heaving Jonah all night, they were a pretty sight.

The Pacific coast is very unlike the Atlantic coast in the matter of bays and harbors. Here we hav but few bays. The coast has little indentures like saw teeth, which, in good weather, a steamer can run into and make a landing, but even a heavy ocean swell prevents a landing. When we reached Ft. Bragg, there was too much "swell on" and we could not land. Our tub turned about and ran back over her course twenty miles, and put into port at Little River, where we lay all night.

In the morning the Coos Bay steamed out, and made a landing, in a few hours afterward, at Mendocino City. Our captain informed us that we must go ashore here, as he should return directly to San Francisco. Here was where I came to grief. The Coos Bay was lying off shore two hundred yards. We had to get into the small boat and be transferred to a lighter, and from the lighter raised seventy-five feet by a derrick, and thus transported high and dry on land.

Although our ship was lying in comparativly quiet waters, she was nevertheless greatly moved by the ocean swell. The small boat was lowered with two ladies in it, but I was invited to climb down a ladder to get into the boat. Here was the ship rising and falling on the swell, and the small boat at her side rising and falling on the waves of a chopped sea much more rapidly. At one time the small boat would rise from three to four feet higher than it was a moment before. I managed to get over the gunwale with some difficulty, and made my descent until I came near the side of the small boat, then the officer said, "Jump," and I let go, as that was about all the jumping to be done.

I landed in the boat and slipped upon my fall, and found myself with two skinned shins. We were carried to the lighter, and here again trouble was brewing for me. The passengers had to be helped up on the lighter out of the boat by parties standing on the lighter and taking us by the hand and giving a heave ahoy pull.

I got there, but with an additional abrasion of one of the aforementioned underpinnings. I limped through the streets of Mendocino City inquiring for the time of the first stage to Fort Bragg. I was not amiable.

A three hours' ride brought me to Fort Bragg, a sawmill town, where I met good friends and a warm reception, by C. C. Johnson, Oscar Bucholtz, and many others. My lecture on "Liberty and Morality" was well received by a large audience. On Sunday night the audience was not so large, but many who heard the lecture, "The Evolution of Religious Ideas," were as much if not more pleased with it as they were with the other lecture.

The churches exert every effort to keep the people away from our lectures. The Christian cannot stand the light. No prophecy could more surely foretell the downfall of superstition than this fear of the sunlight of science.

My friends at Ft. Bragg had arranged, or thought they had, for me to lecture at Greenwood. But when I got there, I found that no arrangements had been made. The man whom I was to find a great Liberal, was nothing of the kind. I was exceedingly disappointed. Somebody lighted up the hall, but nobody came, not even my supposed Liberal friend. I could not get away, and so remained another night and proposed to lecture. The audience was composed of men. A collection of a few dollars was raised; my supposed Liberal friend took up the collection. He is reported to make ten dollars a day and allowed me to pay my hotel bill. I was anxious to get out of Greenwood. Some said the boat would not land there (*i. e.*, at Little River) and that I had better take the stage for Point Arena, eighteen miles away. The dread of having to stay in such a place for three days more and the possibility of having to get on board the Coos Bay in the same rough way that I disembarked, induced me to take the stage for Point Arena. Here they hav a pier to which the boat ties up.

We reached Point Arena long before the boat was due. I sat around in the hotel till about 3 o'clock; then everybody goes to the pier to see their friends or freight off. The boat was late. As she hove in sight the young people raised a faint cheer. It soon became doubtful whether she would come in. The doubt was not of long duration—she whistled three times and passed by. The gaiety leaves the people. We trudge back to the hotel. And here I was to stay three days in a lifeless town, and could not get away. As Jonah was three days and three nights in the mouth of a whale (Talmage says Jonah was only in the whale's mouth), so I remained three days and three nights in one of the most woebegone places it ever was my sad misfortune to be in. After the expiration of three days and three nights the despised tub came along, and I was as glad to get on board again as I was to get off. Happy mortal was I when I got on the pier of San Francisco, just about daylight, and rushed through crowds of hotel runners to catch an early ferry-boat for Oakland.

W. S. BELL.

Items of Foreign Freethought News.

An international Catholic scientific congress is to be held in Paris in the beginning of April. Judging from the name taken by the gathering, it does well to open on the first of that month.

Twelve persons hav been sentenced by the city court of Dessau to six months' imprisonment each for blasphemous conduct. The wicked fellows made a parody on the cannibalistic feast known as the Lord's supper.

Religious persecution in Austria is on the increase. The other day a meeting was broken up by the police because some one read aloud Dr. Specht's lecture, "Brain and Soul." Science is free in Austria, but only so long as its teachings are not imparted to the people in general.

During the past year Dr. Voelkel has given two hundred and twenty-five lectures, besides editing his paper; been indicted eight times for blasphemy—discharged in five instances; and has at present seven indictments for various heretical offenses pending against him. Among the witnesses for the prosecution clergymen figure quite often; the Halle case has two such "holy" witnesses.

The latest news from Sweden indicates a speedy return to the former state of fraternity among the Freethinkers. Since the expulsion from the society of Henry Berghell, the various members of the executiv board hav returned and resumed their duties. Mr. Lennstrand, whose splendid lecture on "God" has recently been translated into German, has not as yet reoccupied his presidential chair, but will, we hav no doubt, do so in the beginning of this year.

The Belgian Freethinkers hav met with a great loss. Dr. César de Pæpe, vice-president of the Federation of Belgian Freethought societies, has breathed his last. The doctor was an activ Freethinker, and a prominent scientist and philosopher. His name will liv forever among the Freethinkers of Belgium, and many Christians also will cherish his memory, for he, as *La Raison* says, "possessed two qualities which mankind admire: geniality and goodness." After the impressiv Secular funeral services were over, his remains were cremated, Dec. 25, 1890.

The Catholic church of Germany is feeling uneasy, owing to the large decrease of its membership during the past year, a fact owed, it is believed, to the intermarriage of Catholic men with Protestant women. To counteract this, two books hav appeared and are being circulated among the people. One, written by Paul Majunke, "extraordinary chamberlain to his holiness the pope," alleges that Martin Luther committed suicide; the other, by a Dr. Honef, resurrects the old story that "the colonel of the devils ordered these beings to proceed to Eisleben, there to torment Luther, that he might, hated and feared by everyone, hang himself to the bedpost."

IT seems almost incredible that, in the latter part of the nineteenth century, a large proportion of the people of Europe still profess to believe the fables of the creation, fall, and redemption, notwithstanding the fact that science and reason both declare them to hav been impossible as historic occurrences. —*H. J. Hardwicke, F.R.C.S.*

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IN THE

Truth Seeker Annual for 1891

WILL BE AN ARTICLE

By HON. A. B. BRADFORD,

ENTITLED

The Disadvantage of Specialism in the Advocacy of Reform.

It is a view of our work which should lead to thought and discussion among the Freethinkers of the country.

In renewing your subscription to The Truth Seeker inclose 25 cents and the Annual will be forwarded as soon as issued.

In the Lone Star State.

In opposition to the Secular Union of San Antonio, Texas, which is circulating a petition to the legislature of that state to repeal Sunday laws, the clergy of that city are endeavoring to induce the same legal body to pass more stringent laws regarding the "holy" day of the Christians. Their special point, according to the Denison *Gazetteer*, is to prohibit brass bands parading on Sunday, and the clergy all over the state are appealed to for assistance. The *Gazetteer* says: "If those outside the pale of the church are to be prevented from making music on Sunday, the law should also prohibit the ringing of church bells on that day. The noise of a good brass band is infinitly superior to the clang of half a dozen or more discordant bells, which drive the sick distracted, and serve no useful purpose whatever."

We ask every Freethinker in Texas who may read this to send to Otto Praeger, 262 East Commerce street, San Antonio, for copies of the petition against Sunday laws. When received circulate them extensivly and then send them before the last day of February to the representativ of the district at Austin.

The World's Fair.

The *Independent*, which on the Bible in the schools and the taxation of church property questions is with the Infidels, has on the Sunday question deliberately chosen to go with the God-in-the-Constitution party, and waxes particularly hysterical over the proposed opening of the Chicago World's Fair. Its issue of the 8th instant contains several violent, ill-reasoned, and unfair articles in favor of closing the Fair, and also a Congressional expression of opinion thereon pro and con. This latter is of interest, but would, so far as the House of Representativs is concerned, hav been of greater interest had the *Independent* waited until the next Congress meets, for it will be that body which will act on the question if it is to be brought up in Congress at all, and the next Congress will not be composed of the same members as this. And it is our opinion that a canvass of the next House will disclose more members in favor of Sunday opening than the present one.

However, the people will be glad to learn how their representativs at Washington stand, so far as this fractional expression of opinion reveals it, and we subjoin the list of those opposed, those favoring, and those afraid to say much about it:

SENATORS OPPOSED TO SUNDAY OPENING.

Wm P Frye, Maine	R F Pettigrew, S D
J N Dolph, Oregon	James McMillan, Mich
E K Wilson, Maryland	George Gray, Del
R Blodgett, N J	John E Kenna, W Va
O H Platt, Conn	

SENATORS FAVORING SUNDAY OPENING.

Charles F Manderson, Neb	Jos C S Blackburn, Ky
M C Butler, S C	

SENATORS WITH NO OPINION FOR PUBLICATION.

Anthony Higgins, Del	P B Plumb, Kan

REPRESENTATIVS OPPOSED TO SUNDAY OPENING.

John Dalzell, Pa	A C Harmer, Pa
H St George Tucker, Va	D H Brunner, Pa
Clarke Lewis, Mass	N Dingley, Jr., Maine
J A Pickler, S D	John F Lacy, Iowa
T C McRae, Ark	James Buchanan, N J
C H Grosvenor, Ohio	S G Comstock, Minn
W J Stone, Ky	Daniel Kerr, Iowa
Thomas J Henderson, Ill	G H Funston, Kan
Wm Vandervcer, Cal	Geo T Barnes, Ga
Charles O'Neill, Pa	B M Cutcheon, Mich
Wm S Holman, Ind	C A Bergen, N J
W G Laidlaw, N Y	M S Brewer, Mich
H C Evans, Tenn	B A Enloe, Tenn
M Brosius, Pa	M H Dunnell, Minn
Charles C Townsend, Pa	H C McCormack, Pa
John J Hemphill	M L Smyser, Ohio
T S Flood, N Y	Isaac S Strubble, Iowa
George W Cooper, Ind	Thos O Miller, S C
J S Sherman, N Y	J A Quackenbush, N Y
C T O'Ferrall, Va	Burton McMillin, Tenn
Elijah A Morse, Mass	Richard Vaux, Pa
W D Owen, Ind	J H Walker, Mass
Levi Maish, Pa	Nathan Frank, Mo
Seth L Milliken, Maine	T G Skinner, N C
G S Osborne, Pa	W F Wilcox, Conn
E R Hays, Iowa	Joseph D Taylor, Ohio
Charles S Baker, N Y	C S Williams, Ohio
S A Craig, Pa	

REPRESENTATIVS FAVORING SUNDAY OPENING.

Wm C Wallace, N Y	C A Hill, Ill
N C Blanchard, La	Silas Hare, Texas]
R H Clarke, Ala	G W Atkinson, W Va
G L Laws, Neb	J P Flick, Iowa
John M Langston, Va	J Abbott, Tex
I H Goodnight, Ky	Charles E Belknap, Mich
John T Heard, Mo	Geo W Fithian, Ill
J V McDuffie, Ala	A Joseph, Delegate from New Mexico
Felix Campbell, N Y	
C H Mansur, Mo	W H Crain, Tex
J E Washington, Tenn	J M Brower, N C
A J Hopkins, Del	Walter I Hayes, Iowa
James B Reilly, Pa	W C Whitthorne, Tenn
J W Van Shaick, Wis	H Stockbridge, Jr., Maryland
Robert Bullock, Ga	John Lind, Minn
Charles Tracey, N Y	George W E Dorsey, Neb
E J Turner, Kan	S R Peters, Kan
J H Rowell, Ill	John L Wilson, Washington
L E McComas	H L Morey, Ohio
M Biggs, Cal (exceptionally)	R H Norton, Mo
Thomas M Bayne, Pa	H O'Neall, Ind
W D Bynum, Ind	R P C Wilson, Mo

REPRESENTATIVS WITH NO OPINION FOR PUBLICATION.

H F Finley, Ky	Wm F Barrett, Ind
John H Wilson, Ky	M M Boothman, Ohio
C Boatner, La	

Senator John J. Ingalls, Kan., and Representativ W. M. Springer, Ill., desire Sunday opening for religious exercises; the former adds music.

The majority of those favoring Sunday opening, as well as nearly all of those opposing, are decided and emphatic in giving their views. A few among these who favor the opening do so "to benefit the workingman," and for other limited reasons. Senators Manderson, of Nebraska, and Blackburn, of Kentucky, deserve special credit for their open avowal of liberal opinions in this matter. The Representativs entitled to honorable mention for their unqualified frankness are John T. Heard, of Missouri; W. D. Bynum, of Indiana; J. P. Flick, of Iowa; Charles E. Belknap, of Michigan; Geo. W. Fithian, of Illinois; S. R. Peters, of Kansas; and H. O'Neall, of Indiana.

The situation at Chicago is briefly this: The matter rests with the Local Directory, as the National Commission will not interfere until that Directory submits its rules and regulations for the government of the Exposition. The Local Directory are of the opinion that present action by them with reference to the Sunday opening of the Exposition is premature. The avowed reasons for this judgment are, that the question is sure to arouse conflict, and as many other questions are now necessarily before the Directory involving serious conflict of judgment, this question of Sunday opening should not be raised until it is absolutely necessary to meet it; and that next spring there is to be another election of Local Directors, and some of the present board will probably resign and others will be voted out, and hence any action taken by the present Directory may possibly be reversed.

That the Sabbatarians are afraid they will lose in the contest is plain. They are incensed at the National Commission and at the Local Directory for not settling the matter at once in their favor, "so that it may be published to the ends of the earth." They consider it necessary to deny the report, telegraphed over the country, that a prominent German had been given a pledge by the Directory or the Commission that the gates of the Exposition would be opened on Sunday, and liquor sold on the premises, as one inducement to his paying over his subscription. They are, too, afraid that Mammon will hav something to do in settling the question—that the gate receipts for Sundays will be too strong a temptation to the thrifty Chicagoans. The railroads centering in Chicago, they say, can dump a hundred thousand people into the city with their Sunday excursion trains. What that will mean in the way of swollen receipts appalls them! Their hope rests with the national government, and Congress will be pestered by them without cessation.

It will be seen from this that there is ample time for Liberals to roll up some big petitions in favor of Sunday opening; these petitions will hav large influence in the matter, as offsetting the ones by the Sabbatarians, and the opportunity is a splendid one in which to work for our principles.

Two Kindly Corrections.

In his letter on "The American Secular Union's Policy," printed elsewhere in this issue, Dr. Westbrook says of his speech at Portsmouth, Ohio, "there is not one word regarding theology or the claims which the church makes for the Bible. It simply shows why the Bible is not a suitable book to be read to children." It seems to us that this last sentence contradicts the first, for we understand the church to claim that the Bible *is* just the book to be read to the young. If we hav misapprehended the attitude of the church in this matter we beg some theological authority to set us right. Moreover, Dr. Westbrook's view of the lecture does not agree with the estimate of it made by the *Christian Statesman*, which says: "It argues the question from the Infidel point of view, and is in many portions a scurrilous and blasphemous attack on the Bible as an obscene and cruel book. Other portions assail its authenticity and credibility. As showing the animus and ultimate purpose of the assault on the religious element in education, the pamphlet will be helpful to the friends of the Bible in the schools." And we must confess that after we had heard the speech and then heard the genial president of the Union object to another orator's radicalism we could see no valid reason for the objection unless the president desired to keep all the glory of opposing Christianity—for what is Christianity without its Bible?—to himself.

On another point, too, it seems to us the president of the Union falls into error. He says the Secular philosophy "is nothing less than Materialism pure and simple—nothing more. It is opposition to the *supernatural* and the *spiritual*." We understand this better since learning from the *Progressiv Thinker* that the president of the Union is a Spiritualist, but even then we fail to see why he opposes opposition to *super*naturalism, since a spiritual existence, if real, must necessarily be a part of nature. But is the Secular philosophy "opposition to the Spiritual?" It is not so set down by its recognized advocate on this continent, whom Mr. Holyoake, the father of the philosophy, alleges to be its clearest exponent, for he makes its first principle to be, "That the present life being the only one of which we hav any knowledge, its concerns claim our earnest attention." This is not opposition to the spiritual, for it does not maintain that this life is the only one of which we *can* hav any knowledge, but it is the very Agnostic position which the president asserts that intelligent Freethinkers like Huxley and Ingersoll assume. The principle quoted only affirms that up to date the world has no knowledge—that it does not *know*—of another world; and whether such world does exist it leaves to the future to discover. The god question it also leaves to the future, not affirming, neither denying, "for such as the father is, such is the son, and such is the holy ghost."

It is true that the Secular philosophy by implication contradicts every one of the most cherished Christian dogmas, and is pure Materialism. But that it does not directly oppose the spiritual, we hav the authority of the distinguished Secular philosophers who kindly permit Theists and Spiritualists to come into their fold and get warm. But why will

Dr. Westbrook not take the word of these philosophers instead of contending that Secularism is nothing but Materialism?

However, his explanation of the Union's policy throws light upon one thing—his opposition to Mr. Charlesworth as a field secretary of the Union. He does not want to send out an English Secular lecturer who in expounding his philosophy would be misrepresenting the attitude of the Union. The point may be well taken, but alarm in this matter is, we think, needless.

JUST as we go to press the news reaches New York of the death on Sunday, the 11th instant, of Josiah P. Mendum, publisher of the *Boston Investigator*, of cancer of the stomach. Only the bare announcement has reached here, and we can say no more than that the expected has happened, but is no less a cause of grief to his thousands of friends.

Editorial Notes.

ONE of the clearest thinkers and sharpest writers among the Liberals of the country writes to the Editor of THE TRUTH SEEKER: "I think your answer to Mr. Watts on what the Nine Demands imply is as conclusiv as any demonstration in Euclid's 'Elements of Geometry.'"

T. B. WAKEMAN says that in our greatly condensed report of his discussion with Dr. Janes some needful words were omitted in some of the sentences, which he corrects thus: Laws of nature are *our record* of the equivalences and correlativs of changes in matter. Mind is a correlate of the complex changes *in our nervous systems* under the action of the world upon them. *The Ego* is the outcome of these changes under the impingements of that ever-changing environment—the external world. *The world* is the true God; Humanity the true Christ: Human life is more than the Holy Ghost, it is the only Holy Life. He says, read these definitions with his article, "Anent the Spooks," in the TRUTH SEEKER ANNUAL for 1891, and one will clear up the other.

WE hav received the following letter from an afflicted lady: "I wish you to stop sending any more of your papers to George Egley, Crescent City, Ill., as he has gone home to liv with God, notwithstanding he has been reading your paper, but he repented and accepted Christ before he left this world. Please do not send another one. MRS. GEORGE EGLEY." Mrs. Egley seems to think that reading THE TRUTH SEEKER will prevent one from going "home to liv with God," but we assure her she is mistaken. Readers of this paper are fully as apt, if not more so, to liv with God as anyone, whether they are pestered on their deathbed by preachers and their wives or not. From the tone of the lady's epistle, however, we judge that Mr. Egley has been fortunate in his change of residence.

THE Milwaukee *Daily Journal* says: "Every educated person knows that states cannot legislate on theological questions, or make one day more sacred than another by statute. And yet it is from just such legislation these controversies arise. All such laws that go beyond municipal regulation are void. No court would for an instant sustain an enactment trenching on men's religious beliefs or disbeliefs. Infidels and Christians stand on the same common ground. All forms of religion of all races are free to worship in America, or omit it. They owe no allegiance to our religious days. Fortunately our most cultivated churches do not take part in attempting to enforce what is persecution for differences of opinion. To deprive citizens of natural rights by law is persecution, no matter how much it is sugar-coated. As long as rights are equal, no one has the right to dictate the actions or belief of another on Sunday or any other day."

ONTARIO is blessed with a fine set of customs officers, highly moral and very solicitous as to the morals of the people over whom they hav been appointed guardians. Mr. J. S. Johnson, of Keenatin, ordered a "Pictorial Text-Book" from this office some time ago, and the book got as far as Port Arthur, where it was held by the customs collector, who informed Mr. Johnson that it was of an immoral character, and would be destroyed; and that if he (Mr. Johnson) persisted in his nefarious intention of possessing a copy he should "be dealt with according to law." Considering this statement by the customs officer, Mr. Johnson naïvely asks, "Ain't that hell?" We should say it is! As to the legal part of the matter Mr. Johnson can refer the Commission of Customs at Ottawa to the decision upon the book made in the case of John Herring, Esq., of Napanee, in which he said that the seizure should be released on payment of the duty required by the tariff. The decision was rendered Dec. 12, 1890.

SOME concealed heretic made a little diversion in the House of Representativs when the shipping subsidy bill was being argued in committee of the whole. Mr. Grosvenor, Republican, from Ohio, favored the bill, and was interrupted by a Democrat with a taunt about the result of the last election. Mr. Grosvenor replied that the opposition had not won everything, and that "when the gentleman took stock it would be found that never since the days when the sheet was lowered down heaven——" "When was that?" ejaculated a deep voice from the Republican side, amid a peal of laughter. Mr. Grosvenor said that he was addressing himself to the Infidels on the other side of the House. [Laughter.] "When this sheet, containing all manner of birds and beasts and creeping things, was let down from heaven there was not such a menagerie as would be found in the happy family in which the gentleman from Tennessee would find himself." Most of our politicians, not Roman Catholics, when they are not "working the church racket," hav little regard for the fanciful statements of holy writ.

AND the Christians love one another! A Seventh Day Adventist writing from Kingston, Minn., to his sectarian paper relates his experience while attending a Methodist revival: "I was attending service," he says, "and was seated in front of the minister, and although I had not manifested any unworthy deportment, he called me by name, and told me I had been preaching to the people that they had no soul, and that I broke the Lord's holy Sunday every week. 'And then,' said he, 'when the boys steal your bees [a beehive had been stolen], you hav them arrested.' Then he said to the boys, 'O boys, I don't blame you; I pity you. You hav been all slashed to pieces with false doctrin, and told that you had no soul.' Then he said to the audience, 'I hav not money enough to buy me a pair of felt boots, but I hav money enough in my pocket to head a subscription list to raise a fund to indict every Sabbath-breaker in this community, and I will. I will call to my aid,' he continued, 'the great Catholic community. I had rather see a saloon in town.'" And the Christians love one another.

THE incorporators of Dr. Gunn's "Society for the Enforcement of Criminal Law," of which Comstock's pupil, Joe Britton, is chief agent, are Robert A. Gunn, Frank Howard Howe, James McCarroll, George T. Gaden, Alfred L. Ryer, Charles L. Hildreth, William H. Barber, P. Ernenwein, John P. Newman, and Timothy Davenport. It is a queer aggregation. Dr. Gunn is supposedly a Freethinker, at least a member of the Manhattan Liberal Club; Mr. Howe is a Freethinking newspaper man; James McCarroll wrote the "Witch of the Wine-Mark" for THE TRUTH SEEKER years ago, is a Freethinking Irish friend of Wm. McDonnell's, has worked for years in and about the Bible House, and is now the editor of *Belford's Magazine;* while John P. Newman is a Methodist bishop, a peripatetic consular preacher, and is charged with being a Spiritualist. The others we do not know about. Dr. Hildreth and Mr. McCarroll—to their credit—hav withdrawn from the Society, and Bishop Newman is reported to be anxious to follow their example. It is probable that the society will be broken up, as it has not the big men back of it that Comstock's society has. Its dissolution will be its most creditable act, and its parent ought to be laid in the same grave.

WHEN a man helps a cause he loves in the whole-hearted way Samos Parsons, of San Jose, Cal., and a few others, help Liberalism, we are willing, if need be, to use a whole column of editorial space to herald their generosity to the world. Here is Samos Parsons's latest list of benefactions: American Secular Union, $10; Boston *Investigator*, $10; New York TRUTH SEEKER, $10; San Francisco *Freethought*, $10; H. L. Green's *Magazine*, Buffalo, $5; *Ironclad Age*, J. R. Monroe, $5; *Independent Pulpit*, Waco, Tex., $5; M. Harman's *Lucifer*, Topeka, $5; E. C. Walker's *Fair Play*, $5; F. Graves, *Plaindealer*, Hastings, $5; Lucy N. Colman, Syracuse, N. Y., $5; Matilda J. Gage, Fayetteville, N. Y., $5; Ella E. Gibson, Barre, Mass., $5; Nellie B. Simmons, Broadhead, Wis., $5; Elmina D. Slenker, Snowville, Va., $5; R. M. Casey, Five Oaks, S. C., $5; Thomas Winter, Cincinnati, O., $5; Jeremiah Hacker, Vineland, N. J., $5; J. H. Cook, Columbus, Kan., $5; A. R. Ayres, Hannibal, Mo., $5. And our friend only grieves because he can do no more. "I would like," he says, "to add to my list scores of names," and we believe him, and send him hearty thanks for what he has done. In "Letters from Friends" will be found his cheery letter accompanying the gift. May Samos Parsons's life be long in the land which Thomas Paine, Benjamin Franklin, Thomas Jefferson, and a few other respectable men gave him!

GEORGE WILSON, of Lexington, Mo., whose contributions to this paper hav made his name familiar to Freethinkers, writes to the *Evening Post* regarding the Sioux war. Mr. Wilson has lived among the Indians, knows them and their ways, and knows the ways also of the Indian agents appointed to look after them. When he was employed in a garrison store a frequent subject of conversation between him and the Indians around the post was how the agents took nine-tenths of the goods to sell and gave the Indians one-tenth. "I remember especially one Indian," he says, "who came in with his boy and began telling me that he was just back from the *wak-o-pominy*. That meant a free distribution of annuities or presents. He told me he had a squaw and three pappooses, and, 'This is the share that my whole family got,' said he, as he contemptuously stuck his butcher-knife into a big plug of tobacco that looked as if it had been rained on. The Indians said such a trader—naming a Frenchman, formerly a trapper—'got one wagon-load of the goods sent us by the Great Father;' such another 'got two loads,' and so on, 'and they traded some to us, and sent others up north to trade to other bands of our tribe.'" To the turning of the Indians over to the religious sects Mr. Wilson thus refers: "It was discovered that by turning the Indians over to the churches, the 'Indian problem' would be solved. A certain long-haired bishop thought that if he could lay his hands on Red Cloud's head, he would reduce him to peace when he was at war. A warden of the same church got to be agent under the *régime* of that religious denomination, and while his agency was in northern Nebraska, he went no further than Fort Laramie, where he industriously played poker, and left his subordinates at the agency to do what is usual in the matter of the Indian appropriations."

THE Tenth battalion of New York militia, located at Albany, had a bazar which closed about three weeks ago, the proceeds of which were to be devoted to furnishing their quarters in the new armory. They established a lottery scheme, with a $1,000 capital prize, and there were other games of chance, including a wheel of fortune. The Ministerial Association of Albany called upon the district attorney to suppress these unlawful practices and confiscate the prizes under the lottery law. Anthony Comstock was called upon, as the ministers were too cowardly to act openly, and he promised to assist them. The threats kept the officers and managers of the bazar in a state of suspense until one night, when they met secretly and held a drawing for the prizes. The list of numbers which won prizes was sent to the morning papers, with the names of the persons who participated in the drawing hidden under the term "prominent citizens." These lists as published escaped the scrutiny of the post-office officials and went out to subscribers. The next morning the activ members of the Ministerial Association hastened to the post-office and interviewed the postmaster. As a result, when the afternoon papers were sent to the post-office, they were detained. Since the holders of the winning tickets are not known, the agents of the Ministerial Association propose to watch the battalion bazar treasurer and see that he pays over no money. If the ministers of this country would mind their own business for a while it would be a great relief. Or if the people would promptly whack every ministerial nose poked into *their* business it would be a sight to make the gods rejoice.

THE Little Sisters of St. Francis is a Roman Catholic order in this city composed of women supposed to be extremely devout, and wholly devoted, under the direction of the male church authorities, to good works. They are persistent solicitors of funds to pay their expenses, and when their wagon stopped the other day in front of an uptown brewery a lady, who was looking out of her window from across the street, expected to see a hooded sister alight and enter the office on an errand of charitable solicitation. Instead she saw the sturdy Irish driver descend from his seat, take a beer keg from the wagon and carry it into the building! Evidently the sisters or some of their friends had been celebrating. And that this is not a solitary instance showing that things are not always what they seem is revealed by a paragraph in the *World*. A finely proportioned woman of some thirty-eight years of age, apparently, in the uniform habiliments of a religious order and sheltered from indiscreet glances by a long crepe veil, sat in a corner seat in a Third Avenue Elevated Railroad train one day last week, and seemed absorbed in contemplation. The crisp turn of a leaf after a while revealed under the edge of the veil the presence of a book which the passengers may hav supposed to be a breviary. The leaves kept on turning at regular intervals, and when Chatham square was reached and announced with considerable abruptness by the guard, the lady in black arose so suddenly that she dropped the volume which had so absorbed her. The gentleman who picked it up from the feet of the throng pressing out to "change for Second avenue," could hardly help seeing that the book was "Sappho."

IN his report for the past year State Superintendent of Schools Thayer of Wisconsin will make the Edgerton decision on Bible reading in the public schools a boomerang for the church which obtained it as well as for the Lutheran sect and other supporters of parochial schools. The cases in which the decision applies to other religious practices the superintendent divides into three classes, as follows: "1. Giving sectarian instruction in schools by requiring recitations in catechism; by the use of certain religious exercises prescribed by a church of which the teacher is a communicant, and by the use of text-books denominational in character and designed for use in parochial schools. 2. Employment of teachers belonging to a religious sect which requires and prescribes a dress or garb significant of their membership therein and consecration thereto; leasing of private or parochial school buildings owned or controled by religious sects for the use of public schools, thus requiring all children of the district, and sometimes of two or more districts, to attend schools taught by persons practically designated by religious bodies in buildings consecrated to religious uses. By this subtle means a district is required to contribute to support of such buildings and the maintenance of schools primarily established to giv sectarian or religious instruction. Another but rather more indefinit complaint relates to the practice of turning over all revenues from taxation and other public school funds to church parochial authorities to be used by them in maintaining their school with results exceedingly detrimental to the interests and effectivness of public schools and general education." Concluding, Mr. Thayer says: "The proper remedy in these cases, since the state superintendent is powerless to do otherwise than advise, is to petition one having competent jurisdiction for a writ of mandamus prohibiting the use of schools in this manner." If this sectarian fight between the Catholics and Lutherans on the one side and the evangelical Protestants on the other shall result in abolishing Bible reading and all other religious instruction in Wisconsin's public schools, it will not be the first time in which a falling out between rogues has resulted in direct benefits to the general public. But we should like to know where the Freethinkers of the state, particularly the German element, is located in this fight.

Letters from Friends.

WAGNER, ORE., Dec. 28, 1890.

MR. EDITOR: I will send you a petition with a few names before it is too late, for I see the churches are getting in their work already. We are having quite a time with the Bible in our school. I hav objected to having it taught to my children, and it is about to break up the school; but the directors, to their honor be it said, are Liberals, so we will hav no prayers or no school. WARREN CARSNES.

BOZEMAN, MONT., Dec. 27, 1890.

MR. EDITOR: I should like to inquire through THE TRUTH SEEKER if any of its readers hav ever known one H. L. Burk. My brother, Henly Lybrook Burk, has been gone many years, and we hav heard nothing from him. Michigan is his nativ state. We conjecture he is somewhere in the West, in the mountains most likely. Anyone who could furnish the desired information would confer a favor which would be deeply appreciated by his relativs.

THOMAS BURK.

MILLSVILLE, N. S., Dec. 23, 1890.

MR. EDITOR: Please find $3 to pay for THE TRUTH SEEKER another year, hoping that every subscriber may be able to pay up in advance, and also be able to get a new subscriber with their own name. Let all try what they can do.

I think you might as well put your advertisments on the first and second and fifteenth and sixteenth pages of THE TRUTH SEEKER, and the pictures, and that would make a cover for it, and any that like may cut the pictures out and not spoil the paper. JOHN SILLARS ARTHUR.

KIRKSVILLE, MO., Jan. 1, 1891.

MR. EDITOR: I hav just read the communication by W. W. Walker in the issue of December 27th, and his views touching the Brotherhood of Moralists are my views, and for the same reason I declined the invitation to join the institution. We know yet but little about the invisible forces of nature. However, I hope the Brotherhood may accomplish much good. I received an invitation a short time since to aid in the establishment of a paper to be run in the interest of the above-mentioned institution, if it met my approval, which it did not. I believe it better that a few papers be well supported, than for many to be poorly supported. WM. HART.

MONGO, IND., Dec. 30, 1890.

TO THE SO-CALLED TRUTH SEEKER COMPANY: That you may know that this is a Christian nation and the church will and must rule in spite of all your false teachings, Liberals and Freethinkers are leaving your Infidel ranks by hundreds in this state and joining our order, the Patrons of Industry, and signing our by-laws. The heading of our by-laws reads as follows:

We, the citizens, farmers, and employees of North America, believing that almighty God as a source of all power and the ruler of nations should be acknowledged in all constitutions of societies, states, and nations, do hereby with due reverence to him associate ourselvs together under the following articles.

Now, what will you do about it? The amendment to the Constitution will come. We take them right in as they come to join our order. SOL. SPIROW.

MARTINSBURG, W. VA., Dec. 22, 1890.

MR. EDITOR: I agree with the views of Mr. C. C. Germann, as expressed in his letter published in THE TRUTH SEEKER of December 20th, with reference to secret societies. I hav belonged to secret societies and know what they mean, and trust the American Secular Union will never be incumbered with anything of the kind. I am opposed to all nonsensical forms and ceremonies, and believe that the truth should always be known without having any secret society. A beneficial association might be organized among the Liberals for the payment of weekly relief benefits, and for death benefits upon a similar plan to that of the Royal Arcanum, Knights of Honor, and the American Legion of Honor, only omitting all ceremonies of initiation and other foolish forms. Let it be conducted strictly upon business plans and principles requiring the payment of a stated amount, and let everybody know the object and plan of it without having anything secret.

I hav written to Senator Faulkner, and also to Congressman W. L. Wilson, protesting against the Breckinridge Sunday Rest bill, and gave them my reasons for not passing the bill. I inclose you herewith their respectiv answers.

Yours for universal freedom, LOUIS WOLFES.

MILFORD, MASS., Dec. 21, 1890.

MR. EDITOR: I presume my privilege of inflicting a letter upon you once a year has not been revoked. Inclosed find $3 for THE TRUTH SEEKER from Jan. 1, 1891, to Jan. 1, 1892. If I were deprived of THE TRUTH SEEKER during that time it would be a greater infliction than my letter to you. Some one has sent me this year Talmage's *Christian Herald* every week. I presume the donor thinks he is working for the "master" by sending me the paper with his hard earnings. Any person so moonstruck as Talmage is on Palestine—as to think it is the birthplace of either Father, Son, or Holy Ghost—would seem to be peculiarly fitted for an inmate of a lunatic hospital. The Bad Lands that the Sioux Indians are going to are far preferable to Palestine and the abominable traditions that are connected with it and imposed on credulous people. The *Herald* has a portrait and life of Professor Koch, the discoverer of the cure for consumption by a lymph. If some professor could only discover a lymph that would cure or prevent imposition, he would confer a greater boon on the human race than any cure for consumption; as the consumptivs bear no comparison to the number of credulous and superstitious people, and besides, those with consumption would need the new lymph as well as the others. Fraternally, CHARLES C. JOHNSON.

COLUMBUS, O., Dec. 28, 1890.

MR. EDITOR: My first words are, What a fine book the "Pictorial Text-Book" is! I was more than pleased when I got it. There is not a single picture out of place. And I think great credit is due Brother Heston for the talent he has shown in getting it up. I showed it to my relativs; also to some of my fellow-workmen, who are Catholics. Of course every picture did not suit, but they said it was about true. I hav sent it to a man I used to work with. He formerly belonged to the sect I belonged to, but he got to reading and studying, and, as a matter of course, joined the Freethought ranks. He is looked down on and despised by his friends around him, but he does not mind. He has the inward satisfaction that he believes in a far grander and more humane religion than they, and that is, the greatest good for the greatest number. In the shop in which I work one of my comrades was showing a picture of the different races of people. I looked over his shoulder and said, "The Bible says God made man in his own image; I wonder which of them he is like." Of course they couldn't make any answer, except to call me some very ugly names. They happened to be Catholics. Inclosed you will find $2.50 for books. I hope to be able to send for The Truth Seeker Library in a month or two. Please send me a price-list of books and papers published by you. J. H. WHITE.

NEW YORK CITY, Dec. 20, 1890.

MR. EDITOR: I see several of the readers of THE TRUTH SEEKER are advocating a Freethinkers' mutual aid and protection society, and I wish to add my voice to the demand for the same. It is something I hav often thought of, wishing there were such an organization in this city. Why can we not hav a society or lodge as well as the Masons, Odd Fellows, etc.? We Freethinkers cannot join any of those orders because the very first question they ask is, Do you believe in a supreme being, etc.? and require you to take an oath. Are we then compelled to do without the fellowship, comforts, and benefits of such orders? Surely there are plenty of Liberals in this city to organize and support a lodge, and enough in all the principal cities to make a national organization. I am hand and heart in for it. Can we not get together enough to organize, and at once? Cannot our valued champion, the Editor of THE TRUTH SEEKER, head this thing for us? Can he not publish in THE TRUTH SEEKER a call for all who wish to hav such an organization to meet at his office, or any other place he may select, for the purpose of organizing? I will pledge myself for one to be there and to do all in my power for success of the organization. I earnestly hope in the near future to be a member of such an organization. I am heartily in accord with anything that will tend to further the interests of Freethought. And wishing the cause and our Editor every success, I am,

Respectfully yours, CHAS. DUNHAM.

SAN JOSE, CAL., Jan. 2, 1891.

MR. EDITOR: The inclosed I intend $5 for Macdonald and $5 for Somerby. Look over my list and you will see that if my donations or "mites" are small, there is quite a number of them, and they foot up to all I can spare at present. I rather giv a little to many than all to one. I can hit some who are really needy. I would like to add to my list scores of such names as Watts, York, Krekel, Ravlin, Bell, Pentecost, etc., but my means will not warrant it at present. These little sums are tokens of my respect, my thanks, my friendship, and my gratitude for what you all are doing, and hav done, for the cause of Freethought. Posterity will appreciate your labors and bless your memories. I say, then, go ahead, boys! You brave fellows! Scotch the vipers of superstition. Giv old priestcraft hail Columbia! Reynolds, Krekel, and others, are on the warpath up North. Shaw, York, and others, are fighting them down South in Texas. "Put," "Mac," Bell, and Ravlin are pouring in hot shot up and down the coast. Day is breaking; light is glinting; creeds are changing; gods are scampering; hells are freezing over; the New Jerusalem "cob-house" heaven has been hunted for with the great Lick telescope in full view on Mt. Hamilton as I write, but the pearly gates and golden stairs hav not yet been discovered. People are beginning to use some common sense. There is yet hope for humanity. I am glad they had a good congress. That Ida is a worker. I hope the premium book will be published by the million; the Girard College reclaimed; all the money raised which is needed to carry on the work, and I hope harmony will be maintained in the Liberal ranks and no quarreling among ourselvs as in former years. I hope soon to send you an order for a few choice pamphlets. While I liv I intend to do what I can afford in support of my principles. With best wishes for your success, I close.

SAMOS PARSONS.

BARRE, MASS., Dec. 27, 1890.

MR. EDITOR: One would infer by reading the letter in THE TRUTH SEEKER of December 27th, page 827, that the only cause for exclusion from the Brotherhood of Moralists was Spiritualism and immorality. I am happy to inform your readers that such is not the case.

I consider there are four distinct evils that the society disapproves—Anarchy, Communism, superstition, and immorality. Anarchists are excluded because they are Anarchists, Communists because they are Communists, superstitionists because they are superstitious, and as Spiritualism is considered superstition that is included. Immoral people alone are excluded because of immorality; therefore there is no imputation that Garrison and his peers would be excluded, because they were good, pure men.

Belief in a deity and immortality excludes no one; but a belief that live birds and men can and do pass through the solid walls of a building, is deemed superstition, and as the society interdicts *all* superstition to be consistent they must decide against that, the same as against similar beliefs in the Bible. The notion of departed friends returning and walking out of locked cabinets clothed in the garb of earth, is considered as superstitious a notion as that of Jesus rising from the dead and eating broiled fish and honeycomb. The sentence from which your correspondent makes an extract is this: "To eradicate from the minds of as many as possible all beliefs in so-called divine revelations, special providences, spirit manifestations, witchcraft, prophecies, and miracle, as vain delusions of superstition and the source of sectarian hatred and strife." Anything so very bad in that? Of course, a Bible believer, or a believer in the phenomena called Spiritualism as caused by spirits, could not belong to such an organization, and why should he desire to be a member?

Pardon me, Mr. Editor; I did intend only a few words lest some of your readers who know nothing of the principles of the Brotherhood of Moralists, should be misled on reading the letter above mentioned.

One word more. I think Horace Seaver, not Colonel Ingersoll, is the author of the phrase, "One world at a time."

Eugene, your efforts in behalf of the suppression of Catholicism and in opposition to the Sunday Rest bill entitle you and THE TRUTH SEEKER to everlasting fame.

ELLA E. GIBSON.

COLUMBUS, O, Dec. 22, 1890.

MR. EDITOR: Gods and Gods, and how many Gods will man hav before the end of time? The Christians hav a God that delights in the suffering and torments of the frail things he has made, or else to send some of them to heaven to dance and cut the pigeon-wing. We hav one god in two and two gods in one at present, that the people are worshiping. One is without body, parts, or passions—or brains—but with plenty of gall. It is clothed in a gown and is called church. The other god has body, parts, passions, but no brains or heart. It is clothed in uniform, with gun and club in hand, and is called government. In your issue of November 29th I find T. B. Wakeman worshiping the god with a club. I find also other prominent Liberals that are trying to destroy the ghost god, church, on their knees to the god state. It is a great wonder to me that such men as Ingersoll, Wakeman, Westbrook, and other great minds, should fight ghosts these many years while the vampire god, the state, has been around and above them crushing the life out of man. The state is god; the church is the ghost. In the Bible where the command is, Go forth and kill, and spare not, not even the child at its mother's breast, but the virgins spare—who was it that gave the command but the ghost? And god (state) executed it. Did not the state burn Bruno? And down until the present time did the ghost god or the god state imprison C. B. Reynolds? Which god is it, ghost or state, that taxes the poor man's home and exempts the temple? How long would the vapors of hell and the miasmas of religious ignorance and superstition hav covered this land if the bright light of liberty's and reason's sun had been turned upon man? But there stood the god state and imprisoned, burnt, hanged, and tortured every man or woman that tried to turn on the light. The Liberals hav been fighting a ghost these many years, calling it God, when the real god (state) was sitting back enjoying the sacrifices being offered to it, in the way of human lives, in wars; in shops, factories, and mines; tithes and taxes; the virtue of woman and girls, and the worship of Liberals as well as Christians.

T. B. Wakeman knows as much about Anarchy as a Christian does about justice. Society at present is neither cooperativ nor competitiv, but based on god's (state's) favoritism. Mr. Wakeman, what has the god, state, done for humanity against the ghost god, church, in any clime or time?

E. T. ADAMS.

HANOVERTON, O., Dec. 31, 290.

MR. EDITOR: As a constant reader of THE TRUTH SEEKER I wish to state a few facts and make a few suggestions to my fellow-Freethinkers in regard to the Catholic problem. As many people appear to think that the Catholic church is becoming civilized and is not therefore longer to be feared, I present the following case which occurred on last Decoration day, within three miles of this place, and has recently terminated in a defeat of the ends of justice, by and through the efforts and influence of the church.

On the date above mentioned, the priest at Dungannon, Hennesy by name, being filled with the spirit, went to the house of his neighbor named McGraw, and with club in hand assaulted and beat into insensibility the daughter of the family, a member of his church. He was arrested, and gave bonds for his appearance at court, where he was sentenced to pay a fine of $100, and be imprisoned in the county jail for ninety days. No sooner was he in jail than a petition began to circulate among his friends, intended to secure his release. It was signed by his church-members to some extent and then presented to the governor, who released him at once, without so much as notifying the court of trial that such petition had been presented. So much for the facts.

Now, what I wish to suggest to my fellow-Freethinkers is, that in the future the religious pretensions of every candidate for official position should be carefully examined, and if he has any Romish inclination reject him at once, without regard for political considerations, as they amount to nothing compared to the consequences of Catholic supremacy, which—as Heston portrays with absolute fidelity—is rapidly overshadowing the country. If you value the liberty which you now hav, do not allow any consideration to blind you as to the importance of preserving it unimpaired

to your posterity, which cannot be done for any length of time, under present conditions.

The Catholic church cannot be opposed in the same manner as other religious organizations can, for the reason that it is more of a political than a religious body. It wields an influence to-day over the legislativ and executiv officers of most states which should call to a halt every citizen entertaining American sentiments, and cause him to resolve that from this time forward he will oppose it with his ballot, as a political institution, and thereby render it harmless to all save its own slaves, whose ignorance prompts them to resist their own liberation. Let every citizen resolve that church and state shall be kept forever separate. W. H. KINTNESS.

EUREKA, CAL., Dec. 11, 1890.

MR. EDITOR: I hav just read "Policy vs. Morality" in THE TRUTH SEEKER of November 29th. As the subject may interest others as well as myself, I will venture a few remarks.

I do not take the view Dr. Boynton has taken, but I will briefly state my ideas, and if I err in any way I shall be glad to see the error pointed out. In our daily walks of life we do many things without forethought; an inward prompting, which we call conscience, tells us how to act; and if we analyze the action we will find that we would hav acted the same if we had taken time to reflect. This brings us to the question, What is conscience? I claim it to be an instinct which we hav partially inherited from our ancestors, and partially improved upon ourselvs, and of which policy is the root. Every action has its consequences. This the sávage perceives as well as the philosopher. Therefore prudent people, whether enlightened or savage, if called upon to act in a strange capacity will hesitate and reflect upon the consequences and then act accordingly. This we call acting from policy. If the same party is called upon at some future time to perform a similar action, less reflection will be necessary, as the result is already known. If similar actions are frequently repeated no further thought is necessary, as former thoughts hav left their impress upon the mind, which by the law of association connect themselvs with the cause for action, and the actions become spontaneous. This we call conscience. These impressions are always more or less inherited by the offspring, and people often act in a certain way without being able to giv any other reason for it but that their conscience prompts them to do so.

Enlightened people find by experience that their own happiness is increased in proportion as they make other people happy. They aim therefore to make others happy in order to be happy themselvs; and since their forefathers hav done so before them they hav inherited an innate prompting to assist the needy, to feel for the unfortunate, to weep with those who suffer, and rejoice with those who are happy. And these promptings hav become so imperativ in some people that bitter pangs will follow any violation of them. This we call the upbraidings of conscience.

Unthinking Christians often tell us that conscience is a divine gift to guide us through the path of life. Nothing can be more ridiculous. The conscience of one person will often sanction what another person condemns. Even Torquemada, who was the most bloodthirsty monster that ever lived, has the credit of having been a conscientious man. The cannibal would be conscience-stricken if he let a prisoner escape while he and his family are hungry. Ignorant people think that conscience prompts all people to do good. This is far from the mark. A good conscience is perhaps the best possession a person can hav, while a bad conscience s worse than none. Yet, the promptings of a good conscience are not inferior to policy; they are the crowning point of it. ROBERT GUNTHER.

FORT WORTH, TEX., Dec. 17, 1890.

MR. EDITOR: Mr. D. W. Whitney, of Neola, Ia., replying to my communication on Prohibition, asks how I know that the assertion of the beer advocates that Prohibition in Kansas and Iowa is a failure, is false. I answer, by reports of reliable persons who liv in both states, by persons who hav traveled through them, by statistical reports in many newspapers, by revenue statistics both state and national, and by my own personal observation in passing to and fro through Kansas.

Mr. Whitney asserts that in his town of nine hundred inhabitants there is free whisky and five saloons are running regularly and drunkenness is frequent. What a happy town! And in a state where Prohibition is the law of the land! And yet Mr. Whitney says, a little below, "The only true way to do away with the evil effects of liquor is to make it just as free as vinegar." Judging from Neola, this remedy would fix things nicely. People do not manufacture fire-arms "to kill each other and commit suicide." They are made to kill game and overcome our enemies in time of war, and for other useful purposes. Prohibitionists do not desire to prohibit the manufacture and sale of alcohol for scientific, mechanical, and other useful purposes.

Our prohibitory laws forbid the use of fire-arms to kill our fellows, and we wish them to also forbid the sale of alcohol for drink. The latter kills many times more than the former.

If, as Mr. Whitney asserts, the population of Kansas and Iowa has fallen off, there are doubtless causes for it. But he attributes it to Prohibition. If some of the people hav left the states because they could not get enough whisky and beer, I conjecture those that are left will not much regret their absence. How long must we see and hear such misleading gasconade? Mr. Whitney would remove all restraint and let everybody make what he pleases and sell anything he can. That is, or closely resembles, Anarchy. The laws now prohibit the sale of drugs, of meat and vegetables, and many other things, except under certain restrictions. These are prohibitory laws, and so are all criminal laws. And all are necessary for the welfare of society. And society needs the prohibition of the liquor traffic (except under certain restrictions) more than any of the above, because it is by far the greatest evil.

Mr. Whitney closes his article with these words: "I do not think so little of my views that I am ashamed to sign my name in full." This means that I am ashamed of my views. Mr. Whitney is mistaken, and I request you, Mr. Editor, to giv my name and address to Mr. Whitney or any person who asks for it. The name neither adds to nor detracts from the merits of any article, and, as I am not seeking notoriety, I prefer to sign, as before, with my initial.

B.

P. S.—For the benefit of Mr. Whitney, I will now add that:

The population of Iowa, 1890, is	1,911,896
" " " " 1880, was	1,624,615
Net gain	287,281
The population of Kansas, 1890, is	1,427,096
" " " " 1880, was	996,096
Net gain	431,000

These figures are from Mr. Robert R. Porter's report to Secretary Noble, Dec. 12, 1890, just received, and show that Mr. Whitney was mistaken when he said both states had fallen off in population from 1880 to 1890. B.

CHEBANSE, ILL., Jan. 1, 1891.

MR. EDITOR: A short time ago I bought the "Freethinkers' Pictorial Text-Book" of the Twentieth Century Company, published by the Truth Seeker Company. I must say that I am well pleased with the book. Both the pictures and the prose giv heavy knocks at the old Christian superstition, and will act like a double-geared mechanism to batter that superstition to pieces. But what I want to say is that in perusing the book I was surprised to find one of my own poems on page 344, credited to M. Babcock. The subject is, "Why Does Not God Kill the Devil?" I wrote that poem in 1874, and it was published in the Chebanse *Independent* at the time, and a printed copy of it is now in my scrap-book. I got the publisher to print the poem on leaflets, which I gave away as long as they lasted. When the annual congress of the American Secular Union was held in Chicago three years ago, President S. P. Putnam introduced me as the author of the poem, "Why Does Not God Kill the Devil?" He had stayed at my house on a lecturing tour and seen the poem.

Good Christians can afford to cheat, lie, or steal, because they believe they can hav forgivness for asking for it. But Freethinkers must do what is just and right, for there is no forgivness or atoning blood for them. Let us giv every person their just dues, Old Nick included. I do not know whether Mr. Babcock appropriated my poem or some one thrust it upon him. He can best explain that matter himself, and if this statement comes to his notice I hope he will do so.

I do not know that the poem has ever been published in any of our Liberal papers, and I will send it to you for publication.

WHY DOES NOT GOD KILL THE DEVIL?

Why does not God kill the devil,
The curse of his earthly domain,
That we may hav peace and pleasure,
Without any sorrow or pain?
Adam and Eve in the garden,
Would never hav eaten the fruit,
Had not the devil been with them,
Or had he, snake-like, been a mute.
But he could talk just like a streak,
And quickly accomplished his plan;
He argued the point to the woman,
And she soon persuaded the man.

Why does not God kill the devil—
Why did he create such an elf?
But I am not sure about that—
He may hav created himself.
But God is almighty in power—
The book and the preachers say so;
And he would need only one finger
To lay the old wicked one low.
But still the old devil is living,
As free as the wind and the sun;
And his business seems mainly to be
Undoing what good folks hav done.

Why does not God kill the devil,
If he is the author of sin?
For then there would be no temptation,
And wickedness would not begin.
Hell fire might then be extinguished,
And save the expense of the fuel;
And every poor soul be excused
From punishment that is so cruel.
The nine-tenths that go the broad way,
Accounts of which hav been given,
Might everyone turn to the narrow,
And all be landed in heaven.

Why does not God kill the devil,
And wickedness bring to an end?
There ought to be no opposition,
For nobody would be his friend.
And if he's allowed his own way,
Which up to this time he has had,
It will soon be a dangerous thing,
To make the old evil one mad.
Recruits he has always been getting,
Till his army is very strong;
And if he should muster his forces,
The fight would be fierce and long.

Why does not God kill the devil,
If he goes about like a lion,
Scaring the lambs from the savior,
And driving the sheep from Zion?
A man never was a free agent,
And neither is he a machine;
He's governed by what is within him
And that which around him is seen.
If God made the devil to tempt us,
And do us all manner of harm;
Just let him remove the old fellow,
And things will then work like a charm.

Why does not God kill the devil?
It does seem to me very odd;
For he once took Christ up a mountain,
And tried to deceive even God!
He showed him the world all at once,
And spoke of his power and might;
But Christ had his doubts of the fellow,
And could not see things in that light.
Since that time the devil and Jesus
Hav been in all manner of squirms;
And there is no hope that they ever
Can meet upon good, friendly terms.

Why does not God kill the devil?
It would so much help the elect,
For he often leads them to trouble,
Much more so than one would expect.
Ward Beecher and others are tried
For sin that they would not commit
If the devil was not at their side
To help and to aid them in it.
And all the way down in the ranks
The pious ones often play smash,
Figuring in dishonest grabs—
Absconding with public cash.

Why does not God kill the devil?
I ask this great question once more,
Or otherwise save him from sin,
And place him on Canaan's bright shore.
The happy millennium can never
On this wicked planet begin,
Until God has killed the devil,
Or turned him away from his sin.
All will rejoice in the victory;
And wish that the good God may win;
For the day that the devil is dead
The joy of the world will begin.

Yours truly, JOS. HAIGH.

BROOKLYN, N. Y., Jan. 3, 1891.

MR. EDITOR: A correspondent recently expressed regret that we are getting away from the social question, a question that he justly regards of paramount importance. Science being the Freethinker's shibboleth, I will note that social philosophy is the on'y branch of science that will apply to the social question, and is not physical but ethical science. I think that distinction should be specially noted by those who refer us to science for a solution of the social problem. Rational Freethinkers having been repeatedly charged in THE TRUTH SEEKER with being "hypocritical pretenders," or, at their best, "but milk-and-water Freethinkers who hav not the courage of their convictions," I will suggest the probability that they hav courage and steadiness to balance themselvs upon the line of a happy medium between extremes and combat the fanaticism on either side. It having been suggested that Freethinkers are not so numerous that they can afford to dispute among themselvs, I will offer the counter suggestion that if rational Freethinkers were less than half as numerous as they are, they could better afford to combat fanaticism, by whatever name called or miscalled, than be suspected of indorsing it; for, fanatics being a damage to no cause but that they pretend to advocate, rational Freethinkers hav less occasion to combat Christian than Antichristian fanaticism. Moreover, superstition is usually associated with fanaticism; and I hav not found that Antichristian fanaticism is an exception to the rule; for if the thought that all or any part of the evil that is inflicted upon man is caused by nonentities is not a superstition, I hav greatly mistaken the import of the term. It is obviously an absurd delusion; for they are not myths but men who inflict the social evil, and endeavor to divert attention from themselvs by charging it to myths; and I note that some who style themselvs radical Freethinkers are not above a suspicion of encouraging that bit of hypocrisy. Christians being in the same boat, I will write them a short sermon on the kingdom of God and his righteousness, as defined by the gospel of the kingdom that they pretend to accept and revere. "Therefore, take no thought, saying, What shall we eat? or, What shall we drink? or, Wherewithal shall we be clothed? But seek ye first the kingdom of God and his righteousness and all these things shall be added unto you."

To an intelligent and thoughtful mind that passage should suggest the inquiry: What kind of an institution should the kingdom of God and his righteousness be that it shall giv us all things that are needful? It should necessarily abound with all things that constitute substantial wealth; yet the gospel of the kingdom assures us that it were easier for a camel to pass through a needle's eye than for a rich man to enter the kingdom of God. If so, it is obvious that ownership is incompatible with the kingdom of God and his righteousness. For where there is ownership there will be rich and poor, masters and slaves, a social relation that is well known to be brutalizing to both. Yet such is the kingdom of man, and it has been indorsed by two of your correspondents, who, I hope, will hav the courage of their convictions and endeavor to defend their favorit institution. But the abolition of ownership, and substitution of universal brotherhood and coöperation by all for the mutual well-being of all, will establish the kingdom of God and his righteousness on this planet, where we are enjoined by the gospel of the kingdom to pray in faith and hope that it shall be, and is the only place we know of that it can be, and giv human beings a reasonable hope of entering. It will evidently be the highest state of perfection attainable by human beings, and cannot be attained except through a provisional institution equivalent to state ownership that will rule the nations with a rod of iron and take the brutality out of those who instinctivly uphold such a brutalizing institution as private ownership has been practically demonstrated to be, by all the nations of the earth, and in all ages of the human race so far as traceable. J. A. TUTTLE.

Children's Corner.

Edited by MISS SUSAN H. WIXON, *Fall River, Mass., to whom all Communications for this Corner should be sent.*

"Between the dark and the daylight,
When the night is beginning to lower,
Comes a pause in the day's occupations
That is known as the Children's Hour."

Drink.

A nice little boy as ever you knew,
Cider would drink and tobacco would chew;
And if an old pipe came around handy,
He'd take a good smoke and feel like a dandy.

His papa and mamma with pleasure were wild
To think that they had such a wonderful child,
He'd smoke, drink, and chew with such great delight,
It appeared to his parents as though it was right.

But the scene soon changed. As older he grew,
More cider he'd drink, and tobacco he'd chew;
He'd get on a spree wherever he went,
And stay till the landlord had the last cent.

But time tells the story. One day he was found
In a lifeless condition upon the cold ground,
No longer to cider and whisky a slave,
But, alas, he now fills the poor drunkard's grave.

G. W. SMITH.

A Chapter of Early Life.

The road of my life is nearly seventy-two years long. I was born in Connecticut, under the influence and spirit of the Blue Laws and Methodist revivalism. I inherited an activ brain, a timid, imaginativ, sensitiv, highly impressible organism, and an insatiable desire for knowledge, which I obtained under great difficulties. I did not go to school till thirteen, but could read fluently at four. I had little to read but the Bible, hymn-book, and the old English reader, but read every old book I could get. When I was three months old my parents moved away up to New York, among its eastern hills, three hundred miles, which in those days was a great way to go, either on foot or in a wagon. We lived ten years in old, open, cold log-houses, near to the beautiful historical Mohawk valley, made famous by the stirring scenes of the Revolution and the preceding wars. We were within hearing of the grand and sublime Trenton Falls.

In those days, before railroads and canals, people did not travel much, and very few went out of their own township or county. Our fireplace—no stoves then—was only the back of a chimney, with stone for the bottom, and the top was made of sticks and mud.

Our food generally consisted of an Indian johnny cake, wet with water and baked on a board before the fire; potatoes roasted in the ashes, and now and then some fried pork, cut into mouthfuls on mother's wooden plates, and all put into a platter, out of which we all got our mouthful. A piece of wheat bread was seldom seen, and to me was a luxury. I was very scantily dressed, and wore no shoes till I was ten years old. Often did I run barefooted fifty rods on the top of the crusted snow four feet deep. On snowy, windy nights the snow blew in through the cracks and covered my bed, and I cried with cold feet, from which I hav always suffered so much and do now. The johnny cake—if any was left—was always frozen in the morning and hard as a brick. I would put a chunk before the fire to thaw, and gnaw off a little, and then wait for more to thaw. With what a keen hunger I did it! How I enjoyed it! "Hunger is the best sauce." Sometimes we had not even a potato to roast, and I wallowed a mile in the deep snow to get some of the neighbors.

My father was intellectual and a good man, but a poor provider. When my dear industrious mother would complain, father would say, "Polly, the Lord will provide." But the Lord did not seem to care how much we suffered for clothes, food, or fuel. Father was a Methodist exhorter and leader, and more anxious to save our souls in an imaginary future life than to provide for and make our bodies happy in this life.

My parents frequently took me to a camp-meeting in the woods. The chief attraction then for me was the cakes which the good sisters brought in their old-fashioned work pockets and would giv me, the poor, half-starved boy. The preacher, whom I then thought to be supernatural, would frighten me and fill my timid and sensitiv mind (is anything more wicked?) with woeful apprehensions as he, with stentorian voice and heartless tones, depicted the awful judgment day and the fires of hell, the lake of fire and brimstone, the separation of parents and children. And then they would sing, "Parents and children then shall part, part to meet no more."

Ministers would come to our poor abode, and if they did not get much to eat they always got hot whisky sling, and we, the children, were given one teaspoonful each. The men in those days usually carried a flask of whisky in their pockets to meeting and were generous in treating. Thus they were sure of "the holy influence of the spirit" or the spirits. At ten I was separated from my parents, and till eighteen I went through abuses, mistreatment, hardships, and exposures still greater than before.

Thus I hav given my young readers a clue to my early experiences, and to how much I was cheated out of my early life—cheated out of this life, by trying to save my imaginary soul from a future imaginary hell and the wrath of an imaginary, impossible, personal God.

O my young friends, be thankful that you liv at a later and better day, a day in which the facts and realities of this—to me the only—life are taught you, and how to make the most of it.

My eventful life is in manuscript, but will never (?) be published. Look in upon me here in my little room alone, a poor-rich old man, in pain and poverty and struggling to liv. With a tear-covered face, and inexpressible emotion, I hav written this brief reminiscence. Bless the Children's Corner.

PROF. J. H. COOK.

Correspondence.

NORTH HURON, N. Y., Jan. 1, 1891.

DEAR MISS WIXON: I wish you a Happy New Year. I am nine years old, and this is my second letter. The weather is fine and the sleighing is fine also; I go out riding almost every day, and my grandpa takes me to school every morning. I like the teacher very much. I am studying geography, arithmetic, reading, writing, and spelling. Mamma is a music-teacher, and I take lessons of her; grandpa plays the violin. So we hav plenty of music. I hung up my stockings Christmas eve, and the presents I received were too numerous to mention, but I did not see Santa Claus and I do not think I ever shall. I will send you a few verses that grandpa wrote for me to speak in school, and if you think best I would like to see them in print.

Your friend, BERTHA E. WEED.

COLUMBUS, KAN., Dec. 12, 1890.

MISS SUSAN H. WIXON, *Dear Friend:* In physical pain and deep emotion I hav written a few memories for the Children's Corner, which dispose of as you think best. I must suffer with my atrophied arm and shoulder in the coming cold weather. I want to write you a long letter, but will not take your time. I hav so much consciousness and so great a mental hold upon life that I must suffer on and on. Be assured I appreciate all that comes from your pen—your high aspirations and everything which your "Womanhood Awakes." Bless and preserve you long for your humane work!

PROF. J. H. COOK.

[It is hard indeed to suffer in pain and poverty. We heartily wish the new year might bring peace and plenty to all. The editor of the Corner does all she can, and would do more if she could. Any desirous of aiding our sick brother Cook, whose experience is related in another column, may send contributions direct to his address, Columbus, Kan., and they will be most gratefully received.—ED. C. C.]

ST. ELMO, TENN., Dec. 14, 1890.

DEAR MISS WIXON: Here are some questions I would like to hav the young folks from six to sixty discuss. I am a young lad only fifty-seven and am anxious to learn.

In looking at the sun, do we see the sun, or only the sun's atmosphere?

Is there any heat in the sun, or do the rays of light from the sun become heated in passing through the earth's atmosphere?

I am of opinion that if there are any inhabitants on the moon, or if an inhabitant of the earth could be transferred to the moon, on one's looking toward the earth, the earth would appear to be about double the diameter that the moon presents to the earth's inhabitants, provided the earth had no more atmosphere than the moon is supposed to hav.

I think that a person on the moon would not see the earth, but the atmosphere that envelops the earth. I think he would see the atmosphere in terrible turmoil, leaping and vaulting and anon falling to leap again in fantastic shapes and with tremendous energy, as astronomers tell us of the sun.

We know the earth's atmosphere is highly electric. We see the aurora borealis shifting, leaping, mounting, subsiding, and leaping again, and all with the most amazing rapidity. We watch the angry, whirling, tumultuous clouds, before, during, and after a storm. We see them shift and change with wonderful energy and swiftness. No doubt the outer portion of the atmosphere shows still greater energy, as the resistance would be far less in that direction. To an inhabitant of the moon with a good telescope the exhibitions of the earth's atmosphere must be a grand, a thrilling spectacle.

Astronomers teach that the sun is a molten mass, a seething globe of intense heat. But I do not see any good reason for accepting that conclusion. I think the atmosphere of the sun is what we see; that as it is much larger than the earth its electrical action is correspondingly greater. That the globe of the sun may be as cool as the earth, and has its inhabitants as well fitted for life on its surface as the earth.

I would be glad to hear from some of the other young folks on this subject through the Corner. I wish we could get more reports from Lick Observatory. To-day I hav read W. W. Walker's letter of November 11th. I thank you heartily, Brother Walker.

L. L. GOODWIN.

The Human Eye.

Science givs us interesting details about what the human eye has been and what it may become. The Veddas of India, which are the most ancient written documents, attest that at times most remote, but still recorded in history, only two colors were known, black and red. A very long time elapsed before the eye could perceive the color yellow, and a still longer time before green could be distinguished; and it is remarkable that in the most ancient language the term which designated yellow insensibly passed to the signification of green. The Greeks had, according to the generally received opinion, the perception of colors very highly developed, and yet authors of a more recent date assure us that in the time of Alexander the Great the Greek painters knew but four colors, viz., white, black, red, and yellow.

The words to designate blue and violet were wanting to the Greeks in the most ancient times of their history, they calling these colors gray and black. It is thus the colors in the rainbow were only distinguished gradually, and the great Aristotle only knew four of them. It is a well-known fact that when the colors of the prism are photographed, there remains outside the limit of the blue and violet in the spectrum a distinct impression which our eyes do not recognize as a color. Physiologists tell us that it is reasonable to suppose that as the color organ becomes more highly developed, and even before the human eye becomes perfect, this outside band will evolve into a color perfectly discernible.

A Royal Pickpocket.

Frederick the Great rang his bell for his page to attend him, but no page appeared. Again and again he rang, but still the summons was disregarded, and the monarch, opening his door and passing into the antechamber, found the heedless page asleep in a chair.

The corner of a letter was projecting from the youth's pocket, and his royal highness, probably thinking it was a love letter, and that it would afford him some amusement, quietly abstracted it and began to read the contents. It turned out, however, to be a letter from the mother of the page, fervently thanking her son for his kindness in remitting to her a large portion of his salary.

The king was so gratified at this instance of filial affection that he inclosed a large sum of money in the letter and returned it to the pocket of his page, who slept on oblivious of either his royal master's larceny or generosity.

A Dog Fireman.

The possibilities of the canine brain may not yet hav been fathomed even by dog lovers. The Caribou *Republican* tells of a wonderful feat of a Newfoundland in that town. It seems that when the office of the Vaughan House was opened the other morning, a hole six inches in diameter was found to hav been burnt completely through the double floor near the stove. The dog, known as Joe, was shut up in the room, and an examination showed marks of the dog's claws in the charred wood. Mr. Smith, the proprietor of the house, says Joe is a first-class fireman, and if he sees a burning cigar stub, a match, or a spark on the floor he will scratch them with his front paws until the fire is extinguished. Mr. Smith has no doubt but that Joe saved the building and perhaps the inmates.

A GRAVE in the cemetery at Offranville, in France, bears the amusing epitaph: "Here lies Mademoiselle Ursule Leveque, who died in her sixty-fifth year, surrounded by flannel and the affection of her family."

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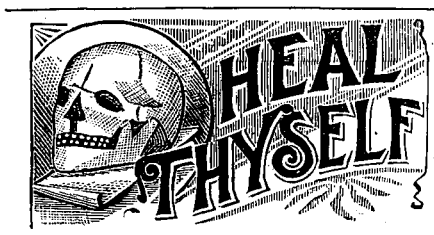
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Dr. Fellows is an outspoken Liberal, a humanitarian, and a generous patron of the Freethought press. He has many testimonials to the value of his progressive and successful method of treatment, and deserves patronage.—*Freethought.*

Liberal Meetings.

These notices are for the benefit of Liberals who may be visiting the places where these societies are located. Local Secular Unions and Freethought Societies meeting regularly can hav their gatherings advertised here free by forwarding the necessary information.

The Manhattan Liberal Club, N.Y.
Meets every Friday evening, at 8 o'clock, at German Masonic Temple, 220 East 15th street. Lectures and discussions. The public cordially invited.

The Newark Liberal League
Meets every Sunday afternoon at 3 o'clock at Liberal League Hall, 177 Halsey st., cor. Market st., Newark, N. J. Lectures and discussions on religious and social questions. Seats free and everybody welcome.

American Secular Union, Newark Branch.
124 Market street. Assembles every Sunday evening at 7.30. Lectures, debates, and discussions on all important secular subjects. President, HENRY BIRD; Secretary, CORA BELLE FLAGG.

Brooklyn Philosophical Association
Meets at Fraternity rooms, Bedford avenue and South 2d street, Brooklyn, E. D., at 3 P.M., every Sunday. Lectures followed by discussion. Platform free. Charles Monholland, secretary, 248 Broadway, Brooklyn, E. D.

Philadelphia Liberal League 257
meets every Sunday in Industrial Hall, Broad and Wood sts., at 2:30 and 7:30 P.M. for lectures and free discussions on religious and social questions. Able speakers interest the audience. N.B.—Truth Seeker publications always on hand at cheap rates.

The Secular Society of Kent, O.,
Meets semi-monthly, first and third Sundays, at 2 P.M., at the town hall. All friends of human cultivation are invited. MARIUS HEIGHTON, Sec.

Elizur Wright Secular Union
Of Alliance, O., meets the first and fourth Sundays of each month at Independent Church, at 10:30 A.M. Free discussion on all Liberal subjects. Subscriptions to THE TRUTH SEEKER and *Investigator* are solicited. R. G. SMITH, Cor. Sec.

Chicago Secular Union
Meets every Sunday evening at 7:30 P.M., at Princess Opera House, 558 West Madison street. Lectures and debates. Strangers from abroad are welcome.

Milwaukee, Wis., Liberal Club
Holds meetings every Sunday evening at 216 Grand ave., (Fraternity Hall). Lecture followed by debates. The public cordially invited.

Brotherhood of Moralists, No. 903, Prairie City, Ia.,
Meets every Sunday in the Liberal reading-room hall at 2:30 P.M. All Liberals are cordially invited. F. V. DRAPER, Cor. Sec.

The Minneapolis Secular Union
Meets every Sunday at 7:30 P.M., at 412 Nicollet ave., Rooms 12 and 14, Eastman block, Minneapolis, Minn. J. F. MACOMBER, Pres.; LEROY BERRIER, Sec.

Des Moines Secular Union
Holds regular meetings at Good Templar Hall, Flynn Block, S.E. corner 7th and Locust streets. Lectures followed by discussion. Friends from abroad heartily welcome.
FRANKLIN STEINER, Pres.

San Francisco, Cal., Freethought Society
Meets every Sunday evening at Union Square Hall, 421 Post street, at 8 o'clock. A cordial invitation is extended to all. Seats free.

Port Angeles Secular Union
Meets every Sunday at 7:30 P.M. in the public school building in Port Angeles, Wash. Lectures, songs, and select reading. Discussion invited on all subjects. Liberal literature distributed free. FRANK MORSE, Cor. Sec.

The West End Progressive Liberal Union
Of Los Angeles, Cal., meets semi-monthly, first and third Sundays, at 8 o'clock, P.M., at Parr's Hall. Everybody invited. MRS. R. M. BERRA, Pres.; J. H. MCWILLIAMS, Rec. Sec.

The Walla Walla Liberal Club
Meets every Sunday at 2 P.M. in Grand Army hall, Main street, Walla Walla, Washington. Science Lectures.—Free Discussions.—Original and Selected Readings and Poems. A large valuable library is at the service of members and friends. C. B. REYNOLDS, Pres.; A. W. CALDER, Sec.

The Roeder Secular Union
Of Roeder, Wash., meets every first and third Sunday in the month, at the Roeder school-house. Lectures, discussions, reading, and poems. The greatest freedom accorded to all. Our motto, "Universal Mental Liberty." D. E. RICE, Pres.; J. W. BELL, Vice-Pres.; CHARLES SHEA, Sec.

Portsmouth, O., Secular Union
Meets every Sunday at 7 P.M. in Grand Army Hall. Lectures, discussions, readings, poems, music and songs. A cordial invitation is extended to all; especially to friends from abroad. Correspondence solicited. J. L. TREUTHART, President. WILL S. ANDRES, Secretary.

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News of the Week.

THE Catholic clergy of France, having failed in their long endeavor to crush the republic, propose to sell it their favor in return for concessions. To which M. Ferry says: "For twenty years the republic has grown without you, and in spite of you. It can still liv and grow without you."

THE Parnellite party in Ireland is growing into an anticlerical one.

MAYOR GRANT of New York has applied for admission to the Catholic Club.

THE "Force" bill has been shelved for the present, but may be revived soon.

OPIUM and Chinamen are being smuggled into the United States through the Puget sound region.

REV. J. CLARK, Baptist, was arrested at Dayton, O., on the 9th on a charge of murdering a girl.

THE cold weather which has existed in this country several weeks has also prevailed throughout Europe, causing many deaths.

HUNGARIAN priests will resist the regulations which interfere with their efforts to secure the children of marriages between Catholics and Protestants.

THE Wyoming legislature closed at 5 o'clock on the morning of the 11th, after a heated all-night session, in which strong endeavors to keep the Bible out of the public schools failed.

SEVERAL members of the committee to preserve Adirondack forests are shown to hav done nothing to preserve them, but to hav connived in a big lumber deal to fell them.

DR. WINDTHORST said in the German parliament that a man without religion is only a beast, when Radical members cried, "What was Frederick the Great?"—that monarch having been a Freethinker.

IN Uganda, Africa, King Mwanga's religious allegiance is being fiercely contested for by French Catholic and English Protestant missionaries. At present the former hav possession of him, but the latter bear the upper hand in his country.

GEORGE OLMSTEAD, who perambulated Hartford on the 10th announcing that heavenly voices were talking to him, met with the usual fate of the inspired in these days, and will probably become a permanent inmate of the insane asylum.

DR. NEUER, of Denver, who has been at Berlin investigating Koch's lymph, will sail for home on the 22d, bringing a staff of hospital assistants and a supply of lymph. He will establish a hospital at Denver, expecting to cure consumption by the combined influence of the lymph and the famous climate of that city.

GERMAN workpeople and Radicals complain against control of their schools by the wealthy and the clergy. In Silesia, for instance, 620 of the schools are controled by the feudal landowners; of these, 240, with their 586 teachers, are under Lutheran influence, and the remaining 380, with their 598 teachers, under Catholic influence.

THE leading organ of American Catholics complains that though those religionists are in the majority in Belgium, "they are harassed by a minority which is ready to do anything to inflame the people against the Catholic party," and these agitators "hav now gone on a new tack—they hav spread among the Belgian workingmen the idea of universal suffrage, an institution wholly uncalled for in the constitution of Belgium's government."

THE hostil Sioux, whose number—including men, women, and children—is variously estimated at 3,500 to 7,000, are environed by 8,000 troops under General Miles. This cordon surrounds them at all points but the south, in which direction lies Pine Ridge agency, whither it is wished to drive them. At present writing they hav moved within one mile and a half of the agency, and may come in in peace. However, a shot by some uncontrolable brave may precipitate a terrible battle. The Brule Indian who killed Commander Casey of the Cheyenne scouts, to avoid hanging may start a fight. There are 2,500 troops at the agency. Several slight skirmishes occurred during the week.

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A WET TIME.

And David went up by the ascent of Mt. Olivet, and wept as he went up, and had his head covered; and he went barefoot: And all the people that was with him covered every man his head, and they went up, weeping as they went up.—2 Sam. xv, 30.

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Gems of Thought.

THE Christians mistake an incident for a cause, and honestly imagin that the Bible is the foundation of modern liberty and law. They forget physical conditions, make no account of commerce, care nothing for inventions and discoveries, and ignorantly giv the credit to their inspired book.—*Ingersoll.*

THE indirect influence of climate, that, for example, which arises from the circumstance that in a hot country man livs in the open air, while in a cold one he livs shut up in his habitation—that he livs here upon one kind of food, and there upon another, are facts of extreme importance; inasmuch as a simple change in physical life may hav a powerful effect upon the course of civilization.—*Guizot.*

THE god-man of the New Testament is described as a being sadly deficient in intellect and knowledge, and childish, petulant, and morose.—*H. J. Hardwicke.*

FROM all the evidence accessible to us, it seems perfectly clear that Jesus was an enthusiast, who did not always assume the noblest bearing toward those who differed from him, and who not only condemned his opponents in extravagantly strong terms, but urged his disciples to take an even more offensiv course (Mark vi, 11). Jesus indeed sometimes appeared to lose his mental balance, so much so that his own friends declared that he was beside himself (Mark iii, 21). From the evidence afforded by the gospels, Jules Soury concludes that Jesus suffered periodically from congestion of the brain, and was sometimes insane. . . . Strange, too, that, when Jesus came to die, he prayed, "Oh, my father, if it be possible, let this cup pass from me" (Matt. xxvi, 39). If Jesus were God, he must hav known that to let the cup pass was at one stroke to send the whole of mankind to eternal perdition. Moreover, he surely knew his own mind, and was not likely, by a prayer to himself, to change his own immutable will. But all these difficulties shrink to comparativly small proportions beside that which is involved in his exclamation in the last agony of all, as he hung stretched upon the cross: "*Eloi, Eloi, lama sabachthani!*"—*Moss.*

THE law of the past cannot be eluded,
The law of the present and future cannot be eluded,
The law of the living cannot be eluded, it is eternal,
The law of promotion and transformation cannot be eluded,
The law of heroes and good-doers cannot be eluded,
The law of drunkards, informers, mean persons, not one iota thereof can be eluded.
—*Walt Whitman.*

Is the fall of a stone certain, and the fruit of an unwisdom doubtful?—*Carlyle.*

To the World's Columbian Exposition Commission:

Learning that there is an organized movement among the more conservative church people—manipulated by a "Sabbath" organization—to induce your honorable body to close on Sundays the World's Fair, to be held in 1893 in Chicago, the undersigned respectfully put in this counter petition, and ask that the Fair may be open to the public on each Sunday of its continuance. We ask this for the following reasons:

1. That the American principle of separation of church and state may be maintained.

2. That public morality may be subserved by providing a substitute for the immoral places to which men may resort when no moral amusements are available.

3. As a matter of justice also to the people of Chicago who have given of their means to make the Fair possible, tens of thousands of whom can visit the Fair only on a general holiday; and as a matter of justice also to the visitors to the Fair, whose time or means may be limited, and who certainly are entitled to great consideration at your hands.

4. For the public good. The opening of the Fair on Sunday will be for the benefit not only of Chicago, but of the whole country. The rights of no one are infringed, the happiness of no one disturbed. Those who wish to attend can do so; those who do not can otherwise spend the day. This is a solely humanitarian question, a question of human relations and human welfare, and, therefore, the only standard by which you can decide is that of the public welfare.

5. It will benefit the Fair, attracting a much larger attendance, interesting more people in it, and increasing its receipts.

6. To the objection that Sunday opening of the Fair will destroy the day as a rest-day, we affirm that the tendency would be exactly the opposite. The more beautiful you make Sunday, the more attractive, the more noble and varied in its pleasures and instructions, the more difficult it will be to change its character, the less danger there is that employers will ever have the power to transfer it from its present position to the days of toil. With choice of Sunday occupation restricted to attending church or visiting a saloon, the average workingman would choose to keep on laboring.

7. Finally: Opening the World's Fair on Sunday will harm no one but the keepers of immoral places, while it will benefit the Fair itself, the people of Chicago, and the visitors to the Fair, thereby conducing to municipal prosperity, individual education, public morality, and the development and good of the whole country.

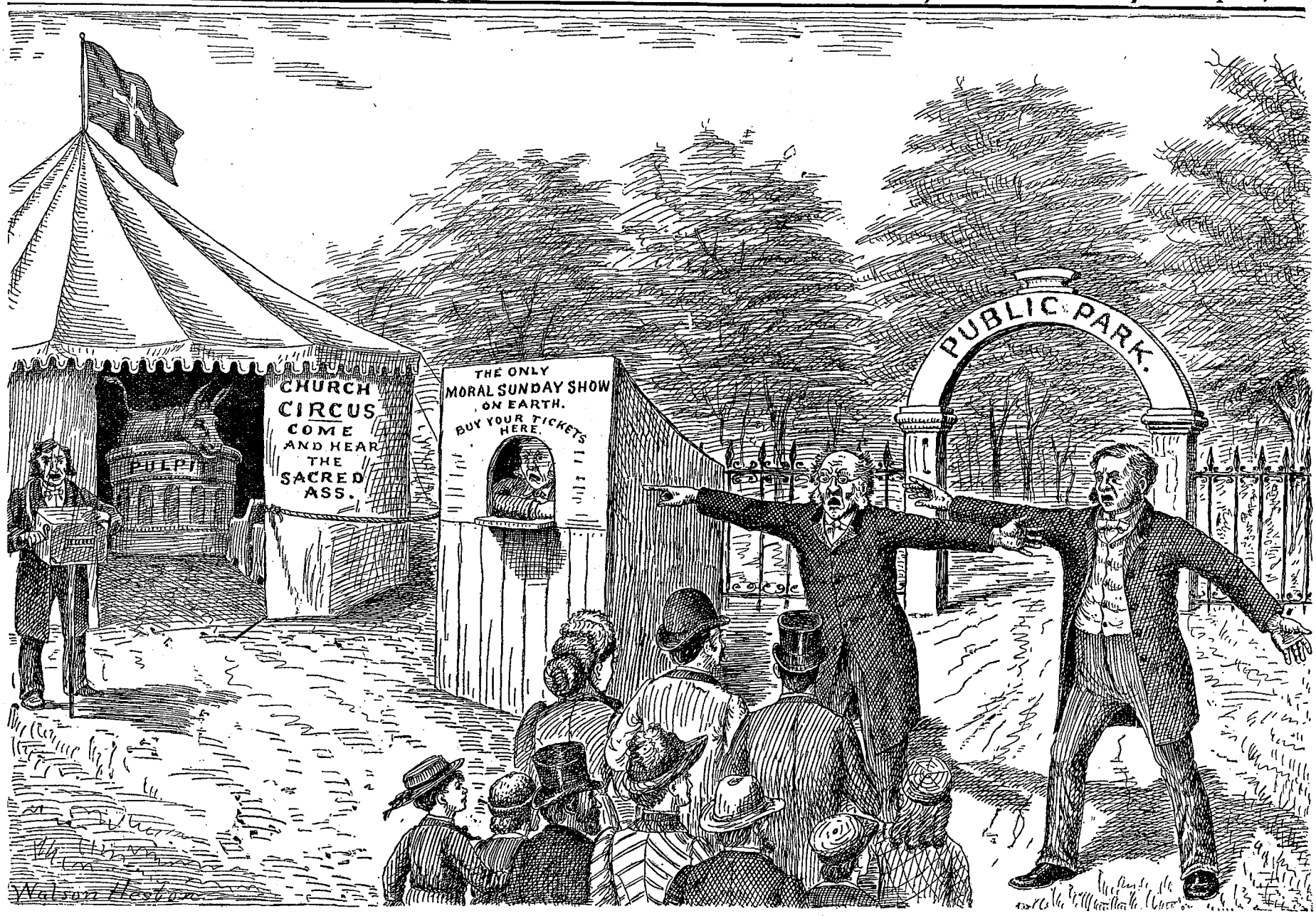
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WHY THE CLERGY WANT THE PARKS, ETC., CLOSED ON SUNDAY.

Notes and Clippings.

THE supreme court of Georgia has recently decided that a church may be sold to pay the preacher, the case being one in which the pastor levied upon the property for arrears of pay.

AT the Sorosis dinner at Delmonico's last week, Moncure D. Conway said that Thomas Paine was the first of the American Revolutionists who spoke for woman. He said her influence was going to abolish revolutions and create peaceful changes.

AN interesting heathenish usage exists among the Poliéshooks (a Ruthenian tribe) in Volhynia. A bride being led to the church to be married must pass through the fire. A small fire is built for the purpose on the road, and the relativs of the groom dispose themselvs in files on both sides to see the bride pass over it. They believe that if the girl is not virtuous the fire must harm her.

OF late years Tolstoi, the Russian novelist and social reformer, has practiced the fad of working as a farm laborer on his estate, and more recently he undertook the duties of shepherd for his neighborhood. But his habit of not leaving his bed until 11 o'clock in the morning did not suit the peasants whose sheep he was supposed to hav care of, and they hav compelled him to resign his charge.

GENERAL BOOTH of the Salvation Army says he will do what he can to bring the right kind of people of both sexes to know one another. This is a part of his "Darkest England" scheme, and seems to be, says the *World*, a huge matrimonial enterprise. We suggest that when he has brought the couples together he presents each with a work on heredity and a copy of Annie Besant's "Fruits of Philosophy." There are enough paupers and criminals in the world now.

WILLIAM ALLEN BUTLER says that because Blackstone declares "Christianity to be part of the law of the land," therefore it is a part of the law of the United States. The next position for William Allen Butler to take, says the *American Sentinel*, is that the president of the United States never dies, and can do no wrong. It adds: When the Papal Monopoly League has elected its candidate for the presidency of the United States, Mr. Butler will doubtless be called upon to advocate this theory to the people at large.

WHEN H. L. Knight, of San Francisco, who has recently rested from his labors, lay dying a Catholic sister asked him if she might not summon a priest. He replied: "You may; you may bring a priest, a bishop, an archbishop, the college of cardinals, and the pope himself. I never closed my door against any man on account of his religion. But," said the old man, "I should tell them all, singly and severally, that my chief regret in dying is that I can no longer use tongue or pen to expose them as either dupes or impostors." He died as he had lived.

HURRAH for Wyoming! The lower house of its legislature passed the following amendment to the Fitch school code, and then adopted the code: "All religious exercises, such as reading the Bible, praying, etc., are hereby prohibited in the public schools or any educational institution in the state of Wyoming, which is supported by and is under control of the state, during the sessions of such school or educational institution. The teacher or principal of any school or educational institution violating the provisions of this section shall be immediately removed from his or her position by the board of school trustees."

THERE is no reason for wonder at the failure of Father Ignatius to stir up a religious flame in this city, thinks the *Sun*. To many who hav read the reports of his sermons, and who hav seen that every reporter has testified to his eloquence and fervor, it might seem incomprehensible that he should not hav made at least such an impression upon the public as Mr. Moody succeeded in making a few years ago. A contributor to the *Press* explains the failure. He says that a gentleman who had been to the meetings complained that he was shocked by the bartering and begging that attended the services. "I was asked to buy a seat, a hymn-book, an autograph, and other things. Then I was asked to contribute to pay for the hall and for Llanthony Abbey." He wondered "if he would be allowed to get out with the shirt on his back." This indicates that the cash side of the mission has been made apparent above the religious side.

THE pope has sent out a letter in which he informs the "faithful" that the world is very sick socially and politically, because it won't accept him as God's lieutenant, who has authority to be the only *thinker* on this planet, and commissioned to run things in this world to suit his "sublime, ineffable, papal nibs." He attempts to show the G. O. P. that he "did it with his little hatchet," that the McKinley bill had nothing to do with it. The gang of broken-down Italian nobles, who are a majority of the "college," after many centuries of successful banking on ignorant and superstitious masses of humans, hav actually grown, or even bred into the notion that the creator of the universe would be obliged to make an assignment to them if they should close up the Vatican and go out of business. Many centuries of in-and-in breeding by a few Italian families, has resulted in giving them a notion that they are the only people on earth fitted to do business with God or Satan.—*Loyal American.*

A BOLD Bostonian writes to the *Globe*: "I observed with great pleasure Sunday before last, several boys and girls enjoying the excellent skating on a pond near Lake street, formerly Brighton, but now a part of Boston, a small piece of which, below the Undine spring, belongs to me. I had, on the morning of the same day, seen a policeman engaged in the old-time occupation of chasing some harmless boys off the Frog pond on Boston Common. Now, I think the time has come when skating should not only be permitted, but also made comfortable, on Sunday in every part of our city. I take the liberty of even suggesting to the municipal administration the desirability of this reform. There is no reason why, during the freezing weather, the ponds on the Common and the Public Garden should not be kept in prime condition for the skaters." It is not likely that such an innovation as skating within the precincts of the Common will ever be allowed. That historic spot is sacred to the hanging of witches!

Communications.

Who Made God?—Concluded.

His subjects must not only fear transgressing the primeval decree, they must be careful not to excite his wrath, his vengeance, his hatred, and his cruelty, because it does not require much clerical dexterity and genuflection to convert every moral and mental obliquity, when indulged by a divinity, into a *gude, gutt*, good, or God. In this way our spiritual guides, the priests, by their superhuman endowments and their exceptional genius in the realms of the inscrutable and domains of the visionary, hav furnished the world with such Gods as they believed were needed for its welfare. And not to accept them peaceably and submissivly would be presumptuous blasphemy, to deserve and invoke their vengeance.

The Christian and Infidel world in its bewilderment has much to say about God, and with all the conflicting theories, definitions, and descriptions it cannot be otherwise. The fable and the fall hav done it all, and set the world ajar. The staggering mental dilemma and struggle is to reconcile and harmonize the paradox that while God is good he is also the devil. Because in our sacred books and in the vast body of religious literature that floods the world, this duplex character is given to him. The church takes him as he was furnished or presented by the church fathers.

It is a difficult and inexplicable problem, but we submit when we are told that God's ways are not as our ways. "How unsearchable are his judgments, and his ways past finding out!" Then we believers submit and think it is all for the best.

But the Infidels renew the quarrel; displeased with the God the fathers, in their great strait and bewildering predicaments, felt themselvs driven to define and interpret as best they could, they proceed to destroy him altogether. They are uninformed and fanatical or they would not do so. For man by nature, whether Infidel or Christian, loves good. He loves everything that is good. He strives after it and livs for it as he understands it. And not to love the principle and symbol of all goodness as expressed in the word good, *gute*, or God, as understood by the ancients in its primitiv sense, and before it was masqueraded in the fable as the God of ignorant innocence, is to be a misanthrope, a monster, a fiend incarnate. If we destroy God and decry the symbol of goodness, we lapse below the lowest vertebrate animal and put ourselvs outside of nature.

If the God our perplexed ancestors, in their great dilemma, made for us, is defectiv and incongruous, we hav fully as much right and liberty to revise and restore him to his ancient integrity, with the broader vision that we enjoy, as they had in their desperate extremities to do the best they knew how. Let the Infidel understand that a God that is not wholly good, and in every sense represents anything short of every good accessible to man, is not the true God, and no sensible God-loving man could be expected to acknowledge or accept it.

If we succeed in abolishing God from our affections, our hopes, and ambitions, we will be the victims of evil, servants of the devil, for there are but two acknowledged moral forces, and to abandon one is to be subject to the other.

The disciples and Christians of the first century were a sect of humble philosophers of the Platonic order. They were devoted to good works, living closely up to the ethics of Jesus.

They believed in no demons or divinities, nor would they worship or sacrifice to any. Many of them were tortured and put to death by the pagans on this account for their Infidelity. This is the uniform testimony of church and civil history. Their religion consisted in doing good. In our Anglo-Saxon language there was the word *good*, but no *God*. But our Anglo-Saxon (English) translators of the Bible, in order to adapt it to that idolatrous period, put this new word or name *God* in the Bible, in defiance of the Greek text, and by so doing hav made Christianity a pagan superstition, and these early Christians heathen idolators, which, if living, rather than submit to they would suffer death.

In the light of modern revelations in science and philosophy, so suggestiv of the origin of many theories and traditions, dogmas and beliefs, that hav long been incorporated in institutions and organizations of church and state, to open a general warfare and onslaught on their existence is to put the parties so engaged outside of common sympathy into a forced exile. It is excluding all opportunity for social intercourse, or mental or moral instruction of the masses, who so much need light and intelligence on these vital topics, involving human elevation, enfranchisment from error and the misfortunes ever enslaving those who are its victims.

When Liberals caricature, blaspheme, or deny the existence of good, alias God, as a thought, without reference as to the way it is spelled or pronounced, they array themselvs against the knowledge, the experience, and convictions of unnumbered millions of the human family for unnumbered centuries of the past. To deny the existence of this good is to deny the sensibility and susceptibility of all organized life being affected by contact with its environment. There cannot be conscious existence without a sense of good and evil; sometimes expressed as God and devil.

The fact is a fixed postulate and cannot be altered by man's morbid perversity, or by his capricious prejudices or false conceptions.

The sound and sentiment expressed in the word containing these vowels *o* and *u* are common to many, if not all languages, and mean nothing more than good in a secular sense.

History justifies us in believing and asserting that good had not been deified or demonized by the pagans in the countries where Christianity originated, and that these early Christians never heard of and knew nothing of God or good as a divinity or an object of worship; or if they did they would hav been as firm in refusing to honor him with worship as they were all the other recognized divinities.

It was a principle with them to worship no divinity, whether it was God, Jupiter, or Hercules. All such worship was pagan superstition.

I refer now to the Christianity of the first and second centuries, when it was an humble, simple, and despised religion or form of ethical philosophy, and not worthy of the notice of the aspiring or scholarly classes. But it had spread in the latter part of the second century and was becoming a power, when more scholarly men availed themselvs of the opportunity to achieve distinction by claiming to be converts; and acting as priests and bishops, soon brought it into disgrace by introducing their heathen corruptions and dogmas and making it a superstition.

These men are now called the "early Christian fathers." When we read their biographies, learn their characters and qualifications for the positions they occupied in the church and as religious teachers, we find they were the destroyers of original Christianity.

From their writings that hav been preserved and contemporary testimony, they all, during their lives as Christians, retained their early pagan faith in polytheism, and acknowledged their belief in the popular divinities of their day, though they did not teach these views in the church. But their pagan proclivities prompted them to originate new divinities out of words, names, objects, substantivs, and abstractions. They demonized or deified the words "chief good," of Plato, *jesu christi*, true wisdom, of Paul, the good sun or "sun of good." They also deified the light of the sun—the pure atmosphere—calling it "holy gas," then spelled Ghost; and pure water was Holy Spirit.

Pure love was good; so they said good or "God was love," and "they who dwell in love dwell in God." Light was good and "God was light, and in him there was no darkness at all." They soon deified the departed good men as a kind of divine messengers or servants for their divinities, whom our Latin and English ancestors translated in the Bible into Engles, or angels, because the Engles were blonds of fair complexion and comely appearance, as they supposed the inhabitants of the invisible sphere to be. They thus deified departed saints into angels, and Mary, the mother of Joshua (Jeshu), they deified as the mother of good or God. And a multitude of other places and things were deified as holy.

They also, consistent with their inherited, cherished faith, made a class of worthless or evil divinities, which go by the names of Satan and his angels, Beelzebub, the dragon, the serpent, and the devil, etc.

These holy fathers of the church began this corruption of the faith of the first simple disciples of Platonism, who rejected all divinities, and the succeeding writers and defenders of the faith, beginning with the gospel authors, scribes, or copyists and translators, for a thousand years, till printing was discovered and the Reformation commenced, when editors, printers, and publishers, true to the letter and teachings of the manuscript, printed the names of these Christian divinities with the capital initial to preserve them.

Of late years science and scholarship hav been undermining, exposing, and dissipating these long-established divinities and superstitions, to the great distress and terror of their ardent devotees; and in their frenzy to maintain them they are experiencing religious spasms in efforts to preserve the precious faith, insisting, with pious pertinacity, that in order to save them they must be incorporated and sustained in the civil and political institutions; in Sabbath laws and by periodical holy observances; by chaplains and church tax exemptions; and to secure the perpetuity of these, to hav our already good national Constitution turned into a divine ordinance by deifying the word good into a God, that the people may not only obey, but learn to adore, the document thus made holy.

That singular freak in human nature that hankers after and affinitizes with these demons or divinities, drives some to novel, not to say ridiculous extremities in manifesting their zeal and devotion. The National Reform Society is afflicted with this mania. Its members seem sanguin in a belief that, though our national Constitution is a good one, it would be much better if the word good could be placed in it, spelled G o-d—it would add much to its virtue and strength, for then the God divinity would be honored and treated with due regard, and in return would shower down his blessings on his appreciativ subjects. These reformers are so confident of the result that no efforts are too great in order that it may be consummated.

It is not wide of the truth to affirm that ninety-nine per cent of the people are superficial, narrow, and incompetent thinkers; the toilers, the idlers, and timid, the trained and neglected, the stupid and stalwart, the weak and indolent, see no point—no occasion nor necessity for discussing and analyzing this divinity or demon theory. They can scarcely see a connection between it and the welfare of society. Their logic and metaphysics are too limited and local, too scant and contracted, to grasp the idea in its entirety. How many readers of THE TRUTH SEEKER see no special or essential need for examining the question to see its force and bearing on and against progressiv and aggressiv thought? How many of them know that our religion was begotten and born in a land of demons? That all Christendom to-day is under demoniacal influence; that it exercises all the terror and power of a reality; that with our great professions of superior enlightenment, this demonology dominates our social, domestic, and civil life? It dictates our policy, overrides our reason, and demands our reverence. It is sung into us in our cradle lullabies, in the nursery and Sunday-school, in church hymns and instrumental music; at our meals, when we arise in the morning and retire at night, in sickness and sorrow, at our birth and at death. It is attuned, enjoined, and glorified from the beginning to the end of our existence. In courts of justice, in legislativ halls, in public proclamations for holiday observances, in the army and navy, on the battle-fields, on the scaffold, and in every public office from the hangman to the chief magistrate, it is invoked, honored, and reverenced in the oath. It hangs over the masses as a pall, a thrall that binds them down through life to a mental condition of servil obsequiousness that forbids them investigating, and makes Freethought, Liberalism, and rational inquiry revolting and offensiv to their instincts. This ecclesiastical and demoniacal chain must be broken by inviting attention to its weak and rotten links, and in showing where and how it was forged, its utter fragility and worthlessness to fetter anyone with an intelligent and enlightened understanding of its origin and purposes.

This chain of superstition that links us to the ages of rampant demonology is the salient point of our warfare. This tether must be broken, for while it is intact all our skirmishing and fusillading on the mental outposts of the fortress, buttressed about and intrenched and cemented together by ancient and venerable faith, in the presence and power of demons, divinities, or of modern gods, will avail but little, and will be treated as the ravings of the blasphemer or as the workings of Satan, their demon of darkness.

The root and trunk of our religion are found here. It is by traversing and surveying this ground and acquainting ourselvs with the age and with the motivs and objects of those who were activ and foremost in planting our faith, that we will be able to see the character, quality, and extent of the stupendous fraud that is now holding the human mind in abeyance.

While these demons stand unchallenged and unmasked, holding their grip on human affections, our pueril efforts to destroy the great ecclesiastical superstructure and overturn the foundations of the hierarchy that sustains it, all under the patronage and invincible support of this prince and chief of demons men call God—this imaginary divinity, ordained, equipped, and enthroned in power by creativ genius and human skill, as a ruler of this world and monarch of the universe—will avail but little, if not directed to the root and origin, to those seeds of ancient paganism planted and carefully cultivated by our Greek fathers and their successors, the servitors, patrons, and founders of our present orthodox Christian faith, wherever and in whatever degree it prevails.

Much that is printed, read, or uttered in discussions in our Freethought literature to the minds of the uninformed masses is accepted as mere declamation, or as the crude cogitations of a disordered mind, or as the ravings of the irreverent or infamous blasphemer, because it is mere fragmentary outbursts of railing and denunciation, generally unauthenticated and inopportune. Instead of interesting, attracting, and instructing, its effect is just the reverse, and tends to strengthen the faith in that which it is aimed to discredit and destroy.

Too much of the force of Liberal sentiment is in this way turned against the movement by its over-ultra, injudicious, and often unwise advocates. It is much better to calmly enlighten than it is to stun, stagger, or frighten and disgust a listener, with abrupt and untimely assertion or caricature.

Philadelphia, Jan., 1891. T. E. LONGSHORE.

Religious Banks and Banking.—Concluded.

One would suppose that the frequent exposure of frauds deliberately and for years practiced by religious people would cure that large class of persons who, on account of the weakness of their discriminating powers, may be named "gullibles," their family coat of arms being the gudgeon, that silly fish which has the reputation of biting at any bait that looks like being good. Their folly consists in supposing that religion has any effect whatever in making men honest and honorable in their dealings. The orthodox doctrin, as to the matter of salvation, is that every convert to the church is a regenerated man; that all his sins, considered as debts due to divine justice, hav been atoned for, and fully paid and settled, by the blood of Christ, whose satisfaction thus made to the broken law is set over to his credit in the book of God's remembrance. This legal transaction covers not only the original sin which he committed in his representativ, Adam, but all his actual sins, past, present, and to come, and hence he is in a justified state, which means that he is free from all condemnation, and is regarded now, henceforth, and forever as one who had never sinned.

This is the doctrin of Paul, the first great corrupter of Christianity, as Jefferson said, and accounts for the triumphant feeling expressed in his epistle to the Romans (chap. ix), where, in tracing the links in the chain of salvation, beginning with the foreknowledge and purpose of God, and ending with the saint's glorification in heaven, he says: "What shall we then say to these things? If God be for us, who can be against us? Who shall lay anything to the charge of God's elect? It is God that justifieth. Who is he that condemneth? It is Christ that died, yea, rather that is risen again, who is even at the right hand of God, who also maketh intercession for us."

Now, taking men as we find them, while a noble man whom nature has made out of good material would scorn to take advantage of the certainty of his salvation to indulge in all manner of sin, the common run of people, who compose the vast majority, would do that very thing. When a temptation, on the highway or byway of life, meets one of these professional saints, taking him on his blind or weak side, he yields, secretly, and perhaps unconsciously feeling that if he does yield, the blood of Christ will blot out the record of his sin, provided he is sorry for it. For, as I hav shown, Paul clearly teaches that if a saint commits a crime, Jesus, like an attorney at law, stands at the right hand of God in heaven as his intercessor, and pleads that, as he himself paid the criminal's debt on the cross, the criminal must not only be acquitted but justified. The consciousness in a believer that the blood of Christ has an infinit value which may be drawn upon, acts on men as the knowledge a spendthrift son has, that his father has deposited in a safe bank a million of dollars which he can check out whenever he incurs a new debt. The doctrin of the church, Catholic and Protestant, is that the atoning blood of Christ, although only applied to sinners on this planet, has efficacy enough to redeem the sinners of ten thousand worlds like this. The pope of Rome, as God's vicegerent, and acting as secretary of the Lord's treasury, claims that the unappropriated surplus revenue of grace accruing from the infinit value of Christ's atonement is under his sole control, and that he has a right to use it in his official business. Therefore when a man wishes to break the divine law he looks at the list of indulgences, and getting the necessary money, purchases a "dispensation;" that is, the pope, through his subordinate officers the priests, takes out of the surplus fund in the treasury the necessary amount of grace, and givs the transgressor so much credit on account.

It is essentially so in the Protestant church. There is no other way of accounting for this class of gullibles being so large. They sincerely believe that, as to human conduct, all is gold that glitters; and if the gold becomes tarnished by exposure they never suspect that it is because the article is what the mineralogists call "fools'-gold," but think that it only needs rubbing up to make it shine as brightly as ever. We had an illustration of this, lately, in the kind-hearted old Massachusetts specimen of the gullible class, who was so charmed with the saintliness of a penitentiary convict she knew, that, notwithstanding the frequent proofs she had of his roguery, she allowed him to beguile her out of thousands of dollars.

But gullibility is such a weakness in the human character that, until mankind is cured of its religious superstition, it will always furnish swindlers the means of practicing their arts of cunning successfully. If a penniless fellow in Chicago wanted to make a fortune in five years he might assure himself of success within that time if he understood well the art of cajolery. From the history of so many, let me sketch the plan. The first step to be taken is to get converted at some revival, and evince a gift of prayer, and an emotional display of piety in the way of tears. We all know what a weapon of offense and defense a woman's tears are, and how often the stony heart of the judge on the bench can be melted by the appeals they make for mercy. It has been said that it is unmanly for a man to weep under any circumstances, and certainly, more really deep feeling is exhibited in stifling his emotions, and keeping back his tears, than in giving them free vent. But our amiable class of gullibles hav always yielded to the sympathetic force of tears. One of the Scotch preachers, during the times of the Solemn League and Covenant, was exceedingly admired by his hearers for his long sermons of three or four hours, and mainly because, as one of his congregation has recorded: "He had a great power o' watter; for he grat, and he spat, and he swat like mischief." And here I may digress a moment to say, that one reason why the regular clergy of our city churches are being cheated out of their congregations by the Sunday papers, is that, reading over their little dry sermons of half an hour, with no inspiration of hell-fire in them, they awaken no feeling in their hearers. They hav no need of handkerchiefs to mop the sweat from their foreheads, and the tears from their eyes and noses, as the old preachers had. The weeping part of the church services is left now to the revivalists, and hence they are the only class of the clergy who succeed, in defiance of the Sunday newspaper, in winning souls to Christ.

But to return to our pious knave. After he becomes remarkable for his zeal as a church-member, which is evinced in his punctual attendance on the means of grace, his next step is to get a class of children in the Sabbath-school, where he is a model teacher. Soon he is promoted to be superintendent, which, if in a large evangelical church, enables him to take a long step toward realizing his hope of being a wealthy man. For a Sunday-school superintendent, judging from the number of them exiled in Canada and the penitentiaries of the country, has special facilities for paving the way to success in making money. Serving the Lord for revenue, he is always at his post of duty on the holy Sabbath to address the children and tell them all about Jesus, and pious little boys and girls who, being too good to liv, like little Nathan Dickerman, died and went to heaven. All these children when they go home will echo and reëcho the praises of our dear superintendent in the ears of their credulous mothers, and she will repeat them in the ears of her husband. In due time, the godly women of the congregation ask their husbands to make the acquaintance of our hero, and invite him to their houses as a visitor. Our pious swindler, even if he is not married into the family, knows how to ingratiate himself into the good opinion and, finally, the confidence of the husband as a business man, because every business man is acquainted, and holds relations, with others of his class, and they enlarge the field of operations. At church on Sunday, at the prayer-meetings every week, as well as in the Sunday-schools, and especially on sacramental occasions, he exhibits his superabundant piety, until all who know him hav perfect confidence in him as being and possessing all that is requisit in the character of Deacon Smith's "truly good man." I giv our shrewd adventurer three years out of the five to achieve this conquest over the gullibles. Then I allow him two years more to trade upon his capital, which consists of mere confidence reposed in him as a religious man. Upon this he either speculates in stock, with funds stolen from his employers, or borrows a little money to set up a bank. If he adopts the latter plan, like his late exemplar, Brother Kean in Chicago, he opens the day's business with prayer to his patron deity, the God of *Jacob*. He has a secret reason for this, for *Jacob* was a rogue like himself. He cheated his gullible old father-in-law, Laban, the Syrian, out of his cattle, and also his own twin brother, Esau, out of his birthright; and, of course, a deity who would approve of such conduct would be the very one that a swindling banker in Chicago would like to worship and pray to every day, for he well knows that there are plenty of confiding Labans to be found among the million of people who compose the population of that city, who could be induced to put their hard earnings into his bank for safe keeping.

But now comes the *dénoument*, by which French word is meant, the development of the plot, the final issue, or result, the catastrophe. Justice, personified as Nemesis in the Greek mythology, a virgin goddess, although she has the reputation of being leaden-heeled, and slow of gait, has the eye of a basilisk, and the scent and endurance of the bloodhound, and at last overtakes the transgressor with his ill-gotten gain stored away in his pocket. She enters the bank without knocking at the door, holds up the insignia of her office and authority, puts the offender into the balance, weighs him, and finds him wanting in all the attributes of character which make an honest and true man. The church sends her agent to defend his character by the absurd and impudent plea that, having been for so many years a bright and shining light in the church, etc., etc., he must needs be innocent, although proven to be guilty,—thus committing the unpardonable sin of attempting to unsettle the order of the universe, and the affairs of men, by blotting out the eternal distinction between right and wrong. Justice, however, still declares him to be a robber, yea, still worse; for a robber has courage enough to run the risk of being killed in the act, but he is a swindler, who, to make himself rich, deliberately uses his religion to get the confidence and the money of men and women of moderate means, when he knows that they will ultimately be reduced to the pinchings of poverty.

But, most unfortunately, justice can only expose and punish the criminality of a swindler after she succeeds in catching him. She cannot make him disgorge his plunder, and giv it back to the victims of his treachery, although they be hungry widows and orphans. They must suffer the consequences of their being dupes; for both nature and the law allow men to be punished for their ignorance. VINDEX.

The Preachers and the Actors.

From the New York Dramatic Mirror.

Clergymen hav been giving professionals something to talk about during the last few days. The pastor of the Amesbury, Mass., Universalist church, the Rev. A. C. White, made his appearance there as Miles Standish, in a comic opera called Priscilla, supported by local amateurs. The house was crowded by church people and others eager to see the unwonted spectacle of a minister of the gospel kicking up his heels in public. From all accounts he made a success both as actor and singer, and carried the house by storm. As a matter of course, the Amesbury gossips hav wagged their tongues industriously over the clergyman's exploit, and the community is about equally divided between condemnation and commendation.

But far less innocent and censurable than the Rev. Mr. White's eccentric foray into the domain of comic opera were the sermons preached against the stage by a clerical sensationalist named Rankin—G. C. Rankin—in Kansas City at about the same time. This purblind preacher is one of the few relics of that school of orthodox mountebanks who, like their contemporaries and prototypes the vagabond strollers, hav become well-nigh obsolete in all civilized lands—a school that has done mankind more harm than good. Narrow, ill-informed, saturated with false ideas of life, they discuss public questions with the unreasoning fierceness of the fanatic and the crass ignorance of the bigot. Rankin has placed himself outside the pale of courteous consideration by the agency of his large mouth, that—figurativly, at least—discounts the orifice through which Talmage emits his Sunday discourses.

I think you will agree with me on this point when you hav perused the following extracts culled at random from his tirades:

The literature and customs of the brothel will become the common fashion of the stage and opera. They hav about reached that point already.

According to the statement of a manager, it is not moral excellence or literary worth, or high vocal skill, or elocutionary merit, or high-toned humor that enters into the "rage" of stage attractions, but the grossly indelicate exhibition of the "beautiful outlines" of the indecent female form.

From this school people are being trained in the art of perfidy, deception, intrigue, and licentiousness.

It is cultivating a taste for the literature, practices, and ribaldry of the dramshop and the brothel, from which, no doubt, the average theatrical troupe draws much of the fashion of its stage dress, indecent posings, coarse manners, and ill-scented inspirations.

Such an institution imparts and fosters a deep-seated disrespect for woman's virtue. It evokes and stimulates the worst passions and appetites of men.

It generates an atmosphere under whose pestilential influence the innate love of chastity withers and the lust of conviviality and libertinism grows and flourishes and brings forth its abundant harvest. It excites the cravings of the toper, it sharpens the wit of the gambler, it furnishes a plot for the gay seducer, it opens up unthought-of avenues to the foul conspirator against the sanctity of wedded life, and it flings the glamour of chuckling cleverness and ingenuity around the deeds of the pampered rake and the chartered libertin.

There is nothing mean or cunning in human life; there is nothing base or groveling in human conduct; there is nothing smutty or profane in human manners; there is nothing slimy in human thought and imagination, and there is nothing crafty and insidious in human motiv and purpose that is not thrown into some sort of grotesque or bewitching shape by the ordinary playhouse theatricals.

The utterer of these vicious libels is a popular clergyman, whose congregation, I am told, is one of the largest in Kansas City.

God help the poor Methodist flock that is led into error by the lies of this blatant shepherd!

Rankin, by the way, has drawn forth this criticism from a brother clergyman, the Rev. Myron W. Reed, of Denver: "Dr. Rankin's sermon was rank and wholly uncalled for, and showed the speaker's ignorance of what he was talking about. While on this subject I want to say that I think actors rank just as well as any other class of people, and just as well as preachers. I think they overdo their advertising, but then look at De Witt Talmage. He is the best advertiser in the business. I think the best idea would be to make the pulpit as attractiv as the stage."

THE managers of the exhibition at Chicago do not seem to hav risen to the conception that the exhibition is to be a national affair, and as such should not be used to propagate the peculiar beliefs of this or that sect, especially in view of the fact that the nation, as a nation, recognizes no religion.—*European edition of the Herald.*

Josiah P. Mendum.

From the Boston Investigator.

On Tuesday afternoon, Jan. 11, 1891, the sad funeral rites over the body of the respected and beloved proprietor of the Boston *Investigator* were performed. The day was perfect. The winter sun shone bright and the air was clear.

In accordance with the wishes of the deceased and his family the services were private, and were held at his late residence in Melrose Highlands. About seventy-five of the intimate friends of Mr. Mendum were present to pay the last tribute of respect and affection. The casket was in the front parlor of the house, and the face of the deceased was seen as if in peaceful sleep. A sheaf of wheat was laid upon the casket. Near by was a large bunch of white roses with the word "Finished" in purple flowers in the center. Many other floral offerings were in the room.

The services commenced with singing, "We Are Gathering Home," by the Commonwealth Quartet. Mr. L. K. Washburn then made the following address:

MY FRIENDS: We hav met together to pay our tribute of respect to a man who deserved the respect of a world.

Josiah P. Mendum is a name that has always been clean and pure. His children can cherish it with honor; his friends can speak it with pride, and his fellow-men can write it with grateful remembrance.

At the end of a long, busy life, a life of toil, of hardship, of bitter struggle, but also of success, of victory, and of triumphant peace, the white sleep of death falls on the tired hand and the weary brain.

Few men hav lived with more to be proud of; few men hav died with less to regret.

It is a great thing to liv life well; to liv in a way to make the world better; to be upright and true; to oppose the wrong; to work for the right; to stand by the poor, the oppressed, the down-trodden; to speak for the few, the despised, the maligned; to spend one's life in the cause of justice and truth.

Josiah P. Mendum did this, did it quietly, modestly, did it as his duty, and it is for doing this that we honor and respect him.

He worked for the good of this world; he did not waste his life in work for another. There was so much to be done here, so much that was needed to make human life what it should be, that he gave all his thought and labor to the present.

He could not accept a defeated hope on earth as the promis of a waiting joy in heaven, but, instead, he saw in it the necessity of a greater wisdom and a nobler life here.

He lived to make the most of his opportunities while they lasted; he did not ask where they were to end. He never complained of the hours or days or years being too long. He loved to work, and he could always find something to do. He was activ and interested in his business as long as the willing mind could obey its master.

There was no deceit in this man. He was truthful; plain-spoken even to bluntness. He would not lie to flatter friend or frighten foe. He relied upon facts, and he stated things candidly and without excuse or ornament. He had the rugged habit of honesty of purpose, and he did not varnish his speech for utterance. Where his word was given his deed was assured. Men who dealt with him trusted him. He possessed the strictest business integrity. He wronged no man of his just dues. He paid his every debt.

Sixty years ago the man who doubted the truth of the Christian dogmas was looked upon as bad; the man who rejected the hand of the Christian religion was looked upon as lost. It required courage sixty years ago to be honest to one's intellectual doubts, but it required a greater courage to follow the fate of one's intellectual convictions. There was then more to be encountered by him who avowed his opposition to the popular faith.

To Mr. Mendum the Christian religion was false, its doctrins were cruel, its preaching was injurious, and he determined to do all he could as long as he lived to show men that there was no power in the universe to be feared, and that they were wronging themselvs by sacrificing this life for another.

He was true to that determination, and well has he performed his task. How much he has done we cannot say, for results are not to be measured by what we see and know.

More than fifty years ago, before he was thirty years of age, he became the publisher and proprietor of the Boston *Investigator*. It was through this paper that he did his work; not as editor, not as contributor, but as manager, who, by his careful, conservativ course, by his indomitable energy, and by his lofty spirit of sacrifice, which, more than once, carried him and those who were dear to him almost to the edge of want, kept the paper alive and saved it to do the great work of enlightenment to which it was consecrated by its brave founder. He gave his life to the publishing of a paper that should advocate the mental freedom of man.

He never wavered in his purpose; never faltered in his labor; never turned back in his course.

He did what to him was right. He was faithful to his convictions. His heart and mind were both enlisted in the battle for freedom. Every day for more than half a century he stood at his post of duty. He lived to see many a dogma die, many a truth born, and he had the proud satisfaction of knowing that he had contributed by his efforts to the larger liberty which the world enjoys.

The Boston *Investigator* is alive to-day chiefly through the enterprise, sagacity, pluck, and perseverance of Josiah P. Mendum. It must stand as a monument to his name, and no man could hav a grander.

The man whom we honor to-day with our presence and our thoughts was not before the public. He did not seek office nor position. He had no ambition for place or power. He did not seek to lead men nor to build his fame upon the services of his fellow-beings.

All the triumph he asked was what his own hands could win. All the glory of his life was the result of his own efforts. He helped others. He worked for the improvement of the world. He gave his time and talents to promote the cause of human liberty and human emancipation from superstition. He saw the world of man held in the bonds of mental slavery, and he attacked this great evil whenever he could strike a blow for freedom and truth.

He fought for liberty as long as his hands could hold a sword, and his sympathy with man's struggles against wrong and falsehood ceased only with his breath.

It is a great thing to aid the cause of education by furnishing facts to the world; by providing a medium for the exchange of ideas, and it was this which Mr. Mendum did. For doing this thousands hav spoken his name with gratitude, and thousands more will liv to be benefited by his wise and judicious labors.

The nobiest fruit of human life is manliness. The man who lies before us in the peaceful arms of death was a moral man. He had no bad habits. Vice had no attractions for him. He was mentally and morally clean. He was not ashamed of his thoughts. There surrounded him an atmosphere of self-respect. He life was open, honest, aboveboard, and he lived in the light.

In this age character has made all creeds contemptible. It is what we do that shows what we are. The man who is sincere need wear no disguise; need make no profession. The paint of falsehood cannot hide the face of truth.

Josiah P. Mendum could not be a hypocrit. His lips could not lie. He told the truth whether it was pleasant or unpleasant. He made friends of the best, and it is a noble tribute to the sincerity of his character that they remained true through life.

His grasp was warm and kind, and where his confidence went his heart followed. He did not use flattery. Honesty needs only plain words.

In this man's character there was the firmness of earth. He held his opinions with uncompromising integrity. If they were right, why should he yield?

Those who knew him, knew that beneath his every act was a reason.

He was impulsiv at times, but never unjust. He did not want to be wronged nor to wrong others.

Mr. Mendum had the virtues which delighted in home; which protected the family; which shielded the weak. His life was divided between the duties of his business and the pleasures of his home. In his family relations he was exceedingly fortunate. His home was his heaven, his best place, and it yielded him every happiness, every joy.

In the sacred quiet and peace of home he passed his last days, with the hands and feet of love ever ready to wait upon his wants.

He bore his sufferings patiently; he faced his fate calmly and bravely, and died as he had lived—grandly.

This man whom we hav learned to respect, esteem, and love, has reached the end of life's journey. He has left us the legacy of a pure and noble life. We can honor him best by imitating his virtues.

Over his sleeping dust we say these parting words of respect and esteem.

Farewell.

At the conclusion of the address the quartet sang the hymn, "Lay Me Low."

The pall-bearers were Messrs. T. W. Ripley, Jacob Bean, L. K. Munn, and H. Sargeant.

The body was buried in the family lot at Wyoming Cemetery in Melrose.

SKETCH OF MR. MENDUM'S LIFE.

From the Boston Herald.

Mr. Josiah Paine Mendum, who has just died, had a remarkable career. It was not filled with any romantic incidents, startling tableaux, or thrilling situations which rendered it sensational, but was characterized by rugged honesty, rare intelligence, persistent industry, and devotion to the cause of the oppressed. There were bitter struggles, there were frequent triumphs, and a record of success in business and social life.

At the time of his death he had published the *Investigator* for more than fifty years, during which time he had been constantly associated in business with Horace Seaver, the editor, until the death of the latter a year and a half ago.

Mr. Mendum was born in Kennebunk, Me., on July 7, 1811, and therefore lived almost a decade beyond the popular idea of man's term of existence. He spent the years of his minority in his nativ town, availing himself of the little advantages of the town school in his early boyhood, but entering the printing business as an apprentice at the age of fourteen, on the death of his father.

Armed with credentials from his employer as to his "industry, sobriety, and a clever knowledge of the printing trade," he went to Dover, N. H., in his twenty-first year, and obtained work for a short time in the office of the *Monitor*, a Unitarian paper.

In 1833, however, he returned to his nativ town, and found occasional employment in the various offices there; but as the chances of regular work at remunerativ prices were not promising, he came to Boston, imbued with the idea, gathered from his Christian parents, who were Universalists, of saving what he could and paying as he went. Here his work was in a job printing-office, in a stereotype foundry, and upon daily newspapers.

In the summer of 1833 a young friend urged him to go and hear Abner Kneeland, the prominent Freethinker of that day, but for a long time young Mendum refused, because he was afraid of being led astray from religion. The "delusions of Infidelity" were abhorrent to him, and he feared to listen to them because of the possible result upon his mind. But when "Fr. Kneeland" had been prosecuted for blasphemy, Josiah's friend showed him how inconsistent it was to condemn a man for his religious opinions, and to refuse to hear or read his lectures, and even when he was prosecuted for publishing his opinions, to condemn him unheard.

The next Sunday evening the two friends went to hear Mr. Kneeland lecture on "The Treatment of Criminals," in which the argument was that the members of this class were creatures of circumstances, and should be restrained instead of punished.

Mr. Mendum did not suddenly embrace all of Mr. Kneeland's ideas, but he went often to hear him, formed a friendship for him, became acquainted with many of his people, and found them pure of life, well meaning, and kind in feeling.

From this point investigation was rapid and persistent; and so thoroughly was Mr. Mendum convinced of what he believed to be the falsity and cruelty of the Christian religion, that when Mr. Kneeland was released from prison the printing of his paper, the *Investigator*, was turned over to Mr. Mendum, who shortly after became its publisher and proprietor.

In October, 1847, Mr. Mendum married Miss Elizabeth Munn, of New York, a lady of advanced Liberal ideas, which she had absorbed in her intercourse with her friend, Mrs. Ernestine L. Rose, one of the first strong advocates of woman's rights, who is still living, and a persistent pleader for Freethought. Mrs. Mendum died in April, 1872, having given birth to six children, one of whom died in infancy. The others still liv, and the son, Mr. Ernest Mendum, succeeds his father as the publisher of the *Investigator*.

Mr. Mendum was an Agnostic, with all that the term implies, in regard to man's spiritual being and destiny. He was positiv in his antagonism to theology and Christianity. He fought all forms of what he deemed superstition with persistency and bravery. In all this he had the respect of all who knew him well, because of his lack of cant and hypocrisy, and his thoroughly pure character.

He held to his belief to the last moment of his life. He did not consider the fact of a future existence proved, but felt ready to meet it if there should be one. On the day of his death, feeling that the end was near, he asked, "Is this death?" and, being told that it was, he quietly awaited the end.

One Christian woman, an acquaintance, once remarked of him to show her dread of his indifference: "He is a bad man, because he is such a good man."

He believed thoroughly in the institutions of marriage and the home, and was thoroughly domestic in his life, although he could see the faults in the organization and customs of society as plainly as he discerned the wrongs of oppression.

He was identified with several of the great reform movements—the antislavery contest, shorter hours for labor, woman suffrage, and particularly the emancipation of the public schools from all sectarian influences. He was thoroughly opposed to our system of so-called protectiv tariff, chiefly for the reason that he believed that free intercourse between nations was a great factor to the progress of civilization.

Because of these progressiv ideas in behalf of humanity he was closely allied at different periods with many of the celebrated men and women of America, although he did not agree with all their ideas. Among these friends were Robert G. Ingersoll, Horace Seaver, Elizur Wright, Parker Pillsbury, William Lloyd Garrison, Wendell Phillips, Mary A. Livermore, Susan B. Anthony, Ernestine L. Rose, Matilda Joslyn Gage, Frances Wright, and others equally well known.

One of these evinced his friendship and sympathy in the following dispatch on the day of the funeral—although, on account of a misdirection, it did not reach its destination until this afternoon:

NEW YORK, Jan. 13, 1891.

ERNEST MENDUM, Boston: Had I not been in the midst of an important trial, I should hav attended the funeral of your father, one of the noblest and best of men. There is this consolation: He lived a long and useful life. He did good and shed light. Thousands upon thousands do him honor. My heart is with you. ROBERT G. INGERSOLL.

Through Mr. Mendum's suggestion and persistent energy, the Paine Memorial Hall came into existence. He proposed the project first at a convention of Liberals in Philadelphia in 1869, where he urged that in various cities in America there should be a memorial hall to the hero of the American Revolution, where those of advanced thought could hold their meetings. The matter ended with the convention, but Mr. Mendum was not to be deterred. Not long after he reopened the subject in the *Investigator*, and the result was the building, which afterward Mr. Mendum bought, and which he finally put into the hands of a corporation of which he was the most activ spirit. In this building the *Investigator* is published.

A friend thus speaks of Mr. Mendum: "To him the doctrins of Christianity were cruel, and he did all that he could to show that there was no power in the universe to be feared, and from this he never wavered nor turned back. He always helped others, and constantly worked for the good of humanity as a whole, with which he had the deepest sympathy. He was no hypocrit, and in reviewing his life the truth is forced upon the mind that character makes creeds contemptible."

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A Kindly Explanation.

DEAR MR. MACDONALD: I thank you for your courteous and kindly treatment of my recent article. I am quite indifferent as to what others may think of my address at Portsmouth, as it is in print and speaks for itself. "What is writ is writ; would it were worthier!"

I personally do not believe in the supernatural. I use the word *super-sensuous* instead. If there is anything in the phenomena of Spiritualism, it is *natural*. I make no distinction between matter and spirit, as I cannot draw the lines between them. I believe with Haeckel, as he quotes from Bruno: "A spirit exists in all things, and nobody is so small but contains a part of the divine substance within itself by which it is animated." I believe with Tyndall: "Besides the phenomena which address the senses, there are laws, principles, and processes which do not address the senses at all, but which can be spiritually discerned." I think the philosophy of Spiritualism is more defensible than that of Materialism; but I do not think much of the so-called "phenomena" of Spiritualism. I greatly respect those scientists and philosophers who believe that they hav received "proof positiv" of the continuity of human life. I hope that it is true. Many good Secularists are Spiritualists. The largest contributor of the American Secular Union in New York is said to believe that he often receives letters from a deceased son.

You do me unintentional injustice in saying that I am opposed to the appointment of an English Secularist as field secretary. So far from this being the fact, that is just what I want to do! My first choice for general field secretary is an "English Secularist" *par excellence*—Mr. Charles Watts, of Toronto; and the board would hav appointed him weeks ago, and the money would hav been pledged for his support if such unexpected opposition had not broken out. We hav reason to believe that the appointment would be received with great favor, and that the necessary funds would be forthcoming. It is the wish of five out of seven of our board to appoint Mr. Watts to this office, and we hope to convince all of our associates that this is the best course for our board to pursue. R. B. WESTBROOK, Pres. A. S. U.

Philadelphia, Pa., Jan. 17, 1891.

Mr. John E. Remsburg's Plan.

I think Dr. Foote's suggestions in his open letter to Dr. Westbrook respecting Mr. Remsburg's plan are both sensible and practical. The Secular Union cannot afford to be without the activ support of the Freethought lecturers in the field. It is because the Union has not been wise and open handed in this direction that it has not accomplished greater results heretofore. It will not better the matter to send out one lecturer commissioned by the Secular Union to work for it. Dr. Foote fears that such an effort will result in creating jealousies among the lecturers, but I apprehend that it will result in worse—that it will produce hostility to the Union. Why? Simply because this one special agent "commissioned" by the Secular Union will be doing precisely the same kind of work that each and all the other lecturers are doing, namely, lecturing and organizing Secular Unions. Why then should one lecturer receive reward from the public and all others get nothing? I see very plainly that the special agent will do the Secular Union a damage. What is now wanted is a coöperation of the Secular Union with the regular soldiers now in the lecture field. These workers hav a hard time, and hav all they can do to gain a meager support. They cannot afford to work for the Secular Union or anything else without some remuneration. They are too poorly paid for their services and can assume no additional work without pay. If the Secular Union will devise Liberal measures, it may hopefully call upon the Liberals of the country for a generous support.

Oakland, Cal., Box 109. W. S. BELL.

Moses Harman's Peril.

[The following letter was received by Dr. Foote, Jr., a few days since. It tells where Mr. Harman is and where he is likely to be soon.]

DEAR FRIEND FOOTE: Yesterday I sent a brief telegram to you stating that Phillips had sentenced me to one year in the penitentiary for mailing the O'Neill letter. The decision was rendered at the federal building in Topeka at 1 P.M. yesterday. The reading occupied about forty or forty-five minutes. No chance was given me to put in a word of objection. I was not asked if I had anything to say why sentence should not be pronounced against me, and acting on advice of counsel, I did not demand the customary right of prisoners in that regard. I am still at liberty on my own recognizance, pending proceedings looking toward appeal to Caldwell's court. These may occupy a week or ten days; then, if appeal is not granted, I suppose there will be no help, no alternativ, but to Lansing prison I must go.

MOSES HARMAN.

When the Truth Was Best.

The divorce between our practical and theoretical morals has landed us in such a pass that, if a man tell the truth when it would appear that a lie would better serve his purpose, he is not believed. An interesting illustration of this statement is to be found in an anecdote which, when a youth, I communicated to a small local newspaper (*Annan Observer*). The less apology is required for introducing the anecdote here from the fact that it has intrinsic interest, as it relates to Robert Burns; has not, as far as I am aware, been incorporated into any of his biographies; and is assuredly authentic.*

Some time after Burns's settlement in the farm of Ellisland, which he entered at Whit-Sunday, 1788, a Highlandman of the name of Donald Macrae lived on the estate of Blackwood, the birthplace of no mean *littérateur*, Allan Cunningham. The thatch house in which the Celtic Donald Macrae had taken up his abode was situated near what is now the Auldgirth railway station. Ostensibly, Donald supported himself, his better-half, and one or two young Macraes, by the vocation of rural laborer. But, in good sooth, he had almost the same proud contempt for a plow that Rob Roy had for the shuttle of the Sassenach. He was seen out in the fields so seldom that the whole neighborhood surmised that the worthy Celt had more to do with "worms" and "stills" than with spades and mattocks. This soon became more than a surmise, and a good many hard-fisted men from the plow stilts and brawny-armed Vulcans experienced that the waters of the Nith were a rather cold and insipid beverage, but that they tasted absolutely glorious when dashed in a tankard-can with Highland Donald's whisky. This interesting theory was frequently carried into practice, so that he was pronounced a rare fellow, and a popular benefactor, this Donald Macrae. The rustics grew wonderfully great and wise under the influence of his potent "cogie." Through it Jockie found courage to pop the question to his sun-burnt and amorous Jenny; he grew wise enough to discuss politics and "Willie Pitt," and strong and athletic enough to take his place in the forge, even when it could be most appropriately said:

> Nae mercy then for airn or steel,
> The baney, brawny, ploughman chiel
> Brings hard owre hip, wi' sturdy wheel,
> The big fore-hammer,
> While block and study ring and reel
> Wi' dinsome clamour.

But alake! alake! that bugbear, the gager: Donald and his patrons were most uncomfortable near "to the lug o' the law." There was a gentleman of the name of Graham of Fintry, who had secured the appointment of a certain personage, of the name of Burns, on the board of excise; and, to make matters worse, another gentleman of the name of Miller of Dalswinton had given this same oger—this Ayrshire Burns, the farm of Ellisland at his own terms. The farm was so awfully near to the "still" too! Well really it was too bad of this Miller of Dalswinton. He might be forgiven for all his steamboats and crotchets and vagaries; but, really, locating that dreadful gager so near was altogether too bad. This Burns had already a fame that had preceded him. He was known to be a genius who could recite impromptus and scribble songs. That was all very well—at least, it would hav been all very well in Donald's estimation, if the bard could hav found it convenient to scribble his songs a hundred miles away; but to do so in the proximity of the Highlander's still, and run the likely chance of lighting upon it—as he was a sharp fellow this Burns—was terrible even to think of. The gager-poet had a great bold forehead, and a large dark eye in his head which flashed like fire. Moreover, he had a pair of powerful shoulders, "sturdy bearers" also, and appeared altogether such a man as might be extremely dangerous to interfere with in the execution of his duty—one who would fight for the excise "red-wat shod," however the "clarty barm might stain his laurels." But Donald and those interested in the prosperity of his contraband trade used every precaution to keep the still clear from the interference of Burns.

Now, it so happened that, although this alcoholic Celt could coolly defraud the revenue, he dreaded making any flagrant breach of the moral law. He was a simple, lazy, warm-hearted, and hot-headed Highlandman. Sometimes he was visited by the clergyman of the parish, for whom he entertained the most profound veneration. He of the "sacerdotal stole" might be interested in Donald—I know nothing to the contrary; but one thing appeared pretty obvious—he was deeply interested in the "still."

"Well, Donald, how are you to-day?" said his reverend visitor on one occasion.

"Her nainsel pe unco weel; come in, sur," said Donald.

The minister entered with congratulation and benison to the Highlandman's better-half, and kindly patted the big round heads of all the chubby-cheeked scions of the illustrious house of Macrae.

Donald busied himself in filling a horn-drinking *quaich* from a keg of most pretentious dimensions, which was secreted in a region of darkness and dust, of smoke and cobwebs, among the *kipples* of the house. His visitor poured the contents of the horn down his throat, pronouncing the same to be *glorious*.

"Now, Donald, has that big gentleman up there with the *girds* any brothers?" he asked, jocularly.

"Ah—oh—pe—maybe," began Macrae, in great embarrassment.

"Now, Donald, just say it out at once," said the minister; "don't be afraid, my good man, that I will betray you to that fellow Burns. I like a drop of the creature too well for that. But I just want to know if you hav any more barrels like that one. You had better not tell a lie about it. Do you remember what I was preaching last Sabbath about Ananias and Saphira?"

"Deed ay, sir! Her nainsel hae hardly pe-winkit since. As you said, *truth always tells best*. Yes, there pe anither sax kep up on the rafters, sir."

"That's right, Donald, my man; never forget that truth tells best. I will call back some of these days and taste if all the six are as good as that fellow that I hav just been preeing."

"Hon-o-ree; here's Burns! here's Burns!" exclaimed Mrs. Macrae, who had been looking out at the window.

Donald and his visitor glanced out simultaneously, and there sure enough *was* Burns. He was riding rapidly, and, it being a warm summer day, he was consequently enveloped in the dust of the road; but there was distinguishable through the white cloud, sitting astride a horse, the stalwart and manly form of the gager-poet.

"Preserve us all, what will be done now?" ejaculated the reverend gentleman in great vexation of spirit. "He will recognize me, and be forced to haul me up charged with smuggling and defrauding the revenue."

"Come weal, come dool," said Donald, as he went to the door, "her nainsel will pe telling the truth;" and, as the minister was about to remonstrate against this seemingly imprudent mode of carrying out his own maxim, the king's officer came in sight, and he had just time to withdraw far ben when—

"Well, Donald, anything to-day?" shouted the clear, bold voice of Burns as he drew up opposit the door.

"Yes, Mr. Purns," said Donald naively, "there pe seeven' kegs o' gran untaen-doun speerit up on the joists."

"O, you rascal," said Burns, laughing; "if there had been anything there, you would not hav been so ready to tell me;" and, again placing his feet in the stirrups, from which he had extricated them to dismount, he bade Donald good-day, and rode past.

Thus was our Bard for once deceived, not by a complex and cunning device, but by a remarkable manifestation of downright truth and honesty.

"Truth *does* tell best!" exclaimed poor, simple Donald, clapping his hands gleefully as he watched Burns riding away till he was out of sight.

His reverence came out of the corner, dusting his breeks and muttering, "Ay, ay, Donald, so truth does tell best; but, to acknowledge the God's truth, it seemed to me only ten minutes ago that, *for once*, a lie would hav told a good deal better. I was nearly smothered, lying buried in that dark neuk among the peats, and holding my very breath for fear of being caught. I feel queer. Let me hav another wee drap. If I had not preached that sermon about Ananias and his wife, you would hav been caught as clean as a leek. I hav saved you. Let me hav a good cogful of your strongest. It is clear that truth has got so scarce that, when you speak it, nobody believes you. Here's to you, Donald."—*Saladin in The Agnostic Journal.*

*The incident was related to me by the late James Scott, M.A., of Clarencefield, Annan, a gentleman of ripe scholarship and exceptionally wide reading, and who in his youth was intimate with several persons who had been contemporaries and friends of Burns.

Lectures and Meetings.

MRS. MARGUERITE MOORE, of New York, will lecture in Liberal League Hall, Newark, N. J., on Sunday afternoon at 3 o'clock, January 25th. Subject: "Parnell vs. Gladstone."

SUNDAY, January 25th, Henry Rowley will lecture before the Brooklyn Philosophical Association, on Robert Burns. The speech will occur at Fraternity Rooms, Bedford avenue and South Second street, E. D., at 3 P.M.

PROF. CONRAD DIEHL will ask the very pertinent question, "Why Don't You Attend to Your Business?" of the Manhattan Liberal Club, on Friday evening, January 23d, at 8 o'clock P.M. The club gathers at 220 East 15th street. January 30th, Edward King will talk about Thomas Paine.

J. E. REMSBURG is now on his way East. The following is his program for Illinois and Indiana: Highland, Ill., January 21st, 22d, 23d; Litchfield, Ill., 24th, 25th; Strasburg, Ill., 26th; Fairland, Ill., 27th, 28th, 29th; Riverton, Ill., 30th, 31st; Quincy, Ill., February 1st; Macomb, Ill., 2d; Ipavia, Ill., 3d; Yates City, Ill., 4th; Marseilles, Ill., 5th; Rensellaer, Ind., 6th; Goodland, Ind., 7th, 8th; Fort Wayne, Ind., 9th; Muncie, Ind., 10th; Chesterfield, Ind., 11th; Indianapolis, Ind., 12th.

Communications.

Gems Culled from Recent Issues of the Religious Press.

The *Christian at Work* admits the necessity of erudition in determining biblical inspiration:

So far as the higher criticism inquires with candor, impartiality, and clear-eyed judgment into the authorship, the date of composition, and the various original sources and traditions from which the inspired writers, acting under the guidance of the Holy Spirit, selected the materials of their narratives, it is to be cordially welcomed; for it renders invaluable contributions to sound learning and helps every intelligent student to giv a reason for the hope that is in him. The books of the Bible can stand any amount of investigation, no matter how severe, if only it be fair and just. Infidel researches hav never yet been left in possession of the field, but hav in every case, without exception, been more than overmatched by the deeper and broader researches of Christian critics.

That is to say, if John L. Sullivan will allow me to bind his arms behind him so that his fearful "right" can do me no harm, I hereby challenge him to fight, and I am willing to wager considerable that he can not "knock me out."

So long as the guidance of the "Holy Spirit" is admitted and writers are dubbed "inspired," criticism is called "higher" and a help to "sound learning." But if it goes to the foundation of biblical traditions and finds them of the earth earthy, then they are classified as Infidel researches, and "hav been answered years ago."

As man is an integral part of existing matter, it is an impossibility for him to be inspired by anything except that which may or has come through his vision of nature or through living evolvements of eternal matter.

To say that a god or gods exist out of the domain of matter and are not subject to its changes, is a contradiction of the universality of matter and cannot find a moment's lodgment in a reflectiv mind.

The "inspiration" which the church claims for its old writers is a *super*natural one. The term is a contradiction in itself.

Superior to nature! Not a tangible thread of evidence has come down through the centuries of recorded history upon which to hang the slightest doubt that nature is the Alpha and Omega of the boundless universe.

The "deep and broad researches of Christian critics" after truth may be likened to the lazy dreamer who builds airy castles, magnificent walks, prancing steeds, and all the show and glitter of munificent wealth, with but a dime in his possession. The wealth is his to get, the truth is theirs to learn.

Last week at Omaha, Neb., there was on exhibition a picture by Bouguereau, a French artist, valued at $18,000. A young man deemed some of the figures immodest and threw a chair at it, making two large rents. He claimed that Jesus Christ would hav thus acted had he seen the picture. However, he found himself in prison as the result of his vandal act. But he is not a solitary instance of people who think they act in a Christian way when they violently oppose what they deem wrong. The most violent, vituperativ defenders of what they consider truth generally excuse themselvs in the name of Christ. But as he said to his disciples, so they might be told—"Ye know not what manner of spirit ye are of."

This is a case of misdirected inspirations, and it was quite unfortunate for the young man that his "vandal act" was not performed within the precincts of a religious Christian community, for then it would hav protected him from arrest and found biblical warrant for his violent opposition to and destruction of the painting, for Jesus Christ went to the extent of ordering the taking of human life because some refused to hav him reign over them. See Luke xix, 27: "But those mine enemies which would not that I should reign over them, bring hither and slay them before me."

The young man was right in claiming that Jesus Christ would hav done just as he did, for certainly if Jesus Christ would murder men for objecting to his authority, he would hav made short work of an objectionable picture.

The *Independent* says of women and the conference:

What, then, it may be asked, is to be the practical outcome of this attempt to open the way for women to sit in the general conference? The outcome will be, we think, to emphasize the claims of women to seats in the law-making body of the church. The more these claims are examined, the more just and righteous they will appear. The question has not been fairly discussed. A great deal has been done to enlist the prejudices of conservativ people against the women; but these prejudices will in time disappear. The spirit of the church is a spirit of progress, and the present defeat will only be a temporary defeat. The question is bound to come up again, and when it does come up again the sentiment in its favor will be overwhelming. It will be carried just as lay representation was carried. That was defeated the first time, but adopted the second time.

As a matter of right, as a matter of policy, such recognition of women in church conferences is undoubtedly due, for it is a fact that two-thirds of the activ members and contributors to church treasuries are women. Take the women away and the preachers would be looking for useful employment and might eventually produce something of value to the world. If the church knows its material interest (and it has long been suspected of knowing it too well), it will admit the women at once.

Why should not women make laws for both church and state?

If they did not show better aptitude for it than their liege lords hav exhibited, they should be allowed the privilege of quickly choosing between electrocution and hanging.

Laws are generally made for the especial benefit of lawyers and the direct robbing of unfortunate clients. Their titles are very misleading. "An act for the relief of John Smith, who was crippled in the discharge of his duty as a deputy sheriff," simply means that the lawyer who pushes the claim gets the lion's share of it in fees and expenses. An act to *improve* by grading and paving certain sections of the town is a job put up by contractors, legislators, and lawyers to rob the people and fill their own purses. This is civil law.

Ecclesiastical laws differ from civil laws in this: The African in the civil woodpile and the negro sojourning in the ecclesiastical fence for ulterior purposes are both conspicuously present, but they aim for different results.

The civil law deals with persons and property; ecclesiastical law for the most part with beliefs and creeds. The first enslaves the body, the second imprisons the mind.

Now, an ordinary wife in good health, however insignificant in physique, can easily work both of these restrictions on an unsuspecting husband, and before he knows it, he is an ordinary private in the rear ranks and his wife the commander-in-chief of all the forces in and out of sight. The church can ill afford to lose the matchless strategy, the quiet advance, the intuitiv knowledge of men and their methods, possessed by women, and should open wide its legal doors to welcome an ally who has been and is the main prop in upholding their fast-decaying superstition.

The *Churchman* believes in General Booth's scheme haltingly.

We believe a fair trial will be more instructiv than a thousand dissertations on the subject, and we hold that £1,000,000 sterling would be a small sum to expend in such an experiment. We sincerely hope the money will be forthcoming, but, as we said some weeks ago, we greatly fear it will not.

This is a colossal scheme to relieve the pressing necessities of the multitudes whose ancestors, not belonging to the "Lord's anointed," were left landless when royal thieves appropriated the English domain. What but the power of the church and its unnerving superstition keeps back the resistless force which *could be* created by the demands of organized millions for simple justice? The crafty molders of public opinion, the subservient tools of despotic bigotry, the press, the bar, the pulpit, hav their hands full in keeping down the fearful rumbling of a social earthquake which is approaching nearer every day. Why in the name of natural justice should men—strong-bearded men in the full possession of manly strength, eager to work and thousands of acres of land lying idle and unused—be made beggars dependent upon the caprice of a debauched and effeminate aristocracy? And then to hav it doled out to them in the name of Christianity and charity!

The *Evangelist* utters its warnings against excessiv immigration:

This country will not be submerged and its social, political, and religious institutions destroyed because it has had no monitions of danger. It will be because those monitions hav been unheeded. There is no reason why the great republic should be made the dumping-ground for the refuse of the Old World.

This a truly Christian sentiment, uttered in loving response to the cry for succor that comes from our brothers in other lands. Poor, miserable men that dare scarce lift their eyes for fear of rebuke from their superiors at home, seeking more liberty and a better chance for themselvs here in this great republic—avaunt! return to your living death in your priest-ridden country. We, too, hav a priesthood, and the *Evangelist* voices its condemnation of you. We are afraid of you; our country is small and you will submerge it; you hav base designs on our social, political, and religious institutions; they are at present beautifully intertwined; so closely are they identified that hav been taken for triplets. Virtue, goodness, and honesty, are all they are made of; they know no guile, they are as pure as the driven snow; and oh! we fear that you hav smut on your hands and that you might take up the triplets to examin them and soil them with your plebeian hands, and that would destroy them and submerge our country.

Now, do go away like good men, and starve and die in your own country.

The *Catholic News* does not believe in the New England type of doctrinal evolution:

A work on the religious changes of New England would be a most interesting study. Belief has varied like a weathercock; nothing has been persistent except arrogant self-assertion and an ineradicable hatred of the church of God. Change as it may, New England always claims to be exclusivly and solely right, and expects the rest of the country to bow to her dictates.

The unvarying monotony of repeating the same litany and prayers over and over again is well presented in the following verse:

> God of the priest! thine anointed flatter,
> Bow, crawl, kneel, in Greek and Latin chatter
> Their servil mouthings, o'er and o'er again.
> Art thou not tired of the dull refrain?

Any change from the dull stupidity of unchanging forms of superstitious worship must be a relief to the devotee. Harmless innovations will not be tolerated by the Catholic church, which regards as sacred all the ancient traditions of its early fathers. Transubstantiation is still a Catholic tenet, and a belief in it is a necessary requisit for absolution. Certainly a more easily proved fraud could hardly be devised for placement in a religious creed, and yet we hav yet to hear of one Catholic who has had the hardihood to submit the communion bread (after its alleged change into the veritable body of Christ) to a chemist for analysis. The priests, however, tell tales of the horrible consequences which overtook a few impious wretches who took the bread away for that purpose, but who were never permitted by God to carry out their wicked design. It looks like a hopeless task to reach the reasoning faculties of such priest-ridden people, and to root out the inborn superstition fostered by early training that has made them pliant tools in the hands of crafty priests. Yet it will be done.

The falsehood and the mockery of it, revealed by the activ interference of the priests in secular affairs in Ireland, the unveiling of the sham pretense of solicitude for the people's interests by the expulsion of Dr. McGlynn for espousing their cause, these, and many other acts of the authorities of the church, hav raised some doubts, at least in the minds of some Catholics, that the infallibility of the pope is an open question. But let the Protestant church remember, however much it may inveigh against the Catholic church, it is the mother church, and differs but little from the Protestant, and while they are condemning *its* creed let them look into their *own*, and in both find how long historical fictions survive.

WM. ALLEN SMITH.

A Sarcastic Indian.

The Chicago *Tribune* having advised the killing of a thousand or so of the ghost-dancing Indians to quell the present trouble, one "Masse-Hadjo," an Indian of the Quapaw mission, writes that paper as follows: "You say, if the United States army would kill a thousand or so of the dancing Indians there would be no more trouble. I judge by the above language you are a Christian and are disposed to do all in your power to advance the cause of Christ. You are doubtless a worshiper of the white man's savior, but are unwilling that the Indians shall hav a messiah of their own. The Indians hav never taken kindly to the Christian religion as preached and practiced by the whites. Do you know why this is the case? Because the good father of all has given us a better religion—a religion that is all good and no bad, a religion that is adapted to our wants. You say if we are good, obey the Ten Commandments, and never sin any more, we may be permitted eventually to sit upon a white rock and sing praises to God forevermore and look down upon our heathen fathers, mothers, brothers, and sisters who are howling in hell. It will not do. The code of morals as practiced by the white race will not compare with the morals of the Indians. We pay no lawyers or preachers, but we hav not one-tenth part of the crime you do. If our messiah does come we shall not try to force you into our belief. We will never burn innocent women at the stake or pull men to pieces with horses because they refuse to join in our ghost dances. Your white people had a messiah, and if your history is to be believed, nearly every nation has had one. You had twelve apostles; we hav only eleven, and some of those are already in the military guard-house. We hav also a Virgin Mary and she is in the guard-house. You are anxious to get hold of our messiah so you can put him in irons. This you may do—in fact you may crucify him as you did the other one, but you cannot convert the Indians to the Christian religion until you contaminate them with the blood of the white man. The white man's heaven is repulsiv to the Indian nature; and if the white man's hell suits you, why you keep it. I think there will be white rogues enough to fill it. Hoping that our messiah will come soon and prove all that his prophets hav proclaimed him. I remain your most obedient."

SILENT and amazed even when a little boy,
I remember I heard the preacher every Sunday put
God in his statements,
As contending against some being or influence.
—*Walt Whitman.*

New Publications.

Unless otherwise specified, all publications noticed here can be had of THE TRUTH SEEKER COMPANY, *at the prices named.*

Mrs. M. A. Freeman has begun the publication of a monthly paper called *Chicago Liberal* at 25 cents per year. It is little but hopes to grow.

E. C. Walker's *Fair Play* has put on the magazine form, and will appear monthly from 718 Fourth street, Sioux City, Iowa. One dollar per year.

The Freidenker Publishing Co., 470 East Water street, Milwaukee, Wis., send us the "Amerikanischer Turner-Kalender," a yearly publication selling for 25 cents. Our German readers will all want it, as it is a large and good quarter's worth.

The *Popular Science Monthly* for February will contain the conclusion of Dr. Andrew D. White's paper from "Babel to Comparativ Philology," also that of Professor Huxley's discussion of the "Aryan Question and Prehistoric Man." Price, 50 cents.

The *Freethinkers' Magazine* for January is enlarged to sixty-four pages. A fine portrait of Moses Harmon constitutes the frontispiece and there is an editorial sketch of his life. Some of the contents are "The Ship and the Barnacles," by M. J. Hull; "The Church and The Sabbath," by Franklin Steiner; "Betrayed," a poem by Voltairine de Cleyre. and much other valuable matter. Price 20 cents.

All that can be known or argued on the question of the identity of Junius as Thomas Paine will be found in W. H. Burr's pamphlet, "Thomas Paine: Was he Junius?" printed by the Freethought Publishing Co., 838 Howard street, San Francisco, Cal. The title-page is adorned with a big picture of Paine, copied from the portrait in Independence Hall, Philadelphia. Mr. Burr contends that Paine *was* Junius, and that he also wrote the Declaration of Independence. The pamphlet sells for 10 cents.

"Was Christ a Buddhist?" is the subject of an article in the January *Arena*, by Dr. Felix L. Oswald. Another good paper is by Hamlin Garland, "A New Declaration of Rights." This issue also contains a symposium on Helen Gardener's new book, "Is This Your Son, My Lord?" the writers in which are M. D. Conway, J. R. Buchanan, Matilda Joslyn Gage, Elizabeth Cady Stanton, Donn Piatt, and Robert C. Adams. With the exception of Mr. Piatt, who is a Roman Catholic, the opinions are favorable to the book. The price of the *Arena* is 50 cents per number.

Mr. Benj. R. Tucker, of Boston, has published the first English translation of Count Tolstoi's latest work, "The Fruits of Culture." This book, like the "Kreutzer Sonata," has never been published in Russia. It is, so the advertisment states, a two-fold satire on "culture" and Spiritualism. The follies of the so-called "cultured" classes are exhibited in a humorous picture of their fashions, "fads," and mental freaks, and the story hinges upon the effect of modern Spiritualism on an aristocratic family in Russia. It is in dialog form, well translated by George Schunam. Price, $1.

The Twentieth Century Publishing Company has reissued Hugo Genone's "Inquirendo Island," which was first printed by G. P. Putnam's Sons. It is alleged by the author to be a "satire," and deals with religion, though "not wanting," says Mr. Genone, "in a spirit of full reverence for the essential truths of God's universe." The writer thinks that "between the pestilential marshes of superstition and the cold glaciers of reason lies the fertil table-land of common sense," but he fails to show why there is no common sense in reason. Mr. Pentecost has "not for years enjoyed reading a book any more than 'Inquirendo Island.'" We envy the ease with which Mr. Pentecost is entertained, for the book is not a work of genius. The plan upon which it is constructed is old, and the working out is not particularly thrilling or skilful. Its "attack upon religion" is not very strong, nor will it greatly tend "to elevate the simple truths of Christianity," for historically Christianity has no truths and ethically it is pretty much all wrong. Price 50 cents in paper covers and $1 in cloth.

The Rev. R S. McArthur. of this city, is a Baptist, and that sect holds very sensible views of the relations of church and state. In his Thanksgiving sermon Mr. McArthur elaborated some of these views, and by request has published the discourse in pamphlet form under the title, "Three Essentials to National Perpetuity and Power." These essentials are: A Free Ballot, A Free School, A Free Church. The pamphlet is mainly a criticism of the Roman church and an exposure of its methods and purposes in this country. Dr. McArthur regards ignorance as the enemy of the free ballot, and would disfranchise those who cannot read. The free school he sees disabled by the Roman church, and that chapter of the pamphlet is a fierce excoriation of the Catholic hierarchy, with quotations of sentiments inimical to our schools from various Catholic authorities, from the pope to the little bishops of this country. The chapter on a free church deals with the Wisconsin trouble over the Bennett law, showing that the Roman church "made a determined effort as a church to control the state for its own purposes," and he criticises the German Lutherans for following in the same line. Mr. McArthur urges a complete separation of church and state, and says the Christians "hav no right to tax Atheists for the support of Christian churches." This subject is already upon us, and is to be "one of the live subjects for discussion for the next five years." He urges his church to "meet it in the spirit of an enlightened patriotism, and in a common love for what is right." We sincerely hope his church will heed his plea, and that all other churches might follow after. The pamphlet is valuable for the facts and quotations given, and coming from a Christian minister may be useful in winning adherents to the Nine Demands of Liberalism among religious people. The writer is to be congratulated at least upon his courage in speaking so boldly upon a subject that few ministers dare to touch for fear of unpleasant consequences, for Rome has a long arm and strikes hard. The price of the pamphlet is 10 cents.

Daniel G. Brinton, A.M., M.D., professor of ethnology at the Academy of Natural Sciences, Philadelphia, and of many other things, who is also one of the committee on the Manual of Morals to be published by the American Secular Union, has written a book called "Races and Peoples," which is published by N. D. C. Hodges, 47 Lafayette place. The volume is composed of lectures delivered at the academy last year, since written out, and references added in footnotes will enable the student to pursue his readings on any point in ethnography in which he may be interested. That Dr. Brinton is devoted to pure science, allowing no sentiment to bias him in dealing with the subject under consideration, may be seen from this statement in the second chapter, on "The Beginnings and Subdivisions of Races." He says to his pupils: "In the rapid survey contained in the previous lectures you hav seen in how many points the races differ. No wonder that the question has often been seriously mooted by scientific men, Could they all hav been derived from one common ancestral stock? This is the old debate about 'the unity of the human race,' still surviving under the more learned terms of monogenism or polygenism.

"As to that other question, whether man came into being as such by a gradual development, evolution, or transformation from some lower mammal, this may be regarded as the only hypothesis now known to science, and must, therefore, be accepted, at least provisionally, until some better is proposed. It is the only theory consistent with man's place in the zoölogical world, and is borne out by numerous anatomical analogies, which hav been referred to in my first lecture.

"In fact, we are driven to it by necessity. No other origin of species than by transformation of earlier forms has been suggested, even by those who reject it. I do not speak of specific creation, for that supposition does not belong to science, but to an obscurant mysticism, which is the negativ of all true knowledge."

The book is designed and used as a text-book for colleges, and with professors imparting such instruction at one end of the colleges, it matters little what the chaplains say at the chapel end. "Races and Peoples" covers a great deal of ground, is written clearly and unambiguously, and though its author differs with Herbert Spencer and Sir John Lubbock in some things—especially as to the universality of the religious feeling—it is a volume that every studious Freethinker will desire to possess. It is full of information. Price, $1.75.

Of our recent review of his work, "The Religion of Man and the Ethics of Science," Hudson Tuttle writes: "It is not usual for an author to reply to a review. His book is placed before the public free for all to praise or condemn. The audience to which THE TRUTH SEEKER appeals is one in which I feel more than passing interest, and desire to be rightly represented to. It is true that it is largely composed of the Materialistic element, and for that very reason should be fair and unprejudiced. If a reviewer has any obligations either to the author or his readers, it is not to misrepresent the premises of the author. I do not suppose for a moment that THE TRUTH SEEKER critic knowingly misrepresents the positions taken by the 'Religion of Man,' yet he is wide of truth and accuracy when he says: 'This may not be the author's fault, for anyone hampered with a God to reconcile with actual things, and a varied assortment of supernatural theories like reincarnation, must of necessity depart from strict scientific methods, and assume a good deal that he can hav no hope of proving.' Had the critic read the book as carefully as the 'Scientific Method' demands, he would hav seen that a whole section is devoted to disproving reincarnation, and as for God, the first chapter gives the progressiv rise and fall of the gods, until nothing remains but the unknown realm beyond the expression of force through and by matter, which by its infinity is beyond the comprehension of the human mind, The passage I hav quoted is at utter variance with the character of the book, the purpose of which is on the same line as that of THE TRUTH SEEKER. Methods may differ, but the object is the same; the liberation from the thralldom of ignorance, bigotry, and superstition. If not asking too great a favor, your publication of the following passages from the preface will show how little the work is 'hampered with a God,' or 'supernatural theories:' 'The religion of the Gods comes from without, as a foreign system, to be received by the servil devotee; the religion of man originates from within, and is a normal growth of humanity. While all past ages hav been employed in the study and illustration of the former system, not until recent times has the latter received attention. Those who hav in the past dared advocate the rights of man hav been mercilessly crucified. The field is new; broad as the universe; profound as the depths of space; as high as heaven. In its exploration, the old charts are worthless, the old guides are blind leaders of the blind, and not a step can be taken until the chains of superstition and bigotry are cast aside. Not alone the manger-born, but every child is a divine child, and the immaculate mother is repeated in every human mother. The divine and immortal spirit of man, and its inherent tendency to perfect its powers and realize its ideals, is the foundation of the new system. Let us endeavor, on entering this field, to leave superstition and educational bias as worn-out garments by the way, and without revengeful anger at the spectacle of the innumerable host of martyrs to Freethought swinging in gibbet-chains, tortured at the stake, or entombed in horrible dungeons along its border, direct our steps to the highlands of Freethought. The way is new; the obstacles are many; the reward, not the praise of the multitude. It offers no atoning sacrifice; no scapegoat for sin. It demands an upright, manly, self-reliant life, complete in the harmonious activity of all faculties and endowments. To assist and encourage those who are weary of the theological views of nature and man, and are restless under the light of knowledge, is the object of the following pages'"

Tolerance.

He is not great whose work or word,
By fiery indignation stirred,
Would judge all evil hearts that liv
With no relenting palliativ.

Nor he that by too neat a skill
Would axiomate the human will,
And bid our fettered minds declare
Responsibility a snare.

Nor he that seems, for those who list,
An icy intellectualist,
Cramping morality's wide span
In bounds utilitarian.

Nor he that mercy's form would dress
In tinseled robes of mawkishness,
And giv to crimes of worst intent
His facil tears for nutriment.

Nor he (nay, least of those alive!)
Who speaks of sin's eternal gyve,
And deems that by some dark decree
Man is what man must ever be! . . .

But he is great who fronts all shame,
And dares to name it by its name,
Yet feels his breast burn warm for those
Hard-struggling in temptation's throes!

Who rates at full a dreary worth
The bitter despotisms of birth,
Where tyrant ignorance controls
Her loyal tens or thousand souls!

Who sees how vice her venom wreaks
On the frail babe before it speaks,
And how heredity enslaves
Like ghostly hands that reach from graves!

Who well has pored on life, and thence
Deduced sublime experience;
Who pities error since he must,
Though still his pity leaves him just!

Whom random ire, whom sudden ruth,
Can turn not from the vital truth,
Nor once retard, nor once advance
His calm and regal tolerance!

Ah, such as he should walk afar
With Plato in some purer star,
And mark the grand Greek muse and dream
In some new deathless academe!

—*Edgar Fawcett in Youth's Companion.*

Nirvana.

Winds and wild waves in headlong huge commotion
Scud, dark with tempest, o'er the Atlantic's breast;
While underneath, few fathoms deep in ocean,
Lie peace and rest.

Storms in mid-air, the rack before them sweeping,
Hurry and hiss, like furies hate-possessed;
While, over all, white cloudlets pure are sleeping,
In peace, in rest.

Heart, oh, wild heart! why in the storm-world raging
Flit'st thou thus midway, passion's slave and jest,
When, all so near, above, below, unchanging,
Nirvana is, and rest?

—*Buddhist Ray.*

Odds and Ends.

EX-POUNDER: "What is the moral of the story of Lot's wife?" Little Willie: "Please, sir, it teaches that we hadn't better be too fresh."—*Once a Week.*

BABIES, they tell us, come from heaven, and in heaven we are also told that there is no marrying nor giving in marriage. "It's aw muddle," as Stephen Blackpool would say.

"How did you come to marry John?" "Well, he bothered me so that finally I told him I'd take him on trial." "But you've lived with him ever since?" "Yes; but he hasn't ceased to be a trial yet."

MAMMA: "If you are so naughty, Dorothy, no one will love you." Dorothy: "Yes, mamma; I know some one who will love me, and the badder I am the more he loves me." Mamma: "Why, Dorothy, whom do you mean?" Dorothy: "The devil."

"UNCLE JACK," said Robbie, as he critically examined a rabbit his uncle had just given him, "didn't you say the Lord made rabbits?" "Guess I did, Robbie," was the reply. "Well, don't you think," reflectivly added the boy, "that when he got as far as the tail he sorter tired of his job?"

THE parson's tones were full and deep,
And soon his hearers were asleep;
Each head was nodding on each breast
In gentle, peaceful Sunday rest,
And noticing each nodding head,
The poor, nearsighted parson said,
"I'm very glad that you agree
In everything so well with me."

UNCLE CHARLES: "And are you going to buy me something for my birthday?" Millie: "Yeth thir, I gueth tho." Uncle Charles: "Please, may I know?" Millie: "Yeth thir. I'm going to buy my dear Uncle Charles a mithionary." Uncle Charles: "A missionary! I'm no cannibal." Millie: "No. But grandma thays you're a puffect heathen."—*Pittsburg Chronicle.*

KING of the Cannibal islands (to his typewriter): "My dear, just take this note for the Board of Missions, in New York." Typewriter: "I am ready, O noble Tumtum." King: "Gentlemen: The last lot of missionaries you sent me were old and tough and stringy. If you cannot do better—got that?—if you cannot do better I shall hav to make a change. and—get—my—missionaries—elsewhere. Yours truly, Tumtum, Rex."—*Life.*

"I THINK," said the cannibal jester to the three epicures who had assisted him in consuming a reverend tourist, "I think we should put the deceased down on our minute-book as 'Ruling Passion.' He was so strong in death, you know." "Strong in death?' inquiringly remarked King Fo Fum, picking his teeth with a splinter of bone. "Yes," returned the jester, complacently patting his paunch. "Hasn't it taken four of us to hold him?"

ONE Sunday, during high mass at twelve, in the chapel of the little village of Glengariff, three ladies of the Protestant faith were obliged to take shelter from one of those heavy summer showers which so frequently occur in the south of Ireland. The officiating priest, knowing who they were, and wishing to appear respectful to them, stooped down to his attendant, or clerk, who was on his knees, and whispered to him: "Three chairs for the Protestant ladies." The clerk, being an ignorant man, mistook the words, stood up and shouted to the congregation: "Three cheers for the Protestant ladies!" which the congregation immediately took up, and gave three hearty cheers, while the clergyman actually stood dumfounded.

A MISSIONARY POEM.

There were some little Zulus once
Who hadn't any clothes,
Who hadn't any stockings warm
To hide their little toes.

And in a distant country a
Society for good,
Decided that the heathen should
Hav raiment and hav food.

So they sent a pious preacher
Out to the Zulu wild,
To teach to them the word of God
As to a little child.

So he got his books together,
And on a sultry day
He started to the country of
The Zulus, far away.

And when the preacher landed there
The Zulus danced around,
They took from him his clothes and books
And flung him to the ground.

They built of wood a roaring fire,
They placed him in a pot,
In vain he preached the word of God,
Those Zulus heeded not.

And the men who sent him out from hom
Think he's doing heathen good,
And those Zulus hav received him and
Are filled with Christian food.

—*Savannah News.*

THE TRUTH SEEKER.

FOUNDED BY D. M. BENNETT.

E. M. MACDONALD, - - - Editor.
C. P. SOMERBY, - - Business Manager.

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IN THE

Truth Seeker Annual for 1891

WILL BE AN ARTICLE ENTITLED

"SHOUTIN' JOE,"

By WATSON HESTON.

WITH PICTURES BY HIMSELF.

In renewing your subscription to The Truth Seeker inclose 25 cents and the Annual will be forwarded as soon as issued.

A GREAT many complaints hav reached us lately of delay and non-delivery of THE TRUTH SEEKER to subscribers. With the exception of the two holiday weeks the paper was deposited in the post-office each Wednesday, and the fault lies with the post-office department. By Thursday morning every paper should be on its way to its owner, and should reach a very large portion of the country by Saturday night. The New York post-office suffers from inadequate facilities, but there is no reason why thirty-eight hours should be required to reach Brooklyn—a mile; three days to reach Philadelphia—ninety miles; and four days to reach Newark—fifteen miles, as has sometimes been the case. If Mr. Wanamaker will allow his censorship of the mails to lapse into innocuous desuetude and attend to the business part of his duties, his administration of the postal department would find greater favor in the eyes of those who pay him, his employers, the people.

The Breckinridge Sunday Rest Bill.

Hearty thanks are due to those of our readers who hav complied with our request to write to their members of Congress protesting against the enactment of the Breckinridge Sunday Rest bill. The letters hav been of great service to the cause of liberty. More ought to hav written, and we hope will write, though we can now say on the authority of a Congressman whose letter is herewith printed that the bill is practically killed so far as this Congress is concerned. But we want the Liberals to get into the habit of taking an activ part in our politics when Liberalism is affected. They are sufficiently numerous, by well-directed effort, to hav much influence on subjects where personal interests are not concerned, and the more prominent a Liberal is in his own community the greater will be his influence on his representativ, either state or national. If only the thousands of THE TRUTH SEEKER readers wrote letters it would make our statesmen open their eyes, and if the readers of the other Freethought journals join in those statesmen will wonder what has happened.

Here is the Congressman's letter alluded to. It is from Wm. T. Ellis, of the Second district of Kentucky, written to Dr. C. H. Drayne, one of his constituents at Sebree:

"HOUSE OF REPRESENTATIVS U. S., WASHINGTON, D. C., Jan. 7, 1891.

"DR. C. H. DRAYNE, Sebree, Ky., *My Dear Sir:* In answer to your favor of the 1st inst., I can assure you quite positivly that you need suffer no uneasiness whatever in regard to the Sunday Rest bill. That bill is before my committee, and before the sub-committee of which I am a member, and months ago I caused it to be pigeon-holed, where it will safely remain, I think, as long as I am a member of that committee. I believe with you that the legislation is unwise, undemocratic, and un-American, and I would oppose it to the bitter end should it ever get out of the committee and into the House, which I hav no idea it will.

"I agree with you that Congress had as well leave the committee who hav charge of the World's Fair and the people generally to determin the day on which it should be opened. Congress has nothing to do with it, and I do not believe will hav. Your truly, W. T. ELLIS."

This agrees with the views of Representativ Wilson of West Virginia, as expressed to Mr. Louis Wolfes, of Martinsburg, but Mr. Ellis speaks with more authority, as being in a position to enforce his views. We congratulate Mr. Ellis upon the good news he is able to send, and also upon the manliness of his position and the frankness with which he proclaims it to the world.

The Exhibitors at the World's Fair.

According to a Western journal, there is another force making for righteousness in the matter of opening the World's Fair on Sundays. The American Association of Exhibitors was organized during a recent exposition in Boston, and its membership includes manufacturers of nearly every commodity to be placed on exhibition in Chicago, and one of their objects is to control the Chicago Exposition. Recently the president of the Association, Benjamin L. Allen, of Boston, has been traveling over the country, adding new members to the Association, and getting them to adopt iron-clad rules which will govern the Fair.

Regarding Sunday opening of the Chicago Fair one of the activ members of the Association in Philadelphia said to a reporter: "Just think what our organization means. In Chicago we will number nearly four thousand of the exhibitors, banded together with iron-clad regulations. Now, suppose the directors and President Palmer, and the rest of them, say the Fair shan't be open on Sunday. Well, in case we think differently, we will order the doors open every day in the week. If General Palmer and his men refuse, up go our thousands of exhibits into boxes, and back they go to our factories and warerooms. If we disagree with the directors about the price of admission, or anything else, in fact, we win or close up the Fair by removing our exhibits. The exhibits make the Fair. Take away our exhibits, and who will come to Chicago just to look at General Palmer and his friends?"

With the exhibitors, the people of Chicago, the railroads, and the public sentiment of the country against them, the Sabbatarians are going to hav pretty hard work closing the gates of that Fair on Sundays.

The Literature Fund.

When the Kentuckians were preparing a new constitution to be submitted to the people of their state in place of the old, Mr. S. P. Herron and THE TRUTH SEEKER took considerable interest in the proceedings so far as the proposed Amendments related to taxation and Sunday laws. Mr. Herron sent us the names of as many of the delegates as he could gather, and we sent them what literature and arguments we hav in favor of impartial taxation, and no religious Sunday laws. The pamphlets were not wasted, for one of the amendments proposed to the taxation clause included the churches on the tax-list. The three biggest men in the convention—Governor Buckner, ex-Governor Knott, and Judge Hines—favored the amendment, and thus the question was brought prominently before the people. Its final fate we hav been unable to learn; but we are satisfied, at this period, to hav got it even discussed. And it only cost the Liberals of the country $13.94; for THE TRUTH SEEKER furnished the documents at cost and did the work for nothing.

Now the Liberals of Texas are besieging their legislature for a repeal of the Sunday laws, and our Literature Fund enables us to lend them a helping hand. We hav obtained a list of the Texas statesmen, and every one of them will be presented with a copy of Remsburg's "Sabbath Breaking," to enable him to vote upon the question intelligently. We trust they will read it carefully—the pious ones prayerfully. If they do this they can come to but one conclusion: that Sunday laws hav no "divine" authority; that religious laws are unconstitutional and un-American; that those laws stand to-day on the statute books only as relics from a bigoted past; and that they are maintained by a few interested individuals by means of religious prejudice.

The cost to the Literature Fund of this missionary work is $17.89; and it leaves us $35 97 to do the same thing over again when a useful opportunity occurs. Drop a dollar into this Fund when you hav it to spare, and thus help enlighten our lawmakers. The usefulness of the Fund is not limited. By it last year the Liberals exercised an influence in forming the organic laws of all the new states in the Northwest, and Kentucky, and we can reach the lawmakers of Texas as easily as we could our own legislature at Albany.

"In Order to Reform" the Jury System.

A political journal of this city which seems to hate reform of all sorts talks sarcastically of the effort made last year by some people who do believe in reform to so amend the system of collecting juries that more efficient service would be secured. It is charged that responsible men will not attend court, preferring to be fined, as the fines are in nearly all cases remitted upon presenting excuses, or if not remitted are never collected. Accordingly, the legislature of 1889, at the demand of the reformers, and upon the report of a special committee of the senate, appointed for the purpose, so amended the Code of Civil Procedure that the corporation counsel shall every three months furnish a detailed list to the mayor of the number of fines collected from those who failed to do jury duty, together with the reason why any fine previously imposed upon a delinquent should be remitted. The report for the last three months shows:

Fines imposed on delinquents	$63,150
Fines remitted by judges	60,880
Fines not remitted	2,270
Fines actually collected	None

And the journal which dislikes reform exultingly says: "In order to reform it is quite necessary to know what you are about."

With this remark we agree wholly. But we do not agree with the explanation of the jury difficulty by the same authority, which explanation is this: "Such is the activ business life of New York, so numerous are the demands upon the time and thought of its more energetic and industrious men, so earnest and intense is the competition in all branches of trade, and so many are the cares and concerns of the public-spirited, that it is extremely difficult to secure efficient jurors." It is true that business men dislike a jury call, and will go to almost extreme lengths to avoid performing the duty. Special exemptions for some professions are obtained by law, such as editors and reporters of daily papers, doctors, ministers, lawyers, firemen, election inspectors, and so on. In this way the list of eligible men is greatly reduced, and those called offer various excuses to the judges, and when these are not successful, "stand in" with the clerks of the courts.

But this unwillingness to serve does not spring entirely from lack of time. It proceeds in at least one-half the cases from a dislike of the methods of the courts, natural indignation at the lack of courtesy with which jurors are treated, a distaste for the superstitious mummery of oath-taking on a greasy Bible, administered by bulldozing clerks, and the utter inadequacy of the remuneration in all of the courts in the city but one.

The present custom of obtaining a jury is very old, and was very good in ancient days when neighbors met at the call of the court ready to do their duty to the community, and the judges and officers of the court considered them entitled to equal consideration with themselvs. The system is still good for sparsely settled districts. But for this city it is not good. A hundred men are ordered to attend as a panel for a Part of the Supreme Court, for instance. Sixty per cent of them are on hand, and when court opens find themselvs ranged round a room like a lot of travelers in a waiting-room. The clerk calls their names, to which they answer; he puts them into line as a drover punches cattle through a steamer's gangway, and with about the same courtesy, and after they hav kissed a dirty Bible or called down heaven's vengeance upon perjurers by uplifted hand, or by persistent maintenance of their rights taken the affirmation without any religious twaddle, they get before the judge, who listens to their excuses. Being ordered to remain, they

again take seats around the room and wait for further orders. A dozen go in the jury-box. The remainder sit still, waiting, perhaps two hours, perhaps all day, when they can go home, to return the next morning to again wait the orders of the court. This program is repeated with no variation for two weeks.

It is tiresome and disagreeable, and it is made unnecessarily so by the incivility of the attendants, who, "clothed in a little brief authority," treat the jurors as they would treat a drove of cattle, order them around, thrust a dirty book at them, and finally, if they are the arbitrators of a case, pen them up in a small, filthy room there to remain until the eleven men made obstinate by their treatment shall hav been convinced by the one who is always right. For their services they receive the magnificent sum of one dollar per case decided by them—a case which they may hav considered for two or three days! It is not at all surprising that they resort to all sorts of means to escape such treatment. The judges of the courts are usually gentlemen, but they pay little attention to the panel; the clerks of the courts sometimes answer jurors' questions courteously; the attendants are, in this city at least, almost without exception, men without one gentlemanly instinct. They are the ward heelers, the political workers for district bosses, and their positions are their rewards. They are generally Irishmen, Roman Catholics, servants of Tammany Hall and Archbishop Corrigan.

What is needed to reform the jury system is to reform the courts, beginning in some instances with the judges, and certainly extending the reform to all the subordinates. Ireland, run by Rome, ought to be kicked out of New York's government. Ninety per cent of the office-holders are Roman Catholics, dirty, ignorant, bigoted, with no conception of the people's rights, tyrannical in spirit, domineering in manner, and stupid in the performance of their duties. That is what New York has obtained in handing over the municipal government to the political wing of the Roman hierarchy.

"In order to reform it is quite necessary to know what you are about;" and this observation applies to the *Sun* quite as patly as to those well-meaning persons whom that journal sneers at as "professional reformers." The *Sun* is largely responsible for turning New York over to Tammany Hall to be plundered for the benefit of its ward heelers.

Only Another Instance.

That what we hav said in the foregoing of the influence of Romanism in our city's government is true is very timely evidenced by the necessary action of one of our police captains. Months ago we told how the Catholic "Sisters" of various orders besieged our city hall on the pay-days of the Irish Catholic clerical force, and now it comes out that so objectionable hav their visits become to a police station on such occasions that the captain has been forced to exclude them. This is the more peculiar as Tammany Hall has for a long time had a virtual monopoly of the appointment of policemen, with the natural result that nearly all the officers are Irish Roman Catholics.

The precinct in which the trouble occurred is the twentieth, with the station-house in West 37th street. Located in the precinct is the Asylum of St. Vincent de Paul, in charge of the Sisters of Mary, under the immediate supervision of Priest Septier. For several years, on each monthly pay-day, a sister has visited the station with a regularity and persistency acquired only by long drilling as a human automaton. In this way several hundred dollars a year hav been gathered from the officers stationed there. Recently Captain Cross succeeded Captain Murphy in command of the precinct, and one of the first things he did was to order the custom discontinued, an order which the sisters dislike. To a reporter, when questioned, Captain Cross gave his reasons. "A conscientious sense of my duty," he said, "alone prompted me to deny the Sister's request. I do not consider that these visits are just the proper thing. It is not a universal custom throughout the police department. I hav only served in one precinct before I came here where the custom was permitted. My experience as a roundsman and sergeant has taught me that the great majority of policemen are opposed to having these Sisters visit the station-houses on pay-days. The policemen's pay is not too large. Most of them hav need for every cent which they receive. This looks to them like coerciv charity. For this reason, as a captain true to the interests of the men under my command, I do not think I hav any right to allow the presence of the Sisters on these occasions. What the policemen do with their money after they leave the station-house is no concern of mine. If they wish they can giv the Sister their entire month's pay and I will find no fault."

To the same reporter the Sisters were typically meek and Jesuitical, for the very good reason, we suppose, that they expect to hav Captain Cross's order overruled when the top-sawyers of the Roman church bring their "influence" to bear on the high police officials of Mulberry street. The Sister in charge said: "We hav been going to the station-house for years. No captain, until Captain Cross took command, ever objected to our presence. Captain Cross is a good man, but he is opposed to our visits. We respect his honesty, and believe that his sense of duty only prompts his action in the matter. We want the *World* to say nothing but kindly words about Captain Cross. We will pray for him and will hope that in a little while he will see his way clear to rescinding his order. Some of our friends hav seen Captain Cross, and we hav some hopes that the good man will not long deprive us of the privilege of visiting the station-house on pay-day. We know we hav the sympathy of most of the policemen, because they hav come here and assured us that they regret the captain's order."

The Roman Catholic church has elevated the avocations of legal thieving and religious begging up to high art. If the pope ever moves over here what a joyous time he will hav! He will find his mansions all prepared for him.

J. P. Mendum.

A long career of usefulness and devotion to liberty of thought and life has closed with the death of Josiah Paine Mendum, the publisher of the *Investigator*.

Mr. Mendum was a careful, frugal, painstaking man; thoroughly devoted to his splendid cause, and untiring in caring for his paper. He was not an orator nor writer; speaking and writing he left to Horace Seaver to do; but to the no less necessary part of the work, the practical side, he was as devoted as was Mr. Seaver to the public part, and performed it no less capably. By his good judgment and frugality the *Investigator* was solidly established and Mr. Mendum himself became possessed of a comfortable competence which his talented son will undoubtedly husband and increase.

Mr. Mendum lived longer than most men can, and his death became his *life*. His brain outlived his body, and he was as clear mentally two hours before the last as ever. He passed away easily, with his affairs in order, and fearing nothing. Few men hav prepared for the long journey so tranquilly as the oldest Freethought publisher in the United States.

It is a cause of congratulation that his son can fill his place in the counting-room of the *Investigator*, and that in the editorial chair of Horace Seaver sits a man so able and so devoted to Liberalism as L. K. Washburn. The paper will not cease to be an influence for good, nor to delight its thousands of friends each week as it has done for over fifty years. To Mr. Mendum's family we offer sympathy, and to those who are to continue his work the assurance of good will and cordial appreciation.

Elsewhere in this issue of THE TRUTH SEEKER will be found an account of the funeral, quiet and unostentatious as was Mr. Mendum's life, and a brief sketch of his life work and personal history.

The Bible and Protestantism in Peru.

The manner in which the Catholic church controls countries so unfortunate as to be peopled by its members is again made plain by a recent incident in Peru. We are not particularly in favor of widely distributing the obscene book known as the Bible, but so long as the Romish church permits the Douay version of it to occasionally find its way to the layman we do not see why the King James translation should be prohibited. This, however, is not permitted in Peru, neither is the Protestant sect allowed to do missionary work among the benighted citizens of that republic.

An Italian, Penzotti by name, the agent of some Bible society in this city, went to Peru several months ago and applied to the legation of the United States for information as to the possibility of selling or disposing of Protestant Bibles in Peru and of making arguments in favor of that creed. The American minister, after consulting with the government of Peru, replied to Penzotti that Peru, although a republic, held the Catholic religion as paramount, and would not nor could not by its constitution allow public worship by any other. Foreigners residing in Peru who are not Catholics are allowed to hav their places of worship, but retired from the street, without bells or any manifestation of publicity, and Penzotti was informed that a legal objection was entertained against his disposing of Protestant Bibles among the people and to his advocating publicly the principles of that faith. Nevertheless he proceeded to commit these two forbidden acts, and in consequence has been in prison since July last. At the request of the American society he represents the United States legation here was ordered by the department of state to inquire into the matter and if possible use its good offices. The minister of foreign affairs replied to such a request that if Penzotti would giv a bond to leave the country by the first steamer and not to return his liberty would be granted. His friends could not or would not giv the security required and he is still in durance.

Whenever the Roman Catholic church has had control of a country there has been no liberty of thought within its borders. In this she seems to be the one thing which is the same yesterday, to-day, and forever, and those countries wherein she is gaining ground should govern themselvs accordingly.

Editorial Notes.

THE cable brought news last Saturday that Charles Bradlaugh is again seriously ill. Mr. Bradlaugh has not had very vigorous health since his sickness of last year, but has reported himself in the *National Reformer* as steadily gaining. The present relapse is probably due to overwork.

THE *Independent* appears to be growing backward. This sentence would seem familiar if found in a Roman Catholic journal, substituting the word church for Bible: "Liberty of thought in the church does not mean liberty to deny the doctrin of the Bible with impunity, and without correctiv disciplin. It is always in order to contend earnestly 'for the faith which was once delivered unto the saints.' Human speculations destructiv of that faith are simply heresies that contradict the word of God. Away with them!" And then burn the heretics, does our contemporary mean?

A WELCOME relief has come to the country in the resolve of the New Hampshire Republicans to allow Henry W. Blair to stay at home instead of representing them in the United States Senate. Dr. J. H. Gallinger has been chosen in his place by the Republican caucus for the term beginning next March, and whether the Republicans elect their man or not—which they will—Blair is out of the way. It is said on good authority that Blair's fanaticism for religious legislation is one of the chief causes of the loss of his grip on the New Hampshire Republicans. If so, it is a righteous retribution.

THE citizens of this town are burning with indignation over the dirty condition of our streets, but it never seems to occur to them to send a petition to Mr. Pecci, professional pope, at Rome. He is the fellow to blame. He runs Archbishop Corrigan; that's sure. Archbishop Corrigan runs the Tammany Hall politicians; that's also sure. The Tammany Hall politicians run the street-cleaning department; that is likewise sure. And the streets are not clean; that's indisputable. A petition to Rome, as aforesaid, might hav a good effect, and we trust the people of New York will consider the propriety of sending it.

BISHOP FREPPEL, at a reception which he gave on the first day of this year to the clergy of the diocese of Angers, made an address to his guests in which he declared that the campaign of irreligious Frenchmen against the church, although now less glaringly conducted, was still continued. The form of the government, he said, had nothing to do with the matter. He was of the conviction that Catholics must organize, not as a party, but under the direction of their bishops, and "wrest from Freemasons and Freethinkers the rights and liberties of which they hav been deprived." It occurs to us that France has in the past had quite enough of Catholic rule, and that she will do well to continue the irreligious Freemasons and Freethinkers in power.

Liberty in Literature.

We hav ready the Testimonial to Walt Whitman by Colonel Robert G. Ingersoll, a magnificently got-up pamphlet of nearly eighty pages, with portrait of Walt Whitman and the author. It is printed on extra heavy calendered paper, in large type, with beautiful paper cover. The text has been revised by Colonel Ingersoll, and the extracts from Whitman's poems by the poet himself. It is the only authorized and authentic print of the Testimonial. Price, 25 cents.

Letters from Friends.

FORESTVILLE, N. Y., Dec. 29, 1890.

MR. EDITOR: Find inclosed $5 for THE TRUTH SEEKER and the picture book. I am getting old and cannot work much, but I can look at the pictures and amuse myself. I shall always take your paper as long as I can see to read. I am almost eighty now, and see to read and write without glasses. A happy New Year to Editor Eugene and mother, and all friends of THE TRUTH SEEKER.

MRS. J. W. BENNETT.

VINELAND, N. J., Dec. 23, 1890.

MR. EDITOR: I inclose $6, for which please continue THE TRUTH SEEKER and send me a copy of "The Godly Women of the Bible," by An Ungodly Woman of the Nineteenth Century, and a copy of Voltaire's "Pocket Theology," and a TRUTH SEEKER ANNUAL for 1891. I hav taken THE TRUTH SEEKER from its first number, and now in my eighty-first year like it as well as ever. J. S. SHEPARD.

PEDEE, WIS., Jan. 1, 1891.

MR. EDITOR: Inclosed find twenty-five cents for the ANNUAL for 1891. I hav been a subscriber to the noble D. M. Bennett's paper from the start, and it seems we cannot get along without it. Keep hewing away at that old tower Babel! No fable! Keep Peck pecking it to them! Light is looming up in the far-away distance. Happy New Year to all the truth seekers in the world. But the happiest, everlasting, self-sharpening New Year to THE TRUTH SEEKER staff, from Heston and S. H. Wixon down to the TRUTH SEEKER devil.

Yours, DAN BROBST.

GRANTFORK, ILL., Dec. 16, E M. 290.

MR. EDITOR: I must say the outlook for our cause is becoming brighter and brighter. Humanity is evolving in our favor faster and faster. I can see the time in the future when Christianity and churchianity will melt away like a chunk of ice in a hot summer day. The straws are all pointing that way, and the ball is rolling faster and faster. There is no check to it. People are beginning to think for themselvs, and education is clearing the wool off their eyes. But we must at all hazards maintain our free school and keep the Bible and prayers out of it. ANTON J. KRAFT.

LIBERAL, MO., Jan. 3, 1891.

MR. EDITOR: Inclosed please find check for $3 for the ship of state another year. May the grand old ship sail until the bray of the ecclesiastic is heard no more in the land, and free thought, free press, free speech, perfect humanity and justice, will reign supreme. Then and not until then will the swords be beat into pruning-hooks and the spears into plowshares, and war be known no more. I wonder if the Christians would like to send a few more brainless preachers to Dakota to teach the Sioux that his redeemer cometh.

P. J. UMBEITE.

DES MOINES, IA., Jan. 6, 1891.

MR. EDITOR: With my prospects of a lecture course in the town where I am, I feel justified in sending Wm. Hart, of Kirksville, Mo., $1 for two of his books. This gentleman is a thoroughgoing Liberal. The sad affliction which has overtaken him will call forth the aid of liberal-minded people. I wish my own circumstances permitted me to giv a hundredfold more help. I know Brother Hart to be one of the most earnest Liberals in the land, of untiring industry. Years ago I was made a welcome guest by himself and excellent wife on many occasions. I will often think of the sufferer, made doubly sorrowful in his great calamity, which robs him of not only property, but a faithful son.

W. F. JAMIESON.

LOS ANGELES, CAL., Dec. 29, 1890

MR. EDITOR: I hav been an interested reader of your paper for several months, and hav enjoyed it much. I hav tried to propagate its ideas by loaning my paper to those who did not take it, and by reading extracts from it before the Woman's Suffrage Club of this city, of which I am secretary. Most of the members of our club are Freethinkers, but a few still are held in bondage by the church, but even they are beginning to feel that they must look outside for help, being convinced that that institution will never allow them a privilege or a right that it can deprive them of. Hoping that the dawn of liberty for all mankind may soon brighten into day, I remain,

Most respectfully yours, MRS. E A. LAWRENCE.

HAMBURG, IA., Jan. 4, 1891.

MR. EDITOR: On January 1st and 2d, Charles Watts, of Toronto, Can., lectured in the Opera House in this city to a large and intelligent audience of about three hundred, notwithstanding the revivals in progress at some of the churches. His subjects he handled and vindicated in a masterly manner, and in a way to enlarge the mind and understanding of many that were present. Had we more large-hearted, liberal-minded, educated, and sincere gentlemen like Mr. Watts giving their vast learning to the advancement of Truth, whatever that may be, the world would become better in a short time and bigotry and superstition would soon be things of the past. We hope to hav him giv another and a longer course of lectures here early in the spring. Let me hear from Liberals in this county and near here, that we may make arrangements for him. Please write. Address,

E. T. DALBEY, Box 314.

BRONSON, FLA., Jan. 3, 1891.

MR. EDITOR: Inclosed find $2.50 for the "Freethinkers' Pictorial Text-Book" in cloth. I claim the honor of being the first one to suggest the publication of such a book, to be placed upon the center-table of every Liberal as a silent preacher to all his visitors and guests. And I am satisfied that it will prove to be the most satisfactory investment for propaganda that has yet been made. I liv in a priest-ridden community, and as a matter of course the people are ignorant and superstitious, and an unbeliever is deemed a dangerous man and is boycotted. He cannot be elected to any office of honor or trust. I had the misfortune to be nominated to represent the county in the next legislature, but no sooner was it known that I was an Agnostic than pulpit and press combined to defeat me. I had never seen God or lived in any other world, hence was not qualified to legislate in this. When the old "India-rubber God" is retired people will become more sensible and reasonable.

O. RICHARDSON.

NATIONAL SOLDIERS' HOME, WIS., Jan. 3, A.S. 291.

MR. EDITOR: As probably no one else will do it, I thought it best to write and send you a suitable epitaph for the late lamented Mr. Bull:

Alas for mighty Sitting Bull,
The doctor * of the Sioux!
From Jordan's stormy banks he'll pull
While another wears his shioux.
If the papers tell the tale in full
Anent this bloody nioux,
The doctor was a vicious bull,
A match for ancient Jioux.

Send the ANNUAL for Anno Scientia 291.

Yours truly, NELSON HUNT.

* Medicin man.

CRESCO, IA., Jan. 1, 1891.

MR. EDITOR: I am a constant reader of the *National Tribune*, Washington, D. C. I like to be reminded of the experiences and exploits of my former comrades. The only disagreeable, and, I must say, not only useless, but really depraving, feature of the otherwise good paper is its religious department under the head of "Sunday Meditations." The space disfigured with this priestly humbug might be used to better purpose, viz, to the diffusion of practical knowledge. Of course the latter is also attended to by such able writers as Prof. Felix L. Oswald, Dr. J. H. Porter, and a few others. But I fear that the practical communications from these friends of humanity do not make, as they should, a deeper impression upon the reading community than do the mind-degenerating "Sunday Meditations." I hope, for the sake of mental progress, that my fears may not be realized.

I do wish that Colonel Ingersoll would keep in line with his fellow-soldiers by means of an occasional article in "the *National Tribune*. His letters would be appreciated by all sensible veterans, and would certainly exert an influence for the good of mankind. F. L. DAUBERSMITH.

CLEVELAND, O., Jan. 8, 1891.

MR. EDITOR: I inclose you clippings from the Cleveland papers in regard to a red-hot heresy trial, that of Rev. Mr. McQueary, which is progressing here. The trial is very important, as it is a landmark in the nineteenth century and I understand that the gentlemen expect to definitly and finally determin the truth of the immaculate conception. I hav always tried to be a consistent Agnostic, but I am tainted with the belief that in a legal sense Christ certainly was the son of God. It is a maxim of the law, *Qui facit per alium facit per se*, "Who doeth by another doeth by himself." Now, the Apocrypha to the New Testament shows that Mary was a vestal virgin in a Jewish temple. A priest, a vicar or agent of God, seduced her. The priest induced Joseph to marry her. When Jo discovered her condition he demurred, or kicked. Mr. Priest said, "It's all right, Jo; the kid is conceived of the Holy Ghost." Jo, being a devout man, believed all the priest told him. If it be true that the priest was the agent of God, then on the above-cited maxim Christ was truly the son of God. *Qui facit per alium facit per sent.* L. A. WILLSON.

HARMONY, IND., Jan. 5, 1891.

MR. EDITOR: Will you please allow me a little space in your grand old TRUTH SEEKER? Will some good friend of THE TRUTH SEEKER or anyone else please explain to me the difference between faith and animal desire? I am nearly seventy-five years old; perhaps that is the reason I do not know. A neighbor of mine, a believer in that old obscene book, said that all animated nature came from one common pair, and that God made them when he made Adam and Eve, and scattered them all over the world. I asked him how it came that every continent produces different kinds? He said we ought not to ask such questions. That was all he said—exit. My opinion is that the conditions of the continents produce everything without the aid of a God or gods.

I went to hear a funeral sermon preached by a United Brethren sky-pilot, and in the course of his remarks he said Ged never makes any mistake. Now, the thought occurred to me that perhaps the things that he made out of nothing were pretty good, but when he came to making things out of material he made some most egregious mistakes, I think. For instance, look at the poisonous reptils, bumblebees, hornets, wasps, yellow-jackets, etc., to bite and sting the people when they go out together blackberrying. Bah!

J. M.

GREEN HILL, O., Jan. 6, E.M. 291.

MR. EDITOR: I am somewhat disabled in my shoulders and arms from muscular rheumatism—brought on from three years' service in the army, as I suppose—but from the way I feel to-night I think that I shall be able to celebrate my centennial here on earth, unless I should be like one of my illustrious predecessors of Bible notoriety, and if such should be my luck I want the good old TRUTH SEEKER right along. I cannot do without it. It is like a sweet, wee wife. Nothing but death or extreme poverty could cause us to separate.

There is, all about here, a scarcity of money that will last until the bankers see fit to disgorge. We poor devils are at their mercy. It is a question with me whether it would not protect us better to hav our banking system revised and not the tariff, and let the people get the money direct from the government as they need it, the same as they do postage stamps. I think it would for everyone be better, "the laird, the cotter, and the tenant."

I am still working away with my petition; got about one hundred and fifty names; hav five others out at work; when I get them in I will send them to you. With my best wishes for you and the TRUTH SEEKER family everywhere, I remain,

Yours for individual liberty, ENOCH WICKERSHAM.

NEW HAVEN, O., Jan. 6, 1891.

MR. EDITOR: I wish you to acknowledge for me through the columns of your valuable paper the receipt of the paper called *Freethought* and several copies of THE TRUTH SEEKER; for which I wish to say that I am truly thankful to the unknown senders of the same. I shall be grateful for any reading-matter that any kind Liberal brother may feel disposed to send me, and I will try to do all the good for Freethought with it I can. I was a soldier in the late war; hav heart disease and hav not been able to do a day's work for over three years, and get but a small pension. And as I hav nothing but my day labor to depend on for my support, I hav but little to spend for reading-matter. There are not many Liberals in New Haven. We hav one old pioneer here who has been here for fifty years, and was a Freethinker when I came here thirty-two years ago. He is sound on Freethought. We like THE TRUTH SEEKER very much and hope we may be able to take it right along. I will endeavor to do so if I hav to cut the corners closer on something else.

Will you please giv me the address of R. G. Ingersoll, also of Elmina D. Slenker? THOS. S. CHARITY.

[A letter to Col. R. G. Ingersoll, New York, N. Y., will reach that gentleman. Mrs. Slenker's address is Snowville, Va.—ED. T. S.]

SOUTH CHELMSFORD, MASS., Jan. 4, 1891.

MR. EDITOR: Brother Infidels, how are you? The pictures on both sides of the paper are the reason I renew. I shall stay by you till the end of time, on the pictures. Everybody will look at them, and often read a little. I came into a red-hot hardshell Baptist community, and my old mother and brother, that pray over the vicious, were horror-struck at THE TRUTH SEEKER. But of course the pictures had to be looked at, and mother said after a while that there was some good in it. When I first got back from the land of the Dakotas there was a grand rally made on my belief. They all prayed, and the professional revivalist buttonholed me after every prayer-meeting. I could not get in a word edgeways. At last he broke out with, "What Infidel can say, tomorrow will be a bright, clear day and no sun? Not one iota of nature's laws can be changed." "Do you believe that story about Joshua commanding the sun and moon to stand still and they obeying him?" I asked him. Of course he flew the track. "Don't you let folks know round here that you are an Infidel! No one will respect or trust you!" But they do. I buy wood and hay and parties take my word for the weight and measure, and I do not hav to pay till it is gone. But complaint has been made to the selectmen about my working Sundays; and as three men hav been fined $10 and costs for getting in hay Sunday, I am careful to stand in with the powers that be. Keep your shirt on.

JOHN C. BLAISDELL.

BLOOMDALE, O., Jan. 6, 1891.

MR. EDITOR: It is frequently cast up to me that my belief may be good to liv by, but could not be good to die by. Now, I want to put on record one case that came under my immediate experience where a young man lived and died firm and unflinching in the belief inculcated by THE TRUTH SEEKER and the reading of scientific and Materialistic literature. He first came under my notice about a year ago, when he came from Kansas and the West to his home here, having spent some time in the West, during which time he had imbibed the rudiments of his late belief by some reading of *Lucifer*. I soon became acquainted with him, and found him to be a lover of science, a man of progressiv ideas, and withal of an amiable disposition. It gave me pleasure to hand him what books and pamphlets, etc., I had in my possession to read. I should hav mentioned that last winter he was attacked by the grip, which left a lung trouble fast on him, under which he labored along until a few days ago, with occasional revivals and relapses. I understood from him that his father was much displeased at the course he had taken in the matter of belief, and I often thought I could discern a certain frigid turn in his father's behavior toward me; consequently I called on him but once during his illness.

However, his brother told me that he was thoroughly resigned to the inevitable; that he discouraged a certain old lady who called on him and wished to talk about Jesus, etc, by waving his hand (his voice was gone) and whispering to her that it gave him pleasure to hav people call, but he did not wish to hear anything of that sort. And when a minister called who wished to pray with him, he told him it was unnecessary, and when the dominie further asked if he did not wish his silent prayer he still told him it was quite useless, as he had no misgivings concerning what was to come. And when, on the point of dissolution, he was asked what his thoughts were about a future life, he said he did not believe in any; felt satisfied to go; that all must go, and as this was his turn he wou'd go without regret. His brother assured me that he never saw a man go with so much resignation and calmness, and I was quite overtaken with

emotion on hearing how resolute in his belief was Jesse Fremont McKee. Personally I consider him to hav been a most estimable person, and look on him and his example with much pride. C. C. GERMANN.

LIMESTONE, ILL., Dec. 29, 1890.

MR. EDITOR: Inclosed find twenty-five cents for the "Bible Inquirer," by A. Jacobson. I want to lend it to a preacher of the Free Methodist church. The Protestants, Baptists, and Free Methodists are after me hot and heavy, trying to convert me. And while the two former are content with sending me books of their faith, the latter made an effort to convert me last Friday night at their church. The preacher and one Holy Joe, who is always crying, came over to speak to me after church was over. The preacher shook hands with me and the old man asked me if I had salvation. I said, "No." "Well, you ought to hav." I smiled and shook my head. "Don't you feel the need of the Lord?" the preacher said. I said, "No, sir, I don't." The Holy Joe told me to "holler." I said I would not. Then the preacher asked me if I was ready to die. "Yes, sir, quite ready." "Are you willing to die now?" "Yes, now, right here." "Are you not afraid to meet God?" "No, sir; I am not afraid to meet God or the other party." "But God says you are unprepared." "Whom did he say that to?" "He says it in his word. Come again," said the preacher. I said I would and he went toward the door. I followed and caught up with him there and invited him to our debate. He said perhaps he would be busy there—at the church, I mean—but I told him it would be on Saturday night, so I don't know whether he will come or not.

I went to church again last night, and when they had their scripture lesson I repeated verses 17 and 18 of the last chapter of St. Mark. He looked hard at me but said nothing. Then he preached a sermon in which Infidels were alluded to. Which I suppose meant me. All the holy ones eyed me—to see what a Liberal looked like, I suppose. He seems to be sensible when he speaks on other subjects. And no doubt his faith is sensible to the holy ones, but I am not holy.

I would like to correspond with some Liberals near my own age, eighteen, as there are not many here, and those who are are almost without exception afraid to say so. I will close, with three cheers for Freethought.

ANNA M. MOHN.

739 Lincoln ave., Peoria, Ill., care of J. H. Fischer.

NORSE, TEX., Dec. 15, 1890.

MR. EDITOR: Mr. Samuel P. Putnam, of San Francisco, Cal., delivered a lecture on "The Demands of Liberalism and Freethought," at Norse, on Dec. 8, 1890, to a good and appreciativ audience. Mr. Putnam is a forcible, logical, and eloquent speaker. He showed the absolute justice and the immediate and pressing necessity of the Demands of Liberalism; and that these Demands are founded upon the Constitution of the United States and the Declaration of Independence. That in order to carry out the Declaration of Independence, and to keep "church and state forever separate," the Demands of Liberalism must be heeded, and be enacted into law to make this indeed a free country and this nation a government "of the people, by the people, and for the people."

The speaker presented the principles of Liberalism, and showed that Liberalism accepted all that is good and true, and cherished everything that has an elevating tendency; and rejected all that is bad and everything that has a degrading tendency. He contrasted the principles of Liberalism with the dogmas of Christianity, and showed the superiority of the first over the latter. That Liberalism and Christianity were diametrically opposit and opposed to each other. That the one represented enlightenment, advancement, science, and evolution; the other, ignorance, superstition, stagnation, and degradation. That in order to become a good Christian one must not only accept and believe without evidence, but acknowledge him or her self totally depraved, and must believe in the atonement, the trinity, and other equally absurd doctrins and tenets of the church—a church instituted by a crafty priesthood for their own individual benefit and glory, and for the subjugation and enslavement of mankind to a superstitious religion and tyrannical and despotic government. On the other hand, Liberalism means liberality in everything. It means intelligent liberty, the widest liberty of thought and expression—"intellectual hospitality." It teaches a true and natural morality. It takes its stand for all that is good and true, and all that is grand and sublime. That a true Liberal not only accepts all truth, whenever or wherever discovered, and from whatever source it may emanate, but has a vivid perception of all that is grand and sublime, and a feeling of veneration for anything really sacred.

Liberalism takes its stand for a new and true education, in which all man's faculties and capabilities shall be unfolded and cultivated. Man's whole being shall receive proper cultivation; his physical, mental, and moral powers shall receive simultaneous and proper education and culture. His head, heart, and hand are to receive proper education.

Liberalism takes its stand for universal mental liberty, for universal moral liberty, and for universal industrial liberty. It inculcates a true morality and high aspirations. It teaches science and progress, and takes its stand for the advancement and elevation of the human race.

Mr. Putnam gave an excellent lecture on the Bible on Dec. 9, 1890.

I had the pleasure of accompanying Mr. S. P. Putnam to Walnut, where he delivered two lectures to good audiences. His lectures were well received and pronounced excellent, both at Norse and Walnut. We enjoyed the hospitality of Mr. and Mrs. F. H. Dean and family while at Walnut. From Walnut we went to Clifton, where Mr. Putnam delivered his lecture on "Evolution vs. Christianity" to a good audience, on Dec. 12, 1890. T. THEO. COLWICK.

TRENTON, TEX., Jan. 7, 1891.

MR. EDITOR: Mr. Samuel P. Putnam was with us December 26th and 27th, and gave three of his truly grand lectures. The hearts of all Liberals were made to leap with joy as he proclaimed to the world the glad truths of the here and the now, and with an eloquence equaled only by the grandeur of the truth he announced. He made no promises of what might be hereafter, but told what might be now and would be if we could only look to this life and strive to make it what others had made it up to the present. We could get no church or school-house—there being no public building—nor any private building, when a retired merchant kindly gave us his vacated storehouse, remarking as he did that the Infidels were the only persons who had come up to a man and paid him up, while the delinquent Christians had forced him out of business. How does that sound in the ears of those who claim all morality and all good? The truth is, it is just the other way—all who claim most do least, and the Christians are the greatest offenders.

When I, in common with the whole audience, listened to the glorious truths proclaimed by Mr. Putnam with his magic eloquence, and were made glad thereby, we looked around and saw absent—whom? The clergy. We could not be surprised at that. But when we saw the teachers of our schools likewise not there, we grew sick at heart and thought, what obstruction to progress is this thing you call religion, keeping the instructors of our children—paid, too, by the state—from hearing the great truths of our latest discoverles in the vast domain of science and morals (and Mr. Putnam spoke of nothing else)! And this when it was not necessary for them or anyone else to believe what he said. Well, I was sick then and I am sick now, in mind, to think and to know such facts, and my children to be educated by such influence to shun the truth of what makes all humanity grander and better! Must I weep over the prospect of my own blood in my children, as did I when I saw an honored Baptist preacher weep when he bid adieu to his son for the last time before his departure for the penitentiary? I do say that the whole system of morals of the church is wrong, and when the efforts of our grand army of Liberal lecturers are not even attended, but systematically lied on and slandered, what can I expect?

But I do not know that I need get too sad, when I think that had that same Mr. Putnam come here and delivered those same lectures ten years ago he would hav stood a good chance to be mobbed. Not so now. He or anyone else can deliver all the lectures, and the only result is, first, ugly looks from orthodox faces—who ever saw any other look?—and next, the Christian lie that is learned from their holy book, the Bible. After all, we, and the whole world, are evolving. Daylight is just peering over the dark horizon of the past, and the resplendent light of man's intellect, with the humanity that must be free, will make the future safe. Then to the comparativly few Liberals scattered over the world—be of good cheer! The sun of humanity is just rising, and who cannot see it? Our free schools, and what is better, the printing-press, form the promised messiah to make men free in mind, more glorious than in the mere freedom of body. DR. W. C. HOLMES.

SOLDIERS' AND SAILORS' HOME, Jan. 10, 1891.

MR. EDITOR: I will express a few thoughts on God as a financier; the evolution of man and survival of the fittest. In the opinions of men, those who hav managed their business so as to insure the greatest success and accumulate the greatest capital, hav been regarded as the most talented and the best financiers. And as God made a sad mistake, when he created the devil, who in a short time inaugurated a revolt and has subsequently prosecuted a vigorous opposition, it is my purpose in this article to attempt a brief comparison of the management and success of the old gent and that of his rebellious son. And as it is often asserted that dishonesty is never successful, and that honesty is the best policy, we would keep a close eye to this maxim in order to see which of the combatants must be victorious in the end.

God, after giving this earth to the devil, like many whimsical parents concluded to retract, and accordingly one week planted a small colony in and about Eden. No sooner, however, had his pap taken a leave of absence than the boy crawled into a snake and instigated another revolt in the premises of the new colony, and made his skip. It appears, however, that the old man returned in time to prevent the revolt from becoming fatal only in part of the stock, as Abe seems to hav been a No. 1 legitimate offshoot of Gehova. But his grandson Kane soon dispatched Abe as an intruder, knowing that the devil had the best right in those parts. And although grandad God was very wroth with his son (devil) and his grandson Kane, he allowed Kane to go unpunished, only that he put a mark upon him to prevent others from murdering him (more of a reward, I think). Perhaps grandpap was intimidated by the hostil disposition of his grandson; and it really appears so from the success that the young desperado achieved, in that his grandpap even made him a wife, and blessed him in his business capacities, as it is said he built a city. The example here is a little tough—that God so blessed him for a private murder on account of his jealousy of his brother's popularity. But as the old man has always been faulty in morality this need not excite our wonder.

It appears from all accounts that the devil had a wonderful increasing success over his pap by way of the sons of God marrying the daughters of men, until the old man became disgusted with this mongrel race and concluded to drown the entire herd except Noah and his family. There, however, the old man made a fatal mistake in not providing for the death of his rebellious son, the devil, who was ready for business, it appears, as soon as the shower was over, by inciting good old Noah to get drunk; which, in connection with the indecent conduct of Ham, excited the ire of the old fellow so that he belched forth his curses upon those unborn. Of course these were the children of the devil, and so he inaugurated a scheme to take revenge by building an observatory, or tower of Babel. But the all-wise, all-powerful God got scared, not knowing that it was impossible for man to go past the limits of the world's atmosphere and climb to heaven, and so he could do no better than to confound their language, and scatter them like throwing a bombshell among a flock of geese. It appears to me that they would hav been worse off after they had dispersed than before, for the want of some one to interpret. What a wonderful miracle that was, for so many people to forget their original language and instantaneously to hav another. Whether this punishment was commensurate to the crime they had committed, we are left to conjecture. But as God has always persisted in punishing the innocent for the guilty, the penalty has long since been in excess of the crime. And there has been but little extenuation, and that is obviously in direct opposition to the will of God, and due to the benign influence of the good-natured devil. For of all the ills the human race has been subject to, the diversity of tongues is the most significant. God, being encouraged by this victory, now steals a march upon the devil by going to old Abe and making great promises—not one of which he had the least intention of fulfilling, and which he could and did not. He did, however, succeed in raising a discord in the case of Jake with his father-in-law and his brother Esau, and finally getting Jo sold into Egypt in order that he might hav an excuse for killing a great many of the devilish Egyptians after torturing them as well as his own.

It might be proper here to introduce, as a matter of financial achievement on the part of God, the fact of his deceitfully robbing the Egyptians by borrowing their jewels. Among the many shrewd plans of this master of finance, we must not fail to notice also the ordinance known as circumcision. Decency prevents us itemizing the exact manner in which this memorable rite was performed, which is suggestiv that decency was disregarded by God when a matter of profit was under consideration. It is only necessary to say that, although it was not castration, it was equally barbarous, and disgusting to sensitiv humanity. It appears from all accounts that this was the most successful hit God ever made to distinguish between his and the devil's stock, as we hav no account of it ever being counterfited by the latter. The obvious reason is that the devil possessed too much humanity, which has always proved his besetting sin. Next we follow God from Egypt to Kanaan. But as the history is not only published, but preached, it is useless to giv it in detail. Suffice it to say that God, with his rude artillery—rams' horns, asses' bones, and such like—overthrew all the devil's armed Kanaanites and their walled cities in great triumph.

But though God succeeded so well in thus getting away with the devil, the cunning old adversary would steal into camp in disguise, and in this way persuade God's children that God was not a god, notwithstanding his great deliverances and miracles. And in this way the devil was constantly annoying God and stirring up insurrection, etc.

It is confidently believed, and often affirmed, that had General Mose, Josh, Gid, Jep, Dave, or Sol, acted as generalissimo during the entire warfare, all losses and captivity would hav been averted. But it so happened that this king of kings and Lord of Lords made such a poor selection of commanders of his forces that finally he was compelled by the Romans to send his only son, J. Christ, to deliver his property. However, he proved too timid to continue the war, but by the aid of General John succeeded in inaugurating an enlistment into the army, sealing with a mark of designation called baptism. The devil has been charged (and not unjustly, we believe) with counterfiting this mark, in proof of which is the fact that many turn traitor in an incredibly short time after baptism.

Shortly after the death of General John and J. Christ, Pet and Paul, then Paul and Barny, then Paul and many others, had many dissensions concerning their master's financiering, until it was settled that Pet was boss, as he had showed so much courage in cutting off the servant's ear, denying his master, cursing, etc., etc. Pete also delegated his power and authority to Pope, who then executed his office and prosecuted his wars with greater success than any who had preceded him since the day of Dav, or perhaps Gid or Josh. And for nearly one thousand years the devil was literally chained, while the Spanish Inquisition was built and utilized to God's service. Then there were several attempts made by the devil to revolt, without success, until he secured the services of Mart. From that time God has been suffering from attacks on all sides, and although it has been ascertained that across the waters in every direction are innumerable friends of the devil, and that his children are constantly increasing, and that the devil is much kinder and better to his soldiers than God is to his, yet we find God so devoid of principle as to maintain that he is perfectly good, etc.

Conclusion: The means the devil has been using is not the sword, but reason, steam, electricity, and all that contributes to giv us ease, plenty, and comfort. While evolution has been doing its best to overcome God and improve our condition, can it be properly said that as a matter of fact the fittest has constantly survived? Or does the survival of the fittest only date back to the discovery of America? Can it be that we shall nevermore fall into the hands of the living God? Could we but inaugurate a system of marriage in strict accord with phrenological selection so that every man would be a friend to good, and an enemy of God—be as manly as Ingersoll—we should be beyond the reach of God and hav no further use for priests. The supposed millennium would be here. EX-REV. JOSEPH N. MAXEY.

Children's Corner.

Edited by MISS SUSAN H. WIXON, *Fall River, Mass., to whom all Communications for this Corner should be sent.*

" Between the dark and the daylight,
When the night is beginning to lower,
Comes a pause in the day's occupations
That is known as the Children's Hour."

Why I Don't Send My Only Child to Sunday-School.

Twelve churches are near where I liv,
Not one of them five miles away.
Though they differ somewhat in their creeds
They are all " the lamb's bride " (so they say);
Should a Freethinker speak his thoughts here,
Where there's so much religious devotion,
He would meet opposition, I fear,
And would stir up an angry commotion.

All my lifetime I've lived near these churches;
Their practices, too, I've long known;
Fifty years I hav been a Freethinker,
Comparativly standing alone,
But never hav I been discouraged,
Though slandered by saints, who backbite;
I hav trusted in science, believing
That justice, in time, will make right.

I am askɘd " why I don't send my daughter
To church, and the Sunday-school, too,
For the sake of her 'moral improvement'—
To learn what she always should do?
Then, she might become a good Christian,
And enjoy, with our church, happy seasons."
Their questions I'll answer with candor
By giving the following reasons.

Superstition makes lasting impressions,
Hammered into the brains of our youth,
And foolish, miraculous stories
They are made to believe are the truth;
Ghosts, witches, and fancy hobgoblins,
Are tales that to children are told;
The infantil minds will believe them,
And do not forget them when old.

The legends and myths of " the ancients "
Were once just as fully believed
As the Bible is now by the Christians,
Not dreaming that they were deceived,
To doubt them was deemed sacrilegious,
Deserving of infinit pain,
And to place our reliance on reason
We were told was both foolish and vain.

They teach little innocent children
That they must believe thus and so,
Else the good God will be very angry,
And will send them where bad people go;
That by nature they're miserable sinners
Without any hope of salvation
Unless they believe the big Bible
That tells us all about the creation.

Creation means something from nothing.
Although it is hard to conceive
How nothing can bring to light something,
Still, we're told, " This is safe to believe."
Such lessons are taught to our children,
Though to them they must seem very odd;
To the child, Santa Claus is as real
As Buddha, Mohammed, or God.

The tale of the snake in the garden,
Persuading our mother to eat
Some fruit that her God had forbidden,
Is a story that's hard to be beat;
Because this unfortunate woman
Was duped in this act—that was planned—
A curse on the race was established,
The whole human race must be damned

Unless some great scheme of redemption
Shall stay the ineffable flood
Of God's wrath, with some plan of salvation
(Since atonement from sin demands blood).
So God himself, born of a woman,
Condescended awhile here to dwell
With his sin-cursed and ungodly children,
Just to rescue a portion from hell.

" Angry Gods, cheating devils, and sinners,"
These pet words our children hear often;
Sunday-schools teach our new life beginners,
Thinking they can their " stony hearts " soften!
What can we expect from our children,
Made to think they are wholly depraved?
They are made to ignore human reason;
Superstition their minds has enslaved.

If they'd teach what they know to my daughter,
And what they don't know, leave that out,
Teach her something on which she may reason,
And not tell her " 'tis sinful to doubt,"
Perhaps I might then be persuaded
To yield to their earnest request,
But we don't want our child's mind degraded,
For our love for her can't be expressed.

So we guess we'll not send daughter Elda
To the Sunday-school, though " they " desire it;
'Twould be "leading our lamb to the slaughter;"
Truth and justice don't seem to require it;
We've no taste for " Old Sooty's " dominion,
For we think we would make a poor show there,
And if Satan makes war up in heaven,
Our folks would prefer not to go there.

Fabius, N. Y. HOMER A. BILLINGS.

Letter from a Trapper.

EDITOR CHILDREN'S CORNER: In the solitude necessary to the occupation of a trapper, I take great pleasure in the perusal of THE TRUTH SEEKER, and am quite interested in the Corner, in which of the date of November 29th is a little piece entitled, "The Intelligence of Toads," which prompts me to write, if sanctioned by the editor, on the cunning of the wily coyota, as called on this coast—the name is borrowed from the Spanish language. East of the Rockies he is called prairie wolf. The animal is of the dog species, though of a uniform color—a mixture of yellow and gray—has a drooping, bushy tail, and carries his head low when traveling. He trusts more to the sense of smell, which is most astonishingly keen, to detect danger, than either to sight or hearing, which are remarkable. To catch this cunning marauder in a steel trap the greatest caution is necessary. First, the trap must be disinfected of all smell, then handled with gloves. If touched with the naked hands the coyota detects it for many days afterward. Different trappers use different methods, but I set traps in gangs—two or more together—placing the bait or scent at some central point, always going on horseback and carrying a canteen of water to sprinkle the ground where I stood while arranging the traps; for as a dog can follow the tracks of his master, so a coyota can detect the tracks of an enemy. In the winter, when food is scarce, coyotas may be caught with bait appealing to the stomach; but in the summer and early fall scent is used appealing to the passions. A few years ago, while trapping in the southern part of the state, I had an opportunity, with the aid of field-glasses, to watch a coyota approach some traps. He was very suspicious, walked several times around them, apparently about ten feet away; would reach with his forefoot as far as he could to paw the bait out or feel for danger; then stopped as though to consider for a moment, turned around and started off in a direct line at right angles to where I was and disappeared in the sagebrush, but soon appeared again with a comrade, both going direct to the traps. They stopped a moment to recon noiter. Soon one stepped forward, as though he thought, I guess it's all right, when, zip! something happened, for one coyota jumped as high as the length of the chain would let him, and the other made a mark across the plains that looked like the blending of coyota and dust, looking back only from a safe distance, as much as to say, "That is just about what I thought."

Some counties giv a bounty for their scalps, for they are very destructiv to sheep, pigs, or poultry. Their hide is worth only fifty cents.

With much joy to the readers of the Corner, I remain, T. J. CONLEY.

Tehama Co., Cal., Dec. 8, E M. 290.

Correspondence.

ELMENDORF, TEX, Jan. 2, 1890.

MISS SUSAN H. WIXON: I hav never written for the Corner, but I admire the efforts of the boys and girls, and I always read them before anything else. We hav no church here, and I hope we never will. I go to a Catholic school and pray all day, then come home and read THE TRUTH SEEKER. I do not go there for religion, but for a good education, as it is the best school here. The most people here are Liberals. Papa has been taking THE TRUTH SEEKER for three years and he likes it very much. Hoping this will not be thrown in the wastebasket, I remain,

Your Liberal friend, WILLIE SINGER.

["Thrown in the wastebasket!" No, indeed. We are glad to welcome you, Willie. Write again. Tell us all about Elmendorf. Be brave and true, strong in truth, and steadfast in principle.—ED. C. C.]

PASADENA, CAL., Dec. 28, 1890.

DEAR MISS WIXON: I read in THE TRUTH SEEKER of the children wanting to hav a paper to themselvs. I think it would be a grand thing. Every time we get THE TRUTH SEEKER I wish there were more letters and stories. I enjoy puzzles, and was very sorry when they were done away with in the Children's Corner.

As you see by the heading, I liv in California. It is very nice and warm here. There is to be a tournament of roses on New Year's day in Pasadena. Prizes are shown in the show-windows, many of them being desirable. There will be a prize given for the finest decorated pony or family carriage The decorations will be floral. Well, as I am taking up space which would otherwise be occupied by letters more worthy of being read, I will close, hoping success to all effort for the Children's Corner.

Yours truly, MARY BEERY.

LEXINGTON, KY., Dec. 17, 1890.

DEAR YOUNG FRIENDS: Father Huntington lectured to us a week ago, and presented a view on God which was anything but theological. He spoke of the almighty as a force which was the source of life and motion of the universe. With regard to the origin of the relation between cause and effect, he said nothing, for he knew that it belongs to the nature of things. The besom which sweeps this principle away would convulse the creation, and bring it back to its original chaos, that is, if such a state of things ever existed.

Religion does not belong to any dignified series in the order of creation, but springs from a fantastic arrangement of materials, fraught with danger to the human mind, as the condition of the Indian at the present period proves conclusivly. This view will, I think, be admitted, when we meet with the assertion, in ancient sacred history, that religion was corrupt, and had no connection with morals, from the time of Joshua to Samuel.

This latter worthy man attempted a reform, which, I presume, caused him to hack to pieces Agag, an Amalekite prince, before the Lord.

Immoral piety is worthy of the contempt of all lovers of order; a safer rule of conduct should be substituted as a humanizer and promoter of all that is good. We want rules so pure that they could never be based on vice. Religion cannot be depended on, for it is generally found in connection with evil.

Father Huntington spoke of the single tax system, but as it will take time to bring it about, a little land should in the mean time be held sacred to the poor, and inducements held out which may lead them to suppose that they are at home in their own country.

The Woman's Christian Temperance Union advise in the *Union Signal* a very strict rule under the Constitution, and the successful turn which Mormon affairs hav taken will also remind us that as long as wise legislation can advance civilization, no violence should be resorted to, especially by Christian people.

ALHAZA.

LONG HILL, CONN., Jan. 6, 1891.

MISS WIXON: My father takes THE TRUTH SEEKER and I read in one of the last numbers about what you termed "The Santa Claus Fiction." I was taught to believe in a Santa Claus, and enjoyed it very much. If you call those falsehoods, I suppose you call fairy tales the same. I agree that those are, but of all stories, I like fairy tales the best. You say, " No child likes a make-believe story." I do fully as well as " truly " ones. I think it is real nice to hav every member of the family receive presents on Christmas day.

ETHEL M. BEARDSLEY.
(Aged thirteen years.)

REMARKS.—Ethel is like very many older folk who enjoy believing myths to be facts. But this is an age of progress. The fables are fast being left behind with the ignorant and credulous, while those who would keep abreast of the times are ever seeking to " follow truth where'er she leads the way."

As for " fairy tales " the stories of science in earth, air, wind, and wave rival all the visions of fancy, all the scenes of fairy-land. If our friend will seek knowledge in the wonderland of beauty and utility spread all around her, she will find her hours profitably and pleasantly spent, and gain, at the same time, much valuable information.

We hav never yet seen a child who did not, when questioned, prefer a *true* story to a false one, after realizing the difference between truth and falsehood. Ethel is an exception to the rule. When she comes to understand the value of fact over fiction, she will regard it as the one pure pearl above all price. May she never be deceived by the designing and artful, who love falsehood better than truth.

It is always pleasant to receive presents, when worthy of them, on Christmas, or on any other day of the year; still more pleasant is it to giv presents to the needy and destitute, and any day is suitable for this purpose.—ED. C. C.

Our Limited Wisdom.

All the family were reading in the library one evening. Mr. May had the evening paper, which he put down once to look up a reference in the encyclopedia. Mrs. May had a French art book, and consulted her French lexicon frequently. George asked his mother the meaning of several words in the story-book over which he was poring.

Eva, aged five, sat with George's *Companion* upon her lap.

" Reading, too, pussy?" said her father.

" Yes, sir."

" Why, Eva May, you can't read!" said her brother.

" Yes, I can. I can read 'dog' and 'cat' and 'boy' and lots of words when I find them. I read all the words I do know, and that's all that any of you are doing," returned the observant little woman.—*Youth's Companion.*

Imaginativ Robert.

He is a bright infant is Robert, and imaginativ. When he saw the sun disappear behind a cloud at sunset one night he said: " The sun hasn't gone to bed, but I guess he's undressing himself." At another time he said to his father, " I hav got as many kisses for you as there are pine needles on the pine-trees and flowers in the woods."

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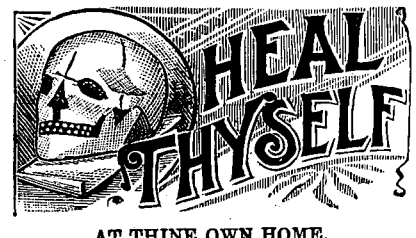
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Meets semi-monthly, first and third Sundays, at 2 P.M., at the town hall. All friends of human cultivation are invited. MARIUS HEIGHTON, Sec.

Elizur Wright Secular Union

Of Alliance, O., meets the first and fourth Sundays of each month at Independent Church, at 10:30 A.M. Free discussion on all Liberal subjects. Subscriptions to THE TRUTH SEEKER and *Investigator* are solicited. R. G. SMITH, Cor. Sec.

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Meets every Sunday evening at 7:30 P.M., at Princess Opera House, 558 West Madison street. Lectures and debates. Strangers from abroad are welcome.

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Meets every Sunday at 7:30 P.M., at 412 Nicollet ave., Rooms 12 and 14, Eastman block, Minneapolis, Minn. J. F. MACOMBER, Pres.; LEROY BERRIER, Sec.

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Holds regular meetings at Good Templar Hall, Flynn Block, S.E. corner 7th and Locust streets. Lectures followed by discussion. Friends from abroad heartily welcome.

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Meets every Sunday evening at Union Square Hall, 421 Post street, at 8 o'clock. A cordial invitation is extended to all. Seats free.

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News of the Week.

SEVEN agents of the Church Missionary Society of England along the Niger hav been deposed on serious charges.

AT Cincinnati, between March 10th and 20th, the Farmers' Alliance, Knights of Labor, etc., will form a national political third party.

BANCROFT, the historian, died on the 17th, aged ninety-one.

THE late session of the Colorado legislature was disgraced by turbulence and bloodshed.

IN Blount county, Ala., two proselyting Mormon elders hav been whipped and expelled.

THERE are revolutionary disturbances in Chili and the Argentine Republic, and riots in Brazil.

REV. A. GEORGE, of Leeds, N. Y., has been arrested for betrayal of his stepdaughter, which resulted in her death.

AT St. John's church, Philadelphia, the other Sunday, at the close of mass John Carrigan continued kneeling and was found to be dead.

SAXONY is disturbed by a religious band headed by Hans Wurzel, who claims to be Moses's successor. Eighteen members hav been imprisoned for rioting.

ENGLAND has referred the sealing dispute to the United States Supreme Court. This is unprecedented, and some think it a discourtesy to our diplomatic service. The court will reject the matter as out of its sphere.

THE pope has remonstrated with Russia for persecuting Roman Catholics, and closing their churches at Vilna.

DR. SCHLOZER, the representativ of Germany at the Vatican, has informed the pope that his country will readmit all religious orders but Jesuits.

THE Sioux hav entered the agency and submitted. They hav pretended to surrender their weapons, but hav kept the good ones, and the general may disarm them by force.

THE new president of the republic of Costa Rica, Central America, has agreed with the bishop on the payment by the state of a sum for salaries of religious teachers in the schools.

THE Russian imperial committee on petitions has refused to receive, and returned to London, the petition for mercy to Jews which was addressed to the czar by the public meeting at Guildhall.

THE pope has authorized Premier Mercier of Quebec to hav "the Blessed Sacrament reserved in a tabernacle at his private residence." Mercier has built a sumptuous chapel for the purpose.

THE bill for federal supervision of national elections, called by Democrats the "force bill," caused an all-night session of Congress on the 17th, and still is unsettled. Democrats threaten trouble if it is passed.

METHODIST missionaries at the Caroline islands desire our secretary of state to ask of Spain reparation for injuries to them. On the other hand, the Spanish authorities of the islands complain that the Methodists hav repeatedly stirred up the natives against government, from jealousy of the Catholic church.

A CATHOLIC journal which favors temperance deplored that in a committee lately appointed by liquor-dealers to look after saloon interests in the state, twenty-four members in forty-four were Catholics. Now, at seeing that the twelve liquor-dealers on the newly elected board of aldermen of New York are Catholic almost to a man, it laments, "What a showing for the great Catholic body of the greatest city on the continent!"

MEXICAN patriots continue to demand the expulsion of foreign-born priests, urging that the church has been the most deadly enemy of republican ideas and measures in Mexico; that it invited the Austrian emperor Maximilian to usurp the Mexican government and supported the infamous decree that everyone resisting be shot wherever found as a traitor; and that it has just imported foreign priests, chiefly Spaniards, believed to be disguised Jesuits, whose "coming is inexplicable on any reasonable or worthy ground," and who "go through the country fleecing the people, and preaching against the reform laws and instigating the people to disobey them."

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Gems of Thought.

SEEING, hearing, feeling, are miracles, and each part and tag of me is a miracle.
Divine am I inside and out, and I make holy whatever I touch or am touched from.
. . . . . .
This head more than churches, Bibles, and all the creeds. —*Walt Whitman.*

I REMEMBER the walk to Asneburnskis very well—a fit place to go on a Sunday; one of the true temples of the earth. A temple, you know, was anciently "an open place without a roof," whose walls served merely to shut out the world and direct the mind toward heaven; but a modern meeting-house shuts out the heavens, while it crowds the world into still closer quarters. Best of all it is when, as on a mountain-top, you hav for all walls your own elevation and deeps of surrounding ether. The partridge-berries, watered with mountain dews, which are gathered there, are more memorable to me than the words which I last heard from the pulpit at least; and for my part I would rather look toward Rutland than Jerusalem. Rutland—modern town, land of ruts, trivial and worn, not too sacred—with no holy sepulcher, but profane green fields, and dusty roads, and opportunity to liv as holy a life as you can—where the sacredness, if there is any, is all in yourself and not in the place.—*Thoreau.*



SHIMEI FLINGETH ROCKS AT DAVID.

And he cast stones at David, and at all the servants of king David, and all the people and all the mighty men were on his right hand and on his left.—2 Sam. xvi, 6.

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To the World's Columbian Exposition Commission:

Learning that there is an organized movement among the more conservative church people—manipulated by a "Sabbath" organization—to induce your honorable body to close on Sundays the World's Fair, to be held in 1893 in Chicago, the undersigned respectfully put in this counter petition, and ask that the Fair may be open to the public on each Sunday of its continuance. We ask this for the following reasons:

1. That the American principle of separation of church and state may be maintained.

2. That public morality may be subserved by providing a substitute for the immoral places to which men may resort when no moral amusements are available.

3. As a matter of justice also to the people of Chicago who have given of their means to make the Fair possible, tens of thousands of whom can visit the Fair only on a general holiday; and as a matter of justice also to the visitors to the Fair, whose time or means may be limited, and who certainly are entitled to great consideration at your hands.

4. For the public good. The opening of the Fair on Sunday will be for the benefit not only of Chicago, but of the whole country. The rights of no one are infringed, the happiness of no one disturbed. Those who wish to attend can do so; those who do not can otherwise spend the day. This is a solely humanitarian question, a question of human relations and human welfare, and, therefore, the only standard by which you can decide is that of the public welfare.

5. It will benefit the Fair, attracting a much larger attendance, interesting more people in it, and increasing its receipts.

6 To the objection that Sunday opening of the Fair will destroy the day as a rest-day, we affirm that the tendency would be exactly the opposite. The more beautiful you make Sunday, the more attractive, the more noble and varied in its pleasures and instructions, the more difficult it will be to change its character, the less danger there is that employers will ever have the power to transfer it from its present position to the days of toil. With choice of Sunday occupation restricted to attending church or visiting a saloon, the average workingman would choose to keep on laboring.

7. Finally: Opening the World's Fair on Sunday will harm no one but the keepers of immoral places, while it will benefit the Fair itself, the people of Chicago, and the visitors to the Fair, thereby conducing to municipal prosperity, individual education, public morality, and the development and good of the whole country.

Name.	*Town.*	*State.*

THE foundations of our civilization were laid centuries before Christianity was known. The intelligence of courage, of self-government, of energy, of industry, that uniting made the civilization of this century, did not come alone from Judea, but from every nation of the ancient world. —*Ingersoll.*

ANTIQUITY, it must be allowed, whether as regards politics, philosophy, or literature, was greatly superior to the Europe of the fourteenth and fifteenth centuries.—*Guizot.*

THE savage beasts are not more formidable to men than the Christians are to each other when they are divided by creed and opinion. —*Emperor Julian.*

RELIGION has filled Great Britain with war. The history of the Catholics, of the Episcopalians, of Cromwell—all the burnings, the maimings, the brandings, the imprisonments, the confiscations, the civil wars, the bigotry, the crime—show conclusivly that Great Britain has enjoyed to the full the blessings of "our most holy religion."—*Ingersoll.*

RELIGIOUS controversies hav often dislocated the social system, hav presented an insuperable obstacle to the fusion of the different elements of a nation, hav produced long and sanguinary wars, and hav diverted a large proportion of intellect and energy from enterprises that are conduciv to the welfare of society.—*Lecky.*

THE TRUTH SEEKER

A JOURNAL OF FREETHOUGHT AND REFORM.

Entered at the Post-Office at New York, N. Y., as Second-class Matter.

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Notes and Clippings.

Now that he has exposed himself so thoroughly, says the *Sun*, Father Ignatius should be dismissed as a mountebank and nuisance.

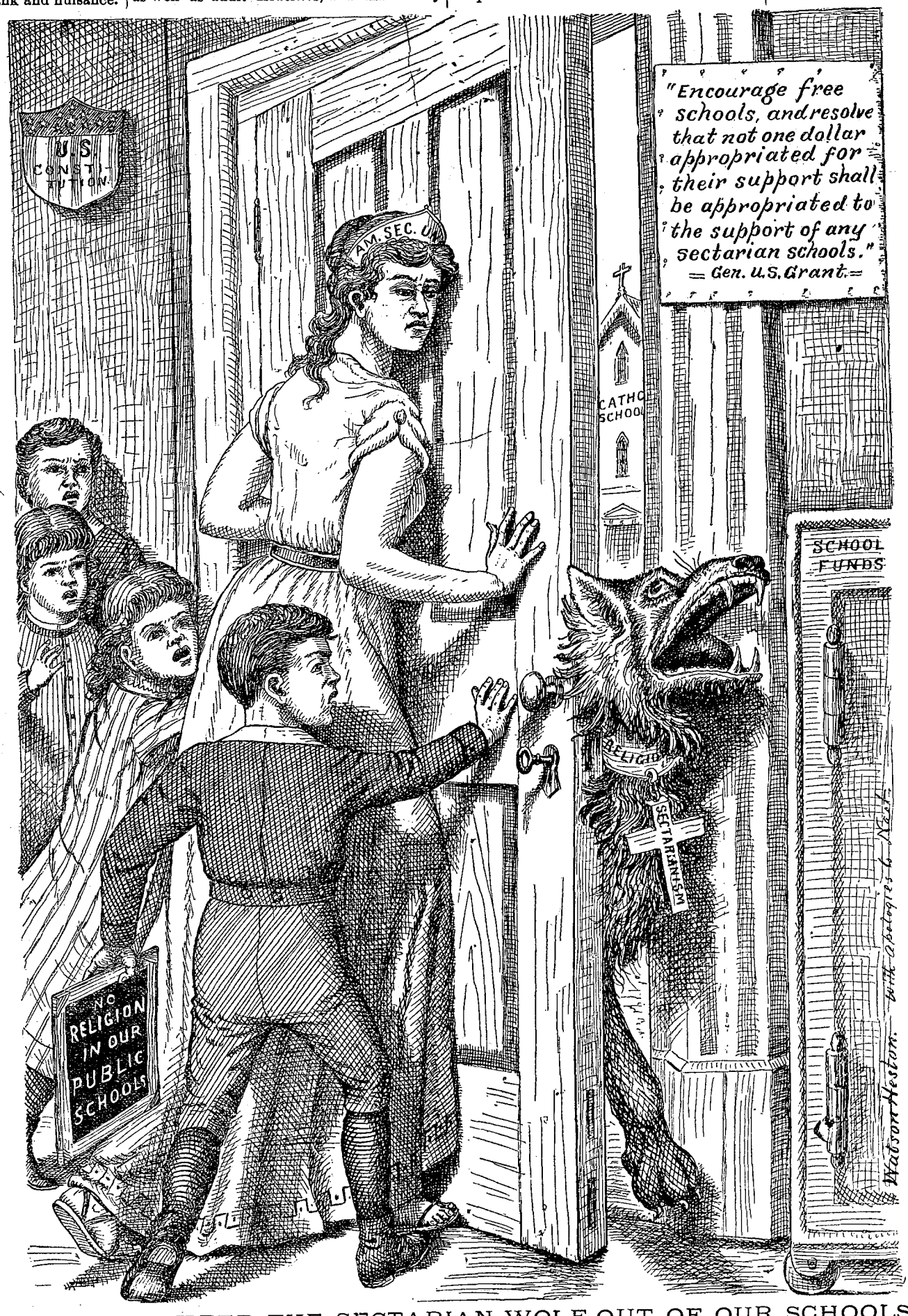
THE following interesting item of news appeared in the *Sun*, of this city, on January 24th: About three hundred circulars were received yesterday by members of the Brooklyn Spiritual Association. The same society a week ago received a lot of circulars headed in big letters, "Madam Dis De Fake," in which many members of the association were caricatured. Yesterday's circular owes its origin to the Anti-Fraud Society, as the circular itself avers. It begins as follows: "Free-lovers, fools, and fakirs must be driven out of Brooklyn Spiritual meetings. The Anti-Fraud Society is determined to expose and hold up to ridicule the contemptible impostors called public mediums, and the fools who are duped by them. Also the free-lovers, who, by their presence at public meetings, keep respectable people away. All persons of good character desiring to join the Anti-Fraud Society are requested to notify the secretary." An address to the Spiritualists of Brooklyn follows in these words: "In our next circular we will giv the names, addresses, etc., of the free-lovers who attend the various Spiritual meetings in Brooklyn. At the present time we are in possession of names, dates, important facts, etc., in the case of thirty-two persons, and we want to get more information. If you are in sympathy with this movement and know of any persons whose names should appear in our next circular, please fill in the following form and return to us. We intend to make it hot for free-lovers and mediumistic liars and tricksters." In the form at the bottom of the circular there are vacant spaces to be filled with the name and address of any married woman whom the signer can "positivly state" to be maintaining questionable relations with a man, the address and name of the man also to be given. The blanks, when filled out, are directed to be sent to Thomas B. Kelsay at the general delivery of the Brooklyn post-office. The circular concludes as follows: "We hope enough additional information will be sent in to make our next circular interesting."

LOVE and charity are none too common elements among Christian teachers, observes the *orld*. On a recent Sunday Rev. G. C. Rankin, Methodist, of Kansas City, referred to a sermon of Rev. J. E. Roberts, Unitarian, as "musty utterances of that blondined type of Christianity" and "old rat-eaten literature." Dr. Roberts was present, and it was thought by some of the congregation that he would wait outside and administer a thrashing to Rankin, but he didn't.

ACCORDING to the new laws to be promulgated, says *Novoyè Vremya*, Jews will be forbidden to hold real estate in all the dominions of the czar in Europe and in Asia; Jewish craftsmen will not be allowed to settle either in the capitals (St. Petersburg and Moscow) or in any of the large cities of the empire.

THE reason why clergymen liv to be seventy years of age on the average, says the *Herald*, is that they hav an annual attack of bronchitis, which can only be cured by a tour through Europe—expenses paid.

PRUSSIAN school officials hav administered this sharp reproof to the Jew-baiting teachers in Cassel: "It has come to the notice of the government that many gentile schoolchildren ridicule their Israelitish comrades as well as adult Israelites, and that many teachers encourage directly and indirectly this sort of abuse. Such behavior on the part of the teachers is most thoroughly condemned and must cease. Teachers must also punish children guilty of the indecency in question."



TRYING TO KEEP THE SECTARIAN WOLF OUT OF OUR SCHOOLS.

THERE is a deep-felt agitation among the Mohammedans of the czar's dominions in connection with what they class as being an unwarranted interference with the Koran. Some time ago, Councillor Smirnoff, of the official press censorship bureau, issued an order which called for the expunging of thirteen verses from the Koran. Soon after the order was issued there was much excitement created by the manner in which the order was regarded in the mosques. The agitation is gradually spreading through central Asia, and the Moslem preachers are now energetically denouncing the action of Russia in this matter. The emir of Bokara and the khan of Khiva, it is announced, will send delegates to the czar asking him to restore to the Koran the thirteen verses which hav been expunged.

WE called attention recently to the case of Adventist King, who has been sent to jail down in Tennessee for the crime of keeping holy the seventh day of the week instead of the first. And for the term of his natural life, apparently. For he was sent to prison on his refusal to pay a fine. That fine must be paid, and King won't pay it. So there he is, till, in the rustic vigor of Tennessee English, the cows come home. In Vermont, on the contrary, jurisprudence is not so inexorable. One George F. Kibling, of Norwich, has been convicted of selling the incredible number of seven hundred and fifteen drinks to Vermonters in defiance of law. But while Tennessee condemns a Tennesseean to an eternal dungeon for a merely cranky interpretation of a text of holy writ, Vermont has pity on a Vermonter whose sins number more than seventy times seven. Not for life does she incarcerate the wicked Kibling for selling seven hundred and fifteen drinks. He will hav to polish marble for sixty-one years seven months and twenty days only. Tennessee is a good field for Vermont missionaries. The only trouble is that very seductiv brands of whisky are said to be procurable in the neighborhood of the dungeon against the bars of which Martyr King is chafing. Missionaries are human. And Vermont missionaries may be also thirsty.—*Commercial Advertiser.*

MRS. ANNA C. FALL and her husband are lawyers at Boston, and hav petitioned the state legislature to change the law forbiddin contracts between man and wife. As the law now stands the couple cannot be law partners, and they desire to tackle their clients in company.

Communications.

The Union of Church and State.*

We hav assembled here to-day to congratulate each other, our country, and mankind, upon the advance that has been made in the cause of human liberty. We are here to giv a new impulse to that great progressiv movement, the object of which is to bring the human race out from the dark shadows of ignorance, of falsehood and superstition, into the glorious light of science, of truth, and of intellectual freedom.

Think of the long night of spiritual darkness which enveloped the earth as with a thick cloud for more than a thousand years, relieved only by the pale luster of a few stars here and there, which served only to make the darkness when they disappeared still more appalling.

Over three hundred years ago the day began to dawn. The change has been attributed to the Protestant Reformation. Religious writers are quite inclined to claim, in some way, for religion all the good that has ever appeared upon the earth. For instance, in the case of the Sandwich islands, they claim not only to hav converted and civilized the natives—a civilization, by the way, which came very near resulting in their extermination—but they make special claim to having turned them from idolatry. I had occasion to investigate that question while I was spending a winter there eighteen years ago, and found that the people, the chiefs taking the lead, had become infidel to their own religion, and had destroyed their idols, before the missionaries set foot upon the islands.

Equally baseless is the claim that to the Protestant Reformation we owe the enlightenment of the last three centuries. The cause lay deeper than that. While Luther was protesting against the abuses of Catholicism, others were protesting against Catholicism itself, while still others—and these were the most far-seeing and the noblest of all—were protesting against the whole system of which Catholicism was the most manifest exponent. There were three strata of Protestants; one on the surface, one intermediate, and the other underneath. It was the third stratum, those who planted themselvs upon fundamental and eternal principles, who struck the light which has illumined the world.

But while much has been accomplished, very much remains to be done. While thousands hav come out into the light of day, tens of thousands remain in the twilight. There is hope for them, because they are in a sort of purgatory. Others are in the condition of Biagio da Cesena, in Michael Angelo's great painting of "The Last Judgment." Biagio was master of ceremonies to the pope, and Vasari relates that while the artist was at work upon the painting, Biagio objected to the nakedness of the figures, declaring them indecent. He seems to hav been a sort of Anthony Comstock, Wanamaker man. Michael Angelo, to punish him for this and other annoyances, placed him, in the painting, in hell, among the damned. There he was in one corner, as natural as life, his head sticking out and his body enveloped in flames. Biagio begged the pope, Paul III., to hav the caricature effaced. But the pope refused to interfere. He told Biagio that if the artist had placed him in purgatory he could hav got him out, but from hell there was no redemption.

So there is hope for those who are in the half-way house between truth and error—our Universalist and Unitarian brethren, for instance. I mean, of course, the hardshell Unitarians—they are the ones who are partly in the dark. There is hope for these classes. They can be got out. But for those who are bound hand and foot in the shackles of bigotry and superstition and who hug their chains—for them there is no redemption.

We are assembled here to-day to continue the protests of the third stratum.

We are here to protest against the half million of dollars which was paid last year for the support of sectarian schools from the treasury of the United States. The money was expended under the direction of the commissioner of Indian affairs. A protest came from New York, and was read in the Senate by Senator Jones of Arkansas. It looked very well upon its face, but when the facts came to be examined it was found to be not what it professed to be, a protest against the use of the money for such purposes, but a protest because the Catholics had had more than their share of the public plunder. While the Catholics had received $356,000, the Protestants had had only a little over $200,000. Hence those tears. The Protestant portion of the plunder was skilfully concealed or smoothed over, while the Catholic part was paraded as though that was the only expenditure for sectarian purposes. Could effrontery go further? The daughter trying to crowd her mother out of the public treasury.

We are here to protest against the exemption of more than two thousand millions of church property from taxation. Let those who want churches and church lots pay the taxes on them. Why should they remain exempt, and thus an increased burden be thrown upon the shoulders of those who hav no use for churches? Let those who still wish to dance to the old religious tunes, be made to pay the fiddler.

We are here to protest against all attempts to bring about a union of church and state.

We are satisfied with the Constitution as our fathers made it; with the declaration that "Congress shall make no law respecting an establishment of religion, or prohibiting the free exercise thereof."

There are those who are not satisfied with this, the most beneficent and admirable provision of our fundamental law, and who are working to establish a different national policy through an amendment to the Constitution. They are the self-constituted religious guardians of the people. In proportion as they are losing their influence over the judgment and the moral sense of the masses, to the same extent are they itching to get control of the temporal power. Conscious of their inability to cope with their opponents on the field of argument, they wish to put them down by the strong arm of the law; to disfranchise them; to drivé them out of the country. An exponent of the National Reform religion, writing in the *Christian Statesman*, Nov. 1, 1883, said:

> What effect would the adoption of the Christian Amendment, together with the proposed changes in the Constitution, hav upon those who deny that God is the sovereign, Christ the ruler, and the Bible the law? This brings up the conscience question at once. . . . The classes who would object are, as THE TRUTH SEEKER has said, Jews, Infidels, Atheists, and others. These classes are perfectly satisfied with the Constitution as it is. How would they stand toward it if it recognized the authority of our Lord Jesus Christ? To be perfectly plain, I believe that the existence of a Christian Constitution would disfranchise every logically consistent Infidel.

In the *Statesman* of Feb. 21, 1884, Mr. J. C. K. Milligan, writing upon the same subject, said: "The worst result will be to disfranchise them."

Those who are endeavoring to establish a national religion do not admit that they are working for a union of church and state, but at the same time they advocate the supremacy of the church over the state. They avow their purpose to bring the whole land under the coercive control of a religion the principles of which would hav to be authoritativly determined.

This is the kind of union of church and state they are trying to bring about. Not such a union as has existed in England and in other countries for so many years, in which the state is supreme over the church, but a union wherein the church is to be superior to the state. The supremacy of the state over the church is bad enough, but from the supremacy of the church over the state, good Lord deliver us.

President Seelye, of Amherst College, in an article published in the *Forum*, for July, 1886, entitled, "Should the State Teach Religion?" (a question which he answers in the affirmativ), after stating that religious instruction of a people is indispensable, and that the family would not and could not provide it, also that "the church is confessedly not doing this work, and unless you giv it the ubiquity and power of the state, the church neither will nor can do it," said:

> The state should provide for instruction in the gospels for its own preservation; if the conscience of its subjects approve, well; if not, the state will be cautious, but courageous also, and if it is wise, it will not falter.

Subjects! We are free citizens of the United States. We are not the "subjects" of any political, religious, or religio-political despotism. We are not the slaves of President Seelye, Sam Small, or any other petty priest. We are the citizens of a great, a free, and a glorious country.

In a speech in Kansas City this Sam Small, a prominent worker in the movement, said:

> I want to see the day come when the church shall be the arbiter of all legislation, state, national, and municipal; when the great churches of the country can come together harmoniously and issue their edict, and the legislativ powers will respect it and enact it into laws.

Church over state—the church above imperiously issuing its edict, the state beneath obsequiously putting that edict into the form of laws.

In March, 1884, Rev. J. W. Foster, in the columns of the *Christian Statesman*, said:

> According to the scriptures, the state and its sphere exist for the sake of and to serve the interests of the church. [Church over state again.] . . . The expenses of the church in carrying on her public aggressiv work, it meets in whole or in part out of the public treasury.

What is this in fact but a union of church and state, except that the church instead of the state is to be in the ascendency?

The editor of the *Statesman* does not advocate union of church and state; oh, no, but he says:

> It is the duty of the state, as such, to enter into alliance with the church of Christ, and to profess, adhere to, defend, and maintain the true religion.

What is the spirit manifested by those engaged in this religious crusade against the Constitution? Their hearts are filled with bitterness and hatred toward those who differ with them in opinion in religious matters. They would fain strike them to the earth, as Peter was supposed to hav struck Ananias and Sapphira.

Rev. E B Graham, one of the vice-presidents of the National Reform Association, an organization whose special object is to secure an amendment to the Constitution, making Christianity the national religion, said in an address delivered at York, Neb., reported in the *Christian Statesman* of May 21, 1885:

> If the opponents of the Bible do not like our government and its Christian features, let them go to some wild, desolate land, and in the name of the devil, and for the sake of the devil, subdue it, and set up a government of their own on Infidel and Atheistic ideas; and then if they can stand it, stay there till they die.

There you hav it. We cannot liv together. Therefore we, Infidels, Jews, Atheists, and "others," if we do not like the kind of government or the kind of Constitution which *they intend to make*, must be disfranchised and leave the country. If we cannot liv together, and if they don't like our government or our Constitution, why in the name of heaven don't they leave the country themselvs?

At Lake Side, O., in August, 1887, Dr. McAllister said:

> Those who oppose this work now will discover, when the religious amendment is made to the Constitution, that if they do not see fit to fall in with the majority, they must abide the consequences, or seek some more congenial clime.

There it is again. Must leave the country. "Fall in with the majority!" We are with the majority *now*. And we intend to remain there.

In my opinion—though I do not deny there may be some little danger—in my opinion not all the priests of Christendom can dragoon the American people into running the risk of bringing back the persecutions of past ages by incorporating any religion into our Constitution or into our form of government.

In a speech in a convention of the same National Reform Association, held in New York, in February, 1873, Rev. Jonathan Edwards, D.D., said:

> We want state and religion—and we are going to hav it. It shall be that so far as the affairs of state require religion, it shall be revealed religion, the religion of Jesus Christ. . . . The Atheist is a dangerous man. . . . Tolerate Atheism, sir! There is nothing out of hell I would not tolerate as soon. . . . Atheism and Christianity are contradictory terms. They are incompatible systems. They cannot dwell together on the same continent.

There it is again. Must leave the country. Nothing else will do. No matter how well we behave, no matter how good citizens of the republic we may be, or how worthy members of society, it all goes for naught. We differ from them in opinion, and therefore must leave the country. Banishment from the country is the punishment prescribed by the American Inquisition.

The spirit here exhibited is the same as that which left its footprints in the Blue laws of several of the American colonies. It is inherited from the Inquisition of the Middle Ages, and turns for its justification or excuse to the teachings of those who founded the Christian religion.

I mean Peter and Paul, and their coadjutors and successors. Peter, as the story goes, struck down dead Ananias and Sapphira for attempting to deceive the apostles, and many hav been put to death since that day for opposing those who claimed to be the successors of Peter.

Paul said, "If anyone preach any other gospel unto you than that ye hav received, let him be accursed." Paul was a persecutor by temperament and practice. Before his conversion he had persecuted the Christians, making havoc of the church, entering into every house, haling men and women and committing them to prison, pursuing them relentlessly, even unto death.

After his conversion, his nature was essentially the same as before. "If any man love not the Lord Jesus Christ," said he, "let him be *anathema maranatha*." He pictures the Lord Jesus as "taking vengeance" on those who obey not his gospel. Hymeneus and Alexander, who had departed from the faith, he, Paul, had "delivered unto Satan." Alexander the coppersmith had done him much evil, he said, and he asked the Lord to reward him according to his works. In other words, he wanted the Lord to help him to get his revenge on Alexander the coppersmith. It was a personal matter between him and Alexander, and he wanted the Lord on his side.

He declared of those in the church who were unruly, and vain talkers and deceivers, that "their mouths must be stopped." Now, there is one way to stop the mouth of a person who is determined to talk. But we are not left to inference upon this subject, for in his epistle to the Galatians he expressly says he would they were even "cut off" who troubled them.

The ministers would hav us believe that Paul meant only that they should be cut off from the church. What then becomes of the word "even?" "*Even* cut off;" as though it would be something dreadful. Besides, "he would" it could be done. Now, he could easily hav them cut off from the church. He had only to speak the word. But this refers manifestly to something that he lacked the power to do.

*A lecture delivered at the American Secular Union Congress at Portsmouth, O.

Paul did not hav control of the temporal power. But when the church obtained control, then was done that which Paul would hav done if he had had the power. Then were they even cut off who troubled them.

No Christian church or sect of any such church has ever failed to persecute when it had the power. And these people who are trying to change the Constitution in the interest of religion are imbued with the spirit of persecution. They are religious bigots.

We may as well call things by their right names. When I was in Paris six years ago I met an old friend and acquaintance who had the unfortunate habit of telling big stories, and making statements without any regard to their conformity to truth. His stories and assertions were mostly of a harmless character, sometimes made to illustrate his subject, sometimes merely for the edification of his companions. As an example of the statements he would make: After we had visited one of the largest business buildings in Paris, while he was expatiating upon its immensity and its wonders, I asked him why they had no elevators in it. He replied that they had had nine elevators, but not being satisfied with them, they had taken them all out. The fact was, there never had been an elevator in the building. Well, he had shown me about the city considerably, so I thought I would return the compliment, and took him with me to make a call upon Björnson, with whom I was well acquainted. My friend could not resist the temptation to indulge in some of his whoppers for the entertainment of the celebrated poet and philosopher. Björnson said nothing. The next time I called upon him I undertook to apologize for my friend by saying that I supposed he had told those stories so often that he had come to really believe them himself. "No, he don't," said Björnson, "he is a liar." He believed in calling things by their right names.

So in regard to these people who are making this onslaught upon the Constitution; we might indulge in smooth phrasss, and say they are full of religious zeal but err in judgment, etc., but we may as well come out in plain Anglo-Saxon, and say they are religious bigots.

They are imbued with the spirit of the Inquisition; and animated by that spirit, they can even coolly contemplate the contingency of a war to be waged for the establishment of the Christian religion. Rev. M. A. Gault, in the *Statesman* of April 1, 1886, said it cost us all our civil war to blot slavery out of our Constitution, and it may cost us another war to blot out its Infidelity.

In reference to this phase of the subject, a timely warning was given by Mr. Abbott, editor of the *Index*, in a protest against the movement, which he was permitted to present at the national convention of the National Reform Association, held in Cincinnati in 1872. He said:

I make no threat whatever, but I state a truth fixed as the hills when I say, that before you can carry this measure and trample on the freedom of the people, you will hav to wade through seas of blood. Every man who favors it votes to precipitate the most frightful war of modern times.

To accomplish their purpose, the fanatics who are engaged in this enterprise are willing to unite with those whom they and their ancestors hav been abusing for centuries—the Roman Catholics.

"Whenever," said the *Christian Statesman* of Dec. 11, 1884, "they [the Roman Catholics] are willing to coöperate in resisting the political progress of Atheism, we will gladly join hands with them."

In the *Statesman* of Aug. 31, 1881, Rev. Sylvester F. Scovel said:

We may be subjected to some rebuffs in our first proffers, and the time has not yet come when the Roman church will consent to strike hands with other churches as such; but the time has come to make repeated advances,* and gladly to accept coöperation in any form in which they may be willing to exhibit it. It is one of the necessities of the situation.

Said Dr. A. A. Hodge, of Princeton, in an article in the *Princeton Review*, for January, 1887:

All we hav to do is for Catholics and Protestants—disciples of a common master—to come to a common understanding with respect to a common basis of what is received as general Christianity; a practical quantity of truth belonging equally to both sides, to be recognized in general legislation, and especially in the literature and teaching of our public schools.

Said the *Christian Union* of Jan. 26, 1888:

It is quite possible that the time may come when the real issue will be between the Theist and the Atheist. . . . Whenever that time comes, the Protestant and the Catholic will stand side by side in a common defense of those common beliefs which hav been their mutual possession these many centuries.

At the Saratoga National Reform meeting, August 15–17, 1887, a motion was adopted requesting the National Reform Association to secure a basis of agreement with the Roman Catholic authorities. And these newly made friends hav since been working together in Washington, to forward the religious legislation there pending. As the result of this combined Catholico-Protestant movement, we, the Infidels, Atheists, and "others," who are satisfied with the Constitution as it is, are to be disfranchised and driven from the country. Even those who did the most in founding our government, would not, if living, be permitted to participate in its blessings. Jefferson, Paine, Franklin, and many others, would hav to flee from the wrath to come.

It is time the people arouse to a sense of the danger which is menaced to their free institutions, and realize the attempt which is being made against their liberties.

Some of the religious journals oppose the movement; among others, the ably conducted *American Sentinel*, published formerly at Oakland, Cal., now in New York city. This is the only paper published which I read from beginning to end. It is partly because it is so small, but principally because its articles are interesting and valuable, and exceedingly important. The only considerable national organization effectually making opposition has been, until lately, the American Secular Union.

But there is another lately formed, of which the veteran Freethinker, Matilda Joslyn Gage, stands at the head, "the Woman's National Liberal Union," and we hail it as a most valuable auxiliary. The women hav come to the conclusion that they hav long enough made or raised the money to buy pulpit carpets and cushions for the ministers' feet. They hav concluded that they will no longer be mere hewers of wood and drawers of water. All hail the day of their political and religious emancipation.

The question of church and state is one which interests all classes. For no sooner will the Constitution be placed under the control of the Christian religion by the combined forces of Protestants and Catholics—and it can be done in no other way—than the question will immediately arise, which of the allied armies best represents the Christian religion? The Catholics hav the older title, having themselvs made the Bible, and it may turn out that they will vindicate their right to control the Constitution. In that case those who originated the movement may find themselvs called upon to drink of the cup which they had prepared for the Atheists and Infidels.

So far as we are concerned, it would be quite immaterial which party should prevail. If the Catholics, we would be done for at once; if the Protestants, we would be done for all the same, only not quite so soon. For, if the Protestants should prevail, the next question would be, which branch of them, or which denomination, or sect, or combination of sects, is best entitled to speak for the Christian religion, and therefore best entitled to say what shall be taught in the public schools under the amended Constitution?

The joint resolution introduced by Senator Blair, proposing his amendment, provides that

Each state in this Union shall establish and maintain a system of free public schools adequate for the education of all the children living therein, between the ages of six and sixteen years, inclusiv, in the common branches of knowledge, and in virtue, morality, and the principles of the Christian religion.

What are the principles of the Christian religion? It may be difficult to say; but it is sufficiently safe to assert that *one* of the principles of that religion is, persecution for opinion's sake. It is taught in the Old Testament—it is taught in the New Testament—it is taught in the history of the church in all the successiv ages.

It does not essentially detract from the dangerous character of the proposed amendment, that the author has the inconsistency to declare, in the first section, that "No state shall ever make or maintain any law respecting an establishment of religion, or prohibiting the free exercise thereof." This is a mere subterfuge. What more efficacious law respecting the establishment of a religion could its votaries desire, than an act requiring the principles or doctrins of that religion to be taught at the public expense; thus compelling those who do not believe in such religion to pay for promulgating its doctrins to the youth of the country?

The ecclesiastical power has already lost its hold upon the reason and conscience of the masses. This attempt to get control of the Constitution, is a desperate effort to bring the aid of the civil power to the support of a "lost cause."

The attempt should be met with a prompt and merited rebuke. Let church and state remain forever separate. Let us heed the maxims and warnings of the founders, the defenders, and the preservers of the republic—of Madison and Hamilton, of Washington and Paine, of Jefferson, of Lincoln, and of Grant. Let not a spirit of persecution worthy only of the Middle Ages find sanction and encouragement under the stars and stripes, which hav been dedicated to liberty. Let the Constitution remain what our fathers intended it to be, the common heritage of a great, a generous, and a free people.

Portsmouth, O., Oct. 31, 1890. C. B. WAITE.

*"Advances," yes, advances, and "repeated advances" to this lady of Babylon, whom they hav been calling such a naughty name for hundreds of years.

No longer is "the woman drunken with the blood of the saints." She is in her right mind, clothed in the garments of righteousness, and when the crusaders of the American National Religion look upon her, they wonder "with great admiration."

The mystery of the woman is told. But ah, tell us "the mystery of the beast that carrieth her, which hath the seven heads and ten horns."

J. P. Mendum's Death.

From the Boston Investigator.

On the afternoon of January 10th, in his quiet home in Melrose Highlands, lay weary and sick unto death the attenuated form of J. P. Mendum. All that the kind ministrations of a loving family could do, every means that the allied skill of six medical practitioners could suggest, had been exhausted to prolong the life of this kind and useful man. But in vain. There he lay, calmly, patiently, bravely awaiting the fall of the curtain that should shut him away from the living forever. With a mind keenly observant of his condition, he had for several weeks realized his approaching dissolution, and with customary thoughtfulness had busied himself since Christmas in arranging his affairs; in writing or dictating letters to distant loved ones, and in the bestowal of such gifts among those who were nearest and dearest to him as he thought would be useful and appreciated as a last remembrance from him who held them in esteem.

About 4 o'clock Saturday afternoon he experienced what appeared to be a nervous shock. He roused from his couch and sank back exhausted. A change was at this time apparent to those who were with him, as it must hav been to him also, for turning to his eldest daughter, who had been since the first a most constant and loving attendant at his bedside, he said: "Lydia, is this death?"

"Yes, father, it is," was her reply.

He rested awhile propped upon his pillow, and then asked: "Lydia, are you here?"

"Yes, father."

"Well, dear, do not leave me." And with that he again grew quiet. These were his last words, except, later in the evening in response to the nurse's question if "the pain had left him," to reply, "Pretty much," or to ask, in a voice now almost inarticulate, for a drink of water. But long after speech had failed him his strong mind held its seat, and he would by gestures indicate the desires his lips could no longer express.

At 10 o'clock he rested quietly with closed eyelids, painless and apparently asleep, and thus he was at 1:30 Sunday morning when his son, Ernest, left the room, with instructions to be called if any change transpired, or if his services should be again needed in the sick-room. He was not summoned. His faithful services were never required again by that devoted father, for very gently and painlessly his breathing became more and more feeble, till, like the last sigh of a summer zephyr, it ceased entirely, and the loved and loving father, the kind and trusted friend, the wise counselor, the brave and valiant worker, who asked only what was right and struggled with all the strength of patient, enduring manhood to effect it, was at rest—asleep forever with the beloved wife who had preceded him by some nineteen years—asleep with the philosophers and all the noble dead, whose example he had cherished, and whose memory it was his life's work to honor—asleep with Voltaire, with Gibbon, with Volney, and with Paine—asleep with D'Holbach, with Hume, with Darwin, and with Mill—associated in eternal rest with Phillips, with Garrison, with Martineau and Wright, and finally once again united by death most kind, after a brief interval of a year and a half, with his lifetime friend and fellow-worker, the sage and venerated Seaver.

His life was a high and noble one, full of years and duty well performed, bristling with difficulties and over rough and thorny pathways, which were all overcome and cleared by the bravery and determination of this man, till at the end, as life sunk into a glorious peace, he could inscribe upon his banner what, alas! so few of us can write—Success!

Yes, "Success," above all words, should be his epitaph! He was successful in home life, successful in winning the esteem of his neighbors, successful in his association with his employees, successful in business, where for the last fifty years his word had been considered as good as his bond, successful in gaining the admiration and regard of the best of mankind—the thinkers of the world—and at the last, successful in the sick-room, where his patient fortitude, his wise forbearance and thoughtfulness for others, softened the hearts of physicians and nurse, till one and all came to love this good old man, and to mourn that a mind and heart so pure and true must so soon cease to be.

He died loved, he died honored, he died at a time when his services were still required, and though old in years he died young in heart, leaving many friends, and can any life be more successful? The wealth of India, the fame of Napoleon, measures not the success that crowned his simple, brave, and honorable career.

The Picture Book, Cloth, $2.50; Boards, $2.

Many purchasers of the "Freethinker's Pictorial Text-Book" having expressed a desire for a cloth binding for it, we hav arranged to satisfy the demand, and for an additional fifty cents will send it in silk cloth, gold and back-lettering. Illuminated board covers, $2. In either style of binding it is the cheapest book for the money among Freethought publications. It is also one of the very best.

The American Secular Union.

R. B. WESTBROOK, President.

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Secular Union Guarantee Fund of $5,000.

Amount of pledges to December 29, 1890.....	$623 23
P. F. Spencer, Evansville, Wis. (paid).....	2 00
A. J. Wadlia, Greeley, Colo. (paid).....	2 00
John Price, Scappoose, Ore. (paid).....	5 00
Henry Beichling, McAuley. Ida. (paid).....	5 00
Ignace Glaser, Bastrop, La	3 00
A friend in New York state (paid).....	1 00
T. S. Frisbie, Hartford, Conn. (paid).....	5 00
A. Parlett Lloyd, Baltimore, Md. (conditional).....	50 00

Total amount of pledges to Jan. 23, 1891. $795 00
F. C. MENDE, Treasurer American Secular Union.
(Per I. C. C.)

Philadelphia, Jan. 26, 1891.

Let Us Hav Peace.

Jealousy exists in the ranks of the American Secular Union, and it is assuming a serious aspect. No close observer can deny this. The wailing cries of "want-to-be leaders" confirm its existence, and articles recently given in print furnish strong evidence of a jealous faction in the organization that are laboring in line with a "rule or ruin" policy. Evidently it crept in some time ago. It commenced working devilment from the very start, assuming larger proportions as time passed on, until now it is practically raising hell. Brimstone is in the air. Certain satanic angels in human garb are spitting fire and flame. And it seems all this spitting is because the majority of the directors of the American Secular Union refused to appoint John R Charlesworth a "field" secretary. But this is merely a surface indication, and down underneath the scum and bubbles of the top lies the real cause, the root, if you please, of the evil that besets us. Just before the convening of the late congress I ran against this root, this real cause. It struck me then and there that for it to "trail and twine about," without a check, was dangerous to our best-laid plans; I realized then and there that the congress for which my friends and myself had labored so hard, and which we had hoped would be the turning-point to harmony and success, would, to a great degree, on the contrary, present unpleasant things and feelings. I watched this real cause from the time I first discovered it until the close of the said congress, and the effects it worked were damaging indeed. The only mistake of that congress was the allowing of this root to remain in Secular soil. It is poison, and should be dug out, labeled such, and placed on the shelf of useless things. It is at present blossoming over the shoulders of Dr. Foote, Mr. Charlesworth, and several editorial writers, and a few more blossoms like those of recent date will reduce the American Secular Union to a powerless, howling mob. Is this our desire? Do Secularists in general giv their assent to such a course? I think not, and for that reason the national head should be maintained in dignity and respect, should be upheld and fortified, save only when constitutional rights and limitations are transcended. The casting of stones at him and the working members of his cabinet because John R Charlesworth has not been appointed "field" secretary, is, I think, to say the least, entirely out of place, and uncalled for. Cast your eyes backward in the direction of the late congress. Pause with me for a moment at the point in the proceedings when the matter of "field" secretary was called up. It was apparent that Mr. Charlesworth would like to be such official. Now, the congress could not appoint him to the place, for it had not that power. Neither could it nominate him, and it did not. What then did it do? Why, simply recommended him. And bear in mind, this was not done with the distinct understanding that he should hav the place, for final jurisdiction as to that rested with the board of directors, and a majority of them hav spoken against Charlesworth's appointment. At the congress I was also recommended, but I withdrew my name. Had I not done this the directors would hav had two express recommendations to deal with instead of one, in addition to those by way of implication; that is to say, two expressly given by the congress, and others impliedly given in the nature of things. There was only one field secretary to select, and Mr. Charlesworth and myself—had I allowed the recommendation extended me to remain in force—could not hav by any manner of twisting and parceling been made *the* field secretary. Two separate bodies, you know, cannot occupy one and the same place at the same time. Is it not obvious then that the arguments presented on behalf of Mr. Charlesworth to show he should not hav been rejected are illogical? Is it not plain they rest on sandy foundations? And further that they tend to tear down rather than build up? The fact is, only a few of the delegates to the late congress thought Charlesworth would be made "field" secretary, and the recommendation and unanimous vote thereto was of the complimentary order, such as is frequently given unfitted candidates on the first ballot in state and county conventions. I so regarded my recommendation, and acted accordingly. And what is more, I am not mad about it. I close, hoping for peace in the ranks. WILL S. ANDRES

Portsmouth, O.

Drifting, But Where To?

The Secularist who starts out with the laudable desire to arrive at the truth is sure to become observant and critical; indeed, these qualities, arising from the exercise of a fearless judgment, enable him to enjoy the glorious privilege of being independent. The true Secularist, however, should not confine himself to criticising his opponents only, but should keenly and carefully scan the projects of his own party. Despite what has been said to the contrary by those professing to know, there exists to-day a widespread dissatisfaction among Secularists with respect to the position and progress of their opinions. Complaints not loud but deep are being heard from every side, and it is these complaints that are the stimulus for writing the present article.

The Freethinkers of the country are asked to subscribe a large sum of money for the avowed purpose of state Secularization, but they are given no assurance of the manner in which this is to be accomplished. State Secularization can never be accomplished unless we turn our efforts to Secularize the individual. Society is merely an aggregation of individuals, and if we wish to improve society, we must first improve the individual that goes to make up society. "It is admitted that we do not expect to win the churches as organized bodies." Then if we cannot win the churches as organized bodies, how can we expect to win the state as an organized society? Our course, then, is very clear. First Secularize the individual, and then we shall be on a fair way toward Secularizing the state. It may be said, What do you mean by Secularizing the individual? Teach him to labor to promote human happiness and human welfare here, not to wait until he is dead for that which living he might enjoy. Teach him to work to earn the esteem of his fellow-man. Teach him that the world has been governed by fear and imagination. Teach him that all religions claiming a supernatural or spiritual origin are merely human inventions. Teach him that all supposed supernatural or spiritual creeds come within the circumference of the same circle. Teach him that God has been the pretense and man the real object of adoration. Eradicate supernaturalism and superstition from his mind and blind devotion from his brain, and you will be on a fair way toward making him a Secularist. Secularism has two sides to one truth, which permeates all society, for closely allied to freedom of thought is its freedom of expression upon all subjects. It is the sun of truth which dissipates the mist from all questions, gazing upon science with rapture, and seeks upon the ground of scientific research to solve those problems that in any way interfere with the work, the wages, and the happiness of man. Our principles should hav no limit, but, alas! we, as moral reformers, are told by those assuming authority that we hav one object in view, and one only—the separation of church and state. Now, the question arises, How long has this been our only object? When, where, and by whom were the restrictions and limitations put upon our platform? Oh, could the shades of those Freethinkers who hav died a generation ago loom up before us, they would blush with shame at our cowardice and inconsistency and complacency of spirit. We should feel our littleness of spirit, courage, and energy before their well-directed attacks against the evils of society. We are to-day pursuing a decidedly retrogressiv course from that pursued by those who hav bequeathed to us traditions they fought and suffered for. This is bigotry and selfishness indeed on the part of those who hav assumed authority—a bigotry which, like the retina of the eye, closes before the glare of light, and seeks in the darkness that obscurity so necessary for its contemplation.

We are being deceived by the cant of progress. Our assumed leaders are trying to infuse into our society an enemy, an ever-watchful enemy, who cannot conscientiously go to the length of our principles, yet we are assured with an air of grave modesty that they will giv us material aid in the furtherance of our ideas. Three years will soon hav elapsed, but where is the help that is so much sought after and enlarged upon? Surely it is time that such a fallacy was dispelled from the minds of those having charge of our principles, and above all the means of propagating them. I venture to think that the attitude pursued by these people has, instead of effecting a conciliation, had a decided tendency to excite the derision of our enemies and the open distrust of our friends, a fact plain to be seen by the chary manner in which the subscriptions are coming in. Now, the "design of Secularism" (so-called), as it is generally understood, implies a course of action, public and private, in which the theories and sentiments of religion (so-called) are entirely discarded. The true Secularist is thoroughly convinced that all results arising from a belief in and a worship of a "supernatural" or "spiritual" power are injurious to the well-being of society, and therefore his aim and purpose in this life is to oppose the teachings and destroy the influence of those who are interested in the continuance of the evil. But the question for our consideration now is, whether we are satisfied with this retrogressiv policy pursued by the imperious and somewhat despotic sway of a self-elected dictator, or whether the time has not come for the inauguration of a bolder and more spirited course of propagandism to be carried into effect by a plan of operation that shall cause agitation among the theological world, and the consequent spread of free inquiry, together with the abrogation of that phase of religious belief which all intelligent Secularists believe to be at the root of all evil. Our cause is suffering to-day, and considerably, too, from the readiness with which persons pretending to hold Secular opinions hav placed themselvs in the van of our movement. It was generally the boast of Freethinkers that they were the pioneers of progress, and that they had always assisted with zeal and liberality the efforts of those who exhibited a manly courage in disseminating their opinions, but we cannot proffer ourselvs as such now, for we are hampered, burdened, and retarded by a clique of quasi-religious persons who, however good their intentions may be, in their own interests, still are utterly opposed to seeing a bold, brave, and energetic propagandism inaugurated, but who, on the contrary, will, if they are allowed, lead us in the opposit direction and into the hands of our enemies. Let us hav at the head of our party men, and women too, who are not ashamed of the name of Infidel, and who would scorn to hide behind an ecclesiastico-political conventionality. JOHN R CHARLESWORTH.

Dr. Westbrook's Policy for the Union.

L. K. Washburn in the Investigator.

We print this week a communication from the president of the American Secular Union on the policy of this organization. We must confess to no little surprise at the tone of this article. We had supposed that the principles embodied in what are known as the Nine Demands not only carried with them a protest against the evils of a practical union of church and state, but also a protest against the policy of the Christian forces by and through which such union was established and is now maintained. Could the emancipation of the negro be demanded and slavery not be condemned? Could freedom be demanded as the black man's rights, and the forcible deprivation of this freedom not be characterized as wrong?

Dr. Westbrook is aware that "Atheists, Agnostics, and Jews" are not responsible for the evils against which the Nine Demands are directed. He is aware that "Atheists, Agnostics, Jews," Infidels, Freethinkers, and others, who are outside of the Christian circle, had no part in forging the fetters which bind the state to the church. He knows who is responsible for the exemption of ecclesiastical property from taxation; he knows who is responsible for the hiring of chaplains for our legislativ bodies and public institutions and paying them with the people's money; he knows who is responsible for the presence of the Bible in the public schools; he knows who is responsible for all laws enforcing the observance of Sunday as a holy day upon people who honestly and intelligently reject the faith upon which such observance is based; he knows who is responsible for the branding of honest men in our courts of justice as unreliable witnesses because they are too honest to take a false oath; he knows that Christianity and the Christian faith enjoy privileges and advantages under our laws, and he knows who is responsible for this state of things. If we should ask President Westbrook to say who is responsible for the evils of church and state, which the American Secular Union was organized to abolish, he would doubtless acknowledge that Christians were.

Can we demand that these evils be abolished and praise the men who are responsible for them? Can we demand that the wrongs we endure as Freethinkers, Atheists, Agnostics, be corrected, and approve of the religious faith upon which they rest? Can we, as Liberals, Secularists, work for the total separation of church and state, and, at the same time, indorse the church?

It seems to us that we are bound to attack the religious system which is responsible for the evils we, as Secularists, endure, and which we are working to abolish. President Westbrook declares that the American Secular Union stands for "state secularization and nothing else," and that "it is not, in my [his] judgment, necessary to say one single word about theology or religion." He interprets the constitution of the American Secular Union as meaning silence about the Christian theology and the Christian religion. This is the "policy" of the Union

which he advocates. He says: "I must support the constitution or resign; and I do not intend to resign at present." Does President Westbrook mean by this that he expects those who do not agree with his "policy" to "resign" as members of the American Secular Union?

We can hardly imagin a person advocating the repeal of our Sunday laws, or the laws exempting church property from taxation, without reflecting upon the religious system which is responsible for these laws.

President Westbrook, in defending the "policy" he advocates, declares: "In my lecture before the congress at Portsmouth, showing why, in my opinion the Bible should not be read in our public schools, there is not one word regarding theology or the claims which the church makes for the Bible." It is not everyone who possesses the happy faculty of hitting a person and not being aware of having dealt a blow. It is generally known that the Christian church claims the Bible is reliable, and yet President Westbrook said in his lecture before the congress at Portsmouth: "Each of these accounts—the accounts of creation in Genesis—is absolutely inconsistent with what science teaches in our school-books."

It is generally known that the Christian church claims that the Bible is the "pure word of God," and yet President Westbrook said in his lecture before the congress at Portsmouth that "There are more than one hundred passages of the most coarse and vulgar description in the Bible. To print them in a book and send it through the United States mails would put a man in the penitentiary. There are entire chapters that reek with obscenity from beginning to end." To find out whether President Westbrook hit the church, let us ask the church.

We applauded the words of Dr. Westbrook when we heard them at Portsmouth, we commended them when he sent us his lecture in pamphlet, and we indorse every word of his lecture now. We hope he does not wish to take them back.

What President Westbrook says in his communication about "Materialists" and "Materialism" we are at a loss to understand. We hope that Dr. Westbrook is not ashamed of the company of Liberals and Secularists.

We still stand for an aggressiv policy on the part of the American Secular Union. The Christian church is our organized enemy, and it is through its teachings that the evils we are working to abolish hav been established. Emancipate the mind from religious superstition and the entire Secular battle is won.

Church and State.

THE SECULAR UNION AND RELIGION.

I cannot understand why Dr. Westbrook and Miss Craddock insist that the principles of the Secular Union hav nothing to do with religion, when it is the one purpose of the Union and the every point of the Nine Demands to eject and debar religion from state affairs, whilst it is the key-note of religion, the reason of its origin, its practice through the ages, its endeavor now, and its hope in years to come, that government is instituted by God to do his will, that the church is the master of the state, and that none but believers in the dominant dogmas and the panderers to the priesthood hav any right to a voice or title to benefit in civil affairs. True, there are individual religionists and occasional churches that oppose ecclesiastical interference in national concerns, but even they must object to priestocracy on account of their own inferior powers and through fear of being swallowed by bigger fish, rather than from any desire that the idea of God and the dignity of his statute be eliminated from our Constitution and courts, as they profess faith in the infallibility of the ancient and horrible fiction that the powers that be are ordained of God, and must, therefore, be submitted to whether we like them or no. It must, therefore, be held right that Bruno, Servetus, and Rogers were burnt, the Quakers hanged, and Williams banished, and wrong that Washington fought Lord Cornwallis, or else God made a mistake in his ministers.

A BAPTIST BACKING.

The religious education of children cannot be intrusted to the state; it must be left in the hands of parents, friends, Christians. For unless "the powers that be" make it a point to select none but earnest Christians to teach in the public schools there will be many schools in charge of persons who hav no interest in the Bible, and no power to awaken such interest. Yet who would go so far toward the union of church and state as to hav the latter sit in judgment on the religious character of a large body of servants? Most certainly the result of such inquisition and patronage would in the end be evil to all concerned (Alvah Hovey, Church and State, 1874).

That is what a leading Baptist divine and college professor has to say on the Bible in schools. If some of our liberal Christians and "softy" Secularists would assert themselvs as strongly, we should get over the hill of Zion and onto the plains of freedom much easier.

The Baptists hav generally and from the first stood firm for purely secular government, and they hav lately refused to join the crusade to make this a gospel government, howeyer inconsistent with the Bible and religion in general their action may be.

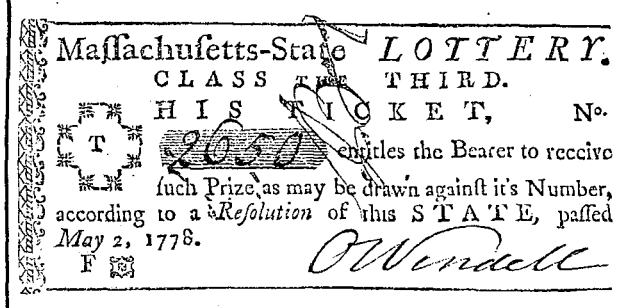
A PRESBYTERIAN'S PATRIOTISM.

FELLOW-CITIZENS: What we need just now is a revival of pure Americanism. There is an American life; there is an American character; there is an American history; there is an American destiny; and these are good enough and glorious enough for any man or woman who walks American soil. Allegiance to any other nation let everyone here forswear. Alliance with foreign nobility let every American daughter condemn. Every other flag of any other fatherland, let them one and all be left behind. As born or adopted citizens of this peerless American nation, we salute with a rapture of loyalty the one flag whose stripes were baptized in the blood of the struggle of a people for its independence, whose stars came forth from the awful darkness of a mighty civil war to shine with an increasing radiance upon a people's commonwealth (Geo. B. Spalding, D.D., First Presb. ch., Syracuse, N. Y).

The above is from a review in the *Watchman*, which heartily commends the whole discourse on the "American Idea." I do not know why the Editor of THE TRUTH SEEKER could not hav done as much for my address on "American Principle," which he slurred over with faint praise and insinuated reproach, though I therein argued for his own loyal sentiments. Perhaps he has tired of my contributions. If so, I will quit.

A JOB FOR JOHN.

I herewith mail you a genuin lottery ticket, at the risk of being gobbled up by Holy John. It is a back number, one that helped gain our national independence that John profits by as well as you and I.



Would he not hav his hands full if this state should see fit to follow its own precedent and reëstablish its lottery? If you are not afraid of his pious clutches, I would like you to get this ticket copied by electrogravure and print it in THE TRUTH SEEKER, but as reports of drawings by lottery are prohibited the mails, perhaps even the mention of an old ticket would be too much for the morals of the Sunday-school mail-pouches.

I hav no leaning toward lotteries, holy ones such as the Bible records and church fairs fakir in, or those of the profane sort from boys' marbles to Wall street deals, but I do insist that every mail-bag be marked, "Hands off," and that no censorship be imposed on pen or press, and no Holy Office be set up in the post-office. JOHN PRESCOTT GUILD.

Tyngsboro, Mass, Jan. 18, 291.

The Parsons Are Atheists.

"I believe in God, the father; in God, the son; and in God, the Holy Ghost." That is one of the oldest of all philosophical beliefs, and comprises, when rightly construed, an accurate figurativ description of an infinit living existence.

The acorn is both the son and the father of the oak, and contains a subtle and invisible "spirit," or power, which determins the nature and species of an infinit succession of oaks and acorns. So, also, of the seed of the apple, pear, quince, lemon, strawberry, or aloe, and of all seeds. They each contain a "spirit" peculiar to themselvs, by which they produce, from the same soil, water, and air, fruit that is sweet, sour, or bitter, as the case may be. Each seed is father, son, and contains the vital principle that was called the "Holy Ghost," and the three are one seed, not three seeds.

The Bible contains many writings, some of which are philosophical, some poetical and historical, and some—mostly interpellations—are parsonic; and in each of them "God" is regarded in a different light. The philosopher's "God" was what we call the reproductiv power. The poets created an imaginary body for him. The parsons added bone and sinew, and used the philosophic and poetic fictions as a means whereby to delude, tax, and govern a superstitious and ignorant people.

A finite mind may recognize infinity, but never can comprehend it. We recognize the facts of infinit time and space, but never can comprehend them. We recognize the infinit force and conditions the philosophers called "God," but no person ever can comprehend them.

The parsons profess to recognize God as a person (although they sometimes speak of him as a spirit), but no intelligent man can believe them. An omnipresent person must be shapeless, because he must extend equally in all directions. He must be motionless, because, being everywhere, there can be no place to move to. The parsons reject all belief in a *possible* God, and, hence, they are Atheists.

Townsend Center, Mass. WM. HARRISON RILEY.

Items of Foreign Freethought News.

The seventh indictment of Dr. Voelkel for blasphemy has been found, this time at Hamburg. And Mr. E. Vogtherr, of Berlin, stands a fair chance to be convicted of the same heinous crime, as the state court has in his expression, "God is a phantom," seen a malicious attack on an "institution" of the Christian church, for the existence of a veritable and cursing God is a necessity to that body.

Nowhere else are the Freethinkers so activ as in France, where every occasion is used as a means to propagate the principles of mental liberty. The various festivals and feasts, and some of the "sacraments" even, are adopted. But while the plan in itself is the same as the one used by the early Christian church toward paganism, the Freethinkers do not stop at simply changing the names; they keep the dates and occasions, but discarding the rest, put in its place humanity and the principles and teachings of mental liberty. We mentioned some time ago the various secular festivals instituted, and will add to these that of baptism, which is celebrated as a social festival, with speeches, music, and dancing.

At the beginning of this year things were lively in Sweden. This exceptional excitement caused by Henry Berghell is gradually wearing off, and common expectation is now centered upon a debate at Malmö between Mr. Ludwig Meyer and Mr. Lennstrand. We hav not heard how badly the former was defeated. The Christmas and Norwegian festivals were even more successful than last year. There is no doubt about it, Freethought, expounded and managed by men like Mr. Lennstrand and Captain Thomson, can not be ousted. The last number of *Fritänkaren* contains a biography and well-executed portrait of Mr. J. M. Wheeler, of the London *Freethinker*, the English spokesman for Swedish Infidels. Mr. Lennstrand announces that this year he intends to present the biographies and likenesses of such Freethinkers as by deed or writing hav earned for themselvs an international name as advocates of mental liberty.

In our last "Items" we noted the death of the Belgian Freethinker Cæsar de Paepe. Dr. De Paepe was born July 12, 1812, in Ostende, and died Dec. 19, 1890, in Cannes. In his youth he studied law, while working for his support at a printer's case; he discontinued this study later in life and applied himself to natural science and medicin. As a doctor he did much good, confining his practice almost exclusivly to the poorer classes, asking no compensation for his services. After his seventeenth year he was a Freethinker and Socialist. The disposal of his remains was made occasion for a great demonstration, joined in by university professors, eminent lawyers, municipal officers, Freethought societies, Freemason lodges, labor unions, etc. Over two hundred wreaths sent from Paris, Rome, Berlin, Lyons, Marseilles, Amsterdam, Madrid, etc., were carried in the procession. At the crematory Mr. Volders spoke on behalf of the workingmen; Leon Furnemont, advocate of the Belgian supreme court and editor of *La Raison*, for Freethought; Lawyer Féron, in the name of the Progressionists, and Professor Denis, on behalf of science. It would be well for Freethought did we count in our ranks more men like Cæsar de Paepe.

Lectures and Meetings.

PITTSBURGH Liberals will celebrate Thomas Paine's birthday, Thursday, January 29th, at New Grant Street Theater (near Seventh avenue) with an oration by Miss Ada Campbell, of Australia.

W. S. BELL is coming East on a lecture trip, and will pass through Salt Lake City, Denver, Kansas City, Chicago, Pittsburgh, and Philadelphia, to New York. His address is Box 109, Oakland, Cal.

FRIDAY evening, January 23d, at the Manhattan Liberal Club, 220 East 15th street, Edward King will discourse about Thomas Paine. A newly discovered portrait in oil of Thomas Paine will be exhibited by kindness of its owner, Mr. J. H. Johnston.

THE Chicago Secular Union will giv a "Thomas Paine Entertainment and Ball" at Princess Opera House, 558 West Madison street, on Saturday evening, January 31st. The speakers will be Mrs. Mattie P. Krekel, Judge C. B. Waite, Mrs. M. A. Freeman, and General I. N. Stiles. Dancing begins at 9:30.

SUNDAY, February 1st, Dr. E. B. Foote, Jr., will tell the Brooklyn Philosophical Association "What's Best to Eat." Dr. Foote is a practical authority on anti-fat. The association meets at Fraternity Rooms, Bedford avenue and South Second street, Brooklyn, E D. New Yorkers take the Twenty-third street ferry.

Liberty in Literature.

We hav ready the Testimonial to Walt Whitman by Col. Robert G. Ingersoll, a magnificently got-up pamphlet of nearly eighty pages, with portrait of Walt Whitman and the author. It is printed on heavy calendered paper, in large type, with beautiful paper cover. The text has been revised by Colonel Ingersoll, and the extracts from Whitman's poems by the poet himself. It is the only authorized and authentic print of the Testimonial. Price, 25 cents.

Communications.

Letters to Workingmen.

I would address the workingmen—the laboring poor of the world. Being myself a member of the "tin-pail brigade," I hav a right which you might in justice deny to one not of our fraternity. I may be able only "to tell you that which you yourselvs do know." I only hope my words may awake a thought, or stimulate a resolve, to do what little you may to work out the problem of our wrongs. The time is fast approaching when some action must be taken, or we shall become a nation of slaves, or rise in mad fury only "to find ourselvs dishonorable graves."

'Tis not in our stars,
But in ourselvs, that we are underlings.

With cool wisdom and brave determination we may walk out of the social labyrinth unharmed and unharming. You know the facts—we are poor; we do not receive the full fruits of our labor; we are supporting a vast army of drones, and this large non-producing class are growing fat and insolent, and sneeringly ask, "What are you going to do about it?" Well, this is the subject of my story. I do not propose to devote any of its chapters to "political economy," which I consider a most stupendous fraud —"springes to catch woodcocks"—an apology for appropriating the world's wealth. Man, in his individuality, is the only factor deserving any consideration. What he earns let him take. Man's labor creates all wealth; this we know, and it is sufficient to establish in justice the result, that man, the creator, should enjoy the benefits of wealth. But we find

The one owns city homes, and lands,
And the ninety and nine hav empty hands.

While it should really make no difference how this state of things was brought about, a study of the facts of this usurpation would, I believe, stimulate man to recover his lost birthright, notwithstanding the bias which the belief of centuries has established. Common sense must proclaim, in view of all the facts science introduces, the farther back we trace the history of man the more nearly he approaches the condition of the animal. And whether we accept the Darwinian theory of his origin, or the special creation of theology, the evidence has convinced even the most intelligent of the clergy that primitiv man was a savage. Man began in ignorance and brutality, and while I believe with the Materialist that evolution is ever on lines of least resistance, and devoid of any intelligent design, I would not quarrel with those who maintain the existence of some power working toward righteousness. A belief of some "great unknown"

That set those wheeling globes in motion,
And wound up the vast machine,

may do no harm. It is, I believe, very important that you divest your mind of the idea of a theological God that can do something—a power or being somehow or somewhere whose will is supreme—for if such exist, all man's endeavor to correct abuses is an impertinence. With such a superintending and controling mind, the words of Pope are true,

Whatever is, is right.

To say otherwise is simply limiting the power and wisdom of supreme intelligence. I ask you to think it out. If man by his limited knowledge can take the crab-apple of nature and produce the luscious fruit of our orchards; if he can increase the size, beauty, and flavor of fruit and flowers, the speed, elegance, and strength of animals, what wonders might the infinit mind perform! It will not do to say, "God has given man wisdom to perform his will." If he wanted his will performed, why not giv him a little of his "infinit wisdom," and not wait for the slow course of evolution?

If you answer, "The laws of evolution are the laws of God," I merely say, the nature of the rose is not changed by giving it another name. To me, the terms "God" and "evolution" hav nothing in common. If it means anything, God is a supreme creator and controler and director—an omnipotent, omniscient, omnipresent being—while evolution is but another name for cause and effect. The forces of nature, ever in action, produce change, gravitation, chemical affinity, chemical union, effect, combinations. Certain elements in conjunction and under certain conditions giv rise to an action we call life. Of the how and why we know nothing. But to claim that the existence of these forces and their action, which we call the universal or natural law, necessitates a creator, is introducing a greater mystery to explain a less, and in no way settles the question, for the boy's inquiry is just as pertinent, "Who made God?"

It is easier for me to see in matter "the promis and potency of all terrestrial life."

And, as special design in the arrangement cannot be demonstrated, I prefer to believe that intelligence meets its highest development in man's brain. Professor Huxley says: "While it is thus a philosophical impossibility to demonstrate that any given phenomenon is not the effect of a material cause, anyone who is acquainted with the history of science will admit that its progress has in all ages meant and now more than ever means the extension of the province of what we call matter and causation, and the concomitant gradual banishment from all regions of human thought of what we call spirit and spontaneity." Why do I desire to convince you of the non-existence of a "supreme being?" It is this: As deity fades man becomes more prominent. If we can believe that man has reached his present high condition by his own endeavor, we exalt humanity. We feel a kindred for all animate creation. We are indebted to the generations past for our existence and enjoyment. Let us pay the debt by making the conditions a little better for those who come after us. Let us leave the world a little better than we found it. This requires no spirit of martyrdom, no religious altruism, only intelligent selfishness. Our own happiness is quite sufficient. This should admonish us to render justice as we hope for justice.

All mankind are equal. Any inferiority is due to circumstances often beyond one's control, while superiority is more often due to favorable circumstances than to any intrinsic value in the man. Human nature is about the same all round. Man began in ignorance and brutality and roamed this world for countless ages with the advantage of other animals only in constructing a simple instrument for defensiv and aggressiv warfare. When we consider the immense period that was passed in this low condition we realize what a slow growth man's intelligence has been. In that morn of evolution a single hour was as ten thousand years with us. But the "struggle for existence," "the survival of the fittest"—that is, those best adapted to take advantage of their environments—the strongest, the most cunning, he who could take advantage of others and bend them to his will—produced in time the warrior. As inventiv intelligence grew, man began to think, and to think of his thoughts. His dreams suggested a duality, a second self, that could leave the body and survive the body's death. His reflection, shadow, and echo was further evidence. Absolute ignorance of cause made seeming a reality. All motion was life—the winds, the rain, the thunder and lightning, were the action of unseen beings, hence his sacrificial offering to appease their wrath. His imagination begat signs and omens, the fetich and the ghost, and cunning minds were not slow to take advantage of this awesome fear; hence the medicin man and his power. The warrior, by his subjugation and acquisition, evolved the ruler and the governor. The medicin man became the priest, the many gods became one God. The ruler, to strengthen his government, invoked the aid of the priest. Hence the divine right of kings and royalty appropriating the wealth of the world. The laborer was a slave, and slavery was a divine institution. Justice had no existence outside the edicts of the kings or priests. Blasphemy was the highest of crimes. The rights of individual man unknown and unheard of. Thus we see labor has never lost its rights. It never had any to lose.

Matthew Arnold says, "Workmen hav no natural rights, not one. Only we ought instantly to add that kings and nobles hav none either."

But kings and nobles had what was better. They had the power, and they successfully asserted their "rights." They made the law, and they made the government to enforce the law of their "rights." We shall never hav "rights" until we hav the power to assert them.

Arnold said, "All rights are created by law." But he was wrong. All "rights" are created first, and the laws are made to preserve them. The "law" can make no rights. Neither can government grant them. I know governments claim to do this, and when public opinion sanctions the law it may be enforced, but if public opinion be against it, it very soon becomes a dead letter on the books. Do not confound government with civilization, or public opinion, or society. It has often very little in common with these. It is an institution founded by and still in control of a certain class to preserve and maintain their "rights."

Think it out, comrades. And I would suggest that you forego a little of that "harmless beverage," and economize a little on that "fragrant weed," and buy a little literature on that subject. Even the price of a "social glass," or a "fragrant Havana," can purchase a pamphlet on the question. Do not be afraid of a name, but read all schools of thought. Do not accept anyone as being authority, but think for yourself. Talk it over with your friend, your neighbor, at the social gathering, the lodge, and the hall, and I will write again. A. L. Ballou.

Buffalo, N. Y.

Agnostic Musings.

It is a matter for reflection with the Liberal thinker how long ere the Christians will look with the eyes of common sense and justice upon a fundamental error of their religion. The Christians overlook the fact that in their professed love for Jesus they are making their God, the one they worship, to be a fiend of the worst character for cruelty, and also to be imbued with the lowest, meanest, and most trifling passions. At times he seems to be

Pleased with a rattle and tickled with a straw.

The future of this world is, however, hopefully better. But how long our architectural, untaxed, tinseled churches may continue receptacles for operatic music, perfumery, and fashion, can only be supposable. The primitiv or basic structure of Christianity must, however, retire before the higher realities of civilization as the crudities of matter unfold before the revealments of science. Science is really making our priests and reverends ashamed of living on the explanations of Mosaic fables, and their ingenuity is well-nigh exhausted. Thinkers of all degrees are becoming familiarized with the universal law of progress; and even the devoutly pious cannot help observing how wickedly our ancestors hav been terrified with the picturings of hell and horned devils.

Agnosticism leads us to know that all nature is God, and that nature's ever-operativ, universal, and inflexible laws admit of no transgression without retribution, and therefore loud and noisy praying to some imaginary God is evidence to the Liberalized thinkers of the sheerest ignorance and hypocrisy.

The desire of all Liberal thinkers is demonstrativ evidence referable to the tribunal of our reason.

It is strange what questions will at times be propounded to the Liberalized thinker. The writer has been asked numerous times, and also has asked others—Could it be possible, would they willingly reliv their past lives over again with all their cares, pleasures, hopes, pains, reverses, and disappointments? He has yet to get a single answer in the affirmativ. Is this therefore to be held as proof that all our mental enjoyments consist in anticipation?

And yet, as Mr. Paine says, "Let us not quarrel with nature." This is a glorious, magnificent world; a spacious academy or university for the production of man! It is true, some students, from unfavorable organizations, graduate to the gallows; many as depredators on their fellow-man; while others under more pleasant circumstances (perhaps the pets of their grandmothers, or aunts, or from genteel laziness) bellow repentance from some of our ten thousand pulpits.

And here starts another radical question, repentance. No man, woman, or child, ever burnt or mashed their fingers but they repented of their deed; and sincerely pledged themselvs never to repeat the folly if they possibly could.

Yes, this is a beautiful world for the exercise of our reason. And what adds to our happiness is the oblivious state of our individual future. This unhappiness can only be made endurable by the exercise of our reason. Here again let us reflect. We behold a procession of little Sunday-school children, all buoyant with anticipated pleasure, dressed in their best attire, and they are supremely happy! How cruel would the knowledge be to them if their future was fully laid before them by some wormwood croaker that many of them would in the hazy future experience the bitterest of anguish, mayhap in the loss of dearest friends, loss of wealth and health, yea, of reputation—and suffer criminal incarceration. No, it is a wise condition of man's being that he is oblivious to his earthly future, and at death the Agnostic's Hope dispels the doubt of lost individuality. D. B.

Brooklyn.

Aspects of Jesus and of the Christian Churches toward Property.

In The Truth Seeker of January 3d, under head of "Dividing Up," the relation of Jesuism toward privativ privilege in wealth was examined and compared with that of modern revolutionary Communists. Some names of propagandists were mentioned. They are rather a political than an economic school, though they profess some Marxisms. They are not to be confounded with practical communists, such as monks and Shakers, the followers of Jesus. There is a third class distinguishable as not celibates, and who call themselvs Christian Socialists, but I know of them only as a few sentimental aspirants toward a good time a-comin'. The renunciant attitude toward property, common to the sainthood, whether Christian or Brahmin, is not frankly altruist; it compounds with the selfishness of privativ privilege by private salvations and damnations, or ultramundane privilege. This hypocrisy is analogous to the pretended Anarchism of other Communists, whose political success would be the dissipation of their theory. No human instinct is more radical or universal than that of personal property; it is indeed but an expansion of the nutritiv nisus for assimilation, but true physiological property does not extend to those privativ monopolies which, without increasing personal welfare, prevent others from obtaining this. Only blind desperation can rage against personal property because of its abusiv extension over what is not personal in the means of associativ production. Proprietary and industrial association is very different from Communism, though it may hav

Communist accessories, as in education and the care of the infirm.

Leaving revolutionary Communism in the clouds of the future, where it begs against experience, the question of Anarchism or dispensing with government; I remark that if the tradition of industrial Communism among the Essenes of Judea is reliable, then the absence of any recorded effort of Jesus in that direction shows that he was but a visionary, distracted from practical work and distracting others. What does non productiv Communism amount to? As it cannot liv without consuming, it must be parasitic on industrial society, like monachism. For preachers, it tallies with the craze of the end of the world at hand in which Millerites still echo Jesus.

Christian churches in general hav not the excuse of this craze. With regard to property, they are factors of privilege by superstition. They seek the blood of labor, which they liquefy like venomous insects, by injecting moral poisons, such as their spirit beggary of vicarious atonement and salvation by grace. Essentially monopolist, they are all beggars of the question of destinies and enemies to scientific culture, which is the productiv industry of destinies. They change doctrins as snakes slough their skins, but their parasitic and domineering ambitions are constant.

Barren of productiv virtues since the brief exception of the Benedictines, they assume the direction of charities, with what results the Papal States may show.

Myths fabricated to humor ancient fantasy by personifying natural forces may be dropped with metaphysical theology, leaving the church a machine like the state, or governmental, for privilege and plunder. This transformation will unify the ecclesiastic and the political power, with "God in the Constitution," under such leaders as Wanamaker, Blair, and Fanny Willard. It is now being advanced under pretense of opposing certain corporate monopolies and absorbing them in a Governmental or State Socialist monopoly. This point of view explains our interest in the analysis of Christianity. M. E. LAZARUS.

A Little While With the Church Folks.

Our Schools to be Protestant.

From the Junior American Mechanic.

There is good reason to apprehend that our public school system will hav to encounter the severest criticism and the fiercest assault within the next four years. Unquestionably the Roman Catholics mean to press their case against this distinctiv American institution until they overthrow it or sustain a humiliating defeat. Infidels intend to giv this country no rest until every vestige of religion is banished from the schools if they can accomplish their purpose. In this contest the churches must hav their share. Every Christian should put himself in closest sympathy and contact with the schools, and every church should take this cherished element of our civilization to its heart.

Letters to Lay Over on Sunday.

J. E. Gregory to the Illinois Sabbath Association.

I wrote to Postmaster General Wanamaker, asking him if it was necessary that the mail clerks on the trains should be kept on duty on Sunday, and he responded that it was absolutely necessary on through routes. I tell you, my friends, the entire damnable system of train-moving on Sunday is directly traceable to the abominable practice of forwarding and delivering mails on that day. The railroad companies are compelled to run through trains to carry the mail bags, and they put on passenger coaches and invite the public to help them pay the expenses. The movement of freight trains on the Sabbath is indirectly chargeable to the mails. For instance, a godly man purchases a stamp of this professedly religious nation with a coin bearing the inscription "In God We Trust." Having bought it, he licks it with a tongue which is wont to offer up supplications, and puts it on a letter ordering goods. He knows the letter will travel on Sunday, and, knowing that trains must run, he thinks it no harm that the freight he orders should travel on Sunday also. Consequently he adds a postscript: "Rush the goods right through," which results in a Lord's day's journey for a freight train, and the consequent Sabbath employment of the men necessary to the welfare of the train. Now, what is the remedy for this evil? Now, the scheme I propose is that every person favoring reform in this line shall hav printed, stamped, or written on every envelope he uses the words, "Do not forward or deliver this letter on Sunday." Thus will the country in a very short time come to realize the seriousness of the question, provided a sufficient number of persons will support the plan. No politician in government employ can know what letters are from voters and what are not, consequently every envelope bearing the inscription will hav its weight.

Why Bouguereau's "Spring" Was Destroyed.

From the Omaha Bee.

Warbington made no attempt to escape and freely admitted that he destroyed the picture. He was taken directly to the station, where a *Bee* reporter questioned him regarding his insane act.

"I destroyed that picture to protect the virtue of woman," said the young man in answer to the first question.

"In what way do you think that picture endangers the virtue of women?"

"It is not a proper picture to hang in a public place. I saw those virtuous women looking at that picture, and the thought came to me, what would Christ do if he were here and saw this? I thought Christ would smash the thing if he were there, so I just took a chair and struck it with all my might."

"Did you ever see that picture or a similar one before to-night?"

"Not in a public place among respectable people. I hav seen them in houses of ill-fame, and knowing why they were found there I thought that the one I destroyed was out of place."

"When were you in a house of ill-fame?"

"Only a few days ago."

"Will you state the purpose that took you to such a place?"

"Yes, sir. I went there to collect a bill."

Warbington is a man about twenty-five years old, a little above the medium hight, and will weigh about one hundred and fifty pounds. He is evidently insane upon the subject of religion. He is a member of the United Presbyterian church, and has been identified, to some extent, with the Young Men's Christian Association.

The Pope's Lament.

From Leo's October Encyclical.

Not to-day only has Italy become subject to the wicked and evil influence of the sects; but for some time past they hav tyrannized over it as they liked, with absolute dominion and power. Here the direction of public affairs in what concerns religion is wholly in conformity with the aspirations of the sects; and for accomplishing their aspirations they find avowed supporters and ready instruments in those who hold the public power. Laws adverse to the church and measures hostil to it are first proposed, decided, and resolved in the secret meetings of the sect; and if anything presents even the least appearance of hostility or harm to the church it is at once received with favor and put forward.

Amongst the most recent facts we may mention the approval of the new penal code in which what was most obstinately demanded, in spite of all reasons to the contrary, were the articles against the clergy, which form for them an exceptional law, and even condemn as criminal certain actions which are sacred duties of their ministry.

The law as to pious works, by which all charitable property, accumulated by the piety and religion of our ancestors under the protection and guardianship of the church, was withdrawn altogether from the church's action and control, had been for some years put forward in the meetings of the sect, precisely because it would inflict a new outrage on the church, lessen its social influence, and suppress at once a great number of bequests made for divine worship.

Then came that eminently sectarian work, the erection of the monument to the renowned apostate of Nola, which, with the aid and favor of the government, was promoted, determined, and carried out by means of Freemasonry, whose most authorized spokesmen were not ashamed to acknowledge its purpose and to declare its meaning. Its purpose was to insult the papacy; its meaning that, instead of the Catholic faith, must now be substituted the most absolute freedom of examination, of criticism, of thought, and of conscience; and what is meant by such language in the mouth of the sects is well known.

Some Sayings of Sense.

The Meanness of Preachers.

George Alfred Townsend in Boston Globe.

In my youth I was sometimes called to go to Girard College and obtain its president, whose name was Allen, to come and preach for my father. According to the express will of Girard, no minister of any gospel had any right to enter the gate of that institution. He debarred from his hospitality priests of every sort, because he had been brought up in France, where much havoc had been raised by ecclesiasticism, and he, as a poor cabin boy, himself an orphan, believed in a higher and more equal opportunity for man.

Yet it was habitual in my youth for the preachers to visit Girard College simply because they were not wanted there. The provision against them seemed to whet their curiosity. This Mr. Allen was a sort of exhorter or local preacher, and he would come away from college and deliver addresses in country pulpits. The whole matter leaves upon my mind a dubious notion as to whether honor and religion are strictly complements of each other. . . .

If you look at the books which were written just before our civil war by clergymen upon the divine right left to man to debauch his slave woman and her children, you will wonder that any respectable civilization was left over to our time.

The Danger of a United Church and State.

Bishop Venner in a Recent Sermon

The mixing up of politics with religion, under any circumstances, is fraught with manifold and multiform dangers, especially in a young and free country. Chief among these manifold dangers is, either the establishment of a state church, or, what is equally dangerous, the predominance of any particular sect, either of which is the greatest possible curse in any country.

There is no tyranny so cruel, no yoke so intolerable, as priestcraft when vested with temporal authority. Priestcraft alone is odious enough, even though it can influence none but the most ignorant and unlearned. But spiritual villainy, supported by temporal tyranny, ever has been, is, and will be the very best representation of hell upon earth. More political atrocities, butcheries, crimes, and enormities hav been committed in the name and on account of religion than hav arisen from any and all other causes combined.

In any country where all religious sects are tolerated, and where religion is absolutely free, there is always great political danger lest any particular sect should become largely predominant. In this country the danger lies equally in regard to Methodism and Roman Catholicism. In the case of the former because of its ultra views on the liquor question and Sabbatarianism; and in that of the latter, because of its exclusivness and objections against the education afforded in the public schools.

The Trouble With the Prohibition Party.

From the Moon, Madison, Wis.

Many wonder why the Prohibition party does not go ahead as other new parties hav. Shall we tell you why? All right; we shall; but don't curl up that little nose of yours; there may be a considerable amount of truth incorporated in what we say. When you pick up the Prohibitionist platform, the first you can find is, they recognize the "Almighty God." What does this do? It excludes all disbelievers who are in favor of temperance legislation, and awakens disgust in the hearts of the believers who wish to keep religion and politics entirely separate. They hav opened their meetings with prayer and afterward used language, in many instances, unfit for the barroom, which must of course turn many people's stomachs against them. They beg continually at their meetings. It is a better way to solicit aid privately, as this public begging, accompanied by the preamble of their platform and the opening prayer, make a "common sinner" feel pretty much as if he was sitting in a house of worship, and as usual, he forgets what has been said. Then take the tail end of the platform, where they ask for the restoration of the Bible to our public schools. That completes it. You hav now a complete minister party, and you remember that the larger portion of the leaders are ministers. To these causes, muchly, you can attribute the standstill of the party in question. The people are afraid of priest-rule and they will not hav it.

Why?

"Old Timer" in a Chicago Paper.

Theologians and even philosophers tell us—the evolutionists excepted, for how can that be just which is without our power to avoid?—that "judgment for an evil thing is many times delayed, but it is sure as life, it is sure as death;" that "the great soul of the world is just;" that "there is justice here below, and, even at the bottom, that there is nothing but justice!" And yet why is it that in this "platitude of a world" the manliest man who goes in a ragged coat is never reverenced; that it is not even discovered that he is manly until he is able to purchase a new garment? Why is it that the man who gets himself appointed and elected is not the best and the ablest? And, finally, why is it in this complex problem of life that there be so many whom fate decrees must rejoice in "cold potatoes" and so few in "cakes and ale," apparently for no fault of theirs?

Another Constitutional Amendment.

Platform of the American Party of California.

As an important step in defense of the common school system of education, and the perpetuation of the separation of church and state, we join with other citizens in seeking to incorporate in the Constitution of the United States a sixteenth amendment embodying the following prohibitions: "No state shall pass any law respecting an establishment of religion, or prohibiting the free exercise thereof, or use its property or credit, or any money raised by taxation, or authorize either to be used, for the purpose of maintaining or aiding by appropriation, payment for services, expenses, or otherwise, any church, religious denomination, or religious society, or any institution, society, or undertaking which is wholly or in part under sectarian or ecclesiastical control."

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IN THE

Truth Seeker Annual for 1891

WILL BE AN ARTICLE ON

Alaskan Myths, with Original Illustrations.

By IDA C. CRADDOCK,

Corresponding Secretary of the American Secular Union, who spent several months in Alaska studying the country and its inhabitants.

In renewing your subscription to The Truth Seeker inclose 25 cents and the Annual will be forwarded as soon as issued.

What They Say About the Picture Book.

Edgar Richton in Watts's Literary Guide.

To the purely aggressiv Freethinker, this volume will be welcomed with unbounded delight. The aim of the publishers and of the artist is to ridicule Christianity, to make mockery of theological pretensions, and thereby to shame mankind out of the pestilent superstitions of their forefathers. Each alternate page is allotted to the artist, Mr. Watson Heston, while the other is occupied with a formidable array of facts in explanation and support of the fronting illustration. We can guarantee that, *to Freethinkers*, the volume will afford considerable amusement; but we cannot recommend Christians with sensitiv prejudices to obtain it—especially if they are subject in any way to heart disease. The awakening effect might be appalling.

The World's Fair.

The *Independent* publishes in its issue of last week a supplementary batch of letters from cabinet officers, Congressmen, and governors upon the opening of the World's Fair on Sunday. The cabinet officers are Secretary Windom and Attorney-general Miller, and, as might be expected, they are both opposed to opening the Fair. Mr. Miller "holds that one day in the week devoted to rest is more valuable, both economically and morally, than used in any other way; while Secretary Windom expresses his earnest sympathy with the sentiment that would preserve the American Sabbath inviolate."

Sixteen governors are represented in the symposium; eight agree with the cabinet officers, five disagree with them, and three are astride the fence. Several more Congressmen are heard from, the majority in favor of Sunday closing. Congressman Stockdale of Mississippi is in favor of Sunday opening, and his letter is such a unique specimen of argument by which a politician can be with the people and also with the Christians that we giv it entire:

"I think the Columbian Exposition should be opened on Sunday.

"In expressing this opinion, I speak after reflection, and with due regard, I hope, for the sacredness of the Sabbath. The Exposition is expected to be an object-lesson on the civilization of the world, and will hav plenty of objects and subjects in it perfectly fit for Sunday study to occupy all the Sabbaths, for the same people will hardly be there more than two Sabbaths. We deem it proper to teach in our Sabbath-schools the geography and history of the lands and peoples mentioned in the Bible, as well as the different races, their laws, customs, triumphs, and failures.

"In those Exposition buildings people can learn more in one Sunday than by a hundred days of Sabbath-schools and by listening to a hundred sermons, and prepare themselvs, for the balance of their lives, to better understand discourses and writings on those most interesting themes.

"It would be regarded as eminently proper for people to go to some elegant church edifice and listen to Dr. Talmage and discourse solely on the people and products, lands and things, he saw on his trip East. Why not let those same people go into the Exposition buildings and see what he describes and learn that lesson better than they possibly could from description?

"There will be paintings by the old masters and by recent masters, as well as statuary, illustrating the great events in the history of civilized races. Living specimens of the present types of those races will be there.

"There will be paintings of the Holy Land and of sacred scenes more vivid and awe-inspiring than pen or tongue can portray—the birth, the miracles, the crucifixion, the resurrection, the ascension, all standing out in almost living characters and scenes, and the great works and achievements of the apostles and martyrs as well. They will impress deep and solemn religious sentiments on the minds of the observers, particularly the young, never to be effaced.

"In such surroundings there will be a thousand sermons grander and more effectiv than men can preach.

"I know it will be said, all these things can be seen on week days, and so can sermons be heard on week days, and other objects will distract attention from the proper subjects of contemplation; but there is something silent and undefined in a Sabbath morning that prepares the mind of saint and sinner for better and higher reflections, and leads by chords soft and charming to the contemplation of grand and holy subjects.

"The older Christians condemn the gorgeous equipments of church edifices as distracting attention from the simple worship of God. Modern sentiment considers it proper to worship, and expects sinners to be converted, amid these magnificent surroundings.

"The disciples plucked the ears of corn on Sunday, simply to allay a temporary inconvenience of hunger. Their health would not hav suffered until the morrow, nor would David's health hav suffered by one day's fast when he ate the shew bread.

"Some of the physicians of that day and this would hav told the man with the withered hand to wait until Monday, as he suffered no pain and had waited so long; but the divine physician would not postpone the opportunity to do good, and healed all who came to him at the risk of his life.

"The people who complained of his acts were neither hungry nor afflicted. There will be thousands of people at the Exposition, wealthy and cultured, comfortably housed, who can lounge and ramble away Sundays and remain there as long as they please. They can afford to apply the law strictly, as was attempted to be done to the disciples. But there will be other thousands there who cannot make a long stay, and other thousands still who cannot, or will not, be permitted to leave their employment except on Sunday. Those thousands must see the Exposition on Sunday or never. I believe that if the savior himself would speak, seeing those multitudes gathered there hungry for knowledge, he would open the doors and say: 'Many of the objects within testify of me; enter and be profited.'

"It is not a proposition to erect an entertainment on Sunday. All the exhibits will be in place, and the only question is: Shall the people be permitted to look at them with their eyes, or be locked out, and ramble to resorts or go out on excursions. To hide them away and bar the entrance to those buildings and present to the world the spectacle of that great International Exposition—collected from the four quarters of the globe—a very cosmos of itself, with its teeming avenues of information and marvelous lessons, concealed from view, and all those multitudes of poor people, anxious to behold and learn, locked out from a scene worth a trip across the ocean to see, would be merely to gratify a sentiment of a few people, and which is without good reason. Surely those who would keep the people out will be expected to suggest some better means of employing the time. All the churches in Chicago will not hold a quarter of the people. What shall be done with the balance? It will not do simply to lock these people out, and say we hav done our duty, and if they commit more sin it is not our fault. I suggest that services can be held in many places within the building. Let a great man preach in the Music Hall, and hav services in other places. Let pious and learned men lecture on the paintings of religious character, and giv information and infuse good sentiments at the same time. Far more good can be done in that way than by locking the people out and sending them rambling through the city on Sunday.

"I believe good morals and the interests of religion itself demand that the buildings be opened on Sunday.

"I hav written more than I intended, but as I occupy an official position in the government which givs standing to the Exposition, I thought due you in your high calling to giv my reasons."

We like better the letter of Governor Joseph K. Toole of Montana. He says without circumlocution or limitations that he is "in favor of keeping the Exposition open on Sundays." The governor of Ohio considers it a social question, and is in favor of opening the Fair on a part of Sunday, as is Congressman Quinn, of New York, who, being a Catholic, would open the gates after 12 o'clock, when the people will hav had time to attend mass. The governor of Idaho, V. B. Willey, would open the Fair for the "benefit of the poor people of the city of Chicago; they will find many things of more than usual interest in and about the grounds that will tend to elevate their standard and keep them from the saloons." The Hon. Dudley Coleman, Congressman for Louisiana, writes this queer letter:

"Should the Columbian Exposition be open on Sunday? I reply most emphatically, Yes!

"This Exposition is to celebrate the anniversary of the discovery of this country by an Italian, and in a country named after that Italian; and now shall we insult his memory and his name by a violation of the customs of his nativ country, by attempting to close the Exposition to those who from choice or necessity desire to enjoy the advantages, the rights, and the education of this Exposition by visiting it on Sundays? 'When in Rome we do as the Romans do.' Then, when honoring the memory of an *Italian*, why not remember his religion? This Columbian Exposition is to be an *international* affair, and as such we cannot expect that Puritan ideas should prevail. If an Exposition is ever held to celebrate the 'landing of the Pilgrims,' I should *then* be surprised to see *that* Exposition kept open on Sundays. If the Seventh-Day Adventists or the Jews should inaugurate and hold an Exposition for more than a week, I should expect to see it closed on *Saturdays*. The United States government has invited to the Columbian Exposition other foreign nations, prominent among which are our Latin-American neighbors, and they, following the customs of their countries, would not only prefer, but hav reason to expect, the Exposition to keep open and be running on Sundays."

The others, like pharisee Goodell, of New Hampshire, talk about maintaining the glory of the American Sabbath, when they mean that they desire to hav the Exposition closed on Sundays for the benefit of their own religion. Altogether, though, the expression of opinion obtained by the *Independent* is valuable, and shows as much liberality of views as could be expected from men in high places of profit, honor, and power. And we heartily agree with the *Independent* that "it is of vital importance that this question, whether the gates of the Exposition shall or shall not be open on Sunday, should be settled rightly." But we probably shall never be able to agree with the *Independent's* definition of right in this matter.

A Possibility for Protestantism.

Basing his estimate on the results of an actual religious census of a district on the west side of this town, the Rev. Mr. Junor of the Dutch Reformed church figures that the population of New York is thus divided with respect to religion:

Roman Catholics	762,666
Church-going Protestants	258,666
Non-church-going Protestants	253,333
Heathen	325,335
Total	1,600,000

With these figures as a text the *Sun* preaches a sermonet to the brethren, especially of the Protestant faith, which may well cause them to think. Of the non-church-going members of that church, enough of them, says that paper, ought properly to be included among the heathen to make their number equal to about one-third of the population. And neither can all the church-going Protestants be called Christians in truth. Very many of them are only outward conformists. At heart they are Infidels and heathen Agnostics. They keep up their religious observances simply as a matter of social propriety and to please their wives; but when they express their honest opinions they reveal themselvs as more or less radical unbelievers.

But if we went further, says the *Sun*, "and undertook to divide the population into those who cling sincerely to the old faith of Christianity and those who reject it wholly or partially, on which side would the majority be? Is it not probable that the truly faithful would be very far in the minority?

"The majority of Presbyterians, as the discussion and vote on the revision of the Westminster Confession hav shown, are all at sea as to their faith. They do not know exactly what to believe, but they know that they do not believe the doctrinal standards of their church as they are now. And as what they reject involves the very existence and sovereignty of a personal God, they are traveling on the road to total and downright Infidelity. The same may be said of the Congregationalists. So far as outward indications go, the Baptists and Methodists are less affected by the prevailing skepticism. The Baptist millennial conference in Brooklyn proved that at least a strong party of that communion retain the most childlike faith in the letter of the Bible; and the new and revolutionary school of biblical criticism, with principles and methods so destructiv of

the old veneration for the scriptures as the veritable word of God, seems to hav produced little effect on the Methodist ministry. But, according to Mr. MacQueary, arguing at his trial, the ranks of the Episcopal church are full of heretics. 'I might a tale unfold about the good heretics in our church,' he said, 'that would probably make you tremble for the fate of traditional orthodoxy.' The discussions at the recent church congress at Philadelphia showed a tendency to accept the conclusions of the later scientific and philosophical criticism of the scriptures which seems to justify the remark. It looks as if Mr. MacQueary were suffering rather because of his indiscretion in giving public utterance to heretical opinions than because of his singularity among the clergy in entertaining them. If all the Episcopal heretics were arraigned for trial ecclesiastical courts might hav to sit permanently in every diocese. If all the heretics of every church were now burnt alive at the stake, as Servetus was burnt in 1553, the awful fires would hav to be lighted in every town and kept burning ceaselessly day and night."

Thus it is, if these words be true, that civilization is destroying Christianity, as our fathers knew it, eliminating the cruel and absurd, and leaving only a system of ethics which has nothing to stand upon. Without the interposition of science, without an appeal to reason and experience, the church will some time be in a state of moral chaos, and that not far in the future. It surely behooves the heretics of Protestantism to pay attention to this possibility.

The Macqueary Heresy Case.

The Macqueary heresy trial is affording the press of the country a great many texts for a great many newspaper sermons. The decision in the case is not expected for several weeks yet, and the sermons are likely to be multiplied many times.

Mr. Macqueary's heresy consists in denying that Jesus was born of a virgin and that there is a resurrection of the body. These are two vital dogmas of the Christian faith, declared plainly in the articles of the Episcopal church.

The views of the orthodox party are pretty well expressed by the Welsh monk, "Father" Ignatius, in a sermon preached in the Lenox Lyceum, his text being, "You shall earnestly contend for the faith once delivered to the saints." His view was that "while Freethinkers, Infidels, Agnostics, and Atheists had a perfect right to their opinions, they had no right to hold them and continue to call themselvs Christians." He went on: "The Macqueary case affords a magnificent opportunity for those who hav accepted Christ to say that those who do not believe the truths of Christianity shall not stay in the Christian church and continue to poison the spiritual waters which our children are to drink. It is a worse crime to thus poison the soul than to kill the body. It is the duty of the bishops to eradicate the poison that is now sapping the vitality of the church. If Mr. Macqueary is right in saying that the Rev. Dr. Heber Newton holds the same views that he does, Bishop Potter must put Dr. Newton out of the church. I hope Mr. Macqueary is mistaken, and if Dr. Newton is here and will say he holds to historical Christianity, I will be very glad to beg his pardon for thus publicly accusing him. But if what Mr. Macqueary says is true, out Dr. Newton must go. If I were a citizen of New York, I would petition the bishop to hav the awful charge against one of your best-known clergymen investigated, and if it is proved to be true, to open the doors of All Saints' church very widely. The question before us is not whether Christianity be true, but whether a man who does not believe it can stay in the Christian church."

The liberal party in the church hesitate to take this orthodox and logical view, because of the wide consequences which must logically follow. There are a great many Macquearys in the church, and the methods by which he has arrived at his heretical conclusions are the methods of a great part of Protestant scholarship. The very fundamental tenet of Protestantism, that the Bible is the supreme authority in matters of faith, is Mr. Macqueary's justification, for the matter must be decided by its teachings and they bear more than one construction. And while his construction may be different from that of many clergymen, it is reached in accordance with the methods of modern Protestant criticism, methods originating with German biblical scholars and followed by innumerable English and American "divines," chief among whom is Professor Briggs, who was but a few days ago pronounced orthodox by Bishop Potter, of Mr. Macqueary's own faith, and elevated to a high scholastic position by so orthodox an institution as the Union Presbyterian Theological Seminary.

The court trying Mr. Macqueary, therefore, has before it, says a very lucid review of the case made, it would seem, in the interests of the heterodox party in the church, "this whole method of biblical criticism to discover whether it is consistent with the faith of the church. As defined by Professor Briggs, it proceeds on the theory that the test of divine inspiration is the truth of the utterances of the scriptures. The old belief that the very language was inspired and dictated by God to human penmen, he dismisses as mere superstition, or bibliolatry, as he terms it. The divine authority, he teaches his Presbyterian pupils, 'is not in the style or in the words, but in the concept,' or what is conceived by the mind. Hence he brings in man's reason to determin whether there be inspiration from God. If what is said is true, it is inspired; if it is not true, it does not come from heaven.

"In other words, if we follow the precepts of Professor Briggs, the Bible is to be examined and criticised like any other book of religion. He does not hesitate to teach that while it contains inspired truths, it also contains unexplainable errors. He makes of it a fallible book, instead of the wholly true and awful word of God. The revelation of the almighty he finds not in the Bible merely, but also in the church and in the reason. He givs the reason the right to separate the chaff of human error from the wheat of divine truth and authority.

"Hence he rejoices at 'the age of rationalism, with all its wonderful achievements in philosophy,' since it is 'preparing men to use their reason' for this critical purpose. Neither is it surprising that he looks forward so confidently to 'a happy reconciliation' between faith and reason, though he would hav defined this outcome more correctly if he had called it the surrender of faith to reason. No scientific skeptic asks for more than a rationalistic judgment of the Bible on its merits solely, and not as a book singled out as beyond human criticism because it is the word of God, and therefore of indisputable authority."

An Episcopal clergyman, writing upon this case, said the prosecutors of Mr. Macqueary were really trying "a school of thought supported by an illustrious company of clergymen." And the position is summed up in these words by the reviewer before quoted: The court "cannot condemn him without condemning them; and if he is driven from the church, they ought to follow. As compared with them, he is small and feeble. Punishing him would be like whipping a pupil for following the instructions of a master whose wisdom he had been taught to reverence."

The Episcopal church is in a dilemma, from which it will require much shrewd squirming to find deliverance. But however the decision reads, the great fact brought out and emphasized is that heresy has found lodgment in the churches, and that the Christianity of to-day is not Christianity at all.

The Rev. Robert J. Burdette.

If there has ever been a "converted" scamp who has taken particular pains to vilify and misrepresent Freethinkers, both in the pulpit and in his humorous writings, that scamp is Bob Burdette. One of his malicious squibs on "Ingersollism" has been the round of the religious press several times.

The *Christian Advocate* of January 15th has a painful duty, it says, to perform with regard to Mr. Robert J. Burdette. That duty appears to be to rebuke his proclivity to get drunk. The Rev. Dr. Buckley writes, in sorrow, of course:

"A few weeks ago the New York *Tribune* published an account of Robert J. Burdette, the lecturer, having a drinking bout at Amherst College five years ago with certain students. The *Times*, of this city, on Monday, January 5th, published a dispatch announcing that the Rev. Robert J. Burdette lectured on Friday evening, January 2d, for the Young Men's Christian Association in St. Louis, and was to lecture Sunday afternoon, January 4th, at the same place, and at the Delmar avenue Baptist church in the evening. Mr. Burdette appeared at neither. The dispatch to the *Times* says:

"'The air is burdened with rumors of a midnight supper at Faust's Friday after the first lecture; that a gentleman looking very much like the Rev. Bob and answering to his name was there, various houses were visited, and wine flowed freely.'

"We are sorry to see these things, and still more grieved to be compelled to publish what we know as a warning to Young Men's Christian Associations, Methodist Episcopal churches, and Chautauquas, and all other institutions where morality and temperance are valued, not to employ Robert J. Burdette as a lecturer.

"Last winter he was announced to lecture before the Young Men's Christian Association in the Lyceum Hall of Morristown, N. J. A large concourse assembled, among the rest the editor of this paper. Mr. Burdette arrived late, and came upon the platform in a condition which led us to think him drunk. Observing him carefully during the entire evening, we had no doubt that he was but partially recovered from a spree. Subsequently he went to different rum-shops in the city, drinking and amusing the persons present, and left the place the next morning about daylight in an intoxicated condition. The Young Men's Christian Association, hearing statements of these things, investigated and found the facts as represented. The lecture bureau that furnished him to the Young Men's Christian Association investigated the matter, and found them as stated.

"What our duty was to the Christian public greatly perplexed us; but after reflection, in the hope that this was a mysterious lapse that might not occur again, we concluded to be silent; but when the program for the last Commencement exercises of Pennington Seminary, of which the writer is a trustee, was announced, and Mr. Burdette's name appeared, we felt it our duty to notify the president privately, that he might make inquiry and ascertain the facts. A committee of young men visited the Young Men's Christian Association aforesaid and the Lecture Bureau and discovered that the statements were correct, and the engagement was canceled.

"It now appears that instead of being an isolated instance at Morristown it is becoming a habit. Mr. Burdette is an ordained minister of a branch of the Christian church, unquestionably a man of genius, with whom we hav had large sympathy because of some pathetic elements in his earlier career, but the Young Men's Christian Association and the varied branches of the Christian church that hav employed him should be cautioned that they are liable at any time to be plunged into a scandal of this sort, and that the moral effect of employing him until he reforms is unquestionably evil.

"Publishing the foregoing with sorrow, we shall hail with joy the opportunity of placing upon the same page proof that Mr. Burdette has become worthy of Christian confidence."

We hope that now the Rev. Robert J. Burdette will cease lying about Infidels and Infidelity, and attend to the reformation of himself!

The Natural and the Supernatural.

A writer in a Christian journal criticises his fellow church-members for what he considers their "irrational prayers." His text is the sickness unto death of a daughter of his neighbor and the vain supplications of a churchful of people for her recovery. He says:

"I could not join in the prayers, I could not lift my own voice in petition. To my heart it was mockery, it was irrational; and yet it is done every day, and he that does it mocks God. Christians who would not pray that roses might bloom in December, or that the apple might be ripened in May, will do the equally silly thing of praying that God will stay a self-limited disease. Yet the laws of the disease are no less absolutely fixed than the laws of flower and fruit. A fever is a self-limited disease, of certain course and character. You may pray that its duration be stopped, but will you gain anything?"

We contend that when a Methodist writes such words and a Methodist journal publishes them, hope for the final prevalence of Rationalism is not without ground. The significance of the matter, however, may be thought by some to be lessened because the writer is a doctor. The more one knows about the natural the less he believes in the supernatural.

For Boycotting a Bakery.

Mrs. Maria Kullberg kept a bakery in East Boston. Mrs. Kullberg has a child. She also had the Roman Catholic religion, and has some of it now, but not so much as formerly.

Mrs. Kullberg used to send her child to the parochial schools, but as it learned little she transferred its attendance to the public school. Thereupon Rev. Hugh O'Donnell, her priest, excommunicated her and ordered his parishioners to boycott her bakery, to the complete ruin of her little business. And now she has entered suit against him for five thousand dollars damages.

Such a suit as this has once before been decided in Boston, and against a priest. If Mrs. Kullberg can prove damage to her business from the boycott, it is likely that Rome will learn another lesson. The damage from the excommunication, however, will be hard to estimate.

Letters from Friends.

DUSHORE, PA., Jan. 6, 1891.

MR. EDITOR: Inclosed find $5. Please send me the ANNUAL for 1891, and use the balance for benefit of THE TRUTH SEEKER. W. WHITTICK.

CHICAGO, ILL., Jan. 8, 1891.

MR. EDITOR: I herewith inclose $3.25 for the subscription to your ungodly paper and for one of those ANNUALS for 1891. I hav one of the "Pictorial Text-Books" that my two little girls never get tired looking through. It seems to be always new and interesting to them. If you had anything else with pictures in I would order it immediately. As solidly for our cause as any man living, I am,

Yours honestly, W. E. FOULKES.

SIX MILE BROOK, N. S., Jan. 6, 1891.

MR. EDITOR: I inclose $3 for the year 1891 for the almighty TRUTH SEEKER, and twenty-five cents for the ANNUAL, whatever it is—I don't know, and I do not believe God knows, either. However, keep the flag flying. A blessed change is gradually and surely coming. I am agreeably surprised sometimes, when I travel among the people, to meet with so many skeptics and unbelievers in the old hell-fire superstition. JAMES BARRY.

ESSEX, IA., Dec. 29, 1890.

MR. EDITOR: I inclose $5, for which I wish the valuable paper, THE TRUTH SEEKER, one year, also the "Freethinker's Pictorial Text-Book" I hav been a reader of the Boston *Investigator* about three years. What is the price of your paper in clubs? There are a great many Liberals in this vicinity. Please send a list of Liberal books that you hav for sale. There are a few school-teachers here who hav tried to enforce the scholars to read (and believe) the Bible every morning, also to pray; but the directors objected, and it was stopped at once. THOMAS G. H. PORTER.

MOUNT PLEASANT, PA., Jan. 19, 1891.

MR. EDITOR: I want my paper every week, and on Saturdays if possible, for I feel lonely on Sundays without it. I tell you that it is quite a treat, after a hard week's work, to receive the glorious TRUTH SEEKER, and hav the grand privilege of perusing its multifarious subjects on the holy Sabbath. Watson Heston is a terror with his pictures—that is, to superstition. And how true to the nature of the subjects he handles! His pictorial sermon on Matt. vii, 9, is exactly the thing. I know it, for I hav been there.

Yours truly, JAMES RODGERS.

MOUND CITY, Jan. 4, 1891.

MR. EDITOR: I must hav THE TRUTH SEEKER while I can pay for it and see to read it. Mr. Peck's letters suit me. They drive home and clinch. I hav them read when I can. I meet many who are like myself but tell me they cannot afford to subscribe to THE TRUTH SEEKER. I tell some of them it is worth $3 to them to lose the fear of the devil and brimstone. The church-members do not trouble my wife for cakes or anything in that line. They pass by on the other side. I do not trouble their God-houses, so they mark me down for a hard old cuss. I like the way Heston does things up. Yours for Universal Liberty,

JAMES ADAMS.

ROOKPORT, MO., Jan. 17, 1891.

MR. EDITOR: I herewith send a petition to open the World's Fair on each Sunday of its continuance. I solicited 274 persons, and 250 signed the petition. Do you not think that is a pretty good showing? There is one dear old parson writes a wail to one of our local papers. He says: "Whither are we drifting? Here we hav the saloon, and a number of our leading citizens memorialize the Columbian Exposition commissioners to keep open on Sunday, thereby overthrowing the Sunday law. Whither are we drifting?" Oh, dear! I think I will get up another list. I think I can get another 250 names with a little effort. I wish you would send me your TRUTH SEEKER ANNUAL when it is ready.

G. G. BEOK.

GOLDEN, IA., Jan. 13, 1891.

MR. EDITOR: Mr. Charles Watts gave two lectures in the city hall, Manchester, Ia., on the evening of January 6th and 7th. The first lecture—subject, "Secularism and Christianity: Which is Superior?"—was delivered to a small but attentiv audience. The second lecture, "Christianity, Its Nature and Origin," was listened to by a larger audience, in which were three ministers, one priest, and a half-dozen lawyers. During the lecture Mr. Watts challenged them to debate, but at the close of the lecture when the call was made for questions and criticisms there was no response. All convinced? Yes, convinced that they could not answer him. Although the Christian angels of suppression gobbled up the five hundred hand-bills which we had printed and posted, the lectures were a success. R. N. HOWE.

MANCHESTER, MO., Jan. 7, 1891.

MR. EDITOR: Please send THE TRUTH SEEKER to the following address for one year. Inclosed find $3 in payment of the same.

I cannot get any other subscriber here. There are but few Liberals in this vicinity, and some of them are too poor to subscribe. I giv my papers to some of my friends after reading them, and hope in this way to do some good. It is sowing good seed that will soon take root, and bring good fruit some day. But we cannot expect to make much change for many years to come. It is my opinion that the weakest point in the orthodox lines is the Sabbath superstition, and if Liberals can break the line there it will be easy to make further advances. It seems to me that Remsburg's "Sabbath Breaking," if it was published in a pamphlet of about twenty-four pages and sold at ten cents, would do much good, as there are many persons who would be willing to read it who would not read a larger work or a more radical work. There is nothing in it to offend any intelligent church-member, but it might set many to thinking and lead them to further investigation. C. W. CAINES.

OSWEGO, ORE., Jan. 9, 1891.

MR. EDITOR: There is nothing that givs me more pleasure than to read your valuable TRUTH SEEKER, and to bear the proud title of "Infidel." Oswego is a small place six miles south of Portland. It has about six hundred inhabitants, and three joss-houses, namely, the Catholic, Congregational, and Methodist. The Methodists hav the only Sunday-school. This Sunday-school has an Englishman to teach the Holy Queer class. When Samuel P. Putnam billed this place for a lecture this Sunday-school teacher cautioned the school about going to hear the "Infiddle" speak. When Putnam came I told him of it, and in the next issue of *Freethought* the following article appeared: "If there is anything in the world that will make a Christian dance, it is the music of an "In-fiddle."

Long liv Heston and the cartoons! E. L. DAVIDSON.

MOUNT PLEASANT, UTAH, Jan. 9, 1891.

MR. EDITOR: In see in your most reasonable paper that a gentleman by the name of John Peck wants to get a Christian of mustard-seed faith just now for the benefit of the sick, and givs a very fair offer of $1,000 a month. It has almost made me sick ever since I read it that I am not a Christian, as I am only getting $25 a month for grubbing land. Would Mr. Peck also furnish a couple of hold-ups, as in the case of Moses when they were busy killing babies—they could not run, you know? For if so, I will look around and see what I can do.

The Lord says, Pray and you shall receive, but I do not think that praying will do any good just now. He has got too many churches on his hands. Has too many irons in the fire. I know he must be terribly busy just now, because I never see a minister call on him nowadays when they are sick; they always call on a doctor.

But the Lord also says, Hunt and you shall find, and so I think I will take a hunt and when I find I will let you know. However, in the mean time, I will tell all the Christians I see about the offer, as I consider it a fair one, after all. A happy New Year to Mr. Peck and THE TRUTH SEEKER. NEILS P. NELSON.

OXFORD, NOVA SCOTIA, Jan. 12, 1891.

MR. EDITOR: Things are running along about the same in this town. The churches and Salvation Army still keep hammering away. That they are making their members any better is not, however, very evident, as we hav lately had an exhibition of some of the worst and most crooked business transactions ever seen in this neighborhood. Had the parties been strangers (as were the "Picturesque Canada" agents), we would not hav been surprised, but when we see them going to church two or three times every Sunday, carrying a bundle of books under their arm almost as big as a haystack, pinching their Bibles so tight that the middle appears to be being pinched out at the ends, attending prayer-meeting on week-nights, bawling praises to God from the choir, being made deacons and elders of churches, looked up to as the leading men of the town, holding up their own honor and integrity as things beyond taint, it seems a strange thing that so many still hang on to the church and its superstitious humbug, notwithstanding the trickery and knavery carried on under the cloak of religion. We are trying hard to get them to open their eyes and see, but it is a difficult matter, as the people here hav got so full of the Holy Ghost they hav no room for common sense. Wishing you a happy New Year, I remain,

Yours truly, SUBSCRIBER.

GLASFORD, ILL., Jan. 14, 1891.

MR. EDITOR: Please find $4 25, for which I wish you to send "The Candle From Under the Bushel" to the parties mentioned below. I was very sorry to hear of the disaster which befell Mr. Wm. Hart, of Kirksville, Mo., author of "The Candle From Under the Bushel." I bought a copy of his book six months ago, and would say it is the best book I ever read. And THE TRUTH SEEKER is the best paper. "Christianity Before the Court," by John Peck, is worth the price of THE TRUTH SEEKER for one year alone. I hope Peck may liv to be as old as Methusaleh, so he can keep Christianity before the court. That is just what we want. As for the pictures, I would say, let them come. I would like to see one on every page of the paper. I keep hotel, and I keep THE TRUTH SEEKER on my desk and the pictures draw the attention of most of my guests. We hav two churches in this place, Methodist and Baptist, and I do not think there are over twenty-five members in all, and most are women and children. The circuit was so hard up last year that they could not pay the Methodist pulpit-pounder, so I took a subscription paper and raised him $50 to get away on. I only got about $7 of that amount from the church-members. Superstition and religion go hand in hand. When ignorance rules the innocent suffer, as in the case where the Lord struck David's child when he should hav struck the old devil David instead. W. F. FAHNESTOOK.

TERRELL, TEX., Jan. 10, 1891.

MR. EDITOR: I hav just heard two lectures at Forney, near here, by Samuel P. Putnam, on "Liberalism," and "The History of the Bible." They were the first Liberal lectures ever delivered in Forney. Mr. Putnam handled them so nicely that I am sure the church people who heard him hav a different opinion of us and our cause now than they had before his visit. There was a good crowd out for Forney, and they gave the speaker marked attention. Mr. Putnam set our cause squarely before them, and showed its superiority to orthodoxy in producing good fruit. Then he furnished Liberals with solid food.

I wish that Mr. Putnam could deliver these two lectures in every community in Christendom. They are just such talks as our cause needs. Church people need them to get the truth. The weak Liberals need them to prevent starvation, and to giv them life.

We are to hav a four days' debate here, commencing February 2d, on the inspiration of the Bible, by Mr. O A. Phelps, Liberal, and Mr. A. O. Riall, pastor Christian church. We are expecting a good time. We will show the church before we get through that we hav something on our side worthy of attention.

I see much hard work before us, but I can see encouragement. Boys growing up are hearing these things, and the church can never control them as formerly. They hav lost their power over the thinking people. There are men now in every community talking our cause. We need only organization, and a way to circulate our literature, and it would cause such a revolution of thought and good as was never seen in any country. T. C. GLASS.

STEUBENVILLE, O., Jan. 6, 1891.

MR. EDITOR: I admire your article on what kills Secular Unions and Leagues in your first issue of the year. It seems to me that nothing can be done to advance the cause of humanity while Christianity exists and while priests can rule the people with the idea of a ghost who will punish them everlastingly if they refuse or neglect to do as they tell them. In reading history we find the origin of almost all the wars and massacres of the last fifteen hundred years has been religion. But for it this world might hav been a paradise compared to what it is. It blotted out the civilization already attained by the Greeks, the Romans, and the Moors. Religion has been the curse of the world. In all ages it has divided the people into two or more hostil armies, and now in the short time since Stanley has opened Africa, the marquis of Lorne tells us in the *North American Review*, the natural rivalry of the priests of the Catholics and Protestants is a little disappointing. For instance, in Uganda they hav divided the natives into two parties. The Katolica, as the Roman Catholic blacks call themselvs, are at civil war with the Men of the Book, as the Protestant blacks are called. Then the Arabs come and use these divisions, and King Mwanga had lately to hold his court in the security of an island in the great lake Victoria, because he was powerless on the main land. Serious conflicts hav occurred between the rival factions, and the missionaries hav been more occupied with dressing wounds of late than with the care of souls. The old united nation of Uganda has been rent in twain. This has been the fate of all nations who admit the Christian priest, until one faction crushed out the other. And if either faction gets the control of the young in either parochial or public schools, farewell to freedom. They will hav the people of this country as they hav in all others where they hav been admitted, with their hands on each other's throats. JOHN DOWNES.

NATIONAL HOME, WIS., Jan. 17, 1891.

MR. EDITOR: May the gods lie with impunity? Now, the Christian's God repeatedly called himself the son of man, and said he had not where to lay his head (Luke ix, 5, 8); yet the veriest idiotic Christian living knows well enough that he was not the son of man, but God's son, and God himself at that; and that he built a limitless universe for his own use, and had several places to lay his head. Then, let us go back to the prophet, who is the best of Christian authority, for he cries out vehemently: "O Lord God of hosts, why is my pain perpetual and my wound incurable which refuseth to be healed? Wilt thou be altogether unto me as a liar, and as waters that fail? . . . O Lord, thou hast deceived me, and I was deceived" (Jer. xv, 20). It is quite evident that for "plain home talk" and holy impudence Jerry excelled, and would hav proved a host in himself in a Sunday-school like unto that of the great Wanamaker's, especially on the divine curse. Hear him: "Cursed be the day wherein I was born: let not the day wherein my mother bore me be blessed. Cursed be the man who brought tidings to my father, saying, A man child is born unto thee, making him very glad. And let that man be as the cities which the Lord overthrew, and repented not: and let him hear the cry in the morning, and the shouting at noontide; because he slew me not from the womb," etc. I regret exceedingly that the obscenity laws of our country prevent my quoting the balance of this sanctimonious slush belched forth by this lachrymose prophet Jerry. So I must forbear. Prison bars are dolesome things to gaze upon from the dark side. Yea, verily, giv our school-children the Bible, lest they forget Abraham's God in the days of their youth, and wax gleeful over Joshua lassoing the sun. NELSON HUNT.

BYRON, MINN., Jan. 6, 1891.

MR. EDITOR: As souls hav advanced in value, as they usually do about this time of the year, our saints (?) are holding a week of prayer, prepraytory (preparatory) for a messiah craze revival. They are putting on their war-paint, and the war-cry is heard in the land. Wounded-Head of the Methodist tribe, and Young-man-who-is-afraid-of-the-Infidel of the Baptist band, are somewhat hostil toward one another, and it is feared by our most respected citizens that an outbreak may occur at any time, but as their weapons are nothing but thick-pointed lances (tongues) the battle is not liable to be more serious than heretofore. None hav been killed, but some quite seriously wounded in reputation. Our Baptist minister here said he would be glad to visit me, but I had to promis that I would not mention the Bible to him while at my house! When asked if it was not his place, nay, his duty, to expound, instruct, clear up the mystery

surrounding this book, his answer was that when the devil had hardened a man's heart against God and his works, it was almost impossible to take him from his (the devil's) clutches. What grand reasoning this is! I asked him what the promis was worth, As long as the light burneth the vilest sinner may return.

I hope that Mr. Peck will liv to see a good many years, as he is doing lots to wipe out this drivel called Christianity. And there are our noble Ingersoll, Jamieson, Remsburg, Reynolds, Mrs. Besant, Miss Gardener, and our Miss Wixon, who help to make our grand old TRUTH SEEKER the best paper in the world. I hope to be able soon to send to you for some books. I wish you would send me your list of publications.

I wish to invite any and all Liberals to write me, as I would be glad to read letters from anyone who is the friend to humanity, and who has the backbone to express himself as against a fraud, whatever name it bears. Wishing you and the readers of your paper prosperity, I am,

Fraternally yours, WALTER A. JOHNSON.

MOUND CITY, KAN., Dec. 30, 1890.

MR. EDITOR: I hav noticed one or two communications in THE TRUTH SEEKER the past summer against Prohibition in Kansas—rigmarole, little truth in them. The fellow seemed to run on greatly about the detraction and falsehoods alleged against temperance folks. The fact is, he was all wrong, and, only excepting a few cities like the one he writes from, Leavenworth, Wichita, etc., Prohibition has prohibited. The quiet, rural population of this state of Kansas has been greatly benefited by the temperance cause as it has been run. One needs no greater evidence as to which side detraction has been fulminated on than those communications from his prolific pen. There are quite a number of political heads in this state that are so demoralized that truth with them is fiction, for they deny points and facts of history with a subversiv purpose that tends to perturb states, and every philanthropic man or woman who assumes to contravene them is a mark for all the slander they can invent. Being without fair argument to answer their opponent, they stoop to assail character, as a means of support, and for political effect to sustain a sinking cause. When these cormorants are ousted from power and place, and dominance in society, and old corrupt parties are supplanted by a new party on more beneficent principles, then the "purification of politics" may not be an "iridescent dream." The people are getting awake out of their Rip van Winkle sleep of twenty-eight years and dreaming of pleasure, while being robbed by the million, cheated, impoverished, and enslaved through the acts of professed politicians, who hav cast their soporific reasonings toward the masses in order that monopoly may filch from their pockets. Yours, WM. B. LEWIS.

EAST RANDOLPH, N. Y., Jan. 18, 1891.

MR. EDITOR: Having just returned home from the revival meeting in progress in the Union church of this small city between the bramble-tipped hills, I will write a little about it. Two white-collared fellows called preachers, from Brooklyn, N. Y., hav been converting a few souls to their way of thinking during the past two weeks. We understand the following persons hav "sought and found Jesus:" Mary Dixon, our artist, a pure and lovable and esteemed young lady, who seemingly could be no better. She got scared under the Jonathan Edwards style of preaching, and her intellect gave way to her emotional nature, and she was captured by hearing about the dreadful and frightful pictures of hell. Poor girl, we pity her, and all such tender souls. Katie More, her companion, a pure-minded little girl, got scared also. Joe Wescott, John Hammel, Fred. Burker, Homer Dixon, Mrs. F. L. Rich, Mrs. Chauncy Helmes, Mrs. Jula Parker, Lizzie Golden, Dora Dow, Frankie Dow, Kittie Crawford, Dud Wait, and Mrs. James G. Benson, all "stood up for Jesus." Amid the tumult of voices and discordant singing the "good sisters and brothers" went forward to the "mourners' seats" and breathed out upon the unwholesome, oppressiv, and poisonous atmosphere the learned words of speech we hav often heard them repeat before—nothing new, no advancement, the same old whangdoodle expressions, synonyms of superstition.

I hate those who put lashes upon the body, and I despise those who put the soul in chains. As a matter of fact, who can reasonably teach what is not known? The 21,757,171 Christians of America know no more about the future than the unlettered savage of the wild West, for both are as ignorant about the whence and whither of our lives as the lonely rivers of the unpeopled waters or the snow-kissed mountains of California. Fear is the jailer of the mind, and superstition is the assassin of Liberty. Religious persons are convicts and within their brain you will always find some weeping sorrow sits that longs to see the bright and happy dawn of joy, a joy they once possessed, until they yielded their freedom, manhood and womanhood, to the slimy coils of superstition. O fellow-travelers, joy and sorrow intermingle in the lives of all, but the less sorrow and more joy the better. The brightest day is dark enough without our adding to its darkness by going to "revivals" and picturing to ourselvs and friends a painful future. Look upon the bright side of life, friends. Death is the inevitable law of nature, but, friend or reader, all that is good and noble is secure from the moldering touch of time, and every generous impulse of the human heart should blossom into loving deeds, and liv to be a pall-bearer at the grave of all the creeds of superstition's night. Banish all fear from your souls, and liv in the enjoyment of the present. The future will take care of itself. Sincerely, R. R JONES.

PRIOR'S CORNERS, Jan. 14, 1891.

MR. EDITOR: Through trading with Mr. T. Moffat, of Orillia, Canada, I was loaned a copy of THE TRUTH SEEKER, and hav bought one weekly ever since. I am more and more, as weeks pass by, satisfied that it is doing a great work. Many of the leading articles are eminently qualified to brush the cobwebs of superstition from the minds of all readers, especially honest seekers after truth. Heston's cartoons are beyond all praise. He is a genius of no mean order.

I would by your permission giv to the readers of THE TRUTH SEEKER a short account of my experience as a truth seeker. I was born in England of Methodist parents. My grandmother was one of the earliest converts to Methodism in the county of Derby, she having heard John Wesley preach several times. In my teens I joined the Methodist church and was in communion with that church until 1868, when I left England and settled in Canada. While yet in my teens I was made a teacher in the Sunday-school. As a member of the church and a teacher I deemed it my duty to use my best endeavors to be useful. Prompted by this motiv, I listened attentivly to the preachers who from time to time addressed us from the pulpit, who assured us that their word was a counterpart of the Bible, which was the inspired word of God. Of course, being a novice, I believed all they said, and endeavored to conform my life to their teaching. These preachers did not fail to tell us all about Adam and Eve and the woeful consequences of their eating the forbidden fruit; that their loving God held us responsible for our progenitors' sins as well as our own. These assertions rather staggered me, but I tried my best to "bolt the whole hog, bristles and all." And further, we were warned that if these sins were not repented of they would sink us in the lowest hell of fire and brimstone. I became very anxious to keep out of those hot quarters, and did my best to repent as directed. Having repented, as instructed by these self-styled embassadors of Christ, I was told that a further work of grace must take place in my soul ere I could be safe. This consisted in what they termed being justified by faith in the efficacy of Christ's blood. I did my best to exercise the justifying faith insisted upon by these divinely illumined men. At this point I thought I had got to the end of my trouble, when I was informed that there was another step I must take before I could take my place among the blood-washed throng who day and night thronged the streets of the New Jerusalem. This consisted in entire sanctification. Under this sage advice I determined to scale the last hight, and thus hav a full claim to a good lot amongst the sanctified. Thus I did my best to pervert my proper nature, and failed. My duties as a Sunday-school teacher necessitated much scripture-reading to prepare myself for the efficient discharge of those duties. This I conscientiously did, as I also read any books recommended as aids in the task of mastering the difficulties by which I soon found myself encumbered. After years of study and patient determination to reconcile the irreconcilable, I gave up the task; and, to make a long story short, I tried to stay myself at Unitarianism, but found that between "Rome and reason" there is no halting-place. Since I got clear of the thralldom of the creeds I hav found true satisfaction; and I am doing my little best to pull down what for years I did my best to build.

In your paper of the 3d inst. the poem, "A Petition to the Senate and House of Representativs of the United States," is one of the cleverest things I ever read upon the subject touched upon. I suggest that it be printed on fly-sheets and be circulated as thick as autumn leaves. I am,

Yours with much esteem, PERCIVAL TAYLOR.

RED CANON, WYO., Jan. 4, 1891.

MR. EDITOR: A journal so full of truth as THE TRUTH SEEKER lends vivid contrast to a lie.

To see a silly advertisment by some quack of his "cure-all" is quite in time with the money-making instincts of a non-truth-seeking press. Birds of a feather flock together, and traffickers in lies consistently stand side by side in the religious journal, while quite often the bray from the pulpit reinforces the charlatan's quack.

The one pictures vividly the horrors of bodily disease ante-mortem; the other discourses on the pyretic condition of the soul in an assumed post-mortem state.

Both hold in their hands a balm, a "cure-all."

Dr. Quack will sell his universal panacea for $1 per bottle after first advertising to cure you free.

The man that dances under a loud-mouthed bell cries "salvation free" with long-drawn "whangdoodle" utterance. Then he draws a check payable in eternity's bank in return for checks on mundane banks.

Both quacks and preachers learn deftness in the art of fingering the keys of fear in human minds to tunes of hope that boom the earthly and the heavenly nostrum stocks to make the quacks and preachers richer and the people poor. The world's truth seekers hav been its modest men, and as they older grow they see the horizon of the unknown grow wider. Thus they hav not claimed to be infallible. The alchemist, magician, and astrologer were the infallible men of old. They were truth knowers that had never been truth seekers.

The much they knew blocked all their seeking mental wheels.

They showed to the credulous what seemed wonderful, and thus inspired a fear in other minds that checked the search for truth.

Thanks to the truth seekers of the past, we liv to-day in an age of science and business.

The man who claims to-day to hav a medicin that will permanently cure dropsy and asthma without fail deserves the contempt of every truth lover and truth seeker. Science has not solved those problems yet, and such arrogant claims are insults to the toiling thousands of honest truth seekers in the science of pathology—which is daily advancing, no thanks to these charlatans.

Likewise the man who claims to work for nothing insults every honest man that, in tenor with upright business methods, exacts just payment for his toil. This man is not a business man, but a mere pirate on the high seas of business, in short, he is a confidence man.

It ill becomes THE TRUTH SEEKER to publish the advertisments of fakirs.

Observe the catering to popular superstition pertaining to drugs in the advertisment of a quack nostum. "Positivly cured with vegetable remedies." A condition as uncertain as health is here warranted. What could be more evident than the folly of such words?

Observe how a popular superstition gets here a pat upon the back—"Cured with vegetable remedies," in short, a promis not to use that "dreadful," but indispensable, mercury.

All for a few dollars a man poses as a philanthropist, a giver of something "free" to every sufferer. What a generous, self-sacrificing man this must be; how nicely he poses, like other good men we read about, that sell salvation, but do not even provide the bottle, underneath a clanging Sabbath bell. DR. C. E. BOYNTON.

MARTINSBURG, W. VA., Dec. 24, 1890.

MR. EDITOR: As Freethinkers enlisted for the great cause of mental liberty and human freedom, we are gratified to know that Freethought is slowly but surely advancing, and I believe it is only a question of time when thousands of men and women who hav been strongly religious, and are yet, to some extent at least, nominal believers, will accept the principles of Freethought. It would be very true, if there is a God, the assertion of Christians that if God was, with one they would make a majority; but as there is no proof he exists, then the truth is all or anything that is or all or anything that is not. If the gospel is true there is a living personal God, heaven and hell; if not true, then God, heaven and hell, are a myth. Then truth represents nothing, for it would be a myth. It is well known to Rationalists that it is useless and vain to believe in Christianity. Much of its propositions is unjust, and its claim that the gospel is God's authority is unsupported by proof. The fact is, there is not the least evidence to prove that an almighty God, so long believed in by the world, exists. I do not say there is no God, because I cannot prove there is not one, but I do say as a positivist that the evidence is insufficient—I may say, totally lacking, in anything supernatural and miraculous, demonstrated to me, or, to the best of my belief, to the most pious on earth. If there is a God existing, we can never in this life know. Belief and knowledge are different. We can believe in anything without evidence. Imagination, hallucination, and belief are identical. Acting under a delusion comes from believing whether true or not. Knowledge is knowing what we affirm to be true beyond all doubt. We know, if we know anything, that all that exists is of cause and effect. For all the best and most reliable evidence that can be known, the facts of nature and the daily experience of life, must convince the Rationalist and honest inquirer of truth that we do not know and cannot know of the existence of a living personal God. We know the truths of nature, which in its own laws of cause and effect is sufficient for all its great wonders. All that is supernatural is a myth so far as we are concerned. Spiritualism is more beautiful than Christianity as an ideal state of future existence, but alas! we do not and cannot know if its claims are true or not. I hav read a great deal about its claims, but, in the first place, what I object to is that its proposition to the world of its way of its alleged truth being proved by self-appointed mediums and spirit rappings and slate-writings, is all open to suspicion, and many of those Spiritualist mediums hav been proved frauds. I know, if I know anything, that if Spiritualism was true all could know its truth, without going to self-appointed mediums, as plain as the noonday sun. If I cannot myself find out the truth that there is immortality beyond the grave, I am pretty sure no others can. I am in favor of the fullest and freest investigation into all claims that Spiritualists make. I hav no right to oppose either Christianity or Spiritualism through prejudice, for prejudice is ignorance, the meanest and most stubborn trait of human nature. The truth is discovered only through impartiality. Existence is a mystery. If we are to find the truth and not be humbugged and deluded by the claims of Christianity and Spiritualism, we must hav the ability to doubt, and the courage to doubt when there is room to doubt, then we will be true to ourselvs. I know that Freethinkers are the most intelligent, broad-minded, and noble people, necessarily positiv in their intellectual and mental capacity. They sow not the seeds of delusion, knowing that the truth is the all in all. Whether there is a hereafter or not, I am sure the most pious believer does not want to liv and die in delusion. It is very easy to see that faith is powerful enough to satisfy millions of men and women. It makes no difference how much the heavy, cold hands of misfortune fall on them, they lose not faith, but praise God from whom all blessings flow. I do not wish to even think, let alone try, to advise or dictate to any person on any subject that concerns them personally. I wish to be a true Liberal. There must be, as Colonel Ingersoll says, intellectual hospitality. If the world is learning anything, it knows the meaning of religious and civil liberty; that individuality is asserting itself; that man is responsible to himself and his fellow-men. Do what we will, we cannot hurt and injure the unknown and abstract. When we do harm or good, the results fall on ourselvs or our fellow-creatures. Whether life is worth living is clearly an open question. Let us be true to ourselvs and we will be true to the truth.

T. J. CONNERS.

Children's Corner.

Edited by MISS SUSAN H. WIXON, *Fall River, Mass., to whom all Communications for this Corner should be sent.*

"Between the dark and the daylight,
When the night is beginning to lower,
Comes a pause in the day's occupations
That is known as the Children's Hour."

The First Banjo.

Go 'way, fiddle, folks is tired of hearin' you a squawkin',
Keep silence for your betters, don't you hear de banjo talkin'?
About de 'possum's tail she's gwine to lecter, ladies listen,
About de ha'r what isn't dar and why de ha'r is missin'.

Dar's gwine to be an obe'flow said Noah, lookin' solemn,
For Noah took de *Herald* and he read de ribber column;
And so he sot his hands to work a clearin' timber patches,
And 'lowed he's gwine to build a boat to beat the steamer Natchez.

Old Noah kept a nailin' and a chippin' and a sawin',
And all de wicked neighbors kept a laughin' an' a pshawin';
But Noah didn't mind 'em, knowin' what was gwine to happen,
And forty days an' forty nights de rain it kept a drappin'.

Now Noah had done kotched a lot of every sort of beast'es,
Ob all de shows a trabblin' it beat 'em all to pieces.
He had a Morgan colt an' seberal head of Jersey cattle,
And druv' 'em board de ark soon's he heard de thunder rattle.

Den such anoder fall of rain it come so awful hebby,
De ribber riz immejitly an' busted troo de lebby.
De people all was drownded out 'cept Noah an' de critters,
An' men he'd hired to work de boat an' one to mix de bitters.

De ark she kept a sailin', an' sailin', an' sailin',
De lion got his dander up an' like to bruk de palin'.
The sarpints hissed, the panthers yelled, till what with all the fussin',
You couldn't hardly hear de mate a bossin' round and cussin'.

Now Ham, de only nigger dat was runnin' on de packet,
Got lonesome in de barber shop an' couldn't stand de racket,
And so, for to amuse heself, he steamed some wood and bent it,
And soon he had a banjo made, de first dat was invented.

He wet de ledder, stretched it on, made bridge an' crews an' apron,
An' fitted in a proper neck, 'twas berry long and tap'rin'.
He took some tin an' twisted him a thimble for to ring it,
An' den de mighty question riz, how was he gwine to string it?

De 'possum had as fine a tail as dis dat I'se a singin',
De ha'rs so long an' thick an' strong, jest fit for banjo stringin'.
Dat nigger shaved 'em off as short as washday dinner graces,
An' sorted ob 'em by de size from little E's to bases.

He strung her, tuned, struck a jig, 'twas nebber mind de wedder,
She sound like forty 'leben bands a playin' all togedder.
Some went to pattin', some to dancin', Noah called de figgers,
And Ham he sot an' knocked de tune de happiest of de niggers.

Now, since dat time it's mighty strange dar's not de slightest showin'
Of any hair upon de possum's tail a growin.
And curi's, too, dat nigger's ways his country nebber lost 'em,
For where you find de nigger dar's de banjo and de possum.

What Do You Think?

What do you think of a duty done,
Earnest and faithful from sun to sun?
Does it not show, amid shadows and sin,
Flashes of light from the kingdoms within?

L'sten, my children; I'll giv to you
A simple record honestly true.
This is the story: One cold spring morn,
Ere days of roses and warmth were born,
A friend of mine in her cellar found
A pretty sight on the cold damp ground:
Just fourte'n chickens downy and white,
Peeping and pecking with all their might,
And every one in a dismal fright;
"There's reason enough," the mistress said,
"For their poor old mother hen is dead."

What do you think the mistress did,
When the frightened chickens ran and hid?

She nestled them soft in her apron's fold,
Out of the darkness, out of the cold,
Then took them up to her own warm room,
Away from the cheerlessness and gloom,
Where many a plant was full of bloom;
She made a nest in her window bright,
And settled her baby chickens white
Safe in the sunny rays of light.

Whom do you think she spoke to then?
A man or woman, a child or hen?

Neither of these, for her dog was near,
An' she knew he knew his duty clear.
So she gently said, 'Now, Curly dear,
These fourteen chickens to you I giv,
What will you do that they all may liv?"

Now, what do you think that Curly said?
He bow-wow-wowed with his curly head,
And quickly sprang to the window nest,
With a look that said, "I'll do my best."
And they crept around his head and breast,
Cuddled down close to his legs and throat,
And went to sleep in his shaggy coat.

What do you think of a dog so good,
To bear the burdens of chickenhood?

He brought them up like a mother true,
And they loved this queer old mother too
As well as chickens can ever do.
And they grew and cackled, and crowed and grew,
And the trials of Curly were not a few.
But they lived and loved through sun and rain,
With friendship that never seemed to wane.
What do you think of a dog like this,
Having no promis of future bliss,
Fearing no hell and knowing no creeds,
Finding reward in doing good deeds?

Chickens and dog hav passed from our sight,
But whenever I see that window bright
I think of Curly's generous sid,
And the moral clear will never fade
While memory holds her golden reign
And I watch this world of saddened pain.

Only a dog, but so kind and true,
Cheerfully finding his work to do,
Not for the sake of a golden crown,
Not for the sake of pride and renown,
Not for the sake of a heaven above,
Only for duty, justice, and love.

Only a dog. Can we do as well?
Children and friends, let the future tell.

C FANNIE ALLYN.

The Sunday Club.

DEAR BOYS AND GIRLS: In some households and towns Sunday is the dullest day in the week, because some people consider it wicked to enjoy themselvs on Sunday, or to allow their children to play, laugh, and run about, as on other days, or to allow places of amusement, museums, libraries, and picture-galleries open on Sunday for their neighbor's enjoyment.

Now, I think that Sunday should be the happiest and brightest day in the week, because it is a holiday, the one day out of seven that working people hav for rest and amusement. It is the only time that a great many fathers hav for getting acquainted with their children. It is the only time that the whole family can hav a good time or an outing together. And from baby up to grandma, Sunday ought to be a day to be remembered, and made joyful to all.

Henry Ward Beecher, one of the most tolerant and liberal of Christians, wrote, I remember, a description of the New England Sabbath of his childhood, the sad-colored day of dreary length where the sun scarcely dared to shine, or the children to smile in the strict Calvinistic disciplin of the Beecher household.

And your parents will, perhaps, tell you of the Puritans and the Blue laws that they made to prevent Sabbath-breaking, which they considered almost as criminal as house-breaking.

Even your fathers and mothers who had pious, God-fearing parents, can remember the trial of learning psalms and Bible chapters and being told to "Keep quiet! It's Sunday," and sitting in high-backed church pews and falling asleep in the midst of drowsy sermons, and wishing that Sunday was left out of the calendar. That old saying, "a week of Sundays," must hav been invented, I do believe, by some miserable little, unregenerate Puritan youngster who thought that Sunday was almost endless, and that a week of Sundays would approximate to eternity!

Even yet, in some households the children dread the coming of the day that should be the happiest of the week, but is often made the most miserable.

And in some towns the grown folks dread it too, because the laws and the customs prohibit innocent pleasures and make it a period of unprofitable dulness instead.

Now, I wonder how many young people who read Liberal papers ever thought of a Sunday Club.

Our papers and our American Secular Union hav talked about the need for Liberal Sunday-schools, but, dear me! don't you boys and girls hav enough of school during the week, and don't you want a good time on Sunday? Of course you do.

Then, hurrah for the Sunday Club!

"You never heard of a Sunday Club?"

"What is it for?"

Why, it is to show people what sort of a day Sunday ought to be.

It is to go on picnics in summer, and sleigh-rides or coasting-parties in winter. It is to play games and sing Liberal songs. Perhaps some of "your sisters, your cousins, or your aunts" can tell you stories, and some of you can "speak pieces," hav dialogs and tableaux, as they do in school entertainments, and invite the grown people in to see the fun. It is to make Sunday a "joy-day," and to sing all together:

Of all the days in all the week
I dearly love but one day,
And that's the day that comes betwixt
A Saturday and Monday.

You don't need any by-laws or officers, and if you begin next Sunday afternoon with two or three boys and girls, or as many as you can get, and a "good time"—games, songs, stories—your club is organized.

Now, who will be first to write about their Sunday Club and the names of the young people who belong to it? And won't the father and mother Liberals giv encouragement and help? Of course they will.

Then, hurrah for the young people's Sunday Club.

Be sure to write to the editor of the Children's Corner in regard to the Club.

[A good friend writes the above, and the idea is a good one. The Humboldt Scientific Society, of which the editor of the Corner is president, holds its meetings fortnightly on Sundays. Little science clubs among children and young people cannot fail to be productiv of good.—ED C. C.]

Chats with Correspondents.

C. FANNIE A.—We will hav the face to face talk by and by. Be patient. The little story is excellent. We are pleased with all that you favor us with, and we think it is "extra quality," and no mistake. A book of the style you suggest would be attractiv, and would sell. We would assist in the Corner, of course. Thank you for the manuscript.

JULIA V.—Yes, the cause is gaining ground. Hundreds of occupations are now open to women that were closed to them a century ago. Women are studying in forty-two medical colleges. They practice medicin, law, and engage in various kinds of business. They teach and preach, and acquit themselvs in all that they undertake quite as well as their brothers.

L. L. G., St. Elmo, Tenn.—We hope you hav recovered from your injury ere this. Your communications are always interesting. We are proud of our friends everywhere, and would be glad to meet them all, but, as that cannot be, we may enjoy frequent little chats by means of ink and paper.

M. A. W.—You are very kind, and your suggestion is practical and good. Many thanks for remembering the Corner.

Correspondence.

FOWLER, O., Jan. 10, 1891.

DEAR MISS WIXON: I hav been reading THE TRUTH SEEKER, and thought I would write a few lines to see if they would be accepted. My mother and I are living at my grandfather's this winter. My father died one year ago. It is about one-half mile from our own home. This is a very pleasant little town, with six stores and two churches. There are only a few in this town that take THE TRUTH SEEKER, but my grandpa does. I like very much to read it, but think the pictures are just splendid. Grandpa has taken THE TRUTH SEEKER for four or five years.

I am thirteen years old, and go to school nearly all the time—hav missed but two days in the last two terms. At present I only study reading, writing, spelling, history, geography, and physiology.

I am doing lots of crocheting out of school-hours. I hav some very pretty patterns, and if any of the readers would like to exchange samples, I will exchange with them.

I thought I would send a song, and if you consider it suitable, would like to hav you publish it. Yours very respectfully,

LELIA WALKER.

ANOTHER NEW LIBERAL.

GUSTAVUS, O., Jan. 12, 1891.

DEAR MISS WIXON: I hav lately had a chance of seeing and reading THE TRUTH SEEKER, and am very much pleased with it, especially the Children's Corner.

I enjoy reading the letters very much, and thinking a few lines from me would be acceptable, I will tell you how I was always brought up to go to Sunday-school until a year ago, when my dear mother died. I then came to liv with Mrs. Clisby, who is a Liberal, and hav had a chance to see and think for myself.

I hav concluded that the church is a humbug throughout, and I think the conclusion is a wise one. My age is fourteen years. I attend district school this winter, and hav five studies. Our teacher, Miss Jessie Dean, fortunately for me is a Liberal, and never misses an opportunity of calling our attention to the inconsistencies and conflicting statements which exist between science and the Christian Bible. As this is my first, I will not tire you with a lengthy letter.

Yours very truly, STELLA M. WARD.

[We feel sure that Stella is a bright, wide-awake girl, and we shall always be pleased to get a word from her. Our kind regards to Mrs. Clisby and Miss Jessie Dean. We honor them for the good work they are doing.—ED. C. C.]

ELM SPRINGS, ARK., Jan. 9, 1891.

DEAR MISS WIXON: As I sat reading the grand old TRUTH SEEKER this morning my eyes fell upon the letters of the Children's Corner, and I thought how long it had been since I put forth my humble efforts in the way of writing a letter to the Corner, and almost before I was aware I took up my pen and began writing. And now as I hav a good start, I will go on with it. Five years hav passed speedily away since, as I said, I first made an effort to write to the Corner, and now I am almost on the threshold of womanhood, at least, old enough to realize some of the responsibilities of life, and I would like to call to the minds of all the children who read the Corner that the future generation depends on us, and we should put forth our firmest strokes in behalf of Freethought, for the so-called Christians are doing all they can to suppress liberty, and they greedily look forward to the day when their superstitious dogmas will again reign supreme. But I feel that we are gaining ground, and the day is not far distant when we will realize a glorious victory. I admire Geo. J. Remsburg's true courage, and I think his frequent letters to the Corner are read with interest by all. He is one of the valuable workers in our ranks.

I hav read all three of your most excellent books, and think they are all splendid. But if I hav a preference it is for "All in a Lifetime." It is so practical, and takes a person through almost every stage of life. There is a lesson to be learned in every chapter, and the way in which a point is carried is interesting, to say the least, and no one could read it without being better and wiser.

But I am taking up too much of your valuable space, and I presume my letter is getting tiresome anyway, so, rather than become monotonous, I will close. With best wishes to you in your grand work and a friendly good-bye to all the children, I am,

Yours sincerely, HATTIE M. DAY.

P.S.—I would be glad to correspond with some of the friends of the Corner near my own age, which is sixteen. H. M. D.

[It is always interesting to note the growth and development of mind and thought. We feel justly proud of those whose first crude letters appeared in the Corner, and who hav steadily grown toward a noble manhood and womanhood. We hope Hattie will not forget the Corner as she passes into the estate of a beautiful womanhood, but will occasionally remember her friends of early days. Thanks for appreciation of our books.—ED. C. C.]

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The downcast eyes of timid acquiescence hav paid to impudent authority the tribute of a thoughtless yes.—*R. G. Ingersoll.*

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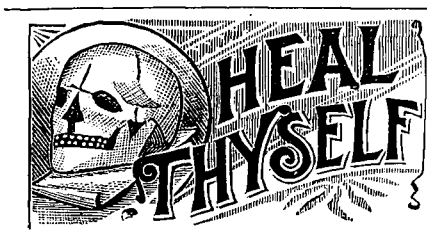
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Dr. Fellows is an outspoken Liberal, a humanitarian, and a generous patron of the Freethought press. He has many testimonials to the value of his progressive and successful method of treatment, and deserves patronage.—*Freethought.*

Liberal Meetings.

These notices are for the benefit of Liberals who may be visiting the places where these societies are located. Local Secular Unions and Freethought Societies meeting regularly can hav their gatherings advertised here free by forwarding the necessary information.

The Manhattan Liberal Club, N.Y.

Meets every Friday evening, at 8 o'clock, at German Masonic Temple, 220 East 15th street. Lectures and discussions. The public cordially invited.

The Newark Liberal League

Meets every Sunday afternoon at 3 o'clock at Liberal League Hall, 177 Halsey st., cor. Market st., Newark, N. J. Lectures and discussions on religious and social questions. Seats free and everybody welcome.

American Secular Union, Newark Branch.

124 Market street. Assembles every Sunday evening at 7 30. Lectures, debates, and discussions on all important secular subjects. President, HENRY BIRD; Secretary, CORA BELLE FLAGG.

Brooklyn Philosophical Association

Meets at Fraternity rooms, Bedford avenue and South 2d street, Brooklyn, E. D., at 3 P.M., every Sunday. Lectures followed by discussion. Platform free. Charles Monholland, secretary, 248 Broadway, Brooklyn, E. D.

Philadelphia Liberal League 257

meets every Sunday in Industrial Hall, Broad and Wood sts., at 2:30 and 7:30 P.M. for lectures and free discussions on religious and social questions. Able speakers interest the audience. N.B.—Truth Seeker publications always on hand at cheap rates.

The Secular Society of Kent, O.,

Meets semi-monthly, first and third Sundays, at 2 P.M., at the town hall. All friends of human cultivation are invited. MARIUS HEIGHTON, Sec.

Elizur Wright Secular Union

Of Alliance, O., meets the first and fourth Sundays of each month at Independent Church, at 10:30 A.M. Free discussion on all Liberal subjects. Subscriptions to THE TRUTH SEEKER and *Investigator* are solicited. R. G. SMITH, Cor. Sec.

Chicago Secular Union

Meets every Sunday evening at 7:30 P.M., at Princess Opera House, 558 West Madison street. Lectures and debates. Strangers from abroad are welcome.

Milwaukee, Wis., Liberal Club

Holds meetings every Sunday evening at 216 Grand ave., (Fraternity Hall). Lecture followed by debates. The public cordially invited.

Brotherhood of Moralists, No. 903, Prairie City, Ia.,

Meets every Sunday in the Liberal reading-room hall at 2:30 P.M. All Liberals are cordially invited. F. V. DRAPER, Cor. Sec.

The Minneapolis Secular Union

Meets every Sunday at 7:30 P.M., at 412 Nicollet ave., Rooms 12 and 14, Eastman block, Minneapolis, Minn. J.F. MACOMBER, Pres.; LEROY BERRIER, Sec.

Des Moines Secular Union

Holds regular meetings at Good Templar Hall, Flynn Block, S.E. corner 7th and Locust streets. Lectures followed by discussion. Friends from abroad heartily welcome.

FRANKLIN STEINER, Pres.

San Francisco, Cal., Freethought Society

Meets every Sunday evening at Union Square Hall, 421 Post street, at 8 o'clock. A cordial invitation is extended to all. Seats free.

Port Angeles Secular Union

Meets every Sunday at 7:30 P.M. in the public school building in Port Angeles, Wash. Lectures, songs, and select reading. Discussion invited on all subjects. Liberal literature distributed free. FRANK MORSE, Cor. Sec.

The West End Progressive Liberal Union

Of Los Angeles, Cal., meets semi-monthly, first and third Sundays, at 8 o'clock, P.M., at Parr's Hall. Everybody invited. MRS. R. M. BERRA, Pres.; J. H. MCWILLIAMS, Rec. Sec.

The Walla Walla Liberal Club

Meets every Sunday at 2 P.M. in Grand Army hall, Main street, Walla Walla, Washington. Science Lectures.—Free Discussions.—Original and Selected Readings and Poems. A large valuable library is at the service of members and friends. C. B. REYNOLDS, Pres.; A.W. CALDER, Sec.

The Roeder Secular Union

Of Roeder, Wash., meets every first and third Sunday in the month, at the Roeder school-house. Lectures, discussions, reading, and poems. The greatest freedom accorded to all. Our motto, "Universal Mental Liberty." D. E. RICE, Pres.; J. W. BELL, Vice-Pres.; CHARLES SHEA, Sec.

Portsmouth, O., Secular Union

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News of the Week.

THE Italian journal *L'Italie* charges that Archbishop Corrigan of New York misappropriated Peter's Pence to the bribing of New York papers to speak well of him, as a counteraction to the unpopularity which he had gained in his diocese and which threatened his removal.

REV. A. DE FORD has been sentenced at Milwaukee to five years' imprisonment for raising the denomination of bills.

NEBRASKA and Connecticut hav each two claimants of governorship, and are distracted by the struggles of the rivals.

LEO XIII. has written to Dr. Windthorst a eulogy of his zeal in establishing "the German Catholic People's Society" to combat Socialism.

WM. FAULK, of Pittsburgh, Pa., shot his wife on the 23d, and announced that he was Jesus Christ, and had done it for the good of the world.

THE United States Supreme Court has reversed the decision of the territorial court that the offspring of a Mormon polygamous marriage is illegitimate and incapeble of inheriting property.

THE pope, having discovered secret agents of Crispi in the Vatican, has dismissed all Italians from his service and taken foreigners instead. Even the domestics of his apartments hav been changed.

THE pastors and trustees of the Central Presbyterian church of Wilmington, Del., are indignant at the sale of a house and lot adjoining the parsonage to a negro, Robt. Graves, who is a wealthy caterer.

CARDINAL MANNING has delivered some opinions on Socialism, of a value to be judged from the premis that "Society is not of human but of divine origin."

MAUD DENAU, a girl of French parentage in Lockport, N. Y., to marry a Protestant has had to suffer expulsion from the Catholic church and renunciation by her family.

JAMES LICK, the Freethinker who founded the Lick observatory, bequeathed $100,000 to erect a monument representativ of the history and industries of California, and it is about to be reared in front of the new city hall of San Francisco.

AT the next parliament of Canada an effort will be made to abolish the use of the French language in that country. The French Canadians are trying to make their language dominant, as a step toward establishing a French and Catholic nation.

A DISTRICT court has refused the Louisiana Lottery a mandamus to compel the secretary of state to allow the constitutional amendment passed by the legislature permitting a popular vote on extension of the lottery's charter. The case will go to the Supreme Court.

AT Portsmouth, O., on the 20th, a Bible agent found the fifteen-year-old daughter of Rev. C. Branch alone, and made improper advances and offered money. The father on being told broke the agent's jaw, and he was forced to kneel and beg the girl's pardon in the street before a large assembly.

DEMOCRATIC Senators continue to block the passage of the bill for federal supervision of national elections. They say it would take away home rule in every part of the country, and is worse than secession. The legislatures of Arkansas, Missouri, Illinois, Texas, Tennessee, and Alabama hav postponed appropriations to the World's Fair till the bill has been acted on, intending if it is passed to refuse participation in the Fair. The legislatures of West Virginia, Kansas, and North Carolina hav denounced the bill.

THE action of the present Kansas legislature is watched with interest as indicativ of the course of other states that may fall under Farmers' Alliance control. The Alliance in the Kansas legislature will endeavor to reduce the legal rate of interest, procure state regulation of railroad rates, extend the mortgage stay law two years, prohibit alien landholding, giv mortgagors three years to redeem forfeited land, introduce Australian balloting, and forbid employment of Pinkertons. The senate, however, has but one Alliance member, and will probably stop these measures if they are passed by the house. Similar bills hav been introduced in the Nebraska legislature.

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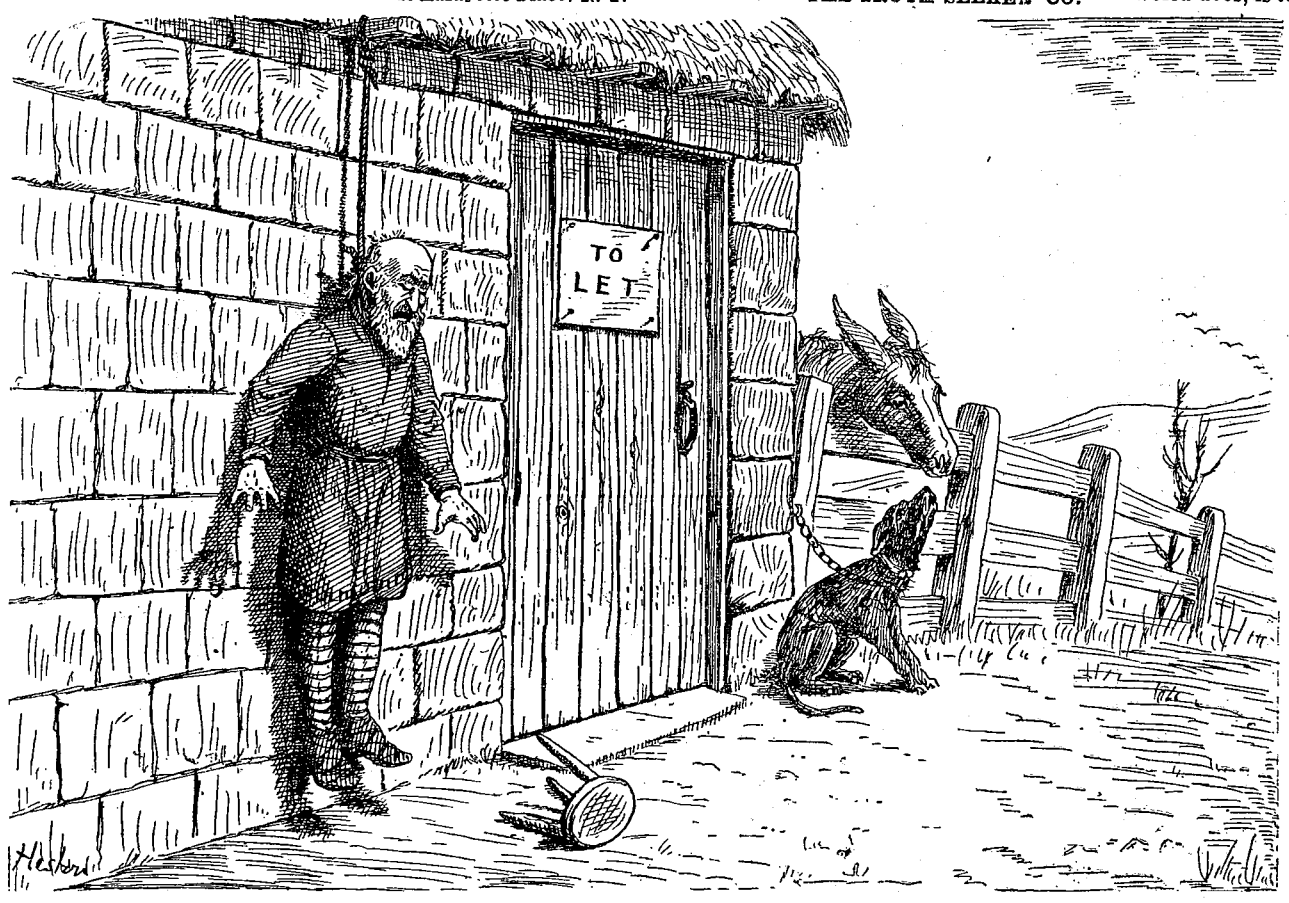
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AHITHOPHEL PASSETH IN HIS CHECKS.

And when Ahithophel saw that his counsel was not followed, he saddled his ass, and arose, and gat him home to his house, to his city, and put his household in order, and hanged himself, and died, and was buried in the sepulcher of his father.—2 Sam. xvii, 23.

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Gems of Thought.

A WISE man never goes the people's way;
But, as the planets still move contrary
To the world's motion, so doth he to opinion.
—*Ben Jonson.*

MEN of original powers are prone to act in ways unlike ordinary ways. To do what the world does, is to guide behavior by imitation. Deviating from ordinary usages is declining to imitate. And the noticeable fact is that a smaller tendency to imitate goes along with a greater tendency to evolve new ideas.—*Spencer.*

IT is the fashion to giv the name of Christianity to the Western morality of this century; but there is as much difference between the morality of to-day and the genuin Christian religion as there is between the north and south poles. The two are the exact antitheses of each other. A moral condition that requires that all men shall be equal before the law, that no man shall be the property of his fellow, and that no man shall hav more than one wife at a time, can hav no connection whatever with the Christian religion, the sacred book of which teaches us to burn witches alive, to buy and sell slaves, to desert our father, mother, brethren, and children in order to join the ranks of the believers, and to take no thought for the morrow, besides encouraging polygamy, adultery, murder, theft, and personal assaults. — *Dr. Hardwicke.*

THE morality of the Old Testament is of a very low order, embracing as it does such horrible and degrading teachings as the physical and intellectual enslavement of one portion of the community for the special benefit of the other, aggressiv warfare upon inoffensiv and defenseless peoples, polygamy, belief in witchcraft, and a number of other absurdities and barbarities which need only be mentioned to be condemned.—*A. B. Moss.*

I DO not believe in a slaveholding God; I do not worship a polygamous Holy Ghost, nor a son who threatens eternal pain; I will not get upon my knees before any being who commands a husband to slay his wife because she expresses her honest thought.—*Ingersoll.*

BEGINNERS.

How they are provided for upon the earth,
(appearing at intervals,)
How dear and dreadful they are to the earth,
How they inure to themselvs as much as to any—what a paradox appears their age,
How people respond to them, yet know them not,
How there is something relentless in their fate all times,
How all times mischoose the objects of their adulation and reward,
And how the same inexorable price must still be paid for the same great purchase.
—*Walt Whitman.*

THE pathway of Progress will still, as of old, bear traces of martyrdom.—*Lewes.*

To the World's Columbian Exposition Commission:

Learning that there is an organized movement among the more conservative church people—manipulated by a "Sabbath" organization—to induce your honorable body to close on Sundays the World's Fair, to be held in 1893 in Chicago, the undersigned respectfully put in this counter petition, and ask that the Fair may be open to the public on each Sunday of its continuance. We ask this for the following reasons:

1. That the American principle of separation of church and state may be maintained.

2. That public morality may be subserved by providing a substitute for the immoral places to which men may resort when no moral amusements are available.

3. As a matter of justice also to the people of Chicago who have given of their means to make the Fair possible, tens of thousands of whom can visit the Fair only on a general holiday; and as a matter of justice also to the visitors to the Fair, whose time or means may be limited, and who certainly are entitled to great consideration at your hands.

4. For the public good. The opening of the Fair on Sunday will be for the benefit not only of Chicago, but of the whole country. The rights of no one are infringed, the happiness of no one disturbed. Those who wish to attend can do so; those who do not can otherwise spend the day. This is a solely humanitarian question, a question of human relations and human welfare, and, therefore, the only standard by which you can decide is that of the public welfare.

5. It will benefit the Fair, attracting a much larger attendance, interesting more people in it, and increasing its receipts.

6 To the objection that Sunday opening of the Fair will destroy the day as a rest-day, we affirm that the tendency would be exactly the opposite. The more beautiful you make Sunday, the more attractive, the more noble and varied in its pleasures and instructions, the more difficult it will be to change its character, the less danger there is that employers will ever have the power to transfer it from its present position to the days of toil. With choice of Sunday occupation restricted to attending church or visiting a saloon, the average workingman would choose to keep on laboring.

7. Finally: Opening the World's Fair on Sunday will harm no one but the keepers of immoral places, while it will benefit the Fair itself, the people of Chicago, and the visitors to the Fair, thereby conducing to municipal prosperity, individual education, public morality, and the development and good of the whole country.

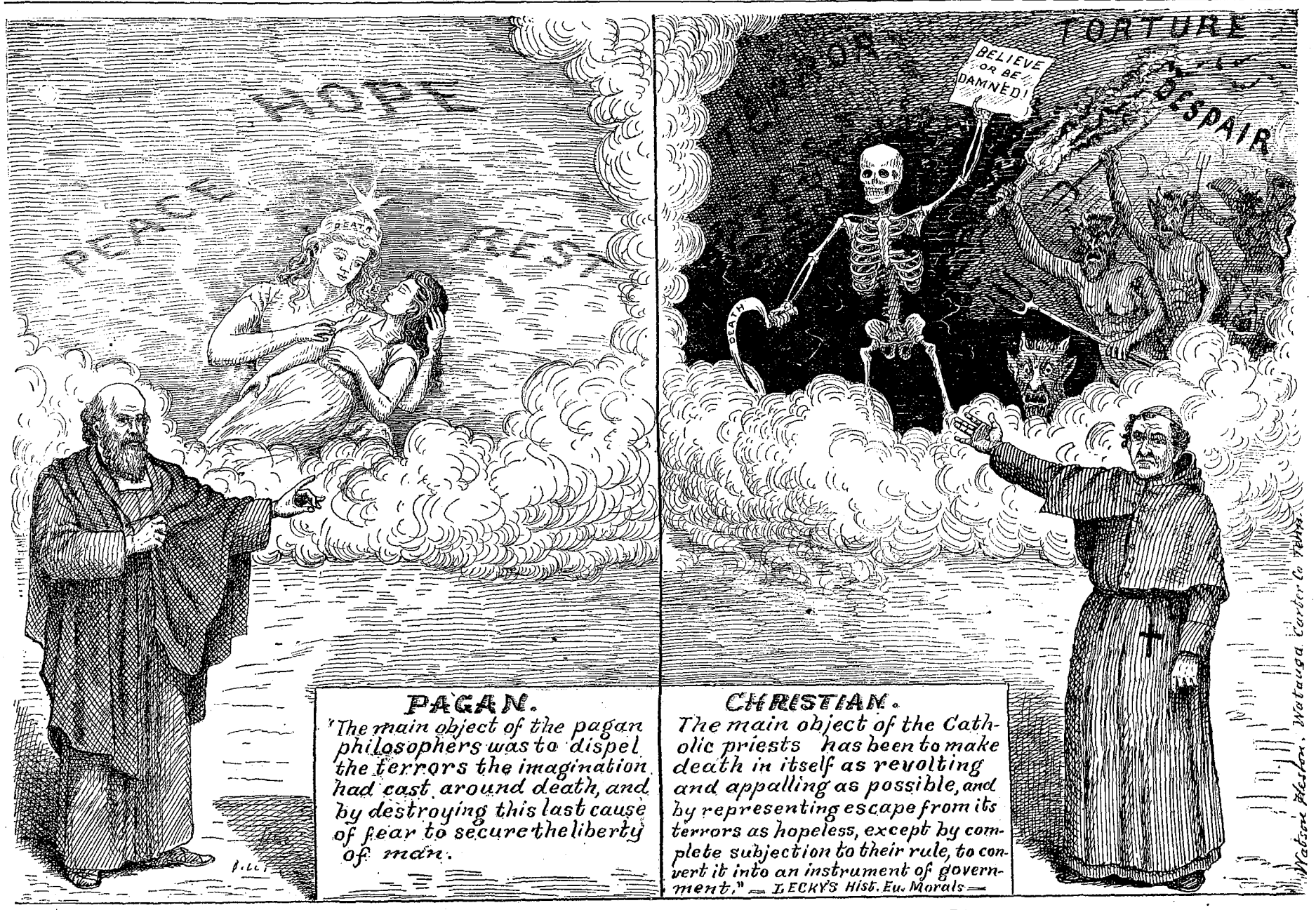
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PAGAN AND CHRISTIAN IDEAS OF DEATH.

Notes and Clippings.

THE Russian calendar is twelve days behind time. The Russian government is about twelve centuries behind.

MR. BANCROFT rarely attended church. He was a prominent Agnostic in his religious views. So was General Francis E. Spinner, ex-secretary of the treasury.

A WRITER in the Prohibition *Voice* utters this reproach upon the old-time Christians: "The basement story of the Friends' meeting-house in London was once rented and used for a wine-cellar. It was once in order and highly creditable for the Methodist local preachers or class leaders to keep a bar."

THE pastor of a church at Cutler, Me., has resigned. He says he boarded himself, swept the church, made the fires, rang the bell; the people whittled in the church, ate peanuts in time of service, fired pistols and threw stones at his house, laughed aloud, and even used profane language in the house of God during worship.

A BILL has been presented in the Kansas legislature giving the right to vote and to hold office to all women of legal age. The women of Kansas hav enjoyed for several years the right to vote in municipal and school elections and to hold some offices. It is claimed that they hav made excellent voters and first-rate officials, and that elections are always conducted in a respectful and quiet manner where ladies vote.

THIS from the Galveston *News* is the best reason for the single tax that we ever saw in print: "One reason why the churches will be opposed to the Henry George scheme is that if the community were admitted to be entitled to rent for land, the remission of such rent on church property would immediately partake of a positiv instead of a negativ character, as an endowment of churches. And the tax being more considerable, the exception would attract more attention."

"WE are reminded," says a California paper, "of a time-honored custom by reading that each branch of our legislature has appointed a chaplain, and that the chaplains hav prayed that the deliberations of their respectiv bodies shall be directed by the Lord. Two years ago the same prayer was sent up, but did not seem to be in the least effectiv. One Christopher Buckley had more to do with directing legislation than anybody else, and there is no doubt as to *his* identity. If better results do not follow this year, they had better try something else."

MAJOR BACON, a Georgia lawyer, has discovered that the preachers of that state are required by law to read from their pulpits, four times a year, an act regarding the observance of Sunday. The statute was framed by the colonial assembly in 1763, Section 10 reading as follows: "And be it further enacted, that this act shall be read yearly, and every year, and at least four times in each year before sermon begins; and every minister is hereby required to read the same in his respectiv place of divine worship." The act provides penalties for vice, profanity, immorality, and for not "keeping holy the Lord's day commonly called Sunday."

THE Posthumos family came from Europe several months ago and settled in East Passaic, N. J. They lived in the place until a few days ago, when they suddenly concluded that a witch was persecuting them. One night Mrs. Posthumos aroused her husband and related a horrible dream. To the surprise of both, the report proceeds, he had the same dream. The vision appeared in the form of a washtub, which persisted in dancing over their pillow, and in spilling suds in their eyes. Then both were seized with violent stomach sickness, and when daybreak came they were almost powerless to move from their couch. Since then an infant has blessed their home, but it has never been healthy, and yesterday looked as if its stay in this world would be of short duration. The parents became anxious and called on a neighbor, an aged woman, to advise them what to do. She told them that they were positivly bewitched, and that another old woman, Mrs. Van Zover, living on the Lodi road, was the witch. She ordered the feather bed torn up, that the instrument serving as a medium might be found. The tick was taken into the yard and cut open, and a yellow canary bird fell on the ground. That settled it. The family at once went into hysterics and concluded to move. A truck was hired and the work of moving was at once begun. Neighbors collected around and the entire village was thrown into excitement. The old woman on the Lodi road was cursed and threatened. When she was asked about the charge that she was a witch, she declared that she was innocent. She said she was no witch and did not believe in such beings.

EARLY travelers among the Indians claim to hav found rites and ceremonies strikingly similar to those of the Jews. The Indians worshiped a Great Spirit or a Jehovah. The tribes had their council or medicin houses, which they held most sacred. They had their high priests and their prophets. They followed the Hebrew custom in not allowing the women to worship with the men. Fifty years ago the Sioux exploited the same belief that they are dancing themselvs crazy about now. They maintained that the Indians were the chosen people of the Great Spirit, and that in time they were to triumph over the rest of the world through a messiah. In marriage the Indians had customs which savored of Palestine. They gave presents for their wives. In their bathing and in their family relations they followed with remarkable precision many of the requirements of the Mosaic law. They observed certain laws of purification which the Old Testament teaches. Fifty years ago travelers found no difficulty in discovering the practice of these rites and ceremonies by the Indians. But as the line of white settlement advanced the Indians gave up their old customs. Their forms were laughed at by white men, and many of them were abandoned. The ghost dance, which the Sioux hav been scaring the frontier with, is the old sun dance under a new name. It used to be practiced very frequently as an atonement ceremony. There was once an Indian feast which was very like the annual feast of the passover. Some of the tribes kept a feast with branches of willow and preliminary fasting which bore striking resemblance to the feast of tabernacles. The practice of offering to the Great Spirit the first green corn and the first fruits of all kinds was almost universal among the Indians before they became contaminated with white men.

Communications.

Christianity and Evolution.

THE GOSPELS.

It is now generally admitted by all scholars competent to express a decided opinion on the subject, that the four gospels, which are regarded by orthodox Christians as the only authentic evidence respecting the life and teachings of Jesus, are practically anonymous productions. Nobody knows who are the authors; nor can anybody affirm that he knows where or when they were written.

It is certain, however, that the gospels which we hav, are not copies of the original manuscripts as it is alleged they were written. The original manuscripts are alleged to hav been in Hebrew; the gospels as we hav them are in Greek.

Where are the original manuscripts? Nobody knows. Were the original manuscripts ever in the hands of the Greeks, and if so, does anybody know what became of them? On these two points Christians are silent. They hav no evidence.

The exact date of the gospels as we hav them is not known; it is generally acknowledged, however, that there is no evidence of their existence until at least the middle of the second century.

Well, now, if it cannot be shown that Matthew, Mark, Luke, and John were the authors of these books; if, on the contrary, it can be demonstrated that it is highly improbable that these persons could hav been the writers, we then hav before us for consideration anonymous productions, first shown to hav been in existence in the middle of the second century after the death of the person of whose career and teachings they profess to giv a faithful account.

What sort of evidence is this? Obviously it is evidence which would be rejected by any magistrate or judge before whom it came in the United Kingdom. Or what is the law of evidence in America upon such a point as that under consideration? It must be remembered that we are asked to accept Jesus as our savior upon extraordinary conditions, viz, upon the peril of everlasting damnation if we reject him, while we shall be rewarded with everlasting happiness if we can manifest an unquestioning faith in Jesus the crucified savior.

Thos. Scott, in the introduction to his admirable "English Life of Jesus," observes: "But if the testimony of a complete twelve cannot be had, there still remains, it may be urged, the testimony of four independent evangelists, two of these being of the number of the twelve, while the writer of the second gospel was the personal attendant of Peter, and the author of the third an esteemed companion of Paul. The reply is plain. Peter may hav had a coadjutor, Mark; and Paul a coadjutor, Luke; but this does not show that Mark and that Luke wrote the gospels. In fact, it is quite clear that the three first gospels are founded on one or more common documents. Internal evidence proves that none of the three are writing from personal knowledge; nor in fact had Paul himself any personal knowledge of the human life of Jesus to communicate to Luke, and Mark adds little or nothing to Matthew or Matthew to Mark. The three synoptic gospels are manifestly not three independent narrativs, but merely different versions flowing out of a common tradition."

The first three alleged witnesses are therefore not witnesses at all. They do not record events of which they themselvs were eye-witnesses. For all we know to the contrary, they do not testify to events that were witnessed by any persons of their acquaintance. Their statements are obviously based upon tradition. Now, suppose a person were called to giv evidence in a court of law upon a very important point? Suppose he proposed to giv an account of events which he never saw? What would the presiding judge say? He would be very likely to speak as follows: "How dare you come here, sir, and waste the time of the court upon matters of which you hav no personal knowledge? You are no witness. You merely propose to occupy the court with statements relating to events of which you allege you hav been told by somebody who may be as ignorant concerning them as you yourself. Get down, sir. In this court we only receive the evidence of eye-witnesses." And if it is absolutely necessary to hav the testimony of eye-witnesses in concerns relating to affairs of daily life, is it not equally, nay, more important, to hav the same strong character of evidence upon an issue the proper understanding of which is said to affect our well-being through all eternity?

And now with regard to the fourth gospel. Upon this point Thomas Scott writes: "The matter of the fourth gospel may be regarded as substantially different from that of the other three. There is throughout it the expression of a distinct autborship except in the comparativly few passages which relate to events which are also recorded in some or all of the other gospels. We hav then before us two inquiries—one which must determin the time at which the fourth gospel was written, and another which must settle whether the other gospels are really three narrativs or varying forms of the same narrativ. If for the former it be proved that the time of composition could not be earlier than the middle of the second century, and that it may be later, the testimony of one more witness is lost, for it cannot be the work of John, the son of Zebedee. At best it can but exhibit the impression made by the teaching and conversation of John on the mind of some familiar disciple; and we are left finally to determin whether in the other gospels we hav the testimony of three several persons, each speaking from his own knowledge, and writing of events which had occurred during his own lifetime and from the information of men whom he knew to hav taken part in those events and whose trustworthiness he has had tested."

How does this powerful writer decide these two important considerations?

He decides it by a critical examination of the first three gospels; by comparing their points of agreement and difference; by examining their style—their method of description and narrativ—and this is how he sums up the whole question. He says: "Nothing is more certain than that any number of persons, speaking of events which they hav seen, will describe them each in his own way. The mode of regarding them will vary, the turn of thought and the language will be different in each case; and the narrativ will giv full play to the associations and the prejudices, the intellect, wisdom, or folly, of the speaker or writer. There are, of course, certain cases in which we should expect them to use the same, or nearly the same, words. If they quote from a published document or proclamation, they will quote alike in proportion to their general accuracy of thought. If they record a speech which they may hav heard, their reports will agree in proportion to the strength and fidelity of their memory; but if we found that the letters of three or four correspondents of newspapers, describing the aspect of political affairs in Lisbon, Paris, or Vienna, contained here and there a sentence couched in precisely the same words, we should regard the circumstance as singular and suspicious. If we found two or three consecutiv sentences in each exactly alike, we should conclude that all had copied from some common document, or that the original writing of one of them was plagiarized by all the rest. If in addition to this we found event after event described, and question after question discussed, in precisely the same phrases by each, we should dismiss the matter as too clear for an instant's thought. And yet this is the phenomenon which comes before us in the passages which are common to two or more of the four gospels; such passages being, of course, far more numerous in those which hav received the name of the synoptic gospels to distinguish them from the fourth. No fact could well be more momentous. The supplement to the fourth gospel informs us that if all the unrecorded acts of Jesus were reported the world would not contain the books which should be written. The wealth of material then was infinit. Yet the synoptists relate but a few, and for the most part the same, events, often (we may add) in precisely the same words. On this point no room is left for doubt. Down to the subtlest turns of thought and the nicest details in expression there is a substantial identity, which proves that the narrativs alleged to be those of Matthew, Mark, and Luke are in the main one and the same tale, garnished with a few additional phrases, according to the taste or judgment of the copyists. Thus, then, the witness of the four independent evangelists is reduced at once to the testimony of two unauthenticated narrativs, the one supposed to exhibit the thoughts and convictions of John, the other forming the nucleus of the synoptic gospels. In neither case hav we adequate evidence that the testimony is that of eye-witnesses. Hence, except on the assumptions which insure the victory of bibliolators and sacerdotalists, it is impossible to feel in those narrativs the confidence which we feel in handling the work of a strictly contemporary historian."

But why talk only of the "four gospels?" In the early ages of Christianity a number of other gospels were quoted. What were they? Let us see.

ARTHUR B. MOSS.

Fraud and Delusion.

I know it to be a fact that there is a large percentage of church-members and supporters of churches that do not believe in religion. They support the church as a matter of business policy, but principally fearing its persecuting, enslaving, psychological force or mental influence. What the real source of this mental force is I think is very little understood—whether it is a mesmeric influence exerted by all priests or preachers over their flocks, or they are simply the medium or means of conveying it from the heads of the different churches to their flocks. I am inclined to think from my observation and special investigation on this point that the latter case is the truth—that many of them are held enslaved by it as well as their flocks.

But my attention was called to this point by reading an article in one of our leading magazines on the celebration of Easter in Jerusalem by the Greek church. The correspondent, after giving a graphic description of the masses of pilgrims, both Mohammedan and Christian, assembled there from every country of Europe, and even from America, and the various superstitious scenes and acts gone through, at length describes what is called the pretended miracle of the holy fire, or fire produced by God at the request of the patriarch of Jerusalem at Easter at the church of the Holy Sepulcher. The rotunda of this church apparently was specially designed for this purpose, being left without windows, only very narrow holes in the walls for the light to be seen through, with a faithful guard placed around so that no prying eyes could hav any chance to see what was going on inside. This pious fraud has been successfully carried on every year since the ninth century.

Here then we hav this sanctified head of a Christian church, in presence of the thousands around him from nearly all parts of the world, in this enlightened day and age of the world, enter this darkened building with his box of silent matches or some other means of producing light and fire without much noise, after offering up his prayer to his God to hav him produce the fire. After rising from his knees he makes the fire himself, and hands his candle out through these holes in the wall, lighted from the fire thus produced, to the eager, excited masses on the outside, and continues to do so until the tens of thousands assembled are supplied with one or more lighted candles apiece. The lighted candles are passed around so rapidly that a great volume of smoke is produced, and even the outside air is perceptibly heated, and the whole city, in course of fifteen minutes, is one great blaze of light produced from this holy fire.

Now, there can be scarcely a doubt but that these patriarchs and heads of this Christian church for the last nine centuries were well aware that the Christian religion was a fraud and delusion. But miracles of the present time are not confined to the Greek church; they also constitute a large stock in trade both in the Catholic and Protestant churches, only slightly more conservativ, especially in Protestant churches. There are two conditions necessary to the successful working of a miracle: 1. Ignorance and superstition; 2. Priestly or church mesmeric control of the minds of the masses, holding them enslaved through mental impressions. In this country we very rarely hear of miracles performed by the Catholic church, there are too many rival sects and Freethinkers around to investigate it. But in Catholic countries, especially where the conditions prevail which I hav named, the miraculous holy church and holy wells flourish, such as the Lourdes. Here they will show you hundreds of crutches which they pretend were left by the lame that they claim were healed. Some travelers try to account for the crutches that are left behind at these churches by supposing that there may be some impostors, and that some others are excited to make a desperate effort to walk without them, and thus throw them away.

But if one-half of what is claimed for mesmerism, or electrical psychology, as the higher stage of it is called by the notable Dr. Dodds, is true, we might admit the possibility of some of these cripples being enabled to walk without crutches. Though I radically differ from Mr. Dodds's whole theory of electrical psychology as expounded by him in his course of lectures before the United States Senate. But I admit the possibility of a mental force capable of performing the almost miraculous cures that he claims to hav done—such as to make the blind to see, the lame to walk, and the deaf to hear, this done in course of a few minutes. But he says nothing about the possibility of any person being made blind or lame by the same force. He lays down five different ways of bringing his subjects into contact with this subtle force. But it is evident the main point in each plan is to arrest the attention of his subjects. But if Dr. Dodds had not been a theologian he might hav added one other plan to the five—that is, religious devotion. Of all of the five plans, this one is the most effectual, in isolating and fixing the mind on one idea, and also in bringing it into full sympathy with this subtle force. But as he was not only a theologian, but also activly engaged in the ministry, and consequently activly engaged in forwarding church interests, he would naturally say nothing about this last plan, but instead slyly giv out that only persons of good characters should be made acquainted with these five plans, lest they should victimize some persons for evil purposes. This is how he would cover up the church's dirty, cruel work, knowing well that the church had a monopoly in this kind of business. And his spread-eagleism of electrical psychology was simply a scheme to bring some of those persons under church control who were not as yet mentally enslaved by the church—who still, to some extent, maintained their self-respect and mental independence—under the specious promis and hope of curing defectiv faculties. He helps them by his plans to get rid of these valuable properties of mind, and in all probability fasten a church mind-force upon them that will hold them enslaved to church interests the remainder of their lives.

How very similar to revivalism and the faith cure the miracles of the Protestant churches of the present time; as in hypnotism, the person has to get rid of his self-respect, reason, and mental independence, for they hav to get down on their knees and confess that they are sinners whether they are or not, and profess to believe in something whether they know it is true or not, thus completely yielding their minds to the influence and control of some other leading mind, possessing and assisted by a greater mental force; thus the poor dupes become enslaved mentally instead of receiving any permanent benefit from it. In either of the three cases the essential point, in order to be operated upon by this mental force, is in yielding the mind to be controled by something besides your own will, reason, and intelligence.

Now, it has been freely admitted not only by Dr. Dodds, but by many other persons who hav experimented with hypnotism, that it may be used for evil purposes, such as depriving persons of the use of some of their mental faculties, or forcing them to do things that were very wrong, even criminal acts. Now, hav we anything in church literature to show that it has been used for such purposes by the church? By turning to the ninth chapter of the gospel of John, we find the story of the man that was born blind. When this supposed miracle-working preacher, called Christ, was challenged as to the reason why this man was born blind, he said that it was that the works of God might be manifested by him. In plain language, it is virtually saying that the man was born blind, and kept so, in order that he might hav a chance to work a miracle upon him. It may be the story is a fabrication of some bishop or magnate of the early Christian church, but as it is fully sanctioned by all the Christian churches of the present time as divine truth, the proof is just as strong for my purpose as if it was true. That such things as hypnotized subjects are kept on hand from time to time, we may safely infer from this story—in order to pose them as persons to perform miracles upon, as the churches' stock-in-trade. When such business runs low at the holy wells, sacred churches, faith-cure establishments, and revivals, they may trot out these unfortunate victims of churchly tyranny and cruelty, and restore to them the use of the limb, or organ, or faculty of mind of which they previously, through the mental force of hypnotism, deprived them at some time of their lives.

While the Catholics look on almost with disgust at the miracle of the holy fire performed by the patriarch of the Greek church, they are always ready to swallow down the so-called miracles of their own religion. And precisely so of the different sects of the Protestant church in respect to Catholic or Greek church miracles. Whilst, to an unprejudiced Freethinker, the pretended miracles of all divisions of the Christian church are equal absurdities and impostures. Is it not evident that the heads of the three divisions of the Christian church who are capable of playing such tricky impostures upon their adherents are fully aware that the Christian religion is a humbug and fraud, and a mental delusion?

Mazo Manie, Wis. JOHN LITCH.

The Farmers' Alliance and the Fair.

The national Farmers' Alliance in regular, annual session at Ocala, Fla., passed the following resolution, viz.:

We, the national Farmers' Alliance of America, believing that veneration and obedience for the laws of God are the conserving and saving force of human government, do hereby respectfully request that the directors of the great national fair, to be held in 1892, do not desecrate the American Sabbath by keeping open the gates to the same on the Lord's day.

In reference, and in opposition, to the above resolution, the Norse Farmers' Alliance unanimously adopted the following preamble and resolution at a regular session, Jan. 17, 1891, viz.:

WHEREAS the National Farmers' Alliance and Industrial Union adopted a resolution at its recent session at Ocala, Fla., requesting the closing of the World's Fair on Sunday, or, as it was termed, on the "American Sabbath" and "Lord's day," and,

WHEREAS we consider such action not only ill-considered, but unwise, as it is a step to restrict individual rights in the interest of sectarianism;

WHEREAS, Hundreds of thousands of laborers living in Chicago, or within a few hours' ride of that city, would be actually prevented from visiting the World's Fair at all should it be closed on Sunday, be it therefore

Resolved, That we deprecate such action and feel constrained to enter our solemn protest against the proposition to close the World's Fair or Columbian Exposition on Sunday, as a step toward the union of church and state, and an abridgment of the enjoyment of equal rights by all irrespectiv of belief or sect. T. THEO. COLWICK,
Secretary Norse Farmers' Alliance, No. 1,023.

The reader will perceive, from the above, that the National Farmers' Alliance—a grand and noble industrial order, consecrated to the industrial emancipation of the oppressed and downtrodden farmers and toilers of this country—has undoubtedly been taken unawares and imposed upon by crafty ecclesiasticism getting in its work, intended to subserve its secret purposes, the great majority of that body being totally unaware of the true and real import, and entirely ignorant, or at least unsuspicious, of the true purport and ultimate object of this resolution. The Farmers' Alliance is, or should be, a Secular organization, its motto being, "Equal rights to all, and special privileges to none." T. THEO. COLWICK.

Norse, Tex.

The Western Political Revolt Led by Heretics.

From the Pittsburgh Dispatch.

There are certain characteristics among the leaders of the People's party movement in this state which make their success in the recent campaign all the more surprising. If the party continues to prosper, the sentiment of the state must undergo a complete change. The rank and file are years behind the leaders in every principle of the movement. Kansas has heretofore been a state of intense religious feeling. The churches hav been prominently identified with politics and the pastors hav thought it incumbent upon themselvs to deliver political sermons.

The Methodist church has formed the great strength of the Republican party, for its membership has been largely composed of Grand Army men. The German Catholic church has been and is Democratic. This was due to the stand taken by the two old parties on the Prohibition question. All of the Protestant churches, more especially in the cities, were forced to espouse the cause of the Republicans on account of their advanced temperance ideas, and the Democratic fight was necessarily against them.

The men and women who sprung into prominence and managed the campaign for the People's party are, for the most part, Freethinkers and Atheists. Some of them belong to the Unitarian church, and hav such Liberal ideas on orthodox questions that they hav been led into a denunciation of the interference of the church in political matters, and consequently into a fight on the churches themselvs.

Jerry Simpson, who made such a wonderful campaign in the seventh congressional district, had all of the power of the church directed against him. He did not attempt to conceal the fact that he was an unbeliever, but on the stump publicly declared that he gave religious questions no thought whatever, but addressed himself to those which he could understand and hoped to change.

Mrs. M. E. Lease is an Infidel, and she is proud of it. She was by far the most important factor in molding public sentiment in the campaign, and her philippics against the old parties stirred up the masses to such an extent that a calmer discourse would not be listened to. "The day has passed," said she in conversation with a newspaper correspondent, "when it is a disgrace to be an Infidel. It means now that one is a broad thinker, and the people to whom the term is applied represent the advanced thought of the age."

Mrs. Annie L. Diggs, the associate editor of the *Alliance Advocate*, belongs to the Unitarian church, and so does Frank Doster, who is being groomed for United States Senator. But the day has passed when either recognizes anything more in Christianity than a broad humanity, and both are ready at all times to defend their position. Mrs. Diggs, next to Mrs. Lease, was the most successful campaigner in the People's movement. She is a member of the Woman's Christian Temperance Union, differing with Mrs. Lease on the Prohibition question. Mrs. Diggs believes temperance is a virtue, but her temperance work is a secondary matter, and the religious features of it hav no attraction for her.

Henry, Charles, and William Vincent, three brothers who own and edit the Winfield *Nonconformist*, and Cyrus Corning, editor of the *Workman*, an Alliance paper published at Eldorado, are of the same religious belief as Jerry Simpson. Corning and the Vincents hav been labor agitators for years, and hav from the first been recognized leaders in the farmer movement. The appeals made by the Republican central committee to the church-going element on the temperance question and the ready response of the pastors brought to the surface the elements which war on religion.

The persons mentioned are only a few of the more important, but they represent the brains of the new movement. A crusade against the existing order of things had to be made general in order to be successful. The country preachers at first were very pronounced in their advocacy of reforms in politics. They were candidates for Congressional nominations, and in the Sixth Congressional district five out of the seven candidates before the Alliance convention were preachers. But it was not this element of the party which came to the front as the campaign progressed. These same people with their liberal religious views are without exception single tax advocates. The farmers who hav thrust them forward do not comprehend the meaning of the Henry George movement nor do they understand why certain of their leaders are supporting Frank Doster for Senator.

Some weeks ago a man who represented himself as a correspondent of a New York daily came to Topeka and gave it out that he intended to thoroughly investigate the causes of the late uprising. He was extended every courtesy by the politicians, and his paper was watched to see what would be the result of his investigation. As none of his efforts appeared in print, suspicion was aroused, and inquiry revealed the fact that he represented the New York *Standard*.

Robert G. Ingersoll Nominated for President.

Who shall be president? I nominate Robert G. Ingersoll as the most truly American, after the pattern of the signers of the Declaration of Independence, of whom fifty of the fifty-six were skeptics to Babylon, church and state Christianity, that has "taken peace from the earth," and turned the church and state "into blood," making the war element dominate every other element in the nation.

As a Shaker—a Christian after the pattern of Pentecostal Christianity—of those who would not fight, did not marry, had all things common, and held work to be worship—I am intensely interested in maintaining intact the secular character of the Constitution of these United States, that characteristic of the Constitution which secures liberty of conscience to all classes of people, religious and irreligious, believers or skeptics.

As things now are, I feel continually in jeopardy. I am afraid of these pious, religious politicians and people, and the more pious and sincere they are the more I am afraid of them. If, in legislating to restrain or kill heretics, they really "think they are doing some God good service," is it any the less murder, or will it be any the less death to the murdered heretics? If Thomas Paine were alive to-day, would not every religious person of any church or sect of Christians, except Shakers, feel just as Talmage expresses himself about Ingersoll—that there ought to be civil laws enacted to restrain or kill him and his fellows? As a Christian disbelieving in war, force, coercion, should I not feel bound to use my power in saving souls from an eternal hell hereafter by giving them a temporal hell here? When Roman Catholic "Bloody Queen Mary" of England was asked how she could be so cruel as to hav heretics hanged, drawn, and quartered, or burnt at the stake, her reply was, "I subject them to torture here for a short time, that God may not torture them hereafter throughout all eternity." As a Christian disbelieving in war, force, coercion, or in a hell of fire and brimstone, and believing that I would do to others as I would hav them do by me, I can "do violence to no man."

If all men and women are "born free and equal," how is it that some men set themselvs up over others in the name of some God whom those others know no more about than they themselvs know about him; to compel those others to believe or disbelieve, to do or not to do, as they determin. Ingersoll would say it was un-American, and, as president, even the Shakers would rest in peaceful security, knowing that he would sign no bill of religious legislation about Sunday laws or Sunday papers—or Sunday anything infringing the liberty of conscience of his equals. "Why am I judged by another man's conscience?" Instead of returning the colored people back to Africa, I propose to return these church-and-state, God-in-the-Constitution people—who are seeking the destruction of the only government on earth where liberty of person, press, speech, and conscience is conserved—back to Europe, where they properly belong and not in this gloriously free, American, non-religious republic. With eternal vigilance, "it is liberty or death."

Will there not arise in Congress some statesmen like Ingersoll to oppose all Sunday legislation (which is but the entering-wedge to a final union of church and state), and who, when a World's Fair is settled upon, will insert a clause forbidding any one day being designated as a Sabbath, seeing that every day is a Sabbath to some of the world's people who are to be invited to the World's Fair? Let it not be Buddhist, Jew, or Mohammedan, but purely American, to whom all days are alike sacred to liberty of conscience, of press and person, to the "rights of man," and to "common sense." F. W. EVANS.

Mount Lebanon, N. Y.

TEN persons were killed and twenty severely wounded in a church row at Fœldia, in Roumania. The cause of the disturbance was that a very ugly-looking priest had been assigned to the church by the bishop, notwithstanding the communicants had expressed a wish to the contrary. The priest was told to leave, but would not, and the members resolved to put him out. Police were called, and a general free fight was the result.

HIS infallibility the pope is at present hard up for cash to keep his "divine mission" in working order, and has resolved to charge an entrance fee on all persons visiting the Vatican museums. The official organ of the Italian government, *La Réformia*, warns the pope not to do so, and says that the government will immediately take charge of the art collection when fees of any kind are charged.

The American Secular Union.

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The Secular Union's Monthly Report.

CONTRIBUTIONS RECEIVED JANUARY, 1891.

"Progressiv Thinker," for "Church Taxation" and "Bible in Schools" pamphlets	$ 8 00
John Price, Scappoose, Ore. (Guarantee Fund)	5 00
Ignace Glaser, Bastrop, La. (new member)	1 00
Andrew J. Wadlia, Greeley, Col. (Guarantee Fund).	2 00
A. Schell, Knight's Ferry, Cal., for "Church Taxations."	2 50
George Larson, Levan, Utah (Guarantee Fund)	5 00
A Friend in Virginia (Guarantee Fund)	5 00
Samos Parsons, San Jose. Cal. (Guarantee Fund)	10 00
Newark Liberal League, Newark, N. J., for lecture by Miss Craddock, on "How to Make Freethinkers of the Young."	12 25
Rosseau Hess, Fort Custer, Mont. (Guarantee Fund)	10 00
Elam L. R. Gardner, Troy, N. Y., for pamphlets	1 00
A Friend in New York state (Guarantee Fund)	100 00
Seaborn Kitchens, Sr., Gibson, Ga. (Guarantee Fund)	5 00
Abraham Schell, Knight's Ferry, Cal. (Guarantee Fund)	100 00
T. S. Frisbie, Hartford, Conn. (new member), $5 for Guarantee Fund, and $1 for annual certificate	6 00
Henry Beichling, McAuley, Ida. (Guarantee Fund).	5 00
N. F. Griswold, Meriden, Conn., for "Bible in Schools" pamphlet	1 00
Prof. H. M. Cottinger, San Jose, Cal.	2 00
Joseph Haigh, Chebanse, Ill. (Guarantee Fund)	2 00
F. H. Nicoles, Medaryville, Ind., $2 contribution, twenty-four cents for "Bible in Schools" pamphlets	2 24
Wm. Smith, Geneva, N. Y., for "Bible in Schools" pamphlets	1 00
George N. Hill, Boston. Mass. (Guarantee Fund)	3 00
S. Brewer, Ithaca, N. Y	5 00
Total	$293 99

F. C. MENDE, Treasurer American Secular Union.
(Per I. C. C.)

Philadelphia, Jan. 31, 1891.

That Field Secretaryship.

We giv below an extract from a letter which is a sample of those which we are receiving upon this subject. The writer was present at the Portsmouth Congress, and his opinion, therefore, is of some value. He became sufficiently interested in the American Secular Union to join later on, as a life-member, and to make his two daughters annual members; and the letter given below was the outcome of some correspondence which had been passing between us on a suggestion which he had made for spreading the work of our society:

SPICELAND, IND., Jan. 24, 1891.

MISS IDA C. CRADDOCK, Sec. A. S. Union, Philadelphia, Pa., *My Dear Friend:* Your very kind and valuable letter was duly received. Will answer that your praise in your former letter of the person you hoped to make field secretary seemed to me equivalent to saying Charles Watts. I hav heard him in debate and lecture, and must say that he is the best qualified for field secretary of any person I know. He is radical in his views, and yet tolerant and courteous to those who differ with him. While I would not detract from the valuable qualities of any other of our lecturers, I certainly feel that Mr. Watts has the qualifications for an organizer more perfectly and harmoniously combined perhaps than any other one of them. He does not offend even his most bitter opponents in debate. There are persons who will attract and convince for a time, and then, perhaps, by a harsh or rash sentence scatter to the winds all the good they had accomplished. He is an honor and a power in the cause, which so much needs such help, and will never bring a blush of shame to the cheek of the most refined. We would be proud of him.

I do not intend any reflection on any person, but must say we ought to hav the choice of the majority. If Mr. Charlesworth had been *elected* field secretary at Portsmouth, we would be bound to him. But as he was only recommended, and as there were so few members present, the board are certainly under no binding obligations to appoint him. He has ability which will certainly not be ignored, and he will hav no difficulty in finding good work to do; and the vote given him is a valuable compliment to him. . . .

Yours very truly, W. W. WILSON.

Another life-member present at that congress (one of the "old guard") has given us a large contribution, and has cordially expressed his approval of the choice of the majority of the board for Mr. Watts as field secretary. Another member, whose name is withheld for the present, offers us $50 provided we secure Mr. Watts's services. The Portsmouth Secular Union people write us that they are unanimously in favor of Mr. Watts. These are but samples of the growing feeling among our people that our choice of Mr. Watts for field secretary is a wise one.

In view, however, of the fact that the two gentlemen who support Mr. Charlesworth's candidacy hav appealed to the public through the papers, we think it only due to Mr. Watts, as well as to the majority of the board, that a similar appeal for Mr. Watts should be made, and that it should be promptly responded to by everyone who desires that Mr. Watts shall be made our field secretary. We know that his friends, both within and without the society, are legion; and if everyone who feels that the alliance of such a man as Mr. Watts with our society would be desirable will write to us, we shall know with more certainty where we stand. We who want Mr. Watts hav no private axes to grind; we wish before all to be loyal to the best interests of the people who hav elected us to the management of the American Secular Union work; we desire to pursue only that course of action which will result in the greatest good to Liberalism. Between the abilities, experience, etc., of the two candidates, there can of course be no possible hesitancy in preferring Mr. Watts. At least, so it has seemed to five out of seven members of the board. His scholarship, his address as a speaker, his readiness and logic in debate, his fairness to opponents, his popularity among radicals and conservativs alike, his tactful perception of the limit to which aggressivness toward the churches may be pushed on any given occasion, combine to render him just the man to send into the field as the representativ of a work which requires above all a man of such qualifications.

It has been objected by Dr. Foote that lecturers already in the field should be subsidized; and W. S. Bell givs vent to a fear that if a field secretary be appointed, he (the field secretary) will receive all the "reward from the Liberal public," while "the others get nothing." He informs us that all the other lecturers are doing precisely the same work as a field secretary, *i.e.*, organizing Secular Unions. Will Mr. Bell kindly send in his report of the number of Secular Unions which *he* has organized? Up to date, the corresponding secretary of the national society has received no notice of such. Nor, indeed, has she received notice of Secular Unions organized by any lecturer save Mr. Remsburg and Mrs. Freeman, and in one case by Mrs. Mattie Krekel—for which last, however, no application for charter has been made. It looks a good deal as though the business of organizing auxiliary societies for the American Secular Union had been considerable of a failure, as far as lecturers in the field are concerned; and we think it high time that we hav an agent of our own in the field to look after the business interests of the American Secular Union.

But I would say that we hav already made appeals to the lecturers to support the work of the American Secular Union. One of the first acts of the board, in the winter of 1889–90, was to issue an official announcement in which the following words occur:

> We invoke the assistance of all traveling lecturers and organizers in forming new societies; and in return we will aid them by maintaining a "bureau of information" regarding Liberal societies and activ workers in the cause throughout the United States.

As this brought out not one solitary response, we again issued "An Appeal to the Liberal Lecturer" last summer, in which we begged for their coöperation, and entreated them to at least mention the American Secular Union, and use it as a background for their lectures. Only two lecturers, W. F. Jamieson and Miss Voltairine de Cleyre, responded. Miss de Cleyre and I discussed the matter in a personal interview at some length; and Mr. Jamieson, in a series of able newspaper articles, endeavored to pave the way for some such alliance; and it is probable that, had he been able to attend the Portsmouth congress as he had expected, some steps might hav been taken by him toward the formation of a lecture bureau. The corresponding secretary, in her address before the congress on "Methods of Extending our Work," advocated the formation of such a bureau; but none of the lecturers present at the Congress seemed to care to take the matter up. Only a few weeks ago we had the pleasure of listening to a most able address from B. F. Underwood on "Resistance to the Encroachments of Ecclesiasticism." In that address he urged all Liberals to unite, to organize, to do all in their power to resist such encroachments; he deprecated the lack of union among us, and criticised most ably and effectivly the style of carrying on our periodic gatherings; but singularly enough, he entirely omitted to mention the American Secular Union, or even to hint that an organization already existed for resistance to such encroachments. This, too, although the president and the corresponding secretary of the American Secular Union sat in his audience, and he had been holding a most friendly and instructiv conversation with both just previous to his lecture.

In view of such lukewarmness on the part of Liberal lecturers toward the national society, I would ask, what can be hoped for by inviting them collectivly to become field agents for us?

It may not be amiss to explain to our contributors that the work of a field secretary, such as we contemplate, includes a good deal more than merely "organizing auxiliaries." It includes, among other things of which I will speak later on, keeping them after we get them organized. At present there exist throughout the country a large number of Liberal societies who hold charters from us but with whom we are no longer in communication. It is the exception to find an auxiliary which deigns, after receiving its charter, to report to us what it is doing for the cause of state secularization; it is also the exception to receive from an auxiliary any financial contribution. It is impossible to reach those auxiliaries and stimulate them by correspondence only. We need a man in the field whose whole business will be to travel from place to place to address such societies personally, and to arouse their enthusiasm for that state secularization whose accomplishment is recognized among Liberals as the corner-stone of our religious liberties. The idea that such a business agent would conflict with the Liberal lecturers now in the field is ridiculous, and shows a lack of farsightedness on the part of those objecting which is unworthy a true Liberal. The advent of such a field secretary would really quicken the growth of Freethought in every town, and would pave the way for more lecturers, more radical newspapers, more Freethought literature in that town than ever before. And supposing that it did not result in more dollars, but in less dollars in the pockets of the Liberal lecturers now in the field, is the livelihood of, say, a dozen people, to outweigh the gain to the whole cause of Liberalism? However, as I think I hav shown above, the advent of a field secretary, *provided he be a suitable person for the position*, would widen the field for the Liberal lecturer, instead of contracting it.

I hav said that there is other work besides organizing auxiliaries. To put it briefly, there are at least four lines of work for which we need a man in the field at present. We wish to reach:

(1) Our auxiliaries everywhere, so as to establish closer relations with them than hav been possible hitherto, in order that we may all work together effectivly throughout the country against the God-in-the-Constitution party.

(2) Those Liberals who hav too little of this world's goods to contribute *dollars* to the cause, but who would gladly contribute *cents*, if some regular method were adopted of reaching them.

(3) Those moderate Liberals who stand midway between extreme radicalism and extreme orthodoxy, and who are partially or wholly in favor of state secularization.

(4) Public-spirited men in the community at large, who, though not avowed Freethinkers, are in full sympathy with our principles.

To perfect these plans as we should wish, we need Mr. Watts—or some one equally able and experienced.

In order to get Mr. Watts, we must raise $2 000 for his salary. We feel sure that, once in the field, a man of his ability and popularity will hav no difficulty in collecting not only that amount, but even more, especially if the plan which we hav for reaching all classes of Liberals be put into practice (a plan which we may here say has been already tried in two other national societies, with most surprising results). We propose that all lecture appointments shall be made through the head office of the American Secular Union, and that all collections made by Mr. Watts in the field shall be remitted direct to us by the officers of the society before whom he speaks, so that he shall be relieved from all annoyances of business management, and be able to giv his whole attention to his work of lecturing, organizing, and general quickening of Liberalism in the communities which he visits.

In the present condition of affairs, however, the majority of the board hesitate about engaging any field secretary whatever, until we can see our way financially a little more clearly than at present. We therefore make this public statement of the matter, hoping that all Liberals, both within and without the society, who feel that it would be a help to the cause to hav Mr. Watts as our field secretary, will giv their financial aid toward making his appointment possible. We hope that those who cannot giv large sums will giv small ones. Grains of sand heaped together make up high mountains.

It is due to Mr. Watts that his friends promptly send in their assurances of approval, whether contributions accompany or do not accompany such approval.

We hope that we shall hear promptly from all our members everywhere on the matter of the field secretaryship. We hope that all Liberals who are friends of Mr. Watts, whether in or out of the society, will also feel like giving at least a small contribution toward his salary for this year. If the responses come in as they should, Mr. Watts could be put in the field by April, if not before. Come, friends, how many of you will come forward and help make this appointment of the field secretary a success?

IDA C. CRADDOCK,
Corr. Sec. American Secular Union.

Philadelphia, Pa., Jan. 29, 1891.

Field Secretary—Why One Has Not Been Appointed.

R. B. Westbrook in Investigator.

EDITOR INVESTIGATOR: You say in your editorial of January 14th: "We supposed that the recommendation [by the congress] would be respected by the board of directors at their first meeting, and the

secretary would commence work soon after." You seem to hav overlooked the fact that the congress, on motion of Mr. E. A. Stevens, passed a unanimous resolution of instruction to the board not to appoint the person named "until the whole amount of money necessary for his salary should be subscribed." We issued the call for money as directed immediately after we returned from the congress, and only about $500 was subscribed (hardly enough for printing and office expenses), not one dollar of which was specifically for the salary of the person named for field secretary. What could the board do under these circumstances but *table* the resolution of the two directors, which was to appoint whenever $500 should be subscribed toward his salary?

A few days afterward a proposition was made to appoint Mr. Charles Watts general field secretary, and although the board had no instructions not to appoint any other than the gentleman recommended by the congress until the money was pledged, they felt it prudent to raise by subscription most of the money necessary, before Mr. Watts actually entered upon his work, while they fully believed that the renown, large experience, and brilliant talents of this well-known Secularist would secure enough money from the places he might visit to pay his way. Strenuous opposition to the appointment of Mr. Watts was made by two directors out of the seven, and instead of discussing this matter in the board first, the public press was used for the *express purpose* of defeating Mr. Watts.

The end was accomplished. The board thought it best to halt for the present and to throw the whole responsibility upon the two directors who had objected to the appointment of Mr. Watts. Now, Mr. editor, here you hav the whole matter in a nutshell. What would you hav the board do? Will you or some of your readers advise us what to do under these perplexing circumstances?

R. B. WESTBROOK, Pres. American Sec. Union.

The American Secular Union.

I hav received a number of communications since the "Open Letter" of the president of the Secular Union to Dr. Foote appeared in THE TRUTH SEEKER, all save one objecting, not only to the matter, but especially to the spirit, manifested in the open letter. I hav refrained from giving my opinion, thinking that perhaps others more capable would speak, but I am forced to the conclusion that, as one of the oldest in years in the society, as well as one of the very oldest in membership, having worked with it and for it when it was known by its original name, "Liberal League" (a name that everybody understood without explanation), I must say what needs to be said as I understand it.

I did not at all understand why the president and secretary, at the congress at Portsmouth, showed such a determination to ignore as directors Messrs. T. B. Wakeman and Dr. Foote, two men whom we all know are "busy men," but in all the fourteen years of the life of the "Union" hav never been too busy to work for the good of the society in evil as well as good repute, giving not only money but hard work to keep the organization in working order.

Our president has been (perhaps is now) a doctor of divinity, and Catholic priests are not the only clergymen who sometimes forget to be just to lay members. What does Dr. Westbrook mean when he says that they hav a man to present as field secretary who is a man of good moral character, and one whom we can safely send into our families? There immediately comes to me the question, Is not the man whom the Portsmouth congress unanimously elected for field secretary a chaste man, and may he not be invited into our families?

I am not in favor of a field secretary.

No one appreciates the great talent of Charles Watts more than myself, and I wish he could be sustained by the public in his work for Secular thought; but let no one suppose he will be, or is, careful about treading on the toes of the church, for in the several times which I hav heard him he has given the hardest blows to that sacred institution that I thought possible till I heard President Westbrook at Portsmouth; his speech put aside even Mr. Watts.

The president said the lecturers bring no money into the Union. If they leave no debts behind them for friends to pay, I am glad, as in my own city two very popular lecturers some few years ago did so, and the friends said pretty hard things about them.

If I remember rightly, we were told at Philadelphia that the secretary we were electing was equal to going out, appointing meetings, and lecturing, and that she would do so if appointed. Of her ability I hav no doubt, but I hav not seen reports of many.

Dr. Westbrook tells us we were threatened with the law at Pittsburgh. Does he not know that Mr. Watts was at that meeting, and was the one who replied to that threat?

Finally, in my opinion, if we think to reconcile the church to our thought and by that means gain their help, we shall find that we shall lose more good help from people who believe in straightforwardness and doing nothing underhanded, than we gain by honeyed words to opposers.

I hav said I am not in favor of a field secretary, but if we hav one let us hav the one appointed by the congress, as Dr. De Lespinasse says in his communication the past week to *Freethought*.

Syracuse, N. Y., Jan. 28 291. LUCY N. COLMAN.

Mr. Wakeman Replies to President Westbrook.

TO THE EDITOR OF THE TRUTH SEEKER, *Sir:* In a letter of the 17th inst., published in the Liberal papers, President R. B. Westbrook says, "Strenuous opposition to the appointment of Mr. Watts was made by two directors out of the seven, and instead of discussing the matter in the board first, the public press was used for the *express purpose* of defeating Mr. Watts."

Sufficient time has elapsed for some explanation of this remarkable statement, but as none seems to be forthcoming, it is necessary to say that it is quite the *reverse* of the truth—unintentionally, of course. I hav made no opposition, strenuous or other, to the appointment of Mr. Watts, nor has Dr. Foote to my knowledge or belief. We hav been trying to feel our way to that result without unfairness to others. The facts are, in short, these. At the meeting of the board the motion came up to appoint Mr. Charlesworth, as was recommended by the congress. The president objected that it could not be done, because the congress had also voted that he should not be appointed until the necessary fund was raised. It was then found that the amount necessary was within the judgment of the board, and I stated that Mr. Charlesworth had agreed to take the field if $500 was pledged for his family, he taking the risk of raising the balance necessary by his labors. Then it was objected that he was not in harmony with the constitution and purposes of the Union, and not a competent or appropriate person. I stated that the recommendation of the congress was sufficient for us upon those points, but I was quite sure they could be obviated, and I, therefore, moved, "That the appointment of Mr. Charlesworth be laid over until at least $500 be subscribed for that special purpose, and until Mr. Charlesworth shall make such explanations to the board as will satisfy them that he is a competent and appropriate person to receive such appointment."

This was laid over and the president now says has been "tabled." The president then stated that he had corresponded with a gentleman who was in every way competent and appropriate, but whose name he was not then at liberty to giv, and he left us in ignorance and wonderment as to who this remarkable personage could be to take the place of the one the congress had named.

Some week or more after, he wrote to Dr. Foote that it was our old friend, Mr. Charles Watts, editor of the *Secular Thought*, of Toronto, and president of the Canadian Secular Union. We made no opposition, but were greatly pleased and tried to arrange a way in which it could be done without unfairness to Mr. Charlesworth and others whom the Liberals of the country might also think worthy of consideration under such circumstances. In this view Dr. Foote tried to arrange a plan that might be generally satisfactory, and so put Mr. Watts and many good men and women in the field, and he published it so that such might be the result.

On the 31st of December last I wrote a letter to the president giving my views of the way in which the difficulty could be obviated. As I am now accused of "strenuous opposition" to my friend Mr. Watts, and as that letter contains the only words from me on the subject, I ask that it be sent to me for publication. Let us know the worst.

Yours truly, T. B. WAKEMAN.

New York, Jan. 31, EM. 291.

Will Christians Work with Infidels?

Probably not. If Infidels will join the church and support Christian preaching, Christians will "kindly" permit Infidels to work with them? To hold a Secular congress, or convention, and strive to suppress the free expression of thought, in deference to the views and feelings of a few Christians who happen to "honor" the meeting with their presence, is stultification.

John R. Charlesworth will find the Liberal lecture field broader than any "board," and more hospitable. Judging by a recent article of his, lately published, he ought to be engaged in the lecture field, standing upon his own independent feet. Ever since there was an attempt to gag him, my entire sympathy has been with this young and talented gentleman.

We want no "policy" that will not treat all our lecturers alike. Special privileges for none. We older workers hav been fighting the battles of intellectual freedom all these years without being "anointed" or authorized by any "board." I would say to the younger lecturers, whether Timothys or Johns, "let no man despise thy youth." Enter the lecture field, gather your audiences, and fire away, as the rest of us did. Your chances are better now than ours were then. The lecturers now in the field will welcome you and aid you to secure lecture engagements. We need more lecturers to combat the pretensions of the clergy. I want to see every town and neighborhood ablaze with Freethought lecturers. We need a thousand lecturers where we hav one. We need men and women with plenty of vim and enthusiasm, who will insist upon speaking their own highest, noblest, truest thought. The Liberals of the United States should contribute not a dollar unless it goes to sustain Freethought in every direction. If Christians want to join us on these terms, all right. No compromise with old theology; no parleying; no trimming; no suppression of honest thought to win Christian smiles and favors. If, as some Liberals say, we hav the churches on the run, let us keep them exercising. It will keep us busy and them healthy. Let us accept nothing less from them than "unconditional surrender."

Des Moines, Ia. W. F. JAMIESON.

Charles Bradlaugh's Life and Works.



CHARLES BRADLAUGH.

Charles Bradlaugh was born at London, Sept. 26, 1833. His father, a solicitor's clerk, was very poor, and not able to giv his son even a full elementary education, as indigence compelled him to withdraw the boy from school at the age of eleven. The awakening of the youth to political thought seems to hav been when, at the age of ten, he discovered among his father's books a copy of Cobbett's "Gridiron," which he diligently essayed to comprehend. What may be called his first political act was the hesitating entrance of a chandler's shop and purchase of a halfpenny copy of the "Charter," that famous petition for rights which was then agitating England. At twelve he became errand-boy in the solicitor's office where his father was employed. At fourteen he became wharf clerk and cashier to a firm of coal merchants. Through these years he industriously attended open-air and other meetings for political reform, at which he displayed talent for public speaking, and addressed audiences at the age of fifteen. Rev. Mr. Packer, under whom he held an office of Sunday-school teacher, now solicited some young men, among whom was Charles Bradlaugh, to study for an approaching exhibition before the bishop of London, offering aid in difficulties. Charles, failing to reconcile the four gospels with the Thirty-Nine Articles of the Church of England, asked counsel. The pastor wrote to his parents that their son was pursuing Atheistical inquiries, and also suspended him from his function of Sunday-school teacher three months. The young man now avoided the church in which he could not take his wonted place in the Sunday-school, and spent his leisure in religious debates. He championed Christianity till in 1849 he was forced to admit his defeat in a public discussion on the inspiration of the Bible, and professed himself an Infidel. Rev. Mr. Packer, after consulting with the youth's father, informed the heretic that his employers gave him three days to change his opinions or lose his situation. He refused recantation, and left his place, and his home as well, which had through the same cause become intolerable. At seventeen he found himself alone in the streets of London, with no money and little clothes. He picked up a scanty living as a coal merchant, till his main customer, a baker-woman, was informed by some malicious Christian that her coal-dealer attended Freethought meetings and expressed opinions of the same character. Upon this the good woman declined further coals from an Infidel. "I should be afraid," she said with a shudder, "that my bread would smell of brimstone." As the woman's custom had yielded a profit of ten shillings a week and had been the young man's chief maintenance, he was forced to quit the business. For some time he tried to make a living by various courses, among others that of selling braces. His evenings and Sundays were given to discussions and meetings. His opinions were at this time Deistical, but fast growing to that complete Atheism which he afterward so illustriously expounded. Friendly Freethinkers raised a subscription to ease his necessitousness, but his independence was ill pleased at this. He had, too, been obliged to borrow what was to him the prodigious sum of £4 15s. So one morning in 1850 he silently left his house and friends, determined not to return otherwise than independent. Strolling from street to street, he encountered a poster soliciting recruits for East India service. Enlisting, he was transferred to a regiment destined to

(*Continued on page 92*)

Communications.

Recent Gems from the Religious Press.

The *Christian Union*, in answer to an inquiry in regard to answers to prayers, says:

The promises of Christ cannot be treated as commercial contracts. The letter killeth. Understand that God wants to help you. Ask anything, from a child's top to a divine and radiant comfort at the grave where the loved one lies buried, and he will hear and answer you, only be sure that you are not selfish in your praying, and also that you ask it in my (Christ's) name and for my sake, which will help to glorify my name and to promote my cause.

The promises of Christ cannot be classified with a commercial promis to pay on a certain day a sum of money; in other words, his promises put in the form of a promissory note will go to protest. They hav long since been protested, and repeated applications hav only caused a repetition of the same answer, "No funds." If the promises of Christ cannot reach to the altitude of a merchant's promis, we would ask, What are they good for, anyway?

"The letter killeth." This means, a literal interpretation of scripture kills it, and so it does, and it has been dead for hundreds of years, and ought, in all decency, to hav been buried long ago. Its ossified remains remaining above the earth is an outrage on good taste, and inimical to the public health. "Ask anything you want for my sake." That is, be sure you want nothing for yourself when you pray for something, only for Christ and his glory. And then you will get it, and can use it for yourself. But if you should ask it on your own personal account, and say nothing about Christ, it would be selfish, and you would get severely left.

This infantil twaddle comes from Dr. Lyman Abbott, who is certainly old enough to know better.

The New York *Tablet*, yielding to the permanency of the French republic as evidenced by Cardinal Lavigerie's declaration in its favor, reads a lesson to that portion of the episcopate and clergy who hav heretofore identified themselvs with the fallen fortunes of the monarchial pretenders.

"There is nothing," says the *Tablet*, "inimical to the Catholic church in republicanism, and the converse proposition is equally true."

This is true, and "pity 'tis 'tis true." Rats will desert a sinking ship, and the clerical vermin and barnacles that hang on to the monarchies and republics of the world are the first lickspittles to welcome the advent of a new *régime* and kiss the hand, though red with blood, that wields the governing power.

Their contract with governments is a reciprocal one, so much patronage for the church for so much subservience to unjust laws by their poor, deluded, ignorant followers. A churchly politician is devilish sly.

The *Christian at Work*, in an editorial captioned, "The Danger of a Little Learning," soundly berates Howard MacQueary for daring to *represent himself* and having the audacity to entertain a thought outside of the cut and very dried formula of church mythology. The idea of a minister denying that heaven is a place and calling it a state; that Christ had a father and mother the same as we all hav; doubting the resurrection of the body of Christ and saying that it was only his spirit that rose from the dead. Such views as those coming from a young rector giv birth to the horrible suspicion that he has actually commenced to *think*, and if allowed to proceed unchecked may (heaven forbid) set his parishioners to thinking also. He should be summarily dealt with. The church should dismiss him at once. His usefulness is gone. He *was* a piece of church machinery, built at a theological seminary, warranted kind and gentle in harness, but he turns out to be a kicker, and altogether too fast for his dog-trotting associates. Cut off his head.

The *Christian Intelligencer*, in a not over intelligent article, remarks that "our age is characterized by investigations into the methods of God's working in creation with a greater zeal than was ever known, and with results larger than were ever attained."

If anyone has detected a God acting as general "superintendent" of the universe, giving orders to supernumeraries, and assuming all the powers of ownership of the whole business, and will bear witness to the fact, he will be liberally rewarded by hosts of people who hav complaints to file in the general office.

A large majority of these complaints are against a person called a Special Providence. Favoritism, inattention to duty, gross carelessness, brutality, are among the minor offenses laid at his door. We cite a few in detail. He impresses a parson that he ought to change his church and get a better salary, after wrestling with him for days and nights until he yields, while, at the same time, a train full of innocent people are plunged down to an agonizing death by reason of a misplaced switch, or a rotten bridge. He allows the czar of Russia to commit untold brutalities upon thousands of his subjects in Siberia, while some Methodist exhorter has "*got* the spirit for the use of a prayer-meeting." But still the *Intelligencer* says investigations into this Special Providence's doings are meeting with large results. Will the editor of that paper mention just *one* and we will subside?

The *Christian Inquirer*, speaking for God almighty, as usual without credentials, says: "Those who question the efficacy of prayer doubt the truthfulness of God." John Foster says (probably after an interview with God almighty in which the latter told John just how he treated prayerful petitions, etc.) that though God has certainly predetermined what he will do and his purpose cannot be changed, yet in many instances he has predetermined it to be done in answer to prayer, and not otherwise. That is, God has predetermined what he will do in case some one else does a certain thing. In other words, his determinations all hav a string to them which if pulled makes them a verity, if not pulled they become *nil*. It is enough to giv an ordinary God a headache to be compelled to prepare a lot of determinations ahead, drop down the strings, attach them to his coat-tail, and await the pulling. And we hesitate to call John Foster a beautiful liar, because we never saw his photograph.

The *Illustrated Catholic American* publishes twenty-nine "Dont's for some church-goers." Five of these "dont's" hav the true Christian business ring, and we repeat them:

Don't fail to pay your pew-rent in time.
Don't drop your money, it causes distraction.
Don't forget the command, contribute to the support of your pastor.
Don't let the contribution-box pass without contributing your *quarter* or *dime* (no pennies).
Don't forget to take along extra money on the Sundays when a collection is taken up for the orphans or some benevolent society.

We beg leave to add a few more dont's, which hav probably been inadvertently omitted:

Don't ask why coroners are not called in to investigate sudden deaths which occur in nunneries.

Don't question the *spiritual* source from which emanates the rosy color of the priest's nose.

Don't ask to see the financial accounts of the church.

Don't ask why the little sisters of the poor wagon stops occasionally at a brewery to get a keg of beer.

And last, and above all things:

Don't imagin yourself capable of a thought unfathered by the church. Should you do so hell will overtake you.

The *Churchman* strongly objects to the query, "Was Christ a Buddhist?" which heads an article published in the January number of the *Arena*, from the pen of Felix L. Oswald, M.D., Ph.D. The *Churchman* says: "Its style is offensiv. The heading, 'Was Christ a Buddhist?' is one which no writer with the first instinct of a gentleman would choose to use in a Christian country, and if the doubly doctored Felix Oswald did not know it, the editor of the *Arena* ought to hav told him so."

Felix, you are offensiv and disagreeable. We call your article a farrago of second-hand trash. We are well aware that this is an age of free thought and free speech, but that is no reason why you should not behave yourself like a gentleman. Besides, you are insufferably vulgar. You hav offended refined susceptibilities, you hav disturbed the musical yet monotonous cadences of a young rector's voice in his reading of the collect to reciprocativ young ladies and eminently respectable old gentlemen. You hav *dared* to inferentially classify Christ with mankind by accusing him of its pet folly, the acceptance of a groundless superstition called religion. Don't you dare to ever step foot into my Episcopal church. If you do, I will hav you pelted to death with chocolate caramels and tutti-frutti.

The Christian *Herald* reproduces the Talmagian yawp weekly.

On January 4th, this worthy successor of Ananias accidentally told part of the truth when he said "that never since our world was swung out among the planets has there been such an organized and determined effort to overthrow righteousness and make the Ten Commandments obsolete and the whole Bible a derision."

At present righteousness *is* overthrown, the Ten Commandments *are* obsolete, and—for the purposes to which it has been put—the Bible *is* justly held in derision by intelligent people.

The spectacle of white-necktied saints with elongated visages peddling out salvation as a business is happily fast receding before the steady march of reason and common sense. The one essential truth of the universality and eternity of matter from whence all existences necessarily sprung is dawning upon the world. The acceptance of this incontrovertible truth will divert to more useful channels the immense sums of money, the energy, and the time now expended in promulgating a false and silly superstition. Man will then see the real beneficence of the earth, and come to realize his duty to his fellow-man.

From the general tone of the religious press it is evident that the Christian world has taken the alarm. Let's on, courageous friends; our watchwords, truth, victory!

The *Independent* devotes a page to biblical extracts and comments to prove that it is wrong to hav the Columbian Exposition open on Sundays. Under the provisions of the Constitution of the United States we honestly believe no warrant will be found for the enactment of special laws, such as Sunday laws, prohibitory laws, or any law that abridges the liberty of the citizen in the enjoyment of his right to life, liberty, and the pursuit of happiness, so long as in the exercising of this right he does not invade the same right of his neighbor. With the old Mosaic or Bible laws we hav nothing to do. They may or may not hav been needful in those ancient days. What we hav to deal with is the present attitude of certain fanatics who seem determined to deprive certain people of the right to enjoy a visit to the Exposition on a Sunday.

Liberal, generous men will say at once, let it be open. But liberality or humane feeling is not an ingredient of church policy. Commandments, restrictions—which do not restrict—and bossism is the pervading principle which actuates the church, and it behooves every lover of liberty and justice to oppose the encroachment of this detestable despotism into the secular affairs of the people.

The *Observer* goes into a paroxysm of indignant virtue over the opening of a new theater in Norwich, and quotes an epitome of a denunciatory sermon preached by Leonard W. Bacon against the morals, social life, and lax principles of the town. Is it not a Christian town? It must be—Leonard W. Bacon preaches there.

If the reverend gentleman is so shocked at comic opera and the ballet, why not take some plays from the Bible? There is the history of Susanna and the two naughty elders. There is Solomon with his concubines a hundred or more; there is the artless David who sent poor Uriah to his death that he might get his wife. Certainly there is dramatic material enough here for a nice religious drama, which the Sunday-school children would certainly enjoy.

They must hav some diversion, why not giv them this?

The *Hebrew Journal*, under an editorial headed "Hardening the Heart," very sensibly observes, "Backward we trace the causes of crimes to the social conditions which created or encouraged them, which made it difficult for those enmeshed in the net of felony to escape from the environment within which fate had placed them. The recognition of the fact that crime is the development of previous conditions, which must be changed in order to develop any radical remedy for crime, must first take place before we can hope to produce a diminution of evil." Our Christian civilization punishes the *effect* in the person of the unfortunate criminal, but never seeks the *cause*. Like bailing water from a leaking boat and never stopping up the hole, our crop of criminals never fails.

Only the abolition of superstition will thoroughly cure this shame and disgrace of the race.

The *Freeman's Journal* comments on the "Decay of Protestant Belief," and quotes in part from an interview with the Rev. A. W. Momerie, in King's College, England, which in substance denies the existence of the orthodox hell, speaks of miracles as seen only by those who expect to see them, and says Christ did not wish to establish a religion of creed or ritual, but of conduct. Also denying the bodily resurrection of Christ and the inspiration of the Bible. We should judge from the foregoing that the Rev. Mr. Momerie holds very little in common with the established church, and that the matter of his being ousted is a question of a few brief days. His case is analogous to that of the Rev. Mr. McQueary, of Ohio, on both of whom the *Freeman's Journal* bestows the honorary title of recruiting agents of Infidelity. Next!

The *Evangelist* publishes a letter from Douglas P. Putnam, who advises a brother parson not to analyze too much. Don't try to square one chapter of the Bible with another. If that is tried a bungle will be made of it. Don't look for Calvinistic orthodoxy in the Sermon on the Mount, etc.

Freethinkers hav cause for great rejoicing for the many evidences inside of the church, that are daily cropping out, of an unsettled doubt in the minds of preachers, which is surely an omen of certain collapse of superstitious dogmas and religions. No honest, thoughtful man in the light of this intelligent age can long remain in the church to patch up its absurdities and become its perpetual apologist.

WM. ALLEN SMITH.

How Mr. Harman Views His Second Sentence.

TO THE EDITORS AND PUBLISHERS OF THE UNITED STATES: On Thursday the 15th ult., in the federal building at Topeka, Kan., John F. Philips, United States judge for the Western District of Missouri, rendered an elaborate decision in the case of the United States vs. Moses Harman charged with the alleged crime of mailing obscene literature. The reading of this judicial opinion occupied about forty minutes and at its close the accused was sentenced to imprisonment at "hard labor," for one year, presumably in the Kansas state prison. No opportunity was given the prisoner to say a word in his own behalf. He was not asked if he had anything to say why sentence should not be pronounced against him, and, acting on advice of counsel, no demand was made by him for opportunity to say a word for himself. One reason, and perhaps the chief reason, for Mr. Overmyer's acquiescence in this practical denial of an "inalienable right"—a right that the most despotic of judges are in the habit of granting unasked—was the fact that he, Overmyer, had an important case, a murder case, to attend to in another court at 2 P.M. of the same day, and it was necessary that he get through with his business in the United States court as soon as possible. He therefore contented himself with taking the necessary steps looking toward an appeal on writ of error to the United States circuit court. Pending these proceedings, which may or may not be successful, the prisoner is at liberty on his own recognizance, the United States marshal saying to him, "Go about your business, as usual; when I want you I know where to find you."

Last April the writer of this was sentenced to five years' hard labor in the penitentiary at Lansing, Kan., and actually served four months of that time, when he was released on a writ of error, and is now waiting under heavy bonds a new trial on appeal to the United States circuit court. This sentence of five years was imposed for the alleged crime of publishing a plainly worded protest against a worse than brutal outrage committed by a husband upon the person of a sick wife, a crime against which our laws afford no adequate remedy. This protest is known as the Markland letter. When near the time of trial for mailing the protest, another letter on the same subject, written by Dr. R. V. O'Neill, of New York, was published in *Lucifer*. The object of this second letter was a vindication of the first. Its whole aim and purpose was to show the necessity of thorough work in exposing the brutalities and barbarities to which many wives and mothers are subjected by worse than brutal husbands. To better illustrate this necessity Dr. O'Neill cited forms of vice the very existence of which is commonly thought too shocking to be mentioned or even alluded to. Dr. O'Neill did not mince matters, but went straight for these evils in language not to be misunderstood, but yet without the use of what are commonly called vulgar or obscene words.

For the publication of this second letter I was immediately arrested and held to answer at the ensuing term of the United States district court. The same court that sentenced me to five years for mailing the Markland letter found an indictment against me on three counts for mailing the O'Neill letter. After various delays the case was submitted to Judge Phillips of the Western district of Missouri, the defendant having waived his right to be tried by jury, with result as stated.

Coming, as this sentence does, as the culmination of a long line of similar encroachments upon the right of free publication, I ask you if the law of self-preservation does not warrant you and prompt you to inquire where these invasions are to lead, or whether there is any limit to these acts of suppression and censorship. The freedom of the press means the freedom of the persons who conduct or represent the press. If a publisher must forever run the gauntlet of a secret and irresponsible postal censorship, then we hav an end to the freedom of the press—that freedom which is guaranteed by the Constitution of the United States in language the most unmistakable.

It is constantly urged by the defenders of the postal laws under which I hav been prosecuted and sentenced that while the Constitution guarantees freedom of the press it does not sanction "license" or "licentiousness." If by this is meant that every publisher must be responsible for the abuse of his constitutional right of freedom of the press, then there can be no reasonable objection—the only question being as to whom or to what the publisher is amenable for his acts. If the same rules were adopted here as in other kinds of business there would be little or no trouble. If each publisher were held responsible to the persons he may injure by exercising the freedom of the press, then there should be no objection; but if held amenable to an arbitrary and irresponsible government censorship, as now, the door is at once thrown wide open for an unlimited amount or number of abuses and of class discriminations.

Believing these postal laws authorizing a censorship of press and mails to be unjust, despotic, arbitrary, and un American in character, I ask you to giv this matter your earnest and early attention, to the end that a stop may soon be put to these abuses of power, through or by means of an indignant protest from the liberty-loving and justice-loving people of America. MOSES HARMAN.

The New Learning.

On Psychical Phenomena she spoke out with decision,
Talked about the Ancient Mystics and the modern ones as well;
She discussed the Stellar Theory and the Tripartite Division,
And the character of Shelley, and the Theosophic Smell.

Anon she touched on Politics, on Egypt's vanished splendors,
On Aryans, Euripides, and Rousseau's moral tone;
She quoted scraps of German, using freedom in her genders,
And she mentioned Renan's latest with an accent all her own.

I listened and I marveled, for I've scholars known in plenty
Who've struggled all a long life through to master one domain,
And here I found a maiden, fond of dancing, pretty, twenty,
Whose province was all learning, and who found it smooth and plain.

I loved her, and to love her was a liberal education;
I shyly dared to ask her how I might grow wise as she.
I was but a humble Wrangler, so I spoke with trepidation;
She marked it, and she sweetly smiled and thus encouraged me:

"Oh, the matter's very simple! You hav but to do as I did;
Go and hear extension lecturers, peruse the monthly Stead;
Join a Furnivall Society or two, by them be guided,
Of proper names and tendencies repeat all you hear said.

"Two lectures on the Cosmic Soul and three on Man's Relations,
One on Dramatic Genius in England, Greece, and Rome,
A Tudor Exhibition and a Story of the Nations,
With a visit paid to Stratford or the Robert Elsmere Home,

"Will make you almost perfect in the ways of the New Learning,
That teaches us to to talk of things we scarcely know by name;
But you mustn't waste your time on books, like persons undiscerning,
Except about the washing-bills and sins of men of fame.

"'Browning? Read him?' I've not read him, but I've heard a well-known critic
Giv his views about Sordello to the Ladies' Culture Classes;
And a magic-lantern picture at last Tuesday's Analytic
Shewed the meeting 'twixt the lover and the wife in 'Pippa Passes.'

"Now try this plan and quickly 'mid the wisdom of the ages,
You'll learn the true enjoyment that the love of culture brings,
Find our Being's real Inwardness before you in the pages
Of the Shilling Oxford Primer on the Origin of Things."

—*St. James's Gazette.*

He Worried About It.

"The sun's heat will giv out in ten million years more."
And he worried about it;
"It will surely giv out then if it doesn't before,"
And he worried about it;
It would surely giv out, so the scientists said
In all scientifical books that he read.
And the whole mighty universe then would be dead,
And he worried about it;

"And some day the earth will fall into the sun,"
And he worried about it;
"Just as sure, and as straight, as if shot from a gun,"
And he worried about it;
"When strong gravitation unbuckles her straps
Just picture," he said, "what a fearful collapse!
It will come in a few million ages, perhaps,"
And he worried about it.

"The earth will become much too small for the race,"
And he worried about it;
"When we'll pay thirty dollars an inch for pure space,"
And he worried about it;
"The earth will be crowded so much, without doubt,
That there'll be no room for one's tongue to stick out,
And no room for one's thoughts to wander about,"
And he worried about it.

"The Gulf Stream will curve and New England grow torrider,"
And he worried about it;
"Than was ever the climate of southernmost Florida,"
And he worried about it.
"The ice crop will be knocked into small smithereens,
And crocodiles block up our mowing machines,
And we'll lose our fine crops of potatoes and beans,"
And he worried about it.

"And in less than ten thousand years there's no doubt,"
And he worried about it;
"Our supply of lumber and coal will giv out,"
And he worried about it;
"Just then the ice age will return cold and raw,
Frozen men will stand stiff with arms outstretched in awe,
As if vainly beseeching a general thaw,"
And he worried about it.

His wife took in washing (a dollar a day),
He didn't worry about it;
His daughter sewed shirts the rude grocer to pay,
He didn't worry about it.
While his wife beat her tireless rub-a-dub-dub
On the washboard drum in her old wooden tub,
He sat by the stove and he just let her rub,
He didn't worry about it.

—*S. W. Foss, in Yankee Blade.*

God as an Engineer.

On the above subject, Sereno E. Todd, of Orange, N. J., recently delivered an address, from which a few paragraphs are herewith quoted:

The kind and affectionate apostle, John, taught his followers that "God is love." Now, if we can understand what love is, we know what God is. You love your wife and children. Love is an affection or passion of the heart. Then, love is not material, is not composed of matter. You all know what a shadow is. It is not composed of any substance.

Ask a mathematician for a definition of a mathematical point, and he will tell you it is simply a point having no length, no breadth, no hight, no depth, but simply a point without extension. Such a point is simply nothing. People are wont to think that it is a palpable absurdity to think of, and talk about, something that is not material, and which has neither length, breadth, hight, nor depth, nor material extension. We talk of the depth of love and the hight of excitement, which must be understood as figurativ. Love has no hight, no depth, nor extension, in a mathematical sense. Hatred, envy, malice, kindness, patience, faith, hope, charity, and mathematical points, are all considerations, or objects of contemplation, which hav a veritable existence, and play a very important part in all the affairs of mortal life; and yet, they are nothing. We cannot handle them. We cannot touch them. We cannot put a finger on one of them and say, I hav it. Yet, all these little nonentities move the material world.

Contemplate for a moment what love has done, and the wonders performed by it every day. But can you put your finger on love, and show it to your child? Reflect for a few moments what hatred has done, and the woe, the sorrow, the anguish, and the misery that hav filled our beautiful world with wormwood and gall. Yet, can you put your finger on hatred and tell a broken-hearted mother and her sorrowing children that here is that thing that sent their dear protector to an untimely grave? Hence we perceive that it is a very easy thing to talk about and to contemplate things that are not material, but which are entirely spiritual. "God is spirit." We hav just noticed that love is a spirit. Hence, we perceive that it is not difficult for us to contemplate things or existences which hav no length, no breadth, no hight, depth, nor extension.

Ordinarily orthodox people despise Materialists. They think a Materialist is as bad as, or even worse than, an Infidel. If a man is a Materialist he is gone utterly to the bad. There is no salvation and no hope for him. The poor soul must wail with the lost for ever and ever, where "the worm dieth not and the fire is not quenched." Now, consider again, what gross Materialists we all are. Ages upon ages ago godly people materialized everything more than we do. They believed that our cosmos, the universe, was like a huge three, four, or five, or seven story building, or an immense flat, one of which embraced all that exists on the earth, while directly below our flat was another flat, or flat three, of fire and brimstone, and above our flat was the first heaven, and then above this came the second and then the third heaven. St. Paul alludes to the third heaven, in 2 Cor. xii, 2. If there was a third heaven there must be a first and a second. I well remember, when I was young and life was new, how we used to sing:

From the third heaven, where God resides,
That holy, happy place, etc.

Is this not magnificent Materialism? Many excellent Christians hate and despise Colonel Ingersoll because he is such a gross Materialist. Can we find an intelligent Materialist who can excel Christians in their Materialistic notions of God and of heaven? Whoever wrote the book of Genesis was a true and thorough Materialist. See how he alludes to God in the third chapter and eighth verse: "And they heard the voice of the Lord God walking in the garden in the cool of the day;" and the Lord, like an ingenious and skilful engineer, having just finished our magnificent earth, calls to Adam to come out of his hiding-place and giv an account of what he and Eve had been doing. Then again, contemplate this wonderful engineer standing on old earth with one foot on the sea and the other on the land, and taking a huge lump of nothing in his hands, and working it over and over, as a boy makes a snowball, and then tossing it away up, far above the third heaven, where it has ever since remained. Then see how quickly he made the silver moon, which he tossed gently into space, directing her to spin around old earth.

When Mark Hopkins, an illustrious professor of theology, died recently, I well recollect how orthodox editors extoled and eulogized this great and noble sky-pilot, because, as they expressed it, "he was a firm believer in a personal God!" He believed that God has eyes, ears, hands, feet, fingers, and toes; and that he has also a nose, which he blows occasionally, just as any other man does; and when he does blow his nose, the universe trembles. Read Ps. xviii, 15, and contemplate how the earth trembled when the great engineer simply blew his nose! How must old earth hav shrunk away when the great engineer tooted his steam-whistle!

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IN THE

Truth Seeker Annual for 1891

WILL BE AN ARTICLE

By HON. A. B. BRADFORD,

ENTITLED

The Disadvantage of Specialism in the Advocacy of Reform.

It is a view of our work which should lead to thought and discussion among the Freethinkers of the country.

In renewing your subscription to The Truth Seeker inclose 25 cents and the Annual will be forwarded as soon as issued.

CHARLES BRADLAUGH died at six o'clock on the morning of January 30th. The immediate trouble was heart weakness, brought on by the long illness of last year. Mr. Bradlaugh was prostrated on the 14th ult., the attack then nearly finishing his life. Hope of his recovery was entertained until the very day of his death, but the case was recognized as very serious, continued sleeplessness exhausting the patient. He bore his sickness with characteristic fortitude and passed away as became a philosopher and brave man. England loses much by his death. Her Freethinkers and workingmen lose a noble champion who has won for them many substantial victories.

On learning of the national disaster the Manhattan Liberal Club passed the following resolutions:

WHEREAS, The news which reaches us across the Atlantic of the death of Charles Bradlaugh to-day in London suggests to every advocate of Freethought and every lover of humanity and the progress of the human race the debt which all mankind owe to this apostle of liberty; and

WHEREAS, It is peculiarly fitting that the Manhattan Liberal Club of the city of New York should express its high estimate of the services rendered by Mr. Bradlaugh toward the destruction of the lingering remnants of religious superstition and peculiarly his valiant warfare against the religious test oath in Parliament; therefore be it

Resolved, That this club now expresses its appreciation of the lessons which the life and services of Mr. Bradlaugh teach all who desire the improvement of their kind; that any amelioration of human society must be preceded by the emancipation of man from the bondage of ecclesiastical and religious superstition.

Resolved, That such a life as that of Chas. Bradlaugh teaches us the infinit superiority of that immortality which the human race sooner or later awards to those who hav lived and died in its behalf, to that selfish and miserable personal desire for eternal existence which most of the religions of the world hav hitherto held forth as the highest aspiration of the human soul.

What They Say About the Picture Book.

From the Agnostic Journal.

The "Freethinker's Pictorial Text-Book," as far as the illustrations are concerned, is a reproduction of a number of Watson Heston's cartoons which hav appeared on the front page of our excellent contemporary, THE TRUTH SEEKER, of New York. If Mr. Heston were only as deft in artistic execution as he is fertil and clever in conception, the "Text-Book" would be valuable as a work of art, besides being interesting as a bombshell aimed at Christian ignorance, superstition, and bigotry. Our artist is a man with exceptional fertility of invention, and it seems to strike him as if by inspiration how to make various phases of "religious" fatuity grotesque, ridiculous, whimsical, or absurd. On the page facing each picture are apt and carefully selected citations from numerous Liberal writers, each page of citations having an illustrativ bearing upon the engraving which it faces. Parents of Liberal views would do well to present this interesting picture book to their boys and girls in order to foster and intensify a detestation of priestcraft and all that pertains thereunto.

The American Secular Union.

We print in the Secular Union department this week several communications of more than passing interest. The Union seems to be in difficulties, for which we are truly sorry, for it is an organization THE TRUTH SEEKER has helped much and from which it has hoped much. There is need of it now more than ever, but there is still more need, if it is to be of any use to Liberalism, of undivided counsels and a constitutional and coherent plan of action. Whether one man or another should be a "field secretary" is of less importance than whether we shall continue to hav a Union at all, what that Union shall do, and whether it returns an equivalent for its cost. Two of these points, however, we can leave for the present, and consider the pressing issues of the present controversy.

First, as to the personal issue in Mr. Charlesworth's case. It seems not to be understood generally, and certainly has not been accurately stated by any of the writers on the subject. The motion to appoint him field secretary was made at the Portsmouth congress by Dr. Greer, of Chicago. Some one also made the same motion relativ to Mr. Andres, who declined the honor. Mr. Charlesworth was not present, but probably would not hav declined had he been in the hall. When the motion was made the president said that under the constitution the board of directors would hav to appoint employees. Some of the members of the congress didn't like this, and began to cast about for parliamentary methods to get around the difficulty, and it was as plain as a mountain that the congress desired to put Mr. Charlesworth into the field. Some questions were asked the president as to the constitution, and he reiterated his decision that the board only could deal with the matter—but, he said, in his pleasantest manner, the board would no doubt feel bound by the *recommendation* of the congress. The motion to appoint was then amended to read recommend; it was unanimously adopted, and the congress thought the matter settled.

Second. Shall we hav a field secretary at all? In our opinion, No. We do not think it would be wise to put a man into the field under the conditions now existing—certainly not at $2,000 per year and expenses, which would be fully another thousand. The plan was tried once with the same person, and, if we recollect, with not complete satisfaction to the supporters of the Union. It is doubtful if the money could be raised, and it is equally doubtful if the expenditure of so much in one direction would be sanctioned by common sense. And we do not believe the Liberals care to, or will, contribute about three thousand dollars for one lecturer and nothing for the others. Certainly it would be neither fair nor just.

Third. As to the work of the Union. This, it seems to us, should not be so much in organizing societies as in maintaining a headquarters from which to watch the progress of events, to prevent religious legislation, and to secularize existing laws. Auxiliary societies do not support the Union; indeed, they rarely put themselvs forward as organized opposition to unfavorable legislation. Local business influences prevent. Individuals support the Union, and individuals hav done all that has been done to enforce the Nine Demands. The Union president and secretary should watch Congress and go before its committees when occasion requires. They should keep their eyes upon state legislatures and prevent the enactment of religious laws; at least make a protest, if they can do no more. They should be prepared when men are prosecuted for breaking Sunday laws or for committing "blasphemy," to defend them, concentrating the whole influence of the Liberals of the country upon one point if necessary. They should, when the way is opened, go into new places and set forth the objects of the Secular Union. They should prepare comprehensiv pamphlets and brief tracts upon each one of the Nine Demands, and see that this literature is distributed where it will do good. There is urgent work to be done just now—opportunities presented—in Texas, California, and Oregon on the Sunday question. In Maryland and Pennsylvania for church taxation. In Illinois against blasphemy laws, for, in order to squelch Christ Schweinfurth, it is proposed to pass a law in Illinois imprisoning men for alleging divinity of themselvs, and at the same time enact statutes against blasphemy. The Union headquarters should be the center from which to help local effort prevent all these things, to guide the campaign, or to do the fighting when there are no local warriors. "One man can chase a hundred, and two put ten thousand to flight," if the one or two go at it in earnest and are backed by a few thousand with the sinews of war, as the Union would be if it took the field against the enemies of freedom. Look at the little Seventh Day Adventist organization. At its last convention it had no more delegates than did the Secular Union Congress, its receipts last year were only some two thousand dollars, yet it had distributed hundreds of thousands of documents against religious legislation; obtained hundreds of thousands of names on petitions against Sabbatarian bills; been heard in the committee rooms of Congress, and chased the Sabbath Union's lecturers out of half a dozen states. The Washington Secular Union, with only a few hundred dollars, by well-directed work taxed the churches, got a nearly secular constitution, and in the court at Seattle thrashed a lot of Sabbatarian fanatics out of their boots. THE TRUTH SEEKER, with still less money in its Literature Fund, took a hand in the proceedings of several political bodies, helped the local fighters, and made the paths of the Sabbatarians thorny indeed.

These contests were ones in which the Secular Union should hav been prominent. The Nine Demands demanded it. It required no "field secretary" to engage in them; the president and secretary are amply qualified to go before any congressional or legislativ committee and uphold the Union's principles. If they needed aid they could easily procure it, and they would hav, in such work, the whole Liberal public back of them with cash and encouragement and every Liberal paper doing its level best to help the work along. The Union was formed for these purposes, and it ought to stick to its business.

The support of the Union always has come from the Infidels of the country, and it must of necessity, financial if no other, be what the world will call an Infidel organization. And so be it. Instead of detesting the word Infidel the Union should be proud of it, and call the attention of Christians to the fact that Infidels are the only ones who will work for justice and to maintain American principles. Let the Union say to the churches, "You hav made our work; you seek to perpetuate and add to your infamous tyranny, and if we are Infidels because we oppose you, then Infidels we are and will be." And there is but little use in chopping the upas-tree down to the ground if the roots are left to grow a dozen others.

We propose that the discussion on "field secretary" be discontinued and that the Union go to work for the objects for which it was organized. The dispute places Messrs. Watts and Charlesworth in a very undignified position, threatens the peace and happiness of the Canadians, and we do not think that any of the parties like it.

For Plowing on Sunday.

At Memphis, Tenn., on the 14th ult., before the United States district court, the case of R. M. King, the Seventh Day Adventist who has been imprisoned by the state court for working on Sunday, was taken up on a writ of *habeas corpus*. The facts are that Mr. King was indicted in his county court for quietly plowing corn on a retired part of his farm, on Sunday, and was fined $75 and costs for his offense. By advice and help of his fellow church-members, he appealed to the supreme court of the state, which affirmed the decision of the lower court. On the refusal of Mr. King to pay the fine assessed, he was placed in jail, but was released on a writ of *habeas corpus*, which was made returnable in the United States district court at Memphis, Tenn., the second Monday in January, 1891. In the mean time, the services of Hon. Don M. Dickinson, of Detroit, Mich., were secured by the Adventists to assist in the case, with the design of carrying it, if possible, to the Supreme Court of the United States, there to test the constitutionality of Sunday laws in the various states of the Union.

Mr. Richardson, counsel for Mr. King, opened the case by setting forth the facts of his arrest and conviction for Sabbath breaking, alleging that he is imprisoned and restrained of his liberty in violation of the Constitution of the United States, and especially in violation of article 1 of the Fourteenth Amendment: "No state shall make or enforce any law which shall abridge the privilege or immunities of the citizens of the United States, nor shall any state deprive any person of life, liberty, or property without due process of law, nor deny to any person within its jurisdiction the equal protection of the laws." Don M. Dickinson explained that the contention of the defense was that King had not been convicted in accordance with the law of Tennessee; that there was no law or statute authorizing his conviction, and hence he was illegally restrained in violation of the Constitution of the United States.

The indictment on which King was arrested was then read. It charged the offense of plowing on Sunday, the repetition of which under common law became a common nuisance. The petitioner's counsel held that no such statute existed.

Judge Hammond, before whom the argument was made, held that he had not the jurisdiction to pass upon the decision of either of the state courts, but counsel for the prisoner contended that the Supreme Court of the United States gave him such jurisdiction; that if under a mistaken apprehension of the law by Judge Swiggart, of the Tennessee circuit court, and the supreme court of Tennessee, this man was illegally convicted, and it could be shown that no such law existed at all, then the federal court had jurisdiction to pass on whether or not this man was restrained of his liberty against the law of the land.

Mr. Dickinson, in his argument, occupied an entire day in showing that the Fourteenth Amendment of the United States Constitution had been violated by the arrest of Mr. King. Mr. Richardson presented the religious side. He did not confine himself to the question of whether or not his client had been convicted under due process of law, says the Memphis *Scimetar*, "but in the most learned manner branched off into a general disquisition on Sabbath laws and religious intolerance, and showed a vast amount of research and information on the subject. He went back to the days when Christianity was in its infancy, quoted the early Christian fathers in support of the theory that the seventh day was observed as the Sabbath for centuries after the birth of Christ, showed how the first day was adopted and became the Sabbath fixed by law in the reign of the first Christian emperor and renegade, Constantine, and defied anyone to produce the slightest divine authority for the innovation. It was true, he said, that the majority of Christians had accepted it, but there remained sects, such as the Adventists, who chose to accept the teachings of the word as their guide in preference to the laws of man, however sanctioned by time or custom. To deprive these people of their right of conscience was an outrage, a violation of the Constitution of the United States, and particularly of Tennessee, in which state during the unprecedented religious revival in the early part of the century, what was known as 'sectarian equality' was so earnestly contested for."

A significant feature in this case was the appearance of the "Protestant Pastor's Association" as prosecutors. The state authorities were negligent in securing counsel to represent the sheriff upon whom the writ of *habeas corpus* was served, and after two days' delay that official secured Mr. Collier, an eminent lawyer, to represent him. The "Protestant Pastor's Association" then employed another eminent lawyer to assist Mr. Collier, thus, says a report, "securing as strong a combination as possible under the circumstances in favor of the prosecution." And this "Protestant Pastor's Association" proposes, if the case be decided in favor of Mr. King, to take it to the United States Supreme Court should the state of Tennessee fail to follow the poor Adventist to the utmost limit of its ability to persecute. This vindictiv conduct is pretty strong evidence that something besides a "civil Sabbath" is desired by the Protestants who advocate Sunday laws.

This case has excited considerable interest, but not so much as its importance demands. The judge said frequently during the trial that it was an important one, and he reserved his decision to giv it careful consideration. It is expected by Mr. King's counsel that the result will be favorable; to which hope we add ours that in that case the "Protestant Pastor's Association" will carry out their threat to take the case before the highest court in the land. A thorough exposure of the Protestant fanatics' objects is as much needed throughout the country as an exposure of the object of the Roman Catholic church.

Mr. Bradlaugh Vindicated.

While Charles Bradlaugh, the English Freethinker, Atheist, Secularist, and member of Parliament for Northampton, was lying unconscious on his sick-bed, on January 27th, the British Parliament performed toward him a tardy act of reparation.

To understand it clearly it is necessary to go back nearly eleven years. In the early part of May, 1880, Mr. Bradlaugh presented himself at the Table of the House of Commons, as a member duly elected from Northampton, and claimed to be allowed to affirm, as a person for the time being by law permitted to make a solemn affirmation instead of taking an oath, stating at the same time the legal grounds upon which he made the application.

The Speaker of the House refused to decide the question, and a committee was appointed to canvass the case. On the 20th of May, this committee reported that, in their opinion, Mr. Bradlaugh, under the laws quoted by him, could not be admitted to make such affirmation or declaration instead of an oath in the House of Commons.

Subsequently, another committee was appointed, as Mr. Bradlaugh had offered to take the oath which the House prevented him from doing, and on June 16th this second committee presented its report, which concluded in these words: "Your committee accordingly recommend that should Mr. Bradlaugh again seek to make and subscribe the affirmation he be not prevented from so doing." And Mr. Bradlaugh has since been a lawmaker of England.

On the 27th of January, 1891, the House undertook to right itself before the world for its tyrannical acts toward Mr. Bradlaugh, and Sir William Guyer Hunter, M.P. for Hackney, moved that the resolution of the House forbidding Mr. Charles Bradlaugh to take the oath or to affirm, be expunged from the records, as subversiv of the rights of electors. The solicitor-general opposed the motion, saying that it was not in accordance with the traditions of the House. The record, he said, was historical and could not be effaced in this manner.

Mr. Gladstone supported the motion to expunge the resolution from the records, claiming that it was an excess of jurisdiction in an assembly like the House, holding almost unmeasurable power without appeal. Excess of jurisdiction, said Mr. Gladstone, was the greatest fault such an assembly could commit, leaving on record an error which might be turned to evil account in evil times. To see that the House did not trespass over the limits of its functions was one of the highest and most sacred duties. He suggested that the motion would be acceptable to everybody by omitting the words "subversiv of the rights of electors."

The Hon. Sir Henry Stafford Northcote, M.P. for Exeter, advocated the acceptance of the suggestion made by Mr. Gladstone. The Right Hon. William Henry Smith, first lord of the treasury, expressed the general sorrow which was felt at the illness of Mr. Bradlaugh, and the motion, as amended, was passed.

The result, we are told, was greeted with hearty cheers, as it certainly ought to hav been, though no cheering now can efface the wrong done the victim of that resolution.

When this scene took place Mr. Bradlaugh was near the grave, and could not be told of his vindication. The situation brings back vividly the ringing words he uttered in protest against his exclusion and the brutality accompanying it. He stood at the Bar of the House, recalling to the members the scene on the 3d of August previously when a mob set upon him, fourteen to one, and forced him from the hall. He concluded his speech in these words: "It was hardly generous, hardly brave, hardly worthy of the great House of Commons, that those sending out to the whole world lessons of freedom, liberty, and law, should so infringe and so stamp them under foot. I had no remedy in any court, or I would hav taken it. With all respect to you, sir, and the officers of this House, if there had been any possibility of trying at law against the mighty privilege of this House, I would hav appealed to that possibility. Let me now, before I finish, ask the ear of the House for one moment. It is said it is the oath and not the man; but others, more frank, say it is the man and not the oath. Is it the oath and not the man? I am ready to stand aside, say for four or five weeks, without coming to that table, if the House within that time, or within such time as its great needs might demand, would discuss whether an Affirmation bill should pass or not. I want to obey the law, and I tell you how I might meet the House still further, if the House will pardon me for seeming to advise it. Honorable members hav said that would be a Bradlaugh Relief bill. Bradlaugh is more proud than you are. Let the bill pass without applying to elections that hav taken place previously, and I will undertake not to claim my seat, and when the bill has passed I will apply for the Chiltern Hundreds. I hav no fear. If I am not fit for my constituents, they shall dismiss me, but you never shall. The grave alone shall make me yield."

The House yielded before the grave claimed him, and for ten years he has sat with the men who once excluded him, the superior of most of them in brains, industry, and all the noble qualities found in men.

Editorial Notes.

A GREAT many origins of the late fracas with the Indians hav been discovered, but the following from the *Progressiv Age*, a Prohibition journal, has the merit of being the shortest of any of them: "An Indian killed a cow and was arrested for it. He resisted arrest and proved that the cow was his own. In the melee that occurred the agent took fright, ran away, and telegraphed for troops. Thus began the latest Indian war."

THE sapient legislature of Illinois, under the guidance of the Protestant clergy, propose to make it a penal offense in that state to claim to be Christ, or to be personally divine. The proposed statute is aimed at "Christ" Schweinfurth, but do the clergymen consider that it will prevent the second coming of Christ, if he reads the Illinois papers, or land him in jail when he arrives? In this absurd law it is proposed to incorporate a stringent section against blasphemy, and the Freethinkers of that state will do well to be alive and activ. Why not present all the legislators with a copy of Colonel Ingersoll's defense of C. B. Reynolds, and besiege them from every corner until they refuse to pass such laws? Let them know there are some folks besides clergymen and Christians in the state.

A SECRETARY of the American Sabbath Union writes to the organ of the Sabbatarian party that through his ante-election efforts the delegation to the legislature from southern California are Sunday people who will be ready to vote for Sunday laws. "A strong man," he says, "has been engaged to prepare and introduce a bill, and a vigorous effort will be made to secure some form of Sunday legislation in the near future." This "near future," however, is not so imminent as the fact of a large number of Sabbatarians in the legislature would indicate, for "as but little has as yet been done throughout the northern part of the state, it may," he goes on, "take two years more of hard work before we get a Sunday law." And then perhaps they will not get it, for the more the people understand the question the less likely they are to be catspaws for the preachers.

COLONEL INGERSOLL closes the Press Club course of lectures at the Broadway Theater on March 22d. His subject, according to the *Dramatic Mirror*, will be Shakspere. To this announcement Mr. Fiske, the editor of the *Mirror*, adds: "All through his career Ingersoll has looked forward to the time when, resting from his theological contentions, he should be able to giv the best that his lustrous genius afforded to a grand eulogy of the colossal William. That time has come and the fruit of all the thoughtful study and profound reflection devoted by this matchlessly eloquent Shaksperean to the works of the bard has been gathered into a discourse that is as sublime as its subject. I had the privilege of hearing a portion of this magnificent oratorical tribute recently, and I advise every lover of Shakspere and every admirer of splendid rhetoric and poetic enthusiasm to hear the lecture." Mr. Fiske, who enjoys the acquaintance of the colonel, continues in a newsy and reminiscent vein: "Colonel Ingersoll, by the way, left for Montana last night. He will be absent several weeks, engaged in a big will contest involving fifteen millions. It is probable that he will lecture in Spokane, St. Paul, Chicago, and several cities on his way back to New York. Did you ever hear why the colonel strenuously objects to being 'introduced' to an audience when he mounts the rostrum? Several years ago he lectured in Jamestown. The mayor, a worthy man of German descent, and an ardent Ingersollian, was extremely desirous to present the orator to his townspeople. His admiration, however, was greater than his gifts as a speaker. Overcome by the weighty character of the ceremony he stuttered and stammered and looked the picture of nervous discomfort. Finally he wound up his remarks with: 'And now, ladies and gentlemen, I hav the—er—honor to introduce the orator, whose name is known from—er—from ocean to ocean—that is to say, it is a household word—Mr.—Mr.—Mr.——' 'My name's Ingersoll,' prompted the colonel, realizing that in the mayor's confusion the household word had vanished from his memory. The house roared, of course. After that Ingersoll put his foot down on public 'introductions' of any description."

Letters from Friends.

DELTA, COL., Jan. 12, 1891.

MR. EDITOR: THE TRUTH SEEKER is a paper that I could not do without. The church has a greater foothold here than the Liberals, but Mr. C. B. Reynolds brightened some of their sluggish minds. Our cause is a grand one, so let us work for it. ANDREW C. JENSEN.

NEWARK VALLEY, Jan. 19, 1891.

MR. EDITOR: Skeptics and Freethinkers bear the same relation to Christianity that detectivs do to crime.

The following I consider nature's axiom: Space, substance, duration, and law, are coexistent, coextensiv, and inseparable. They are eternal. E. W. COUNCILMAN.

IOWA CITY, IA., Jan. 15, 1891.

MR. EDITOR: I am, as you know, an old subscriber to our dear old TRUTH SEEKER, and expect to be so as long as I am able to pay for my ticket. It affords me comfort and pleasure to read your editorials, as well as those grand contributions from its friends and readers. And allow me to offer to one and all of them my profound gratitude, Brother Heston included. Yours for truth and right, J. J. DIETZ.

TOPEKA, KAN., Jan. 15, 1891.

MR. EDITOR: I sent a telegram this afternoon to say that Judge Phillips had rendered decision by sentencing me to one year in the penitentiary for mailing the O'Neil letter. Three counts—four months on each count. No opportunity was granted me to say a word for myself, and acting on advice, I did not ask leave to do so. We are taking steps for writ of error or appeal to Caldwell's court. I am out on my own recognizance. Will write more soon. M. H.

NAPLES, N. Y., Jan. 17, 1891.

MR. EDITOR: I wish I could send you some new subscribers. I think if more would read the paper the community would be better for it. I hav read your paper with a great deal of interest, and especially Mr. Peck's articles, as I hav known him all my life, and know the respect felt for him in this community. He is an old pioneer in the cause, and his hard study and labors for the truth hav been appreciated, and are beneficial to us all. With best wishes to your paper and cartoons, Truly yours, G. H. WELLS.

PORT ANGELES, WASH., Jan. 15, 1891.

MR. EDITOR: I send you to-day a petition to keep the Chicago Fair open on Sunday. It contains about three hundred and eighty names. I am sure I could get many more if I could spare the time. I got a thousand circulars printed at the *Freethought* office and hav distributed seven hundred of them here. I will send you one.

There is no snow here. The ground is not frozen, and flowers are in bloom out of doors. Houses are being built, streets being graded, and work is also being done for waterworks and electric lights. FRANK MORSE.

QUINCY, O., Jan. 7, 1891.

MR. EDITOR: You will find inclosed $7, for renewal and two new subscribers. We hav quite a variety of brands of religion, all more or less jealous of one another, and at the same time nearly all working into the hands of Catholicism. I look upon Catholicism as one of the darkest-laid schemes ever instituted by man, working twenty-four hours every day, with but one object in view, and that almost in their grasp. When I think of the ignorant thousands that are landed upon our shores, I am almost ready to say, Good-bye, land of the free and home of the brave. J. M. PUTNAM.

STEUBENVILLE, O., Jan. 21, 1891.

MR. EDITOR: In THE TRUTH SEEKER of Jan. 3, 1891, Wm. Ulrich mentions a point he says he would like to see met. It is a point I hav thought of often: If the people (the state) hav a right to make laws to command us what we shall learn (teach) in schools, hav they not also a right to command us to teach the Bible in the schools?

Now, in the first place, all those who advocate reading the Bible in the schools teach that the laws laid down in that book must be obeyed in preference to the laws of the state whenever they conflict, which is treason to the state. It is true that the Protestants do not make this a part of their creed, because some of them see the inconsistency of authorizing treason to their own laws, but the Catholics make it a positiv law that the child must be taught that the state law must yield to the laws of the church in all cases, and establish parochial schools to teach this doctrin and to break down the public school system if possible. Now, if this can be tolerated, then treason to the state can be taught in our universities, and Anarchy in its worst forms would be the result. Therefore, I hold that to establish parochial schools is treason to the state, and reading the Bible the same thing in a less degree. JNO. DOWNES.

STITZER, WIS., Jan. 12, 1891.

MR. EDITOR: I hav passed through a very strange experience, which has seriously afflicted me. Through deceptiv evidence I firmly believed I had made a valuable discovery in a mechanical arrangement of a power-generating machine. In passing through this experience, which has cost me $200, I was hypnotized to believe an absurdity. This demonstrates to me clearly and unmistakably the condition of a God-worshiper. He sees God in the clouds, and hears him in the wind. This is the condition of a hypnotized savage. However fashionably he may be clothed, he is a savage in mind, so far as religious belief influences him. The savage can go on with the dance without any knowledge of scientific truth. But the civilized man without scientific knowledge does not exist. Therefore it is much easier to be a fashionable savage than it is to be a civilized man. Science is the mark of a civilized man, and witchcraft is the mark of a savage man. It is much the easier to educate the human mind in the belief of witchcraft, therefore it is expedient where the majority rules. The end justifies the means; this is the policy of the priest. The end is money and power. Truth and science hav no hand in the game. Let the hypnotizing God-worshiper step out of the light of science, as therein he is the enemy of mankind. WM. A. GRISWOLD.

DISCO, MICH., Jan. 20, 1891.

MR. EDITOR: I send you an advertisment clipped from Talmage's paper, the *Christian Herald*, which some one sends me free. The advertisment has been running in the paper some time, and is as full of humor for me as anything they could publish in that paper. It certainly seems as if it was worthy of a notice in your columns.

Respectfully yours, FRANCIS R. PAYNE.

CHURCH WINE, or absolutely pure unfermented GRAPE JUICE (without addition or subtraction), BROOK LAWN FARM BRAND. Nature's Greatest Delicacy. Givs life, vivacity, color. Is more nourishing than beef. Makes cheeks of velvet, muscles of iron. No table complete without it. Spurious imitations hav compelled the adoption of the distinctiv title

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CULLMAN, ALA., Jan. 19, 1891.

MR. EDITOR: I hav been hard at work converting believers in Bible myths and hav thus far had success. I hav formed both friends and enemies by it. But my enemies can no more than kill me. If they do, they cannot eat me. I received a letter from Rev. Mr. Remsburg, stating he will stop over and giv us a Secular lecture. And I want Mr. Remsburg to hit them hard—hit them right from the shoulder. I see where one of our lecturers had his own hotel bill to pay. We do not want it to occur to our man in such a way. But one thing I must say, and that is this: I read in the *Ironclad Age* that a pope, or some lunatic, is having cars built by the Pullman Car Company with pulpits in them, in order to move the church to suit the cash. My advice to him is to go in with C. W. Coup's great railroad show. Then they could keep up expenses. If one would not pay, the other would. One show is wax images and the other wax imaginations. I must say that the pope ought to pay double rates, because if a man is able to hav Pullman cars built in order to draw nickels and dimes out of the poor people he is able to furnish his own expense. We will name those cars the Rolling Savings Bank, because all that he takes in will surely be saved, and saved beyond resurrection. Every church-member ought to think twice before letting the nickel fall, because, as in the Bible casting bread upon the waters it's gone bread, so it is with every nickel they drop.

I remain as ever, sincerely yours, HENRY BETS.

GRAND RAPIDS, MICH., Jan. 19, 1891.

MR. EDITOR: I attended the church of Christ on Lyon street yesterday. The sacrament was administered after the services. To all appearances they hav a powerful church, for it was well filled. Before the taking of the bread and wine I think fully one-half of the people withdrew. To their honesty be it said, one-half of those that did remain did not partake of the bread and wine, myself being among them. Those that did partake were as honest as those that did not partake. Those who did should hav some knowledge outside of themselvs—as all hav this knowledge equally alike, or God cannot be just. Any person having this knowledge will do the world a favor by making it known in some way, as this is an honest trial between the honest in the church and the honest outside the church. There is still another division to be made among the people that did partake. According to the Bible, "Not everyone that saith unto me, Lord, Lord, but he that doeth, is the one." I claim to belong to this number. I could not get one in that congregation to recognize me. Why? Because I was denied the right to speak an honest truth in that church. I say we must demand the right to speak in these churches, as they belong to the whole people. If we cannot get this demand, let us tax them out of existence, and every other wrong with them, and let every honest person rule in their stead, which is all those that do right, which I think would be three-fourths of the people, and should be all, and will be when this dishonest practice is done away with.

CHARLES SACH.

HARWICH, MASS., Jan. 15, 1891.

MR. EDITOR: Inclosed find $3 for THE TRUTH SEEKER and twenty-five cents for the ANNUAL. Were I a man of leisure perhaps I could procure a new subscriber, but under present circumstances I despair of it. The illiberal Liberals in this town, of which there are many, take no interest in either Christianity or Liberalism now. But I do think if some good lecturer should stir us up we should hav a "revival." Christianity has been on the decline here for quite a while, theoretically, and Liberalism on the decline practically. I am very much pleased with THE TRUTH SEEKER, but I hope the anti-Spiritualists will study discretion in their contributions against Spiritualism. Spiritualists are with us, and hav done much in pulling down the strongholds of superstition. People love money, and it is but natural that they should be mean in palming off their frauds as genuin phenomena. Perhaps I may be thought to be a Spiritualist. I wish I had evidence enough to fully believe it; I would not be ashamed at all to tell of it. This one thing I do know: that we are spirits *now*. The only question with me is whether we preserve or continue our identity. And this question I would ask, Would it be any more phenomenal or wonderful that we continue to be spirits than that we are spirits now? Who knows? On the whole, I do not think it worth while to be very clamorous against the idea of Spiritualism when we are in danger of being swamped by the demon of Christianity that threatens destruction of the country and is licking its chops of intolerance in anticipation of blood.

I am perusing a book entitled, "Notes on Ingersoll," by Rev. L. A. Lambert—a cunning manipulator of words, who has memorized some of science, I should judge; but his greatest effort seems to be in trying to belittle Ingersoll.

With best wishes for the cause of truth, etc.,

B. F. ROBBINS.

LOS ANGELES, CAL., Jan. 16, 1891.

MR. EDITOR: Having been converted to THE TRUTH SEEKER doctrin some two years since, and still holding on, I thought I would like to tell the readers of the letter column about the case of a boy whom I went to see yesterday, living in Passadena, a beautiful suburb of this city. His name is Johnnie Strang. About ten days ago he broke his arm, and is still kept by his fanatical parents without medical attendance, the bone remaining unset and the arm frightfully swollen. The parents cry mightily to the Lord night and day, and pointing out the fact of their great faith, ask that the arm may be healed. But so far the mighty God remains apparently deaf and there "comes but the echo of their own wailing cry." And still the united efforts of their neighbors, police, and officers of the Humane Society, hav failed to induce the deluded wretches who call themselvs parents to allow their own son to secure such attention as may save his arm, and it is apparent that this will be another addition to the already long list of men and women who hav been crippled and ruined for life by superstition. I believe these parents to be responsible, and hope they will be severely punished by the law to prevent cruelty to children. The result will probably be that this boy of eleven, who now declares his belief that God will heal him in his own good time, will liv to curse not only the God he now believes in but his misguided parents also, and, being quite intelligent, will perhaps one day become a powerful Secularist.

By the way, I hav been ten months in this city and cannot discover whether or not there is a Secular Union here. If there is, will some of the members please advertise it in the *Times?* And if not, I mean to start an organization myself.

MADAM HERMANN.

POCATELLO, IDA., Jan. 21, 1891.

MR. EDITOR: I hav read Brother Jno. W. Abbot's article in THE TRUTH SEEKER of January 17th, in regard to the Farmers' Alliance and Liberalism, with much interest. My opinion is that it is a great pity that such a grand party should start with a God as rightful sovereign of nations, from whom all just government is derived and to whom all human enactments ought to conform. They had better all join the Mormons. If we hav got to be subject to a God it must be the biblical God, and I know of no other church that comes as near living up to that God's commands as the Mormon church. From what little experience I hav had in this world, the people hav come pretty near ruling this world without any interference from God. We as a laboring class hav been depending on that powerful God too much and too long for our own good and comfort, and allowed the sharper to gain the inside track on us. I hav been identified with the labor cause for years, and I hav found that it really is the Liberals that do the biggest part of the work. The ones that put their burdens on God to carry generally hav to go to church or Sunday-school when they should attend a labor meeting. We hav our hands full in fighting for our rights from the earthly money-gods; let us not hav any more. Do to others as you would they should do unto you, and God would be worse than a brute if that would not satisfy him.

I am under obligation to Brother N. S. Johnson, Sioux Falls, S. D., for books printed in the Danish language. Brother Johnson is a good writer. I hav read his book entitled, "Is the Bible the Word of God?" with much interest, and would recommend it to all Scandinavians who cannot read English. The cost of the book bound is $1. "The Priest and the Freethinker" is also worthy of mention, and reads like a novel from first to last. It has nearly a hundred pages, is bound in paper, and sells for twenty-five cents.

I hav the promis of a new subscriber to THE TRUTH SEEKER, and hope the others will also get one each.

O. PAULSEN.

BREATHEDSVILLE, MD., Jan. 22, 1891.

MR. EDITOR: To let you know that I am in full accord with you, and the noble cause THE TRUTH SEEKER represents, I herewith inclose $7.10 for the "Freethinkers' Pictorial Text-Book" and other books as mentioned. This is all for my individual use, although my eyesight is still poor so that my family has to do the reading for me; but as they all enjoy it, it is no hard task for them. I think the cause is gaining ground, though I could not find a new subscriber this time, owing to the influence of public sentiment, which makes persons fear persecution. And let me say right here that a person who has any dark spots on his past record does well to go slow in this cause of Liberalism, because we do not propose to be responsible for them, or cover them up for them by any wiping-out process, further than living a truer and better life in the future. It won't do for a father and mother who hav a son in the penitentiary truly and justly

convicted of a serious crime, and whose other children are not much better by common consent, to advocate our cause; while they cannot only advocate the church doctrin, but join the church and get help and praise for it, as being still much better than the honest outsider. We can expect only honest men and women to join our ranks and remain with us; because we hav no dishonest inducements to hold out to them, such as forgiving debts without paying dollar for dollar in hard cash, and making the best persons out of them after they hav committed every crime in the dark calendar and must end their lives in open air suspended from the hangman's platform. We can only say, Be true and just, for the sake of truth and justice, and be honest, moral, and virtuous for the sake of honesty, morality, and virtue, and these noble qualities, prized by all, will make you useful men and women in every community, admired by all. Therefore, as most men and women hav been so raised as to rely on a wiping-out process, and now need such a process very much to make themselvs respectable, they take a short cut to the church and hav it done for them rather than subscribe for a journal that honestly tells them they, and they only, can make themselvs better by proper lives in the future, while their past history remains as they made it. Yes, every rascal is interested in having people believe in the wiping-out process, and therefore is a Christian naturally; because the church proposes to do this dishonest act of excusing people from all wrong done to others without making it right.

JOHN M. GROH.

NEW CAMBRIA, KAN., Jan. 19, 1891.

MR. EDITOR: I think a good plan for Liberals to adopt is to make up their minds during the time intervening between political campaigns just how much religious encroachments they will put up with in the party to which they expect to belong. It is best to decide while no campaign is on; then you know you hav arrived at your conclusion coolly and deliberately. A man has no sense in the excitement of a political campaign. He is ruled by prejudice, hatred, and animosity, and never allows his reasoning faculties to assert themselvs, which all Liberals claim to be governed by. So it is better to settle a few preliminaries in your own mind while left entirely to yourself.

Now let us see if a Liberal can be satisfied with the present administration from a Liberal standpoint. Under the Comstock, Harrison, and Wanamaker *régime*, it simply places all reform literature at their mercy. Just a short time ago Wanamaker attempted to suppress a Grange paper known as the *National Farm and Fireside*, published at Washington, D. C. What for? For advocating the pure lard and pure food bills, which if passed would alienate some very rich capitalists from the Republican party. Let this be taken in connection with the Force bill which President Harrison is so anxious to hav passed. And besides, I can convict him of a usurping spirit, for I heard him say in a speech in Canton, Ill., in the campaign of 1876, that if Tilden was elected he would not be allowed to take his seat. Is it not plain that the Republican party seeks to perpetuate itself in power? And hav you not also noticed that Comstock and his gang made very few arrests during Cleveland's administration? Does this not go to show that Comstock, with his modern Inquisition, is altogether more activ under a Republican administration? And has not Comstock given the thumb-screw one more twist since the "grand old party" has been reinstated, by passing a law that belongs to Russia's form of government, by empowering "Holy John" or any of his successors to suppress anything that he in his holy and infallible judgment sees fit? With Reid, Heywood, and Harman suffering at their hands, with whole editions or issues of their paper suppressed, can you not see the "handwriting on the wall?" The Republican party passed all the laws by which these bigots act, therefore are wholly to blame for the reëstablishment of the Inquisition, and if they keep on retrograding at the rate they hav begun they will outstrip Torquemada in a very short time. Tyranny is like the slimy serpent; it gradually but surely embraces you in its coils. It gets you to help it to creep in upon your liberties one by one until it holds you fast, as the serpent does the bird it charms? I hav not voted for either one of the old parties since 1884, but what if I had?—what has that got to do with it? The question is, Hav I told the truth? While the Catholics hav filched from the public treasures through the Democratic party, I challenge anyone to show where they hav even attempted to hav a law passed through that party to deny anyone his liberties.

Now, I do not believe I am the only one that has noticed how things are drifting. There hav been various reasons assigned why the administration was so woefully defeated in the recent election, but I sincerely believe that when Liberals saw how Reid, Harman, and Heywood were treated it opened their eyes to the danger ahead, and I think this is at least one of the causes for such a Waterloo.

In closing, I want to say the present administration has established a dangerous precedent when it has given the postmaster-general the power it has. Does it not look as though "Infidel literature is in a fair way to be stamped out?"

JOHN W. ABBOTT.

PORT HURON, MICH., Jan. 21, 1891.

MR. EDITOR: I see in your paper that some of the Liberals are advocating the course of the Prohibition church people, which seems to me inconsistent in all those who want to see the time come when the false doctrin of the fanatics has passed away, never to return again. Alcohol is the only weapon that a Liberal has to defend himself from the attacks of sky-pilots and their followers. These deluded people claim that their churches make people better, while statistics show beyond any doubt that Christianity fills the jails, prisons, poorhouses, and insane asylums. The question is often asked of me, What would we be without the church influence and the Sunday-schools? My answer is, What are we with all of these religious creeds? Let us look right here at the facts in the state of Michigan, and what is true of our state is a fair state of facts in all other places. In 1840 the population of Michigan was a little over two hundred thousand, and in Jackson state prison there were twenty-five convicts. In 1890 the census givs us a little over two million of people. Mathematics never lie, and these figures show that our population has increased ninety per cent, by allowing two hundred thousand in 1840 and two million in 1890. In 1890 we had eight hundred convicts in our prison, which is an increase of 968, seventy-five per cent; and what is more striking, the churches hav increased in the same ratio that the criminals hav multiplied. It is stated that liquor destroys sixty thousand persons every year, and I will inform our Liberal friend that liquor never killed a man worthy to liv, and its ravages are strictly confined to those who claim to be the followers of the lowly Jesus. It seems to me that the saloon is one of nature's weapons to wipe out the churches that curse our fair land at this date, and no Liberal should try to stop nature's work. When a man has brains enough to throw off the church yoke, whisky will do him no harm, as he will handle it with care or let it alone. When one of these Christians is caught breaking the laws, they cry, Whisky did it, when in fact it had no more to do with the crime than the beefsteak the culprit ate for breakfast. It is claimed that women and children suffer because of the liquor traffic. I will admit this to be true. But when the steamer Lady Elgin sunk on Lake Michigan in 1860 two hundred and fifty women and children were destroyed in twenty minutes. This was the water traffic. Nature is cruel to our understanding because she says in thunder tones, Obey my laws or be punished. She has no tears, affection, or sympathy, and the religious creeds taught in the country cause all the woes which afflict the human race today. Abolish the church and the occupation of the saloon men is gone forever. It will only be a question of time when the taxpayer will not be able to feed the horde that the church breeds, and as self-preservation is the first law of nature, the church hypocrits will be slaughtered without mercy. Let the whisky kill off five hundred thousand a year, and the honest Liberals will not be taxed to support the offspring of church hypocrits. Is our Liberal friend aware that whisky kills off one-half of the Catholic priests in this country? No Liberal will ever suffer from the liquor traffic, and as the church pays no taxes, the revenue derived from its sales is partially made up by the tax on liquor which they consume. The church teaches that a man can escape all the penalties of his wrong-doing, while the Liberals maintain that everyone has to answer for himself, no repentance, and the penalty is in proportion to the crime he has committed. This is according to the law of nature, no escape, and all Liberals admit it. Therefore it is unwise to drop the most potent weapon we hav to fight the church followers with.

W. E. LEONARD.

VINELAND, N. J., Jan. 12, 291 A.S.

MR. EDITOR: In THE TRUTH SEEKER of the 10th inst., under the head of "Relations of the Sexes in the Age of Reason," George Wilson's comments strike me as so profound and practical that a responsiv echo presses for conveyance. I think investigation that rightly weighs causes, notes results, and forecasts conditions that would accrue in a passably sustained monogamic system, would accredit his conclusions as philosophic. An age of reason or of any high attribute must be ushered in by evolutionary operations through numbers with beneficent intentions until populations are so imbued with sentiment and belief that conviction is manifest in practice. The evolution of monogamic *suitage* (a word to supersede *marriage*) has already proved practical in theory, nearly the world over. Its favorably acknowledged results on general character impel even varietists (it now appears) to forbid open plural practice, though claimed as an enactment of religious conscience by Bible saints. Influences of dual unions where known to prevail are decidedly more conduciv of happy order, physical health, integral balance of cerebral functions, hence of mental pursuits and worthy enterprise, than influences of secret plurality. And they do not imply lifelong, unloved servitude. The hypocrisy system makes varietists who want no divorce, but fixed home-slaves, while they dissipate to their own loss and final regret. Any part of the organism used excessivly draws from and weakens all other parts. Now, as we are seeking the reason and justice age, educational methods should be constituted to serve that end. The young and the ignorant adults of both sexes should be endowed with full knowledge of their social natures, with discrimination between uses and abuses that would giv them nice care and pride in conserving nervous, muscular, and brain powers for wise purposes in ripe, discerning years. Mr. Wilson is right—boys can be taught to aspire to rounded, beautiful forms, to understand life's laws, and prefer healthy pleasures and chastity's rewards. Girls simultaneously taught would form a mutually upholding auxiliary. This line of culture should be indispensable. If common schools cannot supply it, the lyceum, club, or mission should. On equipping Mrs. Chandler for a moral educator I bespoke special attention to the young, but their educator seems not yet to be educated. What is plainly first and most needed is poised womanhood. Sickness, long labor with little strength, ceaseless failure, loss of beauty, of zest in action, do not call women to a strike for true life; and what shall arouse them from the stupor of submission to various sordid and betraying tyrannies which hav deluded their reasons and dictated their doings till very few of them know what is really womanly, what is manly, what is duty to self, posterity, or collectiv races? Ostracism, the invisible police of all tyrannies, seems to be the god they serve, the only law they heed. While this holds their feet in superstitious mire, their heads in a dense popular haze, what unfound power can clear their vision and convince them that they will be every way brighter, stronger, happier, and hav ability to rightly guide the rising generation, if they will rebel against that vicious control, defy its scarecrow scandal, and guide themselvs, or be guided, into a rational course of wholesome humanhood? This done and the Gordian knot of degradation is severed, the riddle of revolting depravities is solved, parentage may be purged till pure heredity honors humanity. If women will be free from petty, pueril, and infamous frauds, become self-reliant, there will be no need of great movements for suffrage, temperance, and morality. They will settle the question of social relations; will not admit partial standards of honor that make them outcasts for that which makes men experts—not just that either, but for the first beguiled step toward men's skilled experiences. They will not suffer the trials of promiscuity; and while hygiene is helping all, and sanitation is regulating general excess, men will see clearer, comprehend women better, and accept the enjoyment of higher grade happiness. Exceptions to the order on both sides will needs be limited to the degree of balance found in their mutuality, and all will know they are working out their long-sought liberty.

If this hasty, forward-looking fragment does not accurately hint on all points, it is nevertheless not mainly a dream.

M. E. TILLOTSON.

NEOLA, IA., Jan. 24, 1891.

MR. EDITOR: I hate to take up the space in your columns with such feeble and uninteresting matter as I am able to giv, but I want to reply to Friend B., of Fort Worth, Tex., in the January 17th number. Now, as regards the number of inhabitants in 1890 compared with 1880, we are governed by the state enumeration, which is much less in 1890 than in 1880 in Iowa. In Kansas I did not say there were less, taking the state in whole, but less with the exception of a few of the large cities. I find in traveling through the state nearly all the small towns are lots of vacant buildings. Towns that had four thousand inhabitants four years ago hav now only two thousand, and so on. If I am credibly informed, hundreds of emigrants at Castle Garden hav been steered away from Iowa and Kansas to different parts of the states just on the grounds of Prohibition. Now, whether this is true or not as regards the population, it is no argument for Liberals in support of Prohibition either way. We as Liberals should not argue any subject from a financial standpoint. It is the justice of the thing. Hav we any right to claim Liberality as long as we try to infringe upon the liberty of others? Because it is wrong to indulge in liquor as a beverage, which I believe as firmly as anyone, I do not propose to say, You shall not. There are lots of indulgences which are wrong that it would be unjust to prohibit. If I had the power to prohibit all injurious indulgences at one stroke, I would be a tyrant if I usurped that power. That is too much like the practice of the churches. They want to dictate to everyone. We as Liberals should cease using forcible measures. Love and reason are all we would need if it was not for our protection against those that choose to rule over us by force. If we were all true Liberals we could do away with all laws to punish crime and also with all laws to force the collection of debts. Friend B. says that we do not make fire-arms to kill each other and commit suicide. If that is so, what are revolvers made for, which are fast coming into general use in all our large cities? There are more people killed by revolvers than by liquor, but not one word do I hear in favor of doing away with the manufacturing of them. B. also says they do not try to prohibit the manufacture of alcohol for scientific and medical purposes. Then I do not understand the law, for in Iowa it is a perfect success as regards the manufacturing. B. says also, What a happy town Neola must be with free whisky! I can tell you for a fact, it is a great deal happier than it was when the Prohibitionists tried to enforce the law. There is not the contention and enmity of feeling existing in the community; and no more drunkenness; no more whisky sold, but more beer, and not near the county expense. As I said in my other letter, this is not a free country as long as any man is prohibited from making and selling any article that the people demand. B. said that resembles Anarchy. If so, I am an Anarchist. But I am not a drunkard, nor am I a frequenter of saloons, nor do I keep it in the house. But when my wife wants a little to make mince pies I do not like to hav to be put under a Christian oath and undergo a surgical operation and then pay two or three prices for it. I do not use tobacco at all, and am very temperate in the use of tea or coffee. But I will never vote to make a law to compel any man to refrain from the use of any luxury he sees fit to indulge in; and to be plain, I do not think any man has any claim to be Liberal that will. B. says further, that if some of the people hav left the state because they could not get enough whisky and beer he conjectures that those that are left will not much regret their absence. It is with that the same as it is with the Sunday laws. It is not always those that want to work on Sunday, or those that want their liquor, that oppose the law; the most it is the principle of the thing that makes it repulsiv to every liberty-loving man. And it does astonish me to hear those that profess to be Liberal advocating any measure that had its origin in schemes of the priesthood and was got up for the sole purpose of giving them more power. Prohibition had its origin in the Methodist church for the sole purpose of establishing a third political party on the basis of religion. They saw that they were fast losing their power in the legislature. But with Harrison and Wanamaker they are pretty likely to enforce the Comstock law at least.

D. W. WHITNEY.

(*Continued from page 85.*)

Ireland. The bounty of £6 10s. enabled him to discharge his debts. Thus, says an English biographer, Adolphe Headingley, "he left the circle in which he had struggled so arduously, after paying every debt he owed, his mind a little embittered by the failure of his endeavors, but strong in the consciousness of his own fearless honesty of purpose, satisfied that no dread of loss, of poverty, of hardship, had ever made him deny any of his opinions. He might be mistaken; his lectures, his doctrins, might prove injurious to himself and the community at large; but in any case he had always fought for what he believed to be right and true. He was not guilty of 'trimming' to meet the exigencies of his position; he could not be suspected of hypocrisy. All he had done was diametrically opposed to his material interests; and if he had failed to earn his living, it was because he had devoted himself too much to public work which he conceived to be for the public good." His fellow-recruits, who were coarse and violent fellows, on the voyage over broke into his baggage, and on finding a Greek lexicon and Arabic vocabulary fell to a wild game of football with those volumes, from which their owner received but their fragments. Ridicule was poured on the scholar, so diverse in character from his comrades; but their contempt was in great measure dissipated when, at an attempt of the captain to wrong the soldiers, Bradlaugh stood forward as spokesman for the injured with a fearlessness and vigor that carried success and challenged respect. The whipping of one of his teasers finished the dispersion of their slight opinion, and he became a favorit. "Leaves" was the friendly nickname given him, from the double reason that he was perpetually poring over books and adhered to the drink prepared from tea leaves as his sole beverage. As he became a teetotaler at the same time he became an Atheist, he described that passage in his life as "giving up both beer and the Bible." He continued a teetotaler till in later life he was commanded urgently by a physician to imbibe weak claret. He often haranged his fellows on temperance, and spoke on the subject at public meetings in the vicinity. On the nights when he was denied leave to go to the meetings he was let down from windows by means of blankets in the hands of the soldiers, and the arrest which awaited his return he patiently endured in preference to the loss of an opportunity to denounce intemperance. He could not convert all his companions to complete Freethought, but improved some overweening and discourteous passages in a sermon at the church to which the regiment was marched Sundays, to administer to the pastor such a rebuke as all his presumptuous brothers need. He wrote to the preacher a letter requesting substantiation of his errant assertions, and the next Sunday waited with his comrades the uncourteous retort to be expected, at the first word of which three hundred dragoons unbuckled their swords and let them fall with a clang that disconcerted and threw out the impertinent censurer. Bradlaugh was summoned to account, but the arrival of the duke of Cambridge for a grand review occasioned a diversion, and the young Anti-christian escaped what might hav been a serious sequel. A small legacy soon enabled him to buy a discharge, which was given with the highest commendations.

Returning to London, Bradlaugh had difficulty in obtaining work, finally becoming errand-boy for a solicitor at ten shillings a week. This employment was fortunate as supplying the legal information with which he fought his way through after life against the opposition of all the established and conservativ interests of the kingdom. With unweariable diligence the young man now engaged night-work as clerk to a building society, began the writing of reform pamphlets, and entered upon the delivery of numerous lectures. In 1854 he married the daughter of Mr. Hooper, a working plasterer, who had admired the speaking of his future son-in-law, and who lived to hail with joy his entrance to Parliament. Christians unsuccessfully essayed to destroy his prosperity by anonymous letters to his employer denouncing his religious opinions.

The course of the young man was singularly noble and undesigning. The Secular party which is now so powerful in England then had scarcely an existence. The Secular cause was the last to promis political or other hope to an aspiring young man. But Bradlaugh, without the slightest consulting of his own interests, threw all that he possessed of time, means, and credit into the cause that he deemed just. All his income above living expenses he sacrificed to the costs of lecturing, which were heavy in bill-posting and traveling, or to the publication of reform pamphlets.

Bradlaugh now began to put in use the knowledge of common law, and particularly the knowledge of laws affecting rights of assembly, publication, and petition, which he had acquired. By this information he was in innumerable instances able to vindicate workingmen and political and Freethought propagandists in oppressions by the tyrannical classes. One of the first cases of this nature came about from an attempted revival, in June, 1855, of an act of the time of Charles V. for the suppression of all trade on Sunday. The workingmen, obtaining their money Saturday night and finding little convenience for purchase otherwise than on Sunday morning—and desiring, too, to buy indulgent trifles for their children on the walks of their only holiday—were to be denied these liberties. All stores were to be closed, and shaving and newspaper sales stopped. Indignant workingmen were convoked to an open-air meeting in Hyde park to view the rich and respectable employing their horses and coachmen in drives, while the wagons of grocers' delivery and the like were tied up that they might not desecrate the Sabbath. A great multitude gathered, and hooted at the pleasure-drivers in alarming fashion. Next, posters and handbills were issued, of which this may serve as a sample:

Hyde Park.—On Sunday the open air fête and monster concert, under the patronage of the "Leave-us-Alone" Club, will be repeated on Sunday next. The "private property" (*vide* Inspector Bligh's speech) will be open to the public on the occasion. Hot water for parties supplied by Lord Robert Grosvenor, who is in plenty of it. Dinners, pale ale, wines, and spirits of the choicest quality will be provided at the West End Clubs during the hours when the Licensed Victualers' houses are closed by law. Admission gratis to members of the legislature, the clergy, bishops, etc.

This piece of verse was also extensivly placarded:

Sublime decree! by which, our souls to save,
No Sunday tankards foam, no barbers shave;
And chins unmown, and throats unslaked, display
His lordship's reverence for the Sabbath day!

The police commissioner forbid a repetition of the meeting on the next Sunday. Bradlaugh and others maintained that the people had as much right to meet in Hyde park as aristocratic organizations like the Four-in-Hand Club, and resolved to push the project. The meeting was held; the police committed outrages; riots ensued; and arrests were many. Bradlaugh came to the front in the assembly, though doing no violence; and at the trials he made commendable defense of the rights of the accused. This was the first in a series of struggles of the people to maintain their right to assemble in the parks. The rich can always hire halls for ventilation of their political interests, but the masses are often unable to do so, and if they were denied use of the parks many of their political grievances would pass unagitated and unredressed. "If the poor wish to make their voices heard," says Headingley, "they must preserve the right of meeting in the parks." This right Mr. Bradlaugh has ever been foremost in asserting for them.

In June, 1858, Bradlaugh held his first formal and public theological debate, with Rev. Brewin Grant, B A. At about this time he edited a radical paper called the *Investigator*, which, however, failed in 1859. In this year he entered into defense of Edward Truelove for publishing the pamphlet, "Is Tyrannicide Justifiable?" Debates with clergymen and other Christian champions now grew thick upon him. The England of that period was not the England of to-day. Gross personal abuse and slander assailed him everywhere. A specimen of the placards profusely issued against him, selected from the ludicrous in preference to the libelous class, is this:

Grand discovery! To be seen to-morrow, Sunday, not one hundred miles from the Public Hall, a fine specimen of the gorilla tribe, standing seven feet six inches in hight, imported into England from Sheffield, the capital of the Hollyhock settlement, in the interior of Africa, and brought to this town for public exhibition by Mr. F. Greenfield. This gorilla is said to be one of the finest of its tribe. It presents a bold front, is impudent in its demeanor, and growls fearfully at the approach of a debt collector, magistrate, or any government officer. Having been some time in England under an assumed name, it has acquired a smattering of the language, and will address visitors on the origin, progress, and future prospects of the gorilla tribe. As the animal will be properly secured, parties visiting need be in no apprehension of danger.

The town ornamented by this Christian argument was Dewsbury. At many places the lecturer was mobbed. Jeers and insults were his frequent reception. Missils of about every description were experienced by him. Water, lime, mud, stones, and brickbats were weapons of frequent employment. Often he got pressed into an angry Christian mob and struck and kicked. Several persons spat in his face. Howling hordes accompanied his progresses from depot to hall and hall to depot, or surrounded his hotel. "Kill the Infidel!" "Murder the Infidel!" were cries familiar to his ears. Often he had to remain in a hall long after the lecture was over, that the mob might disperse and it become safe for him to enter the street. At other times he would be smuggled out through cellars, back-ways, adjoining houses, etc. The clergy were the activ inciters of most of these outrages. An extract from one of the lecturer's protests in the *National Reformer* reads thus:

I may be wrong, but I shall never be convinced of my error by a mob of true believers yelling at my heels like mad dogs, under the leadership of a pious rector's trusty subordinate, or hammering at the door of my lecture-room under the direction of an infuriate church parson. I object that in the nineteenth century it is hardly to be tolerated that a bigot priest shall use his influence with the proprietor of the hotel where I am staying, in order to "get that devil kicked out into the street" after half-past ten at night. . . . I hav also a word of advice to the mayor of Wigan, who appears to be a respectable, red-faced, dumpty sort of shopkeeping person, and who, as I am credibly informed, used threats about stopping my lectures by force of law. My advice to you, Mr. Mayor, is contained in one word—try.

Sometimes the persecuted Secularist would face the mob dogging his steps and invite them to giv fair play and let two of their best men step forward to meet him. He was six feet in hight, big boned and strongly built. No one ever accepted his challenge. Several times he was arrested and locked up in a cell. Wherever the local bigots could, they would put on the authorities to stop his lecture; the police would lay rough hold on him; then if he opposed their violence he would be charged with resisting officers. Testimony of his friends would be rejected because of their being Atheists and incompetent of the oath. At Davenport, police interruption of his lecture, with legal consequences as just described, drew from the press of the country such utterances as this of *Punch*:

[By the fact of] magistrates becoming judges of controversy, and the policeman enforcing their decrees, the office of the justice of the peace will become a holy office indeed, and the constabulary will rise into familiars of a British Inquisition.

Bradlaugh carried the Davenport case to a higher court, only to meet an adverse decision, and fall under heavy costs.

At the rise of the struggle of the Italians to form a united and progressiv nation, free from papal tyranny and restraints, Bradlaugh manifested warm sympathy with the cause. He became a valued and helpful friend of the leaders, Garibaldi and Mazzini. On one of his frequent trips to Italy the police got wind of his having received a packet of political letters. His steamer touched at Civita Vecchia, and a boatload of papal gendarmes came on board. Eluding their endeavors to lure him from his boat, when he would hav been on Roman soil and under papal laws, he also refused the threatening demands for his papers which they next made. The papal police treated his English passport with contempt, and prepared to break open his portmanteau. Bradlaugh drew a heavy naval revolver and aimed it at the nearest of the pope's soldiers, saying he would blow out the brains of the first one who approached the property. Probably they would hav rushed on him and carnage would hav ensued, when an American who had looked on grew so delighted at "the Britisher's pluck" that he seized a chair, and, whirling it about with terrific force, took a stand by Bradlaugh, crying, "I guess I'll stand by the Britisher!" The soldiers of the Papal States went ashore for reinforcements or other instructions, and Bradlaugh and the American induced the captain to steam off before the gendarmes' return.

Bradlaugh soon became involved in his first public struggle for the securing of the right of Atheists to testify. In a suit over a sum of money he was refused as a witness. Here he began that protracted fight for repeal of the unjust statute which he eventually won, after great expense to his own purse.

The lawsuits in which Bradlaugh bore part are not easy of enumeration. One of his first was against a Rev. Sydney Gedge, who had revived a legal privilege, dropped by his predecessor, of distraining for church rates. He seized the property of his poorest parishioners, even such trifling articles as warming-pans, pieces of bacon, and note-paper. Bradlaugh addressed him several letters in the *National Reformer*, one being in this amusing strain:

Rev. Sir,—I congratulate you on your adherence to the Jewish and Christian principles, as especially advanced in your new attempt to spoil the Egyptians resident in your parish. I hav read with satisfaction your notice threatening to enforce payment of your vicar rate. It is a fair evidence of the love you entertain for your flock. The more cash you can collect from them the less attractions will they find in the world and its vanities. . . . You are a good and faithful shepherd, doubtless, but you hav more regard for the wool than for the sheep, and hav an open eye to the shearing.

The clergyman in anger slandered his rebuker, who then prosecuted him and won the verdict.

In 1863 Bradlaugh was compelled by ill health to resign the editorship of the *National Reformer*, which he had founded at the fall of the *Investigator*. After a period of rest, however, he resumed it, and raised the paper to be one of the foremost organs of the world for the diffusion of Freethought and the defense of human rights.

In 1866 the Reform League was forbidden to meet in Hyde park. Bradlaugh, to whose cherishing care and effort this great organization largely owes its early existence, held that it had a right to meet there. The people assembled, and, despite the resistance of the police, carried away the fence and entered.

The cause of Ireland enlisted the sympathy of this great reformer, and he was of much service in the councils of its leaders, discountenancing violence, and procuring excision of Catholic sentiments and schemes from its declarations and designs.

When the *National Reformer* had been in existence eight years the conservativ government party

attempted its suppression. The statute under which this attempt was made was an ancient one, very dangerous to all publications for the people that might be radical either in politics or in religion. Bradlaugh for a long time maintained a gallant fight against the Crown. He twice secured the repeal of the menacing statute by the Commons, but each time the action was rendered null by the dissent of the House of Lords. The prosecutors at length gave up the fight against Bradlaugh's courage and power. "Thus," says an English writer, "the last shackles that limited the freedom of the English press hav been removed. To Bradlaugh appertains the honor of having fought the most recent battle in defense of a liberty dear to the heart of every Englishman."

It was at this time that Bradlaugh was invited to stand for Parliament. After several defeats by the combined forces of the pulpit and aristocratic privilege, he was elected, and since then has been repeatedly returned by the same constituency.

The struggles of Bradlaugh to occupy his seat in Parliament though not recognizing the Christian oath, are recent and well remembered, and do not need recapitulation. It will be recollected that he was expelled from the House by force several times, amid dreadful disturbances.

The New Hall of Science in London is a commodious structure that owes its erection to Bradlaugh's bounty and endeavors. To the large hall are attached a club and an institute and a minor hall. Lectures, science classes, and other excellent exercises are held here.

About 1870 the pressure of Bradlaugh's debts, which he had contracted by his unending litigation for the gaining of the rights of the oppressed, became such that he took a resolution which evinces the self-sacrificingness and probity of his character. He broke up his home of wife and daughters and took lodgings for himself alone at 25 Turner street, so poor that the rent was but three shillings and sixpence a week. Here he lived for some time with his books and his work, writing, editing the *National Reformer*, answering lecture calls, and laying aside cent by cent toward the liquidation of all claims on him.

In the contest between the French government and the Commune Bradlaugh mediated for leniency to the Communists.

Monarchy in Great Britain was the recipient of severe attacks from the subject of this sketch. Throughout England and Scotland he lectured on the advisability of deposing the reigning family, and in his famous "Impeachment of the House of Brunswick" showed the justice of so doing. The extravagance of the royal family he often denounced and resisted. His great ambition was to republicanize England, and he probably would hav been its first president.

Republicanism everywhere found Bradlaugh's hearty support. At the time of the Carlist disorders in Spain he visited that land in the cause of liberty, doing so at the risk of his life, and having adventures some amusing and some perilous. The wronged everywhere were championed by him. The natives of India received such unremitting advocacy from him in Parliament that he became known as "the Indian member." At our civil war he addressed audiences on the rightfulness of the federal cause and the evils of slaveholding.

Laboring men found in this great Freethinker a warm friend of their cause. In Parliament he secured the establishment of a labor bureau, and many other measures in their favor. He made it a practise to giv legal and other advice free to all poor people who would call. He was an opponent of Socialism, deeming it despotic and repressiv of talent. His tenets were republican and individualistic, leaning toward extreme liberty and Anarchy. He published many appeals for oppressed tenantry, and advocated complete change of the present system of land ownership.

In 1873 Bradlaugh paid America the first of three visits. He received honors from Wendell Phillips, Charles Sumner, William Lloyd Garrison, and others. The title under which the *Herald* announced his arrival was: "Charles Bradlaugh, the future president of England, at the Fifth Avenue Hotel." The *Tribune* concluded its account thus: "In a crisis the world would probably hear a great deal more of Charles Bradlaugh. As Mirabeau observed of Robespierre, 'This man will do something; he believes every word he says.'" Papers under religious influence spoke of him about in the tone of the Newark *Morning Register*, who described him as "a pestilent fellow," who wished to hav "an unlimited number of heads, royal or semi-royal, elevated upon pikestaffs, or grinning from London Bridge." The *Congregationalist* abused him bitterly. Clippings from his Antichristian works were sent the lecture bureau that employed him, in hope that his dismissal would be effected.

In 1875 Bradlaugh and Mrs. Besant published the Malthusian work, "Fruits of Philosophy." Prosecution for selling this treatis upon prevention of undesired children was at once started. The two reformers fought long, and eventually conquered. The book is sold today.

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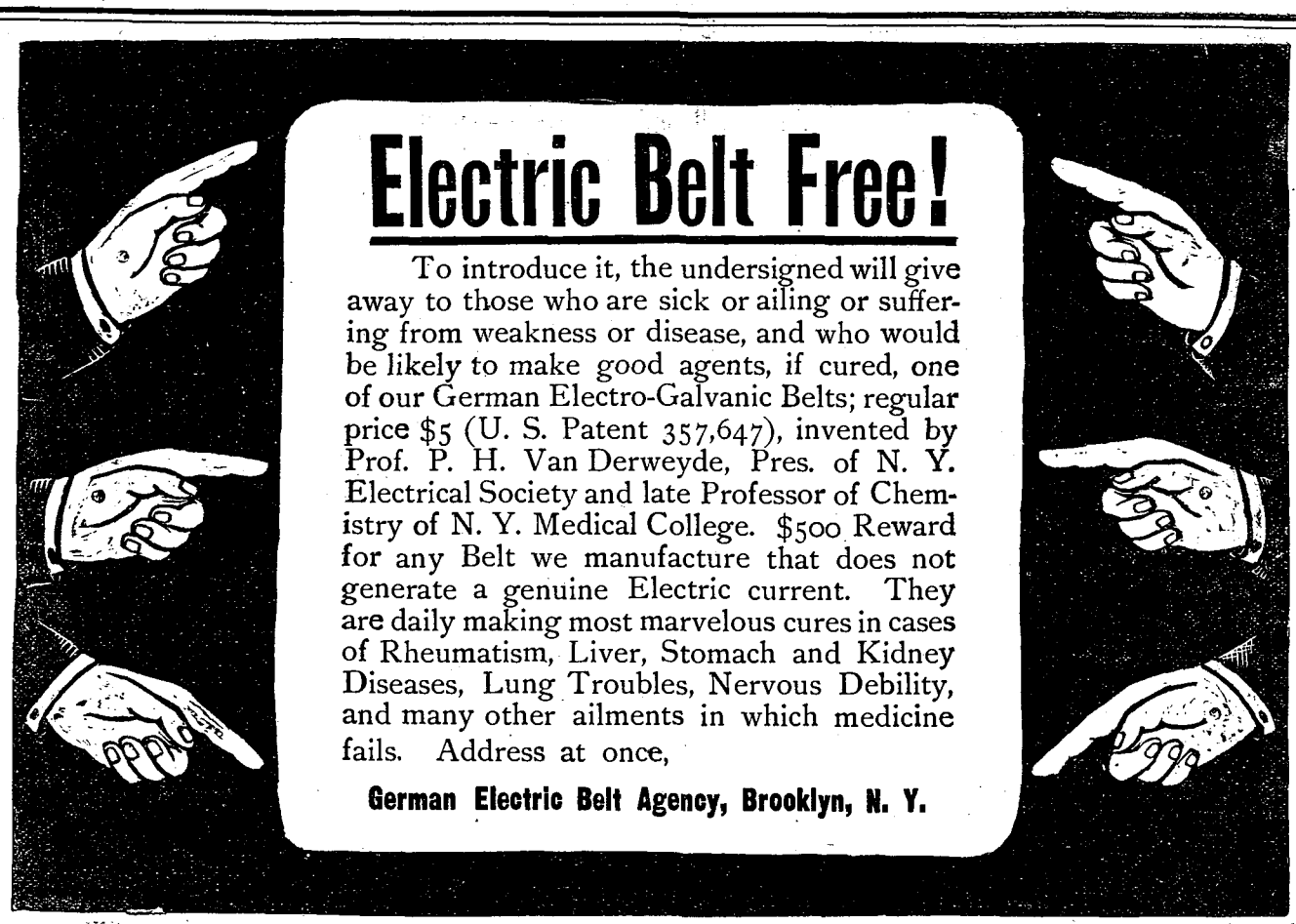
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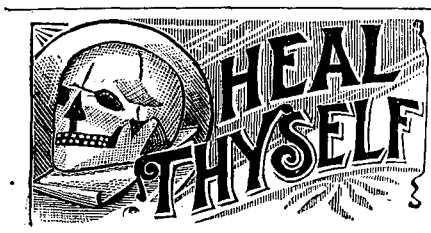
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Dr. Fellows is an outspoken Liberal, a humanitarian, and a generous patron of the Freethought press. He has many testimonials to the value of his progressive and successful method of treatment, and deserves patronage.—*Freethought.*

Liberal Meetings.

These notices are for the benefit of Liberals who may be visiting the places where these societies are located. Local Secular Unions and Freethought Societies meeting regularly can hav their gatherings advertised here free by forwarding the necessary information.

The Manhattan Liberal Club, N.Y.
Meets every Friday evening, at 8 o'clock, at German Masonic Temple, 220 East 15th street. Lectures and discussions. The public cordially invited.

The Newark Liberal League
Meets every Sunday afternoon at 3 o'clock at Liberal League Hall, 177 Halsey st., cor. Market st., Newark, N. J. Lectures and discussions on religious and social questions. Seats free and everybody welcome.

American Secular Union, Newark Branch.
124 Market street. Assembles every Sunday evening at 7.30. Lectures, debates, and discussions on all important secular subjects. President, HENRY BIRD; Secretary, CORA BELLE FLAGG.

Brooklyn Philosophical Association
Meets at Fraternity rooms, Bedford avenue and South 2d street, Brooklyn, E. D., at 3 P.M., every Sunday. Lectures followed by discussion. Platform free. Charles Monholland, secretary, 248 Broadway, Brooklyn, E. D.

Philadelphia Liberal League 257
meets every Sunday in Industrial Hall, Broad and Wood sts., at 2:30 and 7:30 P.M. for lectures and free discussions on religious and social questions. Able speakers interest the audience. N.B.—Truth Seeker publications always on hand at cheap rates.

The Secular Society of Kent, O.,
Meets semi-monthly, first and third Sundays, at 2 P.M., at the town hall. All friends of human cultivation are invited. MARIUS HEIGHTON, Sec.

Elizur Wright Secular Union
Of Alliance, O., meets the first and fourth Sundays of each month at Independent Church, at 10:30 A.M. Free discussion on all Liberal subjects. Subscriptions to THE TRUTH SEEKER and *Investigator* are solicited. R. G. SMITH, Cor. Sec.

Chicago Secular Union
Meets every Sunday evening at 7:30 P.M., at Princess Opera House, 558 West Madison street. Lectures and debates. Strangers from abroad are welcome.

Milwaukee, Wis., Liberal Club
Holds meetings every Sunday evening at 216 Grand ave., (Fraternity Hall). Lecture followed by debates. The public cordially invited.

Brotherhood of Moralists, No. 903, Prairie City, Ia.,
Meets every Sunday in the Liberal reading-room hall at 2:30 P.M. All Liberals are cordially invited. F. V. DRAPER, Cor. Sec.

The Minneapolis Secular Union
Meets every Sunday at 7:30 P.M., at 412 Nicollet ave., Rooms 12 and 14, Eastman block, Minneapolis, Minn. J. F. MACOMBER, Pres.: LEROY BERRIER, Sec.

Des Moines Secular Union
Holds regular meetings at Good Templar Hall, Flynn Block, S.E. corner 7th and Locust streets. Lectures followed by discussion. Friends from abroad heartily welcome.
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San Francisco, Cal., Freethought Society
Meets every Sunday evening at Union Square Hall, 421 Post street, at 8 o'clock. A cordial invitation is extended to all. Seats free.

Port Angeles Secular Union
Meets every Sunday at 7:30 P.M. in the public school building in Port Angeles, Wash. Lectures, songs, and select reading. Discussion invited on all subjects. Liberal literature distributed free. FRANK MORSE, Cor. Sec.

The West End Progressive Liberal Union
Of Los Angeles, Cal., meets semi-monthly, first and third Sundays, at 8 o'clock, P.M., at Parr's Hall. Everybody invited. Mrs. R. M. BERRA, Pres.: J. H. MCWILLIAMS, Rec. Sec.

The Walla Walla Liberal Club
Meets every Sunday at 2 P.M. in Grand Army hall, Main street, Walla Walla, Washington. Science Lectures.—Free Discussions.—Original and Selected Readings and Poems. A large valuable library is at the service of members and friends. C. B. REYNOLDS, Pres.; A. W. CALDER, Sec.

The Roeder Secular Union
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Portsmouth, O., Secular Union
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News of the Week.

PORTUGUESE republicans attempted to overthrow the monarchy, but failed from lack of concert. Oporto was the only place where the insurgents rose. A number on each side were killed or wounded. The government has closed all republican clubs and suppressed all republican papers.

CARTHAGE, Ill., reports itself haunted by a ghost.

CARDINAL GIBBONS is mentioned for the next pope.

TYNDALL, the eminent Freethinker and scientist, is dangerously ill from inflamed veins.

THE turning of the first spadeful of earth in work for the World's Fair took place on the 27th ult.

THE Atheistic political party in Belgium is working for universal suffrage, against Catholics.

A CONSUMPTIV lady who was treated at Berlin with Koch's remedy, has died of blood-poisoning.

THE belief that insanity is increasing is contradicted by the New York state commission, which says it is decreasing.

CHIPPEWA Indians at the Red Lake reservation, Minn., hav begun ghost-dancing, and whites ask protection.

AT Mount Pleasant, Pa., on the 27th ult., over one hundred miners were suffocated or burnt to death by a gas explosion.

MISS DREXEL, daughter of the late banker, will take her final religious vows on the 12th, and dedicate her income of $500,000 a year to her order.

WM. WINDOM, secretary of the treasury, on the 29 h ult. died suddenly of heart disease at a banquet at Delmonico's, New York.

A MAINE school committee ordered Bible-reading, and a Catholic pupil refused. She was expelled, and has lost a suit for damages in the supreme court.

INGALLS proposes a series of religious exercises at the Columbian Exposition, participated in by the most eminent clergymen of all Christian countries.

BY the taking up of the reapportionment bill in the Senate, the bill for federal electoral supervision has been displaced, and may not be revived, as the end of the session approaches.

AT Carbon Hill, Ala., white miners are rioting and attempting to drive away colored colaborers. They hav shot eight or ten. Two regiments hav been sent there by the governor.

A LAW to suppress drunkenness will be enacted in Germany. The young emperor has long antagonized liquor. Drunkards will be fined or jailed, and saloonkeepers who encourage inebriety will be fined or deprived of licenses.

EVERY observer in our Indian country says that the Indian department and agents hav been flagrantly dishonest and vile, and hav swindled the savages and caused all the wars. The government will probably make a change now, and may put the care of the Indians in military hands, each agency to be under a captain or other officer.

AT the close of services at the Methodist Episcopal church of Wheeling, W. Va., on Thursday the 28th, Rev. Dr. Brown, who had been lamenting the slim attendance, was informed that a dance was in progress at the house of Salva Ford, a member of the church. The minister and two or three elders went to the house, forced their way in among the dancers, and opened a prayer-meeting, speedily clearing the floor and stampeding the band.

THE organization of a Roman Catholic political party in the United States, like that of Germany, is proposed. Among the objects will be resistance of "the taxation of church property, the prohibition of parochial schools, the regulation of Catholic corporations on non-Catholic lines, and a hundred other schemes aimed at Catholics." It is to hav counterparts in France, Italy, Austria, Hungary, Spain, Portugal, Mexico, and the South American republics. "A deaf man," says a Catholic spokesman, "can hear even now the tread of its disciplined voters marching."

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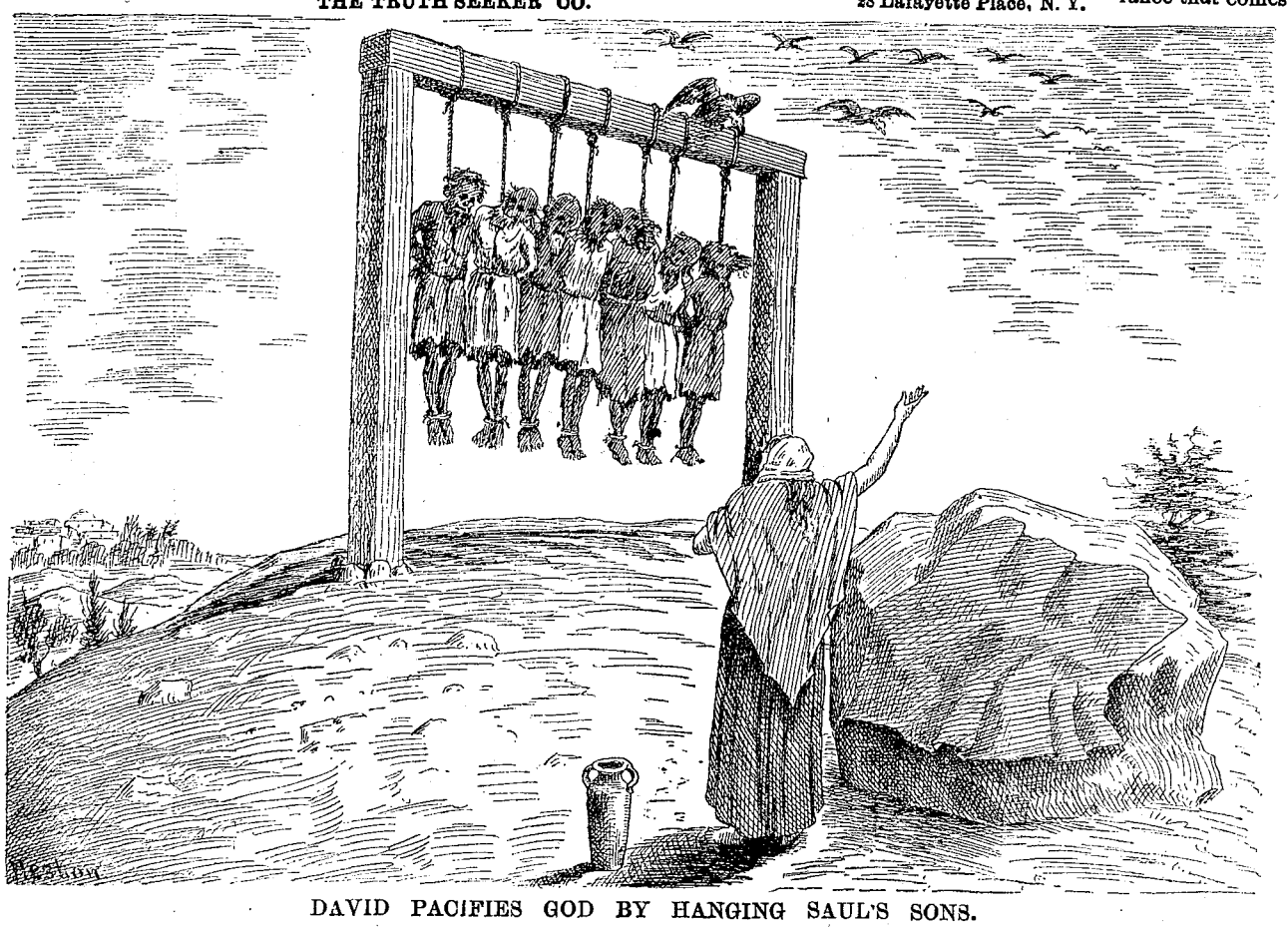
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DAVID PACIFIES GOD BY HANGING SAUL'S SONS.

But the king took the two sons of Rizpah . . . and the five sons of Michal. . . . And he delivered them into the hands of the Gibeonites, and they hanged them in the hill before the Lord. . . . And Rizpah . . . suffered neither the birds of the air to rest on them by day, nor the beasts of the field by night.—2 Sam. xxi, 8–10.

Gems of Thought.

SHUT not your doors to me proud libraries,
For that which was lacking on all your well-fill'd shelvs, yet needed most, I bring.
—*Walt Whitman.*

THERE is an abecedarian ignorance that precedes knowledge, and a doctoral ignorance that comes after it.—*Montaigne.*

SCIENCE itself is in travail. Assuredly some mighty new birth is at hand.—*Lewes.*

ENGLAND will not be habitable long unreformed.—*Carlyle.*

ON the assumption that the Bible is God's word, the moral difficulties are a thousandfold more difficult of explanation than all the scientific and historical ones put together. We hav a God who sanctions and givs encouragement to the most horrible of crimes; who promotes wars against inoffensiv and defenseless peoples; who favors slavery, smiles approval upon polygamy, and connives at atrocities the most abhorrent and revolting that we hav any record of in the history of the world.—*Arthur B. Moss.*

THE Pentateuch is filled with anathemas, with curses, with words of vengeance, of jealousy, of hatred, and brutality. By reason of these passages, millions of people hav plucked from their hearts the flowers of pity and justified the murder of women and the assassination of babes.—*Ingersoll.*

ALL things are subject to law, from the raindrop to the loftiest conception of the human brain. There is no supernatural interference. Therefore, as there are no miracles, there need be no prayer.—*Robt. C. Adams.*

NOBLE let man be,
Rich in help and good.
For that alone
Distinguishes him
From all the beings
Whom we know.

For unfeeling
Nature is to all;
Alike the sun shines
O'er the evil and good;
And to the evil-doer
As to the best gleam
The moon and stars.

Under eternal, brazen,
Mighty laws
Must we all
Our being's
Circle complete.

Man, and he alone,
Can dare the impossible;
He distinguishes,
Chooses, and judges;
He to the moment can
Continuance lend.

—*Goethe.*

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To the World's Columbian Exposition Commission:

Learning that there is an organized movement among the more conservative church people—manipulated by a "Sabbath" organization—to induce your honorable body to close on Sundays the World's Fair, to be held in 1893 in Chicago, the undersigned respectfully put in this counter petition, and ask that the Fair may be open to the public on each Sunday of its continuance. We ask this for the following reasons:

1. That the American principle of separation of church and state may be maintained.

2. That public morality may be subserved by providing a substitute for the immoral places to which men may resort when no moral amusements are available.

3. As a matter of justice also to the people of Chicago who have given of their means to make the Fair possible, tens of thousands of whom can visit the Fair only on a general holiday; and as a matter of justice also to the visitors to the Fair, whose time or means may be limited, and who certainly are entitled to great consideration at your hands.

4. For the public good. The opening of the Fair on Sunday will be for the benefit not only of Chicago, but of the whole country. The rights of no one are infringed, the happiness of no one disturbed. Those who wish to attend can do so; those who do not can otherwise spend the day. This is a solely humanitarian question, a question of human relations and human welfare, and, therefore, the only standard by which you can decide is that of the public welfare.

5. It will benefit the Fair, attracting a much larger attendance, interesting more people in it, and increasing its receipts.

6. To the objection that Sunday opening of the Fair will destroy the day as a rest-day, we affirm that the tendency would be exactly the opposite. The more beautiful you make Sunday, the more attractive, the more noble and varied in its pleasures and instructions, the more difficult it will be to change its character, the less danger there is that employers will ever have the power to transfer it from its present position to the days of toil. With choice of Sunday occupation restricted to attending church or visiting a saloon, the average workingman would choose to keep on laboring.

7. Finally: Opening the World's Fair on Sunday will harm no one but the keepers of immoral places, while it will benefit the Fair itself, the people of Chicago, and the visitors to the Fair, thereby conducing to municipal prosperity, individual education, public morality, and the development and good of the whole country.

Name.	*Town.*	*State.*

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A JOURNAL OF FREETHOUGHT AND REFORM.

Entered at the Post-Office at New York, N. Y., as Second-class Matter.

Vol. 18. No. 7. {PUBLISHED WEEKLY.} New York, Saturday, February 14, 1891. {28 LAFAYETTE PL.} $3.00 per year.



TRYING TO COAX CHRISTIAN CRIPPLES OUT OF THE MIRE.

Notes and Clippings.

THE Minneapolis people want to induce Col. Robert G. Ingersoll and the Hon. Ignatius Donnelly to hav a joint debate about Shakspere.

THE position which Bradlaugh had won for himself in parliamentary life in a few short years and the respect in which he was held by all parties is remarkable, and a strange contrast to the bitter persecution and calumny which he endured ten years ago. No private member of the House of Commons introduced and passed so many bills for the benefit of the public as he. It will be difficult to replace him.—*Sun*.

To the parish priest at Cronstadt, Russia, is imputed the power of working miracles. So great is the faith in him, says a correspondent, that several times a week he is invited to St. Petersburgh for the purpose of praying with the sick. He never touches the patients or those for whom he is asked to pray, and he claims no power of his own to alter the course of nature. His service begins and ends in prayer. Marvelous are the stories related of the results that hav followed his intercession.

A DISPATCH from Lima, O., says: Joseph Steiner, a member of the Mennonite church, living near Bluffton, was sent to jail to-day by Judge Ritchie for contempt of court, through his refusal to serve as a grand juror on account of his religious creed. He appeared with a letter from his pastor explaining why he could not conscientiously perform the duties of a juror. The judge said he did not think any religion taught a man to refuse to do his duty as a citizen and, after allowing Steiner plenty of time to reflect, sentenced him to pay a fine of $10 and serve ten days in jail.

IN this midwinter of 1891 a mighty wind sprang up. It took the graceful finial of the Court street Baptist church spire, in Auburn, Me., and bent it over due south. There it was left, an awkward sight, giving the church a sort of tipsy appearance, suggesting that it had been on a spree, and that its finial was cocked over its left ear. Of course it made folks regretful. The church decided it unbecoming. It was decided to hav it fixed. The weeks passed and the wind shifted. The south wind saw the sight and regretted that so becoming an ornament should go out of shape. It evidently decided upon immediate repairs, and it puffed its cheeks and gave a mighty blow, so quietly and so to the exact limit that it blew the finial back to its direct perpendicular, and lo! in the morning and the evening of the same day the finial was as straight as a schoolmaster. People now crane their necks to look at it, and they say, "A miracle."

JOHN SWINTON says: "I notice that Walt Whitman, the aged American rhapsodist, is again using his brain and pen, notwithstanding his paralysis of nearly twenty years, that was brought on by his services in the military hospitals during the war. Those services hav recently been slighted, and that unfairly. I can testify that for at least three years he spent nearly his whole time day and night in waiting on the wounded soldiers in the hospitals around Washington. I often saw him there, and I must say that his devotion to his work was unsurpassable. I hav not yet forgotten one of the nights in which I accompanied him on his rounds through a hospital filled with those wounded "young Americans" whose praise he afterward chanted. There was a triple line of cots, and every cot had its tenant. On every face, however wan, there was a smile of welcome when Whitman appeared, and his presence seemed to light up the ward. They called him, whispered to him, gazed at him, touched his hand, or embraced him. He did things for them which doctor or nurse could not well do. To one he gave a few words of cheer; for another he wrote a letter home; for another he would offer to go an errand; to others he would giv an orange, a pipe with tobacco, a few comfits, a postage stamp, or a sheet of paper with envelope; to another he gave a manly farewell kiss. The lights had gleamed for hours in the hospital that night before he left it, and as he passed out of the door there were voices calling, 'Walt! Walt! Come again!' His little basket, which had been filled with all sorts of odds and ends for the stricken men, was empty. Such services he rendered until the close of the war, when he was prostrated by hospital malaria. It is not necessary to admire Walt Whitman's poetry, but every one who knew his work for the soldiers in the hospitals must praise it as warmly as Abraham Lincoln did."

A WRITER from the Sioux country on the subject of the medicin men, says: "The queer resemblances between the Indians and those Hebrew bands of whose history the Old Testament is a record, hav often been pointed out, but the writer has never seen attention called to the similarity of certain of the Hebrew incidents to the common practices of Indian medicin men. In their early history the Hebrew leaders were continually holding converse with the almighty. They went apart from their followers, up in mountains or in secret places, and talked with Jehovah. That is precisely what the medicin men do to-day, or pretend to do. Every man who knows the Indians knows that during all this messiah craze the medicin men of the various tribes hav with great formality prepared to talk with Gitche-Manitou, or whatever they happen to call the good spirit. In some tribes they hav built little wick-i-ups of saplings and leaves, and hav gone into them and held conversations that were audible, though not intelligible, to the red men listening outside. The savages hav heard the medicin man's voice and then hav heard the voice of some other person replying to him in a jargon they could not unravel. In other tribes the medicin men hav merely reported having held such conversations, precisely as the Israelitish leaders did. It is not for us to say that the grounds for such reports of the words of the almighty were as slight in one case as the other, but it is true that the Indians hav believed that their priests hav really believed such conversation took place. Those who hav followed Sitting Bull's history know that his tribe hav long been divided as to his power. One contingent has held that his 'medicin' is no good, by which they mean that if he ever had genuin power to converse with spirits that power has left him. This often happens. Medicin men hav their day and their decline, and he is a very sagacious Indian who can keep up aith in his ministrations for many years at a time or until he dies."

Communications.

Cardinal Fallacies of Gnosticism.

Like some bewildered slave that Mockery has throned and crowned.

Inferences from the analyses of subjects extrinsically simple and contemptible from familiarity, as well as the subjects themselvs, are difficult of presenting in a manner not intimativ of the ridiculous. In exposing these fallacies in a simple, homelike way, without attempted style or diction—for the best of all reasons—or verbal mystifications, I ask the reader to eliminate as far as possible all tincture of prejudice in favor of ingrained ideas, and in that court of final appeal, the intellect sublime, impartially test the fundamental validity founding the arguments. My difficulty is to state a thesis so clear and simple that its meaning be unequivocal. And this, unlike the difficulty of the technologist struggling merely to render his idioms to current terms, is a transcending one; for not only does ambiguity lurk in verbal combinations, but it is, that an individual word may—and does—symbolize different meanings to different minds. As for constructing a *self-evident* thesis, that indeed is an honor I should rather decline, if only for the reason—though there is a greater—that the question, *Self-evident to whom?* is an irresistible one. I do not claim that words can exhaust the possibilities of thought. I do not admit that thoughts may coextend the *Illimitable*, the boundlessness of fact, but conversely contend that were that possible, and should the absolute truth of certain ultimate conclusions herein reached be eternally formulated, millions of minds would itch to refute the reasoning, though undoubtedly the refutations would prove mutually obliterativ. I fear not, however, that the reason of man can show Agnosticism as here interpreted, inconsistent with itself, as I attempt to show of Gnosticism.

A consideration of the first fallacy is incidental to an *exposé* of the second. The second numbers its exponents by hundreds of millions, and is all but universal. The third is in decline. Under the magnetism of reason its postulates sweep to oblivion like days of old, but still the name of its victims is Legion, although the inference is that they will eventually be reduced to a mere contingent, whose name in turn—to use a figure of speech—will be "Dennis," and the fallacy itself be considered an absurdity outlying the vortex of human credulity.*

FIRST FALLACY: LITERAL OMNIPOTENCE.

Do you believe in an Omnipotent God? The reservation of many in this century, capable of maintaining a reserve, will be in effect that they do. And it is a fact, they do.

But it is also a fact that their reflection on the subject has been extremely limited; for belief in literal Omnipotence is an impossibility of correctly revised thought. *The idea that any power existing or imaginary could at the present time change the true history of the past is unbelievable, even unthinkable.*

This alone destroys literal omnipotence, and were not such exiguity unfashionable (I am a slave to fashion) I might pass to the next fallacy, but,

> 'Twas ever thus from childhood's hour,
> I've seen my fondest hopes decay.

Familiar impossibles, such as the limitation of space, etc., being stereotyped in countless philosophies, I refrain from piling on the agony, but suggest the potential question, applicable only to those professing belief in a literally Omnipotent power: "Can that power construct a thing so heavy that he could not raise it?" By which the one questioned is so involved that if he answer affirmativly he tacitly admits that the power could not raise it, or if he answer negativly, which is often done, he not only concedes that in this particular the power is impotent, but he also implies that that which is easy to almost any boy is impossible to Omnipotence. Now what do you think of the question? Perhaps you wickedly think, *damn!* or expletivs of similar eloquence. If so, then between your free phraseology and my own way of thinking there is positiv similitude. But if you are my long-faced Christian friend, then intuitivly and empirically I know your opinion, and reply, "No, you are mistaken; the mutually destructiv answers of intelligent people prove the question neither pueril nor captious." It may to the casualist seem frivolous or a play on words, but when retentivly held in reflection, a competent reasoning faculty realizes it to be one of the deepest of thoughts, involving as it does the idea of *self-transcendency*.

Knowing by experience the vigor of adverse contentions that the words "self-transcendency" represent no real thought, but simply imply unquestionable impossibility, it may not be impertinent to ask: Does the word *self* present no thought? Does *transcendency* convey none? Or is it exclusivly the resulting combine that not only fails to materialize into one of the subtlest, or if you will, one of the vaguest of ideas, but which expresses absolutely no thought? And if it does stand for nothing in *your* mind, how do you know that other minds are so constituted as not to perceive a meaning? Or, if it represents nothing, how can you know it to be impossible? *What* is impossible? It must be something of which you predicate impossibility. It will not do; your assumption implicitly assumes what it ostensibly repudiates. Some contend that though not meaningless, the idea of self-transcendency is so simple that the accomplishment of what it means is readily discernible as an absolute impossibility. If this be so, then the *fallacy* of literal omnipotence is manifest and my main object effected, while the collateral issue, my position that *the idea* of self-transcendency constitutes one of those ultimate reflections bounding the limitations of intelligence, must be seriously affected. I will not reinforce the argument against omnipotence, which (the omnipotence I mean, not the argument) was from the first too weak to be interesting. "But," let me ask, "*is* it so palpably obvious that self-transcendency is impossible?" All analogy as far as I know, without exception, suggests causation; and reflection finds no rest but in the generalization of a "First Cause." From the fathomless intellect of a Herbert Spencer, back through the vista of ages, the necessity of committing ourselvs to the hypothesis of a "First Cause" has been recognized. Concerning the Ultimate Cause, Mr. Spencer uses these approved words: "Thus the First Cause must be in every sense perfect, complete, total; including within itself all power and transcending all law. Or to use the established word, it must be absolute." Now I leave it to Unadulterated Logic, if self-transcendency and everything else may not be included in this *unlimited* power. If it be a law that a power cannot transcend itself, and if the Transcending Cause, as being above that law, can transcend all law, then may it not transcend itself; thus proving the law relativ, not absolute? But in consigning to hades this abominable intricacy, I extend a cordial invitation to anyone to demonstrate or even intimate how he knows that self-transcendency is impossible. And after if not before accomplishing this, he may realize that self-transcendency is not to be utterly sneezed at. The validity of my argument being dependent on neither the possibility nor impossibility of self-transcendency, I propose not, dogmatically or otherwise, to establish nor intricate on which side of this highly practical question lies the balance of probability or certainty of truth. This the magnates of Gnosticism may arbitrate to the eternal advantage of admiring millions, and bearing in mind that in the solution of complex, highly abstract problems, the majority are generally wrong, they may logically and complacently conclude that if they decide the reverse of what they religiously believe, they will probably decide rightly.

Although the "potential" question is unanswerable, answers are generally attempted. Here are specimens taken from life: Mr. L. answers "Yes"—Mr. B., "No." Mr. H. B. answers, "Yes, the Omnipotent could construct a box so heavy that he could not raise it—he would not desire to, but he can do all things he wishes." Mr. R. answers, "No, he could not, he would not wish to; but he can do all he desires to." Without showing the folly of such replies, the question might simply be put: Can the power construct anything he could not raise even should he desire to? Mr. Gambetti answers, "Yes, he could construct something of incalculable weight and then make himself too weak to raise it." "*O domine deus speravi in te*," or words to that effect.

One of the least palpable answers is that the question itself is absurd for introducing the unthinkable idea, self-transcendency. But this answer destroys literal omnipotence, for if a power cannot transcend itself, it cannot do literally all things. And as for the question being absurd for introducing the idea, the clinching rejoinder is that as the question applies only to those professing belief in literal omnipotence, it is they who implicitly and primarily introduce the idea by maintaining literal omnipotence which must include self-transcendency. And of them it is evident that by the continued recognition of the omnipotence theory which they hav destroyed and which therefore does not exist, they themselvs perform the feat of self-transcendency. For first they postulate literal omnipotence. Then in contending that the question is absurd for introducing the self-transcendency idea, they imply a belief that self-transcendency is impossible and so annihilate their own unexpressed theory of the possibility of all things, which is an obvious corollary to their expressed doctrin of literal omnipotence. Now a theory annihilated is one that does not exist, a non-existence. And yet they continue to maintain this theory. A theory can only be maintained as existing. So they maintain the existence of a non-existence. If this is not an abnegation of sanity, a transcendency of self and of all laws of thought (I appeal to high heaven): what is transcendency?

SECOND FALLACY: CO EXISTING OMNIPOTENCE AND VOLITION.

As literal omnipotence is literally unthinkable, let *omnipotent* and *omnipotence* signify all supposable power. And in this sense: Do you believe in an omnipotent being? Do you believe in the reality of *sin?* Nine hundred and ninety-nine of a thousand in this century, capable of an opinion, will answer *yes* to both. And yet they are mutually exclusiv beliefs, and whoso answers both affirmativly transcends himself. If an Omnipotent exists, sin and volition do not, and *vice versa*. You doubt this, or rather you know its falsity and demand a sustaining demonstration? It is simple. And yet, I ask your concentration, not superficially to the argumentation, but applying the principles of ratiocination, and at least mitigating recalcitrant prejudice dispassionately refute the reasoning—or verify it. An Omnipotent must be omniscient,* at least in regard to the present and the future.

Now it is a fact of which the negation is Unthinkable, that if the future be known, then the future must transpire exactly as known. Therefore, if it be known (to human or divine consciousness), mark! I use the most potential word in the language, *if*, it be known that a man will commit a certain act, then it is a fact absolutely susceptible of no simpler demonstration that he *must* commit that act, for if he does not it would be evident that it was not known that he would. For the sake of iteration I say, if he does not commit the act, would not that (I appeal to high Omniscience) prove positivly that it was not known that he would commit it? But if it *be-known* that he will commit the act, then you must perceive that it must transpire that he shall or will commit it. And if it must transpire that he shall commit it, then *he-must commit-it*. There *must* be no volition in the case. And if there be no volition, there *must* be no sin. [Now, I do not expect a Gnostic to see this; it would be asking too much. To him the reasoning is nothing more than metaphysical mud. Thus are we diametrically constituted, and what to one seems the most palpable truth, to another is veritable trash.]

Naturally, by reversion, it is demonstrable that if there be sin there must be volition, and if volition there must be no omniscience, and if no omniscience there must be no Omnipotent being.

IS THE LOGIC EVADIBLE?

If, in spite of the logic, you endeavor to conceive volition *with* omniscience, you are brought up quickly. The moment you attempt to reason, that "though it may be known how a man will decide, he may (in some indefinit way) arrive at that decision by the exercise of his own volition," you are checked by the thought from which there is no escape and which overpowers all other pertinent thoughts, namely, if it be known how a mind will decide, then such decision is imperativ.

It is impossible to imagin volition compatible with omniscience even as attributes of one and the same being, human or divine. Assume a divinity endowed with prescience. Then relativ to his own future he must be already fully cognizant. And if his future is known, it must transpire exactly as known, and so he must be incapable of volition. All attempt to conciliate must, from the very nature of thought, be preëminently invalid and equally vicious. True! you may think the man may hav shuffled on this mortal coil with sin, a mortgage of profoundest hell, on his soul. But if he be so conditioned, you may paste it in your hat that *it is no sin of his*, notwithstanding the theologic dogma, "original sin;" for it must hav been gratuitously *conferred* (the irony of the word) upon him either by chance or by design. No other hypothesis is thinkable except that fetal existence may be a sentient, responsible phase of being; and even then the idea of preëxisting knowledge renders void all attempts to conciliate. Those who would go back beyond this period, that is, previous to fetal life, are reminded that the existence of anything there even analogous to mind, to say nothing of sentiency or responsibility, is but a vague, destitute theory, and even were it a truth it would not conciliate omniscience and volition. Consciousness retrograding through cycles of conceivable time must ultimately admit the possibility of but four apparently distinct hypotheses: either omniscience preëxisted the intent to sin—or *vice versa*—or they had simultaneous beginning—or they always were. Analyses of these alternativs, possessing a metaphysical interest only, are omitted. From which it may seem that the argument, not being fully exhaustiv, fails to establish conclusivly, as absolutely certain, what it undertakes to prove. To which the answer, that it does logically establish the proposition against all arguments unprochronistic to fetal life; which is all that was attempted. The idiosyncrasy which would seek to harmonize omnipotence and volition by improvising a hypothetical *intent to sin*, further

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* The word *Gnostic* and its derivativs I use in their natural etymological and traditional import. Thus, a Gnostic must define himself, *one who knows*. An Agnostic defines him, *one who believes he knows*. A Gnostic defines an Agnostic, *one who professes to know nothing*. An Agnostic defines himself, *one who believes the human mind incapable of absolute knowledge*. These definitions are indorsed by an eminent and impartial authority, Dr. Paul Carus, one opposed alike to Gnosticism and its antithesis.

*If literally *all* knowledge is not supposable, let *omniscient* refer only to all supposable knowledge.

back than embryonic existence, it is not within the present scope to refute. And as for establishing anything with absolute certainty, the metaphysical mind realizes nothing with more vividness than the futility of such an attempt. Indeed the theory of certainty, being the cardinal fallacy of Gnosticism, is explicitly exposed in the following section.

THIRD FALLACY: HUMAN CERTAINTY.

How vast is the proportion of those who profess and really believe that they know certain things! It is indicativ of the generalness of the fallacy that an Agnostic is popularly considered an eccentric. But as Sir William Hamilton has said: "How indeed it could ever be doubted that thought [itself] is only of the conditioned, may well be deemed a matter of profoundest admiration."

Now we all *know* or should *know* that the word "*know*" is twofold in its principal interpretation; the duality consisting of, first, a positiv, absolute knowledge transcending all conceivable contradiction; and second, of a relativ degree of certainty (?) or assurance. Here language is at fault, the fault of imperfect development. De Quincey says, "All languages tend to clear themselvs of synonyms as intellectual culture advances, the superfluous words being taken up and absorbed by new shades and combinations of thought evolved in the progress of society." Which is very true. But in this case the desynonymizing process is dispensable, and in fact a synonym or independent word is quite in order. The not-so-new-as-you-might-imagin shades and combinations of thought are too much for the one word "*know*," and a change may be advisable, not from any difficulty of discerning between the radically different meanings, but because this will not generally be done. If we reserve the word to convey its primary meaning, then some other word should be used to indicate degree of assurance. In the latter sense it may truly be said that we *know*, and even the Agnostic may and does use the word with perfect consistence. But in this section, except in italicized instances, I use the word "*know*," and for consistency, its derivativ, "knowledge," though the latter in the early evolution of language became synonymous with "learning," in their primary, legitimate sense, which implies absolute certainty. And let us, avoiding the supersensible, consider from the precincts of reason this startling Gnostic theory that certainty is an attribute of human consciousness. It amounts of course to an implicit (almost explicit) denial of an omnipotent being. For if a man knows a thing, it is evident that he cannot be mistaken about it, and if there be even one point upon which the creator cannot make a man mistaken, he is not omnipotent. (A common objection which seems too vulgar to mention is that though the creator *could*, it does not follow that he *would* make one mistake. Upon which the stricture, neither does it follow that he would *not*, but as he "*could*," it follows, one *may be* mistaken, consequently cannot be certain.) Consider the case in which a man explicitly deceived as to the ultimacy of immediate intuition and accepting the unsophisticated testimony of consciousness to self-existence as unquestionable, claims to Know that he exists. If a man know that he exists, then besides knowing that it is impossible for the Eternal to make him mistaken on that point, he must also hav to a certain extent a knowledge of the future. For he must know that on a certain day, on all future days in fact, the Semipotent will not, cannot, truthfully demonstrate that he the man was mistaken. Now a knowledge of the future, notwithstanding we are accustomed to think we possess it to a limited extent, is not less than a divine attribute, even if it be possible to omnipotence any more than self-transcendency. So we see that he who claims to know that he exists, not only implicitly denies the existence of an Omnipotent, but also, by implication, by assuming a partial knowledge of the future, sets himself in glory above his peers, a God or more-than God.

Here is an ostensible disproof of the certainty theory. It is metaphysical and consequently, also inconsequently, not so good as our own proximate demonstration that will shortly be sprung on the persisting truth seeker.

The fundamental condition of all consciousness emphatically insisted upon by Mr. Mansel in common with Sir Wm. Hamilton and others, is the antithesis of subject and object. But now what is the corollary from this doctrin as bearing on the consciousness of self? The mental act in which self is known, implies, like every other mental act, a perceiving subject and a perceived object. If, then, the object perceived is self, what is the subject that perceives? Or if it is the true self that thinks, what other self can it be that is thought of? Clearly a true cognition of self implies a state in which the knowing and the known are one, in which subject and object are identified; this Mr. Mansel rightly holds to be the annihilation of both.

W. W. CARRINGTON.

(CONCLUDED NEXT WEEK.)

Looking Forward.

Mr. Bellamy's book entitled, "Looking Backward," is certainly a valuable and interesting endeavor to incline the reader's mind into a reflectiv state on the past history of the world and also its possible future. Happily, published histories are a great aid to the thoughtful. The world has passed through many strange events and epochs. The despotism of priestcraft and superstition is passing away and greatly modified. It is no longer possible, as of old, in New England, for a man sawing asunder a barrel to produce two tubs to be burnt as a wizard. The printed histories of the past show the timidity and caution of our ancestors in popular developments. But slowly the wave of unfoldment has been surging onward like the mighty ocean on the shores of time, and we are constantly called to witness the new, present fact, in place of the misty conjecture. The awful pealing thunders of Horeb and Sinai hav been toned down to be useful in lighting our darkened highways and byways, and the question now is, "What next?"

Our Bible societies in the issuance of their book of conundrums are finding ready employment for its army of priests, which the unfoldments of science are so gently lowering down to common sense that they will hardly know when they touch bottom.

Looking backward, history shows too plainly the wanderings and strugglings of man on the untrodden surface of creation, but alas! none can imagin the untried bogs and pitfalls into which humanity has yet to stumble.

With our lawmakers it is under consideration whether hypnotism is not a dangerous influence in the hands of unscrupulous operators. It is thought possibly many are now in our state prisons who hav been hypnotically impressed to commit crimes. The writer knew a powerful operator who could impress his sensitiv, male or female, to do most absurd things and express themselvs ridiculously while under insensible control. He could also leave an impression on the mind of his subject after he or she was supposed to be brought back into their normal or natural state.

On one occasion I was present when he made his sensitiv (a gentleman) entertain the assembled company with a comical impression. He impressed the sensitiv to cast his eyes upward and gaze on the ceiling, which he did, and suddenly burst out laughing. He was asked by the operator what he saw to laugh at. "To laugh at? To see a clergyman walking on the ceiling head downward." "Well, this beats me! Now, how is that done?" "Simply enough," said the operator; "on the principle of suction—suction, as a common house-fly walking." "Well, I'm blamed if he is not one of the greatest suckers I hav ever seen! But then, he is a fair specimen." Who will deny that hypnotism is a dangerous and insidious power in the hands of unscrupulous people?

D. BRUCE.

A Remarkable Document.

The friends of Mr. Ezra H. Heywood, who was convicted last June upon a trumped-up and entirely groundless charge of "obscenity," hav prepared a petition for his pardon, which will be presented to the president of the United States early in the present month. This petition is signed by about fourteen hundred persons, many of whom are in earnest sympathy with Mr. Heywood in his efforts to purify and enlighten his fellow-men.

From Princeton, the town of Mr. Heywood's residence, come petitions signed by the chairmen of both the Republican and Democratic town committees, as well as by ex-postmasters of Princeton Center, East Princeton, and Princeton Depot, and the present postmaster of one of the Princeton offices. Many of the signers on the Princeton petition are, or hav been, persons holding office of trust in that town. This petition contains also the names of the librarian, the dentist, the physician, and the heaviest tax-payer. This last ought to hav great weight with the powers that be, in such a case. The petition from Rhode Island bears the name of Elizabeth B. Chase, who is known far and wide for her anti-slavery, woman-suffrage, Prohibition, and other reform labors. It also bears the name of the treasurer of Brown University. From Connecticut a petition comes headed by Rev. John Kemball, whose services to humanity are too well known to need mention. On a petition sent from England is the name of our own beloved countrywoman Elizabeth Cady Stanton and her daughter Mrs. Baltch. Annie Besant, so long associated with Charles Bradlaugh, and who, with him, contested the right to publish and sell "Fruits of Philosophy," is also a signer of the English petition. The petition from Scotland is headed by a clergyman of the established church, Rev. John Glass, of Old Greyfriars, Edinburgh, one of the oldest churches in Scotland. The Canada petition is headed by Robert C. Adams, president of the Canadian Secular Union. The signers of the petition in Boston and vicinity represent various intellectual activities and personalities, and the unity of purpose expressed in their signatures is a marked feature of the petition. Here we see the names of well-known antislavery workers who gave to New England a higher sense of morality than was conceived of before their times and work, and whose integrity of character and purpose none will question. To-day nothing swerves them from their "righteous convictions," and in this spirit they hav affixed their signatures. The petition has been circulated in the seminary at Belleview, N. J., and is signed by the teachers there. We note also the names of Andrew Jackson Davis, a man universally known throughout the United States; Louis Prang, whose art work has done so much for the adornment of the humbler homes of our country; Rev. Alonzo A. Miner, the venerable and clear-headed father of Universalism in New England; the venerable William Henry Burr, of Washington, who cast his first vote for William Henry Harrison in 1840; George N. Stearns, of Chicopee, Mass., who, when he was United States district attorney in Boston, refused to be made a catspaw to do the dirty work of the Vice Society; James Redpath, T. B. Wakeman, E. B. Foote, Jr., M.D., Hugh O. Pentecost, Lydia Eve Blackstone, and others equally well known.

Judge Carpenter, who imposed the vindictiv sentence upon Mr. Heywood, on being told of the number and character of the signers of this petition, is reported to hav said in his Podsnapian way, "Oh, that doesn't amount to anything. You can get anybody to sign petitions." But Judge Carpenter formed his judgment about this as hastily and inconsiderately as he did about other matters, and he did not stop to reflect that such a petition in such a case could come only from those who were familiar with Mr. Heywood's work and to a greater or less extent recognized the utility of it.

Moreover, a number of the signers hav taken pains, in addition to merely signing the petition, to express over their signatures their views of the outrage of which Mr. Heywood has been made the victim. Mr. William J. Bowditch, of Brookline, Mass., who was present throughout the trial, says, "His trial was really a farce. His punishment has been sufficient, even if he had really done wrong." Israel Betz, M.D., of Oakville, Pa., writes, "I hav read Mr. Ezra H. Heywood's *Word*, a monthly paper published by him, since its first issue in 1872, and hav a file since its first issue which I price very highly. I wish that I understood it better. This paper is one of the most unique publications that America has yet produced. While Mr. Heywood's ideas of literary expression may be at variance with prevailing standards, yet I see nothing more harmful nor obscene in that fact than I do in medical journals or occasionally in the daily press. This paper, to my knowledge, has a very small circulation, which would be the reverse were it devoted to catering to prurient tastes. I speak as a medical practitioner of over twenty years' standing, of that branch of the profession known as the regular." Thomas Palmer, D.D.S., of Fitchburg, Mass., writes, "I hav known Mr. E. H. Heywood from boyhood. He has always been a radical reformer, and may hav published some things you and myself might not think proper in his paper. The paper has only a circulation among reformers who know how to judge of reformatory movements. Mr. Heywood is the last man who would publish anything injurious to youth. I hav always read his paper, and know all that has been printed, and it has always been to establish some reform he has been interested in and not for evil purposes—far from it. Hoping this petition may be received favorably, etc." C. M. A. Twitchell, of 319 Washington street, Boston, writes, "That the petitions being sent to Washington may move the heart of our president to an act of justice toward a noble man is my sincere prayer." Dr. C. H. Sims, of Charlestown, Mass., writes below a long list of signatures that he was instrumental in procuring: "The above names comprise some of the best citizens of Charlestown. Most of them liv within a few blocks of the prison and must endure the thought that a lifelong advocate of physical, mental, and moral freedom is suffering and serving an unjust sentence so near their comfortable homes." Mr. Theodore D. Weld, an early Abolitionist, now eighty-eight years of age, of Hyde Park, Mass., says, "In writing my name to this petition, which I do with all my heart, I wish to say that I do not remember to hav read any of the writings of Mr. E. H. Heywood upon the subject of sex. True, for many years my ears hav been dinned with the clamor against them as grossly obscene and even pandering openly to lust. Though not personally acquainted with Mr. Heywood, yet some of my dearest friends know him intimately (especially my beloved, lifelong friend and brother, the late Elizur Wright). From them I learn that the life of Mr. Heywood has always been a model of personal purity, and that the popular hue and cry against his writings is but the clamor of a mawkish prudery claiming to preside *par excellence* over the morals of the public."

Mrs. Abbie Knapp, of Dowagiac, Mich., writes, "From my standpoint no pardon can atone for the injustice done those two men, Harman and Heywood."

In the face of such testimony from such sources the canting cry of "obscenity" operates like the boomerang upon those who set it in motion. The brightest and best of earth's children see no obscenity in Mr. Heywood, nor would such creatures as Judge Carpenter see any such thing, were it not that the prurient fancies of their own foul minds are reflected back to them from Heywood's purity.

E. W. CHAMBERLAIN.

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A Few Words from Miss Craddock.

I feel sorry that our good friend, Lucy N. Colman, whose words of praise and encouragement to me at Portsmouth I hav treasured with gratitude, should feel called upon to criticise me as she has done in last week's TRUTH SEEKER. But realizing as I do her unswerving fidelity to truth, I feel sure that she will thank me for correcting one or two misapprehensions on her part.

Mrs. Colman seems to think that "the president and secretary, at the congress at Portsmouth, showed . . . a determination to ignore as directors Messrs. T. B. Wakeman and Dr. Foote." If we did this by word or deed, it is news to both of us, I think. I feel certain that even Mr. Wakeman will bear me out in saying that we assured him, over and over again, that no slight was intended, either to him or Dr. Foote, and that he had no cause to feel aggrieved. Had the president wished to slight Mr. Wakeman as a director, is it reasonable to suppose he would hav called him to the chair? Had I wished to slight Mr. Wakeman as a director, is it likely that I would so strenuously hav insisted that Mrs. Colman's unauthorized and unparliamentary method of electing Mr. Wakeman should be set aside, and the motion to elect him put by the chair, in due parliamentary form, so that there should be no hitch afterward about his election? Had I wished to "ignore" Mr. Wakeman "as a "director," here would hav been a splendid chance for me. I could hav allowed matters to proceed, unchecked by a call for order; and at the close of the congress, Mr. Wakeman could hav been coolly informed that he was not legally elected, and hav been "ignored" then! Instead of that, and out of an honest desire to save future embarrassments on this score to Mr. Wakeman, I insisted that Mrs. Colman's action in the matter be set aside, and the motion to elect Mr. Wakeman be formally "put" by the chair, and not by a member on the floor of the house. Neither in this, nor in any other action of mine at Portsmouth or elsewhere, has Mr. Wakeman or Dr. Foote the slightest cause to feel aggrieved by hostility on my part.

Mrs. Colman seems to think that the corresponding secretary has been remiss in her duty, in that she has not been "going out, appointing meetings, and lecturing" to any extent. I would respectfully call Mrs. Colman's attention to the following from article ix of our constitution:

> The corresponding secretary's duty shall be to keep the records and complete lists of life and annual members, and also full minutes of the board of directors and of the executiv committee; prepare and transmit to the newspapers of the country items of interest relating to the work of state Secularization; keep a full list of auxiliary societies, and conduct such correspondence, under the direction of the president, as usually pertains to such office, and to make a condensed annual report to the society of the business of the year.

It will be observed that there is not a word in the above relativ to the duty of the corresponding secretary as a lecturer. Nevertheless, in addition to her address at Portsmouth, she has three times spoken before the Friendship Liberal League of Philadelphia, and once before the Newark Liberal League of Newark, N. J. She also has a standing invitation to address the adult class of the Philadelphia Unitarian church of which she is a member—an invitation which would hav been accepted long since, but for the cropping up of this field secretary difficulty, with its attendant correspondence, which has taken up much of her outside time. But, however willing the corresponding secretary may be to help along matters by extra work as a lecturer, it is unwise for her to attempt it. No one person can attend properly to the office duties of a corresponding secretary and do field work too; one or the other must be slighted. I am happy to say that the interests reached by my correspondence are more and more widespread each month. We need some one in the field, and we need that some one badly; but whoever is assigned to that work ought to be in the field all the time, devoting his whole energy to the American Secular Union interests.

The field-secretary agitation has been surprisingly beneficial in one direction, at any rate. It has stirred up in one or two of the Liberal lecturers a fear that our appointment of a field secretary may leave them out in the cold as regards audiences (a groundless fear, as I hav shown in previous articles). It has also caused them to remember suddenly that such a society as the American Secular Union exists, and to hint that, for a consideration, they might be willing to renew their allegiance to us. This is eminently proper on their part, and we devoutly pray that our little leaven may work until it has leavened the whole lump of the lecture field, and the lecturers shall one and all be brought back to the true fold, where they may grow in grace eternally.

I cannot understand why Freethinkers should think it such a heinous offense for one of their number to treat a churchman in public with consideration. The cause of Freethought is so certain of ultimate success—the cause of orthodoxy is so certainly doomed and is losing ground every day so unmistakably—that it would seem only charity to let the poor fellows down easily, and not wound their self-respect any more than one can help. Don't you suppose that, down in the heart of the majority who fight for orthodoxy, there cannot help being a vague perception of the silliness or the fraud of the superstition which they hav been taught at their mothers' knees to cherish as their life? In some few cases, I know, they believe through and through the orthodox principles for which they contend; but I am fain to think, from my own experience, that these cases are rare. Moreover, these are not the people whom any of us are trying to interest in state Secularization. It is the great majority to whom I refer above whom we hope to reach, and who would gladly walk with us into our clearer light, if we did not frighten them away at the outset by our rude jeers at their silly little superstitions—superstitions which we can trust them to throw away for themselvs, as soon as they look at them in the open sunshine. "Speaking the truth *in love*"—do you not agree with me, dear friends, that this is really the better way?

I cannot do better than close this article with a brief extract from a letter written me by an outsider who has seen something of our platform methods. As the letter is a confidential one, I do not feel at liberty to giv the name, but will say that it comes from a speaker of large experience:

> Could your lecturers confine themselvs to this one point [state Secularization], and permit their Agnosticism, if it appear at all in their public lectures, to do so only as a secondary affair, I think that they could accomplish more with church people than at the present time; and these are the ones who ought to be reached, for they are the persons who are in the dark on this subject. All Freethinkers agree that church and state should be kept separate. Hence there is very little satisfaction in lecturing to such people alone; and, unless we shall meet the church people in such a way as to obtain their confidence, we cannot hope to benefit them as we should like to.

IDA C. CRADDOCK, Corr. Sec. A. S. U.
Philadelphia, Pa., Feb. 9, 1891.

Copy of Letter from Mr. T. B. Wakeman to Dr. R. B. Westbrook.

No. 93 NASSAU ST., N. Y., Dec. 31, 290 E.M.

My Dear Doctor: I hav your notice for a board meeting next Sunday at 2 P.M. The inclosed card will show you that I must speak at that time in Brooklyn and cannot be present.

So, I will tell you in short what I think ought to be done.

1. The clause I sent you should go into the pamphlet in substance, so that *the federativ character of the Union* and the *autonomy* of the local and auxiliary societies should be made known. I hav, I think, obtained the assent of the Newark Union to the change of their charter on this basis. This is essential to the future coöperation of societies having different objects and views, and, therefore, *vital* if we are to hav a future.

2. I think the motion I made as to Mr. Charlesworth should be passed. If the $500 is subscribed, and he left to hustle about the country to get *the rest of his support* by organizing local unions, *he will do it*. If other field secretaries are appointed it should be on a *similar basis*. That is, enough should be given them to *earn more* by their success in lecturing and organizing.

3. These secretaries or lecturers might be selected by the *votes of subscribers* to the lecture fund, as Dr. Foote has proposed. This would take the responsibility from the board and leave it with the subscribers. If there are several lecturers they could hav a separate section or state assigned for their work.

4. Where the cause might require several lecturers for special work, as now in Wisconsin, these could be specially selected and sent there to agitate, lecture, and organize.

Thus, if every lecturer knew that he would get *a certain sum*, and so much more for every local union he organized, or lecture delivered, from the board, *or from the audience*, he would hav the strongest motiv to work; and those interested in the cause would *like to help nominate* such lecturers and contribute to the fund to keep them, and as *many as possible of them, in the field*. I think this plan will obviate more objections, and get us free from more difficulties, than any other. Hoping for harmony and success from your deliberations, and wishing you and our diligent secretary the happiest New Year, I am,

Yours sincerely, T. B. WAKEMAN.

MR. EDITOR: Here is my letter to President Westbrook, which he has, at my request, returned to me for publication. It is the only utterance I hav made on the subject, and it only inferentially refers to Mr. Watts, whose name has *never* been named or come up before the board at all, unless there may hav been a meeting at which I was not present. The president was, therefore, entirely off of the truth in printing that there was a "strenuous opposition" to the appointment of Mr. Watts on my part. I am a friend and admirer of Watts, if he has one anywhere, and if he is to leave his Canada work (which I should greatly regret) I favor putting him on the same basis as our most favored and popular lecturers in the United States.

More than that would not be fair, and I do not believe he would ask it. My letter points out how that could be done, either with or without the appointment of Mr. Charlesworth.

Of this latter gentleman I am no special advocate. But as he was recommended by the congress I think he should be appointed, but on a plan that could be extended to others, who hav stood the brunt of the battle in the *States* for many a year. As to the objections to Mr. Charlesworth made by the president before the board, and, therefore, included in my resolution for his appointment as matters to be obviated, I believe they would disappear on a fair examination.

As to his not being competent, he has spoken before our best audiences at Newark, New York, and Boston with great success, and evidently has his heart in the cause, and a head that will keep on learning. He has told me that he is in harmony with and heartily supports our American Secular Union constitution as construed in the first section of my letter, and which our secretary Miss Craddock has promulgated in a very able letter inviting other societies to federate with us in our next congress. He believes it to be the best form of union for America, although different from the English method. If there is no money for him, there is none for anyone else, until it is raised.

There seem to be no good reasons, therefore, why we should overrule the recommendation of the congress.

Of course the majority of the board can do so, and can appoint anyone they choose in any way they choose, or they can do nothing; but they ought not to complain of Dr. Foote and myself, who cannot see our way clear to share the responsibility. I still think that Mr. Charlesworth and Mr. Watts and *others* should be appointed on the plan stated in my letter; but I am willing to follow in any better way, and deprecate the unnecessary feeling that has been shown in trying to find out that way. Let us settle this as a plain matter of business, and go on with our work. Yours sincerely, T. B. WAKEMAN.

New York, Feb. 4, 291.

The American Secular Union.

The great blowing before and since the last congress, held at Portsmouth, O. (equaled by nothing on earth but Barnum's show), is subsiding and hence allowing the dust to settle, and at the same time permitting the real value of said congress to be taken. It is painfully evident in summing up its results that it is in demonstration of the truth of the criticism which I made on the congress of 1889. The attempt which was made there and then to run the Secular movement through Christian aid and coöperation found by enforced sequence the supreme weakness of such a method. All efforts made by true Secularists, such as those who indorse the Nine Demands in the sense in which they hav been interpreted until recently, must ever result in rousing the bitter antagonism of the Christian; but even under its new compromising method it fails to receive any sanction from the Christian church. When I say Christian church, it must be understood that I do not include either the Unitarians or the Universalists. They antagonize all that is fundamental in the creeds of Christendom, hence a compromise with them may be legitimately considered a questionable transaction. If they are to come on our platform with the stolen dignity of an accredited clergyman of the Christian church, and as a result of that compromise hav the advocates of the Nine Demands of Liberalism gagged out of deference to these assumed clerical dignitaries lest they should be disturbed in the feelings of their sacredness, it is high time to protest against any such compromise which renders it necessary to impose the gag rule, for in doing so we would be on a level with the immaculate dignity of the national congress. A Jew, a rabbi, becoming interested in our Secular movement, is not strange, because it is evident to such that we are necessarily, in the enforcement of our demands, antagonizing Christianity, and so is the Jew. That our platform is ready to hear the speech of those who hav something to say and know how to say it, whether it is in harmony or out of harmony with the Nine Demands, has formerly been considered consistent, without being insulted by the chair. And that our rostrum should remain thus free is what every man and woman in our ranks will maintain, and they will not consent to be gagged. It is also equally true that all speeches made on our platform, when emancipated men and women meet, come within the province of criticism, and must run the gauntlet of the same, and no one shall be allowed to say, Not so, out of deference to some one masquerading in priestly gown or miter, lest the sensitiv ear of such should be pained.

The true method which our platform has recognized in years past is as we hav stated—freedom of speech courted, all tolerated, with equal freedom to use criticism on views spoken, but not on the speaker. We said a year ago that there is no compromise possible with Christianity. We cannot succeed in the realization of our Nine Demands without crossing every chosen line of Christian work and endeavor. Christianity cannot survive a victory won on the line

of our Demands. These two forces cannot both be crowned with success. One cannot be taught without denying the other. The presence of the supernaturalism in the one and the rights which that presence enforces, show how utterly false it is to suppose that Christianity could be so stupid as to tolerate or wink at the success of Secularism. Any one of the Nine Demands can win recognition only at the expense of Christianity. The enforcement of all of these Demands would annihilate the Christian religion. What, then, is more presumptuous than the idea that we can in any sense of the word look for, hope for, ask for the coöperation of anyone believing the truth of Christianity? Anyone having gone so far astray from the fold of the church as to offer aid in our cause we gladly take by the hand, but if in the presence of this one among us the gag rule is to be enforced for fear that the tender feelings of this new-comer may be hurt, we only hav to say that the acquisition does not pay the expenditure. There should be no tricks in our trade, no concealed, masked doctrin. The church must know, and no doubt in fact it does know, that our success will be its death-knell. It can render us no help, knowing that our success is the extinction of priestly rule and the dissolving of a hundred thousand of their priestly powers. In the admission of this fact we are to consider the method which has hope for our cause. Since the close of the last congress this question has been somewhat under discussion. But the facts stare us in the face; the history of years lies before us and demands recognition.

And what is the proposition that has a promis of victory, prompted by the wisdom of those having charge of the movement? It is, *Send out two paid advocates*—and thus, by a reasonable implication, ruin the work which the workers in the field are now doing. Is this not the inevitable result of the witless scheme? Their already paid advocates would hav the chance, by financial necessity, of making all of the engagements, having been paid in advance.

There are many who would willingly engage these paid agents, but who will engage those already in the field. Who will want them when a free lecturer is ready at hand to work for them? They are not inclined to make engagements with lecturers when they hav to foot the bills, when the same results can be had for the asking. But a still more serious objection lies in the fact that free lectures can never raise a people up to the point of independence and self-reliance. A hundred free lectures in Grand Rapids or any other city will never organize a self-supporting society. Any method which tends to lift the responsibility from off the shoulders of the laity is a destructiv method. Their union in sacrificing coöperation with the lecturer is a necessary factor in winning success. If the American Secular Union can raise $5,000, it might be rendered useful in one way—divide it among twenty lecturers in as many states for the purpose of paying the traveling expenses of these several advocates. In this way many places could be reached and societies organized which are not accessible now. With this relief these societies could pay the lecturer for his lectures, and in most cases this would be done, seeing that they do not hav to pay the traveling expenses of the lecturer. But even this, and all other tried methods, without effectiv organization cannot secure the results so much desired. All are convinced of the need of an organization which will secure unity of action. This want has been felt all the way through the history of Freethought in our modern civilization.

I cannot see the promis of success upon any other line than that of effectiv organization, but I know of no organization which secures unity of action, outside of heaven and hell, as the foundation, aside from *political organization*. I am fully convinced that on this line only can we secure unity of action and hope for ultimate success. The reasons for this conviction force recognition in the following terms. In the first place, all history lends its aid in support of this conviction. Ecclesiastical and political organizations hav persisted through all historical times, and they are the only ones which bid fair to continue. And when Secularism will seek support such as is only found in political organization it will then find itself in position to play the winning card. A political organization founded upon the Nine Demands of Liberalism, to be modified by a national convention as in its wisdom it may deem necessary—a movement like this would tend at once to place us before the public in such an attitude as would giv us existence, recognition, and significance, such as we hav never reached. Political organization means something, and above all things tends very largely to secure unity of action, which we hav never had, and hence through this we become a factor in national politics.

It is a fact which does not admit of a doubt, that in our present isolated individuality we are not worthy of mention seriously by the church. It knows full well that isolated shooting is usually harmless, and is as likely as not to strike within the ranks of the shooters. It is in the unity of force and action that we can hope to command attention and provoke discussion. It is the union of our forces alone which will inspire hope and confidence.

The absence of effectiv organization which is so conspicuous among us, places our cause at such a discount that it can command nothing. The brightest days with the most enchanting outlook, gave way to a succeeding dreadful, gloomy night. View the hope which former years inspired going out in the blackness of a starless sky. Remember Chautauqua, Hornellsville, Rochester, Watkins Glen—twenty or thirty speakers on the platform—many hundreds of attentiv listeners—hall, music, and speakers' expenses all paid cheerfully. What has become of these interested hundreds, these scores of speakers? Why are these splendid gatherings no more? This banner of Freethought which had attractions for thousands and was cheering the hopes of these devotees, is now trailing in the dust not that our cause is not in the heart and life of emancipated men and women, but because we hav not cohesiv organization to hold together the emancipated thousands. The life which throbs in the heart and brain in the presence of treason against liberty, is still our hope, but this is doomed to die without that unity which organization can hold in conservation. The history of the world shows that success in all ages has come through organization. It is true that organization means good or ill, and goes down sometimes amid the rush of multitudes, but when order comes out of ruin it must come through organization. No one need fail in seeing the importance, in the light of all history, of placing ourselvs before the people of this nation in such a light as to force recognition, in that way which will command attention. The mercy which petitioners plead for is not our method. One cheek being smitten, we turn not the other. We demand our rights, and by the eternal fitness of things, and organization, we shall hav them.

Under an organization which was political, we could determin our strength—a strength which does not come of mercy, but a strength which commands. And I am fully of the opinion that under a political banner we could marshal a hundred to one as we now stand. And we may reasonably entertain the hope that those under this organization would hav much less trouble with fear. In our present position we hav many cowards, but with this political organization there will be much less reason for the existence of this very uncommendable trait. And in still another respect we would hav a decided advantage—in the raising of funds. Then we will be able to raise a hundred dollars as easily as one now.

But it will be asked, Will our people be willing to leave their political affiliations and come into such an organization? I think there is no question upon this point. The present unstable condition of political parties is most favorable to such a movement as we hav suggested, and I am of the opinion that many thousands would be only too willing to train under these terms if they only had the chance. I hav talked with many who share our opinions, and all are in favor of such a movement and I hav not met with a single objector. We hav among us as good material in our ranks as there is in the nation, and if the throng could find support among our leaders, and a convention be called in 1892 and a national ticket placed in the field, all would be surprised at the support and strength it would command. I see no other line which has a promis of permanent success. J. H. BURNHAM.

The California Liberal Union.

The third annual congress of the California State Liberal Union was opened in Irving Hall, San Francisco, January 29th. Delegates from all parts of the state were in attendance, the number increasing until during the afternoon session fully one hundred members were present. The morning session was occupied with the address of the president, Samuel P. Putnam. It comprehended a characterization and discussion of the forces now arrayed against political Secularism and an exposition of the deep, underlying principles of philosophical Secularism which govern and move the practical elements of Liberalism and constitute the logical theory of life, morals, and economics.

Upon reassembling for the afternoon session the regular business was begun.

The following officers were elected to serve for the ensuing year: President, S. P. Putnam; secretary, Emil S. Lemme; treasurer, W. H. Eastman; executiv committee, Ranford Worthing, of San Diego; Philip Cowan, of Petaluma; W. S. Rogers, of Boulder Creek; S. Littlefield, W. F. Freeman, of Stockton; William Schroeder, of San Francisco; John Robinet, of Nipomo; J. E. Clark, of Los Angeles, and R. H. Schwartz, of San Jose; committee on special Sunday law legislation, G. E. Macdonald, W. H. Eastman, and F. B. Perkins, of San Francisco; A. Schell, of Knight's Ferry; W. F. Freeman, of Stockton, and R. Butterfield and N. D. Goodell, of Sacramento. The list of vice-presidents included the names of a hundred people distinguished in the movement in the various cities and towns in the state.

W. S. Bell on behalf of the proper committee submitted the following resolutions:

1. *Resolved*, That the Liberals of California, in convention assembled, advocate, as the basic principle of this organization, the total separation of church and state; and as necessary to this end we demand:

1. The equitable taxation of church property in common with other property.

2. The total discontinuance of religious instruction and worship in public schools, especially the reading of the Bible.

3. The cessation of all appropriations of public funds for institutions of a sectarian or religious nature.

4. The abolition of chaplaincies in Congress and state legislatures.

5. The discontinuance of the practice of appointment, by the president or governors, of religious festivals, fasts, or Thanksgiving days.

6. The abolition of the religious oath in our courts and all other public places.

Resolved, That we condemn the efforts of the National Reform Association, the Women's Christian Temperance Union, the American Sabbath Union, the churches generally, and all other organizations whatsoever, to secure the passage of a Sunday law in the state of California; and that we pledge ourselvs to oppose all such efforts to the extent of our power and ability.

Resolved, That we also oppose and condemn the attempt now being made to induce the committee having the matter in charge to close the World's Columbian Exposition on Sunday; that we should regard such a course as unjust to exhibitors and visitors alike; as inimical to the best success of the Fair and public good; as an unconstitutional recognition of the claims of the church by the state; as in every respect narrow and puritanical, and calculated to expose America and her people to the just ridicule and contempt of the civilized world.

Resolved, That we recommend that the World's Columbian Exposition to be held in Chicago in 1893 be kept open on every Sunday during its continuance.

Resolved, That we sympathize with all movements of an economic nature calculated to improve the condition of the laboring people—the farmer, the artisan, or the professional man.

Resolved, That in discountenancing a union of church and state we base our opinion not alone upon the unconstitutionality of such a union, but also upon the conviction which we hold that the main dogmas of religion taught by the churches, and which they are endeavoring to incorporate into the organic law of the country, are unproved, unprovable, and demonstrably false; that religions are essentially tyrannical, and as inimical to mental freedom as to civil liberty; that superstition is as mischievous in the mind of the individual as in the statute-books of the nation; and that therefore we are as strongly pledged to aggressiv warfare upon this evil wherever found as when its tenets are enforced upon us in the form of legal enactments.

Resolved, That with reference to the prevailing discussion of the attitude of the American Secular Union toward the dogmas of the church, we regard the Secularization of the people generally as not second in importance to the Secularization of the state. We are of the opinion that avowed neutrality to that which is false is equivalent to tacit indorsement of it, and that in assuming its present position our national organization has surrendered a full half of its power for good. We recommend that the California state Liberal Union defer affiliation with the American Secular Union until the limits to the scope of that organization are enlarged.

A long discussion took place over a resolution sanctioning Nationalism, the Stanford loan bill, and single tax, and it was rejected.

Resolutions of regret were adopted at the death of Vice-Presidents J. W. North, Mrs. R. H. Schwartz, Colonel H. L. Knight, and Mrs. Kate Parke. The Union also deplores the death of J. P. Mendum, and the serious illness of Charles Bradlaugh.

The closing address of the afternoon was delivered by Prof. W. S. Bell. "Where May Justice Be Found?" was the title of his essay. "Justice," he said, "is not made in legislatures or tribunals; it is discovered in the strata of society. Calvinism and its horrors of infinit justice and glory, when viewed by man's reason, is insanity. Is it just for God to tell us to forgiv our enemies while he roasts his in everlasting fire? Is it just to compel men to believe that which they cannot think, to obey in blind credulity where they do not know? Can we love a God whom we never saw? The child asks: 'Who made God?' The mother or father answers: 'Shut up!' Is it just?

The evening session was not strictly under the direction of the Liberal Union, but under that of the Freethought society. The members of both organizations filled the hall to honor the memory of Thomas Paine, the anniversary of whose birth was celebrated. A number of ladies and gentlemen rendered several heartily applauded vocal and instrumental selections and recitations. Dancing followed and continued until a late hour. The speaker of the evening, N. R. Ravlin, paid an eloquent tribute to Paine, reviewing the events of his checkered career, and denouncing in vigorous words the prejudice, bigotry, and intolerance that had prevailed against the "distinguished patriot."—*Chronicle*.

Resolutions of Sympathy.

At memorial services held by the Chicago Secular Union, February 1st, in honor of the late Josiah P. Mendum and Charles Bradlaugh, the following resolutions were presented by George Schilling, and adopted by the society:

Resolved, That in the death of J. P. Mendum, of Boston, and Charles Bradlaugh, of England, the Liberal world mourns the loss of two of its most pronounced champions of the intellectual progress of mankind.

Resolved, That the Secular Union of Chicago acknowledges their great services to mankind and commends their courage and fidelity to the cause of mental freedom the world over.

Communications.

Christianity and Evolution.

THE APOCRYPHAL GOSPELS AND TRADITION CONCERNING JESUS.

It should never be forgotten by those who wish to form a just estimate concerning Jesus Christ and his teachings that, for the first three centuries after his alleged death, the gospels most frequently referred to, or quoted, were those which are now admitted to be spurious, and which now form part of what are called the Apocryphal Gospels.

In Hone's edition of the Apocryphal New Testament, we hav the Gospel of the Birth of Mary, which, in primitiv ages, was attributed to St. Matthew, and regarded as genuin by many of the ancient Christian sects.

This gospel is to be found in the works of St. Jerome, a father of the church, who died 420 A.D.

"The Gospel of the Protevangelion, or an historical account of the birth of Christ, and the perpetual Virgin Mary, his mother, by James the Lesser, cousin and brother of the Lord Jesus, chief apostle and the bishop of the Christians in Jerusalem." This gospel was generally credited by the early Christians.

Then we hav that remarkable book called the Gospel of the Infancy, which is crammed full of the grossest absurdities and incredibilities, but which writings were regarded as authentic by such eminent fathers of the church as Eusebius, Athanasius, Epiphanius, Chrysostom, etc. In this gospel Jesus is represented to hav said to his mother, while in the cradle: "Mary, I am Jesus the son of God, that word which thou didst bring forth according to the declaration of the angel Gabriel to thee, and my father hath sent me for the salvation of the world."

Knowing baby! It is a pity that in the so-called authentic gospels this information is concealed, and Mary is represented to hav known nothing of the wonderful character of the infant to which she had given birth!

If the gospels be true Mary was the mother of God almighty, and yet she did not know it. She actually had the good sense to think that a child who was born could not hav been eternal; that a child who was less than twenty inches long could not logically be regarded as infinit; that a helpless child that had to be suckled at the breast could not be accurately described as almighty.

So Mary regarded Jesus in the same light as she did the other members of her numerous family.

In the Gospel of the Infancy the swaddling clothes of Jesus healed a boy who was possessed of devils, which flew away in the shape of crows and serpents. Poor devils! or poor crows!

Young Jesus went to school like other good boys, but the first thing he did was to attempt to teach his schoolmaster Greek, and when the master remonstrated by holding up the cane wherewith to punish the audacious boy Jesus coolly afflicted him with palsy so that the weapon fell to the ground. After school hours Jesus used to amuse himself by playing at games with his school companions.

One day he played with Judas at making clay figures and mud pies. Judas made some clay birds; then Jesus did likewise; and the only difference between the two was to be seen in this: that when Judas had completed his birds they lay flat upon the ground, whereas those made by Jesus when complete got up and flew away; which reminds me of the story of an American humorist who said that he painted a picture of a ginger beer bottle so naturally that the cork flew out before he had time to paint the string to hold it in with.

In this same gospel we get a glimpse of Joseph at work. It appears that Joseph was not a competent workman, and on one occasion he received an order from the king of Jerusalem to make a throne, and when Joseph had completed it the throne was found to be four spans short of the appointed measure, so that it was utterly impossible for the king to squeeze his large proportions into the seat thereof.

The king was naturally indignant. What was to be done?

Joseph thought of his boy—or rather Mary's boy. Jesus was called upon the scene and he immediately settled the difficulty by stretching the throne to the size required.

And Christians for centuries stretched their mouths wide enough to swallow this story, until some heretical priest came forward and pronounced it spurious.

Then follows the Gospel of Nicodemus, formerly called the Acts of Pontius Pilate. This book is supposed to hav been fabricated toward the end of the third century. It seems to hav been written for the purpose of vindicating the character of Pontius Pilate from the aspersions of the Jews. The most interesting chapter in the book is that which givs an account of the arrival of Jesus at hell gates and the quarrel between Satan and the prince of hell—most Christians fancy that Satan is the prince of the lower regions, but in that as in most other things they are wrong—as to what should be done with him; in point of fact whether he shall be consigned to the hottest corner, or treated leniently; and the story ends with Jesus seizing the prince of hell, trampling on Death, and taking Adam bodily with him to heaven.

Then follow several spurious Epistles of Paul; the Acts of Paul and Thecla; the Epistles of Clement, and of Barnabas; the Epistle of Ignatius to the Ephesians; and to the Magnesians and many others.

Most of these books were believed in during the first few centuries of the Christian era, and many of them were defended by the most eminent of the early fathers of the church.

The Jews who know Jesus and saw him day by day, believed so little in him that they crucified him. When, however, Jesus had been dead—assuming, of course, that a man of that name who went about proclaiming unpopular doctrins, and who, ultimately, was put to death for sedition, ever lived—when, I say, Jesus had been dead a few years, a number of ignorant and enthusiastic persons, led by Paul and others, went about proclaiming themselvs believers in Jesus, but saying nothing about his supernatural character, and by virtue of their earnestness and enthusiasm won over to them a large number of adherents.

Gibbon tells us that the early Christians were "an ignorant rabble;" and it was from this class that the early disciples of Jesus were won. As an organization, however, Christianity made, comparativly speaking, very little progress until Constantine took it under his protecting wing.

Then Christianity became a power in the state. It then gained a political significance.

But, practically, what did the Christians of the first three centuries succeeding the death of Jesus, know concerning the merits or demerits, the truth or falsehood, of Christian claims? Nothing.

They did not see Jesus perform his alleged wonders; they did not hear his Sermon on the Mount; they did not see him crucified; they did not see him rise from the dead. In fact, they had no more evidence than we hav concerning these things. They believed what they were told; they accepted the stories of tradition without question; they were too ignorant to inquire closely into the evidence, and consequently their belief only served to demonstrate their credulity and not their wisdom.

These stories about Jesus, to use the powerful language of Colonel Ingersoll, "for centuries lived in the open mouth of credulity." The ignorant people were fed on nothing else. It is no wonder, therefore, that in time they became exceedingly enthusiastic about them, and were prepared to go to any length in their support of what appeared to them in their uncultivated condition to be palpable truths.

ARTHUR B. MOSS.

To the Brotherhood of Moralists.

I hav received several invitations from you to join the Brotherhood, and here I wish to giv some of my principal reasons for not complying with these requests.

I am not an Anarchist, Communist, superstitionist, religionist, immoralist, or Spiritualist.

This looks as though I would make an acceptable member, yet I am more obnoxious to this Brotherhood than any of these, for one good reason—that is, I know too much. I know that people liv after they go through so-called death, as well as I know they liv here. And I also know that every honest person with ordinary sense, by using the necessary means, can know this as well as I do.

This knowledge of life after so-called death is a scientific fact—a fact demonstrable beyond the least shadow of a doubt. And there is no more religion about it than there is about eating your dinner or digging a ditch.

Spiritualism is a religion, a belief (see Webster), and Spiritualists attempt to prove their religion true by spirit phenomena. They present these facts, natural phenomena, to prove their pious fraud, religion, to be a truth; and with as much reason and truth as the Christians claim that geology proves that the creation as recorded in their holy Bible is true. But the facts of geology, the records of the rocks, completely destroy this creation record. So the facts of spiritology, spirit phenomena, will destroy not only Christianity, with its many creeds—and Spiritualism is one of these—but all religions. The sciences, geography, geology, astronomy, etc., hav greatly weakened the hold of religion on the human mind. Now the science, spiritology, has been discovered, and is struggling for recognition by the truth seekers, struggling in the hands of its enemies, the religious Spiritualists, who are making great efforts to twist these natural facts into evidence that their religion is true.

This new-discovered science strikes the last and deadly blow at this inhuman monster called religion, which, according to the historical record of past ages, has been the man-eating tiger that has terrorized the world.

Every science has its peculiar and distinct mode of investigation, and spiritology is no exception. Its conditions are as exact and definit as those of chemistry. It is governed by the same law that the universe is governed, and everything that is in it—the law of cause and effect; the same cause always producing the same effect, and as the cause changes the effect also changes.

This law of cause and effect is the only governing power that man has ever been able to discover.

Religiously speaking, I am an Atheist, I know all gods and all religions are frauds; scientifically speaking, I am a Naturalist, everything that is is natural; there is not anything outside nature.

Good and bad, true and false, pleasure and pain, are each the result of a definit and natural cause; this is a scientific fact, but religion has a god or gods that act in utter disregard to this law of cause and effect, working miracles, and so every strange occurrence with cause unknown is called by religious people a miracle.

During the past ages of recorded and traditional history, spirit phenomena of various kinds hav often occurred, but hav been misunderstood, or selfishly used to gain power over ignorant and superstitious people; this mental servitude and darkness are yielding to the power of light, of reason, thought, investigation, and the discovery of facts upon which modern science is built. Among all these facts there are none of more importance to man than spirit phenomena.

The discovery of these facts, nearly ten years ago, was to me the greatest and most important event in my past life; there was the turning-point in my life from mental torture to happiness, and from ignorance to knowledge. Now, before this event I did nothing for reform; since then, I hav been continually on the battlefield of progress and reform, and in the thickest of the fight.

And you, the "Brotherhood of Moralists," would hav me not only giv up this knowledge, but also aid in forcing it back from and out of the minds of mankind. You are working on the same line with the bigoted and persecuting Christians, aiding them to drive mediumship from the earth, which, if left to do its work, will destroy both your creed and theirs. The Christian creed is a relic of the dark ages. Its policy is and always has been, rule or ruin. It claims perfection and all knowledge worth knowing, forbids investigation, and persecutes, to the extent of its power, everybody who disbelieves its wicked and cruel creed. And you, the Brotherhood, hav pledged yourselvs to do the same—to not investigate spirit phenomena yourselvs, or allow if possible anyone else to do so, and to destroy, break up, and (you call it) expose mediums wherever and whenever you can. This is the obvious meaning of your obligation, and for you to use the word "brotherhood" and call yourselvs moralists and reformers, in this age of progress, and then take an obligation to close your eyes and minds against investigating certain natural phenomena, and prevent others from doing so, if you can, places you side by side with religion. Your obligation in this particular is also a relic of the dark and misty past, when religion reigned supreme, when the pious attempted to destroy all knowledge but so-called godly knowledge, and only desiring a very limited supply of that, and prevent all investigation of natural phenomena, lest nature should prove the Christian religion to be untrue.

My object in writing this article is to present facts and ideas to thinking people, and induce, if possible, antireligious men and women to form circles for investigation of spirit phenomena (not Spiritualism). I appeal to people who are honest and reasonable enough not to condemn, like religious people, without investigation, which can be made by following the concise directions here given.

I will giv these instructions for forming circles to investigate spirit phenomena.

Persons to compose the circle should be absolute unbelievers in spirit phenomena, God, religion, or life after death; in number from two to six or more as convenient, half male and half female if possible—mixed circles are better than all of either sex.

Sit around a common, clean dining-table without any cloth on it (a solid top is best), as if you were going to eat, flat-footed and hands flat, palms down on the table; hav the room perfectly dark; sit quiet and as negativ as possible, that is, without activ or wandering thoughts, but with the mind on the business of the occasion. Let the sitting be from 8 to 9 o'clock at night, two evenings a week, say Sunday and Thursday, sit regular on these nights only; sit if possible with no two of the same sex next to each other; let each hav his or her regular place to sit. If there is a strong medium at the table, you may get some demonstration the first or second sitting. This may be physical, such as raps, tipping of the table, or the involuntary moving of some one's hand; this means writing, and the person whose hand is so moved should hold a pencil on a slate each sitting thereafter with the hand that was moved.

Some one may become clairvoyant and see what the others cannot, or clairaudient and hear what the others cannot, or some one may be entranced or controled. When entranced, persons are unconscious of what they say or do; when controled, they know

all that they say or do, but cannot prevent it or do otherwise.

If you get raps, make arrangement with the rapper that one rap means no; two raps, do not know; three raps, yes; and five raps, a call by the rapper for the alphabet.

Appoint one person to do the talking, and to avoid confusion hav that person to repeat every question at that sitting to the rapper.

To use the alphabet either on call or by consent of the rapper, and thereby get names and sentences spelled out to you, begin *a, b, c,* until the letter is called that is wanted, which will be indicated by a single rap. Write this letter down and proceed as before until the communication is complete.

The sitters, before beginning, should agree to hav at least twelve regular sittings, the same persons only and no one else, on the same evenings, twice a week, and at the same hour; then if no result, let the tired or disgusted ones stay away, and if you can, reform the circle with some new members and proceed as before.

Some circles may make a failure from various causes too tedious to mention here, but very seldom for lack of mediumship in a circle of six or more.

A tingling sensation beginning in the fingers, extending to the hands and arms, points out the medium; this sensation sometimes extends to the whole body, which indicates entrancement or control; the person feeling this sensation should remain quiet, not move or get excited, or mentally resist. The whole circle should keep quiet. No danger whatever may take place. Do not allow any ruffianism, such as sticking pins in entranced persons. In the first place, do not go into a circle when you hav not got the most implicit confidence in the honesty of every person in it, then you will not accuse each other of playing the fraud; hav no one in the room except those in the circle, and quiet outside.

Talk to this invisible worker exactly as you would to a human being, without regard to what you may believe or think as to the cause of what is taking place, and whatever the communications may be do not giv up the investigation. The important fact is, not so much what you get, as that some one can talk back across the dead line, for whether you think it or not you are communing with human beings who are living outside of their earth body, and if you push your investigation you will be convinced of this beyond the least shadow of a doubt; but do not believe anything these people tell you, unless you hav to; do not do anything foolish or against your judgment by their advice; remember, so-called death takes no more effect on an individual than stepping from one room into another.

As steam is the moving power of the engin, so magnetism is the element used by spirits to produce these phenomena, and the will-power of the spirits is used to control and direct this magnetism.

If the antireligious people will investigate spirit phenomena, separate it from religion, and place it where it belongs among the sciences, they will find they can banish religion and its gods, saviors, angels, devils, heavens, and hells from the minds of mankind far easier than by all other means combined without it.

This science, spiritology, generally known and demonstrated will stop the flow of people into the church, and cause its most intelligent members to leave it until only a few pious fanatics are left, and when these pass out religion will cease to exist.

Fear, mystery, and ignorance of what so-called death really is, and what there is after, is the greatest stock in trade of all religions. The knowledge of spirit phenomena removes these completely, and leaves the advocates of religion without their scarecrow argument, even with the most ignorant people. I hav found it a most powerful weapon, and with it religion can be struck a harder blow than with any other argument, for it is religion's last and most powerful enemy.

W. L. WILLIS.

Kokomo, Ind.

Gems Culled From the Religious Press.

The *Independent* publishes an article from the pen of Samuel T. Spear, D.D., LL.D. (and we will not add with Doctor Pangloss, an A.S.S.). It is a ponderous outburst and is called the "Judicial Power of Christ." It quotes the Bible continuously, among the first of which is, "The God of the Bible is in that book and in human forms of thought and modes of statement represented as possessing and exercising judicial power." "His throne is in the heavens and justice and judgment are the habitation thereof." "From his decisions there is no appeal, no review, no correction." "The entire Bible is pervaded with this view of God." "The second advent of Christ and the immediately ensuing judgment day are *revealed facts.*" Of course, this imaginary God is a judge, jury, and executioner all in one. We hav always understood him to be so, and also that he is going to take vengeance on those who hav not been properly introduced to him and take but little stock in his fiery threats, but this particular D.D. and LL.D. is the first man that has asserted that something which has *not* yet taken place is a *revealed fact.* If I say that Jones's election to Congress at the *next* election is a *revealed* fact some one who regards truth more than courtesy might quite naturally call me a liar, and if I was sober I should say he was right. But "respect for the cloth" compels me to modify my judgment on this highly educated and titleized exhibit by merely remarking that his introduction to truth has as yet been deferred.

The massing together of words like messianic, Pauline, judgment, mediatorial, reign, proclamation, supreme court of the universe, etc., no doubt has the desired effect upon religious dupes, and we let them go, but when *facts* and *truth* are quoted we call for the proofs and never get them. Please confine yourselvs, gentlemen of the clergy, to mythological mysteries, for you will certainly be shipwrecked if ou attempt to land upon the shore of truth.

The *Observer* editorially speaks of "Critical Propaganda," and incidentally publishes a commendatory letter in which a theological student thanks the editor for condemning the "advanced criticism" indulged in by theological seminaries.

The editor of the *Observer* is quite right; *any* kind of criticism, be it "advanced" or primary, is equally fatal in the manufacturing of an all-around orthodox theologian. We are astonished to hear that a theological student is *capable* of criticising. We hav been informed that due care is always taken to secure students whose mental faculties are sufficiently benumbed by allopathic doses of superstition administered from the cradle up, to withstand all invitations to question "the truth of the word of God." We would suggest for the benefit of the editor of the *Observer*, the organization of an examining board of phrenological experts whose duty it shall be to reject candidates for the ministry whose bump of inquisitivness reaches up to the average. This must be done. No theology in the world will bear questioning. It is not made for that purpose—it is made to be accepted, and if not accepted, you may be damned.

The *Christian Union* reproduces a sermon of Dr. Abbott in which he contrasts the activity and growth of Roman Catholicism in Brooklyn with the apathy of Protestantism, and reads a lesson to his church on the value of unity. He thanks God that the Roman Catholics hav increased from twenty thousands to more than a quarter of a million, the churches from eighteen to one hundred and fifty, twenty asylums and hospitals established, and twenty-eight thousand children gathered in the parochial schools. Dr. Abbott is thankful for this, even if it is Roman Catholic prosperity.

It will be observed that beggary and Christianity go hand in hand, and it is the especial delight of the church to be considered charitable. It importunes the man that is struggling to keep the wolf *from* his own door to assist in driving the animal *out* of an unfortunate neighbor's house. Did it ever occur to Dr. Abbott or Bishop Loughlin that it would be a good idea to unify their forces, sound the bugle call, and make a concerted attack upon that gaunt and hungry wolf who exists by virtue of *injustice*, rout him, kill him, and forever bury him, that the stain and ignominy of pauperism may become but a relic of civilized barbarism? The deep blush of shame should diffuse itself over the clerical face of every minister of the gospel at this debasement of members of his own race reduced to the pitiful attitude of beggars! Millions of acres of land untilled, unused, of no use to humanity, *to whom it belongs*, held out of use by owners whose titles are all illegal, no man ever having lived who has an unimpeachable right to exclusiv ownership in land. It is for the living not for the dead, and yet the edicts of the dead assist in its monopolization. "Ye lovers of men," why do you not seek the *cause* of poverty, and having found it extirpate it at all hazards? This doleful charity is debasing to its recipients, a burden to contributors, and inflating to its distributors. Is it not disgraceful that under the universal beneficence of nature man should be a beggar? It is *not* charity that the world needs to regenerate it and make men come closer together as partakers of one common destiny, it is simply justice, which, however, will *not advance* one single step until bigoted superstition has been replaced by the acceptance of the simple truth of the omnipotence of nature and the consequent perfect mental liberty of man.

The *Christian Herald*, the mouthpiece of the athletic clerical clown whose gyrations hav convulsed the universe, givs expression to the following Talmagian fable: "Intelligence, art, eloquence, *without* the Christian religion is defamation, ruin, disaster, woe."

Let the pantaloon stop the clown for a moment, and ask: Is not intelligence, art, eloquence, *with* the Christian religion, defamation, ruin, disaster, woe?

Do not these curses *at present* overtop the "blessings" of the Christian religion?

Defamation is common enough, and ruin, disaster, and woe are the common heritage of the millions of the earth.

And yet Christianity claims predominance, and everything else within reach. The present unjust conditions, the prevalent mockery of human rights, are a sufficient answer to the impotency of religion as a remedial agent in human affairs. It claims to *know* something of a future life. As a matter of fact it knows absolutely nothing, and has never advanced a shadow of proof that it does.

But like the veiled prophet of Mokanna, whose brow was covered with the silver veil "to hide from mortal sight his dazzling brow till man could bear its light," this ancient bugaboo, this mythologica horror, a man-God-creator, is being revealed, his ugliness exposed, his absurd claims denied, and his personality relegated back from whence it came to the ancient sepulcher of discarded gods.

The *Evangelist* heads an obituary of a no doubt worthy old lady, "An Elect Lady." There may be no doubt of her election, but we question the good taste of calling *her* an *elect* lady and omitting the same title over the heads of other obituaries.

It is enough to make the Presbyterian spine of a lamenting husband chill to the freezing-point to notice such an omission in his wife's obituary. If the *Evangelist* has in its possession a revised list of the elect, it might be well to advertise the fact, so that prospectiv widows or widowers might make arrangements to hav their expected defuncts enrolled before they collapse. This would secure the title "elect" and avoid collision with the editor.

The *Christian Advocate* has been requested to advise the Methodist churches whether or not they should receive the money bequeathed to them by Emma Abbott. The reply comes with a crisp business ring, "Certainly." "The gift of all money which the owner has a legal and *moral* right to dispose of should be received by churches." The church prohibits its members from *attending* theaters, holding that they are evil and *immoral* places. The *exalted* principle which actuates the Christian church in its business dealings with the world can best be set forth by following to its logical sequence its action in this particular case.

A bank fails, fraud is suspected and proved, hundreds lose their money, a trial is had, no *legal* claim can be sustained against the robbers, and a compromise is effected which leaves the thieves quite wealthy. They are *immoral* men, but they hav a legal right to dispose of the fruits of their thievery and they giv it to the church. Of course the church accepts it. Now, says the deacon, if you can steal and *prove* that you did *not* steal bring us the money and we will take it. We will receive the *income* of immorality, but we are obliged to knock it silly in the pulpit.

The *Churchman*, in a lengthy article on General Booth's scheme to rescue one-tenth of London from pauperism and crime, finds two points of weakness, which it believes are fatal to its success. One is the petty jealousies of the churches, the other the non-arrest of the economic causes which hav created the problem itself.

The first of these points, that of the jealousies of the various denominations, might be cured by the disbandment of the churches as such, and a reunion of the members for the practical solution of the economic causes which hav produced the condition, and their abolishment.

Then would be the commencement of the transition which must cause the granting of the long-withheld right of the people to the use of the land. Justice demands it; the solution of the problem demands it; hunger, misery, and woe cry out for it, and they must not cry in vain.

WILLIAM ALLEN SMITH.

Increase of Freethinkers and Indifferentists.

I hav made up the following table, the figures being taken from Whittaker's:

ENGLISH-SPEAKING RELIGIOUS COMMUNITIES OF THE WORLD.

	1888	1890	Increase
Episcopalians,	22,500,000	23,000,000	500,000
Methodists,	16,550,000	16,950,000	400,000
Roman Catholics,	15,000,000	15,200,000	200,000
Presbyterians,	11,000,000	11,000,000	no inc'se
Baptists,	8,450,000	8,600,000	150,000
Freethinkers,	2,000,000	3,500,000	1,500,000
Of no particular religion,	11,500,000	13,500,000	2,000,000

The foregoing show for themselvs—"figures do not lie"—and an excellent move has been made to such an extent that it will not be many years, at this rate of increase, before we are "atop of the heap."

BARKER.

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IN THE

Truth Seeker Annual for 1891

WILL BE AN ILLUSTRATED ARTICLE

By MISS ADA CAMPBELL,

ENTITLED

Side Lights on South Sea Missions.

In renewing your subscription to The Truth Seeker inclose 25 cents and the Annual will be forwarded as soon as issued.

An Open Letter to the Postmaster-General.

To JOHN WANAMAKER, POSTMASTER-GENERAL OF THE UNITED STATES:

Dear Sir: **In your report for the fiscal year ending June 30, 1890, which you hav kindly forwarded to me, I find in explanation of your act excluding from the mails "a translation of a questionable book," these paragraphs:**

"An act of Congress passed March 3, 1873 (R. S., section 3893), provided, 'That no obscene, lewd, or lascivious book, pamphlet, picture, paper, print, . . . shall be carried in the mail;' and further, that any person who should knowingly mail or cause to be mailed, or who should knowingly receive or cause to be received, from the mails articles before declared to be non-mailable should be deemed to be guilty of a misdemeanor, and liable to a fine of not less than $100 nor more than $5,000, or to imprisonment at hard labor for not less than one year or more than ten years. It was soon found that it was not enough merely to provide for the exclusion of 'obscene, lewd, and lascivious' publications, but that publications that were simply 'indecent' had also better be excluded; and accordingly Congress, by the act of July 12, 1876 (19 Stat., p. 90), extended the prohibitions by adding thereto the words, 'or other publications of an indecent character,' and by forbidding not only the carriage of such matter in the mails, but 'the delivery of it from any post-office or by any letter-carrier;' so that the statute was amended to read as follows:

"'Every obscene, lewd, or lascivious book, pamphlet, picture, paper, writing, print, *or other publication of an indecent character* . . . is hereby declared to be non-mailable matter, and shall not be conveyed in the mails, nor delivered from any post-office, nor by any letter-carrier.'

"The statute was thus broadened by prohibiting the transmission of any matter offensiv to modesty, or tending to subvert respect for decency and morality, first by constituting the postmaster-general the judge of the character of such matter to forbid its carriage in the mails (which could only be prevented by executiv order), and second by leaving to judicial action the duty of imposing penalties.

"It does not matter whether or not a given publication presented for mailing appears, by complaint or otherwise, to a postmaster to be 'obscene, lewd, or lascivious,' if it does appear to be 'indecent.' He is obliged, in order not to become a law-breaker, to refer the questionable point to the proper department official. It does not matter, when the referee considers the question, whether the given publication is merely 'obscene, lewd, or lascivious.' If it is simply indecent, he must exclude it or break the law. A translation of a questionable book was, as a matter of fact, presented some months since at the post-office in a Western city for transmission in the mails. It was held and referred to this department. The assistant attorney-general, finding it indecent under any definition of the word, issued an order excluding it. To exclude the book was the simple duty of the department. For myself I never discuss the policy or wisdom of breaking the law, and the officials of the post-office department do not.

"Some hav said that the exclusion of a book only draws attention to it and makes the damage caused by its sale the greater. That, as I conceive, is no affair of a sworn public official. Moreover, the 'advertising' which it is held the department gave the objectionable publication was entirely due to the thrifty bluster of the publisher who, however much he complained of the injustice of the decision of the department, never appealed to the postmaster-general to hav it reversed. The question is not pertinent, either, why the department does not exclude certain other publications from the mails which are admitted to be indecent. It treats these cases only as they are brought to its attention; and one complaint is considered as carefully as another. To try to pursue any other policy—to try to find publications which on one pretext or another might be excluded—would be to try to establish a real censorship of the mails, which is entirely foreign to what I conceive to be the duty of the postmaster-general."

In a marginal title to the subject you are discussing, you say also that the "postmaster-general is obliged to act when applied to," and in the case of the book alluded to that to exclude "any matter offensiv to modesty, or tending to subvert respect for decency and morality," is "the simple duty of the department."

I now respectfully apply to you for a decision on a book published in this city and other places, and which can be found in nearly every bookstore in the country, and is sent through the mails daily. The title of the book is as follows:

THE
HOLY BIBLE,
CONTAINING THE
OLD AND NEW TESTAMENTS:
TRANSLATED OUT OF
THE ORIGINAL TONGUES;
AND WITH
THE FORMER TRANSLATIONS DILIGENTLY COMPARED AND REVISED.
NEW YORK:
AMERICAN BIBLE SOCIETY,
INSTITUTED IN THE YEAR MDCCCXVI.
1890.

The volume appears to be made up of little books bound together. To facilitate your examination of the work—which, for fear you may never hav seen it, I forward with this letter by express, charges prepaid—I would respectfully refer you to chapters iv, xvi, xvii, xviii, xix, xx, xxi, xxix, xxxiv, xxxviii, xxxix, and others of the book called Genesis; chapters iv, xiii, xxii, xxxiii, xxxiv, and others of the book called Exodus; chapters xv, xviii, xx, xxi, and others of the book called Leviticus; chapters v, xxxi, and others of the book called Numbers; chapters xxi, xxii, xxiii, and others of the book called Deuteronomy; chapters ii, vi, and others of the book called Joshua; chapters xvi, xix, xx, xxi, of the book called Judges; chapter iii and others of the book called Ruth; chapters i, ii, xix, and others of the book called 1 Samuel; chapters iii, vi, xvi, and others of the book called 2 Samuel; chapters i, xi, xvi, and others of the book called 1 Kings; chapter ix of the book called 2 Kings; chapters xxxi, xl, and others of the book called Job; chapters v, xxiii, and others of the collection called Proverbs; chapters i, ii, v, vii, viii, and others of the book called Solomon's Song; chapters lvii and others of the book called Isaiah; chapters i, ii, iii, xlix, and others of the book called Jeremiah; chapters iv, xvi, xxiii, and others of the book called Ezekiel; chapters i, ii, iii, iv, and others of the book called Hosea; chapter i of the book called Micah; chapter i of the book called St. Matthew; chapter vii of the book called St. Mark; chapters i and ii of the book called St. Luke; chapter viii of the book called St. John; chapters i and iv of the book called an epistle to the Romans; chapters v, vi, vii, and others of the book called an epistle to the Corinthians; chapter xvii of the book called Revelation, and such other passages as Mr. Tyner may find, if indeed he find these, to be obnoxious to the statutes cited by you in justification of the exclusion from the mails of the book alluded to.

I am also told—but this, it seems to me, is incredible—that this volume is read in a great many public schools every morning by the scholars, boys and girls indiscriminately, and that it is even claimed to be a source of that decency and morality for which you and I hav such deep respect. If this be true, it is a great aggravation of the original offense of translating it out of the original tongues—though to my certain knowledge no one knows where the original manuscripts are. It is also alleged that it is used as a text-book by our clergy, though I cannot believe such a fact to be possible; and some people claim that it is a history of ancient barbarian tribes. This of course is manifestly absurd, for no people, however degraded in savagery, would perform the acts and liv the lives recorded in the book. And I was told only this morning by the clerk from whom it was purchased that it is the book upon which two great religions are founded, but in saying this, it seemed to me that the salesman was trying to impose upon me.

I am not ignorant of the fact that there is a great difference of opinion as to what constitutes a book which would come under the law of March 3, 1873 (R. S. § 3893), but since Congress in its great wisdom has added the clause italicized by you in the act of July 12, 1876 (19 Stat., page 90), and you hav given your definition of such works as "any matter offensiv to modesty, or tending to subvert respect for decency and morality," the classification of literature has become easier; and I submit to you, in all humility, whether the book under consideration does not come within your definition of publications which are of an indecent character. If it should be so, the public has your word for it that the "postmaster-general is obliged to act when applied to," and that the exclusion of such works is but "the simple duty of the department." The facts that the book has had a large sale, is read by the best of people, and is to be found in the home of nearly every citizen of the United States, will of course hav no influence with you, for we know that you "never discuss the policy or wisdom of breaking the law, and that the officials of the post-office department do not." And also, that calling attention to the work in this public way, by which its circulation may be greatly increased, will not deter you from doing your duty we also know from your own words, as such is no affair of a sworn public official. Whatever advertising your department may giv the book will be due of course to the thrifty bluster of the publishers, and not to you or me who are but doing our duty as citizens—I in calling your attention to the work (as your department "can treat cases only as brought to your attention"), and you as a sworn public official who never discusses the policy or wisdom of breaking the law.

I do not know that the publication is offensiv to modesty or that it has a tendency to subvert respect for decency and morality; a great many people hold, I believe, the opposit view; but, so I am informed, and am led to think it true by reading the journals of the country, a great many so hold of the book which your department did exclude from the mails. If this latter statement be true, it shows that the people cannot possibly be right when placing their views in opposition to the wisdom and greater experience of the postmaster-general; and as I desire only truth, and to be exactly right in selecting my literature, I hav no other recourse than to apply to you, confident that you will act regardless of the thrifty bluster in which the publishers of pernicious literature may indulge.

In conclusion, if you shall promptly decide in this matter, I will, with your permission, submit for your intelligent examination other works which I may find on sale. Some time ago, the Methodist Book Concern, the largest denominational publishing house in this country, printed a large volume in which meretricious pictures of African inhabitants appeared; and though I believe the objectionable pictures were removed in the second edition, I may perhaps find one of the first edition advertised to be sent postpaid on receipt of price, to the great damage by breakage of the law, and if so I will submit it. I allow no one, not even Mr. Comstock, to surpass me in zeal for purity and respect for decency and morality.

Yours very respectfully,

EDITOR OF THE TRUTH SEEKER.

"Godless" Schools.

The Chicago organ of the Unitarians uses the expression "blatant Freethinker." Why "blatant?" The term might be applied to a shouting, howling Methodist, but bellowing Infidels are scarce, much scarcer than conceited namby-pambyists who imagin they are good Christian oxen because their green circumferences are distended with vanity and wind, as the Psalmist hath it. Like the mongrel Samaritans who feared the Lord but served their own gods, the Unitarians in professing to be in favor of freedom yet at the same time abusing those who hav won them the privilege of existence, seem to be lineal descendants of these Samaritans.

But it is with another point in the same note that we should deal. *Unity* says:

"A recent writer to one of our religious exchanges on the use of the Bible in the public schools says there is a demand that these schools should be 'godless.' This is rank nonsense. Probably not the most blatant Freethinker in the land ever expressed such a wish or intention. It is time even orthodox writers on this subject learned to distinguish between a non-religious and an irreligious attitude, whether in an individual or the government; between the principles of pure Secularism, which would make no discrimination between the multiform sects and creeds represented in the public schools, and a spirit of anti-religion. The distinction is wide and fundamental, and there is no excuse for an intelligent mind longer ignoring it."

But there are people who desire to hav "godless" schools. Freethinkers generally desire it. There is no more reason for teaching Theism in our schools than for teaching trinitarianism. God, from the savage's fetich to the Unitarian's made-over image of the Christian deity, is an unknown quantity, an indescribable, unprovable, and unfindable concept of ignorance. The public schools should teach only the known, and to teach "God" is as great an outrage upon the Atheist as instruction in trinitarian dogma would be upon the Unitarian. We want our schools free from all religion, leaving that to be taught in the home or not at all.

In Pennsylvania.

It seems not a little amusing, when we remember that this is pretty near the twentieth and is not the sixteenth century, to hear a grave and really serious discussion by a body of legislators as to the wisdom or wickedness of repealing so much of a statute of A.D. 1794 as will permit the sale on Sundays of soda water, cigars, newspapers, and to permit a barber to shave his customers on that day. But this is the burning question now before the Pennsylvania legislature, and the Pittsburgh *Leader* takes to itself much credit for being enterprising in having obtained an expression of opinion, *pro* or *con*, on the proposed measure from the solons at Harrisburg.

With the exception of Delaware and one or two Southern states, Pennsylvania is in Sabbatarian and religious measures the most bigoted, backward, and unreasonable state in the Union. When the American Secular Union met in Pittsburgh the Law and Order League, led by "Captain" Wishart, asked the police to suppress its meetings because there might be blasphemy uttered at them. Only a few weeks ago a Pennsylvanian was sentenced to jail for a long period for swearing a few "oaths" on the street. And the present bill to repeal the Blue laws of 1794 limits its scope to making legal the sale of a few articles so commonly used that it is supposed that no one can object. The framers of the bill dare not ask for real liberty; they must be satisfied with the shadowy privileges allowed by the clergy, and no doubt they will feel real grateful if permitted to buy a cigar on Sunday without thereby becoming criminals. Some of the lawmakers even do not dare to favor this two-for-a-cent bill until they ask their minister about it; Senator Green, of Berks, frankly saying, "I will see the clergy of my district and get their views."

Another lawmaker, Representativ Hartley, of Greene county, had to consult his Bible. "As far as the sale on Sunday of the necessities of life is concerned," he said, "I will go as far as the Bible goes. I believe our savior has given us an example of that." The other opponents of the repeal bill were either afraid of the religious people in their districts or afraid of their religion itself. However, a majority favored the bill, or are not ready to oppose it, and it is probable that Pennsylvanians will be able soon to indulge in soda water and cigars on Sunday. The *Leader* says: "The city representativs, notably those from Philadelphia, Pittsburgh, and Allegheny, are almost unanimous in the determination to vote for repeal. The methods of Captain Wishart and his Philadelphia colleague, Mr. Vail, and the inconvenience resulting to the public from the application of these methods, are too well known to the representativs of the constituencies which suffer from the exactions of those alleged reformers to call for defense or confirmation. If the rural representativs were familiar with the actual state of affairs it is hardly probable that so many of them would array themselvs against a movement which is clearly intended as a measure of relief, and in no sense as a hardship to any class of citizens."

So modest and humble a petition as this surely demands tolerant consideration from the Christian ministers who run the state of Pennsylvania. The *Leader* adds, waxing brave as it considers the hardship of not having soda water and cigars on Sunday: "Unless there is an unexpected change in the attitude of the legislators on this important question, there is, however, practically no doubt that rural opposition will not avail to prevent the passage of one or other of the reasonable and public-spirited bills presented by Messrs. Neeb and Fow in the senate and house respectivly. The *Leader* has done all in its power to further this end, for the reason that we believe that the wishes of the people at large and not of extremists in religious matters should be consulted in the matter of framing new Sunday laws or suffering old ones to stand. The laws which we hav to-day are undoubtedly oppressiv, and the very favorable prospect of the abrogation of the worst of them which is now offered should prove gratifying to every citizen who values the right of exercising his natural liberty, in so far as it does not conflict with the well-being of his fellows."

"Natural liberty," according to this bill, is limited to soda water and cigars! The Pennsylvania heretics are certainly a most reasonable body of people and kept well in subjection by their mentors, the Christian clergy. A man who is content with soda water and cigars on Sunday cannot possibly be dangerous, and one who regards the privilege of purchasing them on that day as a grant of freedom will never be very dangerous to the power that holds his pious nose to the Sabbatarian grindstone.

But, by the way, what is the Secular Union doing to assist in obtaining this slight relief from the Blue laws? A little work by it, and the writing of letters to their representativs and senators at Harrisburg by the Freethinkers of the state, might help the bill, and possibly brace some lawmaker up to ask an amendment to it whereby a little real liberty could be secured to the church and religion-ridden Pennsylvanians.

The Churches Pay Taxes in California—On the Land!

On the question of church taxation in California a correspondent of the *Christian Statesman* offers some information gathered at first hand from a pastor of a Methodist church. The correspondent is greatly disgusted at the fact that the minister had to hustle a little, but thinks it could not be otherwise in a state where the Secular theory of government is so generally accepted, where there is no "Sabbath" law, very little "Sabbath" observance, and no Bible in the public schools of its greatest city—"how could you expect anything but the triumph of Secularism in California?" he sorrowfully asks.

But here is the letter of his downtrodden ministerial friend, the Rev. Dr. Dille:

"Taxation of churches is quite a vivid fact in my mind just now, as I raised about a month ago $680 to pay state, city, and county taxes upon the property of the First Methodist Episcopal church in this city. Churches are certainly taxed here precisely like any other property. A movement was made to secure the passage of an act by the legislature of 1887 to exempt church, college, and similar holdings from taxation. Dr. Stratton lobbied for it, and almost all the church organizations favored it. But it did not carry, some of the legislators assigning as the ground of their opposition that the movement was really in the interest of the Roman Catholic church, which is enormously wealthy in real estate in California. I confess that consideration does much to reconcile me to California's anomalous attitude on this question. The matter is usually brought up in our churches annually; I mean a special appeal for money wherewith to pay taxes."

The correspondent adds that the Roman Catholic possession of so much real estate raises two sides to the question of taxation; evidently, without this, in his opinion there would be but one, and that of course in favor of exempting the property of *his* sect. He never thinks that the principle involved is broader than one or two city lots.

But it would be interesting to know if this $680 was a tax on the buildings of the Methodist congregation or only upon the land? It has been bruited about that as the pious tax assessors cannot exempt the churches they are in the habit of assessing only the land and allowing the building thereon to go scot-free. Do the churches pay *all* their taxes?

A BILL providing for the taxation of church property is before the Oregon legislature. The Liberals of that state are making a strong fight for justice, and all sympathizers with the movement should write their representativs at Salem in favor of the bill. The Hon. J. D. Garfield, of the House of Representativs, will be heard from on the question when it comes up for debate.

A STRICT Sunday law is now before the legislature in Arkansas, and has already, by clerical influence, been forced through the senate. J. O. Corliss, secretary of the Seventh-Day Adventist organization, left February 1st, for Little Rock, to see what could be done to arrest its passage in the house.

A FRIEND of the American Secular Union, one who has steadily given more of his time and money to it, as well as to all other Liberal and reform work, than almost any other man in the country, writes of THE TRUTH SEEKER editorial concerning the Union: "Your editorial settles in my mind the true practical policy for the Union. I hav had glimpses of it before, but never saw it so big and shapely, so sufficient to the needs of the case."

THE offices of lord chancellor of England and the viceroy of Ireland are not allowed by the laws of England to be filled by Catholics. Mr. Gladstone tried last week to get the House of Commons to remove this religious limitation, but the motion was defeated. So England disgraces herself still further with her established church notions of putting none but Protestants on guard over Ireland and the English exchequer. The Catholics should hav fair play as well as the Jews or Freethinkers.

CHIEF-JUSTICE GILFILLAN of the Minnesota supreme court has handed down a decision in the appeal of the Church of the Good Shepherd affirming the lower court's decision that it must pay taxes on its parsonage. The judge said: "In the clause of section 3, article 9, of the constitution, providing that 'all churches, church property used for religious purposes and houses of worship shall by general laws be exempt from taxation,' the words 'church property used for religious purposes,' if they refer to land and buildings, do not intend any except those whose primary use is for religious purposes. A rectory or parsonage belonging to a church society, its primary use being for a secular purpose, to wit, the residence of the priest or minister, is not exempt because of some part of it being also used for religious services."

THE *Independent* asks: "Shall we obey God's commandment? or shall we open the Columbian Exposition on Sunday?" And a Seventh Day Advent paper ridicules the evangelical Christian for its lack of biblical knowledge, or dishonesty, in this way: "After struggling awhile to catch our breath at such a question, we venture to ask where God's commandment is which says that the Columbian Exposition should not be open on Sunday. When and where was it given? and how does it read? If this is thought a little too definit, we are willing to submit the question in the following sufficiently general form: Where has God given any command or instruction, or the apostles any example respecting Sunday, which would indicate any impropriety in opening the Exposition on that day, or which would debar his servants from attending it, if open on that day?"

THE Liberals of Massachusetts, led by the *Investigator*, will this winter make an effort to hav repealed the statute exempting church property from taxation. A petition to that effect has been prepared as follows:

"*To the Honorable Senate and House of Representativs, of the Commonwealth of Massachusetts, in General Court assembled:*

"The undersigned petitioners, citizens of the commonwealth of Massachusetts, respectfully represent: That the seventh clause of section 5 of the eleventh chapter of the public statutes of the commonwealth exempts from taxation 'houses of religious worship owned by a religious society, or held in trust for the use of religious organizations, and the pews and furniture (except for parochial use);' and that such exemption is an indirect taxation for the support of denominational places of worship, and is a dangerous discrimination, contrary to reason and morality, as well as to the spirit, if not the letter, of Article X of the Bill of Rights, by which each individual is bound to contribute his share of the expense of protecting his property, life, and liberty. And property is specified as the proper object of taxation. Therefore your petitioners pray that said clause, together with all special acts of like purpose, may be repealed."

Residents of Massachusetts can procure copies of this petition at the *Investigator* office, Boston.

ACCORDING to the *Road*, a Denver priest has made "a gilt-edged ass of himself" by saying: "There is not a more unjust or tyrannical system of laws in the world to-day than our present school laws. It is an iniquity, a shame, and a national scandal. In all honesty and conscience I cannot send my child to a public school. In spite of all the opposition urged against Catholic education in Europe, in no case has the law gone so far as to tax the minority for the sake of the majority. I charge each and every Catholic parent who listens to me, do not send your child to a public school. They are godless. They are legally such and they cannot be otherwise. We must obey the majority, they say. Oh, yes; we discovered your country, we fought its battles, we civilized your savages, we gave you all you hav, and now you say pay your money to educate our children. Yes, pay those who would support the public school and let them bear the responsibility before God. This is the condition under the vaunted system of American majority. What can we do in the matter? Complain? No! If our country kicked me I would love it still. Pay your money to educate their brats, but never for one moment send your child to a public school, but send him to a Catholic school, where he may hav kept before him morality and right, and, above all, first, last, and all the time, the holy Roman Catholic church." Certainly in his last sentence the priest has revealed the purpose of his church with unusual frankness

Letters from Friends.

NIPOMO, CAL., Jan. 20, 1891.

MR. EDITOR: Inclosed please find $3 to pay for THE TRUTH SEEKER and $1 for the picture fund. Long liv THE TRUTH SEEKER, Watson Heston, and John Peck.

Yours for truth, JOHN ROBINETT.

LITCHFIELD, ILL., Jan. 6, 1891.

MR. EDITOR: I hav read THE TRUTH SEEKER for fifteen years and I am well satisfied with it. Keep the pictures booming. Success to Heston and the Truth Seeker Company. I close wishing you all a Happy New Year.

ALEXANDER ROBSON.

LONG HILL, CONN., Jan. 12, 1891.

MR. EDITOR: Inclosed find lubricator for the machinery for the year 1891. Some of my good friends think that in expending a few dollars in this way I am virtually purchasing a first-class ticket for a brimstone roast, but I prefer it to paying pew-rent. JOHN L. BEARDSLEY.

HAMBURG, IA., Jan. 25, 1891.

MR. EDITOR: Mr. Fred W. Toedt will build a fine large Freethought hall here in the spring. This shows that we are making some progress at least. Liberalism is steadily increasing here, and we hope soon to make this city a Freethought center for southwest Iowa. E. T. DALBEY.

ABERDEEN, S. D., Jan. 29, 1891.

MR. EDITOR: I hav taken THE TRUTH SEEKER for nearly a year, and am well pleased with it. I hav been an outspoken Freethinker for years. The churches are well represented here, eight different denominations holding services every Sunday. Wishing you success, I am,

Yours truly, O. W. ROYLEY.

BOONVILLE, IND., Jan. 28, 1891.

MR. EDITOR: I want THE TRUTH SEEKER and the ANNUAL. This from John A. Reynolds, the old Atheist and well-wisher of THE TRUTH SEEKER and humanity in general. Let us try to keep God out of the Constitution, for if the churches get their wishes you and I will hav to keep still or lose our heads. JOHN A. REYNOLDS.

SAGINAW, MICH., Jan. 27, 1891.

MR. EDITOR: I am happy to congratulate you on the very commendable and praiseworthy paper that you send out every week from your sanctum. The grand old TRUTH SEEKER ever holds its own, and indeed is on the up grade—grows better and better all the time. Success to it for a hundred years. Ever your true friend, J. H. BURNHAM.

CHERRY TREE, PA., Jan. 24, 1891.

MR. EDITOR: Grandpa Buxton is eighty-four and still is able to read your paper without the use of spectacles. We thought we would send for it for another year and that might be as long as he would need it, but we hope he may liv many years to enjoy it. He spends a great many hours reading and is greatly interested in the progress of Freethought. Very respectfully, HENRY BUXTON, JR.

FOSTORIA, O., Jan. 23, 1891.

MR. EDITOR: I am well pleased with the paper. I find more good argument and common sense in its literature than in any other paper that I hav read; and as long as your paper maintains its present standing and purity, and boldly combats the follies and errors of the present forms of superstition in our country, I shall continue to be a subscriber and supporter. Heston's conception of the ancient Jew is excellent. His cartoons on the first page hit the bull's-eye every time. Yours for truth, WHIT. STEVENSON.

MARQUETTE, KAN., Jan. 25, 1891.

MR. EDITOR: Having noticed several communications with reference to a secret organization or organizations of Liberals, I hope the idea will prevail and that all who favor it will speak their sentiments. Provision should be made for such persons as are alone in a religious community, that they may join any nearest organization. An insurance department something like, or on the same basis as, the Ancient Order of United Workmen, would also be a good feature of the organization. I sincerely hope something may be done, and will be glad to join a society of the kind.

Respectfully, etc., C. PUTNAM.

DENVER, IA., Jan. 29, 291.

MR. EDITOR: What inconsistent creatures the professed followers of Christ are! According to his pretended biographers, Christ never instituted a "Sabbath," and never observed one, and was put to death by just such sabbatic bigots as Christians are to-day, and the pre-Christ Christians' charge against him, at his execution, was, "He keepeth not the Sabbath day." Neither Christ nor any of his apostles or disciples instituted, suggested, or recommended the institution of a Sabbath-day. And yet nineteenth-century Christians howl and rave for the "observance of the Christian Sabbath," and want the gates of the Columbian Fair bolted and locked on Sunday. Christian consistency is indeed a jewel! and it must be on exhibition at the Fair and take the first premium. Though twenty thousand poor people in Chicago, who must work six days every week in order to support their families, and can only visit the Fair on Sunday, must be bolted out, what care the "disciples of the meek and lowly Jesus?" Though fifty thousand strangers in the city, excluded from the Fair, fill the saloons, brothels, and gambling-dens of the city on each "holy Sabbath day," what care the Young Men's Christian Association or the Women's Christian Temperance Union? Oh, how beautifully consistent is pretended tenderness in a tiger! M. FARRINGTON.

DIANA, TEX., Jan. 17, 1891.

MR. EDITOR: I intend to take the paper so long as I am able to pay for it. The editorials are always good, and your contributors are men and women far above the average in intellect. I would feel small in their presence. I would like to be in possession of the wisdom and learning of some of the eminent men and women who write for THE TRUTH SEEKER. Some people are born great, while others hav greatness thrust upon them; I belong to neither class, and therefore am one of the unfortunate. The way things now go I can scarcely make a living. I am a farmer by occupation, and my condition and surroundings are such that I can not lay anything by for old age. We hav here one disaster after another, which serves to keep our noses on the grindstone. Yours truly, J. M. WOODS.

PITTSBURGH, PA., Jan. 20, 1891.

MR. EDITOR: I take pleasure in sending you a post-office order once more to renew my subscription for your valuable paper and for the purchase of one TRUTH SEEKER ANNUAL for 1891 and one copy of the "Freethinkers' Text-Book" in cloth. I appreciate your valuable paper very much. The more I read it the more I like it. The only thing that goes against it here is that the common run, and indeed many of the educated class, cannot understand it thoroughly, as I hav tried it often. The people hav to be educated so that they can get pleasure in perusing it. I was the same myself once, but practice has made me to a great extent master of the situation now. Wishing you and all in THE TRUTH SEEKER office the compliments of the season, and a year of great prosperity for THE TRUTH SEEKER paper and all concerned,

J. JOSEPHS.

PORT ANGELES, Jan. 9, 1891.

MR. EDITOR: After searching Port Angeles I did not locate in the town. I bought a farm a few miles from the town. I hav been very busy. I hav not when in town had time to renew my subscription to the dear TRUTH SEEKER. I hav not even had the time to visit the Secular Union of Port Angeles and get acquainted with the legion of Freethinkers of the town. In my neighborhood people do not belong to any Secular club, but they are all Infidels, Spiritualists, or Materialists. I am well pleased with my neighborhood, and the other day I heard two boys discoursing on God. One said to the other, "I trust in no God. I trust in myself." Here I hav also met an Atheist woman. So as for the people of Port Angeles and surrounding country, I am pleased. Inclosed please find $5 for subscription to the dear TRUTH SEEKER and the "Freethinkers' Pictorial Text-Book."

Truly yours, ACHILLES LAMBOTH.

BUTLER, PA., Jan. 24, 1891.

MR. EDITOR: Sixteen dauntless defenders of Universal Mental Liberty, including Mr. Simeon Nixon as chairman, and Mr. Wm. J. Rodgers as secretary, hav organized a Freethought society in this place, and propose doing all in their power to place the flag of liberty above the cross of revenge. And if space in your valuable paper will permit, I might also say that it is a great pleasure to all who wish to retain what little liberty they hav to know that so many intelligent people hav joined the great army of Freethinkers who see the tyrants of theology standing at the cradle with the dagger of Superstition ready to plunge it into the brain of Science and compel the child of Progress to kneel under the black flag and the cross of ingratitude and revenge until the cold perspiration of hatred chills the heart to that degree that it would forsake father, mother, sister, and brother in order to save its soul, which would be of little value even to a god of revenge. J. O. FULLERTON.

ESTHERVILLE, IA., Feb. 1, 1891.

MR. EDITOR: I received the "Freethinkers' Pictorial Text-Book" a few days ago. I hav looked it over carefully. I think it is the best book that I ever saw for the purpose for which it was intended. I hav sent it on a mission, and when it returns it will find a place on the center-table for the inspection of visitors. There is a revival meeting in this place at the present time carried on by a preacher by the name of Redling, from Kansas City, Mo. He said that Thomas Paine's tombstone was sold for taxes. If there is a shadow of truth in the statement I should like to know it. If it is not true I would be glad to tell him so. Please answer in THE TRUTH SEEKER and oblige a constant reader.

I will send for the other picture book as soon as it is in print. A. R. COATS.

[The report touching Thomas Paine's tombstone has as much foundation as most preachers' stories about Infidels—which is, none at all.—ED. T. S.]

NEW CAMBRIA, KAN., Feb. 1, 1891.

MR. EDITOR: As I am a member of the Farmers' Alliance and Industrial Union, and since I hav said what I hav in former articles, I will tell you what I think about joining it. I think it best for all that are eligible to join it. The labor movement is an offspring of Liberalism, and in order to be able to hav any effect on shaping the policy of a movement and to hav an influence on the same it is best to belong. By this means you are enabled to learn the names of the members, and also by this same means you will be enabled to place such literature in their hands as will cause them not to demand more than equal and exact justice. No Liberal can object to anything but the religious ceremonial part of the order. While there is no compulsion to induce you to join the new political party that is now being formed, of course all true Liberals will be undecided just how they are going to vote two years hence until they investigate its claims for existence as well as all others. From a financial standpoint it pays to belong. On one certain article I saved $14, and there is a continual saving on almost everything you buy. JOHN W. ABBOTT.

INDUSTRY, KAN., Jan. 24, 1891.

MR. EDITOR. Again I find it my duty to renew my subscription to the invaluable paper THE TRUTH SEEKER. I also send you four new subscribers so you may know that I hav been doing a little missionary work for Universal Mental Liberty. And also I hav been circulating the petition as to the World's Fair and so far hav succeeded in getting one hundred names. And furthermore, I must tell you a little anecdote that one of our storekeepers told me the other day. His little boy goes to Sunday-school, and Mrs. Gibbs, his Sunday-school teacher, told her class what a blessed thing it is to call on the Lord in everything we do. Even if they stuck in the mud, if they called on the Lord he would pull them out. And the storekeeper's little boy went home and told his pa what his Sunday-school teacher said, and his pa told his little boy that it is not so, and that the next time she tells such lies he should tell her that he doesn't believe it.

I would further state that I received the "Freethinkers' Pictorial Text-Book" over two months ago, and it has been on the go ever since. Everybody pronounces it the best thing they ever saw to show up the foolishness of Christianity. J. B. WISE.

DALLAS, TEX., Feb. 2, 1891.

MR. EDITOR: This is my plan for the suppression of alcohol. First remove the incentiv to its creation; free it from taxation and license of every description; make it free; destroy all possible profit arising from revenue or license; make it so free that a living off the sales would be next to impossible for the vendor. The first result would be, the poor, unfortunate, and perhaps irredeemable inebriate would indulge and still hav something left for bread for his family. The money in it is what established this demon vile that is menacing our very existence. Under such a system no gilded dens could exist; fashionable tippling of the upper class would be unpopular, because if they were obliged to indulge with the rabble the tone would be lost; hence the disgust, then reform from natural force of circumstances. Result second would be that with one-half of the people sober the vendors of the vile stuff could be made responsible for all damage done the victims. Profits thus reduced, the incentiv is lost. Parallel—money, still the incentiv for grasping Peter's pence, established and sustained the tyrant church with its priestcraft that robbed mankind for ages of all that is noble, good, and true. Error has a money value; truth is independent, free, and above price, and is a moral fountain. To be intemperate costs money and entails a woful and sad destruction, and, I fear, total oblivion; while temperance, like truth, requires no money values for sustenance, and clears the way to the grand ideal and possible real. J. V. MULKS.

STRASBURG, ILL., Jan. 24, 1891.

MR. EDITOR: Last night J. E. Remsburg lectured in Kircher's Hall; subject, "Some Facts about the Bible." The hall was crowded. Some were pleased, while others said that the Christian and apostolic fathers he referred to were now rejected by the Christian church. We kindly invited two ministers to be with us and lecture on the same subject, so we could see the argument from each side. Rev. Mr. Harshman did not think it would be beneficial, and said, "I accept the apostle's injunction, 'If any man be ignorant, let him be ignorant.'" I suppose he has thrown up the sponge and quit preaching, or teaching, as it is sometimes termed. The Rev. Mr. Spainour, of the Baptist church, said he was sorry that he could not stay and speak; that he was holding a series of meetings, and by attending to them might save some souls. One young man said the lecture did not amount to anything; that he did not know any more after hearing it than before. Some people expect entirely too much of a lecturer. "They think that after furnishing the argument the lecturer should furnish them the brains to understand it." Our collection was good. We giv the people a chance to vote whether we will hav another lecture or not, and then pass the hat; and we always hav it by a large majority. We are in favor of a small "surplus." Now, will you be kind enough to send me four TRUTH SEEKER ANNUALS for 1891 for the inclosed dollar?

Yours for Universal Mental Liberty, A. YORK.

GIBSON, GA., Jan. 23, 1891.

MR. EDITOR: I wish to continue to read the good and valuable journal as long as I liv to read anything. I hav never been able to get you any new subscribers in my settlement. Some say they would like to read it but are not able to pay that price for the paper, and some will say they are already taking more papers than they can read, and others say they do not like the paper on account of its Infidelity to the Christian orthodoxy, and there are some no doubt who do not want to read it and would not allow others to read it if they could avoid it. A large majority of the people in this portion of Georgia are professors in some Christian church, and very few of them ever read, except a little in the local political papers. Even the church-members do not read their Bible. They almost always employ a parson to read it for them and tell them what it means. And the good parson reads the good book for them and tells them what is the meaning of it and they are satisfied with what the parson said about it. And they pay the parson for his trouble and he goes on his way rejoicing. The wealthy hav plenty to pay their preachers, and they are willing to pay them because the preachers can show them that God can make a camel go through the eye of a needle and a rich man can go to heaven, provided he does not glory in his riches and loves God better than his riches. The rich man must giv freely, for the Lord loveth a cheerful giver; and he that givs to the poor lends to the Lord, and they giv to the poor parson and think they hav great treasures laid up in heaven and that their gifts will be like bread cast upon the waters to be gathered many days hence, and they are happy over

the affair. And the parsons warn them against Infidelity, which they say is on the increase. And there certainly is some truth in that, because I know of my own observation in the last five years there has been a falling off of fidelity to the Christian teaching. SEABORN KITCHENS.

MILAN, MO., Jan. 31, 1890.

MR. EDITOR: Why is it that there is no effort made by Liberal lecturers to do some work in Missouri? There is no place where missionary work is more needed. I think a lecturer could work up a few towns in this vicinity and help out darkest America. The church people hav had their way long enough. I am anxious to rub their hair the wrong way again. We had the great Underwood here for two courses, also Mrs. Perry, Leo Miller, and others some years ago, but the Liberals quit on that, and some went back to the beggarly elements. One of the most outspoken is now deacon in the Methodist brimstone mill. The Spiritualists hav kept up circles and made some accessions to their ranks. The Liberals are too timid. If they would on all occasions speak their sentiments, there would be a very perceptible weakening of the church power; besides, by their showing their colors more would take courage, read our papers, investigate, and shake off the nightmare of superstition that envelops them. I wish arrangements could be made at Kirksville and Milan to hav Remsburg stop off and stir up the advocates of sacred mistakes. If Liberals would giv one-half for lectures they do for churches, we might hav speakers during the winter months, and if the pious Christians were refused a few times they would cease to beg of Liberals. Not long ago a Methodist preacher came into my office asking aid to pay a debt on his church. I told him I would giv him $15 on condition that he devote one Sunday to scriptural reading and myself choose the passages. He did not want my ducats, but any money made by selling rum to the slaves of passion would be legal tender. It is awfully tiresome to hav a man who is a Liberal offer to giv twenty-five cents toward a lecture (as was offered me recently), and then giv $5 to help keep theology in the saddle. I hope all Liberals will awake to a full sense of the work that needs be done, take THE TRUTH SEEKER, and work to advance our lines nearer the messiah camp than was ever done before. H. T. KNIGHT.

WAYLAND, MICH., Jan. 29, 1891.

MR. EDITOR: In THE TRUTH SEEKER of Jan. 17, 1891, in the "Letters from Friends," I saw a letter from Mango, Ind., signed Sol Spirow. It commences: "To the so-called Truth Seeker Company: That you may know that this is a Christian nation and the church will and must rule in spite of all your false teachings, Liberals and Freethinkers are leaving your Infidel ranks by hundreds in this state and joining our order, the Patrons of Industry, and signing our by-laws." Now, one hundred rods from where I liv the Patrons of Industry hav a lodge in the school-house, and almost all my neighbors too belong to that lodge, but I know of only one Freethinker in that lodge, and he is only a half one; and according to Sol Spirow Freethinkers must be a good deal thicker in Indiana than in Michigan. Sol Spirow says, "Liberals and Freethinkers are joining by hundreds our order, the Patrons of Industry, and signing our by-laws." Now, there is not a word in the constitution or by-laws enjoining any member of the order to sign anything. Then Sol Spirow says, "The heading of our by-laws reads as follows: 'We, the citizens, farmers, and employees of North America,'" and so forth. Now, there is no such thing in the by-laws. The above is in the preamble of the constitution, and not in the by-laws. When a new member comes for the president, the president says to the new member, "You will not be required to take an oath or affirmation, but you shall promis upon your honor as a citizen that you will observe the constitution and laws." And last, Sol Spirow says in his letter, "Now, what will you do about it? The amendment to the Constitution will come." Sol Spirow would better wait till the amendment to the Constitution comes and gets the majority of electors. Then Spirow can say this is a Christian nation. I know some Patrons of Industry Christians who will not vote for the amendment. I advise Sol Spirow to take them right in, Liberals and Freethinkers, to the Patrons of Industry order, and when the amendment to the Constitution comes take a club and make everyone vote for the amendment. JOSEPH WENZEL.

GARDEAN, PA., Jan. 9, 291.

MR. EDITOR: Inclosed find $6 to apply on the grand old TRUTH SEEKER, our indispensable family Bible. Should anything prevent its forthcoming I should fear the consequence would be great. I am sure it is kind in you to send your paper after expiration of subscription. Perhaps you think as I once heard an agent for goods say—he first learned a man's religion, and if an Agnostic he feared not to trust, if Christian he wished security. He assured me that all true Freethinkers were honest; if found to be tricky, they were tainted with Christianity.

Please allow me to insert here a circumstance showing self-confidence in the man of God. Gardean is a little lumber town full of bigots, but not enough to furnish a church, neither a saloon. Just before Christmas the ladies thought to surprise the children with a Christmas tree. Money was raised by the inhabitants for presents and expenses. When every preparation was made, children drilled in their exercises, and in the mean time great care was taken that everything should be said and done in accordance with the occasion. In fact, much skill was exhibited in behalf of the lady committee. If you could call a Christian entertainment nice, that one was. But just as all were interested, who should enter but the meek and lowly man of God, or sky-pilot? At once the sisters evacuated the stage, leaving all to his charge. He informed us he learned of the entertainment, and knowing the lack of material to work with he came. And then taking a view of everything and everyone around him, he said: "An entertainment of this kind on such a sacred occasion cannot be conducted properly without the material in the form of a pastor. You hav done as well as can be expected without the material. The material must be in the form of a pastor, and without, it is not complete." His remarks were very disagreeable, and many were disgusted with him. Since, I hav learned it was the material in the form of an envelope containing $30 he expected to see on the Christmas tree, which the women smuggled out of the amount given for the children. A little candy or popcorn was sufficient for the children, the proceeds to be given to those able-bodied sky-pilots for teaching them to lie.

MRS. E. N. FAIRCHILD.

HAVANA, ILL., Jan. 25, 1891.

MR. EDITOR: Having read the article in last week's paper by Mr. Wettstein, in reply to W. W. Walker, I feel disposed to make a short reply to his so-called mathematical disposition of souls, or spirits.

In the first place, he sets out to giv us a mathematical demonstration, but fails entirely in his effort, and simply givs us an exceedingly conglomerate dose of bald assertions, which hav no foundation in fact. He seems to lose sight of the undisputed fact that there is no accumulation of matter in the universe, and, if it were a fact that every human being on earth at its demise evolves a soul or spirit into space, and that soul occupies the same amount of space as did the mortal form, there would be no more space occupied than before, and though countless millions of spirits hav thus been evolved into space we still hav plenty of breathing-room and room to "flap our wings." And right here I will call the gentleman to order, while making a statement which is agreed to by every believer in the spiritual idea, viz.: 1. Spirits do not hav wings, therefore they require no space in which to flap, the wing business being an effete orthodox idea too heathenish for consideration; 2. With spirits, as we understand it, time and space are annihilated, and their movements are similar to our thoughts, and they move through space with equal celerity and with as little obstruction from matter.

I will further state to our friend Wettstein that I hav in my hands a mathematical problem which was worked and demonstrated, and the exact result given, by some unseen power which I am pleased to call spirit, through a medium in my presence alone. The problem had been sent through the mail from a party two hundred miles away, and was lying in the post-office in this city when the answer was given me. Neither I nor the medium had any knowledge of what the problem was, nor had the party in St. Louis any knowledge or even the remotest idea that such an experiment was to be tried. Neither was it known to me or the medium that the problem had yet arrived at the office in this city, only as it was asserted by the controling spirit at the time.

Now, if Mr. Wettstein or anyone else can demonstrate to me that the answer to the problem was given in any other way or by any other means than spirit power, I am willing to admit Materialism and acknowledge ourselvs all mushrooms. H. H. PHILBRICK.

HURON, S. D., Jan. 25, 1891.

MR. EDITOR: With your permission, I will speak with our Materialistic friends. I hav been a constant reader of THE TRUTH SEEKER for, I think, twelve years or more. I enjoy the perusal of its pages with great pleasure, and when it is read send it forth among friends and neighbors to do missionary work. I hav many a hearty laugh at the sayings of, and arguments advanced by, our Materialistic friends. Yes, a hearty laugh, and do you know why? Their railings against Spiritualists sound just like my railings against them about thirty years ago, with this difference, I think I abused the Spiritualists even worse than the Materialists do now. Well, against my will I visited a medium and received such a test as to what was at that moment passing in my home sixty miles away that I saw that some intelligence separate and apart from ourselvs must hav traversed the sixty miles and hav conveyed the knowledge. Returning home, I found the statement correct in every particular. I quietly began an investigation of the subject which ended in after years in the acceptance of the fact that mankind does not cease to liv and love after the change called death. Space will not admit a history of my experiments in this field of investigation. Suffice it to state that I found truth and falsehood side by side, just as we do in all transactions of life. I kept steadily on my course, not caring for the jeers of my friends, until such time as I was convinced that the philosophy (not religion, for it is not a religion) of Spiritualism was true, when I came out boldly and said so. I derive great pleasure and happiness from the continued investigation of the phenomena. To our friends who say it is not so: Suppose you one and all establish at your own fireside (if it is a harmonious one, if not harmonious your attempts will prove failures) a home circle. Sit quietly with hands joined on a table without castors or spread. Continue this six months if necessary, once or twice a week if you can spare the time. But let it be at a fixed hour and for the hour you sit do not let anyone come in or go out of the room. Let the desire to obtain the truth be the only incentiv. If the railers at mediums will pursue this course the result in a large number of cases will be wonderful. If you want to invite in a medium do so; but it is not necessary. You can develop a medium in your own circle if you will be patient and persevering, desiring to obtain the truth only as to a future state of existence. Is it worth your while to try it? It will cost you but little. Or hav you all reached that pinnacle of knowledge that you know it all? To say I accept all the theories that are advanced by so-called Spiritualists would be false, for I do not. I believe a person livs after he ceases to breathe, in a place fitted to his needs just as much as this world is fitted to his needs when he is born into this life. I believe that under certain conditions, governed by laws to us unknown, the so-called dead can communicate with the living. This is the sum and substance of the belief of seven out of ten of Spiritualists. Friend Wettstein need not fear he will be crowded in the future life. He will find that a person who livs wholly for self in this life has lived in vain. He will hav plenty of room in the next world. VERITAS.

MEMPHIS, TENN., Jan. 25, 1891.

MR. EDITOR: A clerical hornets' nest has lately been stirred up in this city. The cause of the buzzing by the reverend hornets, is the granting of permission by the city council to giv Sunday-night concerts at one of the theaters. No sooner had the consent of the council been obtained, than the Protestant clergy of the city protested under the plea of Sabbath-breaking, and formed a league for the purpose of influencing their Christian followers against such worldly amusements, and, if need be, invoking the aid of the law to put a stop to such unholy "desecration" of the Sabbath:

A meeting of ministers was held at the First Presbyterian church yesterday evening to take some action in regard to the granting of the Sunday concert privilege by the council last Thursday. A special committee on Sabbath observance was appointed and they will report Monday morning. In the mean time the following letter, signed by about one hundred people, was sent to Vice-President Pettit:

"Your fellow-citizens whose names you find subscribed beg to thank you, in open letter, for your advocacy of their most sacred rights in claiming for them a Sabbath devoted to rest and religious exercises, exclusiv of the desecration of the Lord's day by operatic concerts on Sabbath night. Be assured that herein you represent the sacred sentiment of the best and purest men and women in this city. With high esteem, in the name of many whose devotion to the Sabbath will soon be attested by organized effort, we are gratefully yours."

It is always a good thing to hav a civil law to fall back on when their Christian persuasion fails. Where the "desecration" of the Sabbath comes in, when playing music on Sunday, is more than any person can find out, unless one is versed in the theological methods of reasoning. For instance, if a concert is given Sunday night at any of the theaters, it is called "Sabbath desecration," even if "sacred" music is rendered, but if the same music is played in any of the churches it will alter the circumstances, so that it at once becomes acceptable to the auricular functions of the Christians' God. The music, however, in spite of its "unholy" and "desecrating" tendencies when played in a theater on a Sunday, forms a very important factor in aiding the pastor in the filling of the pews with people; for without the aid of good music, the church attendance would soon dwindle into a sorry display of empty benches, and even the most faithful church-members would soon get tired of listening to the dry, antiquated theological harangs dished up every Sunday, and perhaps stay away from the church, were it not for the drawing power of the sweet strains from some musical instrument in harmony with the human voice. Knowing this fact, the different churches vie with each other in procuring the sweetest singers, the greatest organs, and the best performers.

I hav often wondered why some enterprising pastor does not engage a first-class orchestra to interpret classical composers to his congregation, in place of his explaining, for the two-thousand-and-second time, that, for instance, Moses was the meekest man that ever lived, that David was a man after God's own heart, that Jonah did not swallow the whale but the whale swallowed Jonah, and that if we do not believe that Jesus Christ was born of a virgin and came to suffer punishment for sins that neither he nor we ever committed, we shall be eternally damned.

Not long ago I read in the papers about a preacher who declared that the devil shall not monopolize all the best music, and consequently went and hired an orchestra to play in his church. Perhaps before long we shall see in Sunday morning papers the program of music to be played in Rev. Mr. Blackcoat's church, side by side with Bible texts to be expatiated upon by the Very Rev. Dr. Hellblaze, in St. McCorkle's cathedral; we may be invited to come and listen to Rev. Prof. Batonswing's orchestra in the Second Hardshell Baptist church, at the same time we are cordially invited to come and hear Dr. Howling's discourse on original sin and human depravity in the First Trinitarian-Methodist-Episcopal-Anglomaniac church.

The theaters with their "immoral" shows must be crushed, the opera houses with their "desecrating" music must be shut on the "holy Sabbath," even if the strong arm of the law must be applied. People who want to listen to music on Sunday must come to church. Sunday is the business day of the church. No competition tolerated.

A curtain in one of the theaters of this city is also under the ban of the clergy. The picture on this curtain, representing Antony's reception of Cleopatra, is "immoral," because the artist forgot to put a wrapper on Cleopatra and bathing suits on the nymphs swimming around her vessel. Why cannot a preacher look upon a picture of human forms, even if the clothes should not be represented as heavy as those worn every day, without impure thoughts flashing through his soiled brains? Why cannot a preacher look upon a picture or painting of this kind as a work of art and not as one of immorality?

If the ministers of the gospel will confine their warfare against indecent advertising pictures, profusely displayed on every thoroughfare, and against the numerous demoralizing dens of iniquity and gambling-hells of the city, they deserve and ought to hav the hearty support of every good and order-loving citizen, but when they insist on condemning works of art, when not immoral, and innocent amusements on the first day of the week, under the plea of Sabbath-desecration, they should be looked upon with contempt and treated as enemies of humanity. J. WILTON.

Children's Corner.

Edited by MISS SUSAN H. WIXON, *Fall River, Mass., to whom all Communications for this Corner should be sent.*

"Between the dark and the daylight,
When the night is beginning to lower,
Comes a pause in the day's occupations
That is known as the Children's Hour."

Origin of Yankee Doodle.

[The origin of the tune of "Yankee Doodle," the inspiring notes of which hav cheered many a man in the hour of battle, was as follows. The British who composed it in derision, were doubtless brought to "laugh at the other side of their mouths" before they heard the last of it.

In the summer of 1775, the British army under command of Abercrombie lay encamped on the east bank of the Hudson river a little south of the city of Albany, awaiting reinforcements of the militia from the Eastern states previous to marching upon Ticonderoga. During the month of June, these raw levies poured into camp, company after company, each man differently armed, equipped, and accoutered from his neighbor, and the whole presenting such a spectacle as was never equaled, unless by the celebrated regiment of merry Jack Falstaff.

Their *outre* appearance furnished great amusement to the British officers. One Dr. Shackburg, an English surgeon, composed the tune of Yankee Doodle, and arranged it to words which were gravely dedicated to the recruits. The joke took, and the tune has come down to this day. The original words are taken from "Farmer and Moore's Historical Collections," published in 1824.]

Father and I went down to camp,
Along with Captain Goodwin,
Where we seen the men and boys
As thick as hasty-pudding.

There was Captain Washington
Upon a slapping stallion,
A-giving orders to his men—
I guess there was a million.

And then the feathers on his hat,
They looked so tarnal fina,
I wanted peskily to get
To giv to my Jemima.

And here they had a swampin' gun
As large as a log of maple,
On a deuced little cart—
A load for father's cattle;

And every time they fired it off,
It took a horn of powder;
It made a noise like father's gun,
Only a nation louder.

I went as near to it myself
As Jacob's underpinnin',
And father went as near again,—
I thought the deuce was in him.

And there I see a little keg,
Its heads were made of leather—
They knocked upon't with little sticks,
To call the folks together.

And there they'd fife away like fun,
And play on cornstalk fiddles,
And some had ribbons red as blood
All bound about their middles.

The troopers, too, would gallop up
And fire right in our faces;
It scar'd me almost half to death
To see them run such races.

Old Uncle Sam came there to change
Some pancakes and some onions,
For 'lasses cakes to carry home,
To giv his wife and young ones.

But I can't tell you half I seen,
They kept up such a smother,
So I took my hat off—made a bow,
And scampered home to mother.

A Few Days in Boston.

Boston in a wet day! It is slippy, sloppy, mizzly, muddy. Men are to be envied in such weather.

You see, a man can turn down the rim of his slouch hat, deposit his hands in the pockets of his mackintosh, and stride gracefully along in brave defiance of wind and weather. But a woman, with a satchel, a bag, a parcel, and shawl tightly grasped in one hand, and an umbrella in the other, has to gather up an armful of skirts and pick her way as best she can over the sloshy pave. A man has pockets, lots of 'em, in his garments. A woman has a watch-pocket, and one more, and that last, in these days of queer fashions, is hidden in the most outlandish and uncomeatable place in her gown. A lady trying to find her pocket nowadays goes through such gyrations, such twisting, turning, and diving, as would astonish an acrobatic performer. It is generally believed that if a man was hampered and fettered by his clothes as women are by theirs, he wouldn't be long for this world. He would soon shuffle off this mortal coil along with the coil of clothing, in sheer despair, if he didn't lose his mind as well as temper in the adjustment of his robes.

It was on one such misty, measly, miserable day, when the snow melted as soon as it touched the ground, that the editor of the Children's Corner found her way into one of the twenty-four kindergartens in this city. The little toddlers, from three and a half to five years, were on hand promptly, and if you hav never visited one of these schools, never was a member of one, you hav missed something out of your life that you may be sorry for. The dear little faces were aglow with health, and the stirring of new thought. Of all schools for young children the kindergarten takes precedence. Here you can see how thought grows, quickens, and expands; how it is turned into bright, hopeful, healthy channels.

A narrow-minded person called a "lady" once said to the writer, "We don't want *public* kindergartens. We want a little private one for our children, but for the poorer classes the primaries are good enough!" So they are good enough for any child. But if there is anything better, let us hav it in addition, and let it be for *all*, without distinction of class or condition. That which is good for one child is good for every other without reference to caste or race. In the Boston kindergartens, which are public, side by side sit the children of rich and poor, black and white, and your editor noted that the little colored children were at times quicker-witted than some of their whiter neighbors.

From the kindergarten it was but a step to a kitchen school, of which there are five in activ operation under the public school management of this city.

If you could hav seen the eager, earnest faces of the little girl cooks, could hav noted the amount of information conveyed in the lesson that morning, you would hav been deeply impressed with the importance of this useful branch of domestic science.

We may liv without poetry, music, and art,
We may liv without conscience and liv without heart;
We may liv without friends, we may liv without books,
But civilized man cannot liv without cooks.

The tendency of modern education is toward the useful and the practical. We can all realize the force of this saying of Michelet, "The education which puts notions into the head but no skill into the hand is a curse." From that which I witnessed in the kitchen school, added to the opinions of those who hav watched its operations for five years, the desirability of its introduction at an early date into all schools of grammar and higher grade may plainly be seen. Scientific cooking means a knowledge of grains, meats, vegetables, herbs, milk, fruits, etc., and how to make them palatable and inviting. The school kitchen teaches not only how to prepare wholesome food, but it conveys instruction in cleanliness, teaches watchfulness, care, good judgment, quick application, accuracy, thrift, economy, industry, and independence.

The kitchen visited by your editor is in the basement of the Starr King school. That day the class was instructed in invalid cooking, *i.e.*, cooking for the sick. There were fifteen in the class, and the little cooks wore white caps and white kitchen aprons. Under the direction of the teacher they learned that day to make Irish moss, blanc mange, two kinds of jelly, oatmeal gruel, ice-cream, three kinds of toast, lemonade, appleade, and orangeade. Three little maids acted as housekeepers. They attended to the larder and looked out for the sugar, salt, flour, etc., besides washing dishes, and writing out recipes of the articles cooked.

All the time the teacher was giving instruction in the preparation of the articles, she also gave advice relativ to the uses and qualities of the same, and threw out many hints about the care of the sick, kindness to invalids, proper nursing, and the like. Twenty lessons complete the course in this branch, and include baking, broiling, stewing, roasting, and all kinds of plain, ordinary cooking. From this the girls learn enough to conduct the cooking of a family.

One mother said, "I never had a vacation in all my married life till my Mary went to cooking-school and learned to cook." What a help to tired mothers! I thought of our girls of the Corner, and wondered if they know as much about cooking as these in the Starr King school. Some of them do, I know, and are of great assistance to their mothers. I remember my first service in the kitchen. I stood on a cricket and washed my own little cup and plate. How proud I was that I was able to do something for myself and to help my mamma!

The progressiv women begin celebrating to-day the fortieth anniversary of the first national woman's rights convention, held in Worcester, this state, in 1850. The audiences are large and enthusiastic. Looking over the refined, intellectual, and decidedly interesting gathering, any man might blush to think such women are denied the right of representation in a professedly free country! The addresses and papers were exceptionally fine, especially that of Mary A. Greene, a member of the Boston bar. Her subject was, "Women and the Law."

In the state house this morning I felt, as always when under the gilded dome (the dome of our state house is gilded, and shines in the sun like gold), the shame of it that women are forbidden the privilege of the franchise, for no reason except that they are women. Trades, professions, causes of different kinds, hav representation here, all but the cause of women. Men correctly represent women, some say. Oh, no! That is not true. How would it seem if only women came up here to the state house, to participate in business and to frame laws? Would you be properly represented, gentlemen?

A letter from a distinguished official gave me ready entrance to the executiv chamber and a pleasant chat with his excellency, Governor Russell. The governor may look like a "beardless boy," but he has all the dignity, grace, courtliness, sympathy, and kindness belonging to one occupying the honorable position of chief magistrate of a noble commonwealth like Massachusetts.

In the room occupied by the lower part of the state legislature, called house of representativs, directly across from the speaker's desk there is a representativ codfish. It is not everyone that knows why it is there. One of the members of the house was once asked why it was there, and he replied: "I dunno—guess 'tis more for ornament than anything else." But that is not exactly true. It has a history which I may relate briefly. The fish made its original appearance in the first state house of Massachusetts, the old one, nearly a hundred years ago.

Mr. John Rowe was the one who first suggested the throwing overboard of the tea in Boston harbor, that you read of in your histories. And it was at his instigation that the codfish was placed in the room where the representativs of the people sit, as a memorial of the great importance of the cod fishery to the welfare of the commonwealth. In the old time much more depended upon this nativ industry than in the present with its diversified interests and wide commercial business. In the formativ influences of the grand old commonwealth the codfish bore conspicuous prominence.

The anniversary of Thomas Paine's birthday was celebrated in Boston, at Paine Memorial, on Sunday the 25th, a little in advance of the actual natal day. The weather was very disagreeable, but the company was splendid. It was pleasant to renew old acquaintances, and also to meet new ones. But the tears would come as we all thought of those we had met in that place so many times in former years, whose words were always brave, helpful, cheerful. We missed their familiar faces, but their memories will remain fragrant and fresh as the rose as long as we liv.

S. H. W.

Boston, Mass., Jan. 27, 1891.

Correspondence.

BROCKTON, MASS., Jan. 18, 1891.

DEAR MISS WIXON: This being the Christian rest-day, and as it is raining so hard that we cannot go driving, I thought I would write a line to the Corner. We are all Freethinkers dyed in the wool. We take THE TRUTH SEEKER, the *Investigator;* also we hav a good supply of Freethinkers' books; among them are "Mistakes of Moses," "The Freethinkers' Pictorial Text-Book," "Apples of Gold," and many others. In our parlor we hav the pictures of Thomas Paine, Robert G. Ingersoll, and other great men. But some of our neighbors think it awful. But we liv as we preach, every-day Freethinkers. I shall be thirteen the 20th of this month. My weight is one hundred and twenty pounds. Your friend, KATIE C. PAGE.

[Glad to hear from you, Katie. Write again.—ED. C. C.]

NEWLON, MONT., Jan. 10, 1891.

DEAR MISS WIXON: I thought I would write to you once more to let you know how I am getting along. I am well at the present time, and hope you are the same. Our school was out the 2d day of January. We are going to hav another school the 15th, I guess. There are not many Freethinkers in this part of the state; the people are mostly Catholics. My father has taken THE TRUTH SEEKER for a long time, and thinks there is not so good a paper in the world. I am thirteen years old. I study arithmetic, reading, spelling, history, physiology, geography, grammar, drawing, and writing. My teacher's name is Miss Lizzie Hurst. We milk four cows; I milk two and my brother Charley two. Well, I will close, as my letter is getting rather long. Hoping to see this in print, I remain, as ever,

Your Liberal friend,

NORAH A. LOVERING.

COLUMBUS, O., Dec. 29, 1890.

DEAR MISS WIXON: I think it is about time for me to write for the Corner again.

I hav not written for the Corner since I left Wheeling, W. Va. We moved here the 20th of June last.

I like here much better than I did in Wheeling.

This is a much larger place than Wheeling, but I would rather liv in the country than in the city.

I could feed the horses, cows, sheep, pigs, etc.

We used to liv in the country when I was smaller.

Columbus has about one hundred thousand inhabitants.

There is a big shop called the Columbus Buggy Co., which employs about one thousand workmen, and there is another called the Buckeye Shop. It employs about six hundred men. Pa is in the picture business. He solicits orders for pictures, then sends them to Altoona, Pa., to be enlarged.

I help him some about collecting Saturdays and days when there is no school.

I go to the Twenty-third street school. I am in the Fourth Reader. I study geography, arithmetic, language, reading, spelling, and drawing. I am going to the Garfield school next Monday, January 5th. I like to go to school very well. I hav about five hundred schoolmates to play with. Don't you think that is enough? My little sister goes to the Garfield school now. She is in the Second Reader. My oldest sister doesn't go to school. She had seventeen flowers, but some of them froze; but she has ten left. We hav a bird. He has two pieces which he sings. I guess he can't learn any more.

We just had over a foot of snow, which is melting off fast. I like deep snow when it is not cold. I hav only three correspondents now; I did hav seven. My father is away now. My sister is writing to some of her correspondents. I received Christmas an engin which runs by itself, handkerchiefs, candy, and nuts. We don't celebrate Christmas, because it is a Christian's day. We will celebrate New Year's day.

I read an essay on Thomas Paine's birthday when I was in Wheeling. Pa sent my sister's and my picture to be enlarged. I will be glad when they come. It is about time for them to come. I used to get lots of papers sent to me when I was in Wheeling. Pa is going to join the Patriotic Order of Sons of America. This order is opposed to the union of church and state. It is time for us to organize, so as to work against an established religion.

Liberals are not working as hard as the Catholics are. They are working hard, and even boasting that we will soon hav an established religion—one that will be the Catholic religion.

I think when they make such declarations it is time for Liberals to wake up, and unless we do we will come under the Romish church. I will ask some Liberal boys and girls to write to me.

Well, I guess my letter is long enough, so I will close. Good-bye.

ORLO INGERSOLL NOE.

Increase of a Nickel.

Some time ago the Ladies' Aid Society of this city agreed to invest a nickel in some kind of article and sell it at a profit, and reinvest in something else, and so on, to speculate on this capital for two weeks and see how much each one could make.

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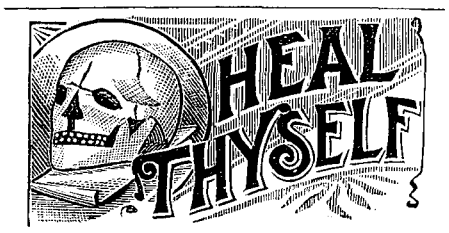
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Dr. Fellows is an outspoken Liberal, a humanitarian, and a generous patron of the Freethought press. He has many testimonials to the value of his progressive and successful method of treatment, and deserves patronage.—*Freethought.*

Liberal Meetings.

These notices are for the benefit of Liberals who may be visiting the places where these societies are located. Local Secular Unions and Freethought Societies meeting regularly can have their gatherings advertised here free by forwarding the necessary information.

The Manhattan Liberal Club, N.Y.

Meets every Friday evening, at 8 o'clock, at German Masonic Temple, 220 East 15th street. Lectures and discussions. The public cordially invited.

The Newark Liberal League

Meets every Sunday afternoon at 3 o'clock at Liberal League Hall, 177 Halsey st., cor. Market st., Newark, N. J. Lectures and discussions on religious and social questions. Seats free and everybody welcome.

American Secular Union, Newark Branch.

124 Market street. Assembles every Sunday evening at 7 30. Lectures, debates, and discussions on all important secular subjects. President, HENRY BIRD; Secretary, CORA BELLE FLAGG.

Brooklyn Philosophical Association

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Philadelphia Liberal League 257

meets every Sunday in Industrial Hall, Broad and Wood sts., at 2:30 and 7:30 P.M. for lectures and free discussions on religious and social questions. Able speakers interest the audience. N.B.—Truth Seeker publications always on hand at cheap rates.

The Secular Society of Kent, O.,

Meets semi-monthly, first and third Sundays, at 2 P.M., at the town hall. All friends of human cultivation are invited. MARIUS HEIGHTON, Sec.

Elizur Wright Secular Union

Of Alliance, O., meets the first and fourth Sundays of each month at Independent Church, at 10:30 A.M. Free discussion on all Liberal subjects. Subscriptions to THE TRUTH SEEKER and *Investigator* are solicited. R. G. SMITH, Cor. Sec.

Chicago Secular Union

Meets every Sunday evening at 7:30 P.M., at Princess Opera House, 558 West Madison street. Lectures and debates. Strangers from abroad are welcome.

Milwaukee, Wis., Liberal Club

Holds meetings every Sunday evening at 216 Grand ave., (Fraternity Hall). Lecture followed by debates. The public cordially invited.

Brotherhood of Moralists, No. 903, Prairie City, Ia.,

Meets every Sunday in the Liberal reading-room hall at 2:30 P.M. All Liberals are cordially invited. F. V. DRAPER, Cor. Sec.

The Minneapolis Secular Union

Meets every Sunday at 7:30 P.M., at 412 Nicollet ave., Rooms 12 and 14, Eastman block, Minneapolis, Minn. J.F. MACOMBER, Pres.; LEROY BERRIER, Sec.

Des Moines Secular Union

Holds regular meetings at Good Templar Hall, Flynn Block, S.E corner 7th and Locust streets. Lectures followed by discussion. Friends from abroad heartily welcome.

FRANKLIN STEINER, Pres.

San Francisco, Cal., Freethought Society

Meets every Sunday evening at Union Square Hall, 421 Post street, at 8 o'clock. A cordial invitation is extended to all. Seats free.

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Meets every Sunday at 7:30 P.M. in the public school building in Port Angeles, Wash. Lectures, songs, and select reading. Discussion invited on all subjects. Liberal literature distributed free. FRANK MORSE, Cor. Sec.

The West End Progressive Liberal Union

Of Los Angeles, Cal., meets semi-monthly, first and third Sundays, at 8 o'clock, P.M., at Parr's Hall. Everybody invited. MRS. R. M. BERRA, Pres.; J. H. MCWILLIAMS, Rec. Sec.

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News of the Week.

JENNIE BARTH, who was made crazy by the meetings of Revivalist McIntosh at Spring Lake, Mich., two weeks ago, was so violent in the asylum as to require strapping, and in this condition was scalded to death on the 31 by neglect of an attendant giving her a bath.

BOOMERS on the Cherokee Strip are about to be ejected.

REPUBLICANS in Spain and Portugal speak of a union of the two countries in one republic.

NORTH DAKOTA Prohibitionists hav secured a court decision and will try to enforce the law.

THE number of persons frozen to death by the extraordinary cold through Europe reaches hundreds.

THE czar has given no reply to the appeal of the pope against persecution of Roman Catholics in Russia and Poland.

REV. HENRY SIMMONS, of Springfield, O., has been formally accused by Mrs. Haynes of attempting improper liberties at a pastoral call.

MR. EVANS, of Tennessee, has introduced in the House of Representativs a bill to establish postal savings-banks and encourage small savings.

REV. FREDK. LERCHE, a Roman Catholic priest of Syracuse, has been sent to the penitentiary for three months for taking indecent liberties with an eight-year-old girl.

No authentic cures of consumption by Koch's lymph hav been produced. Professor Virchow, the German scientist, says the lymph sometimes causes dangerous inflammations of the lungs.

IT is rumored that the czar has been checked in persecution of the Jews by fear of financial difficulties that the wealthy members of that race through Europe might bring on him.

SIGNOR CRISPI, on account of opposition, has resigned the premiership of Italy. It is to be hoped that his successor will prove as stout a Freethinker and defender against the pope.

A CANDIDATE of the republican party in Spain having been defeated, his supporters charge it to government tampering with the ballots, and threaten an uprising. Troops are held ready.

CONGRESSMAN AMOS CUMMINGS writes: "The Democrats maintain their fight in the House against the Force bill. Its ghost still lurks in the Senate, and is liable at any moment to materialize."

MRS. MARTHA BURNHAM, of Brooklyn, N. Y., who was injured by being run over on the 30th ult., tried faith cure, in which she and her friends believed, till the owner of her residence interfered and sent for a doctor.

MRS. WARREN CROSBY, of Warren City, Ia., was taken with epilepsy on the 30th ult. She procured the attendance of Christian Science faith healers, but grew worse, and at the end of five days a physician was called, but came too late to save her.

FATHER YODYZSUS, of St. George's Roman Catholic church, Williamsburgh, N. Y., is on trial for assaulting Mrs. Czesnewicz, the wife of a laborer. She says she went to mass, and entered the sacristry to buy a holy candle. Father Yodyzsus sold her the candle, and asked her to cross the road to his house that he might bless it. She went with him, and before he began to pray over the candle he gave her a glass of whisky. He then kissed her, despite her struggles. He next gave her a glass of beer, and she became unconscious till she awoke next morning in the priest's bedchamber. He denies guilt.

THE Farmers' Alliance members in the lower house of the Kansas legislature do not attempt any radical labor legislation, as the senate and governor would block its passage. The election of Peffer, the Alliance man, was possible only because the two houses sat together. So banks, money-lenders, and railroads are not in imminent peril. Peffer is enthusiastic, and is talked of as Alliance candidate for president. The convention for organizing a political third party may not meet till May. The Knights of Labor wish to join, but the Federation of Labor will not. Some would restrict candidacy for president to farmers, while others would admit trades-union men.

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PRACTICALLY the faith of man never had but one object if you press to the root of the matter. This was to form a conception of the order under which man livs, with the view of determining our relation generally to that order. Man might ascribe that order to fictitious [theological] causes, or he might study its real [scientific] laws; in either case his object was to estimate that order which was independent of him, with the view of submitting to it better or of attaining a greater power of modifying it.—*Comte.*

NATURE is not conquered except by obedience.—*Bacon.*

EDUCATION must consist less in the study of dead languages and dying theologies, and more in research into nature's operations and the endeavor to conform our lives to those beneficent principles that underlie her methods.—*Robt. C. Adams.*

How sick one is of all sermons such as they are! Why will men go on threshing over and over again the old withered straw that was threshed out centuries ago, when every field is waving with fresh, quite other crops, craving for their hand?—*Froude.*

AGNOSTICS consider it demoralizing to teach the young to do good in hope of reward.—*Dr. Hardwicke.*

RELIGION has often been the enemy of morality.—*Ingersoll.*

MORAL principles hav undergone many changes for the better since the days of the carpenter of Nazareth.—*Arthur B. Moss.*

THE Bible was produced by cruel people, and in its turn it has produced people like its authors.—*Ingersoll.*

PAINTERS hav painted their swarming groups
and the center-figure of all,
From the head of the center-figure spreading
a nimbus of gold-colored light,
But I paint myriads of heads, but paint no
head without its nimbus of gold-colored
light,
From my hand from the brain of every man
and woman it streams, effulgently flowing forever. —*Walt Whitman.*

MAN alone can
Reward the good,
Punish the bad,
Heal and save;
All the erring, straying,
Usefully combine.—*Goethe.*

IT would appear that there could be only one reply to the question, What is the use of theology?—viz., None at all.—*J. Wilson.*

NOTHING can by any possibility be more useless than a priest.—*Ingersoll.*

RELIGIONS are like fireflies: they require darkness in order to shine.—*Schopenhauer.*



TRYING TO GET DAVID WARM.

Now King David was old and stricken in years; and they covered him with clothes, but he gat no heat.—1 Kings i, 1.

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To the World's Columbian Exposition Commission:

Learning that there is an organized movement among the more conservative church people—manipulated by a "Sabbath" organization—to induce your honorable body to close on Sundays the World's Fair, to be held in 1893 in Chicago, the undersigned respectfully put in this counter petition, and ask that the Fair may be open to the public on each Sunday of its continuance. We ask this for the following reasons:

1. That the American principle of separation of church and state may be maintained.

2. That public morality may be subserved by providing a substitute for the immoral places to which men may resort when no moral amusements are available.

3. As a matter of justice also to the people of Chicago who have given of their means to make the Fair possible, tens of thousands of whom can visit the Fair only on a general holiday; and as a matter of justice also to the visitors to the Fair, whose time or means may be limited, and who certainly are entitled to great consideration at your hands.

4. For the public good. The opening of the Fair on Sunday will be for the benefit not only of Chicago, but of the whole country. The rights of no one are infringed, the happiness of no one disturbed. Those who wish to attend can do so; those who do not can otherwise spend the day. This is a solely humanitarian question, a question of human relations and human welfare, and, therefore, the only standard by which you can decide is that of the public welfare.

5. It will benefit the Fair, attracting a much larger attendance, interesting more people in it, and increasing its receipts.

6. To the objection that Sunday opening of the Fair will destroy the day as a rest-day, we affirm that the tendency would be exactly the opposite. The more beautiful you make Sunday, the more attractive, the more noble and varied in its pleasures and instructions, the more difficult it will be to change its character, the less danger there is that employers will ever have the power to transfer it from its present position to the days of toil. With choice of Sunday occupation restricted to attending church or visiting a saloon, the average workingman would choose to keep on laboring.

7. Finally: Opening the World's Fair on Sunday will harm no one but the keepers of immoral places, while it will benefit the Fair itself, the people of Chicago, and the visitors to the Fair, thereby conducing to municipal prosperity, individual education, public morality, and the development and good of the whole country.

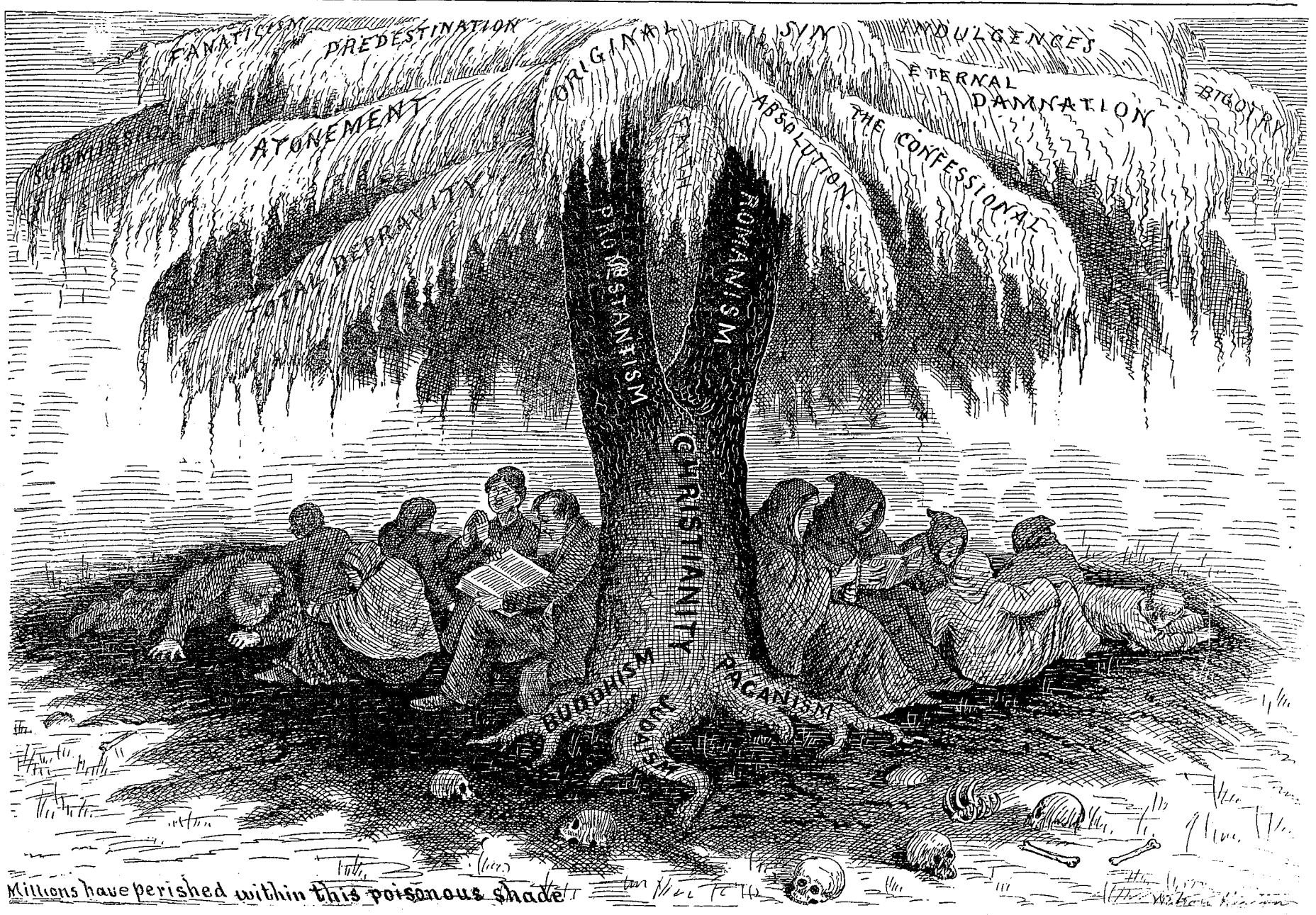
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THE TRUTH SEEKER

A JOURNAL OF FREETHOUGHT AND REFORM.

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THE UPAS TREE.

Notes and Clippings.

SAM JONES says there are but few pious people on the secular press. The Galveston *News* says Sam doesn't know what he is talking about. There are so many pious people on the press that they are in the way.

AN exciting religious feud exists at Dubois, Pa., between the Catholics and Protestants. The Protestant church and school-house at that place were recently burnt, and the Catholics are accused of setting fire to them.

COMMISSIONER MORGAN reports nine denominations laboring among the Indians, and while all are to be commended it is quite likely there is small harvest for some. It must be uphill work, says the *World*, indoctrinating an Ogalalla in foreordination, getting a Cheyenne to intone the creed, or teaching a Bannock to wear a broad-brim and say thee.

ARCHBISHOP IRELAND has issued the following order: "Public sentiment has become so pronounced, and rightly so, against lotteries and chance games, that we deem it our duty to prohibit altogether, as we now do, the raising of money for religious or charitable purposes by the sale of chances, the use of wheels of fortune, or by any method savoring of lottery or gambling." This is the old story of the world reforming the church.

WHEN Bradlaugh lectured on Cromwell in Cooper Institute, New York, years ago, he had occasion, says the *Tribune*, to describe the warrior statesman as drawing his sword and throwing away the scabbard. Bradlaugh put his hand to his side and drew the imaginary sword. It was a perfect piece of acting. You could almost see the flashing blade. An old army officer who attended the lecture exclaimed, "Great Cæsar! That man has been in the cavalry!" Which was true, although several years had elapsed since Bradlaugh had secured his discharge after three years' service.

ON the possibility that Signor Crispi may not be recalled to the cabinet of Italy, the *Sun* says: "The Vatican would hav much to gain by the permanent removal of Signor Crispi from the stage. With him no compromise was possible. On the other hand, the fact that one who seemed invincible could be so suddenly and completely beaten, will giv immense encouragement to those friends of the papacy who hav been urging Leo XIII. to permit Catholic electors to go to the ballot-box. Had they been allowed to do this at the last general election, they might now be strong enough in conjunction with the rebels against Crispi to construct a stable cabinet."

THE polling at Northampton in the contest for the seat made vacant by the death of Mr. Charles Bradlaugh progressed quietly and uneventfully. There was no excitement manifested, and the day being clear and the sun shining brightly, the conservativs hoped to poll a large vote. At the last election the late Mr. Bradlaugh (Gladstonian) polled 4,353 votes to 3,656 polled by his opponent, Mr. Thomas Orde H. Lees, who represented the conservativ interest, a majority of 697 for Mr. Bradlaugh. At the same time, in the second district of Northampton, that borough having two seats in Parliament, Mr. Henry Labouchere (Gladstonian) defeated Mr. Richard Turner (Unionist) by 4,570 to 3,850, a majority of 720 for Mr. Labouchere. The election resulted as follows: Mansfield (Gladstonian), 5,436; Germaine (conservativ), 3,723.

A LOGAN, Pa., dispatch says: "The belief in witchcraft, developed about three years ago in the isolated hamlet of Bobtown, in Logan township, Mifflin county, has spread until now there is hardly a dozen families in the entire region free from its influence. The village of Bobtown is the headquarters of this superstitious sect. They frequently congregate at the home of some congenial spirit and talk over matters pertaining to their strange belief. There are two witches in this part of the globe, one a resident of Milroy and the other of Bobtown. Logan has a 'doctor,' or one who has the power to remove the 'spell' from the victims after the unholy eye of the witch has 'looked upon' them. Many are the stories related of the machinations of the witches and the power of the 'doctor' to cure the magic spell. About three months ago a little child lay sick for several weeks, and the child's parents believed that it was a victim of a witch's bane. The suspected witch was believed to be a resident of Logan. One dreary night in November the witch-doctor of this place was sent for, and after a long pow-wow the spell which the witch and her colleague, the prince of darkness, had wrought yielded to the secret power of the 'doctor.' This particular case was heralded broadcast and made a host of believers. Perhaps the most serious case resulting from this strange hallucination in this neighborhood is that of a young married woman whose reason has been dethroned."

A RECENT press dispatch says: "The effect of the Kean bank failure is severely felt by the slave-trading chiefs in the Congo country, and has temporarily put a stop to peculiar transactions in which Methodist mission funds played an important part. This was developed to-day in the county court, when in the course of the hearing of Bishop Taylor's fund case some interesting statements were gleaned of the methods of converting the heathen in Africa. One of the bishop's methods, it was testified, is to buy outright young girls from the nativ kings and chiefs. The Rev. Isaac Linebarger, a Methodist preacher of thirty years' standing, and his wife, made the statements. Mrs. Linebarger said that after duly prospecting among the various people in the neighborhood, the bishop would buy young girls from chiefs and place them in the mission schools. Technically this process is called "redeeming." Boys need not cost anything. Girls, however, are worth about $30 apiece. 'Last October,' continued Mrs. Linebarger, 'I went to Kean's bank and gave Miss Higgins $30 to redeem a child. She was to be named Minnie Louise Waukegan.' Miss Waukegan was evidently not of the upper-ten class, for Mrs. Linebarger testified that she had to pay $100 for three more. Miss Higgins refused to take the redemption money until Mrs. Linebarger named the children. 'One,' she continued, 'I called Sahara Wentworth Estes —that was for my mother. The others were named respectivly Miss Lewis and Miss Estes.' Mr. Linebarger said that a large fund had been subscribed for this redemption process, and that it was the intention of the missionaries to bring the purchased children under Christian influence."

Communications.

President Harrison's Religion; and That of His Postmaster-General.

I remember that last year, the Editor of THE TRUTH SEEKER hauled over the coals, and they were very hot coals too, the Rev. Dr. McAllister, a Covenanter clergyman of Pittsburg, for a sermon he preached on "The Washington Calamity," in which he told his hearers that the fearful destruction by fire of some members of Secretary Tracy's family, and his own narrow escape, was "a warning" given to this nation by an angry God, of more direful calamities yet to come, in case it did not repent of its sins, and recognize Jesus Christ to be its lord and king, and the Bible as its divine statute-book. The public became indebted to Dr. McAllister for the information that, before issuing his Thanksgiving proclamation, a committee of his fellow-Christians called in person on President Harrison, and earnestly solicited him to insert into the forthcoming document, the name of the Lord Jesus Christ, in his high character as ruler *de jure*, of all nations, and not omit it, as his pagan predecessors in office had done; but that, when the paper was published to the world, the sacred name of Christ could not be found in it! In order to show the *facilis decensus* of the president, the *Christian Statesman* of a late date calls attention to the fact that, in the *last* Thanksgiving proclamation, Mr. Harrison not only omitted the name of Christ from the body of his state paper, but even in the *date*, avoids using the phrase, *anno domini*—in the year of our Lord; whereupon that journal, in its holy indignation, calls the proclamation, not only an *un*christian, but an *anti*christian document; and Secretary Wylie caps the climax of his scorn for the president, by saying that he was "profoundly ignorant of the Christian religion."

Now, Mr. Editor, after expressing our surprise, if not sorrow, that a clergyman should forget the divine injunctions "not to speak evil of dignities," let us calmly, and without prejudice, look at this case, and see whether the severe judgment pronounced upon President Harrison is not nearer right than wrong.

For the first time since this government was founded, and after a century of agonizing prayers that hav ascended to heaven from the lips of his covenanted people, the Lord, to prove himself to be a prayer-answering God, raised up and gave to this nation as its president a truly religious man, in the person of Benjamin Harrison, a ruling elder in good and regular standing of the orthodox Presbyterian church. He was a superintendent of the Sunday-school in his church at Indianapolis, a devout man, and one that feared God with all his house, and prayed to God always. Mr. Harrison, in an interview with a United States Senator, soon after the election, claimed that it was the Lord who had made him president, and not Quay, Dudley, Clarkson, and Governor Hill, as his unsanctified political opponents charged. This delighted the Covenanters and strengthened their faith and hope; because in this claim he plainly expressed the very doctrin they and their fathers had contended for so long and which they got *from* the scriptures, that the civil magistrate is a minister of God, deriving all his authority to rule, not from the people over whom he ruled, but from God; and that he, whether king, kaiser, czar, or president, was accountable to that source of power for his official acts, and to no other.

Let us now see what the nation got, when, in the person of Mr. Harrison as its chief magistrate, it got a professor of religion.

A professor, say of music, is a person who is an adept, well skilled, and comparativly perfect in the art which he professes to practice and to teach. Thousands of the common people love music, and sing, and play upon poor instruments, and in poorer style, in obscure neighborhoods. But a *professor* of music is master of his art. He is a model. He is an authority. He is to be imitated by all learners in order to be proficient. In religion and the church a professer is a person who, abjuring the maxims of the world, comes out openly as a follower of Christ, and walks in the straight and narrow way that leads to life eternal. Although living in this world, he is not of the world, but is a pilgrim and stranger here. He lives for the sole purpose of serving and honoring Christ as his redeemer. In the harvest-field of this world he claims to be of the wheat; all the rest being tares, whose fate, at the end of the harvest, is to be raked up and burnt. It is remarkable, and highly creditable to the character of Christ, that, when on earth, he did not proselyte, and deceive men by false promises into following him. He was fair and candid in laying down the terms of discipleship. Knowing that to recognize him as master and Lord meant personal danger and constant self-denial, he required of a follower a public pledge of loyalty to him and his cause as the condition of salvation. Here are the words he used: "Whosoever shall confess me before men, him will I also confess before my father which is in heaven. But whosoever shall deny me before men, him will I also deny before my father which is in heaven."

But both he and his cause were then suffering public obloquy, and knowing that shame was one of the most powerful sentiments of human nature and the besetting sin of those who felt themselvs to be in a small minority; and having seen, moreover, how Nicodemus came to him to practice the duties of discipleship by *night* because he was ashamed to do so in the daytime, he strengthened the courage of his followers, and emphasized the condition of salvation, by declaring that "Whosoever shall be ashamed of me and of my words, in this adulterous and sinful generation, of him also shall the son of man be ashamed, when he cometh in the glory of his father, with the holy angels." In one short sentence it meant: No cross, no crown.

The reader will easily see from this that the relationship set up between a professor of religion and his God is strictly of the nature of a covenant, or agreement, between two or more parties—in this case two—in which it is solemnly agreed that if God, the party of the first part, will freely and eternally forgiv all the sins of the party of the second part, by imputing to him in the settlement the righteousness of Christ for justification, and bind himself to bring him safely to heaven after death, then he, the party of the second part, binds himself to confess Christ before the unbelieving world, to accept all the dangers and difficulties which such a confession implies, and devote himself, without reservation, to the promotion of Christ's cause and honor, by making all his acts and all his influence through life conduciv to that sole end. Then the party of the second part takes the oath of dedication and consecration, by sitting down to the sacrament of the Lord's Supper, and thus becomes a professor.

Now, be it remembered that, when Mr. Harrison made this solemn dedication of himself and all he had to Jesus Christ, in consideration of his escape from the damnation of hell, he did it voluntarily and deliberately. He was not compelled to burden his soul with these vows and make this public profession of the Christian religion, as the Jews and Moriscoes in Spain were by the Catholics, on the alternativ of suffering death by the tortures and fire of the Holy Inquisition. He did it freely, and would not hav lowered himself in the estimation of the world, if, like his predecessors in office, he had not done so at all. Besides, it never occurred to him, away out there in Indiana, when he publicly entered into this covenant with God, to hav inserted such a clause as this: "That, the said Benjamin Harrison, the party of the second part, being a natural-born, male citizen of the United States, and therefore liable to be called on, like other citizens, some time or other to administer the government as president, and take the required oath of office under a purely secular Constitution which ignores the existence of all the persons in the godhead and every form of religion, he be allowed to take the said oath with the private understanding that it will not be binding upon his conscience during the period of his public service." Mr. Harrison made no such proviso. He did not stipulate, as Naaman the Syrian did, on the occasion of his being converted to the faith of Israel, that, when his idolatrous master, leaning upon his arm, went into the house of Rimmon to worship, and he himself bowed down too, the Lord would pardon him in this thing. He had the grandest opportunity ever presented to an American Christian to put his name with Daniel, the prophet, and his brethren in the lion's den, upon the list of the immortals who were true to themselvs and to God under the most trying circumstances. His postmaster-general, the head of the department that comes nearer to the people than any other, was also a professor of the same Christian religion, known all over the country for being a Sunday-school superintendent and a man of remarkable piety. He was probably selected as a cabinet officer and postmaster-general for the very reason that he would use his best efforts to make the post-offices and the railroads Sabbath-keeping institutions. The whole Christian public had a right to expect, and they did expect, that under such a godly administration religious professorship would no longer rest under the contumely of being a mere matter of dress parade and a mask for pretentious cowards.

When Oliver Cromwell, after the decapitation of King Charles, was called to be protector of the English commonwealth, did he put the candle of his religion under a bushel, instead of setting it upon a candle-stick? When he came to London to administer the government, did he leave the sacred vows of his dedication and consecration to the service of Christ his leader, at home, with his old, worn-out, and cast-off clothes? Not a bit of it. He was a Christian *before he became protector*; and when invested with almost supreme political power he *used* it, first and foremost, to glorify God, as the chief end of man. Had he, and his Admiral Blake, who was a chip from the same Puritan block, lived twenty years longer than they did, English history would not now be blotted with the infamous reigns of Charles II. and James II. Ireland would hav been Protestantized, instead of being left as an incurable ulcer in the side of the British monarchy, filling, not only the House of Commons, but the whole English-speaking world, with its odious stench. Knowing that popery was the cause of Ireland's degradation, Cromwell would hav packed the Catholic hierarchy back to Rome, and knocked them in the head if they refused to go. He never would hav attempted the impossible job of converting into a free state, a nation whose people allowed themselvs to be bridled, saddled, and, like so many donkeys, ridden by the priests.

Behold the contrast between the English Christian protector and our Christian president!

In imitation of the Roman soldiers, who, before going to war, took the *sacramentum*, or oath of allegiance to their country and its generals, Elder Harrison, not only in the little prayer-meeting at Indianapolis, but in the great congregation of the saints, on sacramental occasions, could join his comrades in singing, with tearful eyes, and souls full of determination, the Christian battle-hymn:

> Am I a soldier of the cross?
> A follower of the lamb?
> And shall I fear to own his cause,
> Or blush to speak his name? etc.

But when he came to Washington, as president of the United States, and the Lord, by a special providence, had opened up the way for him to do something effectual toward fulfilling his sacred vows to confess Christ before the world, both he, and the flatulent Wanamaker, who had sworn the same oath of allegiance a hundred times, struck their colors, and surrendered to the God of this world! Was there no need to bear witness for Christ, and his words, in the capital of the nation, on the plea that there were no sinful and adulterous practices committed there? Why, Washington society has the reputation of reeking with corruption. To be sure, there is an immense amount of professionalism in that city; but the saints are all samaritans—"they fear the Lord, but serve their own gods." There are, however, the members of the Senate and House of Representativs, which, of themselvs, are a large field for the missionary labors of a godly president and postmaster-general. How many of them put in the hours of the holy Sabbath in profanely talking politics and playing poker, instead of devoutly attending church? And although each House, professedly for its own special and spiritual benefit, employs, and pays out of the people's money, a "chaplain" to open the daily sessions with prayer, how shamefully they treat him, and the God he represents, when they so generally absent themselvs at the time he performs his sacred duty! Has the president ever sent a message of rebuke to them for their outrageous contempt of divine things? These two professors of religion at home were total abstainers from intoxicating liquors, we are told. Was there no need to testify against the debasement of drunkenness in Washington, when, according to the uncontradicted statement of Mr. St. John, there are two thousand saloons in that city; and when, in the inaugural procession of March 4th, a whole thousand of the keepers marched in honor of the president? After being sworn into office, our Christian president and representativ of Christ attended the ball in the pension office, where four hundred gallons of Roman punch were consumed by the dancers! He not only drinks intoxicating liquors himself, says Mr. St. John, but serves his guests at the White House with four or five different brands of the same article!

And what, pray, has Wanamaker ever done to redeem his pledge as a professor of religion during the two years he has been at Washington? Has he ever testified for the Lord's holy Sabbath? Has he asked Congress to authorize him to close the post-offices, and stop the carrying of the mails on that day, so that his officials, after their wearisome labors of the week, may rest and go to church? Not one step has he taken toward the accomplishment of that object. The sum total of his Christian endeavor, thus far, to "confess Christ before man," is the order he issued to his official subordinates to forbid the "Kreutzer Sonata" from being carried in the mails! He still continues, however, in the professing business, and struts before his admiring pupils in his Sunday-school at Philadelphia, and goes through the solemn mockery of confessing Christ on sacramental occasions, as if the public were blind and could not think. But, if Christianity be not a mere swindle upon the credulity of mankind, kept up by its professors to benefit themselvs, both Wanamaker and his chief must be set down as religious cowards and apostates, who, after a while, must experience a fearful looking for of judgment and fiery indignation when Christ, surrounded by his assessors, the angels, shall come to judge the world and separate the sheep from the goats.

Some readers of this communication may perhaps feel that my condemnation of the two religious characters I am criticising is too severe. But the parties themselvs would not dare to say so, for they know in their hearts that I am only drawing a contrast between their religious pretensions and their religious practices. I am weighing them in their own scales, even the scales of the sanctuary. I say

nothing against their private characters on the score of morals, for in that respect they are probably as good as the rest of us. They are not private citizens, even if they did not hold political office. They stand before the public as professors of the way in which, it is claimed, that it is *religion* which exalts and glorifies the human character; and their conduct in that respect is a silent, but audacious, reproach on all who make no such profession. When they thus set themselvs up as models and exemplars, and assume a superiority in goodness to the common run of mortals, they not only invite, but challenge, criticism; and we who are of this world, worldly, hav a right to inquire whether that which glistens in their character as gold, and givs them their high reputation in the church, is the real metal, or only mere tinsel. They profess to be soldiers of the cross, enlisted for life; and their high calling is to make an aggressiv fight for the crown rights of Jesus Christ as king, against a world of rebels in arms; and we hav a right to examin their military record, and see if they hav performed on the field of battle any deeds of courage for the cause, or any act of devotion to their great leader. And if we find proof, as we do in these cases, that all the wounds received hav left their scars *behind* and not *before*, indicating cowardice and treason, we hav a right, and it is our duty, to hold them up in their true characters before all Israel and the sun. LEX,
Attorney-at-law for Dr. McAllister and the Covenanters.

Our London Letter.

In the *Freethinker* of January 4th appears a concise and excellent article by the indefatigable Mr. A. B. Moss, on "Stocktaking." He givs a statement of his own work for Freethought during the past year, and in comparing the past and the present state of the movement shows that there are still as good men in the cause as there ever hav been, and he sees no reason to believe that there is any sign of decay, notwithstanding Mr. Stead's opinion that Secularism is fast dying out. The correspondence in the *Echo* on this question very soon subsided when the replies of prominent Freethinkers appeared and showed that Mr. Stead's case could not be maintained. Our enemies seemed to think that because the National Secular Society could not show an annual increase of members equal to that of 1883, Secularism was collapsing. It is very certain that any religious society that could show such an increase of membership as even in the year when the smallest number joined the Secular Society, would be exceedingly rejoiced, and announce the figures in large type in all the religious journals. If the National Secular Society included all the Secularists in Great Britain, there might be some cause shown that the cause was not making such headway as might be expected, but this is a very different matter from absolutely losing ground.

The National Secular Society numbers only a small proportion of those who hav left or never joined the religious part of the community, and it appears to be ignored that the little salt has leavened the whole camp, and society generally is fast being Secularized. Very few religious teachers of the present day hold by the good old fashioned orthodox views of Mr. Spurgeon, for instance, who stands almost alone in his doctrinal opinions, and the rising generation would not be persuaded to attend either church or chapel if such crude ideas were now promulgated. Even in the churches where more liberal opinions are preached it is difficult to get a congregation together, as exhortations do not nowadays find much favor, the chief attraction being of a musical nature. Concerts and other entertainments hav also to be given during the week, admission being free, or only a small sum is levied, so that it is found running a church with any hope of success is a much more costly matter than it was formerly, as these week-night diversions and Sunday organ performances are somewhat expensiv, the performers not always possessing enough religion to induce them to giv their services gratuitously. The funds for keeping these things going come from those whose object is "how to make the best of both worlds," successful exploiters of labor who square their rascalities, and compensate for their crimes to humanity, by giving freely and liberally to the "ministers of the Lord."

The death of Chas. Bradlaugh will be felt very keenly by all Freethinkers, as well as by many who had no sympathy for his opinions on religious matters but who admired him for his indomitable will, energy, and his persistence in fighting for the oppressed. In India his death will be mourned by thousands of the nativ population who greatly revered him, and placed in him all their hopes for the remedy of grievances under which they labored. His has been a long and arduous struggle against odds that would hav overwhelmed almost any other man. He lived long enough to gain the respect of those who, in the House of Commons, were at one time his bitterest enemies. Only on Tuesday an object for which he had long fought was attained, and the House ordered the resolution declaring him unable to swear or affirm to be expunged from its records. The borough of Northampton will not easily find a man to take his place. He was admittedly one of the most hard-working and painstaking men in Parliament, and he will be greatly missed there. Ten years ago his death would hav been hailed as a national blessing, now it will be looked upon as a national calamity. Such men only appear at long intervals of time, and it is pretty certain that no such one will be seen or heard by anyone now living. It seems hard that, having borne the heat and burden of the day, now that there seemed a prospect of some reward for all his toil, he has entered into his everlasting rest. J. D.

The Power of Prayer.

"Oh, save me, God!" we raise the cry,
And prayers for help like incense rise,
And, when the danger passes by,
We say that God has heard our cries.

Who saves the tiny, startled fish,
Pursued by his relentless foe?
Who heeds his finny, prayerful wish?
No one; the fish for food must go.

Who hears the prayer of harmless bird
When swallowed by the larger hawk?
Who intervenes, by deed or word,
The murderous design to balk?

In nature is the lesson shown,
Where stronger ones survive the weak,
That God helps him, and him alone,
Who, of himself, his help can seek.

Attleboro, Mass. ALICE M. SINCLAIR.

Justice, Not Charity.

All hail the dawn of a new day breaking,
When a strong armed nation shall take away
The weary burdens from backs that are aching,
With maximum work and minimum pay.

When no man is honored who hoards his millions;
When no man feasts on another's toil,
And God's poor suffering, striving billions
Shall share his riches of sun and soil.

There is gold for all in the earth's broad bosom,
There is food for all in the earth's great store,
Enough is provided if rightly divided.
Let each man take what he needs—no more.

Shame on the miser with unused riches,
Who robs the toiler to swell his hoard,
Who beats down the wages of digger of ditches,
And steals the bread from the poor man's board;

Shame on the owner of mines whose cruel
And selfish measures hav brought him wealth,
While the ragged wretches who dig his fuel
Are robbed of comfort and hope and health.

Shame on the ruler who rides in his carriage;
Bought with the labor of half-paid men—
Men who are shut out of home and marriage,
And are herded like sheep in a hovel pen.

Let the clarion voice of the nation wake him
To broader visions and fairer play,
Or let the hand of a just law shake him
'Til his ill-gotten dollars shall roll away.

Let no man dwell under a mountain of plunder,
Let no man suffer with want and cold;
We want right living, not mere alms-giving,
We want dividing of labor and gold.

—*By Ella Wheeler Wilcox.*

St. Peter's Soliloquy.

(AT THE GATE.)

"*Heu pietas! Heu prisca fides!*"

In spite of all our gospel and revivals,
The bus'ness here is getting rather slow.
We don't get ten per cent of the arrivals,
The most of them are stopping down below.

The chap who owns that system of caloric
And runs the basement, he is pretty sharp.
He doesn't giv 'em problems hyperbolic,
Nor say a word about the wings and harp.

He fixes 'em on earth; that's what's the matter,
And we don't fix 'em till they get all through.
Our plan is good, but then his plan is better,
For he don't bother 'em; Lord knows we do.

Salvation Army! Bosh! That doesn't fetch 'em,
And missionaries; well, that scheme's too thin.
That chap downstairs, he manages to catch 'em,
Because what we scare off he gathers in.

We once could get 'em, on the deluge story,
And do 'em up about the rib and ark,
Or knock 'em with the picture of our glory;
That's busted, also Jonah and the shark.

You see, down on earth they're always mix'd up,
And each sect sends the other ones to h—ll.
We always fail'd to get the matter fix'd up,
And what to do is pretty hard to tell.

A miracle might work, but who could do it?
There's no one here to do the thing up brown.
Suppose we tried one, we'd be sure to rue it;
No; nary miracle; it won't go down.

I think I'll go and put the case to Moses,
He might perhaps get up a scheme or two.
He caught 'em once, but no one now supposes
That his old Pentateuch was ever true.

Here, Gabe, you watch the gate a minute;
Don't be particular with those who call.
This thing's played out, there's really nothing in it,
They've tumbled to our racket, that is all.

—*Juxta in Boston Investigator.*

Progress of the Cause in Washington.

The Archipelago de Haro, East sound, is the most lovely garden-spot in the straits of Fuca. Tourists fail to realize any correct idea of the beauty and fertility of the Puget sound country, who fail to visit the islands from Skagit Head to Nanaimo. For the thousand and one charms and surprises of an ever-shifting scene, and for startling effects, as well as for ease of access from all sound cities, the islands which lie in the waters of the Archipelago de Haro, known as the San Juan country, are unsurpassed. Orcas island is the largest of the group, and is made up of bold and high mountain ranges. As the little steamer makes the run up the beautiful bay called East sound, the picturesque village of the same name looms up in wondrous beauty. Situated amidst mountains and inland seas, its location, romantic scenery, facilities for boating, hunting, and all outdoor sports, render it the most delightful and desirable place for a rural home, a retreat from the bustle and worry of city life. But not alone is East Sound a most desirable place of residence for the enjoyment of wealth acquired, but it offers great attraction to those who desire to earn a competency by fruit-raising—an easy and pleasing task, for the locality is just one great, lovely fruit-garden. Orchards and strawberry plots abound in every direction. All around, save at the water front, the stately forest is rapidly receding before the march of progress and fruit culture. Despite the prominence of the Emanuel church (Episcopalian), God is not with them, or at least not with the pastor enough to induce him to defend his faith. And the same is the case with a Methodist church, whose method is to denounce, instead of hearing, and offering evidence that Infidels are wrong. Freethought is making rapid growth. Ashton Thomas, of Waldron, a handsome, stalwart young Liberal, possessing courage, energy, and devotion to the cause, took the responsibility and aroused the Liberals to making an effort to establish a local Liberal Union. I delivered three lectures at the school-house, and was astonished that despite darkness and rain there was each night a large attendance and great interest manifest. Our last night's lecture was followed by a dance, kept up till full dawn. I succeeded in obtaining twenty-one members to the Washington Secular Union. They elected that earnest, outspoken Infidel, A. K. Jackson, as vice-president, and executiv officer of the state society for East Sound. I had a most pleasant visit, and expect that when the delegation attend our annual meeting Sunday, February 22d, they will come authorized to engage me for another course of lectures.

Blaine, Whatcom county, since my previous visit has made almost magic progress. It has miles of handsome, broad, well graded, good sidewalked streets—about seven miles of streets, and twelve miles of really good sidewalk, at a cost of $75 000. The electric light company hav put in one of the finest systems on the coast, at a cost of $50,000. And there are a number of brick blocks costing from $13,000 to $20,000, and, better than all, a grand large brick school-house costing $18 000. An electric motor line, a telephone system, and an immense cannery are under way. The fisheries and coal fields are being developed. No place on the coast offers better inducement to the settler to invest capital and make a home. And the march of progress is sustained, for Liberalism keeps pace with the once little, now big, city's wondrous growth and advancement. The Opera House was crowded each of the three nights I lectured. Fourteen good and true Liberals were added to the roll of the Washington Secular Union, and that popular citizen and energetic young business man, J. M. G. Merritt, was unanimously elected vice-president. There is a loud call for Mrs. F. C. Reynolds, and doubtless immediately after the annual meeting, Sunday, February 22d, she will visit Blaine, and win the activ coöperation of the good women to our cause, all that is needed to make Blaine the nearest possible approach to an earthly paradise.

The annual meeting of the Washington Secular Union will be held at G. A. R Hall, Hinckley Block, corner of Second and Columbia streets, Seattle, on Sunday, Feb. 22, 1891. Morning session at 10—address of welcome; reports of secretary, treasurer, and board of directors; short speeches by delegates and members on "Methods to promote our aims and objects." Afternoon session at 2—election of officers; short speeches by delegates and members on "Ways and means;" address by Mrs. F. C. Reynolds. Evening at 7:50—lecture by Rev. H. Hangurud, the able and eloquent exponent of Liberalism, on "The Lives of Great Thinkers, and the Treatment They Hav Received at the Hands of the Church."

C. B. REYNOLDS,
Sec. Washington Secular Union.

TRUE freedom of speech will not be attained until men can be permitted to express their ideas about God as freely as their notions about geology. The First Cause is as legitimate an object of research as is electricity.—*Robt. C. Adams.*

The American Secular Union.

R. B. WESTBROOK, President.

BOARD OF DIRECTORS.

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Westbrook on Wakeman.

In THE TRUTH SEEKER of February 7th, T. B. Wakeman, Esq., says, in regard to the "strenuous opposition" I alleged had been made by himself and Dr. Foote to the appointment of Mr. Charles Watts as field secretary: "I hav made no opposition, strenuous or other, to the appointment of Mr. Watts, nor has Dr. Foote to my knowledge or belief. We hav been trying to feel our way to that result without unfairness to others." My statement is pronounced by Mr. Wakeman "quite the *reverse* of the truth." Then, in THE TRUTH SEEKER of February 14th, he grows bolder and affirms that "the president was, therefore, entirely off of the truth in printing that there was a 'strenuous opposition' to the appointment of Mr. Watts on my part. I am a friend and admirer of Mr. Watts," etc. Now, since my *truthfulness* is called in question, I must print what is necessary for my vindication whoever may suffer from it. In a letter from Dr. Foote dated Dec. 25, 1890, he writes: "Now, as to Watts individually. To practically import him and put him to the front will be to affront all the Americans in the field, and I think there would be such a wail from them as would make it impossible to collect the funds to pay him. Jealousies, especially race preferences, are not 'Liberal,' but they are human and natural, or, at least, common and inevitable." This letter, Dr. Foote says in a postscript, was shown to Mr. Wakeman, who said, "Send it on." In another letter from Dr. Foote, under date of December 31st, he writes: "But the more I remember the past experience of the American Secular Union with him (Mr. Watts), the more I am certain it cannot be done, unless you are prepared to find contributions from new sources rather than the old stand-bys. Mr. Watts once left the Union in debt and in hard straits to square itself with gentlemen from whom his pay [had been got], by loans on notes of the Union—in no dishonorable way, to be sure, but with a sort of reckless disposition to make himself comfortable whatever might happen to the American Secular Union. . . . If you are bent on carrying out the plan with Mr. Watts, and my action has made it difficult, I am glad of it, and some day you may be glad, too, as I think you may discover that it must hav led to disaster, to your discomfiture and discredit as a leader. . . . Please let these letters be presented (to the board) and filed as my views *and Mr. Wakeman's, who fully agrees with me as he says to-day.*" Now, I leave your readers to decide whether I am "entirely off the truth," and my statements "the *reverse* of the truth." I do not characterize Mr. Wakeman's allegations as they deserve, but leave others to determin whether he has not at least "cracked" the commandment which forbids the bearing of false witness against one's neighbor. The strange course of Mr. Wakeman at the Portsmouth congress and since, may hav been prompted by the "new philosophy" of which he is the exponent, but it *seems* to me more like Joab's philosophy with Amasa, when he took him by the beard and kissed him, saying, "Art thou in health, my brother?" and then thrust his dagger under his fifth rib until his bowels gushed out and fell upon the ground (2 Sam. xx, 9, 10). Allow me just space enough here to say that I think Dr. Foote and Lawyer Wakeman make a great mistake in seeming to regard the American Secular Union as a sort of *soup society* to which certain persons may come with their little pails and occasionally get a ladle full of the delectable compound! I believe that our *Liberal* lecturers are not as *mean* and *jealous* as some persons seem to think them, and are not like one of old who said: "Put me, I pray thee, into one of the priest's offices that I may eat a piece of bread" (1 Sam. ii, 36).

R. B. WESTBROOK.

February 14, 1891.

The Field Secretary.

From the first moment that the action of the board of directors of the American Secular Union upon the above subject was made known, I had mentally resolved to abstain from expressing any opinion whatever concerning it. But as I hav received so many letters from my friends upon this subject, I beg to ask indulgence for giving a general reply to the equivocations of certain interested persons. In fact, from the treatment that I hav recently experienced at the hands of those who hav assumed a fictitious leadership of our principles—and a course of treatment which they seem inclined to keep up—I feel myself compelled to take this step. I hav no desire to create ill feeling, or even division, in our ranks, but that such will inevitably ensue unless the present administration is deposed is absolutely certain, and as I am actuated by the principles of justice to all, and inspired with a love of universal freedom, I am only desirous of preventing such a catastrophe and establishing firmly in our midst an organization Infidel in character, name, and policy, and one whose power and influence shall be both heard and felt from the Atlantic coast to the slopes of the Pacific.

As is now pretty well known, the majority of the board of directors are utterly opposed to my appointment as the field secretary, and, for some reason, best known to themselvs, they positivly refuse to ratify the recommendation of the late congress, an action on their part which has been characterized by one of the best and truest members of the Union (and one whose presence at the late congress renders his opinion *also* of great value), as "a truly delightful instance of popular government when the sovereign people point emphatically one way and its trusted representativs go duly in the opposit direction." I cannot say that I ever expected to be put into the field as a Freethought missionary while Westbrook and Co. maintained an absolute control of the situation. I even intimated this at the Portsmouth congress, after my election, to those of my friends who were present, and who were so sanguin of the good work that I could accomplish were the opportunity given me. Therefore I fully anticipated what the result of the meeting of the board would be, knowing the antipathy shown toward me, and the prejudice existing in the minds of the president and secretary against me. Not only hav the majority of the present board (or at least some of them) been content with their proved opposition to myself, but they hav been guilty of using the most contemptible means that only the most constructiv malice could invent, in order to defeat justice and serve their own selfish ends. They hav vilified my name; attempted to blast my reputation, to damage my character, and to prejudice my own friends against me. They hav even questioned the very existence of the society to which I belong, and which I successfully organized on September last, and now that they find the society too strong for them to break up, they in the most abject manner possible threaten to revoke the charter of the said society unless it carries out certain conditions which they hav assumed a fictitious right to dictate. This distinctly proves what I said at the last congress, viz., "affiliation" means *subordination* to Westbrook, hence his assumed right to dictate by what name a society shall be known. But the Newark branch is not disposed to change its name, and if Mr. Westbrook is still inclined to revoke the charter, I can only say, Let him try. I can easily understand why he seeks to revoke this charter. In fact, the wish is father to the thought, because I should then no longer be a member of the Secular Union, and the board could not consistently appoint a non-member. Thus the way would be clear for him to appoint his own candidate.

This, again, brings another question to the front—was Charles Watts the man they originally intended to nominate against me? In a recent issue of this paper was published a letter from one of the "two responsible" directors, T. B. Wakeman, in which he expressly states that at the meeting of the board of directors the name of this personage was "withheld" from them. Now, why was the name "withheld?" Why did the president prefer that two out of the seven directors should take a step in the dark? Did he expect that he could so impose upon their intelligence as to get them to vote for a man whom they did not know, and whose name could not be given them? If Charles Watts was the man they first had in view, what possible reason could they hav for withholding his name then, and publishing it to the world now? But the truth is that Charles Watts was not the man, but another one whose name they did not want to giv, in case they could not bulldoze the rest of the directors, and one whom Miss Craddock herself has very inadvertently stated to be a "prominent Philadelphian." If proof of this is required, it can be supplied upon application.

Besides this, they hav stooped so low as to say what is not true in order to gain their object. They hav tried to influence my own friends against me by saying that the person who nominated me at the late congress tried afterward to get the nomination withdrawn, as he had regretted what he had done. Now, this statement I deny, and declare to be positivly and absolutely untrue, a statement willfully false and uttered with malicious intent. I hav taken the liberty of writing to my nominator, and he denies the above imputation, and even intimates that, so far from desiring to withdraw his motion to appoint me, when overtures were made to him, and when my enemies attempted to place obstructions in the way of my appointment, "I took the ground that such in this case was unnecessary, and that I would oppose any such arrangement." And he concludes with the following expression of opinion: "I am satisfied that you can do good work if given the opportunity. If the members of the Union convened in congress hav no voice in matters pertaining to their own interests, why not avoid the expense of such congress by leaving all and everything to the executiv board?"

Is not this instance sufficient to show what the present administration will resort to, to gain their selfish object? "If false in one thing, false in all things." Let every star that dots the firmament look down upon their inconsistency. Let the sun, that brilliant orb of day, shine down upon their selfishness. Let the whole of nature in loud and unmistakable language speak out against their prevarication.

It was a singular coincidence that in the very same issue of THE TRUTH SEEKER in which Miss Craddock appeals for the friends of Charles Watts to speak out in his behalf, there should be three letters from my friends speaking out in my behalf, and all of them tried and trusted friends of the Union, and this in addition to an editorial condemning the action and policy of the present administration. But as the appeal has been made as well as publication of extracts from letters, it will not be out of place for me to giv a few extracts from some letters that hav been written to me. In addition to the one already quoted (my nominator's), I hav received another, from one of the best supporters and subscribers of the Union, in which he says: "My impression was that the congress appointed you, and that the board of directors had nothing to do but put you out as soon as there was money enough to pay your expenses;" and further: "When I sent my contribution to the Guarantee Fund it was with the intention of getting some cash there to start you out." Another friend of the Union, firm and true, writes: "I know of no one better qualified than yourself, and I should like to see you at work. We want no half-hearted policy undertaken, but an earnest movement against the frauds, falsehoods, and foolishness of Christianity." And still another writes, advising me not to accept the office under the present administration, because, says he, "they would handicap you, and by placing obstacles in your path injure your future prospects;" and he adds: "I am in your favor, and if you still desire to accept, knowing the disadvantages you would labor under, I shall still vote for you." I could still go on, but I will refrain from so doing because I do not wish to trespass further upon the space of the paper.

But I venture to think that the assumed head of our national organization has run us against a rock, a huge black rock, towering over the prospects of our cause, and that unless he tacks and puts about, or givs up the rudder of the ship to more capable hands, this rock may be the means of either splitting the vessel or causing it to founder altogether.

The administration has doubted my capability to fulfill the duties of such an office; but I here state unhesitatingly that, with the sum of $1,000 at my disposal, I can do more work, and work that shall be of value to the organization, in one year than the whole of the present administration has accomplished during its existence in power. This is an opinion not confined to myself, but one that has been expressed by many influential members and friends of the Union. Therefore I appeal to all Freethinkers to strive to rescue our society from the *labyrinth religioso* in which it is now entangled, and let us hav a Union that is prepared to fight that system of religion which is based upon law, not upon love; upon bayonets even more than Bibles—a Union whose sole object is to free mankind from all phases of supernaturalism, that hav hitherto been so injurious to its well-being.

I hate personalities as much as any man, but I submit that I hav not been more personal than the circumstances of the case demanded, and a defense of my own personal honor would justify. The statements I hav made are facts, not impressions, of things done and opinions expressed, of professions made and promises violated. I sincerely thank those kind friends who hav written me their sympathy and support. No wonder you were surprised at my silence; but in conclusion let me say that it is with great reluctance that I pen these words, for I had decided not to speak at all, and should not hav done so now only the occasion demanded it. I would state here that I hav nothing against Charles Watts. It is indeed a matter of deep regret that Mr. Westbrook has by his own imprudence brought us to such a position.

JOHN R. CHARLESWORTH.

"Let Us Hav Peace."

On page 64 of the last TRUTH SEEKER we had quite an article under the above heading, and as I am a peace man, as well as a life-member of the American Secular Union, I at once gave this article a close looking over, and that more than once. I apprehend that the writer is honest in the course he has taken and in what he has said. But as for a peace measure, from my mental standpoint it is otherwise. But it has opened the way for other members of the American Secular Union to expose the sophistry of their presiding officer, in trying to make it appear that it is out of order to criticise the Christian church or its holy Bible in the congress. This church and Bible are the very things that brought about the need for the existence of the National Liberal League, that

was organized at the Centennial in 1876, and at the annual congress held at Cassadaga in 1884 by a vote was changed in name to the American Secular Union.

And now, Mr. Editor, in the last TRUTH SEEKER, page 88, under the heading, "The American Secular Union," you gave your readers something to think about—as many of them, at least, as are members of the American Secular Union. I carefully read, and re-read, and considered this article of yours, when I felt like saying, That friend spoke my mind. That was the way that we used to do in the business meetings of the Quaker church when some subject of importance was before the meeting, and some member with a superior quality of brain, well stored with good sense, and with the control of good language to impart that sense to the meeting, would get the subject so plain before the minds of the members present that an ordinary quality of brain could see the matter in its true light. Then the hearer would rise from his seat and say, "That Friend spoke my mind;" and so I hav said of you and your article, and I may include the Boston *Investigator*, "These friends hav spoken my mind."

And this is the way to bring about a lasting peace. Be open and honest to yourself, and clothe your thoughts with as much intelligence as you are master of; and there stop, and be ready to hear what can be said on the other side. It will not do for us to waste much of our time and ammunition shooting at one another, when we hav such a bold, aggressiv enemy in our midst, ready to take any advantage of our weak side. and who would be glad to see the American Secular Union, with its predecessor, the National Liberal League (which name I think was the better one of the two), blotted out of sight and hearing, and more of these Radical thinkers shut up in prison, or burnt at the stake, as their predecessors used to be treated by them when the churchmen had the political power in their hands—which they are now trying to again get under their control.

Adrian, Mich., Feb. 12 EM 291. S. D. MOORE.

Secularism.

From the Ironclad Age.

Secularism is worldly-mindedness. There is no system of ethics or morality that can be formulated out of "secularism," or be based upon it. Secularism belongs to the domain of politics. Only political agencies can honestly be employed to promote Secularism. They who go about calling themselvs Secularists, holding up the white flag of peace to the clergy in the left hand while stabbing the Bible and the church with the right, deceive no clergyman. The church sets them down as Atheists, hypocritically sailing under false colors. No honest, square "Secularist" will open his mouth about the Bible or the Christian religion.

The way to build up organizations is to begin at the bottom, not the top. If Infidels want to organize—if they want to put workers in the field—let them begin in school districts. Let them encourage local workers and speakers to form home societies. It is childishness and driveling puerility to talk of putting one or two *authorized* field secretaries in the field in this great country to canvass for gudgeons and contributions to an organization that declares it is not opposed to the church. Who but the clergy wants to put God in the Constitution? Who but the clergy wants the Bible in the public schools? Who but the church, that is to say, the clergy, opposes the Secularization of the government? Who is there for "Secularists" to fight but the clergy? Let honest Infidels hav nothing to do with hypocritical fraud and false pretense.

Winning Lines for the Union.

From the San Francisco Freethought.

The presentation of the name of Charles Watts as candidate for field secretary of the American Secular Union should hav a tendency to settle the discussion as to men if not as to method, because Mr. Watts will fill the position to everybody's satisfaction. The same is true of many others also, but so long as he is a candidate, why object? If I were a member of the American Secular Union I would vote for him, and I would vote for Washburn, Putnam, Bell, Remsburg, Reynolds, or Jamieson, singly or severally, if nominated. Were I wealthy I would pay the secretary's salary. Were I a lecturer I would be a field secretary without salary, as most of the lecturers now are, and rustle for myself, as all of the lecturers now do.

It is true that Mr. Watts is editor of a paper, of which he would no doubt be traveling correspondent, so that it would become in a measure the official organ of the Union. His paper is published in Canada, but an American organization with an official organ in Canada must serve to cement the relations of the two countries and perhaps lead finally to the annexation of the United States to the dominion.

I received a private letter from Judge Westbrook, the other day, and although it is written in the kindliest spirit, and although he says he had a hearty laugh over my writings, still I could read plainly enough between the lines that my chances of getting the appointment are very slim, and would be, even if I were an orator and had studied the Delsarte system of expression.

On January 12th I wrote to Mr. L. K. Washburn an anxious inquiry, which he has published in the *Investigator*, as follows:

Dear Washburn: Who is to be field secretary, you or I?

Mr. Washburn's reply is embraced succinctly in the three words:

Giv it up.

I am undecided whether to parse this reply in the imperativ or declarativ mood; that is, I do not know whether it advises me to stop looking for the position, or indicates that Mr. Washburn is unable to answer my question. I hoped for something more explicit.

Nearly all the lecturers are now heard from. Mr. Remsburg favors Dr. Foote's plan; so do Bell and Jamieson. Dr. York favors neither, but local organization. All these opinions are worthy of respect. The Hon. A. Schell speaks this week with no uncertain voice, and he has great influence with me, because he knows more without effort than I do by exerting myself. Otherwise he would be conducting a Freethought journal and I should be enjoying myself on a ranch, paying off other people's mortgages, and making the world better by living in it.

I am also in receipt of an expression from Mr. Charles Watts himself. He writes:

My Dear Boy: How are you anyway? Let me congratulate you on the acquisition of a son. When I see him I will recite the "Progress of Madness" for his benefit.

Yours cordially, CHAS. WATTS.

The direct bearing of Mr. Watts's letter upon the subject under discussion may not be apparent to all, but it will be seen at once that he addresses himself to one in a parental manner.

I hav sounded Putnam on the subject of a field secretary, and he is rather non-committal; thinks any lecturer would exhaust the subject of the Nine Demands in less than a year; believes a lecturer whose expenses were paid in advance would get most of the appointments; instead of raising money themselvs the people of a community would wait for the field secretary; prefers to look out for himself and to be responsible to no one but his audiences; desires to be at liberty to attack the orthodox fraud wherever found, on legal or religious ground; would wave the Freethought standard still, and casually demand, of those who claim so much for God, "Why don't he lend a hand?"

On the whole it may be best to conduct the Secular Union along the lines laid down by President Westbrook. Invite Christians to coöperate, and then at the end of a year let the secretary report how many religious organizations hav joined the Union; also how much money or encouragement has been subscribed by members of such organizations.

Tax Them to the Top of the Steeple.

From the Phelps county Herald, Bertrand, Neb.

A circular reaches us from a far Eastern state, with this heading, "Shall Church Property be Taxed?" We answer emphatically, Yes! It should be taxed equally with all other property. Either all property should be taxed or none should be. The church has no rightful claim to special favors from the state, but is an institution that can and should bear an equitable share of the burden of taxation. It is not the business of the state to look after the church, further than to giv it the same protection extended to all other institutions—no more, no less. If the church cannot exist without the aid of the state, that is entirely its own affair, and no concern of the state's. The church is, or ought to be, purely a religious institution, voluntarily supported by those who accept its tenets or beliefs or not at all. The state is, or ought to be, purely a secular institution, existing solely to preserve civil and national rights, liberty, equity, and justice, and extending equal protection to all, but favors to none.

In so far as a portion of the property in a community is exempted from taxation, by just that much is the taxation of the remainder increased, and this is neither right nor just. The circular mentioned states:

The exemption of church property from taxation virtually compels taxpayers to support all places of worship so exempt. The taxpayer is compelled by direct legislation to contribute to church support just so much as his own tax is increased in consequence of the exemption of church property from taxation. Our present exemption laws impose a tax on the many for the benefit of the few, and practically, in some instances, on the poor for the benefit of the rich.

This is true. All over this country there are wealthy religious associations whose vast property is safe from the touch of the taxgatherer. All over this country are humble homes ready to be sold for taxes. In New York city there are churches whose property is worth $1,000,000, yet it pays no taxes. The bronze doors of Trinity, presented to it by William Waldorf Astor, are alone worth $100.000. Another church edifice has one window worth $50,000. These associations are able to pay their preachers from $5,000 to $25,000 a year, yet their property bears no share of the tax burden. Not far away are the homes of hundreds of workingmen and poor people, whose humble property is taxed to the full limit, and whose share of the public expense is proportionately greater because the magnificent possessions of favored institutions go free. Surely there are few who cannot see the injustice of this.

Items of Foreign Freethought News.

The Freethinkers of Belgium propose to erect a monument in honor of César de Paepe, and a considerable sum has already been subscribed.

Mr. Leon Furnemont, advocate in the Belgian supreme court, editor of *La Raison*, and more or less activly connected with every Liberal movement in Belgium, has been elected president of the board of directors of the Belgian Freethought Association.

The time seems not far away when there will be a realization of the proposal of C. Cilwa, editor of *La Verité Philosophique*, to adopt the pansy as a universal Freethought symbol. Dr. Voelkel has advocated it, and Dr. Specht, secretary of the German Freethought Association, devotes nearly a column to the same purpose.

In Spain, as everywhere else, the Freethinkers are conspicuous as advocates and defenders not alone of religious but also of political liberty. We see that, among other Freethinkers, our friend and contemporary D. Ramon Chies, editor of *Las Dominicales*, an excellent Spanish Freethought weekly paper, is one of the honorary presidents of the republican party in poor king-ridden and priest-ridden Spain.

In our last "Items" we mentioned that a debate between Mr. Lennstrand and Rev. Meijer had taken place, and that we supposed the former to hav been victorious. Since then we hav received further information which confirms the correctness of the prophecy given by us. While a debate between a Freethinker and a minister does not create great stir here in America, it is otherwise in Sweden. And we suppose the faithful send one prayerful message after another to their father above to assist the champion of the faith. But, as usual, Jehovah was busy with something else, and the result was, as the Swedish telegraph union flashed across the wires, "that while Mr. Meijer talked about everything imaginable, Mr. Lennstrand confined himself to the subject to be discussed, and hence the victory was Lennstrand's, since his opponent's arguments were but scraps of sermons." We congratulate Mr. Lennstrand, and hope that the next time he takes up a debate he will engage a hall accommodating more than eight hundred persons, since several hundred had to be turned away.

A late number of the *Grashdanin*, a Russian orthodox semi-official paper, contains, among other highly interesting reflections, the following: "Compulsory education is a foolishness, a lie, an Anarchistic invention. What do we use educated people for, anyway? There is more confidence shown to the analphabets, who know nothing but are pious, than to those maltreated young people who hav passed through God knows how many institutions of learning. The so-called fool that is a natural man has a credit of ten thousand rubles where the educated person has but one hundred rubles credit, for no sane man will trust such dangerous people who can not alone read everything but also write. It is the same in the artisan world, in stores and mills. In none of these places do we hav room for ladies and gentlemen with diplomas, for we know that ignorant people are more trustworthy. Why cultivate and enlighten? What good are schools and academies? Away with the stuff! Let us return to a natural state!" Can we wonder that conditions in Russia are so bad as they are, when such opinions are promulgated?

Lectures and Meetings.

J. E. REMSBURG's appointments for Ohio were as follows: Dayton, February 13th; Shepard, 14th; Columbus, 15th; Bloomdale, 16th; Clyde, 17th; Shreve, 18th, 19th, 20th; Andover, 23d.

AT the Brooklyn Philosophical Association, Bedford avenue and South Second street, E. D., on Sunday, the 22d instant, Dr. M. L. Holbrook will tell what he thinks is "The True and the False in Mind Cure."

J. E. REMSBURG's appointments after leaving Ohio are as follows: Linesville, Pa., February 21st, 22d; Russell, Pa., 24th, 25th, 26th; Newark, N. Y., 27th; Prattsburgh, N. Y., 28th, March 1st; Dundee, N. Y., 2d; Canoga, N. Y., 3d; Bouckville, N. Y., 4 h; Gloversville, N. Y., 5th; Hudson, N. Y., 6th; Glen Falls, N. Y., 7th, 8th; New Haven, Conn., 9th; Orange, N. J., 10th.

To accommodate Mr. Charlesworth, Dr. E. B. Foote occupied the platform of the Manhattan Liberal Club last Friday, and Mr. Charlesworth will discourse on the "Rational Treatment of Criminals" on the evening of February 20th. It is Mr. Charlesworth's intention to get up a lecture tour in the West about the beginning of March, and friends in Pennsylvania, Ohio, Indiana, and Illinois who desire his services may address him at 505 East 83d street, New York city.

Communications.

Cardinal Fallacies of Gnosticism.

And Mr. Spencer concludes: "So that the personality of which each is conscious, and of which the existence is to each a fact beyond all others the most certain, is yet a thing which cannot truly be known at all: knowledge of it is forbidden by the very nature of thought." And following a demonstration of how the futility of other than relativ knowledge results, appear these remarks:

Deep down then in the very nature of life the relativity of our knowledge is discernible. The analysis of vital actions in general leads not only to the conclusion that things in themselvs cannot be known to us, but also to the conclusion that knowledge of them, were it possible, would be useless.

And he says of one who has sufficiently investigated the evolution and ultimate nature of things: "He more than any other truly *knows* that in its ultimate essence nothing can be known." (In which Mr. Spencer is reduced to using the verb of dual significance, so that his sentence seems a contradiction in spirit as well as in terms.)

Add now to the claim of the Gnostic professing absolute knowledge of existence but the qualification of *place*, and it may be refuted in our own exquisitly simple and original manner. For instance, suppose a man to aspire to the certainty that he is in this room. The human mind is subject to dreams more or less vivid. Suppose now that on occasion a dream may be fully as vivid as wakeful existence? If there be an Omnipotent, this is possible, and if there be no Omnipotence it is possible. For who can know that it is not within the bounds of possibility? Evidently no one: Therefore it is possible that it is possible; consequently it is possible. Simply because it is contrary to experience does not prove its impossibility. We are ineluctably forced to conclude that notwithstanding all adverse probabilities, it may be that an occasional dream may be quite as vivid as reality. And when this is admitted it follows that what to a man seems the most positiv realism may be but the fantasies of a dreaming mind. Or if it be possible for man to know that no human dreams can ever be as vivid as reality, how about the dreaming fancies in the canine world—how about the imagery of insanity, which is sometimes apparently as realistic as reality? What can man know of this in its different degrees? And if he does not know that it can never by any possibility be as vivid as reality, how can he know that even now he is not subject to it? If it be answered, "because the impressions of reality are persistent, ever pressing, while the fantasies of insanity are temporary and intermittent," the reply is that even if the impressions be but transient, nevertheless, while they last, if they be as vivid as reality, they must *seem* just as persistent as real consciousness and be indistinguishable therefrom. But further even than this, if the impressions of insanity be *not* as vivid as reality, still if they exclude, as we are compelled to think they do, at least in some cases, all intimations of a vivider state—if to the subject of insanity, as exactly similarly to the subject of reality, it appears that *his* is the real existence—how then can man know that he is beyond the pale? *This interrogation is imperativ—satisfy it.* To say that a subject of insanity may realize or hav even an evanescent intuition that he is *non compos*, is to express what in the present status of thought and language might casually be accepted as a verbally intelligible statement, but which really expresses nothing. For suppose it predicated that a subject of insanity may be conscious of his lunacy—the attending sophistry is: "If this be true (which it is not, except *perhaps* in his lucid intervals), then, so far as he realizes his insanity, he is really *compos mentis*, provided it be true that what he realizes is a fact, namely that he is unsound." Which is a multiplication of contradictions. And if a man cannot know that he is beyond the pale of insanity, which notoriously exhibits a thorough contempt for all restrictions of *place*, how then can a man know that he is in this room? He may believe it—a thousand times agreed. And believe it with as transcendingly powerful a conviction of which his very nature, of which his soul (if he has a nature or soul) is susceptible. But between the idea expressed by the word *believe* used in its intensest sense, and that symbolized by the word "know," what an abiding, what an absolute infinity of difference!

Enough! to those who from the constitution of their minds cannot, at least without farther reflection, be convinced, I can but say that deep in my secret mind of minds I am conscious of a slight but persistent intimation that for all I know to the contrary with absolute knowledge *they* may be right and *I* may be wrong. In other words, I believe in the fallibility on all points of all human minds except that of the anomaly who is the *maximus in extremis* of the Roman Catholic superstition throughout the world, but more especially in the fallibility of my own mind. Should it be asked, how I know that I am conscious of an intimation, the answer is: "I do not know it, I only *know* it."

An *un*certain degree of abasement of the human mind before a divine intellect is a point propounded by theology and insisted upon by religionists. But why not, if only for perspicuity, extend the theory to its legitimate limits, its ultimate boundary, unqualified fallibility, instead of leaving a factitious and arbitrary but unarbitrated quantity, vacillating as the variations of the different orders of minds under which it comes in contemplation? Between skepticism and positiv assurance there can be no intermediate ground. "Here endeth the third lesson."

REMARKS.

1. To suppose possible anything more than a relativ demonstration of the fallacy of human certainty, involves a contradiction, thus—were it demonstrable absolutely that nothing is certain, then the fact that nothing is certain would be one certain thing—the premis and conclusion cancel. The very consistency of Agnosticism depends upon its being accepted in its entirety, without reserve.

2. Is it necessary to explain that our first two fallacies, to be even consistent with the third, must be proven fallacies only relativly? That is, by the standard of limited reason coextensiv with Gnosticism they *are* inevitable fallacies, but according to Agnosticism, they are not necessarily absolute fallacies, for they are such only as demonstrated by the identical or similar modes already presented, and as Agnosticism repudiates the absolute ultimacy of human processes, believing there may be something as far transcending reason as reason excels automatonism (to which generalization Gnosticism can never attain, for the moment it does it becomes Agnosticism), it follows that the first two "fallacies" may not be fallacies, and as accepted religion depends on their not being fallacies, it results that religion is (unconsciously) dependent on Agnosticism. Verily! Verily! (to adopt the vernacular) I make no charge for this nut, presenting it as gratuitous refreshment for clerics and Gnostics. Let them crack it. Let them refute the reasoning and we, too, will join the great array and enthusiastically prate against Agnosticism. Agnostics are open to conviction. Gnostics, as their name implies, exhibit a cast-iron expression of absolute certainty designed to paralyze the relativ and reduce to idiocy the highest generalizations of Agnosticism.

3. Gnosticism presupposes the load of proof to rest eternally upon skepticism, which arrogantly says, "I do not know," and is required to prove how it does not know. Is it possible that a change is at last about to come over the spirit of the controversy and Gnosticism be compelled to display its credentials, to demonstrate, or at least present some intelligible intimation of, how it does know anything?

Gnosticism believes in, or rather knows that there is, a God, and a very capable one—capable of anything but making a Gnostic mistaken. As for believing that, "excuse" the Gnostic. Here he draws the line, and fences his God. One of them (of the *Gnostics*, I mean) has said, "no *merum arbitrium* can make more than one geometry, one scheme of pure physics, for all worlds," and the Omnipotent (the irony of the word) "could but follow the laws of curvature, measure, and proportion." And this "transcendent audacity," as Mr. Spencer says, standing behind the Power and noting the conditions to its action, passes current. "May we not, without hesitation, affirm that a sincere recognition that the truth that our own and all other existence [its relations, conditions, and possibilities] is a mystery absolutely and forever beyond our comprehension, contains more of true religion than all the dogmatic theology ever written?" The fact is, what the Gnostic would really accomplish, could he establish his pitiful postulates, would be. from the standpoint of the *relativ* to pry the *absolute* from its poise, and together with it "spin forever down the ringing grooves of change." Or, to borrow a little poetic confectionery and apply it not more grotesquely than the original was applied, the lines of Coleridge may be slightly changed to read:

> The owlet Gnosticism,
> Sailing on obscene wings athwart the noon,
> Drops his blue-fringed lids, and holds them close,
> And, looking at the glorious sun in heaven, the Absolute,
> Cries out, "Where is it?"*

4. Belief in the existence of sin is of universal acceptance. But deeper even (or as deep) than the belief in sin, is the eternal conviction that in all human actions or decisions involving right and wrong, are the mutually recalcitrant components, temptation and resistance. Indeed no man has yet perpetrated the suggestion that sin is possible apart from these; and the most that has been contended is that one predominates over the other. If then, human decisions, like everything else tangible or evanescent, take the direction of least resistance (in this case, are determined by the preponderance of temptation over resistance or *vice versa*), where then does responsibility, and consequently sin, come in? And if human actions are determined by the preponderance of temptation over resistance, or the reverse, where does responsibility, and consequently sin, obtain? Has this ever been adequately answered—if so, where, when, and how? Show me a thesis on theodicy and I will show you a theory beyond its depth.

5. Mr. Spencer speaks of the Agnosticism of "First Principles," which, he says, along with its denials, its *everlasting no*, "emphatically utters an *everlasting yes*." Now the Agnosticism of "Cardinal Fallacies of Gnosticism," so far from formulating an *everlasting no*, unburdens itself of what will be considered an incorrigible and idiosyncratic *don't no* or *don't know*. After all, between the everlasting no and the everlasting yes, is not the eternal *don't know* the conservativ middle, the rational corollary?

6. Last year's controversy between Professor Huxley and the Gnostics is so pertinent that I revert to it.

Discussion is infinit; nor can it establish the truth, for decisions of points of controversy are fallible, even from a Gnostic view. For while the Gnostics do not admit that all minds (their own for exception) are liable to universal error, they recognize that some minds may be ahead of the times. So, if the Agnostic be a century too soon for his to be the accepted views, and if those judging the controversy be not similarly afflicted, the decisions may be contrary to truth. Besides, Gnostics admit (I hav papers to sustain the statement) that in highly abstract questions the majority are generally wrong, and they correctly claim to constitute a quorum.

The Agnostic states his belief, and Mr. Mallock, springing an *ipse dixit* on that crucial point, says, You do not believe that "unless in some dim and remote sense" (consistency thou *art* a gem!), and he proceeds with consummate copiousness to illuminate us thus:

Agnosticism, then, expressed in the briefest terms, amounts to two articles, not of belief, but of disbelief. I do not believe in any God, personal, intelligent, or with a purpose; or, at least, with any purpose that has any concern with man. I do not believe in any immortal soul, or in any personality or consciousness surviving the dissolution of the body.

Now, I protest that this is not in the "briefest terms." In the name of perspicuity, what is the matter with, *I do not believe in a God nor surviving soul?*

Why is this not as brief? Besides, there is not the slightest disbelief expressed. Dr. Wace cites Dr. Johnson as saying that an unbeliever is an Infidel. Webster's Dictionary has it: "An unbeliever is not necessarily a disbeliever or Infidel." And this is the rational interpretation; for if a mere unbeliever be an Infidel, how much worse must be an actual disbeliever—but nothing worse is possible, the disbeliever is the Infidel! Moreover, most Agnostics do believe in a Supreme Something, a being or a principle analogous to, but (God forbid!) not identical with, the Christian's God; though why any obloquy should apply for not believing, or for even disbelieving in, a Presiding Intelligence, is to me one of the insolubles. Is there anything in this world more palpable than the *pre*-sumptiv notion that belief is either a kind of metaphysical exotism or else an indigenous *product* of the will? Is it not equally likely that the belief underlies and produces or constitutes the *ego?* The Bible says, *The fool hath said there is no God*, but men far removed from imbecility, especially, perhaps, the rank Materialists and those whose lives hav resembled a wholesale tincture of merry hell, hav gravitated to the conclusion, "There is no God." Mr. Mallock says Agnosticism tells us that the soul shall die. Agnosticism tells every man to decide such questions for himself or be wiser still and leave them *in statu quo*. He says the Agnostic principle "is that nothing is certainly true but such truths [mark the *such!*] as are demonstrated or demonstrable." Now, the idea of *any* truth being untrue is a Hibernicism that may obtain in the Gnostic process, but which nowhere appears in Agnosticism. It is because Agnosticism is so much deeper than this, so far deeper than is dreamed of in Gnostic sophistry, that it would appear a graceless task to radically enlighten the great majority. But Mr. Mallock himself ably defines the rock on which we split, so that not only a didactor but every intelligent man may determin where he stands provided he does not oscillate in indecision on the fence. He says religion "builds up its fabric of certainties." Now, Agnosticism regards that fabric-*ation* of which he speaks as being constructed of uncertainties. And Dr. Wace even disingenuously admits as much, for when driven to the wall by the impinging mallet of Agnosticism, he says: "The first word of the Christian is not 'I know,' but 'I believe.'" "The first word!" As an American gentleman of Ethiopian lineage would observe, "don't tell me a Susie." But on the contrary I leave it to the sacred conscience of any fair-minded man, Christian or Infidel, if it is not an evasion, for the question is not *what is his "first word,"* but what is his ultimate position, and although the first *two* words of the Christian creed are, "I believe," still Dr. Wace im-

*Professor Huxley, although an Agnostic concerning religion, repudiates (while other Agnostics *maintain*) the "absolute" of philosophy; and the recognition of this quasi-inconsistence among Agnostics, may impart an impulse to the reverberations of Theistic thunder already resounding throughout the land.

plicitly admits the difference between "know" and "believe," and more than implies that the Christian does not "know," only "believes." Why then does he not admit that they hav doubts and are unconsciously Agnostics? Dr. Wace explains that this *belief* is belief in God the Father, God the Son, and God the Ghost. Now, were this the whole truth, then as to the first item there would scarce be a difference between the Christian and many Agnostics. But the part omitted is that "belief admits of all degrees from the slightest suspicion to the fullest assurance" (*vide* Webster's Dictionary). So at last we come to the cardinal difference between Gnostic Theism and Agnosticism; which is that while one believes in God to the limit of belief, without reserve, without at the same time realizing that his belief is fallible, the other while believing in a Supreme Unknowable is not oblivious to the equally deep and abiding belief in the relativity and fallibility of thought and belief itself. As for the second item, the half-God-half-man theory, this the Agnostic accepts *cum magno grano*. The Ghost theory he throws to omnivorous Spiritualism; while the blasphemous idea of the method of producing semi-divinity (Luke i, 34, 35), together with other ethical parts of the picture, he rejects as fit sustenance only for that highly enlightening, unbigoted, untinseled religion, *Rotten Romanism*.

And speaking of this putrefying superstition reminds us that this mundane footstool, if you hav no objections, is indebted to Dr. Wace for perpetrating the original and elegant alliteration of "rotten ratiocination;" which might be used devotionally with telling effect. Involuntarily the reverend prebendary is mentally daguerreotyped as battering the walls of High Halleluiah with his "O thou Omnipotent! pity the rottenness of our ratiocination," or words of similar kidney.

7. In conclusion: To palliate any apparent deviations from the strict letter of orthodoxy of which I may be accused, I would remind that all transitions from comparativly concrete to relativly discrete beliefs, by violating established associations and apparently eradicating morality, naturally cause an appreciable amount of laceration. But to neutralize erroneous impressions that any captious spirit of disestablishmentarianism obtains, or that my tendencies are toward a delimitation of immortal hope, I suggest the too seldom realized fact, that the alternativ of oblivion opens to us an avenue of hope, rivaling or excelling in all hypostatic desiderata the conceptions of heaven itself; thus supplying two goals of hope in the place of one. In oblivion there can be no unhappiness, while in eternal life there may be wailing and gnashing. Life eternal may clog, oblivion never. To the question, *Whom would you rather be?* is the answer, He who is destined to the greatest amount of ultimate happiness, comparable to the answer—he who is destined to the least of aggregate misery. Pliny says, "There is no joy which can be weighed against the smallest degree of grief;" which, though an exaggeration, still suggests what is universally ignored, that even if heaven be attained, there is no indication that it will be eternally retained. What destruction from analogy is there indicativ of such retention? And conversely, does not the obscene book itself instance a precedent in which Halleluiah has been lost, or hav I the biblical and Miltonian versions "mixed?"

For oblivion, I quote one grand peroration of the great American theomachist, the apostle of the religion of love and charity, Mr. R. G. Ingersoll, who, in suggesting in place of the cherished hell theory the adequate hypostasis of oblivion, "the dreamless drapery of eternal peace," as he inimitably terms it, closes in the poetry of prose with these remarkable words: "Next to eternal life is eternal death. Upon the shadowy shore of death the sea of trouble casts no wave. Eyes that hav been curtained by the everlasting dark will never know again the touch of tears. Lips that hav been sealed by eternal silence will never utter another word of grief. Hearts of dust do not break. The dead do not weep. And I would rather think of those I hav loved, and those I hav lost, as having returned, as having become a part of the elemental wealth of the world. I would rather think of them as unconscious dust. I would rather think of them as gurgling in the stream, floating in the clouds, bursting in the foam of light upon the shores of worlds. I would rather think of them as the inanimate and eternally unconscious, than to hav even a suspicion that their naked souls had been clutched by an orthodox God."

Doubtless many bold, bad spirits may be found vicious enough to combat Agnosticism as herein inferentially exposited. But let me say: All that is known is *known* in consciousness (or its penumbra) only. Consciousness is relativ, finite, conditioned. How then can it transcend itself, grasp the unconditioned and possess *absolute* knowledge? An Agnostic says: Though consciousness reveals all we *know*, it conceals much more than it reveals; like its emblem, light, which, while revealing the landscape, vails the starry hosts. *Night* lifts the vail of light, but *what* shall lift the vail of consciousness?—death—perhaps.

W. W. CARRINGTON.

In Memoriam.

DIED.—At his home near Longmont, Col., Jan. 26, 1891, Col. John R. Kelso.

The immediate cause of death is believed to be a complication of stomachic troubles, involving chronic gastric inflammation, from a probable encysted rebel bullet in a tumorous growth of recent origin.

Deceased was born near Columbus, O., March 23, 1831. His parents were of Scotch descent, but with a Greek cognomen, the import of which was, I will rule, or conquer. This name seemed characteristic of the family, whose ruling traits were, pride, energy, bravery, integrity, and intelligence.

The deceased was, in his birthright, richly endowed, inheriting from his father his stalwart form, iron physique, intense love for the right, and courage to defend it; from his mother an almost unbounded love for the beautiful, a high degree of poetical talent, and an intensely religious nature, while from both parents he derived the indomitable energy, physical and mental, which marked his entire life.

His early advantages for education were exceedingly limited, but his thirst for knowledge so far overcame all difficulties as to make him the finished scholar that he was, with a college course of only seventeen weeks.

The dispatch and neatness with which he performed all tasks, made his labor, at the early age of seven years, a valuable acquisition to his parents, who at the time removed to southern Missouri. With this journey his childhood days ended, and the struggle for food, for mind and body, began.

At the age of twelve his religious nature had so developed that he was taken into church membership, but not until two years later did he "experience religion."

At seventeen he was a teacher in the public schools and a licensed exhorter in the Methodist church. This "calling" led to such an analytical and synthetical study of the Bible as to make him more familiar with that volume than any other person of my acquaintance. Such study provoked doubt. Doubt produced religious despair—a feeling that by these sacrilegious doubts he had committed the "unpardonable sin," had doomed his soul to eternal burning.

Only a powerful constitution, physical and mental, saved him from insanity or suicide.

The antidote for this terrible malady came through more study, and resulted, to him, seven years later, in the great peace of mind which characterized his life and death, and to the world in the writings which hav saved many other earnest souls from a similar ordeal.

In his twentieth year he decided to become an author, but resolved to study twenty years before committing anything to paper. In his fortieth year he took up the pen, so recently laid down, near the close of his sixtieth year. His writings, nine distinct works, are of a theological, scientific, and philanthropic character. Six of these hav already been brought before the world. His miscellaneous writings he left ready for the press, while his autobiography must, for the five past years, be continued as biography.

His last and best book, "Government Analyzed," about two-thirds written, he wished me to complete and bring out in time for the campaign of 1892. In this work, this labor of love, I here bespeak such aid and encouragement as would hav cheered the author in the consummation of his literary plans.

His domestic life, his long career as a teacher, his record in Congress, his thrilling war history, etc., appear in detail, and form important factors in his soon-to-be-published autobiography.

With a few words respecting his last years, I close. The profession of teaching, followed for thirty years, was abandoned in June, 1885.

Early in July he came to Colorado, where, in our country home, he settled down to a quiet life devoted to his literary work, and varied with such manual labor as he deemed essential to balance his excessiv intellectual effort.

These years he was wont to speak of as the happiest of his life, and fraught with the greatest good to the cause to which he was devoted, viz., human happiness. He used often to say, "I am doing the best thinking of my life." Nearly all of his composing was done while engaged in manual labor. Often he came to the house too full of his subject to admit of using his pen. At such times he would walk the floor, while I, with more rapid pen, could barely keep pace with his thought. So much had been accomplished that the work to which he had allotted two more years would hav been completed early in the present one.

His health, since coming to Colorado, has been unusually good, his only ailments being those incident to a born dyspeptic, aggravated by many serious injuries incurred during the war.

About six months ago his stomach trouble seemed to assume a new phase, occasionally causing great suffering. Two months ago he broke down entirely. By the constant but moderate use of opiates, these weeks were very comfortably passed.

During the entire time there was no demand for food, and the little nourishment taken was not assimilated. The highest medical practitioners were summoned, but humbly acknowledged their inability to help. I would here acknowledge the aid and comfort brought us during the last few days of the colonel's life by the frequent visits of a kind, intelligent woman who called herself a "natural healer," and who, though she could giv me "no promis of restoration to health," would "do what she could to relieve suffering." This she did to such an extent as to render natural sleep and rest possible, where rest had heretofore been only artificially induced. In my anxiety and weariness I could not well grasp the philosophy of the silent forces of this, to me, new remedial agency. Some time I would study this subject and giv to you the result of that study.

From the first the colonel did not expect to recover. He enjoyed, more than in health, if possible, the visits of his friends, so long as he was able to talk and listen. Later he wished "to take each one by the hand." He talked calmly, cheerfully, of business matters—of the last obsequies and of his present and final resting-place. He hoped that no badge of mourning would be worn, no demonstrations of grief be made. He wished the exercises to consist of remarks by the friends who had known him best and loved him most; the music for the occasion of a joyous rather than of a sad nature—one piece commemorativ of the regard his friends bore him—one to be a grand pæan of joy over his triumphant exit from the lower and entrance to the higher life. He had familiarized himself with the philosophy of life, but to him there was no death, consequently no philosophy of death. The change usually termed death he regarded as a natural one, and as much to be desired (at the proper time) as was life. The calm, brave manner in which he met this change elicited admiration from his Christian friends, and helped me, his wife, to calmly, bravely bear the inevitable—yes, to liv for the purpose of completing his incomplete work.

The day (Wednesday, the 28th) appointed for the last sad rites was too stormy to render it possible for any except the near neighbors to reach us. The snow had fallen to a great depth and still came down in blinding gusts. A few strong men with difficulty bore the casket containing all that was mortal of our loved one to the temporary receptacle, a little vault of solid masonry aboveground, beneath the trees which he himself had planted, there to rest until, together, we may go, he in the spirit, I in the body, or both in the spirit, to our chosen California home. At some future favorable time the deferred obsequies will be held in the now desolate home, over the domestic happiness of which not even the shadow of a passing cloud has heretofore fallen. To this home her beloved husband's friends will ever be cordially welcomed by his devoted wife.

ETTA D. KELSO.

The Death of Charles Bradlaugh.

At a meeting of the Secular Society of Pittsburgh, Pa., Jan. 31, 1891, the following resolutions were passed:

WHEREAS, By the death of Charles Bradlaugh the world has lost one of the foremost and most fearless champions of civil and religious liberty, who died a martyr to the cause he espoused. Therefore

Resolved, That in Charles Bradlaugh we recognize a man whose brilliant attainments were supported by an indomitable courage and unswerving persistency which enabled him to push to a successful issue, before his death, the great object for which he contended.

Resolved, That the members of the Pittsburgh Secular Society hereby desire to express their sense of grief at the loss of one of the most faithful and most gifted co-workers in the Freethought world, and to record the pleasure and profit they hav experienced in his brilliant intellectual attainments.

Resolved, That we hereby extend our deepest sympathy to the bereaved relatives and friends of the deceased, hoping that, even in the sadness of their affliction, they may yet find consolation in knowing that the worth of his private qualities and the value of his public services are properly appreciated.

Resolved, That a copy of these resolutions be properly engrossed and sent to the family of the deceased, and that a copy be sent to the daily press of this city and the American and English Freethought papers.

Brotherhood of Moralists.

Report of the Propaganda Committee of the Brotherhood of Moralists, at Hannibal, Mo., for January, 1891.

SECRETARY'S REPORT.

During the month fifty-five membership certificates were issued, making the whole number enrolled 1,322. The new members are from Arizona, Missouri, New York, Colorado, Alabama, Ohio, Washington, California, Michigan, Texas. Brother Maurice Pritchard, of Sierra Valley, Cal., enlisted eight new members; Mrs. H. W. Potter, Eaton Rapids, Mich., ten members; Frank Morse, Port Angeles, Wash., eight members. Brothers, work to exceed this report.

F. H. RAU, Secretary.

TREASURER'S REPORT.

Balance from last report	$66 65
Lauar Tonnek, Missouri	50
Samos Parsons, California	5 00
F. R. M., Arkansas, F. M. Washington, each ten cents, and H. W. P., Michigan, thirty cents, for constitutions	50
N. P. Jones, Colorado	1 00
Total	$73 65
Mailing constitutions, etc	5 95
Balance	$67 70

Hannibal, Mo. A. R. AYRES, Treasurer.

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IN THE

Truth Seeker Annual for 1891

WILL BE AN ILLUSTRATED ARTICLE

"SHOUTIN' JOE,"

By WATSON HESTON.

WITH PICTURES BY HIMSELF.

In renewing your subscription to The Truth Seeker inclose 25 cents and the Annual will be forwarded as soon as issued.

Just What Does the Sun Mean?

From the New York Sun.

It would seem as though the government and people of the United States were hardly in need of such violent and grotesque protection against the Roman Catholic church and other churches as that afforded in the cartoons supplied by Mr. Watson Heston to THE TRUTH SEEKER during the years 1886 to 1889, and now published in a volume, "The Freethinkers' Pictorial Text-Book" (the Truth Seeker Company). Mr. Heston's pictures are so pessimistic in tone that, if there were nothing but tone to them, they would be very depressing indeed. But there exists, fortunately, in their material expression a humor which is not the less stupendous because it is unconsciously afforded. There really lies in Mr. Heston's pictures a great amount of cheer. They are comics, and being so we do not see why anybody should find fault with them, unless, indeed, their author, who may feel that the interference of fate with his intentions is impertinent and unjust.

Vile Literature.

Mr. Thomas H. Cree writes to the *Christian Advocate* complaining that Zola's novels and other "immoral literature" are carried in the United States mails at the rate of one cent a pound, while Bibles and Sunday-school literature must pay eight cents per pound. According to Mr. Cree all the one-cent-a-pound matter is immoral, for he cites Mr. Wanamaker's report that "'a million dollars in postal revenue were lost each year by reason of this favor to certain publishers of fiction, trash, blood-curdling tales, and French impurities. One publishing firm, with three millions capital, and a hundred or more smaller houses, are doing all they can to prevent action. They are heard in the committees of Congress, and their agents are in the lobbies to see that nothing is done, and while people quietly submit nothing will be done. Bills to remedy the evil are before the Senate and House post-office committee, but the people show so little interest in the matter that they quietly rest there."

The *Advocate* indorses Mr. Cree's complaint as worthy of careful consideration. "All Christian people and good citizens," says Mr. Buckley, "agree that the circulation of vile literature is a curse to the young and the country. The facility with which this kind of literature is disseminated is a disgrace to our government. That the laws under which the mails are carried should discriminate in favor of this pernicious matter is a shame. This fact has been pointed out frequently, but things remain as they are because those mercenary agents of Satan, whose financial interests are at stake, are activ in their opposition to all measures which promis to save the country from the blot, while good citizens are apathetic. These things ought not so to be. Until those who hate vice are as activ in its suppression as its abettors are in its promotion reforms will not move rapidly."

In this crusade against "vile literature" we are happy to be arrayed with Messrs. Cree and Buckley. It was only last week that we sent to Mr. Wanamaker, by express, charges prepaid, a copy of a book purchased at a big house which has, we presume, more than three millions capital. It has a big publishing house, occupying the whole block between Astor Place and Ninth street, and Third and Fourth avenues, and has recently enlarged its facilities by building another story or two.

The book we purchased is openly exposed for sale, and the clerks are unblushing in supplying it to customers over their counters. The firm occupies what is known as the "Bible House," and the book we bought and sent to Mr. Wanamaker bears a title-page as follows:

THE
HOLY BIBLE,
CONTAINING THE
OLD AND NEW TESTAMENTS:
TRANSLATED OUT OF
THE ORIGINAL TONGUES;
AND WITH
THE FORMER TRANSLATIONS DILIGENTLY COMPARED AND REVISED.
NEW YORK:
AMERICAN BIBLE SOCIETY,
INSTITUTED IN THE YEAR MDCCCXVI,
1890.

Mr. Cree says that Zola's novels are excluded from the railway news-stands of France on the ground of immorality, and that their sale is totally prohibited in England. If such be the fact, and if this country, or its post-office department, is to follow the example, we submit that the work to which Mr. Wanamaker's attention has been called—by express, charges prepaid, on account of the statutes cited by the postmaster-general—should likewise be prohibited from transmission in the mails. There is no consistency in making fish of one and flesh of the other, for the other is as fleshly as the one.

A Proposed New Tax Law for New York.

Assemblyman Dempsey, of Rome, Oneida county, has introduced in the lower house of New York's legislature "an act for the assessment and taxation of real and personal property, and for equalizing taxation thereon." The first section is as follows:

"All real estate and personal property in this state, whether owned by individuals or corporations, copartnerships, joint stock companies, or associations, and all moneys owned by the residents of this state, and all moneys owned by individuals, or in possession or under the control of a resident of this state, as trustee, guardian, executor, or administrator, and whether represented or secured by stocks, bonds, mortgages, promissory notes, or other evidences of debt, shall be listed and assessed as hereinafter provided by this act, except such as are hereinafter exempt."

The list of exemptions occupies a page of the bill, and among them are these:

"Every building used for a college, incorporated academy, public school, or other seminary of learning over which the state exercises supervision, every building used for public worship, *the manse or parsonage belonging to an organized religious society* and actually occupied by its minister or priest, to the amount of two thousand five hundred dollars.

"The personal and real property of every minister of the gospel or priest of any denomination, to the amount of fifteen hundred dollars."

The corresponding sections of the present statutes on the same subjects are:

"The following property shall be exempt from taxation: . . . 3. Every building erected for the use of a college, incorporated academy, or other seminary of learning and in actual use for either of such purposes, every building for public worship, every school-house, court-house and gaol used for either of such purposes; and the several lots whereon such buildings are situated and the furniture belonging to each of them.

"8. The personal property of every minister of the gospel, or priest of any denomination, or every such minister or priest who is permanently disabled by impaired health from performing the activ duties of the ministry, and every such minister or priest, who has reached the age of seventy-five years; and the real estate of such minister or priest or such disabled or aged minister or priest, when occupied by him, provided such real and personal estate does not exceed the value of one thousand five hundred dollars.

"Sec. 5. If the real and personal estate, or either of them, of any minister or priest, exceed the value of one thousand five hundred dollars, that sum shall be deducted from the valuation of his property, and the residue shall be liable to taxation."

The proposed exemptions, it will be seen, are somewhat less than at present, but are by no means so few as they should be. At present the property, real and personal, of the parochial schools maintained by Lutheran, Jewish, and Catholic bodies are exempt. The new bill would subject them to the tax-gatherer's visit. It will therefore, unless amended to suit them, be opposed by the churches. And it ought also to be made the subject of Freethought protests unless amended by striking out the exemption of churches and parsonages and the ministers' property. There is no decent reason why churches should not bear their share of the public burdens, nor why a minister should hav fifteen hundred dollars' worth of real estate exempt when the farmer must pay a tax on every rod of land he possesses, and the workingman on the full value of his home.

The bill is now in the hands of the assembly committee on taxation and retrenchment.

Mr. Gerald, of McLennan County.

Before it is too late we desire to wreathe with praise the action of the Honorable G. B. Gerald, of McLennan county, Texas, in protesting against the election of a chaplain for the legislature of which he is a member. When the house of representativs was about to do this unconstitutional act he spoke as follows:

"Mr. Speaker: I desire to be recorded as refusing to create the office of chaplain, and that I may not be misunderstood and thereby do an injustice to a candidate from my county, I ask two minutes to giv the reasons for my course.

"I will not vote to create the office of chaplain, because I do not believe that any prayers offered by him will hav the slightest effect upon the course of legislation here.

"The constitution of this state provides that: 'No man shall be compelled to attend, erect, or support any place of worship, or maintain any ministry against his consent. . . . And no preference shall ever be given by law to any religious society or mode of worship,' yet this house, by the selection of a chaplain, indirectly givs preference to whatever society and mode of worship he may advocate, and directly compels the taxpayers of this state, who may not desire to do so, to contribute toward his support.

"In my opinion we can only be justified in creating offices and paying salaries where they are necessary, for the enactment of laws for the benefit and government of all the people of this state, and the office of chaplain not coming within this category, I cannot, by vote, consent to appropriate either the time or the money that will be necessarily consumed by its creation."

Mr. Gerald did not expect his words would prevent the choosing of a chaplain, for he knew how determined the Christians are to override every principle of fairness, every law, every constitution, to obtain an advantage for their pet sectarianism. But, in the Waco *Day*, he followed up his protest with another, explaining the first. He said:

"Two minutes were allowed for nominating speeches, and by taking more time I could hav easily shown that the combining of the office of chaplain with legislativ bodies is a part of the church and state policy, which our whole theory of government condemns; and which every good citizen, no matter what his religious opinions be, I think should condemn, and especially so, if he is of the Baptist faith, for the history of that church is filled with protests against combining church and state, and demanding the right of individual religious opinion as the highest right of the citizen, and condemning the state in any attempt to influence or restrict it in favor of one faith against another.

"There is not an intelligent member of that body who can disapprove of my course, unless he is prepared to condemn the course of that grand old hero, Roger Williams, who, rather than surrender the right for which his co-religionists had contended in the face of a bigoted king, went forth amid the snows of winter to make his home among the savages, who were more kindly than his neighbors; unless he is prepared to condemn that grander hero, Thomas Jefferson, Deist and Freethinker that he was, whose statute of religious liberty pulled the foot of the established church from off the neck of the Baptist church in Virginia."

We do not know whether Mr. Gerald is a Freethinker, but that makes no difference. He has correct ideas and American principles; he is a brave man, and he is worthy of all honor for the stand he made. Three cheers for G. B. Gerald of McLennan county, Texas!

ALTHOUGH the members of his family are Roman Catholics, one of his sons being a Jesuit, General Sherman has long been known as a Freethinker. Once, not long ago, he wrote that he believed in a supreme power; that was as far, he said, as his religion went. A year or two ago, he wrote in the *North American Review*, "I am not a Catholic, and can not be." Yet when he lay unconscious on his deathbed, a

Roman Catholic priest was brought to his bedside who administered to him "extreme unction." It was a sacrilegious thing to do, a vulture-like proceeding of which only that church and its members could be capable. It ought to win for the conspirators the contempt of the civilized world.

F. Q. STUART, who is the editor of the *Individualist* department of "Living Issues," regards municipalization as in perfect line with individualism. But who regards Stuart as an authority on individualism?—*Liberty*. Exactly. But who regards Mr. Tucker as an authority on authorities?

MR. W. S. ANDREWS, of Portsmouth, O., desires us to print a long article embodying a new constitution for the American Secular Union which he proposes to offer at the next congress of the Union. We must decline, at the present time, to use our valuable space in that way. The next congress of the Union is altogether too far in dim futurity. Besides, it hasn't yet recovered from the last.

A WRITER in a Kansas paper offers some subjects for discussion by the Alliance and lyceums. These are three of them:

"*Resolved*, That we morally approve what we religiously condemn.

"*Resolved*, That the scriptures should never be discussed except by the self-constituted, divinely-appointed, and then not in public.

"*Resolved*, That teachers and preachers should lead instead of follow in the march of progress."

HOFFMAN'S Catholic Directory says the Roman church has 8,778 priests, 7,631 churches, 3,277 parochial schools, attended by 665,328 children, and a total Catholic population of 8,579,966 in this country. The population is probably overestimated. New York is put down as holding 800,000 Roman Catholics, an overestimate of certainly 200,000. But that the church is spreading too fast for the good of the country there can be no doubt.

THE *Christian Statesman* concludes that it is useless to longer petition the Commission of the World's Fair to close that show on Sunday. The contest, it says, has been transferred to Washington, because the Ways and Means Committee of the Fair has decided to ask Congress for five millions of dollars, and Grandfather Hoar proposes to tie a Sunday-closing string to the appropriation. Very well; the Liberals and other opponents of Sabbatarianism can go to Washington too. Letters go to Washington as cheaply as to Chicago, and a great many railroads run into that legislativ town.

THIS is the way the Worcester daily *Telegram* treats the advent of Lent, with its diet of fish and eggs: "To-day is the time for people who are not worth saving, as well as for those who need to train down a bit that they may not be so strong in wickedness, to begin starving themselvs. But those who find no gratification in exhibiting fads to the world nor in unmercifully taxing their pockets or their bones to support those who liv by selling hollow humbugs to the vain or the gullible better keep right along with substantial food that they may gather strength to do something worth doing. There are enough fashionable hypocrits and religious heathen already, and all-the-year-round acts of the right kind are worth more to the public and to the individual than too stiff a reliance for a few weeks on poor eggs and a borrowed expression of the face."

THE *Interior*, a Christian paper published in Chicago, says: "Our great civil war began with a duel of artillery, the guns planted miles apart. It was at first a fight at long range, and not very deadly in its aim or effect. But any visitor to the field of Petersburg and Weldon Junction will find the rifle pits in which the conflict was finally fought out, within pistol shot of each other. That Christianity and Infidelity are approaching the final struggle is seen in the fact that the contest to-day is not for the conversion of the philosopher but for the possession of the child. Whoever gains possession of the cradle, be it Agnostic, Romanist, or evangelical Christian, gains and holds the field." In the fight between the two great sects of Catholicism and Protestantism there is an opportunity for the Agnostics to "gain possession of the cradle." It is, of course, on the American principle of total separation of church and state, and that other great principle that when thieves fall out honest men get their due.

EVERY Freethinker in Pennsylvania should at once write to his representativ at Harrisburg asking him to vote for the bills introduced by Representativ Ford, of Philadelphia, on the Sunday law. One of these bills provides that "on all appeals to the court of quarter sessions from any summary conviction for violation of the law of 1794 the evidence as to whether the work performed was a work of necessity or charity shall be a question to be determined by a jury." This will prevent a bigoted judge from taking a case of "Sabbath" breaking away from the jury and punishing a man off-hand on a technicality of law. The other of Mr. Ford's bills proposes amendments to the statute of 1794, declaring that it shall not be construed to prevent, among other matters, "the printing and sale of newspapers," shaving by barbers, and the running of street-cars and "other passenger vehicles." Members of the Pennsylvania legislature should be urged to vote for these bills and to add such other amendments secularizing the state as it is probable can be passed. Liberals of Pennsylvania, brace your legislators up!

THE Rev. Dr. Boardman, of Philadelphia, said in a recent sermon: "It is hard to reconcile the characters of some of the Old Testament heroes when we look into the Bible and see the heinous crimes which crop out in each of them. Noah, steeped with wine, lay in his tent unconscious of his nudity, and yet this was the man chosen to take charge of the ark on account of his goodness. Jacob deliberately lied to his own father, and yet we are told that he was highly favored of God. The muscular Samson, now puzzling the Egyptians with his enigmas, now engaging in the grotesque slaughter of one thousand Philistines, and then amorously frolicking with Delilah, is enshrined with such names as Moses and all the rest of that long retinue. David, the same who scribbled on the gates of Gath and seduced Bathsheba, was a deceiver, an adulterer, and a murderer, and yet was a man after God's own heart. . . . Don't go to the old covenant for your morality. I will not take drunken Noah as my model of sobriety, nor licentious Lot as my model of chastity. I will not take lying Jacob as my model of truthfulness, nor murderous David as my model of brotherly love."

MR. L. K. WASHBURN, editor of the *Investigator*, in transferring our recent editorial upon the American Secular Union to his columns, says: "The article in another part of this paper, from the Editor of THE TRUTH SEEKER, expresses what the president and secretary of the American Secular Union ought to do so clearly, that the proposition to appoint a lecturer for the Union at additional expense to the Freethinkers of the country, seems like wishing to hire another person to do the work which one is already paid for doing. Evidently there is a lack of agreement between the officers of the American Secular Union and its supporters, and if the Union has nothing better to do than perpetuate this disagreement the sooner it dies the better. We hav expressed our opinion upon the affairs of the Union quite fully of late, and until some matter of new interest arises, do not feel that any further discussion of the American Secular Union is necessary." In another column he adds: "All the money you please for Secularism, not a cent for a field secretary, seems to be the decision of the Freethinkers."

THE Kansas Alliance legislature follows the old custom of opening its sessions with prayer, and the Concordia *Blade* uses the occasion to ask that "reform" house why it employs a preacher for three dollars to spend five minutes in prayer. "Do not these reformers know," queries the *Blade*, that the constitution forbids taxing the people for promulgating any religion? They ought to know this," goes on Mr. Hagaman, "and probably do know it, but don't care. Other legislatures hav done it and they follow the precedent. All of which satisfies the thoughtful person that all their howling for 'reform' is demagogery. Of what good is the praying? They had a morning prayer the day they stole $1,460 for stamps. Again, when they voted to cheat the senate revising committee out of its well-earned money, and again when they violated their oaths and turned two honestly elected members out of doors and put defeated men in their places. So the stealing, the rascality, the knavery and demagogery goes on just the same notwithstanding the prayers, and why tax the people for useless ceremony?" We know nothing about the *Blade's* charges of dishonesty, but its argument against employing chaplains is sound.

THE Catholic clergy of Canada desire neither annexation to nor trade reciprocity with the United States, because they fear the heretical influences of the civilized country. The archbishop of Halifax has written a letter to a newspaper which the *Catholic Review* calls "a guide to the real feeling in Canada toward the United States." In this letter the Halifax priest defends the right of the clergy to take part in politics, and declares that "*the church, the mother of modern kingdoms, the shaper of European civilization, shall not be pushed aside to leave a free hand and a clear field to the ever-scheming Atheists*, that for their own selfish ends they may wreck the work she initiated and guarded a thousand years." On the question of voting he says: "Should a candidate for Parliament advocate, say, unrestricted reciprocity, and should a prelate conscientiously believe it to be the first step toward annexation, and should he hav good reason to believe that its promoters had that result in view—viz., to destroy our fair Canadian nationality and to make of this country the fattening-ground of carpet-baggers and traitors—should not he advise, exhort, entreat, aye, command his people, who naturally could not see as far as he, to vote against such a candidate?"

BRAZILIANS, having learned a good lesson by their past experience of the paralyzing effect of Roman Catholicism upon all progress and any development toward national greatness, are determined, it seems, to shake off the terrible incubus. An exchange says: "We understand that the relations between the Brazilian government and the Roman Catholic clergy in Brazil are on the point of being placed on a footing of open hostility, all attempts to come to an agreement having failed. The correspondent of a contemporary, writing from Rome, says: 'The Brazilian episcopacy has published an energetic remonstrance against the religious reforms introduced by the actual government, and especially by Marshal Deodoro da Fonseca. In it the bishops begin by proclaiming their love for their country, declaring, however, that they will oppose all measures introduced against the church, and especially those regarding the liberty of conscience, civil marriage, the suppression of the cross in the national flag, the absolute abolition of all state religion, and the ineligibility, both political and administrativ, of priests. The suppression of the Brazilian legation to the holy see will be an inevitable consequence of the attitude taken by the Catholic clergy.'"

MR. CORLISS, who built the big engin for the Centennial Exposition, is alleged to hav been, "under divine providence," the means of closing that great fair on Sundays. The story is told by the president of Washburn College: "Mr. Corliss, as is well known, was appointed one of the commissioners to arrange for the Centennial. At an early stage of the proceedings he became convinced that a strong pressure would be brought to bear for keeping the Exposition open on the Sabbath as on other days. 'When requested to build the engin for the occasion,' Mr. Corliss remarked, 'I found that the necessary outlay of means and time would be such as to preclude me from undertaking it. The great consideration,' he continued, 'which finally induced me to comply, was the hope that, by so doing, I might aid in securing the proper observance of the Christian Sabbath in the sight of all the nations of the world.' And when, at last, the question directly confronted the commission, as to whether or not the Exposition should be open to the public on the Lord's day, the firm position which Mr. Corliss took in refusing the use of his engin in Mechanics' Hall on the Sabbath, virtually decided the question." Mr. Corliss is dead now, but it would be just as well to get commissioners and engin builders for the Chicago Fair who are not so everlastingly pious.

THE *Christian Statesman* is grieved. "THE TRUTH SEEKER publishes an almost full-page cartoon depicting a schoolmistress with a group of terrified children striving to shut a school-room door upon a raging wolf whose distended jaws and cruel fangs, together with one forefoot, are already within the room. The wolf has a collar around his neck inscribed 'Religion,' and the teacher is the American Secular Union. The United States Constitution hangs in the form of a shield upon the wall. One of the pupils holds a slate in one hand upon which he has inscribed the sentiment 'No Religion in Our Public Schools.' Thus the passions of all haters of God and of the Christian religion are appealed to to embitter the impending conflict." The *Statesman*, however, is more pious than just, for it adds in another note, of the rescission by the House of Commons of the resolution which excluded Charles Bradlaugh from that body, these bigoted sentiments: "It is no excess of jurisdiction for a national legislature to exclude from its membership one who denies the being of God and holds no allegiance to that higher law which, more than any written constitution, is fundamental to the state. If an earthly government will not admit to seats in its legislature those who refuse allegiance to its own authority, how can it welcome those who deny and refuse the corporate allegiance which the state owes to the king of kings?"

SOME Sabbatarian fanatics are trying to get a law in Alabama preventing the running of freight trains in that state on Sunday. Their fellows in Texas ask for a law preventing barbers from keeping their shops open on Sunday, and in the California legislature a bill has been introduced forbidding fishing on that day. The Indiana legislature has been asked to prohibit the use of tobacco in churches. The Boston police hav decided to enforce the law against Sunday trade in cigars and tobacco, which has been a dead letter ever since its enactment. Officers hav been instructed to arrest all violators of the law, and to use all means to obtain evidence against them. The Druggists' Alliance has voted to continue to disregard the law. In the county court of common pleas, Judge Lippincott has decided that the following New Jersey Blue law is still in operation and effectiv: "That no traveling, worldly employment, ordinary or servil labor or work, either upon land or water (works of necessity and charity excepted), nor shooting, fishing (not including fishing with a seine or net, which is hereafter provided for), sporting, hunting, gunning, racing, or frequenting of tippling-houses, or any interludes or plays, dancing, singing, fiddling, or other music for the sake of merriment, or any playing at football, fives, ninepins, bowls, long bullets or quoits, nor any other kind of playing, sports or pastimes or diversions, shall be done on the Christian Sabbath, or the first day of the week, commonly called Sunday; and that every person being of the age of fourteen years or upward offending in the premises shall, for every said offense, forfeit and pay to the law for the use of the poor of the township in which said offense shall be committed the sum of one dollar."

CYRUS ROMULUS ROMUS TEED, with whom Mr. Bennett once continued in these columns a controversy on theological matters so long as with the help of inspiration and clairvoyance he could make out what Mr. Teed was driving at, publishes a paper called the *Flaming Sword*. Mr. Teed himself is wandering over the wild and wooly West, but he has left an able representativ in the editorial chair, as witness this from the last number of the *Sword:* "When you find a man who persists in telling you that he is always 'open to conviction,' you can generally conclude him to be the poorest kind of material to work upon with progressiv ideas. There is an Atheistic paper published in New York called TRUTH SEEKER. Having existed for many years it has presumably been searching all this while for the truth. Every week it contains satirical sketches founded upon biblical quotations. Its general tone is that of unavailing blasphemy. The motto of another well-known Materialistic journal is, 'Hear both sides.' Still another periodical heads its columns thus: 'Truth wears no mask, bows at no human shrine, seeks neither place nor applause; she only asks a hearing.' Now, if you follow the course pursued by these various journals for a few years you will invariably find them at just about the same point from which they started, yet blatant in their clamoring for truth. A man who has been searching for truth for years and hasn't got any further than Materialism is truth-proof. If another starts out with Spiritualism and after years of truth-seeking is still lingering within the confines of its inadequateness, you can conclude him to be 'ghost-struck.' Or if, being 'open to conviction,' one pitches his tent in an orthodox camp and persistently clings to its poor means of shelter, you had better conclude him to be 'closed to conviction.'" See the gaping wounds the *Sword* leaves!

Letters from Friends.

SARATOGA, N. Y., Feb. 6, 1891.

MR. EDITOR: We are delighted with the "Text-Book." Good luck to Watson Heston. May his shadow never grow less. I hope to be able to send you other subscribers soon. I will do my best for the cause. JANE H. MONTGOMERY.

LEON, N. Y., Feb. 4, 1891.

MR. EDITOR: I am well satisfied with your paper, the picture book, and other literary matter that I hav received. I think the cartoons hav a tendency to excite a desire in those who look at them to diligently search the scriptures to see if those things are so. E. C. DURFEE.

ALLEGAN, MICH., Jan. 25, 1891.

MR. EDITOR: I send you my second volume of names. You can stick it to the eleven-feet one that I sent you last month. I may perhaps send volume three. I will if I can. I hope you will get a hundred miles of petitions, so as to let the orthodox know that there is some one on earth besides them. J. L. GARDINER.

ATLANTA, GA., Feb. 6, 1891.

MR. EDITOR: THE TRUTH SEEKER leads all publications of its class.

The very best paper in all this wide nation,
It laughs at the church and derides its salvation;
In science alone it finds man's true elevation,
And in churches and creeds finds schools of damnation.

Wishing you all success, I am,
Truly yours, THOMAS M. TAYLOR.

PARIS, ILL., Feb. 2, 1891.

MR. EDITOR: My TRUTH SEEKER came to hand this morning. I read your article on the Secular Union, and I am ready to indorse your recommendation. I heartily congratulate you upon the stand you hav taken. It is, I think, the only true one if we ever shall succeed in Secularizing the government. Do not turn aside either way to attack anybody's religion. But the Christian system will always be an obstruction that must be overcome and brought to respect civil government and its laws as supreme. You are right; go ahead. And I hope the trouble you deplore will soon subside. J A. WALTHALL.

RENFREW, PA., Feb. 4, 1891.

MR. EDITOR: You can count on me for a life subscriber. I can never be happy if THE TRUTH SEEKER does not come once a week. Keep the good work progressing. I will do what I can for you from time to time. But my means are very limited. There is a fair sprinkling of Liberal men and women through the oil country. I am somewhat notorious, as everyone knows me as an Infidel. I never let an opportunity go by to hit the old hog, Superstition. If I was able I would take the field against her—I mean, if I was educated, I would giv my life to the cause of Freethought as against superstition. Please send me Miss Gardener's new book and the ANNUAL when ready. THOS. BOWSER.

LOS ANGELES, CAL., Feb. 1, 1891.

MR. EDITOR: Carry the news to Joseph Cook, and break it gently to Brother Wilber F. Crafts, that fully one thousand people assembled in Illinois Hall on January 29th to honor the memory of that great and immortal man, Thomas Paine. It was the first meeting of the kind ever held in this city; and though the venal and cowardly daily papers, with one exception, inserted a paid notice of the meeting where it could not be found or seen without a prolonged search, we filled the hall and astonished the nativs with the size of the audience. Inclosed is the program, which was fully carried out, and not till the hour of 10:45 did the ceremonies end. The Los Angeles admirers of Thomas Paine feel proud of their first effort to honor his name and natal day, and judging from their first attempt, it will not be their last.

Very truly yours, C. SEVERANCE.

PHILADELPHIA, PA., Jan. 30, 1891.

TRUTH SEEKER PUB. CO., *Gentlemen:* Please answer through your paper, or tell where the information may be obtained: When was the portrait of Thomas Paine placed in the Independence Hall, Philadelphia? By whom was it presented? Giv artist's name, and such other information as you hav upon the subject. I hav made every effort here to obtain the information without success.

Yours in Universal Mental Liberty, J. B. ELLIOTT.

WASHINGTON, D. C., Feb. 5, 1891.

MR. EDITOR: I am unable to answer the above inquiries. I hav before me now three different engravings of the likeness of Thomas Paine, apparently made from the portrait that is now in Independence Hall. The last and by far the best one is imprinted on the title-page of my pamphlet, "Thomas Paine—Was he Junius?"

The two other engravings ascribe the portrait to Romney, who was born in Lancashire, Eng., in 1734. He was a distinguished artist, and painted portraits of the great Cowper, Warren Hastings, Lord Chatham, and William Pitt. In 1798 he was compelled by ill health to desist from work, and he died in 1802.

Whether the portrait in Independence Hall is an original or a copy I do not know; but in my judgment there is not a nobler countenance in the galaxy of Revolutionary fathers there exhibited than that of Thomas Paine. W. H. BURR.

THORNTON, R. I., Feb. 4, 1891.

MR. EDITOR: Inclosed please find $4 for subscription, the ANNUAL, and other books as named. Thornton is a new village, just started up with two factories. One is what is called the British Hosiery Company, and the other the Thornton Worsted Mill. The hosiery mill is worked and manned wholly by men and women from England, and doing a good business. As almost every village in America has a God-house in it, so has Thornton, but it does not run at present on account of war in the camp. The minister left, saying they were all Infidels. I wish it was so. When Englishmen come to this country it is a new birth to them. They had rather walk in the fields than attend church. I was out around trying to get a subscriber, but did not get one. They would say, "I do not believe in a church and don't attend one." Some would say, "Well, I don't know. I may subscribe for your paper; did not want to for fear of losing a job of work." Such Liberals are what Brother Peck calls web-footed Liberals. What a blessing to America it would be if all of the churches were turned into a good Secular schoolhouse, and priestly drones and Bibles, with the rest of their rot-stuff, not allowed in there to fill minds with superstition and ignorance. I am waiting for the time to come when churches, and popes, priests, and ministers, will not be known in the land. WILLIAM A. BENNETT.

EMMETSBURG, IA., Jan. 25, 1891.

MR. EDITOR: Inclosed find draft for balance on the "Pictorial Text-Books" you hav sent me, and also draft for seven subscribers for 1891; also cash for one more "Text-Book." Two years ago only one person took your valuable paper in this, Palo Alto county, Ia. Now the above list, and many others, anxiously await its coming. The copy that I receive is read by at least a half-score, and I take a happy delight in leaving it on my table for all to see and read. When your first copies appeared, they were a "holy horror" to the "holy of holies." Catholics shuddered when they got a sight of it, and holy water was in great demand for a few days thereafter. Protestants who got a sight of them were kept busy saying, "Oh, Lord, make us truly thankful for what we are about to receive, pardon all our sins, especially for looking at THE TRUTH SEEKER, for Christ's sake, amen." But when the "Text-Book" came, heavens, what a commotion! Some said, "How do you expect to liv in this community with such a book on your table?" Others said, "Oh, Cohoon, you are lost! lost!" And one very dear friend of mine, and by the way a good Catholic, and ex-county attorney, will not stay in my office when the lids of the "Text-Book" are open. He seems to see the very devil in the book—and I half believe he is right, as I can see the Old Nick himself in almost every picture, and clothed in priestly robes too. And yet, dear TRUTH SEEKER, I hav sold every one of them—about fourteen in all, I believe—and still I must hav more. But don't you tell, for I might be excommunicated if Father ——— should find it out. How I wish I were a millionaire—wouldn't I giv it to the old dry-bones! I would gladly exchange my title to an orthodox heaven for money enough to keep myself, wife, and boy safe from a religious boycott, as we all know that means expulsion from all Christian society and being shunned by almost every religious crank. Yours truly, C. E. COHOON.

OLIVE BRANCH, MISS., Feb. 2, ERA OF SCIENCE 291.

MR. EDITOR: What will you do, my brother? A new year, with a new almanac, a new hope, and renewed ambition, is upon us. An old year is numbered with the misty past, is laid away as a vesture well worn. What will you do, my brother? is the question that I want to ask every reader of our noble banner of truth, a paper that is read and read till every leaf is worn away. What will you do? Not, what will you say in the columns of a Liberal paper? What will you do? See here, my brother, are you a Liberal? Hav you enjoyed the blessing of mental freedom? Do you love truth and right? Do you think Freethought will do to liv by and to die by? If you do not, join the orthodox church and do not be a hypocrit. But if you do, then do not be afraid to tell your orthodox friend that he is in darkness, and do not be afraid to tell him why you think so. Do not be afraid to declare that the Jewish records are not the words of God. Do not be afraid to show up the vile fraud, Christianity. Do not be afraid to show your paper to your friends and ask them and advise them to read it. Do not be afraid to show the Christian world that Infidels, Atheists, and Spiritualists can liv up to a higher moral standard than they. Do not be afraid to snatch the flames of hell from the innocent brain of helpless youth. Do not be afraid to buy a few tracts and mail them to your friends. I want this to be a great year for Freethought. What will you do, my brother? There is no man without influence. Cannot you, my brother, rescue one brain from the prison bars of superstition? If you will, I will, and the rest will, and, oh! but think of it, in one year we could thus double our ranks. Without system we can do nothing. How easy is this! Each one can surely rescue one. Pull down that file of Liberal papers, mail one to every little boy whose mind you know is being molded into clay. He will thank you for it some day. Come from behind the screen and then you will know your true friends, and your own real worth. What will you do, my brother? Will not each one bring home a friend, and then, oh, send a line here and let me rejoice with him and you. "GRAY."

LINCOLN, N. M., Jan. 31, 1891.

MR. EDITOR: Last Sunday a parson preaching on the prophecies of the old Bible said that when Babylon was destroyed (which had been prophesied hundreds of years before) the country was cursed for miles around, and, although the soil was very rich and fertil with a large river running through it, it has not been inhabited by man to this day. Again, a pious lady told us the other day that the country around the spot where the Mountain Meadow massacre took place is and has been a barren waste since the Mormons committed that inhuman crime, while before, as the name implies, it was a beautiful, fertil spot. While I make allowances in these cases, I would like you to tell us through THE TRUTH SEEKER what you know about these two things.

Yours for truth, J. N. COE.

[A writer in THE TRUTH SEEKER a few years ago, after reciting evidence from Layard and others as to the present state of Babylon, concludes: "Thus we see that the city which was to be destroyed by a great army 'from the north country,' the city whose time was near at hand, whose days it was declared should not be prolonged, which was to be 'perpetual desolation,' after the Jewish captivity, and never to be inhabited nor dwelt in from generation to generation, where the Arab was never to pitch his tent even; the city which was to 'be as when God overthrew Sodom and Gomorrah'—was a large and important city after the prophecies were written and after the captivity of the Jews; that Alexander intended to make it the seat of his great empire; that afterward it declined gradually like other ancient cities, yet 'Jews still lingered among the ruins' in the time of Augustus; that in the second century of the Christian era, it still contained inhabitants and 'many great and beautiful edifices still standing;' that at a later date Hillah rose on the *site* of the ancient city; that the town has now a population of from eight thousand to nine thousand, and is peopled chiefly by Arabs; that other portions of the ground on which ancient Babylon stood are inhabited by Arabs whose settlements show 'the activity of a hive of bees,' while all around the green morass is spotted with flocks of the black buffalo; and that a British traveler actually saw Arabs with their tents retreating from the marshes, which form a part of the site of the old city." We know nothing of the condition of the scene of the Mountain Meadow massacre. Of course, any change there is due to natural causes. If all scenes of massacres committed by fellow-believers of your preacher had become steril, there would be little agriculture in Europe.—ED. T. S.]

LEXINGTON, KY., Feb. 4, 1891.

MR. EDITOR: Mr. Nelson nobly attempts to reduce emotional influence to a system. Rousseau and others make it plain that feeling is often a stronger factor in civilization than reason. Nature sometimes acts the tyrant, and to take her by the collar we must hav, or suppose we hav, a long line of well-disposed ancestors. Many influences conspire to draw us from the upward path. Many say, "I would do better if I had a chance; it is all compromise, after all." Germs of disease may infest the organization, mental and physical, but a strong will and constitution can conquer them. If we are sick we are half devoured by worms; when we are well we should command them to take a back seat.

It would seem that necessity, in the moral life of man, would giv a black eye to responsibility. Mentality and moral feeling are not governed by blind mechanical rules. You tell a wicked neighbor to do better; do you speak to a machine that way? The heart which beats with love and refinement is not a machine. "We are not such slaves," says Cardinal Gibbons. He remarks also that motivs need a stronger incentiv than the intrinsic excellence of virtue. We need a little push from God now and then—God, whose will is our sanctification. If we were entirely governed by surroundings, we might be glad of a push from God or the other one. Kant thinks that the principle of order is in us; but if it was not in nature as well as in our experience, what would become of us?

Plautus said, "Keep what you hav got. Do not kill yourself. Get all you can."

Men hav progressed in a certain direction; their inventions are useful and highly demonstrativ. But women declare that truth and goodness shall rule the world. On these points their development is intact, has not been arrested. They suppose that female folly, luxury, smoking, drinking, licentiousness, cause nations to sink. Does nature in heterogeneity place these mountains in the way which cannot be leveled? Well might Hamlet observe, "What a piece of work is man!" Erasmus comforts us a little. He said the heart was not black as ink.

Gladstone made, the other day, the assertion that barbarism and organized robbery were making full headway against us, as if free agency was "played out;" still, he was opposed to the antidote, submission. I think I should also demur to such a proposition.

But how has the world been treated? What a thirst for power the church has always manifested! Even the Presbyterians tried to force Charles I. to sign the Solemn League and Covenant. And the descendants of those very men are now feeling their way to our throats as a free nation.

Buddhism, combined with the notions of Jewish sects, gave the first impetus to what was called Christianity. It was an eclectic system, modified by Greek culture before Christ, who was steeped in the lore of the Essenes, according to Eusebius. All learned men are called Atheists. Even the divine Tillotson was stigmatized thus, with those who are in advance of the spirit of their age. The Greeks, slighting the god Necessity, defined Elohim as all power and force, in the abstract; while Plotinus diluted and sweetened the usual pill of fanaticism. The Druids, in convention thousands of years ago, decided not to worship the god of Light—he would benefit us anyway. From this followed the worship of devils, such as Seithern and Moloch. Iphigenia was held down by her young gentlemen acquaintances and stabbed, to secure the safety of the Greek army. Observe the gall poured into the human heart, which by nature is haunted by sweetness. The Jews remark that the "last finality of thought is knowledge of God," which ought to lead to great practical results. The ancestors of Io, the poor Indian, probably worshiped some great god, which has resulted in untutored minds, with total wreck of body and estate. Thus the craze goes on. Religionists hav not advanced the world, but courageous men, and often bad ones. Samuel, the prophet, meddled with everything. David was his own prophet, and Cromwell his own king. Henry VIII.

was his own pope. Louis XIV. dismissed his prime minister politely, being able to do his own thinking. He even had the daring to save the life of Moliere, the author of Tartuffe. Pericles, Leo X., Herod the Great, laid great stress upon the fine arts as civilizers. Were they slaves?

I am suffering miserably in poverty. Will anyone help me? If not, I will do all I can, and die the same. Mr. Macdonald and Miss Wixon are very kind. ALHAZA.

POUDA SPRINGS, COL., Feb. 1, 1891.

MR. EDITOR: As the weak things of the world are to confound the mighty and the great, I here assume the appearance of a critic, not for controversy's sake, but for the full development of truth.

In THE TRUTH SEEKER of January 24th appeared, in an article from the pen of T. E. Longshore, some strange expressions, viewed from an humble standpoint. We do not expect to confound the philosophy of so able a writer, but we may at least, perchance, through your indulgence, drop a word of truth, which may produce some good, independent of the Christian God. The Christian and Infidel world (says this writer) in its bewilderment has much to say about God. But the Infidels renew the quarrel. Displeased with the God the fathers in their great strait felt themselvs driven to define and interpret as best they could, they proceed to destroy him altogether. They are uninformed and fanatical, or they would not do so. "For man, either Infidel or Christian, by nature loves good." The natural conclusion agreeable to these words forces us to accept the word God as co existent and equivalent to good, having the same root, he declares, after many centuries of distinct common usage, in which a fact has been established and two distinct words evolved. By a technical fineness of logic he has made out a case, and indicted of ignorance and fanaticism other Infidels, as is obvious above. Infidels and Christians love good, and consequently all must love God, and all that is necessary in the premises is to prove that they were originally the same under older systems of theological interpretation. Then he turns his shot and shell loose upon his own fortress, and it is brushed away like chaff, as may be seen in his concluding remarks. Says he: "This chain of superstition that links us to the ages of rampant demonology is the silent point of warfare. While these demons stand unchallenged and unmasked, holding their grip on the human affections, our pueril efforts to destroy the great ecclesiastical superstructure and overturn the foundations of the hierarchy that sustain it, all under the patronage and invincible support of this prince and chief of demons men call God, this ruler of the world and monarch of the universe——" as it occurs to our mind, the gentleman has disposed of this God in such a way as to demolish him altogether, notwithstanding Infidels love good. After twenty years of strict Christian schooling and twenty-five years of serious Liberal reflection, we hav been forced to the conclusion that one of the most potent influences to establish truth and convince the people of the error of Christian teaching, is to knock their God out of time when an opportunity presents itself—not arrogantly, not with a spirit of fanaticism, but by deliberate, solid, straightforward reasoning, proving to them that God and good are not synonymous terms, and that moral virtue is not essential to Christian salvation.

The time has passed in the history of intellectual advancement and religious bigotry, when further pandering to the cause of the enemy of mental liberty should be the rule of action—coaxing favors by covering half the truth and conceding vital points of differences. Such as D. M. Bennett and Colonel Ingersoll, who strike solidly from the shoulder, hav wielded the most powerful influence in the cause of exposing pious frauds, notwithstanding they offered no compromise when a truth stood ready to enter where credulity had filled the place. THE TRUTH SEEKER caricatures are working a deep and lasting conviction of the truth of reason, and the false show of faith and dogmas. The letters from Mr. John Peck which were given through THE TRUTH SEEKER a short time ago, hav spread over our land like an intellectual wave. Superstition cannot be rooted out in a day, or an age. It must be effected by a steady application of rational logic, presented to the minds of coming generations, where every available fact should be placed before the youths of the country. To withhold the strongest points of argument for fear of offending the over-pious Christians, is, we think, a very grave mistake. You may as well pore into the solid granit for human reason as into the brain of the hidebound, over-zealous Christian. When a human being has so nourished his imagination that he becomes fanatical, he is impervious to reason; his eyes and ears are sealed to every emotion of religious reasoning. Looking neither to the right nor to the left, he continues to climb on in his aerial castle. At every succeeding imaginary lift he approaches nearer his ideal heaven, and becomes more and more confirmed in credulity and less capable of rational reflection. He has grown from a myth to a positiv assurance. The most scientific mind, who has a fact in nature figured out and scientifically demonstrated, is more liable to doubt his senses than the credulous Christian who has most pleasingly wound his imagination up to such a degree as to think he has a fact not to be shaken.

The idea, God, although passiv, is the grand monarch Superstition, and the parent of credulity—truly, as Mr. Longshore says, the monarch of the world. But why charge Infidels with bigotry because they would dispose of this hyena standing over and devouring the human family? Why should we not draw a distinct line between this God and that good? When we do work, do it effectually. Put facts and figures before the impressible minds. Superstition must fall before truth and reason. One thing only hinders, which is now drawing more closely around mental liberty. Church and state is their last and desperate effort. If they should gain the ascendency, farewell to liberty! All the poison serpent of the past wants is a chance to raise his head above the people. He lies, full of venom, in every town, in every state, and at the head of our nation. Keep up your aggressiv warfare. Continue Heston with his inspiring cartoons. H. MURRAY.

SOLDIERS' AND SAILORS' HOME,
QUINCY, ILL., Jan. 21, E.M. 291.

MR. EDITOR: This letter will be on the subject, What they say. No doubt the fear of what may be said has in all ages and at all times had a salutary influence upon human conduct, but that it has also been inimical to human progress is also true, and to call attention to this fact is the object of my communication.

How often do we hear persons remark, "How such and such things will look!" and, "What will people say?" without the least regard to duty, utility, or right, only considering if they can escape public calamity, which proves a want of courage. Now, what we want as a people is to eliminate fear of public opinion when duty is to be considered. Does history giv us an instance where any man has ever accomplished anything great without enduring rebuff, ridicule, and censure? I know it is claimed that while we gain the contempt of our contemporaries we cannot expect to benefit nor convince them, but this is not true. I speak from personal experience and observation. For I can call to mind that in early as well as in more advanced life, before and after I had assumed the doleful occupation of sky-pilot, I looked upon Infidels as the most contemptible of humanity; and as I hav changed, so I hav had many regard me with horror, and yet within a few weeks learn to honor and respect me, which is only the result of increase of knowledge. The world moves. We are born into the world—*i.e.*, the most of us—with a vague innate feeling that antiquity is the sum of knowledge; that our habits and customs are sacred; that change is not only useless, but weak and erring, therefore criminal, but the nineteenth century has been crowned with so many inventions due to the environments growing out of our free institutions, which are the result of the revolutionary struggle, that what the old fogies may hav to say is growing fainter and fainter, because the church to a great extent has lost its power to do. And yet among the cowards, who seem to constitute a great number, the ostracism of church people—*i.e.*, the devil's army—seems an impassable barrier. But what if they do sneer; what if they call me Bob, Robby, or even Ingersoll's disciple? Deep down in their hearts they envy me, and wish they could get there themselvs, and would rather trust me than any of their holy brethren whether Protestant or Catholic. It is only their jealousy that causes them to treat me with contempt, and any of them could easily be bribed. Then should we be deterred by what they may say, when we know that it is avarice, ignorance, superstition, and fear that prompt those who oppose progress, advancement, and reform? They really seem to think that investigation can change a fact; that they hav a patent-right on God, a deed to heaven, a seal to immortality, and a guarantee to all customs from the almighty. Yet they are afraid that some reformer will overpower their almighty God, and then they will be dispossessed. Are such persons worthy of our consideration? Should we fear them, be deterred by what they say? What did they say of Martin Luther and his reform, of Voltaire, of Paine, of Washington, of Webster, of William Lloyd Garrison; and in short, of every exponent of human rights and every advocate of individual judgment? It has long since been recognized as a virtue to maintain your rights when invaded by your neighbor or fellow-man, but to take one's part when God attempts to do a wrong is thought exceeding sinful. But for my life it seems to me the latter is the more praiseworthy, for the following reasons: 1. Because God, being all-powerful, can procure what he needs without wronging anyone, while our fellow may through fear of want be excused. 2. Man may err in his judgment and claim what does not belong to him, but a God cannot be excused, for mistakes do not belong to him, and consequently if attempts of wrong come from that quarter, it is only fiendishness that prompts him to act. 3. Finally, instead of being awed when our rights are invaded, it is our duty to resist, no matter from what source, men or gods, earth or heaven, no matter what they say. True, most of people are so selfish that they look more to what people say than to what may be the possible result. Such timid persons are the hunkers, the hold-backs who fail to see the advance of the world. They are afraid to admit that the world revolves, for fear the water would all spill out of their wells. They fear the doctrin of evolution, not so much on account of the fact of their ancestors being monkeys, but because they are monkeys themselvs. They despise demonstration and science, lest they learn that heaven will be proved a myth and hell an impossibility, and thereby they be robbed of their most sanguinary hopes. No one should fear what they may say; but, the more is said against you, be the more determined, if you are right. EX-REV. J. N. MAXEY.

TYNGSBORO, MASS., Feb. 8, 291.

MR. EDITOR: I pity, or should if I had any sympathy for it, a cause that has such an absurd advocate as the marvelous Leonard, of Michigan. The "Massachusetts Prohibition correspondent" has met heretofore with considerable heterogeneous argument designed to dignify the court of Alcohol and the halls of Gambrinus, and he has often sought, with considerable success, to make saloon solicitors hunt their holes; but never has he met the match, among all those who bolster booze, in giving away their own ground, found in the speaker for licensed liquor as discovered by his letter in THE TRUTH SEEKER of February 7th. He says: "I see in your paper that some of the Liberals are advocating the course of the Prohibition church people, which seems to me inconsistent in all those who want to see the time come when the false doctrin of the fanatics has passed away never to return again."

Liberals advocating *what* course of Prohibition church people? No Liberal is advocating their God-in-the-Constitution-Sunday-Bible-and-blasphemy-laws course. We only advocate the *principle* of prohibition, to greater or less extent, of intoxicating liquor, or anything else alike harmful, if there be such—which we don't see—on the same ground that we justify any government and judiciary, namely, the good of the governed, justice to the judged, and, to that end, the security of liberty by law, the fortification of freedom against both invasion and insurrection; and we esteem as the greatest foe to freedom, the worst enemy of liberty, the cursedest of curses to civilized countries and barbarian wilds, the one that comes in by the mouth to steal away the brain, the wrecker of reason, the deluder of hope, the mocker of love, the aper of friendship, the seducer of manhood, the debaucher of womanhood, the soiler of childhood, the bane of all—

Whisky and wine, or beer and brandy,
'Tis one, 'tis gall,
Old Alcohol.

Leonard ludicates: "Alcohol is the only weapon that a Liberal has to defend himself from the sky-pilots and their followers." Oh, awful! What a miserable limbo Liberals, or at least such of them as the Michigan Leonard, must be in to be deprived of all defense against the worshiping church, except the wine-cup! Only a bottle to oppose to the Bible! Only beer to answer creed! Only the saloon to silence superstition! Only the bartender to combat the pulpiteer! Only a hell-fakir to pit against a sky-pilot! Alackaday! Sad to see! Well, well! What shall we say? Giv us a rest! Of two evils choose the least. Dismiss the hell-fakir and let the sky-pilot be.

But as for Liberals who hav more talent of reason than taste for rum, we will carry on the war against both church and saloon, with wit instead of wine, with brains instead of beer, with argument instead of whisky, with sentiment instead of sensuality, with conscientiousness instead of cussedness, with wisdom instead of wantonness, with knowledge instead of knavery, with school-houses instead of sample-rooms, with Secular societies, Brotherhoods of Moralists, clubs for ethical culture, literary and library associations, lecture courses and halls of learning, instead of liquor leagues, with Charles Watts and Robert G. Ingersoll and Thaddeus B. Wakeman and L. K. Washburn and the Brothers Macdonald, etc., instead of Louis Schiel, and trust we can pull through all right in time, with such a team, and such cohorts, and such guns and ammunition, without the aid of the Leonard of Port Huron and his huge pile of beer-barrel redoubts. We do not doubt but that we can.

But, proclaims this positiv Leonard: "Liquor never killed a man worthy to liv, and its ravages are strictly confined to those who claim to be the followers of the lowly Jesus." Would to Nature that this were so, but it is too good to be true, and anyone with half an eye to see or half open ear to hear (outside of Port Huron, which may be an anomalous place) knows it is false.

It may be that men with little brain can stand liquor like mullet-heads. It is those with the most sensitiv organizations that feel the fang of the poison serpent the sharpest. It is not the butchers, the sailors, the coal-heavers, the hod-carriers, the men of bone and brawn, but the poets, the lawyers, the doctors, the editors, even the judges and statesmen, the men of heart and head, which liquor plays worst havoc with. And if the Mike Maloneys, Henry Schneiders, and Romeo Macaronis regularly get their legs tangled up or their viscera discumfuddled and are lugged off on a hand-barrow and finally help fill a common bone-yard after a thousand sprees, the community does not condole that it is much matter. But when in their prime, in their youth, in the midst of their manhood, in the bloom of their hope, the Altamonts, the Condorcets, the Edgar Allen Poes, the Henry Kirke Whites, the Lord Gordon Byrons, the Robert Burnses, the wards of genius, hav been wrecked by gin, or the alcohol devil under some other alias, the world has cause to mourn as well as heaven to weep and hell to gape. Every man is worthy to liv. It is because liquor unmans a man that we mean it shall be banished.

"Liberals admit that the law of nature executes its penalty," but they do not all mind it. They are not all honest, wise, or even decent, and if they were, should they not sustain laws to keep the sinful church people in order? I do not want to kill off the church people; I want to convert them to sober reason, as I do the Liberals.

But what does Leonard mean by declaring Prohibition to be a church people's movement, and then claiming that they alone are the worse for using liquor? If they alone are over-fond of the bedeviling beverage, they should be the last to propose its prohibition. Who is inconsistent here?

Leonard also alleges that the liquor revenue which religious tipplers pay helps to liquidate the debt they owe Liberals on account of taxless God-houses. What of the portion paid for liquor that does not return in revenue? And what of the cost of courts and police, that far outruns such revenue, on account of liquor's doings?

If Leonard cannot tell better than that liquor has no more to do with crime than has beans, then he doesn't know liquor or else he doesn't know beans. If *that* will raise his angry passions he may cool off in a snow-bank.

JOHN PRESCOTT GUILD.

P. S.—Will D. W. Whitney inform us when "Prohibition had its origin in the Methodist church for the sole purpose of establishing a third political party on the basis of religion?" Who were the originators? It would be very interesting history. G.

Children's Corner.

Edited by MISS SUSAN H. WIXON, *Fall River, Mass., to whom all Communications for this Corner should be sent.*

"Between the dark and the daylight,
When the night is beginning to lower,
Comes a pause in the day's occupations
That is known as the Children's Hour."

A Tiny Bud.

A tiny bud burst from the ground
Upon a hillside fair;
Dead leaves and grass were strewn around,
While cold and keen the air.

A little girl came out to play
Upon the hillside there,
And spied the little bud that seemed
To her so cold and bare.

"O little bud, why are you out,
When it is, oh, so cold?
Why do you peep above the ground,
And all your leaves unfold?"

"It is my mission, little one;
Dame Nature sent me here;
To me it seemeth not so cold,
Though early in the year."

"What can you do, you little bud?
So frail you seem to me."
"I soon shall open, little girl,
A flower then I'll be.

"All flowers once were naught but buds;
As women once were girls;
Why are you here, my little one,
With your flaxen head of curls?"

"I must confess you're in the right,"
The little girl did cry;
"We all must bud before we bloom,
And liv before we die."

ADELAIDE RANDALL.

Mother is Sick.

He was fifteen hundred miles from home, and so situated that it was impossible for him to return at the time I am writing about. One day he received a telegram from home, of only three words, and yet those words were powerful enough to make the strong man turn pale, and every nerve and fiber of his body vibrate with a more energetic thrill than the pulsating wire which brought the message. That night he did not close his eyes in slumber, but tossed like a fever patient in his bed, and was constantly repeating the words of the telegram, "Mother is sick."

He knew well that it was no light or ordinary sickness, for had it been the wires would not hav been burdened with it. She was not very well when he left home, and the frequent letters he received bore the monotonous sentence, "Mother is as well as usual." But this telegram meant that mother's disease had reached a crisis, and that the worst was feared. It took no prophet to interpret its meaning.

The next day when he met with his fellow-workmen they said: "Why, G——, you look pale. Are you sick?" "Oh, no," he said as cheerfully as it was possible for him to say it—and he always spoke pleasantly—and he turned away with a choking sensation that he would gladly hide if possible. His fellows noticed that he talked but very little that day, for he was usually very chatty and talked of mental, moral, and scientific matters in a manner which was new to them, and they liked to hear him. And they liked him even when he talked against, and upset, their own pet theories, because he seemed so sincere and earnest, and so pleasant, as if he wanted to teach them some better way.

The second night was also a sleepless one, and when he met the workmen in the morning, they said: "Why, Mr. G——, you are sick. What is the matter?" He drew from his vest pocket a slip of paper and handed it to the foreman to read, while the strong man bowed his face in his hands and wept.

A silent sympathy was accorded him which was like balm to his lacerated feelings. Is it any wonder that he made mistakes in his work that day? And how grateful he felt when the foreman, usually harsh and crabbed, called his attention to them in a kindly manner.

That night he received a long, loving letter from home, telling how "mamma had been very sick, but was much better now." How like oil upon the troubled waters this message fell upon his distracted mind and body.

I doubt if there are three other words, great or small, in the whole language that hav the power of those three small ones, "Mother is sick." I never hear them without a shudder of apprehension, and I do not believe any decent husband and father can.

And what an epoch it becomes in the family for dates of things happening "before mother was sick," "when mother was sick," or "since mother was sick." And how the dear mother will remember every kindly act and token that she then received!

What a pity it is that the average young man does not properly appreciate his mother until he is twenty-five, or perhaps forty, years of age, when he may hav no mother to appreciate. And I fear some young ladies, too, do not estimate the dear mother at her full value.

Let me tell you, young men and young ladies, husbands and fathers, you do not, and cannot, repay the kind and constant care of her who would willingly die, if need be, to secure you a good name and position in society and in the world.

Let us all strive to repay the debt we owe our mothers, to the best of our ability. And not only to our own mothers, but to the mothers of our own children.

Fathers are well enough in their way, perhaps, but the love and influence of a mother is beyond the power of language to express.

St. Elmo, Tenn. L. L. GOODWIN.

"A Young People's Paper."

Some time in the future, we feel confident, some one who has means will come forward and advance the necessary funds to enlarge our Children's Corner to a young people's paper. We can then hav more space to express and impress our thoughts upon the rising generation. No one can doubt the good work that such a journal could be capable of doing. If we can save the children we save the nation.—*Miss Wixon.*

I sincerely hope that our friend and teacher's desire may some day be fulfilled, and that the young Liberal people may hav a journal of their own, with Miss Wixon for editor. What a grand opportunity this would be for us, to hav a paper of our own in which we could express our thoughts and through which we could receive the instruction of such an able and efficient teacher as Miss Wixon. I believe all the young Liberals and some of the older ones would be willing to contribute something toward the publication of such a journal. I know I would for one. Miss Ida A. Ballou, of Buffalo, N. Y., who is a writer for the Corner, and whose bright letters are always appreciated, in a letter to Miss Wixon thus expresses her opinion: "I sincerely wish your hopes may materialize and we shall hav a Liberal young people's paper. I will do all in my power to bring it about and help you all I can. I think it would be an excellent thing. 'As the twig is bent the tree is inclined.' I think every Liberal that is interested in the welfare of his children ought to contribute to its support."

There is no doubt but that such a journal would be valuable, for under the direction of Miss Wixon it could not fail to be otherwise. The project is one that is worthy of the attention of all true Liberals, and it is to be hoped that they will all take an interest in the matter and aid in establishing a "young people's paper." GEO. J. REMSBURG.

Oak Mills, Kan.

P. S.—Please excuse all mistakes, as I am writing very rapidly. Best wishes to Miss Wixon and the Cornerites. G. J. R.

[We thank our friend George for his kind wishes and commendation of our work. We hav to say that several private letters fully indorse the project of a Liberal paper expressly for the young. But it costs a great deal of money to publish such a paper as we would like to see. While the project is maturing slowly, we will do the best we can, with the aid of our very able correspondents, whose valuable contributions greatly help to make the Corner all it is.—ED. C. C.]

Correspondence.

GRAY, TENN., Jan. 15, 1891.

MISS SUSAN WIXON, *Dear Friend:* My papa takes THE TRUTH SEEKER, and I like to look at the pictures and read the Children's Corner. I am fourteen years old.

I hav a horse, bridle, and saddle of my own. I hav been going to school a little this winter. I am not going now. We hav three dogs, one a common hound and two English hounds. For fear of the waste-basket, I will close. Your friend, WILLIE DINGLER.

BENJAMIN, UTAH, Jan. 16, 1891.

DEAR MISS SUSAN H. WIXON: I thought I would write again, for my first letter was very short.

Father and mother were the first people that lived in this little place. It was twenty-one years ago they came here, and my oldest brother was the first child born in Benjamin; he is twenty years old. We had a little house with one room in it; now we hav a big one with seven rooms. It is a very little place.

Father is a bee-keeper. He has two hundred and twenty stands. There are apple-trees growing here, and in the summer it looks like a mass of blooms. It is all I hav to tell you to-day.

Please excuse mistakes and bad writing.

Yours truly, LOUIE HONE.

[When you write again, tell the readers of the Corner about the bees, and how honey is made.—ED. C. C.]

PLANTSVILLE, CONN., Jan. 25, 1891.

MISS SUSAN H. WIXON: I hav never seen any letters from this town. I never went to church or Sunday-school. There are six churches here, and plenty of people to go to them. My father has taken THE TRUTH SEEKER as long as I can remember. I like to look at the pictures and read the Children's Corner. We think the picture on the front page of the last TRUTH SEEKER is a very nice one. It has been snowing all the forenoon, so that now the snow is deep. Hoping to see this letter in print, I am, your non-church-going friend, ERNEST N. WITHAM.

[Another bright, brave boy. We hope to hear from him often.—ED. C. C.]

GRAY, KY., Jan. 2, 1891.

DEAR MISS WIXON: I thought I would write a letter to the Corner, for my first, as I see it is not filled out as it should be. My father has taken THE TRUTH SEEKER for twelve years, and also the *Ironclad Age*, and I read them both.

I hav an uncle that is a Freethinker, and also a cousin who is a Freethinker. My school-teacher to whom I went last fall was a Freethinker. It would take too much space to mention all the Freethinkers in this neighborhood. And I think there will be more in America than there are if Miss Wixon keeps on at business as she is now. She is raising them up in brightness instead of ignorance. I will close, and write more next time. Your thirteen-year-old Freethinker,

TILDEN GRAY.

BOND, KAN., Jan. 23, 1891.

DEAR MISS WIXON: This is my second letter to the Children's Corner. There is a church about half a mile from our house. There has been a revival for the last week, but it only succeeded in getting one convert, and that was a young girl. Some of my schoolmates call us Infidels and heathens, because we do not believe in God. Last year our teacher read the Bible every morning, and we Infidel girls either stayed out-doors or went in the house and took out our slates and pencils and made a noise. I like to read the nice stories and letters in the Corner. I will close. Your Freethinker friend,

THERESA HELLSTROM.

[I would not disturb others who desire to read the Bible. We should be tolerant of others if they are not of us. Will Theresa tell us in the Corner about the town she livs in, and her studies, pets, and how she spends her evenings?—ED. C. C.]

Sing a Song of Sixpence.

A hidden meaning is said to be concealed in the familiar rhyme of "Sing a Song of Sixpence," and the following pretty explanation of it is given:

"The four and twenty blackbirds represent twenty-four hours. The bottom of the pie is the world; the top crust is the sky that overarches it. The opening of the pie is day-dawn, when the birds begin to sing, and surely such a sight is 'a dainty dish to set before a king.'

"The king, who is represented as sitting in his parlor counting his money, is the sun; while the gold pieces that slip through his fingers are golden sunshine. The queen, who sits in the dark kitchen, is the moon, and the honey with which she regales herself is the moonlight.

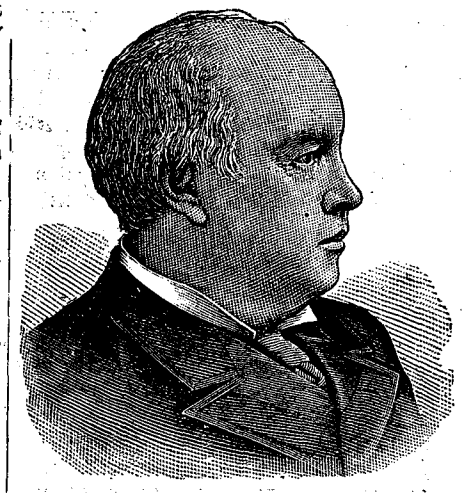
"The industrious maid, who is in the garden at work before the king—the sun—has risen, is the day-dawn, and the clothes she hangs out are the clouds, while the bird which so tragically ends the song by 'nipping off her nose' is the hour of sunset. So we hav the whole day—in a pie."

Fun at the Table.

An Austin man read in the paper that the family should always be the scene of laughter and merriment, and that no meal should be passed in the moody silence that so often characterizes those occasions. The idea struck him so favorably that when his family was gathered around the table that evening, he said:

"Now, this sort o' thing of keeping so blamed mum at meals has got to stop. You hear me? You girls, put in an' tell stories, an' keep up agreeable sort o' talk like; an' you boys, laugh and be jolly, or I'll take and dust your jackets with a grapevine till you can't stand. Now begin!"

The glare that he sent around the table made the family as funny as a funeral.



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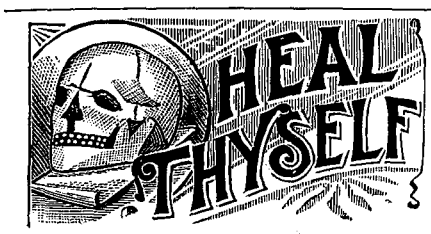
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Dr. Fellows is an outspoken Liberal, a humanitarian, and a generous patron of the Freethought press. He has many testimonials to the value of his progressive and successful method of treatment, and deserves patronage.—*Freethought.*

Liberal Meetings.

These notices are for the benefit of Liberals who may be visiting the places where these societies are located. Local Secular Unions and Freethought Societies meeting regularly can hav their gatherings advertised here free by forwarding the necessary information.

The Manhattan Liberal Club, N.Y.
Meets every Friday evening, at 8 o'clock, at German Masonic Temple, 220 East 15th street. Lectures and discussions. The public cordially invited.

The Newark Liberal League
Meets every Sunday afternoon at 3 o'clock at Liberal League Hall, 177 Halsey st., cor. Market st., Newark, N. J. Lectures and discussions on religious and social questions. Seats free and everybody welcome.

American Secular Union, Newark Branch.
124 Market street. Assembles every Sunday evening at 7.30. Lectures, debates, and discussions on all important secular subjects. President, HENRY BIRD; Secretary, CORA BELLE FLAGG.

Brooklyn Philosophical Association
Meets at Fraternity rooms, Bedford avenue and South 2d street, Brooklyn, E. D., at 3 P.M., every Sunday. Lectures followed by discussion. Platform free. Charles Monholland, secretary, 248 Broadway, Brooklyn, E. D.

Philadelphia Liberal League 257
meets every Sunday in Industrial Hall, Broad and Wood sts., at 2:30 and 7:30 P.M. for lectures and free discussions on religious and social questions. Able speakers interest the audience. N.B.—Truth Seeker publications always on hand at cheap rates.

The Secular Society of Kent, O.,
Meets semi-monthly, first and third Sundays, at 2 P.M., at the town hall. All friends of human cultivation are invited. MARIUS HEIGHTON, Sec.

Elizur Wright Secular Union
Of Alliance, O., meets the first and fourth Sundays of each month at Independent Church, at 10:30 A.M. Free discussion on all Liberal subjects. Subscriptions to THE TRUTH SEEKER and *Investigator* are solicited. R. G. SMITH, Cor. Sec.

Chicago Secular Union
Meets every Sunday evening at 7:30 P.M., at Princess Opera House, 558 West Madison street. Lectures and debates. Strangers from abroad are welcome.

Milwaukee, Wis., Liberal Club
Holds meetings every Sunday evening at 216 Grand ave., (Fraternity Hall). Lecture followed by debates. The public cordially invited.

Brotherhood of Moralists, No. 903, Prairie City, Ia.,
Meets every Sunday in the Liberal reading-room hall at 2:30 P.M. All Liberals are cordially invited. F. V. DRAPER, Cor. Sec.

The Minneapolis Secular Union
Meets every Sunday at 7:30 P.M., at 412 Nicollet ave., Rooms 12 and 14, Eastman block, Minneapolis, Minn. J. F. MACOMBER, Pres.; LEROY BERRIER, Sec.

Des Moines Secular Union
Holds regular meetings at Good Templar Hall, Flynn Block, S.E. corner 7th and Locust streets. Lectures followed by discussion. Friends from abroad heartily welcome.
FRANKLIN STEINER, Pres.

San Francisco, Cal., Freethought Society
Meets every Sunday evening at Union Square Hall, 421 Post street, at 8 o'clock. A cordial invitation is extended to all. Seats free.

Port Angeles Secular Union
Meets every Sunday at 7:30 P.M. in the public school building in Port Angeles, Wash. Lectures, songs, and select reading. Discussion invited on all subjects. Liberal literature distributed free. FRANK MORSE, Cor. Sec.

The West End Progressive Liberal Union
Of Los Angeles, Cal., meets semi-monthly, first and third Sundays, at 8 o'clock, P.M., at Parr's Hall. Everybody invited. MRS. R. M. BERRA, Pres.; J. H. MCWILLIAMS, Rec. Sec.

The Walla Walla Liberal Club
Meets every Sunday at 2 P.M. in Grand Army hall, Main street, Walla Walla, Washington. Science Lectures.—Free Discussions.—Original and Selected Readings and Poems. A large valuable library is at the service of members and friends. C. B. REYNOLDS, Pres.; A. W. CALDER, Sec.

The Roeder Secular Union
Of Roeder, Wash., meets every first and third Sunday in the month, at the Roeder school-house. Lectures, discussions, reading, and poems. The greatest freedom accorded to all. Our motto, "Universal Mental Liberty." D. E. RICE, Pres.; J. W. BELL, Vice-Pres.; CHARLES SHEA, Sec.

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News of the Week.

MRS. MARY HOLCOMB, of Augusta, Minn., applying for a divorce, testified that her husband is a God-fearing man, and they used to hav devotional exercises out of a large family Bible. But after the exercises he would use the massiv book as a weapon to maul the entire family with. Judge Hicks granted the divorce.

THE census quarrel continues.

THE Conservativ or Catholic party gained the elections in Spain.

GENERAL SHERMAN died on the 14th, of erysipelas, aged seventy-one.

BELGIUM, Spain, Portugal, and Old Servia hav had popular uprisings.

JAMES REDPATH died on the 10th, aged fifty-eight, from being run over by a street-car.

BRAZIL and the United States hav concluded a reciprocity treaty by which they will admit certain articles free.

CHURCH OF ENGLAND dignitaries are alarmed at the increase of civil marriages, and will work for amendment of marriage laws.

PROFESSOR HENOCH of the University of Berlin has given Koch's lymph to twenty-two children, of whom only one improved, while several grew worse.

THE Catholic University of America has failed to secure St. George Mivart, the opponent of evolution before whom, Catholics say, "Darwin and Huxley recoiled."

Two clergymen of the Swedish state church hav introduced in the Swedish parliament a bill to allow persons to leave the state church without entering another.

THE Missouri Pacific, Southern Pacific, and Atchison railways may unite, under Gould and others, aggregating 35,354 miles of road, or one-fifth of all in the Union.

BUENOS AYRES will erect a statue to Columbus, and the pope has addressed that city on the subject, failing, however, to mention the opposition of his church to that discoverer.

To protect the Greek Catholic church of Russia from proselyting by Mennonites, members of the latter sect hav been forbid to keep mills, inns, or any like places which they can use for propaganda.

HENRY STRAGER, a rich farmer near Flatwoods, Pa., says the Lord appeared to him a few days ago and commanded him to sell all he had and giv to the poor. He is disposing of his property at very low prices.

THE pope has got up gold medals for the surviving Papal Zouaves who in 1870 defended Rome and the papal power against the forces of the cause of Italian nationality. There are a dozen in New York, nearly all of Irish nativity.

ON the increase of Catholics in Australia from 450,000 in 1876 to 750,000, a leading member of their faith remarks: "If our holy religion continues to augment thus for thirty years half the population of the Southern continent will be Catholic."

IT is said that the Columbian Exposition will be attended with many pecuniary difficulties and in the end prove a financial failure, and that Chicago cannot even raise money to erect the buildings. Chicagoans, however, take an opposit view.

A SENSATION is being created in North Carolina by Alex. McCallum, a negro preacher. He seems to hav a memory as remarkable as Blind Tom's faculty for music. He can, it is said, repeat any part of the Bible, or the whole book, word for word. Nine years ago he declared on coming out of a trance at a camp-meeting that this power had been given him by inspiration. Preachers censured him, saying that he was possessed by devils.

THE ante-mortem statement of Lotta Townsend, of Fishkill, N. Y., whom Rev. Harry George seduced and then led to undergo aborticide, sets forth that he entered her room and knelt by her bed in prayer, and after calling on the Lord to help him in his domestic troubles, dishonored her. Stories of theft and suspected arson in the past life of the preacher now come out. He has always been aggressiv in missionary work against the unbelieving and impenitent, and has held high charges.

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SOLOMON IS ANOINTED.

And Zadoc the priest took a horn of oil out of the tabernacle, and anointed Solomon. And they blew the trumpet; and all the people said, God save King Solomon. And all the people came up after him; and the people piped with pipes, and rejoiced with great joy, so that the earth rent with the sound of them.—1 Kings i, 39, 40.

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Gems of Thought.

WELCOME . . . the beauty of independence, departure, actions that rely on themselvs,
The American contempt for statutes and ceremonies, the boundless impatience of restraint.—*Walt Whitman.*

THERE is in the world at large an increasing inclination to stretch unduly the powers of society over the individual, both by the force of opinion and even by that of legislation; and as the tendency of all the changes taking place in the world is to strengthen society, and diminish the power of the individual, this encroachment is not one of the evils which tend spontaneously to disappear, but on the contrary to grow more and more formidable.—*Mill.*

UTILITY teaches that the *general* happiness is to be the aim of the individual.—*Annie Besant.*

THE standard of Utilitarianism is not the agent's own individual happiness, but the greatest amount of happiness altogether.—*Mill.*

THE current religion is indirectly adverse to morals because it is adverse to the freedom of the intellect. But it also directly adverse to morals by inventing spurious and bastard virtues.—*Winwood Reade.*

IT is hurtful for people to imagin that they can please God by any ceremony whatever. If there is any God, there is only one way to please him, and that is, by a conscientious discharge of your obligations to your fellow-men.—*Ingersoll.*

SUBMISSION to injustice is a vice instead of a virtue, and he who thinks it a merit to signalize his unworldliness by failing to assert his own rights encourages oppression and fraud and endangers the rights of his honest fellow-men.—*Prof. Felix Oswald.*

THE insolence of the aggressor is usually proportioned to the tameness of the sufferer.—*Ames.*

IN Protestant Europe, Canada, and the United States the whole Mosaic cosmogony, with its flat-earth theory, creation of man, etc., as taught in Genesis, has been destroyed by Copernicus, Newton, Laplace, and Darwin; slavery has been abolished; witches are no longer burnt at the stake; polygamy is discontinued; and human sacrifice, adultery, murder, rapin, theft, and personal assaults are no longer justified. Hence the people of these countries ought not to be called Christians, but skeptics.—*Dr. Hardwicke.*

THE general doctrins of Christianity hav undergone many changes, and in some cases and among some sects little except the name survives.—*Arthur B. Moss.*

To the World's Columbian Exposition Commission:

Learning that there is an organized movement among the more conservative church people—manipulated by a "Sabbath" organization—to induce your honorable body to close on Sundays the World's Fair, to be held in 1893 in Chicago, the undersigned respectfully put in this counter petition, and ask that the Fair may be open to the public on each Sunday of its continuance. We ask this for the following reasons:

1. That the American principle of separation of church and state may be maintained.

2. That public morality may be subserved by providing a substitute for the immoral places to which men may resort when no moral amusements are available.

3. As a matter of justice also to the people of Chicago who have given of their means to make the Fair possible, tens of thousands of whom can visit the Fair only on a general holiday; and as a matter of justice also to the visitors to the Fair, whose time or means may be limited, and who certainly are entitled to great consideration at your hands.

4. For the public good. The opening of the Fair on Sunday will be for the benefit not only of Chicago, but of the whole country. The rights of no one are infringed, the happiness of no one disturbed. Those who wish to attend can do so; those who do not can otherwise spend the day. This is a solely humanitarian question, a question of human relations and human welfare, and, therefore, the only standard by which you can decide is that of the public welfare.

5. It will benefit the Fair, attracting a much larger attendance, interesting more people in it, and increasing its receipts.

6. To the objection that Sunday opening of the Fair will destroy the day as a rest-day, we affirm that the tendency would be exactly the opposite. The more beautiful you make Sunday, the more attractive, the more noble and varied in its pleasures and instructions, the more difficult it will be to change its character, the less danger there is that employers will ever have the power to transfer it from its present position to the days of toil. With choice of Sunday occupation restricted to attending church or visiting a saloon, the average workingman would choose to keep on laboring.

7. Finally: Opening the World's Fair on Sunday will harm no one but the keepers of immoral places, while it will benefit the Fair itself, the people of Chicago, and the visitors to the Fair, thereby conducing to municipal prosperity, individual education, public morality, and the development and good of the whole country.

Name.	*Town.*	*State.*

THE TRUTH SEEKER

A JOURNAL OF FREETHOUGHT AND REFORM.

Entered at the Post-Office at New York, N. Y., as Second-class Matter.

Vol. 18. No. 9. {PUBLISHED WEEKLY.} New York, Saturday, February 28, 1891. {28 LAFAYETTE PL} $3.00 per year.



A BIT OF HISTORY.—IRELAND SOLD TO HENRY II. OF ENGLAND BY POPE ADRIAN IV.

Notes and Clippings.

THE cow-punchers of Oregon are swearing vehemently because a bill has been introduced in the legislature of the state to prohibit profane language.

SAYS Colonel Ingersoll in an interview in the Minneapolis *Journal:* "There are a lot of men in this world who think they are d——d important. But they aren't."

AT the Baltimore Baptist conference it was admitted by Rev. A. Rowland that as long as the Bible remains in the public schools the Catholics will hav just cause for com plaint.

WM. HUGHES, of New York, on receiving sentence for procuring fraudulent divorces addressed the court thus: "Our Lord and savior has promised that though our sins be as scarlet they shall be made whiter than snow."

A CORRESPONDENT of *Our Day*, writing of Pennsylvania, says: "In no other state hav I found so many post-offices that do not open on the Sabbath." Then in no other state, adds the *American Sentinel*, has he found so many postmasters violating the law which provides that post-offices shall be opened a portion of every day.

THE Bennett law repeal measure was signed by Governor Peck, of Wisconsin, on the 5th inst., in the presence of a number of leading men of the state. A brand-new gold pen, and green ink, were used. The pen has been placed in the vaults of the executiv mansion, there to be kept for all time as a souvenir of the event.

CONGRESS has gained a valuable addition in the person of Rev. Jas. Kyle, Senator from South Dakota, who in a speech on the last Fourth of July said: "Our nation cannot be divorced from religion. It is incorporated into all her institutions. It was an honor to the founder of the Christian religion that he demanded entire obedience to the powers that be."

"INDISCREET financiering" is the name given to the fault which resulted in the removal from his office and ministry of a bishop of the United Brethren in Kansas. Several able clergymen hav seriously impaired their usefulness and compromised their character by notorious conduct in money matters that is charitably indicated by the words "indiscreet financiering."—*Observer.*

THE pope will shortly issue an encyclical dealing with the Socialist upheaval and with its relations to Catholic Christendom. We are told that the pope's purpose is to break the union which now exists upon the continent between Socialism and Atheism, and to recall workingmen to the fold of the great Communist, whose views of wealth and of its proper distribution are set forth by the evangelists.

A DISPATCH from Philadelphia, February 16 h, says: "The state supreme court to-day affirmed the decision of the court of quarter sessions in the case of the commonwealth *vs.* Waldman, and thus upheld the law against barbers shaving on Sunday. Waldman had been fined by a magistrate and he appealed from the decision. The court intimated that while shaving on Sunday might be a necessity they had nothing to do but to interpret the law as they found it.

A BILL has been introduced into the Connecticut legislature, providing that every person who shall keep open any warehouse, or manufacturing or mechanical establishment, or any commercial establishment, other than a drug store, or engage in any public sport, on Sunday, between sunrise and sunset, shall be fined not more than $4, nor less than $1. The bill was referred to the committee on judiciary.

TWENTY converts to a Block Island, R. I., church were being baptized through a hole cut in the ice, when a well-known Newport lady, who was visiting the island, and who chanced to witness the ceremony, wanted to stop the baptism. She became quite excited, declaring that the converts would become the victims of pneumonia and die. She was informed that it was the ancient custom of the island and of the Baptist church, and that it made no difference how the mercury stood, the baptism always occurred when arranged for.

COL. ROBERT G. INGERSOLL has returned from his Western excursion, and explained the report sent from Minneapolis that he was to meet Ignatius Donnelly in joint debate, Donnelly to defend his Baconian cryptogram and the colonel to uphold the Shaksperean end of the controversy. "I was asked to meet Mr. Donnelly," said the colonel, "and debate this question, and I declined. I did so because Mr. Donnelly claims that he has discovered a cipher for Shakspere. Well, it is his duty to establish the truth of his cipher or theory, and not to precipitate a debate on it. I am in the world for facts and not for theories."

ARCHBISHOP JANSSEN, of the diocese embracing New Orleans, has issued a pastoral letter speaking thus of secret societies: "Some of these secret societies bear a close resemblance to the sect of the Masons; they claim a chaplain, who, without authority, ministers to the living and to the dead; they use rites and ceremonies which many consider a good enough substitute for religion; they prescribe oaths by which members abdicate their liberty and promis to obey all orders that may be given them from a supreme, a grand, or other lodge, and the members invoke upon themselvs all the anguish and torments possible for men to suffer if they fail in their obligations. Again, these societies are generally officered by men who belong to the Masons. Daily experience abundantly teaches that these secret and dangerous societies root up faith in positiv religion; they lead men to belittle the teachings of Christianity and to abandon the practice of their religious duties. As a rule, Catholics, when joining these societies, soon cease to hear mass on Sundays, cease to frequent the sacraments, and the spirit of evil infatuation takes such a hold on some that they would prefer leaving the church to God rather than to giv up such dangerous associations. In the confessional penitents should be urged to leave such societies. At the funeral of a member of such a society no rites or ceremonies peculiar to the society can be tolerated, and the priest is forbidden to attend the funeral whenever such ceremonies hav been performed before or are to be performed after the services of the church. The clergy are also forbidden to officiate whenever any of these societies attend the funeral in regalia."

Communications.

Is the Genealogy of Christ a True Record?

If Christ was celestially begotten, then why hav the gospel writers of the books of Matthew and Luke given us Joseph's pedigree, if they did not suppose that he was the father of Christ? For if Christ was not a son of Joseph, and had no natural father, he could not be a natural descendant from Joseph's ancestors, consequently he could not be of the lineage of David or of the tribe of Juda, especially if his mother was of the tribe of Levi, and his only earthly parent, and her name is not on either of the genealogical lists. But suppose he was the son of Joseph and a descendant from David, if so, what then becomes of his divinity?

Notwithstanding how these two writers hav each of them picked out the names which are inserted in the two different lists, they are nevertheless erroneous and untrue beyond all dispute. They contradict each other in every particular, which is an absolute proof of falsehood.

In the book of Matthew, chapter i, we hav on the list but twenty-seven names from David to Joseph; however, in that distance of time it would more likely amount to nearly twice that number. This writer has selected the names of the kings of Juda, except some left out by mistake, for in his list he says that Joram begat Ozia. But we are informed in several places in the Old Testament that Joram was dead and buried about sixty-one years before Ozia was born, and that Amazia was his father. So in that space of time between Joram and Ozia, the names of three successiv generations are left out of the genealogical list, besides others here and there omitted.

But it is no more difficult for a priest-ridden Christian to believe that Ozia was born sixty-one years after his father's death, than to believe a man could hav been born of two mothers, or that a man could build a city after he had been dead ten years, and that a man was born two years previous to the birth of his father, besides a great number of other absurd stories too numerous to mention. Yet the priest makes his dupes believe that God is the author of such nonsense. Why are the priests so terribly opposed to Bible investigation unless they are afraid of being detected in their skilful deception, and fear their income diminished?

However, we must consider that the book of Matthew was not written until more than one hundred and fifty years after the time Joseph is supposed to hav lived, and then some parts were translated from Joseph's dreams, and of course almost anyone knows how easy it is to giv a true account of what another man dreams, especially since so long a time had passed after Joseph, Christ, and all the apostles were dead. So it is no wonder if the book of Matthew is not in conformity to truth.

We will now see how Luke agrees with Matthew in regard to Joseph's genealogy, and then compare the two accounts together. Maybe the writer of Luke can be better relied upon, because his narrativs are not founded upon dreams. However, should anyone doubt his word, then as for proof read the three first verses of his gospel, where it will be seen that his motiv was to write a biography of Christ, not that he was an eye-witness, so that he could know anything about the character of Christ, and not that he was inspired to write it, but because he himself and many others believed the tales which were then in circulation. Such is the evidence given by the writer himself, yet it is about as good as that of a dream. Most likely the four gospels originated nearly in the same way, though they are now said to be the word of God.

In the first chapter of his book we are informed that a girl got to fooling with a ghost and brought a boy into the family. It is fortunate for the clergy that it did not turn out to be a girl, as it has proved very profitable to them.

Now, since the book of Luke is introduced with such assurance of its reliability, we will now see how accurately it is in harmony with that of Matthew in respect to Christ's or his father's pedigree.

Luke has on his list the names which from Joseph to David make forty-two generations, while Matthew has but twenty-seven names from Joseph to David on his list; besides, there are only two names of Joseph and David that are alike in the two lists.

Now, since these two writers so much disagree that they did not even agree upon who was the father of Joseph, how then can it be expected that they could know anything about the more remote ancestors, especially if they believed that Christ did not hav any ancestors in this world, and that he was of the same age as his father, and much older than his mother? However, that could be no reason for making such absolute contradictiv record of Joseph's pedigree, had they known their business. No doubt when these two pedigree-compilers first got the idea into their heads, there had so long a period of time passed away that all traces of Joseph's pedigree were lost, which in some degree may account for the errors in their registers.

Nevertheless it seems very strange that these two writers tell us that Christ was the son of God, begotten by a ghost, and yet they hav given us his genealogy through Joseph. If they did not believe that Joseph was his father, and again if they believed that Christ had no earthly father, why did they not giv us his mother's genealogy instead of that of Joseph? However, since they hav made such blunders of Joseph's genealogy, can we suppose they had any better knowledge of her descent?

Such is the harmony between the writers of the books of Matthew and Luke as represented in the commencement of their history of Jesus Christ; and now since we are convinced of their falsehood, and that they in the very beginning of their enterprise hav given us such glaring absurdities and contradictions as hardly can be found in any story upon record, if they cannot be believed in the very first thing they say, how can we believe what they hav said afterward? And since they hav lied about Christ in their account of his natural state, how then can we expect they could tell the truth about his heavenly mission, of which they could know nothing at all by any means? And according to their own testimony they knew no more about his earthly mission than what they had obtained from tales and doubtful reports, besides the fabrications invented by designing priests.

Now after you hav read this article in a critical manner, and also hav carefully read the four gospels, and can still firmly believe all that is there said and promised, then your faith must be as strong as any mustard seed ever produced, if not a trifle stronger, and if your faith is up to the standard pitch you are entitled to the miraculous power as promised in the gospels, and that is simply for you to believe that you can perform anything whatever (you really know to be absolutely impossible, for that which is possible for man to do is no miracle). However, if you are unable to remove mountains, or stand a full dose of poison, and cure all manner of diseases, then you are either not a true believer or else the promises are totally worthless. Take it either way you like.

Omaha, Neb. A. JACOBSON.

The Cause in Washington.

The annual meeting and election of officers of the Washington Secular Union will be held at G. A. R. Hall, Hinckley Block, corner of Second and Columbia streets, Seattle, on Sunday, Feb. 22, 1891.

Morning session at 10 o'clock—music; address of welcome; reports of secretary, treasurer, and board of directors, giving account of what has been accomplished by the organization during the past year; short speeches by delegates and members on "The best methods of effecting 'our aims and objects.'"

Afternoon session at 2 o'clock—election of officers; address by Mrs. F. C. Reynolds; five-minute speeches by delegates and members on "Ways and means."

Evening at 7:30—music; recitations by little Stella Langdon; lecture by Rev. H. Hangurud, the fearless and eloquent exponent of Freethought, subject, "The Lives of Great Thinkers, and the Treatment They Hav Received at the Hands of the Church."

The Washington Secular Union, despite many obstacles and discouragements, has done much good and effectiv work. The organization is an established fact, and its influence recognized and respected by press and politicians.

The Washington Secular Union is practical, aggressiv, sails under no false colors. It is an avowed organization of Infidels. While respecting the opinions and sentiments of all individuals, "it regards the Christian church as our organized enemy, and that it is through its teachings that the evils we are working to abolish hav been established. Emancipate the mind from religious superstition, and the entire Secular battle is won."

The general object of the Union is to prevent the union of church and state, to the end that equal rights may be established, protected, and perpetuated; and as a means to accomplish this general object the specific objects of the Washington Secular Union will be to continue to urge the adoption of such measures as are necessary to effect the complete Secularization of the government in all its departments, and secure to all the full liberty of their opinions on the subject of religion, whatever they may be, without molestation, disability, or deprivation of any political or civil rights; to advocate the taxation of church property; the total discontinuance of religious instruction and worship in the public schools; the repeal of all laws enforcing the observance of Sunday as the Sabbath; the cessation of all appropriations of public funds for religious institutions or purposes of any kind; the abolition of state-paid chaplaincies; the substitution of simple affirmation under the pains and penalties of perjury for the judicial oath; the non-appointment of religious fasts, festivals, and holidays by public authority; and the practical establishment of simple morality and intelligence as the basis of purely secular government; and to make the organization a real benefit and protection to every one of its members in every part of the state, so that in case of religious persecution or wrong, injury, or injustice done to any member of this organization on account of opinions held or expressed on the subject of religion, or for refusal to conform to any religious rite or ceremony, the whole force and power of the united Liberals of the entire state shall be brought to bear in defending, securing, and maintaining his or her legal rights. The Washington Secular Union insists that contributors to its funds hav the sole right of decision as to how such funds shall be expended; and that the opinions of its members expressed in convention overrule all wishes or opinions of the officers, who are the servants, not dictators, of the members; and that all resolutions and instructions of the conventions must be obeyed and carried out in good faith. Officers who are dissatisfied or unwilling to obey instructions, always hav privilege to resign.

Every Infidel in the state has a personal interest in the work of the Washington Secular Union. Church-members willingly giv of their means, and weeks of their time, to aid the cause of superstition. The Liberals of Washington, one and all, each and every one, are earnestly requested to attend the annual meeting to be held at Seattle, Feb. 22, 1891, one day for the cause. A large attendance at the morning session will hav great influence on press, public, and politicians, as well as upon our enemies. A small attendance will undo much that has been accomplished, bring discouragement to the faithful, self-sacrificing workers, and render the enemy jubilant. Liberals of Washington, man and woman alike, you cannot afford to injure the cause by your absence. Come and aid in the achievement of a glorious victory.

I hav made two lecture trips to Victoria, B. C., under the auspices of that most genial of Liberals, Wm. Jensen. Victoria is the unrivaled queen city of British Columbia, the peerless gem of Vancouver island. It is of a verity a most beautiful city, with superb scenery, magnificent park, delightsome drives, broad avenues and wide streets, stately mansions and cosy, picturesque dwelling-houses, and in the lower or business section stately edifices devoted to trade. Her twenty-two thousand inhabitants evince all the persistent determination and stick-to-it-ivness of the Briton that has become from association imbued with the push and energy of the American.

Victoria carries on trade with the United States, Great Britain, Australia, China, Peru, Chili, Sandwich islands, Japan, and Mexico, in coal, fish, hides, lumber, and furs. Among the leading resources of the town apart from its position as a government, social, and educational center and a manufacturing and commercial city, may be named the sealing interest, the fishing and Indian trade of the northwest coast, and the fur trade of the Hudson Bay Company.

Esquimalt harbor affords the most perfect shelter. The anchorage is very large, and the approach can be made blindfold, so wide is the channel and so regular are the soundings. The government navy yard is located here, with a dry dock that cost $900,000. Last year twenty-two British and eight foreign sealing schooners brought to this port 35,310 skins, valued at $247,170. Nearly seventy thousand tourists visited the city last summer. And now, to crown her many attractions, our two courses of lectures were so well attended and aroused so much enthusiasm that on my last evening with them I organized the Victoria Secular Union, with thirty-one names, with James Duck, late minister of finance for the Dominion, for president; Wm. Jensen for treasurer, and Mr. Hastings for secretary. The membership includes some of the most highly respected and influential citizens of Victoria. Standing-room was at a premium at the lectures. It is conceded even by our opponents that the Opera House would be crowded if a lecture was announced there. The executiv committee are engaged in securing a suitable hall for the society's meetings, and propose to secure the services of our better half, Mrs. F. C. Reynolds, immediately after the Washington Secular Union's annual meeting.

The Sunday fanatics are at work there, and are getting signatures to petitions to the government to enforce rigid Sunday observance. I secured a formidable list of names to a counter-petition, and was astonished on reading the heading of the petition prepared by our Liberal friends to find an extract from a proclamation of Queen Victoria to her subjects in 1858, in which the British queen puts to shame the goody-goody Sunday-school administration of the free and independent United States: "Firmly relying ourselvs on the truths of Christianity and acknowledging with gratitude the solace of religion, we disclaim alike the right and the desire to impose our convictions on any of our subjects. We declare it to be our royal will and pleasure that none be in any wise favored, none molested, or disquieted, by reason of their religious faith or observance, but that all shall alike enjoy the equal and impartial protection of the law; and we do strictly charge and enjoin all those who may be in authority under us,

that they abstain from all interference with the religious belief or worship of any of our subjects on pain of our highest displeasure." This is genuin Liberalism—no matter what the views or opinions of the powers that be, there is no desire to impose their convictions on others. It is to be hoped that the Sunday fanatics of the United States will take pattern after her most Christian majesty and that they too will themselvs practice the Golden Rule and do as they would be done by.

May success attend the Victoria Secular Union.

C. B. REYNOLDS.

Lock Box 5, Freemont, Wash.

Recent Gems from the Religious Press.

The *Christian at Work*, referring to the discussion now going on in many Protestant religious journals in regard to the doctrin of papal infallibility being repudiated by the Catholic church thirty-five years ago, whereas now it is accepted, says:

As a rule, whatever the Roman church may be, it is nothing if not logical. The council was confronted by a dilemma. It must either make the infallibility dogma retroactiv or it must not. It decided wisely to fly in the face of its own history (although one of its own ecumenical councils had pronounced Pope Honorius a heretic), and held that all popes, past, present, and future, were, are, and will be infallible.

We cite the approval of the *Christian at Work* of this decision as an apt illustration of pious "logic" and clerical wisdom. The Catholic council were in the same position that the early Christians were when book after book was presented to be added to the "word of God" until finally they were all bunched together and canonized, and although for the most part they are mere copies of more ancient fabulous legends, yet the big, broad seal of the church stamps them with the monogram of a God "no fellow can find out."

The *Christian at Work* meant to say that it admired the politics of the Roman church in claiming infallibility for "all" the popes, just as the Christian politicians hav claimed a supernatural origin for all the books of the Bible. That's good politics—claim everything.

The *Christian Inquirer* reproduces from the *Arena* extracts from an article entitled, "The Rum Curse," in which is the following:

Rum is criminalizing the poverty-stricken world. The great deadly shadow which rests so heavily over the teeming, seething, struggling millions is the despair of the philanthropist.

What are we doing with a "poverty-stricken world?"

Hav the crops failed? No.

Is there not enough land to produce sufficient for the sustenance of all? Oh, yes, and to spare.

Then the earth is rich with fruitage, and man is poverty-stricken and fast becoming criminalized by rum?

"That is just about the size of it."

Curious anomaly, isn't it?

And this too in an age of Christian civilization, with its home and foreign missions, its shouting evangelists, its towering steeples, its magnificent cathedrals, its infallible pope, its thousands of very reverend gentlemen who draw big crowds and large salaries, and after all to be "a poverty-stricken world, criminalized by rum!" What does Christian civilization mean?

Must we find the answer in the condition of the "seething, struggling millions" who find temporary oblivion from these horrible environments in rum? That is the million-tongued answer—this is the "harvest of human souls" living under the benign "radiancy of the gospel." Eighteen hundred and ninety-one years of Christianity, and what a spectacle!

Has Christianity ever done anything for the general welfare of humanity?

Never.

Our friend of the *Arena* is wrong. "The clergy, lit by divine love," could not exterminate intemperance. Nor can all the prohibitory laws that were ever framed eliminate the drunkard from this country, nor abolish the sale of liquor, but if these effusiv Prohibitionists will stop battling an effect and attack the cause of intemperance, they will find it in the poverty of the millions. Abolish poverty by establishing justice, open up the vacant land for idle hands to plow, let the labor market for once seek laborers and find them scarce—then will intemperance cease as a colossal evil and "horrible examples" become a rarity.

The *Christian Intelligencer* takes Archdeacon Farrar to task for uttering these words, "No one has ventured to push the metaphor 'Abraham's bosom' into a tenth part of the extremes into which thousands hav pushed the equally metaphorical word 'Gehenna.'" Says the *Intelligencer*:

We entirely dissent. Abraham's bosom has universally been interpreted to mean a place of repose and honor and bliss, while Gehenna has justly been regarded as a place of penal suffering and final retribution, which is strictly correct. It is a very sad thing to see men of Dr. Farrar's position seeking to evaporate its significance under the plea that it is a metaphor. It is the most certain and fearful of all realities.

We are, then, to accept both Abraham's bosom and Gehenna as realities. I hav had the misfortune to know several Abrahams in my experience, and although I never rested on their malodorous shirt fronts, nor noticed any room there for the repose of quite a number of million of saints, yet, nevertheless, these particular Abrahams kept a "place" where property could "repose" at three per cent a month, and it is quite vivid in my recollections that, on my way thither, I could not possibly hav felt worse had I been going to Gehenna instead of to Abraham's.

Dr. Farrar wants to abolish both places, Abraham's bosom and Gehenna. He has my sympathy. He probably knows Abraham as well as the rest of us, but why the *Intelligencer* should feel so "very sad" about Gehenna's being turned into a mythical metaphor, I can account for only on the general supposition that it is the devil's territory, and therefore under the loving care of our mother church.

The *Freeman's Journal* exults over the rather extraordinary address of Dr. Charles A. Briggs at his recent installation as professor of biblical theology in the Presbyterian Union Theological Seminary in this city. It quotes from the address the following: "Superstition is no less superstition if it takes the form of bibliolatry. It may be all the worse if it concentrates itself upon this one thing." And also: "Another fault of Protestant theology is in its limitation of redemption to this world."

The *Journal* observes:

Dr. Briggs inclines, perhaps unconsciously, to Catholic views in his repudiation of what he calls bibliolatry, the peculiar vice of Protestantism, and also to his adoption of an intermediate state between heaven and hell.

Here's a how-do-you-do, a theologic muddle, a Catholic upholding a Presbyterian, and a Congregationalist yelling at them both for their apostasy. The *Independent* is shocked at Dr. Briggs's levity in making a joke at the expense of the Bible. "The Bible," says Dr. Briggs, "is no better than a mass book for stopping a bullet, and is not as good as holy water for putting out a fire." This coming from a newly made professor of theology just entering upon his duties as a teacher of its indeterminate elasticity, is simply horrible, and we do not wonder that the *Independent* is convulsed with inward throes of pious horror at such a spectacle. "Between reason and the Bible," says this saintly paper, "we will take the Bible and the Westminster Confession of Faith, as a supernatural revelation from God; if this be 'bibliolatry,' so be it." Dr. Briggs has his choice—the half-way house 'twixt heaven and hell, which the Catholic church offers, or a snap judgment at death, which settles the business for us poor shivering wretches. Yet stay, there is a way out of his dilemma. Instead of poking fun at *parts* of the Bible let him *search* and find it *all* a huge joke which humanity has long regarded in earnest.

The *Christian Advocate* publishes the fact of a Spiritual medium and his wife being sentenced to fifteen months' imprisonment for swindling an old widower out of several thousand dollars on the plea that his dead wife wanted it to use in heaven.

This is quite the proper thing to do, but why not imprison *other* swindlers who prey upon the credulity of mankind? Why is not the priest arrested who takes money from poor dupes for masses for the repose of the souls of the dead? He can be as easily convicted of fraud as the Spiritual mountebank. In fact, their cases are exactly analogous—one takes the money for the use of the dead, the other pays it for the repose of the dead. *Both* are incapable of *proving* before a court of inquiry the slightest iota of truth in their promises to their victims. And, to go still further in the line of equity and fair play, why are not the dispensers of "salvation," who are supported by money from "believers" in their Spiritual séances, made to stand up in a court of law and *prove* that they *do* save somebody from a locatable hell? If we are to imprison venders of one form of superstition, why not imprison the peddlers of *all* forms? Otherwise we protest against the prosecution of the Spiritualistic frauds, and stamp their imprisonment as an outrage upon the right of an individual to become a victim when it so pleases him.

The *Christian Union*, in an article by Lyman Abbott, D.D., entitled, "Elijah Taken to Heaven," says, "If anyone doubts or denies the truth of the story it is not worth while to argue it with him."

Of course not, for if the dissenter happened to be versed in Hebrew mythology or had read Goldzhier on that subject, he would know that this fable proceeded directly from the heathen Chinee, whose prophet Ushas ascended upward in a flaming red chariot as did Elijah—a clear case of downright plagiarism from the heathen by the Hebrews. But Dr. Abbott proceeds, "However incredible to the unbeliever this account may be, it ought not to seem incredible to the Christian." Of course not. Having swallowed the whole Christian scheme at one fell gulp, including a creator bringing suffering and crucifixion upon himself, making a devil to combat himself and his creations, providing a hell for the reception of the devil's victims, after digesting these things and pronouncing them good, a little matter like Elijah's ascension can be taken as a dessert and will assimilate in the stomach without trouble.

It is a pitiful sight to see a man of Lyman Abbott's ability the humble apologist of the ancient nightmares of biblical history, but we believe he is evoluting out of the role of an apologist, and will soon emerge into the effulgent sunlight of perfect mental liberty.

The *Christian Alliance* in an editorial almost makes the blood chill in our veins by the recital of a Christian lady's visit to a horse show and its terrible effect upon her. She was in doubt before she went as to whether it was a proper place for a consecrated Christian to be seen, so she took a seat in the back row, not wishing to be observed by her worldly friends; but she was soon seized with agonizing pains and had to leave the place, and the editor remarks, God made her understand that it was no safe place for a child of his—and right here the editor makes the startling assertion that "there are places and there are places." The reader will please bear this in mind. But he continues, "God says, 'I will make the places round my hill a blessing [he does not tell us where his hill is located], but there are other places which are pitched with the slime of the pit, blistered with its brimstone, it may be death to enter them.'" He further adds, "The writer would not dare to go to a worldly entertainment simply for pleasure, but only when he could save a soul; and once upon attempting to read Robert Ingersoll's books he had such a shower of brimstone over his flesh and soul that he was glad to close the book and leave God to answer the unwholesome blasphemies."

This editor is too utterly good for this world. It is a pity that he had not lived in Elijah's time; he might hav had a chance to steal a ride to heaven on that flaming chariot of fire. It is quite too bad to hav such saintly men die. They are a positiv help to sound philosophy as an exhibition of its living antithesis. But we are surprised to hear that Ingersoll's books hav been dipped in brimstone and shower it over their readers, and also that a horse show "is pitched with the slime of the pit." We advise Mr. Ingersoll to look into this brimstone business; and as to the horse show, why, the board of health shall be notified.

WM. ALLEN SMITH.

Thoughts.

Of public opinion,
Of a calm and cool flat sooner or later (how impassiv! how certain and final!),
Of the president with pale face asking secretly to himself, What will the people say at last?
Of the frivolous judge—of the corrupt congressman, governor, mayor—of such as these standing helpless and exposed,
Of the mumbling and screaming priest (soon, soon deserted),
Of the lessening year by year of venerableness, and of the dicta of officers, statutes, pulpits, schools,
Of the rising forever taller and stronger and broader of the intuitions of men and women, and of self-esteem and personality;
Of the true New World—of the democracies resplendent enmasse,
Of the conformity of politics, armies, navies, to them,
Of the shining sun by them—of the inherent light, greater than the rest,
Of the envelopment of all by them, and the effusion of all from them.

—*Walt Whitman.*

Facts.

From the Freethinker's Magazine.

Susan H. Wixon's "Children's Corner" in THE TRUTH SEEKER is not only interesting to children, but to adults as well. It adds very much to the value of that large, popular, well-known Freethought journal.

"The Freethinkers' Pictorial Text-Book," published by the Truth Seeker Company, is having a large sale. We would like to receive orders for it from many of our subscribers. The price is $2.

"HE that believeth and is baptized shall be saved, and he that believeth not shall be damned" (Mark xvi, 16). No teaching that I hav any knowledge of has been so productiv of evil as this. By making belief a virtue and unbelief a vice, it has been the mainspring of persecution for hundreds of years. It has strangled science and thwarted progress. Christians who unfeignedly believe in this doctrin persecute wherever they hav the power.—*Arthur B. Moss.*

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Open Letter to Mr. Westbrook—Unofficial.

Reading your letter in reply to Mr. Wakeman in THE TRUTH SEEKER of February 21st, in which you try to make the worse appear the better reason, I feel impelled to enter the arena once more, for the purpose of showing both sides of the truth, or rather the whole truth. You hav confessedly attempted to vindicate yourself "whoever may suffer from it," and as you hav made me suffer by your reckless use of confidential letters I shall hav to hew to the line and let the chips fall where they may. You hav from the beginning of this discussion shown a willingness to disregard the opinions, feelings, and even rights of others, while yourself giving evidence of the possession of an extremely tender hide that will not bear any irritation without intense reflex action, which, however, sometimes seems to be action without due reflection. You gradually crowded Mr. Charlesworth into such an unpleasant situation that he was goaded to speak out plainly. I hav heretofore been respectful, at least in print, both out of consideration for your seniority and for the peace and prosperity of the American Secular Union, but you hav mistaken my forbearance for timidity, and hav tested the hickory quality of my patience too far.

When you informed me in your "private for the present" letter of December 25 h that Mr. Watts was your dark horse for general field secretary, you blandly asked me to "*write frankly*," and I hav done so, tempering my frankness according to the purpose and supposed destination of each letter. I hav written you three kinds of letters, and if they were not always properly labeled I depended on your judgment to guide you to a legitimate use of them. Of the first kind was my open (published) letter, proposing that surplus funds should be divided among several suitable secretaries or field agents, etc. That letter Mr. Wakeman gave his assent to. I wrote you another kind of letter to present my views, indorsed by Mr. Wakeman, to a board meeting when it was expected that one would be held when we could be present. Besides these, I wrote personal letters, some of which Mr. Wakeman knew nothing of, and in one of them I said: "I hav written more openly to you than I hav written or talked to anyone else," and again, "My original intent was to *invite a confab, not a contest.*" With that object in view my first open letter did not expose any serious differences in the board, and was a discussion of policies only, not mentioning persons or comparing qualifications. You began indulging in objectionable personalities, which I hav wished to avoid till now. I think it was very inconsiderate to Mr. Watts to hav brought forward his name at all, and to hav involved him in this unpleasantness, but since you hav been so free to quote what I said as to his candidacy that *served your purpose*, being matter from a private letter, I will be more just with the contents of that letter, and quote from it a sentence that you preferred not to include in your otherwise free quotation. It is this: "*Now as to Mr. Watts. I am free to say that I do not know of anyone more likely to fill the bill to the satisfaction of the officers of the American Secular Union, in the capacity of field secretary*, but (there are buts) let me first call your attention to the open letter inclosed herewith, which I propose to offer to the Liberal papers for printing; as containing my views in general on the field secretary question—views which hav naturally or spontaneously cropped up since the meeting in Philadelphia, and *which would hav been offered in this way without regard to Mr. Watts, or anyone else in particular.*" The above occurs in the letter in which you discovered other matter more suitable to your purpose of making things very uncomfortable for Mr. Wakeman and myself. If the letter was not marked confidential, its style, and the fact that it was in response to your request to "write frankly," ought to hav saved it from publicity, but when you take such liberties you might at least play fair by quoting all that bears on the question in dispute.

To help you to a full appreciation of the meaning of that sentence I must remind you that "the officers of the American Secular Union" include Wakeman and Foote as well as Westbrook and Co. A fair analysis of that and other letters about the same time will show that our protest was against putting Mr. Watts "*to the front*," as I said, at a large salary and expenses that would certainly eat up all that we could collect above present expenses. In short, *our protest was against your plan rather than your man.* I opposed appointing one big man at a big salary, and selecting for that plan one whom I feared could not enlist sufficient support from old-time friends. Mr. Wakeman distinctly said, in a letter which I first saw but lately in print, of Mr. Watts's appointment: "We hav been trying to feel our way to that result *without unfairness to others*," meaning that he would like to hav him enlisted in the work on a fair basis with others. We hav not made any "strenuous opposition" to him as *a* secretary, but I hav opposed his appointment on your plan, at $2,000 per year, and your haste to put him in the field the middle of February, saying, "I see no trouble about raising the money." I doubted that the money could be raised, and not wishing to see the American Secular Union founder and leave Mr. Watts stranded, I was ready to do anything except resort to public discussion of persons in order to block your plan, hoping that by a little delay you would learn (what you must now know) that many influential Liberals would take my view of the matter, that you would see that I had sized it up aright, and that then we might find some other course for smooth sailing.

I was anxious to bring methods up for discussion, but did not see the necessity for indulging in disagreeable personalities, nor could I till now. I disclaim all responsibility for what has happened in that line, and hold you responsible for it all.

I hav, in perfect frankness that has offended you, but for your own enlightenment, written to you what I would hav said to your face—things that I do not yet find it "necessary" to print. I much regret that you thought it necessary to vindicate yourself at the expense of others, and, alas, without success.

I supposed that some things might be properly written in private letters that would better not be said in letters to a board, that letters might be written for a board meeting that should not be printed openly, and I trusted that your age and experience had taught you the propriety of discriminating, but since you donned war paint and feathers you hav adopted the motto, "All is fair in war," and employed any weapon that would help you to hew down and walk over those in your path, and perhaps you hav been encouraged so to do by their disposition to let you play warrior alone. Even after you threatened to open your "budget" against me, I wrote my second thought on American Secular Union plans, wholly void of offense, not that I feared the venom of the arrows in your quiver, but to make for peace and some plan on which all might agree. I preferred to stop the quarreling and go to fighting for our principles. The matters in dispute ought to hav been settled without using the names of persons, at least in odious comparisons. As to jealousy, the dictionary will show that its meaning is not limited to an implication of meanness, as you would hav it; but that one may be nobly jealous of liberty, or properly jealous of any action that would be unjust to himself or others. The workers for Secularism who hav earned some support from the contributors to the movement, who can afford to put up a certain (yet uncertain) amount per year, hav a right to object to any plan that would divert a very large portion of a general fund to some one person.

You hav written to me on postal cards, in anything but a private way, slurs about my personal friends that would not look pretty (for you) in print, but it was consideration for you, rather than for my friends, that has led me to hold them back. We hav already trespassed too much on the space of Liberal papers that might be devoted to better objects, but now that so much has come out I would not veto a full publication of all letters, being confident that they would prove what I started out to say, that Mr. Wakeman and I hav only opposed giving the whole "delectable soup compound" to one worker, and that we hav not opposed giving anyone in particular a generous "ladleful" at the same time with others.

As you seem to think that Mr. Wakeman's mind has been guiding my hand, I close by saying distinctly that every letter has been prepared without previous consultation with him, and those that hav received his sanction were type-written before he saw them. I hav not your convenient familiarity with the scriptures, but I do know something of the "new philosophy," the scientific basis of Secularism—enough to say that one of its objects is to get the whole truth rather than any quibbling or partial statement of it, and that it does not teach that it is fair to vindicate oneself at whatever cost to the feelings and rights of others. It teaches that altruism should dominate egoism, and that makes it a difficult philosophy for some folks with big heads to comprehend. There seems to be pressing need for that coming book on morals for Secularists. Please expedite it. Yours "frankly," E. B. FOOTE, JR.

Wakeman on Westbrook.

MR. EDITOR: Dr. Westbrook has put "the worst," which I called for, in his last letter, and what does it amount to? It confirms every word I wrote, and proves that when he said that there had been "strenuous opposition" to Mr. Watts on my part, and I will now add, on the part of Dr. Foote, he was "off of the truth," and that his statement was "the *reverse* of the truth—*unintentionally*, of course."

The difficulty now is to giv the president the benefit of the excusing word "unintentionally."

For my letter of December 31st was, as I said, a plain feeler toward the appointment of Mr. Watts on proper terms. Dr. Foote expressly told him that his objection was not to the *man* but to the *plan*, and in the very letter of Dr. Foote from which the president quoted, these words, which he suppressed, stared him in the face: "Now, as to Mr. Watts, I am free to say that I do not know anyone more likely to fill the bill to the satisfaction of the officers of the American Secular Union in the capacity of field secretary; but (there are *buts*), let me first call your attention to the open letter inclosed herewith." And then Dr. Foote shows how to get the "buts" out of the way, and I wrote for the same purpose. Now, how could the president, with *these* words before him, talk about our "strenuous opposition" to Mr. Watts, and not see that he was not truthfully representing our position to the world?

The impression given was that I was in personal opposition to Mr. Watts and the president, when, on the contrary, there was no "strenuous" or other opposition to Mr. Watts, nor to his reasonable appointment, nor to the president, but only to the president's "*plan* with Mr. Watts." My motiv was, as I said, to feel the way to the appointment of Mr. Watts either with or without Mr. Charlesworth, but with justice to other Liberal lecturers and papers of the States I was willing, as my said letter shows, to put Mr. Watts on the *most favored* terms with any of them; and that certainly was not opposition to him or to his appointment. Dr. Foote, without any particular talk with me, took a similar view, as all his letters show. The further desire was, as Dr. Foote wrote, and the president quotes, "to prevent if possible your [the president's] discomfiture and discredit as a leader." To aid in this friendly desire Dr. Foote, it seems, privately and confidentially wrote to the president the past history of the League on this lecture business. I did not see those letters, for they were confidential, but the information was such as the president should know under the circumstances.

As things were, I agreed with Dr. Foote that it was unwise to ignore the wish of the congress, and the Liberal press, and our other lecturers, by the appointment of Mr. Watts, or any other man on the plan proposed, and my said letter proposed another plan concisely expressed.

The president could not be advised with; took every suggestion as a personal insult, "strenuous opposition" to Mr. Watts, etc. The unfortunate results are just those we predicted and advised against. The fact is, we had no interest nor motiv except to do the best for the Union and all concerned. But the president, instead of listening to the history of the League, went to reading his old Bible history, and imagined, without any reason whatever, that we were trying to knife him, and had put "a dagger under his fifth rib," and that "his bowels had all gushed out," etc. Now, if this is true, it is not our doings at all, but *his own* willful and frantic *hari-kari*, and there is no one in the world more willing or competent to lend him a hand or a truss than Dr. Foote. But the trouble is, evidently, not with his "bowels," which were all right to last accounts (as his anxious friends may be glad to learn), but with his head. Dr. Foote has been trying to reduce that section to normal size and activity by hard facts and cooling advice. But with only partial success so far. He still seems to think that the Union is his private property; that we, as other members of the board, hav no right to differ from him as to its affairs; that if we do, we are stabbing him or worrying him. Then, although a noted lawyer *and* divine, he seems to think I cannot mean what I say because I am a "lawyer." Then, at intervals, he complains of my "strange course" at Portsmouth, which must be simply because I then helped to extricate the congress *and* himself from the almost fatal results of his willfulness. Then, he thinks I hav some terrible "new philosophy;" well, it may be *new* to him, but it has been before *the Liberals* for a quarter of a century. It teaches that, although it is well to federate in *congress* with those who are in favor of church taxation, yet that the main support of Secularism, political, or other, must come from its friends rather than its enemies, whose respect can be won by good fighting and nothing else. Then the president, before he barely recovers from his fright at this "new philosophy," gets a scare at soup ladles. He seems to think that soup is a good thing, but that it won't do to dip it out, and so the whole bowl must go to Mr. Watts whether other workers get a drop or not.

Yes, Dr. Foote, these and similar wild fancies and babblings show that the *head* is the trouble; never mind the truss and bowels—wean him from "Samuel." Let him see that he occupies a representativ position, and that he must not mix up his personal feelings with it; that *we*, as members of that board, hav a right to be consulted, and to vote and suggest without incurring his rage or ridicule; that it is folly to sacrifice our Liberal friends to please our theological enemies; that personal antipathies hav no place in a representativ body, and that we hav to

look and act only for the best interests of the Union and its cause. But as you work him off his Bible and our theological enemies, recall to him these lines of that old book, even if he forgets all the rest:

Faithful are the wounds of a friend,
But the kisses of *the* enemy are deceitful.

New York, Feb. 21, 291. T. B. WAKEMAN.

Charles Bradlaugh.

DIED JANUARY 30, 1891, AGED 57 YEARS.

From the National Reformer.

On Friday, January 30th, at half past 6 in the morning, my father died from uremia, following on Bright's disease.

All is said when that is said, for that is the end. It is a hard task to write of what passed in the days before, but I hav been so harassed by friend and foe alike to describe his "last moments" that I fear lest my silence should be mistaken; and it would ill become my father's daughter to shrink from any task, however hard, especially where it concerned him. Were it merely to gratify idle curiosity, I would not put pen upon paper; but for the friends who loved him, who worked with him, I would do much—even this, hard as it is.

After his illness of October-November, 1889, my father was never really well; but latterly, with the bitter winter, he began to feel ill—a general feeling of depression and ill health. He worried very much, and had to work very hard to meet his money liabilities as they fell due.

On Saturday, January 10th, he had occasion to go out, and, instead of taking a cab as was his custom, went by the underground railway, thinking that the little walk between here and the station would do him good. When I heard him come home I ran down to him as usual, and was struck with terror to see his face: he looked as bad as at any time during his last illness. After a little rest this passed away, but, not understanding the attack, he decided to see his physician on the Monday, and then we learned that he was suffering from hypertrophy of the heart, which, of course, as I subsequently found out, was merely a *sequela* to the terrible Bright's disease.

On Tuesday night (13th) came the alarming attack of cardiac asthma; but on Wednesday morning he got up at his usual early hour to work. He did not think himself so ill, and although he gave way to me, thought me over-careful when I asked to send for Dr. Ramskill. Dr. Ramskill told him that he would be better off in bed, but as this was not at the moment insisted on he did not take to his bed until Thursday, when, Mr. Bell having told me it was really a grave matter, I put it to him. Never was there a braver and more really patient man than my father; and although not at the moment feeling the necessity, he gave way.

On Friday evening (January 16th) came the next heart attack, and although I had powerful remedies at hand and used them as I had been instructed, if the doctor had been three minutes later in bringing a still more powerful stimulant he would hav been too late. On Saturday night an attack was averted by a timely use of remedies: on Sunday night and Monday morning there were two attacks, not so severe as that of Friday night, but lasting much longer. Then I had to call in a nurse from the Bond street institution. Tuesday and Wednesday were better days—no return of the spasms of the heart and altogether brighter.

Thursday (22d) was the best day of all; I wrote a few letters for him, he read his papers, did a little to his book on "Labor and Law," went over some of "General" Booth's accounts, talked over his own money and other matters with me, and generally passed a good day, quietly and without any excitement, putting his papers down immediately when I ventured to suggest that he had done enough. That was our last good day, and every moment is vividly impressed upon my memory. He had troubled very much about the possibilities of his motion not coming on on the 27th, and was delighted when I told him Dr. Hunter was to do it. "The very man I would hav chosen," he said. Then later on: "You think I can quite rely upon Hunter doing it?" "Quite," I answered, and then he ceased to trouble about it. "We shan't carry it this time," he said, "but if we only get a good vote I shall be satisfied." When it was rumored that Mr. Gladstone was to speak, he said: "Well, if Gladstone speaks that settles it: the government will be bound to take it up; and of course they hold the majority; but I shan't mind that."

The bad night of Thursday (22d) left him wearied and depressed on Friday. On Friday night there came the hemiplegia and its subsequent unconsciousness. On Saturday I had to get in the second nurse. On Saturday night the brain partially recovered, but never again was my father wholly conscious. He always knew me and always responded to my voice up till the evening of the last day; but his mind wandered: his "little book on 'Law and Labor'" was "just out"—he would find health in another trip to Bombay and back—he would go to Loch Long—he would fish some "back water"—or now and again he would check the figures in "General" Booth's accounts. With the exception of the last all were happy thoughts and happily said.

When Dr. Hunter's telegram telling of success reached me on Tuesday night it was anguish unspeakable to withhold the news from him. I dared not take the risk of rousing him on a subject so near his heart. I could rouse him, and did so inadvertently once or twice, on unimportant matters, but this was altogether different. On the Thursday I mentioned in his hearing that I had just been called to see a friend from Northampton. "What did you say?" he asked. "Some Northampton people hav come to inquire after you," I replied. "Poor fellows, poor fellows," he said; and thenceforward he had Northampton in his mind, and just before I left him to get a little lunch, he was anxious to "write to Campion to make an appointment for Monday." When I came back after a very short absence there was a marked change for the worse, and I sent for the doctor. In the evening his breathing became very labored and painful to listen to, but about 10 o'clock it grew a little easier and was never again so labored as in the early evening. The doctor's ominous words, "Any relativs or anyone who has a right to know should be apprised of his condition," struck a chill to my heart, although I already knew that he was dying and had warned those whom it nearly concerned in the afternoon.

Alas! I was his last child, and I chose to keep my terrible vigil by his side alone, save for the professional nurse. To moisten his lips and wipe the death damps from his brow was all that I could do now. He lay in a state of coma from the early evening until 6 30 on Friday morning, when just as the minute hand of his watch touched the half hour he drew his last breath.

It would seem needless to say that he died as he had lived, a consistent and conscientious Atheist, were it not that the infamous word "recantation" had already reached my ears, and before I had been fatherless for thirty hours I received written inquiries as to whether he had not changed his opinions on religious questions during his illness. Knowing as I well do by bitter experience that there are certain Christians who are utterly unscrupulous in what they say about an Atheist, I hav taken the precaution to procure signed testimony, from the independent and impartial witnesses who hav been in attendance upon him during this last few weeks, that he was never heard to utter one word "either directly or indirectly bearing upon religion or any religious subject."

The funeral—a silent one, as my father wished—took place at Brookwood on Tuesday, February 3d. Some account will appear in next week's *National Reformer*. HYPATIA BRADLAUGH BONNER.

Spiritology.

The confident and forcible article of W. L. Willis on this topic, in THE TRUTH SEEKER of February 14th, to the Brotherhood of Moralists, is one likely to arrest the attention and possibly hav an undue influence on the minds of some readers.

There are other views of Spiritology that are quite as plausible, if not more demonstrably true, than his, which it would be well to hav examined and considered, that a too hasty and mystical judgment may not be formed on this psychical topic.

Brother Willis assures us that he knows what he affirms, and that it is not simply belief.

Even nearly ten years of attention and experience may be entirely too limited a period for one to acquire such positiv knowledge as he claims to enjoy. All the mysteries of the nervous system hav not been solved by centuries of study and investigation of experts and specialists. It has been abundantly proved and it is established as a historical scientific fact that not a few people hav known with great assurance things as realities, positiv existences, that never had any being. And these delusions hav had all the force and efficacy of absolute entities in working out their fatal consequences. Millions hav lived and died with the assurance of their verity, and that of their existence there was no possibility of deception.

Yet while Brother Willis is so confident of his own knowledge, he will not take the recorded testimony of this cloud of witnesses.

Men just as honest, just as sincere, and, judging from his statements, more intelligent and critical, hav had as strong an array of facts and evidences for their faith or knowledge as he has produced, or can produce, for his knowledge. Yet they hav all been deceived. Knowledge obtained without the use in acquiring it of all or the majority of the senses, or from those who hav used all their senses in acquiring it, combined with a well-grounded judgment, formed from varied and extensiv past experience, cannot be safely trusted. Such defectiv and empirical knowledge has done much mischief. It has led multitudes into extremes of conduct that proved their ruin and led to untimely death.

This ignorance of man's psychical nature, these false ideas of the nervous system and of the mysterious action and marvelous influence it exerts in the animal economy, over the intellectual function, the moral and religious sentiments, has led to many a delusion. Human beings hav seen witches, ghosts, angels, spirits, signs, and omens, the heavens and the earth hav furnished. They hav been environed with these weird, nondescript intruders from the unexplored realms, that hav haunted, harassed, and beleaguered them day and night. Yet these are but some of the wonders revealed to us through the marvelous powers, the undefined resources and susceptibilities, of the nervous system. Many examples are recorded in medical works by experts and experimenters in testing the extent and peculiarities of this nerve force over the diseased and the healthy human organism.

A vivid one is the case of a healthy culprit, condemned to death, who was given over to medical experts for experimentation and to ascertain the extent of nerve influence on the vital forces.

He was properly secured, his arm bared and fastened in position. He was told that his execution was to be effected by being bled to death. When, with all the silent solemnity of the death chamber, the vessel above the arm was so arranged that the warm water could be felt running from the supposed incision in the vein, which was pretended to hav been made by a mock instrument used, and he could hear the fluid dropping into another vessel on the floor, the culprit felt and "knew" his life was oozing away with the loss of his blood.

The test was continued, till he grew so weak that he really died, from hemorrhage, but without losing a drop of blood. His knowledge that he was to die this way was so real, so positiv, that it killed him. He received it from the action and authority of two of his senses, with the additional aid of that latent, mysterious sixth sense, his credulity. In this case the victim felt and heard the movement of the fluid in leaving his arm, and the knowledge obtained from this limited and narrow source produced a fatal result—a tendency all such knowledge is liable to produce and very, very often does produce.

What Spiritualist's knowledge could be more positiv and giv him greater assurance that he has intercourse with spirits?

Why should we be willing to be deceived by a clamorous testimony from one or two of the senses? And in all these mysterious and questionable cases about the existence of facts, why be so hasty, so easily satisfied?

Why not wait for that more indubitable evidence furnished by the concurrent testimony of all our senses, by which we can see, hear, touch, and scent the spirits if their perfume is perceptible to the olfactories; then our confidence and credulity in a misunderstood seductiv nervous influence cannot so readily mislead us, often to our chagrin and humiliation.

The healthy, normal action of all the senses is essential for the acquisition of real knowledge.

These spirit messages and evidences do not come or respond to the normal action of all the senses of a healthy, vigorous, critically observing man. The spirits need the dark, the absence of robust doubt, passiv submission to conditions, to that flabby, uncritical acquiescence which must be secured by eliminating from the company or circle those persons who do not wish to be deceived, and retaining those who hav the servility to sit in quiet, hopeful expectancy, patiently, till their credulity is gratified. Admitting that this attitude is requisite is to admit that the spirits can only pose, appear, or perform when shielded from the presence of the observing critic, and when they can gratify the passiv and harmonious company or circle composed of this negativ and docil material. If the visits of the spirits are confined to the people of this flimsy type they may answer for their amusement and instruction, but it is difficult to see of what practical use they can be in the sterner works and walks of life, and to what extent they can prove their own existence.

There is much said about the phenomena of Spiritualism. The phenomenon in the case of the culprit that was killed without the presence of spirits, and simply by the illusion of his senses, shows to what extent people can be deceived by the obsessing, deceptiv, and illusiv control of a disordered, or erratic, undisciplined nervous system. Science has not been able yet to remedy this misfortune.

Some people can see and feel and know things that are not cognizable to other more wide awake explorers, even with equal opportunities, lacking the proper, sensitiv, necessary nervous system. The world has long had its army of ghost seers, and the nervous disturbance produced by civilized habits will likely continue and increase this so-called spiritual intercourse. T. E. LONGSHORE.

DR. LEWIS G JANES, president of the Brooklyn Ethical Association, will lecture before the Newark Liberal League, No 177 Halsey street, corner of Market, Sunday afternoon at 3 o'clock, on "Life as a Fine Art."

Communications.

"Sugar Will Catch More Flies than Vinegar."

It will occur to the reader that I hav chosen a very popular text, and it can hardly be questioned that its advocates can claim for it inspiration. I am willing, however, to concede that it has the same right to claim inspiration that other sacred texts hav. If anyone should be inspired to take advantage of my concession I would nevertheless call in question the advantage which this inspired text is intended to suggest. The real value of a victory is in proportion to the results secured by that victory. If the results are worthless, the value of the victory may be reasonably called in question. If it should be readily conceded that sugar would bring flies to terms more readily than would vinegar, it may still be an open question as to the value of the captured flies. It is thought by some that the true way to capture men and women so that their coöperation can be relied upon, is to make them think that what we represent is not quite as bad as they think it is. By making concessions we can bring them nearer to our terms—by losing sight of the intrinsic value which truth represents and at the same time calling policy to our aid and thereby enabling concealed trickery to play the winning card. And behold, the man is caught, the gentleman "walks into the parlor"—but as useless therein as is the fly caught by sugar. There is really but one honorable course to pursue in the presentation of truth, and that course excludes all attempts to please or displease. Truth keeps no pay-roll. It has neither debit nor credit. It comes self-reliant, resting on its intrinsic value, its merits, only. That it is the truth is all-sufficient. It has been disgraced and brought into discredit a thousand times by taking therefrom or adding thereto. It is not in need of going on dress-parade, as all attempts at dress deform it. It never encourages deformity, and hence has no dress. And it never will encourage or tolerate falsehood on the lips of those who worship at its shrine. It is the enemy of all deceit, and holds in immeasurable contempt all measures which recommend it on the ground of policy.

If anyone is offended at the truth, it is not the fault of that truth. If anyone is pleased at the truth, that only shows his good sense and impressibility. A man or woman won to our side through the truth, on account of the truth, is not an ever-shifting commodity or uncertain quantity, but is stable, and you can build hope upon such a one such as will not fail in the time of need. There is no discovery for such a one to make which will jeopardize his or her allegiance or render their adhesion to the cause doubtful. But if they hav been won through a half-knowledge of the truth, and the other half made up through the sugar policy, they will in the time of temptation be as useless as are the flies caught in the same way. It is the truth that should attract or repel, and we may take it for granted that those whom the truth does not attract are not needed in the ranks of honest conviction. An inspired or a semi-inspired advocate can perhaps afford to use deceit and prevaricate for the glory of God, but an advocate of uninspired truth cannot afford to lie for God's sake, nor yet for the sake of anyone else, in the interest of truth.

Honest conviction of what is true should never be on the retired list, neither should it be couched in the terms which designedly or undesignedly may mislead as to its real meaning concealed, even if thereby indorsement is secured. Conviction of truth half concealed in hopes that a favorable verdict may be rendered, is treason against honorable conviction. When an audience is at its wits' end to determin what the orator or writer means, and will go through the process of mental cat-drawing to find out whether the orator or writer has the truth at all, as honorable conviction, this is to hazard self-respect, to say the least. While an honorable advocate of the truth is ever bound to honor his conviction on all needed occasions, he is under equal obligation to respect the honest conviction of all others, despising them only when they through policy seek to deceive or mislead, and this we will indulge in only as we are willing to receive the same at the hands of others when we are in like condition, and thus admit the application of the old heathen rule, "Do unto others as you would that others would do unto you." Mr. Ingersoll in his dealings with the public has fully demonstrated this fact—that honest conviction of the truth and an honest presentation of that truth demands neither deceit nor policy as the ground of its recognition. No attempt is ever made by this advocate to please or displease; to do so is beneath the dignity of this honorable advocate. The advocate is of but little consequence in comparison with the truth which he utters.

Truth does not demand acceptance on the ground of either pleasure or pain, but only on the ground that it is true. Honest conviction is not a question of pleasure or displeasure, but one of fact. It also seeks expression in terms which exclude ambiguity. No one needs to be left in doubt or forced to guess what the truth means which the advocate presents. No sacrifice of conviction, no meeting you half-way, as error and truth hav no terms of reconciliation. The honest seeker for the truth will not turn aside from the truth on account of ill report, nor on account of the name or place from whence it came. He is anxious only about one thing, and that is, Is it truth? This question settled in the affirmativ, is all-sufficient. His allegiance thereto is not to be mistaken. If the story of the supernatural is true, it is folly in us to seek for truth in the natural, for the natural is an unstable quantity. The laws that are revealed in it may hav no such meaning or revelation to-morrow. For all nature is on the tilt, and must ever fluctuate as the supernatural moves. The discovered truth of to-day may be only error on to-morrow. The real conflict is on the line of the supernatural or the natural. Modern thought and researches lend their aid in support of the natural, while superstition, ignorance, and bigotry are on the side of the supernatural.

The thoughtful will not long hesitate in choosing sides, and hence we see that the entire trend of modern civilization is on the side of the natural, and while it may not deny the supernatural it lends its aid in support of the natural, seeing no chance, no need, for the supernatural in this universe. Hence the fixed allegiance of the scientist to the natural. There is, in fact, no half-way ground on which the natural and the supernatural can meet. It may be more agreeable to some people to think that there is at the head of the universe an infinit personality, man-like, who has a feeling for them, and who, imagination affirms, has created these human beings. We can readily see how this might eventuate in comfort to those thinking thus. But, as we hav said, it is not a question of pleasure, comfort, agreeableness, displeasure, discomfort, or disagreeableness; but a question of fact, of truth. None of these are factors in the determination of the truth. An honorable conviction may please or displease another. Truth may please or displease. But its function is to justify itself, and in the justification of itself it justifies everyone that accepts it. It does not plead for recognition on the ground of favor or disfavor, but upon the ground of what it is in itself. The truth should not be made offensiv, nor an honest conviction made such on account of an objectionable method in its presentation.

This is very true, but this differs very widely from the object of this criticism. It is true that the truth may be made attractiv or repulsiv by the way in which it is presented. Neither of these are worthy of a count, and in neither case ought they to hav any weighty influence as to the reception or the rejection of the truth. Truth is worthy on its own account. I am decidedly in favor of having the truth presented in the terms which will make it the most attractiv, but do not wish that the truth should be compromised by the attraction or dress in which it is made to appear. The merit of truth must alone recommend it, and not its dress. The eminent point ever to be guarded, is, in no way to compromise an honest conviction, or the truth, by any concession in gesture, word, or act which tends to make the conviction stand for less than it is, or make the truth less than it is. To induce another to step on our platform by the sugar treatment, or win an inquirer by making terms of surrender less than the honest conviction as truth demands, is a misdemeanor, hence we conclude that our text is no more trustworthy than are other inspired texts. I hold that the sugar treatment, in the field of science and truth as well as honest conviction, is not the kind of treatment that has a promis of victory, such as people now demand. The sugar treatment is good in a gospel that has a heaven to giv, "won through guile and a lie." But in the gospel of science the sugar treatment is not worth a ——— here or hereafter. Facts are the sole material out of which the structure is built.

J. H. BURNHAM.

A Communication the World Did Not Print.

TO THE EDITOR OF THE WORLD: The semi-weekly *World* has for some years past been paying its regular visits to my rural home, and in the issue of January 27th I read nearly four columns of matter giving the theories of a number of clergymen concerning the second coming of Jesus Christ to the earth, which event they think is very near at hand. Without meaning the least offense, the clergy are the employed attorneys for their respectiv sects and creeds. The people are the jurors in the box, whose function in the court of inquiry is, like that of the judge on the bench, not only to carefully hear, but impartially weigh, all the evidence in the case, and thus ascertain the truth, whatever it may be. Among the thousands of the *World's* readers are many honest and sincere men whose minds may be perplexed by these theological cipherings. Therefore, on the maxim, *Audi alteram partem*, will you allow me to say a few words in your columns which may lead this class of doubters to see the truth and be satisfied in their own minds?

There are three passages in the New Testament which clearly and *authoritativly* teach the doctrin of the second coming of Christ, because they are declared to hav been spoken by Christ himself instead of any of his followers. The first is in the gospel of Matthew (xvi, 27, 28), and is in these words: "For the son of man shall come in the glory of his father, with his angels; and then he shall reward every man according to his works. *Verily I say unto you, there be some standing here which shall not taste of death, till they see the son of man coming in his kingdom.*"

I hav put the emphatic words in the quotation in italics, as I will the rest, to show that the second coming was to take place in the *generation then living*. That those who saw him face to face here would see him with the same eyes after his death and return to the earth.

The second passage is in the gospel of Mark (viii, 38, 39): "Whosoever therefore shall be ashamed of me and of my words in this adulterous and sinful generation:- of him shall the son of man be ashamed, when he cometh in the glory of his father, with the holy angels. *Verily I say unto you, that there be some of them that stand here which shall not taste of death till they hav seen the kingdom of God come with power.*"

The third passage is in Luke ix, 27: "*But I tell you of a truth, there be some standing here which shall not taste of death till they see the kingdom of God.*"

Now for the argument based upon these passages. Christ either gave these promises and assurances as stated by the evangelists, or he did not. If he did, then it is evident that he was mistaken as to the matter of fact; for it is conceded by all that, after his death, he did *not* return to the earth in the generation then living. If he did not utter these words, so plain and unequivocal in their meaning, then the three evangelists who record that he did were also mistaken and our faith in them as trustworthy historians is consequently shaken. I think they were not mistaken, because the rest of the New Testament writings, except the fourth gospel, giv abundant evidence that the early Christian church were all daily, and even hourly, expecting the event to take place. Paul, although he had no personal acquaintance with Christ, as the other apostles had, was so sure of the event that he did not expect to die at all, but to meet the Lord in the air, when he came with the angels to gather his living and resurrected saints together, and to prepare the world by the cleansing process of fire, for the setting up of his visible kingdom, the seat of government being at Jerusalem. The extremely ascetic and self-denying inculcations in the apostolic writings were all based upon the universal expectation that the great day of the Lord was near at hand; and while in other times such things as marriage and business affairs of all kinds might be right and prudent, in the then existing state of things they were wrong and imprudent. It was Paul's belief in, and his constant expectation of, hearing at any moment of the night or day, the sound of the archangel's trump, announcing Christ's approach in the clouds of heaven, that led him to say to the Corinthian Christians those fatal words concerning marriage, which the laws of the Christian nations of Europe hav ever since used, to the dishonor and enslavement of woman: "*So avoid fornication;* let every man hav his own wife."

I said that the promis of Christ's return to the earth during the generation in which he lived and died, and recorded in the first three gospels, is not mentioned at all in the *fourth* gospel. This very striking fact is explained when we are told by the critics that this gospel was written in the *second* century, after all Christ's cotemporaries were dead, and when his failure to return to the earth was apparent to all the world; and since the deification of Christ as the omniscient God manifest in the flesh was the object in the writing of this gospel and was involved in extreme doubt by the fact recorded by Matthew, Mark, and Luke, it was not alluded to in the gospel of John.

The church remained comparativly quiet on the subject of the second coming of Christ for a thousand years, but in the tenth century the prophetical arithmeticians began their work, and found out that the end of the world, and the coming of Christ in person to set up his promised kingdom at Jerusalem, was to take place at the close of the period then expiring. But when the Christians saw that Jerusalem and all the holy places were in possession of the Infidel Mohammedan power, they began that wonderful movement called in history the Crusades, which consumed parts of three hundred years in fighting, in order to rescue Jerusalem and prepare the throne of David for the occupancy of David's son, when he would fulfill the promis of his second coming. But he never appeared; and Jerusalem, from that day to this, has been owned by the Moslem power. Passing over other movements of the same kind elsewhere, we come to our own day, when Mr. Miller, an American student of prophecy, seemingly ignoring the words of Christ recorded by the first three evangelists, that his second coming was to take place in the *first* century, and not the *nineteenth*, set the time for the year 1843. Some of our cotemporaries, rivaling the strong faith of the primitiv Chris-

tians, believed in the time appointed, and waited, in anxious hope to welcome their returning Lord, and witness the resurrection of the dead saints, and the burning up of the world, the creation of the new heavens and the new earth out of its ashes, and the glorious establishment of Christ's kingdom at Jerusalem. George Rapp, the founder of the Economist Society, in Beaver county, Penn., and one of the best and sincerest men who ever lived, was a convert to this faith, and expected to use the great wealth his society had accumulated to transport his followers to Jerusalem when Christ's arrival there would be announced. He waited in anxious expectation of the event till 1847, when he died. But he did not expect to die. In his last sickness he said to his attendant, who relates the fact, that if he did not feel sure that he was bound to present himself and his devoted disciples in person to Christ at Jerusalem he would believe that he was dying. But he did die, and his "people," as he lovingly called them, now reduced in numbers to between thirty and forty, are still on the lookout for the signs of Christ's second coming. Under the influence of the sentiment of *religion* what proposition is there in the whole world that a man cannot believe, and what deed is there that he will not undertake to perform?

Believing we hav no real interest that can ever be put in jeopardy by the *truth*, I respectfully submit the above to those who wish to satisfy their minds on the subject of discussion. A. B. B.

Enon Valley, Pa., Feb., 1891.

Letters to Workingmen.

Comrades, I hav endeavored to impress you with the belief that man has traveled down the ages with absolutely no guide but the dim twilight from the "lamp of experience," or what the duke in the play would call the "sweets of adversity." Countless lives were sacrificed to gain a single fact, while the nature of the fact was still unknown or grossly perverted. Many fingers were burned in learning the nature of fire, yet the pain of the burn was a mystery still. A something was conceived to be in the fire that could hurt. This something in the fire, in the flood, and the storms unseen but powerful for evil, became gods or devils, and men became the slaves of their own imaginations. Tyranny or slavery is ever the state of the animal. Giv power to the slave and he becomes a tyrant; deprive the tyrant of power and he is a slave, and this rule or serve was also the state of early man. The first governors had slaves for their subjects. The slave's loyalty would giv his life for the whim of his master, as the dog will lick the hand that beats him. The ruler prescribed the law, and the gospel and justice was the edict of the master. Thus the beginning—ignorance, credulity, and cringing obedience. Morality had no existence. Excess was the only virtue. I say all this to impress upon your mind the fact that man began wrong—that his belief, founded upon error, led him into credulity; excess and misery led him to establish institutions of slavery. I want you to feel that humanity is deserving of great credit for being as good as we find it. And while I want you to wage war on institutions, I would hav you entertain the kindest of feelings toward our brother man and sister woman. We are but the product of evolution. As George W. Cooke says, "No man has a passing fancy that did not come out of some adequate and natural cause. The beliefs of men of every sort hav been the result of causes in man and nature to be found. There is no guess, no speculation, no theory, but plain and simple demonstration from the facts of primitiv belief." The ideas of a future state of existence, of heaven, of hell, of gods and devils, were brought about by the very necessity of thought and logic working upon false data. Questions arose in the mind of ancient man, as in the mind of modern children. With none to instruct, they formed their own conclusions. Crude and nonsensical, they were accepted as "proofs of holy writ," and a study of heredity convinces us that belief, like "the trick of nostril and of lips, descends through generations," and becomes established as a type of men and races; and thus established it is clung to with all the tenacity of our nature.

> Faith, fanatic faith, once wedded fast
> To some dear falsehood, hugs it to the last.

But the light of scientific truth is slowly entering the domain of the intellect, and the monsters of belief are discovered to be but the illusiv forms of harmless phenomena. And yet, like "greatness going off," it "rives the soul in parting." And all manner of evil is predicted with the loss of our religious beliefs. And thousands now are giving their money to propagate belief which in their hearts they know to be false, yet think a religious training necessary to keep the young mind in virtue's ways. They somehow think religion necessary to morality. Think it out, friends: Does morality depend upon falsehood? Is it necessary in the rearing of our children to play the hypocrit, to teach them or allow them to be taught that which we do not believe to be true? No, friends, I am confident it is better to speak our thoughts to our children; tell them the truth as far as we know it. There is no such thing as truth corrupting the mind of a child, if told in simplicity and sincerity. But I want you to "catch on" to the idea that every reform has been met with the cry of "necessary institutions." The belief in a flat world and a solid firmament was necessary. And to those who would teach otherwise, "Let him be accursed." A never-ending hell was a great necessity, the whipping-post was necessary, and yet we find the more liberty the more rectitude, the less restraint and dictation the more expansion and growth. Education elevates; punishment degrades. "Thou shalt not" is ever answered with "I will." The "spirit of revolt" in man's nature is really the basis of his manhood. Religion has sought to abolish it, therefore religion has been a curse. Parents by their superior strength attempting to force upon their children their own narrow views and ideas would hav kept the world in darkness, but the "spirit of revolt," the ego of man, that religion has regarded as an imp of hell, is the true savior of the world.

Oh, comrades, encourage your children to think for themselvs; counsel and advise, but, as you value your child's advancement, never command.

Let me dwell upon this point. I believe it is of vital importance. If our wrongs are ever righted, if human equality and justice are ever established among men, it must come through the proper instruction of childhood. Do not think that because you may never hav had the advantages of school education you can teach your child nothing. The child's character is in your hands. Think a moment what a responsibility is upon you. Do not farm out your charge. There is nobody like the parent to teach the child. There is no precept like example. If you hav bad habits, prepare to drop them now. If you cannot do this you should, at least, improve every opportunity to impress upon the young and growing brain the evils of those habits. The physical and moral education should precede the intellectual. We workers, who leave our home before the little ones awake, are too much inclined to shift the responsibility upon the mothers, and while I believe that most children are more indebted to the mother than the father for any good that is in them, I believe the father has a wonderful influence in shaping the actions of the child. Children imbibe the popular error that the man is the real provider, and as such has a respect the mother is denied. Besides, the vexatious cares of a household keep the mother too often in that frame of mind which makes the prattle of children annoying. Oh! if she could only understand how important to the young mind this same prattle was, I am sure she would not so contemptuously throw it aside. And then, the father coming home at night is too apt to forget or ignore the demands of his child, but thinks his leisure should be devoted to his pipe and paper, and after that the saloon. I know, friends; I hav been there. But, let me tell you, it is all a matter of habit. Real enjoyment can be found at home "teaching the young idea how to shoot."

For many years the slave of the habit of tobacco, I thought enjoyment was only under its influence. But to-day, poor as I am, speaking from a purely selfish motiv for happiness, I affirm wealth would be no consideration in exchange for escape from the habit I once possessed.

Yet it is not absolutely necessary for you to forego these "luxuries of habit" to rear the tender thought. Devote a little of your leisure to your children. It may be a little irksome at first, but by and by an interest is awakened. You will pursue the subject with the keenest of pleasure. I say nothing of duty. I don't like the word. With charity, it should pass into oblivion. Your own pleasure should be your aim. Your own happiness will be your reward. You love your child; let your child understand it. Place confidence in your child, and your child will hav confidence in your smile, and a smile rewards you. Be cheerful, and happy faces welcome you. If your children do wrong, take them in your arms, tell them you hav often done the same yourself. Let them feel that "we are all but children of an older growth." Go to your wife and children for counsel and advice. Never engage in anything that affects their welfare without their consent. Make your home your grand council-chamber. The trouble with us male bipeds is, we hav inherited from "a long line of ancestors," reaching back to the monkey-man, an egregious conception of ourselvs. We think we know it all; that women and children are mere outfits taken on for man's enjoyment and man's advancement; that woman has but one mission in the world—as Tennyson's man has it,

> The bearing and the rearing of a child is woman's wisdom.

Let us outgrow this animal propensity, as well as the animal sense of possession, and greet our wives as co-mates and partners in life's journey. The time has come for woman to assert her rights as well as man. She has been the puppet of man's pleasure long enough. Let her assert the ego of womanhood on an equal plane with that of manhood.

> Woman is not undeveloped man,
> But diverse.

It is more than probable that

> Could we make her as the man,
> Sweet love were slain.

Fear not, her wondrous love, with independence, will establish an individuality to regenerate the world, and love and liberty shall reign.

Buffalo, N. Y. A. L. Ballou.

Unequal Taxation.

Watson Kinderline in Solebury, Pa., Club Journal.

As the proper adjustment of taxation is now occupying the minds of all taxpayers, the present is a fitting time to discuss the many points at issue; and as no class of men hav greater cause to complain than the farmers, it would be well for them to state their grievances.

It is claimed that all taxes are exacted by governments for the expenses of protecting said property from the encroachments of unprincipled men who might seek by force to dispossess rightful owners.

We hold the deeds to our farms through the aid and protection of laws, and these laws are enforced by officers of our own selection, and whenever these officers are unable to fully protect the rightful owner, then the sheriff is authorized to call on the governor, who has the power to direct military aid to insure justice to him who is being illegally dispossessed of his property. The same may be said of all property, be it personal or real, and it is for this protection that taxes are assessed and collected. Our local taxes are expended both for our comfort and protection. Our county taxes go to sustain our courts, maintain our poor, and to pay the expense of our elections. Our school tax is applied for the benefit of our children, having for its main object the equalization of the advantages of education among all classes alike. Our road taxes are expended for our safety, comfort, and convenience, and directly benefit the taxpayers most interested in the good condition of their roads.

Admitting, then, that taxation is as necessary as it is unavoidable, the chief point at issue is, how shall these taxes be assessed, so that impartial justice may be secured to all. While personal property of all kinds receives protection, and as the rights of ownership are maintained at public expense, why should it not be compelled to pay its full proportion of tax?

If we accept the statement of values as given in the public prints as true, we find farm real estate in Pennsylvania estimated at $1,180,000,000, while property, both real and personal, belonging to corporations, is valued at $2,342,000,000. The former pays nine mills tax, while the latter only pays three mills and yet has twice as much property protected.

It behooves us to inquire why this great inequality in the rate of taxation. Why should farm land pay three times as much tax on property as is paid by corporations, when both are alike protected?

There is but one way to equalize taxation, and that is to tax every species of property in proportion to its income and its ability to pay. As all receive the same protection in their ownership, why should they not pay proportionately for that protection?

The great loss in the destruction of railroad property that occurred in Pittsburgh during the riot in 1873 was paid for by the taxpayers of the county, and yet that county received but very little aid from taxes levied and collected from the corporations, whose losses they were obliged to make good. All property, except that which belongs to the state or nation, should be taxed, and until taxes are equalized, assessed justly, and collected impartially, all protection should be taken from those that shirk that duty.

Churches of all denominations should pay for the protection they receive in proportion to the value of property protected. As many take the precaution to insure against loss from incendiary fires and from thunderbolts, why should they ask to be exempt from paying for police protection and for public highways? When the Nativ American riots occurred in Philadelphia, in which two costly churches were destroyed, the city was obliged to pay the losses incurred, and yet these same properties had never before or since paid any taxes toward the support of the protection they received. Taxes came with civilization, and protection became necessary as mankind acquired private property. The farther man advances from barbarism his needs and his necessities multiply, and with this new life come an increased cost of living, better facilities for travel, and new ambitions to gratify. The nearer he approaches his destiny, which is independent manhood, the more he will insist on an equality of rights and louder will be his demands for just and impartial taxation.

W. K.

> You shall no longer take things at second or third hand, nor look through the eyes of the dead, nor feed on the specters in books,
> You shall not look through my eyes either, nor take things from me,
> You shall listen to all sides and filter them from yourself. —*Walt Whitman.*

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IN THE

Truth Seeker Annual for 1891

WILL BE AN ILLUSTRATED ARTICLE

By MISS ADA CAMPBELL,

ENTITLED

Side Lights on South Sea Missions.

In renewing your subscription to The Truth Seeker inclose 25 cents and the Annual will be forwarded as soon as issued.

A Bit of History.

Probably few Irish Catholics are aware of the fact that their country was brought under the English yoke by the cold-blooded avarice of one of their popes. Pope Adrian IV. in the year 1156 issued a bull in favor of Henry II., of England, in which he exhorts that monarch "to invade Ireland, in order to extirpate the vice and wickedness of the nativs, and oblige them to pay yearly from every house a penny to the see of Rome." (See Hume's England, vol. i, p. 346) Hume says the tribute was a penny from *every house*, but some historians, and also the *Loyal American*, say it was a penny *per head*. Hume also says that this act of ecclesiastical robbery was ordered by Adrian III., but as the first two popes of that name had passed over the river Styx before the time of Alfred the Great, and the third Adrian followed his predecessors during Alfred's reign, it is conclusiv that Hume is mistaken. Pope Adrian IV. was Nicholas Breakspeare, an Englishman, and it is quite likely that he was influenced both by a desire to aid England and to get boodle for himself. This act of papal treachery compelled the Irish slaves to annually pay the pope for the favor of being enslaved. Verily "he that giveth to the poor Irish, lendeth to the pope."

WATSON HESTON.

To a Washington Official.

To JOHN WANAMAKER, POSTMASTER GENERAL OF THE UNITED STATES:

Dear Sir: In your annual report for the fiscal year ending June 30 1890, you say:

"The discussion of the anti-lottery bill and the exclusion of certain literature from the mails hav caused a good deal to be said during the past few months about a censorship of the mails, so called; and, lest people who believe in fair play and a just administration of the law should find themselvs still misunderstanding the course of the department with reference to these two questions, I beg to submit a few facts. It has been explained elsewhere that the intention is to enforce the spirit as well as the letter of the anti-lottery law. That is also the purpose with reference to the laws regulating the circulation of indecent literature."

After quoting the statute excluding indecent literature from the mails, you add, under the heading:

"THE POSTMASTER GENERAL OBLIGED TO ACT WHEN APPLIED TO.

"It does not matter whether or not a given publication presented for mailing appears, by complaint or otherwise, to a postmaster to be 'obscene, lewd, or lascivious,' if it does appear to be 'indecent.' He is obliged, in order not to become a law-breaker, to refer the questionable point to the proper department official. It does not matter, when the referee considers the question, whether the given publication is merely 'obscene, lewd, or lascivious." If it is simply indecent, he must exclude it or break the law. A translation of a questionable book was, as a matter of fact, presented some months since at the post-office in a Western city for transmission in the mails. It was held and referred to this department. The assistant attorney-general, finding it indecent under any definition of the word, issued an order excluding it. To exclude the book was the simple duty of the department. For myself I never discuss the policy or wisdom of breaking the law, and the officials of the post-office department do not."

Two weeks ago there was forwarded from this office, by express, a volume of which the following is a copy of the title-page:

THE
HOLY BIBLE,
CONTAINING THE
OLD AND NEW TESTAMENTS:
TRANSLATED OUT OF
THE ORIGINAL TONGUES;
AND WITH
THE FORMER TRANSLATIONS DILIGENTLY COMPARED AND REVISED.
NEW YORK:
AMERICAN BIBLE SOCIETY,
INSTITUTED IN THE YEAR MDCCCXVI,
1890.

Up to the present time no acknowledgment has been received from your office of the receipt of the volume, and this apparent neglect causes the following inquiries to be made:

Hav you received the book?

Hav you read the complaint?

Hav you referred the "questionable point to the proper department official?"

Has the referee considered the point whether the given publication is "merely obscene, lewd, or lascivious;" or,

Has he considered the point whether it is "simply indecent?"

Has he considered the book bearing in mind your definition of excludable matter, namely: "Any matter offensiv to modesty, or tending to subvert respect for decency and morality?"

Does he, or do you, think the passages to which your attention was called in the book sent for your examination fall under the terms of your definition?

If not, why not, as you pronounce the "Kreutzer Sonata" to be "indecent under any definition of the word?"

If you or your assistant should find this book to be as objectionable as the other, would you or the officials of the post-office department "discuss the policy or wisdom of breaking the law" cited in your report?

If you do not act in this case, either pronouncing the book mailable, or excluding it, of what worth are your words declaring that the postmaster-general is obliged to act when applied to? Is not a bookdealer in New York as much entitled to a decision on a book as a publisher of Chicago?

You need not be afraid of benefiting your complainant by drawing attention to this book, as he is not the publisher and does not sell the book, having respect for the laws enacted by so superlativly a wise body as Congress at the instance of so pure and honorable persons as Mr. A. Comstock and his clerical and business friends. We shall make no "thrifty bluster," to use your own words, if your decision should be adverse to the volume, being content to simply perform a public duty and to aid your department in keeping the mails pure and the mail bags from rotting out through contact with filth.

We solicit the favor of an early reply.

The Art Pharisees.

The trustees of the Metropolitan Museum of Art hav had exposed in a very effectual manner the hypocrisy of their plea for closing that institution on Sunday. An enterprising reporter of the *World* is their Nemesis, and he has found that the museum *is* open on Sundays—to the friends of the officers!

The reasons for Sunday closing given by the trustees hav been three—that Sunday is a holy day, that donations hav been made to the museum with the condition of Sunday closing imposed, and that such opening would be too great a strain upon the employees. All of these reasons are invalidated by the fact, admitted by the officers, that it is their custom to issue tickets of admission for Sundays, and supply them to their friends.

Two Sundays ago the *World* reporter seated himself near the doors of the museum and watched these friends visit the place, and then tried to get in himself. The result and the information he obtained are thus related:

"At 3:30 the *World* reporter, having carefully observed the method pursued by the ten people whom he had seen enter the Metropolitan Museum, mounted the steps and touched the button. As he did so a small boy standing by him said to him:

"'That ain't open.'

"He had hardly uttered the words when the obsequious servitor who had opened the door to previous visitors and refused others came out. He looked at the reporter through the glass storm door, which he then unlocked and opened about an inch and a quarter.

"'Is the museum open?' he was asked.

"'No, sir,' said the man in livery.

"'But I saw people go in.'

"'Oh, they had tickets. The public are not admitted on Sunday, only friends of the trustees or people they know. If you know Gen. De Cesnola or any of the trustees he may giv you a ticket.'

"'Do you hav many visitors of this kind here on Sunday?'

"'Not a great many. It is quiet here on Sunday, and those who hav cards like to visit the museum, when they can see the works of art better maybe than on a week-day. Sometimes people who are only in the city for a day or two, who know the trustees, come in on Sunday, when perhaps they could not come at any other time.'

"'What do you do here?'

"'Look after the door,' was the reply. 'I hav strict orders not to admit anybody not provided with a card or accompanied by one of the trustees.'

"'Do the trustees themselvs ever come on Sunday?'

"'Oh, yes. Sometimes they come with friends. General Cesnola was here this morning.'

"'What do the other men do whom I see in uniform?'

"'They are here,' was the reply, 'to look after the museum and help in the work.'

"This guardian of the portal could not explain when asked how the Metropolitan Museum of Art could be both closed and open on Sunday, or what difference it made whether one or a thousand people were admitted so far as the conscientious and religious scruples of the trustees were concerned. He appeared to think that his being on duty with several companions on Sunday at the public expense was 'an accommodation to the trustees,' but that to open the museum to the public might be 'a desecration of the Sabbath,' and much to be feared."

Turning away from the doorkeeper, the reporter sought the president of the museum, Mr. H. G. Marquand. Mr. Marquand was asked if the present system of cards and attendants did not completely remove the moral objections to Sunday opening.

"That is true," said Mr. Marquand. "You must remember that the trustees are in favor of opening the museum to the public on Sunday. The matter is even now under consideration, and I believe that before long something will be done. There are twenty-five or more trustees. We feel that there is a strong sentiment in favor of opening the museum to the public on the Sabbath, and, if we can make the necessary arrangements cautiously and properly, it will be so opened. But we do not like to throw it open like a meat market. I expect the matter to come up at the next meeting. There are a great many details to be arranged. I realize that there are more people who want to go into the museum on Sunday than there are others wishing to keep them out.

"As regards the cards issued by trustees permitting people to visit the Metropolitan Museum on Sunday I wish to say," concluded Mr. Marquand, "that when a stranger is passing through the city, somebody from Washington or the West or some one perhaps who is about to leave for Europe and who is anxious to see the works of art, that being their last and only chance, and they apply to go on Sunday, we issue the card. But it is not common, and it is a convenience to the people receiving the card."

A trustee to the museum who was seen later disposed of the remaining objections heretofore made to Sunday opening. He said: "From a Sabbatarian standpoint it makes no difference whether one person or a thousand go there on Sunday. It is a mistake to suppose that the museum enjoys any legacies given it on the understanding that it should not be opened on Sunday, as I hav seen stated. The trustees would not accept such a bequest."

It will be seen from these statements that the course of the trustees heretofore has been one of evasion, hypocrisy, and something closely akin to downright lying. They hav maintained their position by arguments and statements now admitted to be false, and they are in an unenviable position. They hav been enabled to keep the institution closed because the general public thought that it was bolted, barred, and locked on Sunday solely because

of strict Sabbatarian views on the part of many of the trustees and friends of the institution who were putting their hands in their pockets annually and turning over to it large sums of money, on the distinct understanding that the Lord's day should not be desecrated by having the doors opened. Many people dissented from this view, but they respected the conscientious scruples of the trustees so long as they believed them to be faithfully observed. Now, however, this pretense is blown to the winds, and there is no longer a possibility of deceiving the public. It may be humiliating to the pharisaical Sabbatarians to be detected, but it is likely that the people will ere long be decided gainers by the exposure.

Sabbatarians in California and Pennsylvania

The American Sabbath Union is pushing its work in California and Pennsylvania, and brings a large amount of influence to bear upon the legislatures of these states. In the former state they ask for the enactment of a law as follows:

"Any person who, on Sunday, gets up, exhibits, opens, or maintains, or aids in getting up, exhibiting, opening, or maintaining any bull, bear, cock, or prize fight, horse race, circus, gambling-house, saloon, or any barbarous or noisy amusement, or who keeps, conducts, or exhibits any theater, melodeon, dance-house, or cellar, or other place of musical, theatrical, or operatic performance, spectacle, or representation where any wines, liquors, or any other intoxicating drink or drinks are bought, sold, used, drank, or given away, or who purchases any ticket of admission, or directly or indirectly pays any admission fee to or for the purpose of witnessing or attending any such place, amusement, spectacle, performance, or representation, is guilty of a misdemeanor.

"Every person who keeps open on Sunday any store, workshop, bar, saloon, banking-house, or other place of business, for the purpose of transacting business therein, is punishable by fine not more than $50 nor less than $5.

"The provisions of the last preceding section do not apply to persons who, on Sunday, keep open hotels, boarding-houses, barber shops, baths, markets, restaurants, livery stables, or retail drug stores, for the legitimate business of each; or to such manufacturing establishments as are necessarily and usually kept in continued operation; or, except as to keeping open a bar or saloon, to persons who, on account of conscientious scruples, observe and conform to the provision of said last preceding section on a day of the week other than Sunday."

At Sacramento, on the 11th instant, a hearing on the bill was given to its friends and opponents. The Rev. Mr. Thompson represented the Sabbath Union, and S. P. Putnam, president of the California Liberal Union, spoke for that organization. The churches were also represented, and the hearing was a lively one, Mr. Putnam being reinforced by officers of the Seventh Day Adventist organization and one or two liberal politicians. Mr. Thompson's speech was of the usual Sabbath Union variety, a plain perversion of the facts of the matter. The law should, he held, in the cause of religious liberty, secure to every man, however humble, the same privileges that are guaranteed to the president, the judiciary, and other branches of the government. People who want to enjoy religious liberty and equal rights should hav the protection of law, which many of them are not now permitted to do. The bill now before the legislature provides that all classes of business shall be placed on an equality, so far as Sunday observance is concerned—no discrimination was made against saloons or any other class of business.

In reply to this distorted view, Mr. Putnam said that a Sunday law was in conflict with the federal Constitution, which guaranteed perfect religious liberty to every man. A Sunday law was mandatory and compelled persons to do certain things against their will. If a man wished to go hunting or fishing on Sunday, it was his perfect right to do so, or pass his Sunday as he pleased. Sumptuary laws are repugnant to the Constitution. If a Sunday law can be enforced, so can baptism, and so can any other religious system. There must be a total separation of church and state. If newspaper offices are kept open on Sunday, or stationery or other stores, or if a man sees fit to go fishing or hunting on Sunday, that does not prevent other people from passing their Sunday just as they please. It is no interference with anybody. Talking of a Sunday law to protect people's health is absurd. People should be able to take care of their own health. As well pass a law to make a man take pills, whether he wanted to or not. The advocates of a Sunday law could present no proofs in support of the assertion that its observance is necessary to health. As to the morality of the thing—that which it is wrong to do on Sunday it would be wrong to do on any other day. All the arguments of the Sunday-law advocates were based on false premises entirely.

Senator Carpenter, who followed Mr. Putnam, made the legal point that the constitution of the state prohibits special legislation, while the bill in question specifies certain avocations which it is proposed to prohibit on Sunday. He would like to hav some of those interested in its passage explain, if they could, how it was proposed to harmonize the provisions of the bill with those of the constitution. There was no response to the senator's question.

There were several speeches on each side, and the committee was kept up to a late hour. As yet they hav made no report on the measure.

In Pennsylvania the hearing was on Representativ Fow's bill to relax the strictness of the Sunday law of 1794. The Sabbath Union was represented by two officers, but the Liberals had no one to speak for them. Mr. Fow defended his bill, and was assisted by other representativs. As in California, the result is not yet known.

It is plain, from the energy and fanaticism displayed by the Sunday law advocates, that the people of this country will be forced to exercise a little of that eternal vigilance which is the price of liberty if they do not want to be dominated one-seventh of their time by the churches.

General Sherman's Religion.

The Rev. P. T. Sherman, son of the late General Sherman, a Jesuit priest, has explained why "extreme unction," which is a Catholic rite, was administered to his father. His statement is in three sections, the first of which is:

"My father was baptized in the Catholic church, married in the Catholic church, and attended the Catholic church until the outbreak of the civil war. Since that time my father had not been a communicant."

That is, General Sherman has not been a Catholic, but has been an apostate, since 1860. That this is true is testified to by General Sherman, who wrote, "I am not, and cannot be, a Catholic."

The second section is:

"But he [General Sherman] always said to me that if there is any true religion, it is the Catholic religion!"

There is but one conclusion from these statements and that is that General Sherman did not believe there is any true religion. And his further statement that he believed in a supreme power, but that belief was as far as his religion went, bears out this inevitable conclusion. Moreover, the statement, "If there is any true religion it is the Catholic religion," is a common one among logical skeptics to Christianity; for if any part of that system of imposture were true, the Catholics hav got the logical and consistent part of it, just as the Calvinists hav got hold of the logical and consistent end of Protestantism. We hav heard General Sherman's statement made by avowed Infidels a hundred times.

The third section of the Rev. P. T. Sherman's statement is:

"A week ago to-day my father received absolution and extreme unction at the hands of Father Taylor. My father was unconscious at the time, but this fact has no important bearing, for the sacrament could be administered to any person whose mind could be interpreted as desirous of receiving it."

That is, when General Sherman was unconscious and could not object, the church hastened to his bedside with her rites, that she might in after years claim another great man as hers. The assertion that "the sacrament could be administered to any person whose mind *could be interpreted as desirous of receiving it*" is thoroughly and openly Jesuitic. General Sherman meant that no religion is true, and the church *interprets* his remark to mean that Catholicism is true! Tortuous are the sinuosities of theology, and skilful is the church in following them!

Had General Sherman been conscious when the rite was to be administered to him, he would, undoubtedly, hav said to the priest what he said to a pious woman who sought to entangle him with her theology, taking advantage of his good nature in standing godfather to a child named for himself. When the baptismal ceremony had been performed, the godmother said to the general: "Now, we hav promised to teach this child the Lord's prayer, the Creed, and the Ten Commandments. We hav been arranging it so that the father shall teach him the Lord's prayer, I am to teach him the Creed, and the Ten Commandments fall to your lot."

"There are eleven Commandments, madam."

"What! Eleven Commandments? Why, what do you mean, general? There are only ten Commandments!"

"Yes, madam; there are eleven, and the eleventh is, Mind your own business."

The Roman Catholic church does not appear to advantage in her swooping down upon a dying man, and the explanation of the Rev. P. T. Sherman, Jesuit priest, does not add to her glory.

Editorial Notes.

WILLIAM HART, Kirksville, Mo., author of "The Candle from Under the Bushel," who with several members of his family was badly injured at a fire which consumed his store and stock of jewelry, writes us that through the generous patronage of the readers of THE TRUTH SEEKER, whose attention to the calamity we called at the time, he has received orders for a great many copies of his book, and his finances are agreeably easier. He still suffers from the accident, being unable to walk, but the bones in his broken leg are uniting slowly. He desires to thank the friends who hav ordered his book and those who hav spoken well of it in the press. "The Candle from Under the Bushel" sells for fifty cents.

THE *Freeman's Journal and Catholic Register* says: "It must be borne in mind that Protestant missions all over the world are proved and acknowledged humbugs. Bishop Taylor, of England, the head of such affairs in Africa, said as much when he intimated that they were failures, though his office prevented him from going to the root of the difficulty. The two German explorers, who hav a better knowledge of Africa than any other thousand men in the world, Baron Wismann and Emin Pasha, both Protestants, hav stated the same fact in plain language. Lord Macaulay states in his memoirs and letters that the Indian Protestant convert was usually a liar and a thief." And the Protestants speak similarly of the Catholic missions!

THE acting governor of Alaska is thus described in the *Alaskan* by a missionary writer: "We hav cause to rejoice in another fact, and that is, that we hav another most efficient laborer, commissioned by the Lord Jesus Christ and therefore eminently qualified by the gifts and graces of his spirit for mission work—I refer to our friend, Judge Peckinpaugh. The judge needs no one to lay hands on him, 'to stir up the gift that is in him;' for the fire always burns and he is a Boanerges. His trumpet givs no uncertain sound. You will always find him on the side of right, standing by his guns with his flag flying. I should try to say something in his praise, but he needs it not; for his face shines, and it is self-evident that his soul is pure gold, well refined. He conducts a Bible class for the nativs every Sabbath, using an interpreter. The school-room is filled to overflowing with adult nativs who hang on his words and drink the truth as the desert sands drink the dew. He is also activ in every good work in the little church for whites downtown. A sincere, loving, genial friend and neighbor; a gentleman in the true sense of that word—thank God and President Harrison for sending us Brother Peckinbaugh!"

THAT the Catholic church is ever and always a political as well as religious organization, scheming for its own pecuniary and political welfare is again clearly shown by two paragraphs in the *Catholic Review*. One relates to the reciprocity treaty with Brazil, and the *Review* concludes: "It is not too soon, therefore, for the Catholics of the United States to determin how far their influence shall be a factor in our new relations Catholics may rest assured that Protestant thought and Infidel opinion will exert their power to gain what footholds opportunity may present. It is our duty, therefore, as American Catholics to awaken within our ranks a mutual interest for South America in every way possible." The other is on the recent election in Spain: "The Conservativ or Catholic party has been triumphant in the elections of Spain, and for a time peace is assured to that oft-distracted nation. The character of the elections is such as to let Catholics clearly understand where the dangers of the future are likely to spring. The rural constituencies were overwhelmingly Conservativ; the city populations were more divided and cast their votes for Socialism and Republicanism. The Conservativ propaganda should therefore be carried on in the large cities with vigor." And still another in the same line is this on Italy from the *Freeman's Journal:* "The interesting dilemma in which Italy is now placed, naturally brings up a subject we hav already discussed. It is the possible influence Catholics might exercise in shaping the ministry if they decide to take part in the parliamentary elections. About half of those qualified to vote did not approach the polls in the last election; and it is fair to assume that the great majority of the abstainers were influenced by the commands of Pius IX, renewed by Leo XIII. Suppose that prohibition were now withdrawn, as the great majority of loyal Italian Catholics desire it to be. Suppose a new election were made necessary, and we believe that such will be the result of the present complication. A large part of the government votes at present consist of those who are directly or indirectly dependent upon a bureaucratic center. There are teeming thousands of petty officials in Italy, and they are not only supposed to vote as told themselvs, but also to influence their relativs. With a dissolved ministry this insidious power would be removed, and many thousands would recover the courage to vote according to their consciences rather than their pockets. Thus it would be possible to form a Catholic cabinet."

Letters from Friends.

GRAND COULEE, WASH., Feb. 9, 1891.

MR. EDITOR: I received the "Pictorial Text-Book" and the "Humboldt Library" all right. The picture book is the best thing out. It will knock more superstition to the square inch than any book of printed matter, as any fool can read the pictures. I am well pleased with the "Humboldt Library" volume, and think it a valuable work.

J. H. LAFOLLETT.

HANNIBAL, MO., Feb. 15, 1891.

MR. EDITOR: Often I hav been thinking seriously why our leading Liberal papers do not make it a rule to compel contributors and correspondents to sign their names in full to their articles for publication. Invariably I hav made it a rule, and I am not alone in this, to skip such communications. Brother Liberal, be bold, come out and do not hide your light under a bushel. Let us hav your name and address if you expect us to read what you write.

F. H. RAU.

LIBERAL, MO., Feb. 4, 1891.

MR. EDITOR: Please find inclosed $1 for TRUTH SEEKER ANNUALS for 1891. I hav tried, and failed, to get subscribers for THE TRUTH SEEKER, and for the "Freethinkers' Pictorial Text-Book," but I did make out to get four subscribers for the ANNUAL. I hav taken THE TRUTH SEEKER ever since I first saw its grand old founder at the Woolcott convention, and hav bought a good many of the books, and I am now compelled to part company with you by my poverty. We are very sorry to part company with THE TRUTH SEEKER, but, Good-bye. JOSEPH FRITTS.

EUREKA, CAL., Feb. 7, 1891.

MR. EDITOR: I hav just read "Vacant Land Ownership," by J. K. Ingalls. It almost made me sick at the stomach. When will theorists ever get sense enough to stop writing for newspapers until they know what they are writing about? Let Ingalls come on this coast, where millions of acres of good land are waiting for somebody to come and take them, and he will soon find that idle people do not want vacant land; it is cultivated farms they want. In other words, they want to reap the benefit of other people's labor.

ROBERT GUNTHER.

CHEHALIS, WASH., Feb. 3, 1891.

MR. EDITOR: I find that my subscription for the dear old TRUTH SEEKER has about expired, and not wishing that you stop sending the same, I remit. I cannot do without it. It seems to be a necessity—so newsy, ever watchful for the liberties of the people generally and individually for their good, informing its readers of all the doings and actions of the sky-pilots to chain and enslave the people by enacting laws to force them from believing in common sense or reason but to believe with blind faith in that old heathen Bible as the word of God and they as his prophets, priests, and rulers.

N. BEERY COFFMAN.

BARRE, MASS., Feb. 18, 1891.

MR. EDITOR: I am surprised that W. L. Willis should say in THE TRUTH SEEKER of February 14th that the Brotherhood of Moralists hav pledged themselvs not to investigate spirit phenomena nor allow, if possible, anyone else to do so. It is a false statement. Why will anyone permit his prejudice to run away with his truthfulness!

His instructions how to form spirit circles are amusing. They are forty years old, and out of date. The victims then practiced these rules on "clean" tables and were caught, the same as he was caught only ten years ago, and poor Walser, of Liberal, Mo., was caught at a more recent period.

May truth and good sense save him, for I can't.

ELLA E. GIBSON.

BASTROP, LA., Feb. 11, 1891.

MR. EDITOR: I am in receipt of your last edition, and as a new subscriber for your estimable paper and comparativly a young member of the American Secular Union, I must say that I hav enjoyed reading the contents, and admired Watson Heston's pictures especially. Keep on with the good work in exposing the follies and humbugs of the so-called "Christian church" and in fighting for the separation of church and state, and I hope the days are not far off that every cathedral and every acre of church property shall be equally taxed with saloons and dives. Do not the churches produce as many ignoramuses and idiots as the saloons do drunkards? And as the one is as bad as the other to any community, why not tax the church as well as the saloons? Inclosed find twenty-five cents for the TRUTH SEEKER ANNUAL of 1891. Yours for church taxation,

IGNACE GLASER.

TANEY, IDA., Feb. 2, 1891.

MR. EDITOR: I am a Freethinker, and firmly disbelieve in the dogmatism of Christianity, which some style as God's inspired word. Let me say right here that my writings are just as near God's inspired word as those we find in the scriptures, only more truthful and less injurious. We sometimes hear of an occasional Jesus being born in our time, who comes as near being the son of God as the one some eighteen hundred years ago, only born of a virgin who had been overshadowed by a preacher. And still they say we must believe that wonderful book called the Bible or forever be damned. Who wrote the scriptures? I would answer, men who were very ignorant and superstitious and ill informed in scientific knowledge. And its teachings do not harmonize with the facts and teachings of nature known to be true. I was talking with a Christian the other day. He said he believed the Bible to be God's inspired word. I asked him if he believed in a hell, a lake of fire and brimstone, where all sinners would go. His answer was, No, he did not believe in a hell at all. I asked him if he believed that Jesus took two thousand devils out of one crazy man, or enough to enter as many swine and cause them to rush over a precipice and plunge in the sea and drown. Well, he said, he didn't know. Poor fellow, that is just the way with thousands. They do not know what they are believing in. They hav been taught from childhood that the Bible is so and they think of course it must be so. If the world could only hav the millions of dollars that it uses to support its priests and preachers in keeping the world in darkness and ignorance, and this amount of money used for schools, every person might receive education enough so they would be raised from darkness, and know what they are believing in at any rate. But Christianity from its birth has fostered ignorance, superstition, and falsehood. It has retarded education and science in this world generally.

NELSON REQUA.

TERRELL, TEX., Feb. 2, 1891.

MR. EDITOR: We hav just had a four days' debate between Mr. O. A. Phelps, Liberal, and Rev. Mr. Riall, pastor of the Christian church of this place. It resulted in a sweeping victory for Liberalism. It caused many Liberals to come to light of whom we did not know. We had the best audience ever assembled in Terrell on any occasion, and many were turned away for want of room. The debate has done us more good than all the lectures we ever had by visiting lecturers. One reason is, the splendid audience seemed to arouse more enthusiasm. Mr. Phelps is a gem. He captured every unprejudiced person, and the church people think better of him than they thought they would. He is gentlemanly, full of zeal, and has the fire that is necessary to win. He has an appointment to debate on the 17th at Penton, Tex., with a Baptist preacher. Much interest is awakened, a thing so necessary in Liberalism. Mr. Riall defended his cause manfully, and has done himself much good for the courage he had. The loss is from the self-righteous who think their cause too good to be criticised, but cause others to think they are wanting in ability and courage to defend it. Respectfully, T. C. GLASS.

WASHINGTON, D. C., Feb. 12, 1891.

MR. EDITOR: I send this obituary: Died at Washington, D. C., on Jan. 28, 1891, Jacob Wolfsteiner, of Bavaria, Germany, in the seventy-sixth year of his age. Deceased was born and brought up as a devout Catholic, but changed his belief entirely during the revolutionary period of 1848, and fled to this country the following year. He was a true friend of, and enthusiastic worker in, the cause of Freethought and reform. In 1872, after eleven years of government service, he retired to private life and took an activ interest in all the living issues of the day. The funeral services at the residence were simple but impressiv, commencing with Mozart's Prayer from "Cosi Fan Tutte," finely rendered on the organ. In place of the usual divine, one of the deceased's friends stepped to the side of the casket, enriched only with an emblem, "At Rest," a beautiful floral pillow, and a sheaf of wheat, and delivered the funeral address in the German language, first reviewing the life and character of the deceased, and closing with a short but able discourse on the Religion of Humanity. According to the last wishes of the deceased, the remains were taken to Baltimore, Md., and cremated in the Loudon park crematory in the presence of the relativs and a large number of friends, including several prominent physicians. O. L. WOLFSTEINER.

IPAVIA, ILL., Feb. 9, 1891.

MR. EDITOR: Hon. John E. Remsburg, of Kansas, was with us on the 3d inst., and spoke to about one hundred persons. His subject, grand indeed, was Thomas Paine. Those present, even those tinctured with Christianity, were carried away with the masterly and scholarly manner in which he handled the subject. One gentleman said, "If our ministers knew as much of Christ as Mr. Remsburg does of Paine, and if they would or could use as beautiful language and avoid abuse as he did, they would convert the world"—just what Paine is doing through Ingersoll, Remsburg, and other disciples.

Some who heard Mr. Remsburg do not agree with him—because they hav not read as much history—but they admire him as a man, and a great many are sorry they did not attend the meeting. The papers here praised him for his beautiful tribute and manly sayings. Remsburg had no condemnation for any candid belief, and beautiful words of praise went out to those who hav different views, if honest. His comparisons of Paine and his maligners were unique and truthful. All who hav a chance to hear him should not fail to do so, for his brain is rich in thought, fertil and inviting in sentiment. Truth is what the people want, and what as their minds grow they will hav. The speakers of truth hav always been slandered and persecuted, but truth will shine like fixed stars long after the manly lips that spoke it are cold in death and the slanderer and persecutor hav sunk into insignificance. C. S. RANDOLPH.

NORTH AURELIUS, MICH., Jan. 27, 1891.

MR. EDITOR: Not seeing anyone has written anything from this part of the devil's heritage, I thought I would scratch a few lines to you. I think I can see in this section where I liv that the people are getting more Liberal than they were twelve years ago. I hav had a great many talks with my neighbors since that time on the subject of religion, and they hav got so that they will not say much about this religion. I made one of the preachers acknowledge in my house that the old Bible is a forgery, and also acknowledge that the written account of Moses's death must hav been written by some one else. We had a long talk. We did not differ much. He was quite Liberal in his talk. I liv about one mile and a half from the Baptist and Methodist church combined. Some of them think that I am a very bad man, and I presume I am, like the rest of Infidels. The preachers do not come to my house very often. Some of my neighbors try to get them to come and talk with me, but they will not come. They tell them that I will not abuse them in talking with them, but they do not come. I was invited not long ago to speak before the Patrons of Industry at the school-house. I told the committee if they wanted me to speak on the subject of equal taxation I would do so, and they said that was just what they wanted, but some did not think that I would go in for taxing all church property. I tell you that some of them were very uneasy in their seats, but they did not leave the house. I hav found out since that as a general thing I was well liked. I am not much afraid of them.

I want all the readers of your valuable paper that belong to the Farmers' Alliance to write what is going on, so we can all keep posted. I read very carefully that small article by Mr. John W. Abbott. I think I shall get before the Farmers' Alliance before long, and speak on equal taxation of all church property. JOSEPH LAKE.

CENTRALIA, KAN., Feb. 8, 1891.

MR. EDITOR: Allow me space in your valuable paper to correct or contradict the statement made by your correspondent, Mr. Wm. B. Lewis, of Mound City, Kan., in your last week's issue. He says in his article that Prohibition prohibits in Kansas, except only in a few cities like Leavenworth, Wichita, etc. Mr. Lewis's statement looks very absurd to a citizen of Kansas, and is far from the truth. On the contrary, I am bold to say Prohibition does not prohibit in Kansas, and I will giv you a few facts to prove my assertion. At the fair held in Atchison last fall there were many saloons run openly in the city, without the customary green screen up at the door. On the fair-ground there was a large stand where eight men were kept busy dishing out beer to the thirsty crowd. At the reunion of old soldiers held in Topeka last fall there was beer sold within two blocks of the capitol. I speak from personal observation. Mr. Lewis would only hav to visit any railroad depot in northeastern Kansas to satisfy himself of the falsity of his statement. All a person has to do in Kansas is to send his hard-earned money to Missouri and his order is speedily filled, either for beer or whisky, and by the empty beer cases and kegs around the railroad stations it looks as if Prohibition did not prohibit by any means. I will state that I am opposed to the saloon and consider it a curse wherever it is allowed to exist. I am also opposed to hundreds of thousands of dollars going out of the state of Kansas, as they now do, every year for whisky and beer. I think it would be much better to hav an optional high license and allow every man and woman over twenty-one years of age a chance to vote whether they would hav a saloon in their town or not. Mr. Lewis speaks of a new party in Kansas. Does he mean the Prohibition party? I will state for his benefit that the vote polled in this place last election was over three hundred and there was barely one Prohibition vote cast, and this is a first-class orthodox town, I am sorry to say, with two churches running in full blast the year round. I will ask if Mr. Wm. B. Lewis is a subscriber to the grand old TRUTH SEEKER. The reason I ask the question is, his article looks very suspicious to a Kansasite, and sounds more like a good Methodist than a Liberal. Yours for truth, A. H. BONSTEEL.

SAN QUENTIN, CAL., Feb. 10, 1891.

MR. EDITOR: Through the kindness of Brother Wood I hav had the great pleasure of enjoying a feast by reading your most worthy paper. In my opinion the name should be changed to "Truth Speaker," for it contains more solid truth than any paper I know of. It is a pity that we hav not more of the same kind in this great country. But rest assured of one thing, and that is this, the copy which finds its way every week to this hotbed of crime is like a ray of sunshine to many of the benighted, priest-enslaved minds who caught their first gleam of reason's pure light by hearing words of truth read by either Brother Wood or myself from the columns of your free and brave little paper.

In the hopes that I may awaken some sleeping mind through the columns of THE TRUTH SEEKER by a few ideas plainly expressed, permit me to state, I am an Infidel not by reason of having read Infidel works, such as Paine's "Age of Reason," Voltaire's works, or, in fact, any work on Infidelity, but I became an Infidel by studying the Bible. And, as previously stated, I hope I may awaken some poor benighted mind by a few remarks and quotations from this greatest of impositions. I expect to be damned by many of the so-called Christian fraternity when I say, all gods, all religions, all Bibles, are but the creations of man, and are the tools by and through which priests and preachers hold their subjects willing and voluntary slaves. Religion does not appeal to reason, common sense, or the laws of nature, but it does appeal to man's superstition—his weakest part, the twin sister of ignorance. Once dispel man's superstition, and that moment religion wraps her dark robes around her and beats a silent, reluctant retreat. If men and women would sit down and study the Bible as they would any other book, they would soon detect behind its golden promises the cunning hand of the priest. But no, they leave that to the priest or preacher to do for them, and the result is that not one in every twenty thousand has ever read a chapter of the Bible in his life. It is to all such I wish to address my remarks. First, let me say that the whole Christian edifice stands upon the truth or falsity of the first book in the Bible, to wit, the book of Genesis. If it is unauthentic, and consequently unreliable, of what value is the whole book? None whatever, because this book tells us who made the world, and how long a time it required to make it. It tells us how man was created, and what was required of him by his cre-

ator. In fact, it purports to giv us the history of the entire creation, and claims this knowledge to be imparted to man by the creator himself. Is this true? Emphatically I answer, no.

Now, reader, let us look into the book itself, and ponder well as we read. It says, "In the beginning God created the heavens and the earth." What does this prove? Well, my dear readers, it proves that the author lived in the present tense, and was speaking of an event in the past tense—this, and nothing else. Consequently he knew as little about the beginning of creation as we do, which is more clearly proved by the subsequent verses. He tells us the earth was without form and void. Then how did it exist? and why designate a non-existence as an earth? Again, he tells us, "And darkness was upon the face of the deep." Deep what? Deep air? Ah, no, for in the next line we are told that the spirit of God—not God, but the spirit of God—"moved upon the face of the waters," thus leading the mind of man to infer that boundless space was filled with water, in which the earth was created and submerged. Think of it, ye sages, would a publisher of this age be so unmindful of the reputation of his house as to dare publish such an assertion in the face of the present sciences? Let us look a little further. "And God said, Let there be light, and there was light." (He did not make the light, but commanded it to appear.) And we are also told that "he divided the light from the darkness." How did they get mixed? "And the light he called day, and the darkness he called night, and the evening and the morning were the first day." Now, please remember, the sun has not as yet been created. This great event, or feat in legerdemain, was not performed until the fourth day. Now, the question is, What constituted the first light? from whence came it? and whither did it go? It could not hav been the sun. Do we not know that without the sun there would be darkness? In fact, its absence creates our nights, and without its presence life, whether animal or vegetable, would surely die. Yet this book tells us in chapter i, verses 1 and 2, that the earth brought forth grass, herbs, and trees at word of command. To prove that the whole space was filled with water, we are told in verses 6 and 7 that God made a firmament, or said, "Let there be a firmament" in the midst of the waters. What for? Why, to divide the waters from the waters. "And God made the firmament and divided the waters which were under the firmament from those which were above the firmament," etc.

Just think of it! Does it require a man with a college education to account for such balderdash as this? No; that poor ignorant author thought when he saw the rain falling in torrents that there was as much water above him, held in subjection by the great curtain of blue, as there was around him on the earth. He knew nothing of the law of attraction. He never saw a dog-sun in his life, and if he had he would not hav known what it was. He was totally ignorant of every science now known to man. He imagined the stars to be so many luminous-headed spikes, by which the firmament was held in place. His entire knowledge of astronomy is embraced in five words, "He made the stars also." Think of God's great knowledge! Why, my dear readers, this author could only speak of what he saw, not of what existed, consequently the whale is the only fish spoken of in the whole fish creation (see verse 21). This author tells us that God made everything before he made man; in fact, he came near forgetting man altogether; notwithstanding he is the first historian of the creation (and there are several, as shown by this book), yet he does not even hint at the manner of our making, or even giv us a name, but leaves that to the second author, whose history begins at the fourth verse of the second chapter. Now, please note the difference between these two accounts. This author, No. 2, has a great imagination. He tells us that God made the plants and herbs before they grew, before they were in the earth. Thus he tries to account for vegetation.

And he reverses the order of things by saying, or showing, that he made man before he made the animals. In fact, as shown by verses 19 and 20, when he had made the animals he (God) paraded them before Adam, to see what he would name them. (Why did not God name them?) And this author says, "But for Adam there was found no helpmeet for him." Can it be possible that God expected to find a helpmeet for poor Adam among the animals? Now, friends, this author plainly proves that the world had grown old enough and the people had so far advanced in the knowledge of metals that they knew gold when they saw it, and were good judges of its quality. "It was good," as shown in chapter ii, verses 11 and 12.

This author (No. 2) also shows us that labor was not a part of the curse on man for his disobedience, for we find that Adam was the first gardener. And strange to say, author No. 2 tells us all about how man and woman were made. We are indebted to this author for the rib story.

In his third chapter he tells us why the woman was named Eve—"because she was the mother of all living." Now, this proves that this author also was in the present tense and speaking of the past, else how could she be the mother of *all* living, when we are told that Adam and Eve were the only people on earth, and it could not hav reference to Adam, who was created first and of whom she was a part?

Time and space will not permit of my referring to all the passages in this book which clearly prove it to be the work of man, and that, too, at a much later date than it claims This author shows that God was ignorant of the acts of his own creation, as shown in Adam and Eve eating the forbidden fruit; and also in the case of the murder of Abel, as he asks Cain, "What hast thou done?" etc. This author tells us of the number of Adam's children, and shows us that people knew the uses of iron and brass, and also of musical instruments, such as organs. My! how those people progressed!—and all acquired during the life of the first-created man. We are told that men did not call on the name of the Lord until after the birth of Enos. Then, friends, follows the third author. In chapter v he seems to be a positiv fellow, and so anxious is he to hav his account received as the only authentic one that he tries to giv the entire genealogy of man, but he gets knocked out in the first round by showing his utter ignorance of the lives of Cain or Abel, but commences his account of Adam's family with the birth of Seth, when Adam was one hundred and thirty years old. This author tells us that God made man male and female, and called their name Adam. He never heard of Mother Eve, but declares that a certain holy man, Enoch, never knew death. Here we see the hand of the priest playing upon the credulity of the people. Author 2 would hav us believe that there was a time when serpents walked on their tails, which must hav been before the curse, and in chapter iii, verse 19, we are told that poor Adam was cursed to eat bread in the sweat of his brow. So we must infer that prior to the curse, although he labored in the garden to till and keep it, he did not sweat a drop.

But to proceed. The entire book of Genesis shows God to be one of the greatest ignoramuses that could be thought of. He knew nothing of the character of the very men whom he designated as just men, as in the case of Noah, who was the second man on earth to curse his fellows, and who was the first to make strong drink and the first one to get drunk. God's judgment of character was about as poor as his own character was cruel and changeable, if we can believe his book. And strange to say, all of his selected servants were of the same class as himself. The character of this man-created God embraced all of the worst passions known to humanity. He loved the smell of blood. His covenants made with man were witnessed and signed in the blood of the innocents. His orders to Moses show him to be more of a fiend than the devil. Why, the devil was a saint compared to him. The devil never ordered the murder of innocent children, or made it a crime punishable with death to be a mother. Why, friends, this man-created fiend actually slew the first-born of Egypt, himself, and passed over the land at night to carry out his hellish work. But, strange to say, his power of discernment was as frail as that of his judgment. As we are told that he ordered the Israelites to smear their doorposts with blood. What for? Why, so he would not make a mistake and kill a babe of his own people. Is there a man of intelligence that believes this story? He had no use for married women; no, nothing but virgins would suit or satisfy his black lust or that of his people. His word was as unreliable as his nature was cruel. He declared that he would destroy man from off the face of the earth, but scarcely had he made this threat when he remembered Noah and his family. Why? Because he was a just man, and all of his generations were perfect. Was this true? If so, how is it that so much sin is still in the world? God, having seen his mistake, confuses the people's tongues at the tower of Babel. Thus do they account, or try to, for the many languages on the earth, thus showing that the flood and Babel story was also written at a late date, possibly at about the time when Moses established his tabernacle.

The church would hav us believe that God is merciful. The entire book proves to the contrary. The church would make us believe that the patriarchs were saints and God-loving people, but the book clearly shows that they were idolators and a barbarous people, having no settled dwelling-place. They took no stock in God, as shown by the remarks of Jacob, "If God will be with me and will keep me in this way that I go, and will giv me bread to eat and raiment to put on, so that I come again to my father's house in peace, then shall the Lord be my God" (Gen. xxviii, 20, 21). And remember that this chosen servant had robbed his brother Esau of his birthright through the connivance of his mother, and he had just robbed his Uncle Laban not only of his stock but of his idols also. Abraham was no better, for he palmed his wife off as his sister, and received remuneration for his act. And Isaac tried the same scheme, but it did not work, as we find that the same king (Abimelech) could not be fooled the second time. This book shows us that this God was one of the finest accoucheurs that the earth ever saw. In fact, he was an adept at the business, as shown in the cases of Sarah, Leah, Rachael, and others too numerous to mention.

His (God's) ambition knew no bounds. He loved titles. First he is known as God. Then follow, Lord God, Lord God Almighty, That I Am, I am That I Am, Jehovah, Terrible, and other titles too numerous to mention. We are told he always sided with the weak, but the book shows he thought more of the tribe of Judah than all of the others put together, and we find it was in point of numbers the strongest tribe of the twelve. We are told that nothing is impossible with this God, but in Judges i, 19, we are told, "And the Lord was with Judah, and drove out the inhabitants of the mountain, but could not drive out the inhabitants of the valley, because they had chariots of iron." This most holy book shows that God was proficient in legerdemain, or sleight-of-hand business, and taught it to Moses. He was very partial to volcanoes as a place to reside in, and nothing pleased him so much as to talk through fire or burning bushes. He preferred as associates the greatest whoremongers (David). They were men after his own heart. And an incestuous beast (Amnon) was certain of pardon. He could order the death of innocent children but spare a harlot and her family simply because she secreted his spies. In fact, he preferred the harlot's house in which to make his covenant concerning the land of Canaan. In fact, there is not a crime known to man which he has not committed. He even stoops to catering to the devil to settle an argument, by putting a few more boils on poor Job.

Now let us look at the other character, that of the devil. We are told by the same book that he at one time aspired to be chief God in heaven. I don't wonder at it. This information we receive not in the first book, Genesis, but in the last one in the Bible, Revelation, and we gain this information from a spiritualist. We are next told that the devil tempted woman and man, God's first work. He next aspires to tempt God's only begotten son (oh, what ambition!), having previous to this (his last act) tempted God himself to further afflict poor Job. Did the devil ever damn a man's soul to hell? No. Is there any account of *him* ordering the murder of women and children, or promoting a man to priesthood because he had murdered a man and woman, as Phineas did? No. Did the devil tell the woman the truth? Yes, and God so acknowledges it, and admits he was afraid that man might put forth his hand and eat of the tree of life, and liv forever. Is there one word in the whole book that shows the devil to be a comparison to God for cruelty? No, not one. If this is true, why are we taught to fear him? Now look at his physical construction, composed of part animal, as bat's wings, and human hideousness. If the authors gave God a heaven, they must giv the devil a dwelling-place also, so they gave him hell. Please look at the material of which heaven is composed—jasper, in fact, all of the precious stones found on the earth, and its streets paved with gold. Its inhabitants (angels) are beautiful women. (Did you ever see a bearded angel? No.) Do they hav any useful vocation in heaven? No, nothing but playing a harp and singing hosannah. Why is this? Simply because the people of that day—or even of this—would not want to go there if they had to work. How was hell first conceived of? By that poor savage author looking on fire and also through suffering pain.

Now, my dear readers, from whence sprang all of this worse than nonsense? I will tell you. It is the teachings and writings of priesthood, originally derived from a prehistoric race of idolators or fetich-worshipers, who through their incomprehension of what they beheld, and ignorance of the laws of nature, conceived the idea of a God. When they heard the roll of the thunder and saw the flash of the lightning, they imagined a higher power than themselvs. And we still find on earth people who prove this conception to be true—people who never saw a Bible or heard a priest chant of God's mercy and love.

Now let me speak of the impostor Christ. I will giv him the credit of never once directly claiming to be the only son of God. He always left that to others to say for him. In fact, we hav not one word of his writing, not even his autograph. He always called himself the son of man. He, too, obtained control of his subjects through sleight-of-hand performance. In fact, there is a great similitude between his methods and those of Moses. Moses turned water to blood; Christ turned water to wine. Moses gave his people manna; Christ gave his followers bread and fish. Moses cured cases of leprosy; Christ healed the sick and raised the dead. Moses died and no man knows of his sepulcher to this day; Christ ascended up to heaven. So it goes. If we find a main incident in the life of Moses, we find also a similar scene in the life of Christ. Moses's birth was attended with danger; so was Christ's, so much so that his mother and father had to take him to Egypt. Thus we see that one religion copies after its predecessor. And please remember, there hav been several Christs on earth; and what is more strange is the fact that they all claim miraculous conception. As the Old Testament shows an entire ignorance of nature's laws, particularly of astronomy and of mineralogy, so does the New. In the Old we are told that in the hills of Canaan one can dig brass (think of it); in the New, we are told that men were raised from the dead notwithstanding they were decomposing. We find the Bibles of other religions, and find also that they antedate our own in age, and we also find almost the same language in both. Now the question is, Which one borrowed from the other? But what is stranger still is the fact that the pagan Bibles giv God the best character, far kinder and more merciful, not cruel at all. Does this not seem strange? And yet because an Infidel declares the Bible of the Christians to be the work of ancient and modern priests, he is told he is unfit to liv. Does their Bible teach love? No. The Old Testament says, "Leave nothing alive that breatheth;" and Christ says, "I came not to bring peace but a sword," etc. Is this the sentiment of love in either case? They tell us we hav a soul to be saved. Has science ever discovered such an organ? No. And notwithstanding the Christian believes this to be true that he has a soul, he as a rule is more ignorant of his Bible than an Infidel. The Christian tells me that God so loved the world that he sent his only begotten son, etc. Is this true? Do we find this assertion in the Old Testament? No, it is in the New. Is love born of fear? Another thing—Who was Christ's heavenly mother? If he was with God ere the world was made, and is the only begotten son, who was his heavenly mother? Not Mary; she was of the earth. And again, who were the sons of God (not son)? Who made wives of the daughters of men, spoken of in Genesis vi, 2? One would naturally believe, if man's soul was so important an organ, that people would be better and acquaint themselvs with their holy book. When an Infidel tells a Christian that God came down on earth especially to tell a priest how to make hair oil or how to rob a bird's nest, he will not believe it. But it is all there. Well, the world is getting wiser and better every day, not through religion but the eternal laws of science. Science has given us all the blessings we now enjoy. Religion has given us discord, paupers, and bloodshed. Science has made us happy and prosperous on earth. Religion curses us here and damns us hereafter—if there is a future. Science has made true men and women free and happy. Religion has made them false and unhappy, and made them slaves. May the day soon come when every church will be a seminary of learning and every preacher an honest man and a true teacher.

PROF. WM. PATTERSON.

Children's Corner.

Edited by MISS SUSAN H. WIXON, *Fall River, Mass., to whom all Communications for this Corner should be sent.*

"Between the dark and the daylight,
When the night is beginning to lower,
Comes a pause in the day's occupations
That is known as the Children's Hour."

Prisoner Jim.

A desperate, dangerous man,
Sent to prison for life—
He was quick at mutinous plan
And eager to stir up strife.

Sulky, morose, and forbidding,
Cold, repulsiv, and grim,
With always a word most stinging,
Such was prisoner Jim.

A party of visitors went,
In leafy June one day,
To see where the lawless were sent—
The prison old and gray.

Among them was one little girl,
With cheeks all rosy-red,
With the sun-gold caught in the curl
That crowned her lovely head.

The feet of the child grew weary
Climbing the prison stair;
With seeing the prisoners dreary
And walls so bleak and bare.

Near by, as sullen as ever,
Hard at work in his place,
Stood the convict, Jim, with never
A smile upon his face.

"Come, Jim," said the guide, "would you mind
Helping the child upstairs?
She's tired, and is lagging behind,
Wearied of our affairs."

The convict turned, frowning and fierce,
And look of defiance cast,
As if with his eyes he would pierce
The hearts of all that passed.

Two little hands upraised near by,
Softly a voice lisped, "Yes,
If you *will*, Mister Jim—I—I—
I will—kiss you—I guess!"

Jim glanced at the child, and a moan
Was heard within the place
That grew bright with the light that shone
From one sweet baby face,

Then, tenderly as a father,
Lifting the little maid,
Jim looked as though he'd die rather
Than she should be afraid.

He carried the child on his arm—
To him 'twas saintly bliss,
When she turned with innocent charm
And touched his lips with a kiss.

At the top of the stairs she said,
Laughing in joyous glee,
As she patted Jim on the head,
"Now, *won't* you please kiss me?"

The convict paused, with questioning look
At those who stood apart;
Then, close as the leaves of a book,
He held her to his heart.

With white and trembling lips he kissed
The lace upon her gown;
And from his roughened face was missed
The old-time ugly frown.

"I think, Jim, and I believe it's true,"
Said she, "I seem to see
That somewhere, Jim, 'way off, that you
Knew a wee girl like me."

Jim blushed to the roots of his hair,
By that sweet voice beguiled;
While slowly he went down the stair,
Crying just like a child.

None knew very much of the man,
Or whom his friends might be;
For since he was under a ban,
From him all seemed to flee.

But, since that day a joy has lain
Upon the convict grim,
And the prison does not contain
A better man than Jim.

—*Susan H. Wixon in Housewife.*

Say, "Jack Robinson."

DEAR YOUNG FRIENDS: "What a funny thing to say!" I think I hear some of my young friends of the Children's Corner exclaim. Do you know why I ask you to say it? Because you will never strike a blow, or say an angry word, or do any act of hasty temper, if you pause long enough to say this simple phrase. I saw such a terrible thing a few days ago that I could not help but think of the very many bright boys and girls to whom my word of warning might not come amiss in the beginning of the new year, and so, if kind Miss Wixon will let me, I will tell it to you.

Two boys, evidently "partners," were cleaning the snow off a sidewalk near my home during the last snow-storm. They had been at their occupation some time, and the older boy was not in the best of humor. It may be that hunger or cold, or misery in some of its manifold forms, made him so—I do not know. But if he had stopped to say "Jack Robinson" he would not be in the terrible plight he is in now. His "partner" was working too slow for him, and he spoke sharply to him. This the other boy resented; words ran high and, sooner than I can tell it, the older boy, with a face distorted with anger, plunged a large clasp-knife into the eye of his companion, inflicting a terrible wound. The poor fellow sunk to the sidewalk screaming with pain, while the other boy, too frightened to run, was taken in charge by a police officer who, like me, had been an eye-witness of the sad occurrence. The wounded boy was quickly hurried into the hospital ambulance which soon came dashing up, where it was discovered that the sight of his left eye was gone forever. The other wretched actor in the little tragedy was sent to the House of Refuge. It is to be hoped he will learn to keep his temper within bounds, and I also hope some kind friend will teach him the simple, easy plan of saying "Jack Robinson." If he learns that simple but valuable lesson he will never again be guilty of such a terrible act.

One more true story and I will draw my little lay sermon to an end. During the '70s the United States government issued orders that the Modoc tribes of Indians were to be removed to the Klamath reservation. The orders stated that they were to be moved peaceably if possible, but, if necessary, force was to be used. The peaceable way was not successful, and suddenly the soldiers surrounded the Indian camp. A "pow-wow" was held and, after some little talk, pro and con, the Modoc chief advised his people to lay down their arms. They all obeyed him with the exception of one brave.

This brave, it seems, had seen his father murdered by a mob of white men about a score of years before while going to warn some other white people of danger from another tribe of Indians, who were hostil. A lieutenant was told by the officer in charge to disarm the Indian. Instead of obeying orders he told the Modoc, with oaths and insulting epithets, to lay down his arms. This the Indian refused to do unless he was asked properly, adding "that he was no dog." The lieutenant drew his revolver. The Indian was equally quick with his; both pulled trigger at the same instant, and both fell dead. Poor Indian! He deserved a better fate. An Indian war was the result. Before the ill-used Modocs were conquered the government spent probably three millions of dollars, and not less than two hundred lives were lost, exclusiv of Indians.

If that officious lieutenant had only said Jack Robinson, how much misery and causeless bloodshed would hav been avoided! And so, boys and girls, when you feel the flush of anger mounting to your cheek, try my simple little plan.

If a schoolmate is not honorable and plays you a mean trick, don't scold or strike; say Jack Robinson. Is your teacher unjust or partial? Don't say the rude words you feel tempted to; say Jack Robinson. And when you come home from school or shop, if you hav any ugly looks or cross words, don't carry them in to mother. She has troubles and trials enough.

If you don't think you can answer her loving smile and kind words, say Jack Robinson before you cross the threshold, and all your cares and bitter feelings will melt away before you hav turned the knob.

If Miss Wixon will let me, and you want me to, we will hav another talk soon.

Your friend. EDWARDS ROUSSEAU.

Brooklyn, N. Y.

Correspondence.

DALLAS, TEX., Feb. 2, 1891.

MISS S. H. WIXON, *Dear Madam:* If worthy, giv my suggestion space in the Corner—to me it is the most interesting part of the correspondence, and the children must be entertained. When not so weary, I will write more and add other suggestions to "progressiv good." As I say to others, criticise even to censure if needs be, but forgiv letters and pen.

Please hav the form of affirmation printed in the Corner.

Respectfully yours, J. V. MULKS.

[Form of affirmation: "You do solemnly, sincerely, and truly affirm that the evidence you shall giv in this case shall be the truth to the best of your knowledge and belief, and this you affirm." The witness responds, "I do."—ED. C. C.]

SAMOTH, ILL., Jan. 30, 1891.

MISS SUSAN H. WIXON, *Ma amie:* As I am a subscriber—almost the youngest—to THE TRUTH SEEKER, and a reticent reader, I deem it discreet that I should sound the blaring bugle anent bibliology.

Religiously, I am a Freethinker; politically, a Republican.

My vocation is that of a tiller of the soil.

"Plowing is paramount to praying," says Colonel Ingersoll. In my estimation the horny hand that holds the plow is more pious than the sacred palm pointed in prayer. I believe the Bible as an aggregate a barbarous book, a man-made volume of inconsistent, immoral, and preposterous precepts.

And in this communication I propose to substantiate my statements with indisputable facts, instead of faith, miracles, and myths.

It is exceedingly more expedient to love and adore our associates than to love a dead deity (Christ). We can aid them, we cannot aid him. I do not believe in a triune godhead, that mathematical mistake—one is equivalent to three, and three is equivalent to one.

I believe in the gospel of grandeur and goodness. My motto is, "The sweet now and now," and "The good time's coming, boys." Not the "mechanical monotony" of "The Sweet By and By," which excites our laughter. I approve Thoreau's sublime thought, "I liv in the present. I only remember the past, and anticipate the future."

I don't think we are possessed of positiv proof of a future life (Eccles. iii, 5; ix, 5).

The "clamoring creeds" feign to believe that a grain of faith is adequate to remove a mountain.

I believe in facts, which are demonstrated truths.

Faith is evidence of things incomprehensible.

I denounce any doctrin that inculcates such absurdities as this: "Cursed be he that keepeth his sword back from blood." "I come not to bring peace, but a sword."

I find in 2 Sam. xii, that David, "a man after God's own heart," slew Uriah and then abducted and committed a crime with his (Uriah's) wife. I find in Genesis a disgusting account of Lot's depraved deed.

Lack of space precludes my penetrating deeper in those aberrant dogmas.

The Children's Corner has a talented corps of contributors, such as Annie Stockinger, Sadie Magoon, Geo. J. Remsburg, and that sweet warbler of the West, Mary Baird Finch.

Miss Elda S. Billings, I will answer your letter soon.

I hav attained the age of twenty.

CHAS. D. MCBRIDE.

P.S.—I hope you'll accept my humble contribution. I highly appreciated your poem entitled, "When Womanhood Awakes."

Yours for Universal Mental Liberty,

C. D. McB.

ST. ELMO, TENN., Feb. 9, 1891.

MISS SUSAN WIXON, *My Dear Sister:* My two young cubs, Hoza and Lores, are very much interested in the Corner, and Heston's pictures. They are growing up to be *perfect* little heathens. When THE TRUTH SEEKER arrives there is no peace until the Corner is read, and the pictures explained. Some of the pictures are enough to make a turtle laugh.

They think I can answer any question. but there they are greatly mistaken. They book me often.

They hav been reading about the discovery of America by Columbus, and the voyages and discoveries by other early navigators. Now they come at me with these questions, and I am floored:

Who paid the men? What wages did they receive; or were they to share in whatever discoveries were made? The king and queen of Spain furnished and fitted out the snips for Columbus: what remuneration were he and his men to receive if successful; or if unsuccessful, what?

Can you enlighten us three little boys, and all of our cousins?

Very truly yours, L. L. GOODWIN.

[It was with great trouble the expedition was fitted out and started. King Ferdinand had no faith in Columbus or his project. He was against it, and declared there was no money in the treasury. Queen Isabella, like many another large-hearted woman, bravely said: "I undertake the enterprise for my own crown of Castile, and will pledge my jewels to raise the necessary funds."

Columbus signed an agreement on his own terms. It contained five articles: 1. That he and his male heirs should hav the office of admiral over all lands he might discover, with honors equal to those of the grand admiral of Castile. 2. He should be viceroy and governor-general, with right to name governors for the king's approval. 3. He should hav one-tenth of the net value of pearls, precious stones, gold, silver, etc., found within lands of his discovery. 4. That he and his lieutenants should be sole judges in all disputes that might arise between his jurisdiction and Spain. 5. He might at any time advance one-eighth in any venture, and receive a corresponding share of the profits. These documents were signed by both the king and queen, but it was Isabella who defrayed all the expenses.

Some of the men accompanying Columbus were paid in advance, how much is not, perhaps, known. Others were impressed, and by this means the full complement was secured. The ship commanded by Columbus had sixty-six men. The other two vessels were of smaller size, with fewer men.—ED. C. C.]

AT the conference of Catholic priests of the archdiocese of New York, last week, there was proposed for their decision the case of an imaginary priest called Albertus, a moderate Socialist, who believed he had a right to attend those meetings in which the property of individuals in land was attacked, and who went to two confessors, the first of whom condemned him for attending the meetings, while the second said he had a right to go to them, but that he should not, for the sake of peace and to avoid giving spiritual offense to weaker brethren. The case to be discussed had been constructed so that it would fit the anti-povertyites. Archbishop Corrigan and Vicar-general Preston, who presided, had two papers, by Father McMahon and Father McGovern, read. Both maintained that Albertus was wrong in contending that the matter of attending the meetings was merely political and beyond the province of ecclesiastical authority. It was an ecclesiastical matter, because it was a question of right and wrong. For ages the church and the world hav recognized the right of individuals to property in land. Although the doctrin which denies such right has never been explicitly denounced, the church has implicitly condemned it by her action. She has accumulated property in land. For these reasons the first confessor was right in condemning the action of Albertus. The course pursued by the second confessor, who told Albertus he had a right to attend the meetings of the moderate Socialists, but ought not to for the sake of avoiding scandal, was condemned by both priests. They held that, as the authorities had decided it was wrong to attend the meetings by making such attendance a reserved case—that is, a case in which only the bishop or some one delegated by him can giv absolution—the priest had no discretion in the matter. All he had to do was simply to act according to the law. Whatever his private opinions might hav been, his public action as a priest should hav been in harmony with the judgment of his superiors. The point was made in the conference that if the second confessor gave absolution to Albertus, that absolution was not valid on account of the reservation that had been put on those who attended the meetings of the moderate Socialists. At a session of the same body a few days after, Archbishop Corrigan thoroughly reviewed the questions brought out by the thesis. He quoted authority from the holy see to prove that the doctrin of the moderate Socialists was against the teachings of the Catholic church. "There was nothing left of Albertus when the archbishop got through with him," was the way a priest who attended the conference put it to a *Sun* reporter.

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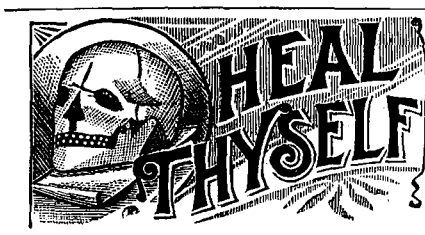
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Dr. Fellows is an outspoken Liberal, a humanitarian, and a generous patron of the Freethought press. He has many testimonials to the value of his progressive and successful method of treatment, and deserves patronage.—*Freethought.*

Liberal Meetings.

These notices are for the benefit of Liberals who may be visiting the places where these societies are located. Local Secular Unions and Freethought Societies meeting regularly can hav their gatherings advertised here free by forwarding the necessary information.

The Manhattan Liberal Club, N.Y.
Meets every Friday evening, at 8 o'clock, at German Masonic Temple, 220 East 15th street. Lectures and discussions. The public cordially invited.

The Newark Liberal League
Meets every Sunday afternoon at 3 o'clock at Liberal League Hall, 177 Halsey st., cor. Market st., Newark, N. J. Lectures and discussions on religious and social questions. Seats free and everybody welcome.

American Secular Union, Newark Branch.
124 Market street. Assembles every Sunday evening at 7:30. Lectures, debates, and discussions on all important secular subjects. President, HENRY BIRD; Secretary, CORA BELLE FLAGG.

Brooklyn Philosophical Association
Meets at Fraternity rooms, Bedford avenue and South 2d street, Brooklyn, E. D., at 3 P.M., every Sunday. Lectures followed by discussion. Platform free. Charles Monholland, secretary, 248 Broadway, Brooklyn, E. D.

Philadelphia Liberal League 257
meets every Sunday in Industrial Hall, Broad and Wood sts., at 2:30 and 7:30 P.M. for lectures and free discussions on religious and social questions Able speakers interest the audience. N.B.—Truth Seeker publications always on hand at cheap rates.

The Secular Society of Kent, O.,
Meets semi-monthly, first and third Sundays, at 2 P.M., at the town hall. All friends of human cultivation are invited. MARIUS HEIGHTON, Sec.

Elizur Wright Secular Union
Of Alliance, O., meets the first and fourth Sundays of each month at Independent Church, at 10:30 A.M. Free discussion on all Liberal subjects. Subscriptions to THE TRUTH SEEKER and *Investigator* are solicited. R. G. SMITH, Cor. Sec.

Chicago Secular Union
Meets every Sunday evening at 7:30 P.M., at Princess Opera House, 558 West Madison street. Lectures and debates. Strangers from abroad are welcome.

Milwaukee, Wis., Liberal Club
Holds meetings every Sunday evening at 218 Grand ave., (Fraternity Hall). Lecture followed by debates. The public cordially invited.

Brotherhood of Moralists, No. 903, Prairie City, Ia.,
Meets every Sunday in the Liberal reading-room hall at 2:30 P.M. All Liberals are cordially invited. F. V. DRAPER, Cor. Sec.

The Minneapolis Secular Union
Meets every Sunday at 7:30 P.M., at 412 Nicollet ave., Rooms 12 and 14, Eastman block, Minneapolis, Minn. J. F. MACOMBER, Pres.; LEROY BERRIER, Sec.

Des Moines Secular Union
Holds regular meetings at Good Templar Hall, Flynn Block, S.E. corner 7th and Locust streets. Lectures followed by discussion. Friends from abroad heartily welcome.
FRANKLIN STEINER, Pres.

San Francisco, Cal., Freethought Society
Meets every Sunday evening at Union Square Hall, 421 Post street, at 8 o'clock. A cordial invitation is extended to all. Seats free.

Port Angeles Secular Union
Meets every Sunday at 7:30 P.M. in the public school building in Port Angeles, Wash. Lectures, songs, and select reading. Discussion invited on all subjects. Liberal literature distributed free. FRANK MORSE, Cor. Sec.

The West End Progressive Liberal Union
Of Los Angeles, Cal., meets semi-monthly, first and third Sundays, at 8 o'clock, P.M., at Parr's Hall. Everybody invited. MRS. R. M. BERRA, Pres.; J. H. MCWILLIAMS, Rec. Sec.

The Walla Walla Liberal Club
Meets every Sunday at 2 P.M. in Grand Army hall, Main street, Walla Walla, Washington. Science Lectures.—Free Discussions.—Original and Selected Readings and Poems. A large valuable library is at the service of members and friends. C. B. REYNOLDS, Pres.; A. W. CALDER, Sec.

The Roeder Secular Union
Of Roeder, Wash., meets every first and third Sunday in the month, at the Roeder school-house. Lectures, discussions, reading, and poems. The greatest freedom accorded to all. Our motto, "Universal Mental Liberty." D. E. RICE, Pres.; J. W. BELL, Vice-Pres.; CHARLES SHEA, Sec.

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News of the Week.

FRANCE has instituted a court to pass upon all laws or other governmental action touching labor matters, to consist of sixteen workingmen, sixteen employees, sixteen men versed in labor affairs, six members of the lower house of the national legislature, three from the senate, and seven from institutions of learning.

CONGRESS is considering many schemes of Indian management.

A NEW count of sects in England makes them 251, against 40 a century ago.

THE lately hostil Sioux chiefs hav just been on a visit to Washington, D. C.

THE Senate has passed the bill appropriating $135,000,000 to pensions for the year.

A STEAMSHIP fireman named Sadler has been arrested as "Jack the Ripper."

KANSAS is considering adding state and national suffrage to the municipal suffrage its women now possess.

THE Sunday Closing Association of England is making renewed endeavors to enforce Sunday observance.

IT is said that Romanism bids fair to overrun Persia and rule in place of the ancient religions of Assyria and Babylon.

STANLEY will giv to General Booth, for the Salvation Army, all the costly gifts he has receivd from crowned heads and other persons.

GERMANY will allow members of the Free Religious Society to hold burial services without obtaining permission of the local clergyman.

THE Farmers' Alliance in forming its third party will not ally the Nationalist or Commonwealth party, or the Socialist, as they are too Radical.

GENERAL SHERMAN'S body was conveyed to its burial-place at St. Louis with impressiv military demonstrations in the cities and towns through which it passed.

SIXTEEN workmen's clubs or associations, some Catholic, others without any religious profession, hav joined together in Ghent, Belgium, to form a "Workmen's Anti-Socialist League."

GLADSTONE is heading a movement to disestablish the Church of England in Wales, for the reason, he says, that abolition of the exclusiv privileges of that church will develop the religious life of the country.

PETER HELGREN, of Minneapolis, three weeks ago shot Miss Christian Peterson because she rejected his love. On the 18th a detectiv discovered him near Kingston holding a revival meeting in the family of Jens Oleson.

LEGISLATION to giv every town in Massachusetts that is without a public library books worth $100 on condition that the town make annual additions, has revealed that of the state's 351 towns 248 already hav public libraries.

LAST year's immigrants hav been reported thus: Germany, 68,058; Italy, 54,243; Austria, Hungary, 56 074; Russia and Poland, 49 119; Sweden, Norway, 33,870; Ireland, 32 604; England, Scotland, 29 959; Denmark, 8 220; Switzerland, 6 436; France, 4 200; Holland, 3 209; Belgium, 2 118; Portugal, 863; Turkey, 540; Greece, 273; Spain, 144; total, 356 310.

FROM the uproar in Canada over the coming elections, one might believe that the provinces are on the verge of civil war. The ultra-loyalists, in inflammatory language, accuse the Liberals of treason, charge them with getting up conspiracies, denounce them as enemies of her majesty's government, allege that they are bribed with American greenbacks, and threaten to make wholesale arrests of the annexationists.

SECRETARY GIBSON of the whisky trust has been indicted for offering a detectiv in disguise $25 000 to blow up a distillery at Chicago that refused to enter the trust. The proof seems complete, as the dynamite was handed to the detectiv and is produced, and incriminating letters to him are exhibited. The 150 operatives in the distillery were to be blown up with it, and even the agent was to perish by an unexpected explosion and thus the crime be hid and the $25,000 saved to the fiend.

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FOR centuries a scepter combining the form of a cross and a bludgeon was the significant emblem of tyranny. With the aid, nay, in the name, of the Christian hierarchy, the despots of the Middle Ages elaborated a system of subordination of personal freedom to autocratic caprices, which, by comparison, makes the tyranny of the Cæsars a model of liberalism. Every important function of social and domestic life was subjected to the control of arbitrary functionaries, armed with irresponsible power or with a system of oppressiv penal by-laws. Censors suppressed every symptoms of visible or audible protest. Every school was a prison, every judgment-seat a star-chamber. Peasants and mechanics had no voice in the councils of their rulers. The merit of official employees was measured by the degree of their flunkevism.—*Prof. Felix Oswald.*

NOT in the Bible, but in the Koran, do I find a sentence that best enunciates the great need of the hour—reform in civil service of the republics. It reads, "A ruler who appoints a man to office when there is in his dominions another man better qualified for the position, sins against God and against the state."—*Chadwick.*

THE world, after all our science and sciences, is still a miracle (*i. e.*, a thing to be wondered at); wonderful, inscrutable, magical, and more, to whomsoever will think of it.—*Carlyle.*

I DOTE on myself, there is that lot of me and all so luscious,
Each moment and whatever happens thrills me with joy,
I cannot tell how my ankles bend, nor whence the cause of my faintest wish,
Nor the cause of the friendship I emit, nor the cause of the friendship I take again.
That I walk up my stoop, I pause to consider if it really be,
A morning-glory at my window satisfies me more than the metaphysics of books.
—*Walt Whitman.*

ASCRIBING the cause of things to secret proprieties hath arrested and laid asleep all true inquiry.—*Bacon.*

MEN will only truly think for themselvs when they learn that the evidences of "God's truth" are all around them, not in musty manuscripts, copied, altered, erased, defaced, and "restored," but in the glorious book of nature, which admits of no forgery, no erasure, no lie.—*Robert C. Adams.*

THE miraculous has nothing to do with the moral.—*Ingersoll.*

THE fountain-head of all good actions is not to be sought in the belief in God or in immortality or in whatever is connected with them, but in the conviction that it is the duty of the individual to act in the manner which is recognized as good and useful by society.—*Buchner.*



AN EXAMPLE OF SOLOMON'S SMARTNESS.

And the king said, Divide the living child in two, and giv half to the one and half to the other.—1 Kings iii, 25.

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To the World's Columbian Exposition Commission:

Learning that there is an organized movement among the more conservative church people—manipulated by a "Sabbath" organization—to induce your honorable body to close on Sundays the World's Fair, to be held in 1893 in Chicago, the undersigned respectfully put in this counter petition, and ask that the Fair may be open to the public on each Sunday of its continuance. We ask this for the following reasons:

1. That the American principle of separation of church and state may be maintained.

2. That public morality may be subserved by providing a substitute for the immoral places to which men may resort when no moral amusements are available.

3. As a matter of justice also to the people of Chicago who have given of their means to make the Fair possible, tens of thousands of whom can visit the Fair only on a general holiday; and as a matter of justice also to the visitors to the Fair, whose time or means may be limited, and who certainly are entitled to great consideration at your hands.

4. For the public good. The opening of the Fair on Sunday will be for the benefit not only of Chicago, but of the whole country. The rights of no one are infringed, the happiness of no one disturbed. Those who wish to attend can do so; those who do not can otherwise spend the day. This is a solely humanitarian question, a question of human relations and human welfare, and, therefore, the only standard by which you can decide is that of the public welfare.

5. It will benefit the Fair, attracting a much larger attendance, interesting more people in it, and increasing its receipts.

6. To the objection that Sunday opening of the Fair will destroy the day as a rest-day, we affirm that the tendency would be exactly the opposite. The more beautiful you make Sunday, the more attractive, the more noble and varied in its pleasures and instructions, the more difficult it will be to change its character, the less danger there is that employers will ever have the power to transfer it from its present position to the days of toil. With choice of Sunday occupation restricted to attending church or visiting a saloon, the average workingman would choose to keep on laboring.

7. Finally: Opening the World's Fair on Sunday will harm no one but the keepers of immoral places, while it will benefit the Fair itself, the people of Chicago, and the visitors to the Fair, thereby conducing to municipal prosperity, individual education, public morality, and the development and good of the whole country.

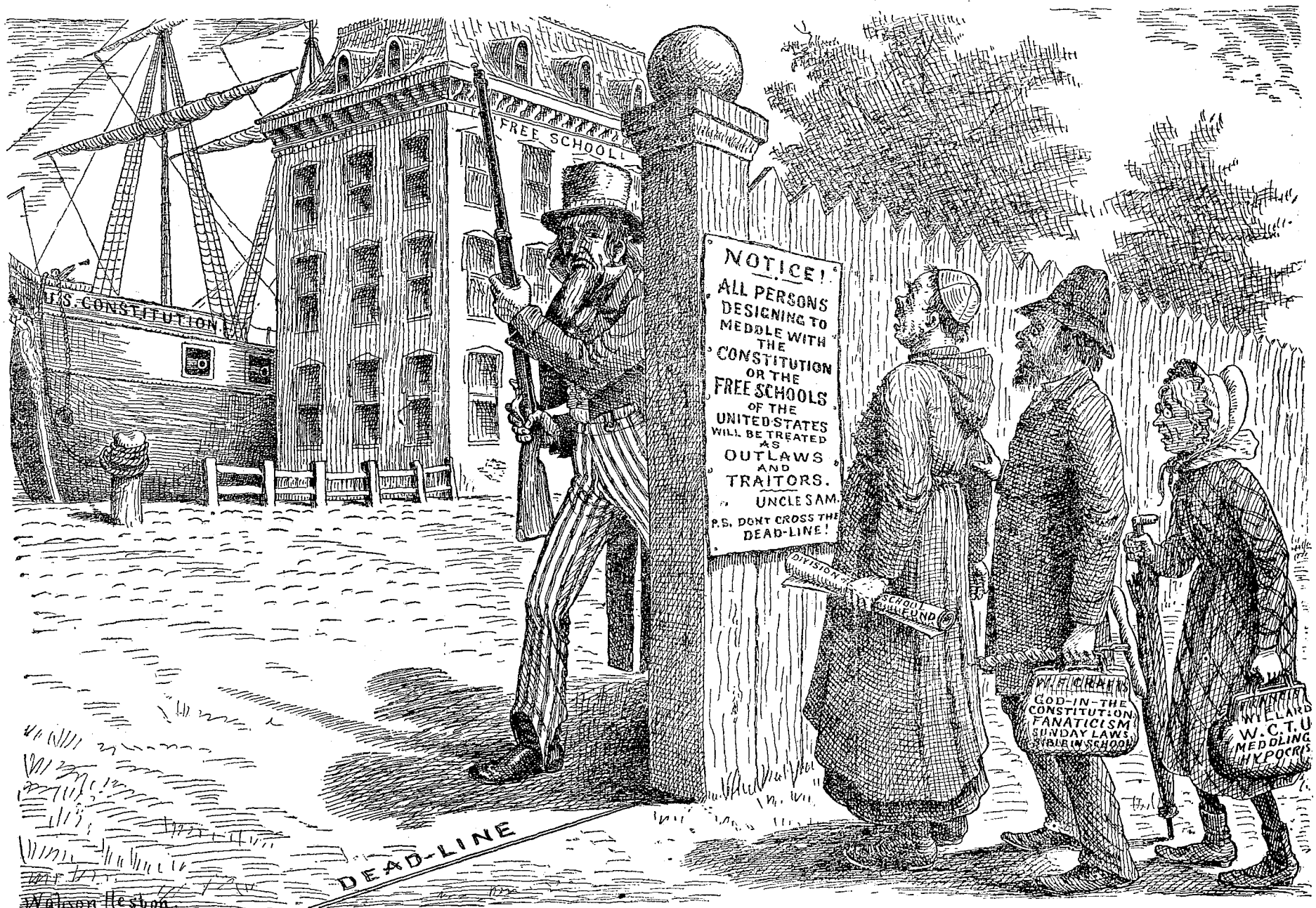
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A JOURNAL OF FREETHOUGHT AND REFORM.

Entered at the Post-Office at New York, N. Y., as Second-class Matter.

Vol. 18. No. 10. {PUBLISHED WEEKLY.} New York, Saturday, March 7, 1891. {28 LAFAYETTE PL} $3.00 per year.



WHAT UNCLE SAM WILL YET BE FORCED TO DO.

Notes and Clippings.

THE *Central Presbyterian* says: "The truth is, that there seems to be a craze in certain quarters for human machinery within the church. There seems to be a want of confidence in the efficacy of the agencies and means which our Lord has instituted. It is a subtle form of unbelief creeping into the church."

HERE is a comical rebuke bestowed upon a lawless youth by a Georgia judge: "Young man, you were blessed with a noble and exemplary father, who inculcated in your young mind the principles of honesty and virtue, and a pious mother who nightly offered up prayers for you; instead of which you go around stealing ducks!"

NEW YORK city rejoices in a "Lambs' Club." Col. Robert Ingersoll is an ardent Lamb. A young man asked him the other day if he thought it a sin to gamble. "A sin!" exclaimed the genial colonel. "No, sir, a blessing. Come and see us gambol at the Broadway Theater next Tuesday afternoon. I'll giv you my views then."

A ROMAN Catholic priest writes that "at this time of the year many of the sick experience an increase of sadness and loneliness, and to do something to lessen the trials of these dear ones is a pleasant duty of Christian charity." The application proposed by the priest consists in "sending to the sufferers a little water from the grotto at Lourdes."

THE Indians feel very cross over the way their messiah acted and hav now lost all faith in their strange belief, because the messiah did not render them assistance in their hour of need. The ghost shirt is now regarded by them as nothing better than an ordinary piece of cloth or sheet. Their fanatical belief in the power of the shirts to protect them from all harm has almost entirely disappeared, for the present, at least.

"A MEMORIAL has been sent to Congress," said a lady, "asking that body to make provision for submitting the question of female suffrage to the vote of the American people. I am opposed to it for the reason that only men are to do the voting, and I hold that women also should be allowed to vote on it. It is a question on which we ought to hav the opinion of everybody, without regard to sex."

THE following amusing lie is cabled from Hamburg, Germany: "A very tragic incident occurred in the court February 22 l. Two Socialists, Sigismund and Berenson, were ordered to appear before the magistrate to answer charges of blasphemy preferred by the public prosecutor. Although suffering from acute influenza, they obeyed the summons, and while listening to the evidence against them they both suddenly expired."

AT the Anti-Poverty meeting last Sunday Dr. McGlynn said: "I was excommunicated for preaching doctrins into which, a cardinal told me, the Catholic authorities had never even examined. I would see them all burning, and myself on top of the heap, before I would retract one word of what I said. Has the pope so identified himself with God that he is beyond the pale of criticism? Must we wait until he is dead before we can criticise him?"

THE Rev. Mr. Milligan, who is a candidate for the pastorate of the Covenanter church in Coldenham, Pa., and who was invited to deliver a trial sermon there on the 22 l ult., startled the congregation in the midst of the delivery of the sermon by saying: "I regret to state that I am an exceedingly nervous man, and am annoyed by a young lady in the congregation who has been endeavoring to flirt with me this morning. I hav neither the time nor inclination to return the compliment at this time, but may do so later."

MR. CAHILL has introduced into the assembly a "bill providing that cigarets shall be examined by the board of health." While Mr. Cahill is about it, exclaims the *Sun*, why doesn't he bring in a "bill prohibiting all persons from smoking cigarets, pipes, cigars, rattan, sweet fern, or dried pond lily stems without a license from the board of health?" If the annual bill-fall continues to increase at the present alarming rate, by 1925 no citizen will be allowed to breathe unless his lungs hav been tested by a national board of pneumometry.

A REMARKABLE scene, and one that struck part of the audience as very amusing, occurred in the Michigan Democratic state convention on the 26 h ult. After the preliminaries were gone through with Rev. Mr. E. R. Clark, a local preacher, was called upon for prayer, and in his prayer he made a stump speech. The delegates were wrought up to a high pitch, and when he asked the deity "to guide the footsteps of the convention in the track of that grand old Democrat, Thomas Jefferson," the convention broke into applause.

A FRANKLIN, Pa., dispatch says: "Menard Hutchinson, living five miles southwest of West Middlesex, recently joined a Farmers' Alliance club, understanding that it was not a secret society and therefore would not come under the ban of the United Presbyterian church of which he was a member. After being initiated he found reason to change his mind. He determined to go before the elders and confess that he had unwittingly sinned against the ordinances of the church. Forgivness was extended to him provided he would leave the Alliance, which he did promptly."

AT DES Moines, Ia., the coroner's jury in the case of William Protzman on the 21st ult. rendered a verdict declaring that he came to his death "by reason of practicing the teachings of an association of persons calling themselves Christian Scientists." Protzman was taken ill about the middle of December with typhoid pneumonia. He and his wife were believers in the doctrin of Christian Science, and Mrs. Garren, a teacher of that belief, was summoned to treat the patient, who grew rapidly worse. As his condition became more serious, additional "doctors" of the same belief were summoned. All established laws for the treatment of the sick were disregarded. The patient was deprived of watchers at night, although assistance was frequently offered by relatives and friends. Most of the time he was delirious, and when the neighbors finally threatened to call the attention of the authorities to the manner of his treatment the sick man was placed in a hack and moved to another building half a mile distant. The grand jury will investigate the case.

Communications.

Religion and Morals.

All the religious beliefs that exist, or hav ever existed, in the world, hav sprung from a craving for knowledge of the unknown. Confined within the boundaries of scientific investigation this craving has resulted in the discovery of all we know of the knowable. Extended into the realms of imagination and superstition it has caused men to accept fancied revelations of the unknowable. The subtle, the crafty, and the ambitious, uniting for the purpose of drawing their subsistence from the weak and ignorant, formed the various bodies of priesthoods, through which such revelations hav been supposed to come, and which hav ever preyed, and still prey, upon the vitals of a suffering human race. The untutored democracy were thus brought into subjection to an ecclesiastical aristocracy. The next step was to subdue the lay leaders of the people, or purchase their adherence. Priests and medicin men would not willingly permit the civil power to exercise an independent authority liable at any time to act in opposition to theirs. The temporal ruler must be taught that the preservation of his right to rule could be best secured by alliance with ecclesiastical law. Thus au unholy league was formed for the maintenance of oppression. Man was chained body and soul. The doctrin of the divine right of kings to govern was the bulwark of the throne. The sword of the tyrant was the guardian of the altar.

To be good and faithful subjects of the church and of the empire, men must be trained and disciplined in obedience. They must not act according to their own judgments of right and wrong. The laws of church and state must direct their actions. That natural code of morals which every man who has brains enough to know right from wrong can construct for himself must be ignored, or worse, condemned as tainted and corrupt through original depravity. Instead of acting with reference to results upon the being affected by the action, men must conform their lives to artificial standards set up by designing, often wicked, teachers. Not to do good because it produces good, but to do the arbitrary will of an unknown god, expressed through priest or magistrate, must constitute the moral life. The human beings must be clay in the hands of the potter. The potter was the god the fears of fools created. His right hand was the church, and his left hand was the state.

Thus we find that the morals of mankind hav become rotten to the core, because the rottenness of religion has been blended with them and has infected them from the beginning. We meet with one who has no scruples in robbing the widow and the orphan, yet would tremble to eat meat upon a Friday. We find another who will cheat, lie, and thieve six days in the week, but will not do a stroke of honest work upon a Sunday. And yet every day we hear it said by people who admit that all religions are false, that they are necessary to preserve morality among men. Such morals as religions giv us, no doubt religions are necessary to preserve. But the morals are as false as the religions from which they spring. We cannot found a code of ethics upon a system of lies and expect it to be true and good. And so we may all make use of a new litany and say, "From the laws of churches and of priests, from the commands of kings and governors, from the false teachings of hypocrits and fools, from the ignorance of religious schools, from the caprices of gods, O man, deliver us. That we may be taught to know right from wrong, that we may acquire the power to refuse the evil and to choose the good, O man, hear us. That we may together strive to benefit each other and ourselvs, that we may win in the fight with tyrants who hav enslaved us, that we may drive out the will of God and plant upon the walls of the temple of human right our own purified and ennobled free will, O man, help us."

We found a system of morality upon theological doctrins which will not stand one breath of reason. We hav no right to complain if such structures fall. We hav no cause to regret their fall. Let them go. In their places build a new structure in which each man can move and breathe and exercise his individual liberty in perfect harmony with the liberties of his fellows. Let us raise higher and higher our own human will till it shall tower above, overshadow, crush, and utterly extinguish the will of God. There is no man or woman on earth so low and vile as not to be worth more than a million times all the gods that ever brought desolation upon the world. For in man and woman, however depraved, we may still find some capacity for good, while gods hav shown us nothing but their power to keep us in subjection to evil.

But the climax of absurdity is reached when our honest Christian neighbor in whom nativ human goodness is so strong that, in spite of his creed, in spite even of the Bible he reads, he is still a respectable and decent member of the community, tells us that but for that creed and Bible he would perpetrate outrageous crimes. Why, my good friend, what possible motiv could you hav to burn your neighbor's house, or cut his throat, or rob his family, then, that you hav not now? Does crime pay? Is the condition of the criminal superior to that of the good citizen? The criminal, whether he believes in God and Bible or not, is a criminal because it is his nature to be so, because circumstances hav developed the evil that is in him, and, perhaps, because churches hav taught him the lie that sinners can sin and yet escape the consequences of their sins. The murderer will not stay his hand from striking the fatal blow because he has read that Moses slew a man and escaped punishment for the deed. The thief will not steal one horse the less because he believes that Jesus stole two donkeys, and rode in triumph into Jerusalem on both of them. The evil doer will not turn from his evil ways because he is told that all his bad deeds were atoned for long ago by the immolation of a god-man upon a cross. And yet men tell us that Bibles and churches alone prevent them from joining the ranks of criminals. If I did not know that their religion, which tells them that God sent a lying spirit among his prophets to deceive his people, led them to lie even against themselvs, I would not trust myself unarmed in the presence of some Christian believers.

My Christian friend, maybe you do not cut your neighbor's throat because you hav a natural aversion to being hanged or electrocuted. Or you may hav no inclination to such butchery, or no motiv for such a deed. But if I knew that Christianity and the Bible were all that stood bet ween my throat and a knife in your hand, I would try to shoot you down before you came within cutting distance.

I would rather trust to the possible risk of two weeks in the workhouse as a preventiv of crime than to all the hell-fire and brimstone the orthodox ever imagined. One policeman is a better guardian of the peace than all the horned and long-tailed fiends that ever visited Dunstan, and the more fascinating devils that tormented Anthony. And still more, one grain of common-sense morality free from religious adulteration is a better purifier of the world from vice than all the jails, policemen, priests, and churches on earth combined.

To save the world from moral error and deformity, to train men to lead virtuous lives, is a glorious task. Under the false pretense of accomplishing this task, Christianity begs our support. It would hav us aid it by our money and our presence in its churches. It deludes us into exempting its property from taxa'ion and feeding and clothing its expounders for no value received. It givs people a book containing some gems of truth buried in such a muck-heap of ridiculous absurdities that it takes a man who has nothing else to do a lifetime to pick them out. It gathers, once a week or so, a few real or pretended believers together, and urges them to tell a being who is supposed to know all their thoughts, what they want him to do, and preaches to them doctrins which they hav already learned and previously accepted. And then it forms for them a system of morality to agree with those doctrins. The morality, like all the rest of its work, has in it as much of truth and goodness as it derives from human nature. All the rest is false and bad because it is the outcome of a false revelation. But common sense will sometimes operate in the mind of every man, woman, and child who is not a hopeless lunatic. It strikes at the theological foundation on which this morality is built, often smashes it into fragments and the whole structure falls. Then the pious fools exclaim, "See the result of skepticism and Infidelity. The loss of faith leads to the loss of virtue." And well it might be so when even the natural virtues of these church-trained dupes hav been dragged from that humanity to which they belonged and imbedded in the sand of a theological system which the breath of reason could at any time scatter, and the tide of an advancing knowledge must eventually sweep entirely away. I would not giv two straws for a virtue which knows no better foundation than dread of hell or fear of God. There are too many mercies at the eleventh hour, too many loopholes to escape damnation. And if there were not, the man who leads a good life only because he fears to liv a bad one, is altogether too mean a being, too prone to crime in his heart of hearts, to be trusted in a civilized community anyway.

We exempt our churches from taxation, and their members, or those who hav been led astray by their teachings, fill our prisons which we are taxed to support. If we would teach our people to be moral, we must first discover in what true morality consists. We must separate it from the rubbish blended with it through ages of priestcraft. We must learn that those actions are moral which contribute to the general good, those immoral which are injurious to the community. For the first and greatest commandment of the human moral law is this: Thou shalt do as thine own judgment teaches thee is good without regard to God and devil; and the second is like unto it, Thou shalt suffer every man and woman to do as he or she thinks fit to do, provided only that they interfere not with thine own or others' rights.

E. J. Bowtell.

The Religion of Charles Bradlaugh.

Much has been written of late of Mr. Bradlaugh as a man, a politician, and a social reformer; but very few writers hav had the courage to view him, as I propose to do in this article, in the light of a religious reformer.

And yet, considered from this point of view, subsequent ages will probably regard Mr. Bradlaugh as one of the mightiest workers for religious reform the world has ever seen.

It will naturally be asked, What do I mean by religion?

The late Matthew Arnold once defined it as "morality touched by emotion," and this definition, which is large and comprehensiv, comprises what the wisest and best among men now regard religion in its essence to be.

Mr. Bradlaugh, I am aware, never used the word religion in this sense; in my judgment he was often too prone to accept the definitions of the more narrow-minded among his opponents.

He was, however, one of the ablest exponents of the philosophy of Secularism, which the most eminent philosopher of this century, John Stuart Mill, said might well be regarded as "the religion of this world," without regard to the question of another.

And now let me clear away some of the misconceptions of the ordinary public respecting the views of Mr. Bradlaugh on the greatest problems that can engage human thought.

Many perfectly honest people imagin that Mr. Bradlaugh was in the habit of launching forth emphatic denials of the existence of God, but in this, as in most of the views they formed of this great man, unless they took the trouble to go and hear him, they were egregiously mistaken.

Speaking with a personal knowledge of Mr. Bradlaugh of over sixteen years, I can conscientiously affirm that he was most cautious and guarded in his language on every subject, on theological no less than on social or political questions.

What then did he say in reference to the question of the existence of God?

Here are his exact words: "The Atheist does not say there is no God, but he says, 'I know not what you mean by God; I am without idea of God; the word "God" is to me a sound conveying no clear or distinct affirmation. I do not deny God, because I cannot deny that of which I hav no conception, and the conception of which by its affirmer is so imperfect that he is unable to define it to me'" (Plea for Atheism, p. 3).

How different this to the cross and brutal language which many people imagin Mr. Bradlaugh was wont to use in dealing with such a subject!

Having no idea of God, Mr. Bradlaugh naturally turned his attention to subjects the issue of which could be decided in this world.

True, he criticised the Bible; but in doing so he never relied exclusivly upon his own critical powers, but always supported his contentions by quotations from such great authorities as Spinoza, Kalisch, Colenso, and others. It must be remembered also that after Mr. Bradlaugh had been criticising the Bible for some years it underwent a revision, and alterations were made which showed that the work of the eminent critics above named had not been in vain.

It is worthy of notice also that many of the leading lights in the church hav since modified their view of the Bible, as the issue of such a notable book as "Lex Mundi" from Oxford demonstrates beyond a doubt.

Mr. Bradlaugh never attempted to destroy the truths of the Bible—he merely pointed out some of its errors, many of which hav now been acknowledged by the leading scholars in the church. In time to come, therefore, I verily believe that Mr. Bradlaugh will be regarded by Christians in the light of a great religious reformer.

Turning, however, from what Mr. Bradlaugh did not believe to what he did believe, let me say at once that he affirmed his belief in the infinity and eternity of existence—in other words, that an unending chain of causes and effects comprised existence.

He believed also in the invariability of nature's laws; and this naturally led him to disbelieve in all miracles, Christian and pagan alike.

He believed that all the good in the world was to be brought about by human effort—by the employment of material means.

Instead of hoping that things might get better, he worked to make them better. No task, however formidable, frightened him. The word failure he expunged very early from his vocabulary.

He saw at a glance what was wanted, and worked with indomitable will and courage to accomplish it. He assailed injustice on every hand. When quite a youth in the army, an arrogant landlord stuck up a post forbidding persons to walk across a certain pathway; young Bradlaugh looked up the law on the subject, pulled down the post, and stuck up in its place the announcement that the said prohibition was removed by Charles Bradlaugh, of the Seventh dragoon guards, then stationed in Ireland.

This was characteristic of his whole life. He was always pulling down some impediment in the path of progress.

Many of the obstacles to progress that he sought to remove were intellectual. I refer now to those which most people regard as religious, but which Mr. Bradlaugh viewed in the light of superstitions.

And how tenaciously some people cling on to their superstitions, even when they feel that they are no longer defensible, only those who make it their duty to assail error wherever they find it can properly understand.

The religion of Mr. Bradlaugh may be summed up in the language of Thomas Paine: "All the world is my country, and to do good my religion."

Mr. Bradlaugh did not believe in creeds, but in deeds.

Let me record a few of the good things he did in his day.

In the first place, he fought the battle of the freedom of the press, and printed his paper, the *National Reformer*, "in defiance of her majesty's government."

In this battle he had against him such eminent counsel as Sir Robert Collier, Sir J. D. Coleridge (now lord chief-justice), and Mr. Crompton Hutton; and yet he was successful in the fight. After this great victory John Stuart Mill wrote to him and said: "You hav gained a very honorable success in obtaining a repeal of the mischievous act by your persevering resistance." Mr. Bradlaugh saw that without freedom of the press and freedom of speech we could get no progress.

He therefore fought for the right of public meeting in Hyde park and other public places, and stood by the people in the face of great danger.

On more than one occasion I hav seen him when he has been assailed, and I know not only the great courage he always displayed, but the extraordinary strength he was capable of exerting on such occasions.

To show the power he had over the people take the following case.

I was present at the Victoria Music Hall when Mr. Chamberlain, then the *beau ideal* of a Radical, was delivering an address. The hall was crowded to suffocation and thousands were unable to gain admission—indeed, so great was the throng outside that Mr. John Morley (the chairman) and Mr. Chamberlain found great difficulty in getting in themselvs. Among the members of Parliament on the platform was Mr. Bradlaugh. The meeting went on smoothly enough during the address of Mr. Morley, but when Mr. Chamberlain rose to speak the people outside forced the doors open and came in with a rush. At this moment a glass door came down with a crash, and almost caused a panic. The chairman appealed for order, but the rush from outside was so great that many lives must hav been lost had not Mr. Bradlaugh at this juncture gone outside and addressed the meeting, and by his presence drawn off the crowd who were struggling to get inside.

On the following day, on my own behalf and that of a few friends who sat near me, I wrote to Mr. Bradlaugh, thanking him for his conduct in going outside to address the meeting, and thus, no doubt, saving many from being fearfully injured or even from an untimely death.

Mr. Bradlaugh was always the friend of the oppressed. When Joseph Mazzini, the Italian patriot, was an exile from his nativ land, he found in this country no greater friend than the late member for Northampton.

All the world knows now what Mr. Bradlaugh did for the people when he had duly taken his seat in the house of Commons after being unjustly and illegally excluded for some years. He caused a large number of perpetual pensions to be commuted; he passed his famous bill for making it legal for unbelievers to giv evidence upon simple affirmation; improved the truck act; and was preparing to secure an act of justice to our brethren in India by gaining for them a fair system of representation, when unhappily his valuable life was suddenly brought to a close.

His religion then was expressed in his actions; and surely none will deny that the accumulated actions of a life such as his constitute a good record. Morality, to him, was to be judged by the utility of one's actions. All actions that promoted the well-being of humanity were good, while actions which had the opposit tendency he regarded as immoral.

It is quite true that he did not believe in a future life; he was not satisfied with the evidence in favor of the immortality of the soul. But surely if good conduct merits future happiness in some other world, he will deserve it. He has gone to his grave loved by the people, and praised by many who were once his greatest enemies. Let us reverently repeat over his grave the words he once uttered over the grave of an old colleague:

> He did well, he did his best;
> No more weary, now at rest.

ARTHUR B. MOSS.

P.S.—This article was originally written for a London weekly, but was rejected on the ground that it might offend some of its readers.—A. B. M

Letters to Workingmen.

I hav dwelt upon the fact that man began wrong—began in absolute ignorance, devoid of language or intelligence, or at least confined to a few words and the merest rudiment of knowledge. This, and this only, distinguished him from the brute. I want to impress upon you this fact. I believe it is of the utmost importance in solving all questions of right conduct. We must return to first principles. Instinct is inherited memories and early impression with unconscious application, a survival of the fittest modes looking to the perpetuation of the species, a purely natural selection. All modes of existence become fixed in habits, even as inherited memories become fixed in instinct. Reason is a conscious application and introduces a new factor in evolution. We begin to think and to apply ways to means and conscious selection begins, but still the instincts and habits of the animal are strong within us. And this is why the strong were tyrants and the weak were slaves. And this is why we still are such "base, ignoble slaves." We hav voluntarily assumed the chains of superstition, and although a large majority we are still the slaves of a few. The debasing influence in this connection has been the idea of obedience to authority impressed upon the growing mind as a duty. "Children, obey your parents." That parents could be wrong was something the young mind should never contemplate. Servants, obey your master; his authority is just. Citizens, obey your sovereign. "The king can do no wrong." And over all the unquestioned authority of a God. The cry is still, Obedience, children, wives, citizens, and slaves.

> Obedience,
> Bane of all genius, virtue, freedom, truth,
> Makes slaves of men, and of the human frame
> A mechanized automaton.

In other words, we are moved by an instinct of obedience to authority inherited from a savage ancestry. The old slavish fear is in our organization, an echo of the time when might made right, when disobedience was a sin and disrespect of authority the highest of crimes. Think it over, friends. Why should one man assume the power to guide, control, and direct another, each the equal child of nature? Is it not simply because he is stronger and in his own conceit wiser? The parent domineers his child because he can. It is the old brutish instinct in our nature. The presumptuous claim the right of possession. The child, the wife, the slave, is mine or thine. The right of possession givs the right of authority. Deny the right of possession or property in the wife, the child, the slave, and we hav no basis in nature for authority. We predicate, "All men are born free and equal," but it is in theory only. Practically they are slaves and equal only with others in like condition. From the cradle to the grave we run the gauntlet of authority, parental, school, theological, and political.

> The man
> Of virtuous soul commands not, nor obeys.
> Power, like a desolating pestilence,
> Pollutes whate'er it touches.

I hav said, obedience to authority was impressed upon the growing mind as a duty. And I said before, I do not like the word duty. Like Cleopatra's "but yet," "it doth allay the good procedure." Justice I love and mercy I admire, but duty I detest and charity I abhor. The man "in duty bound" may well believe that life is not worth living. "Let us render unto Cæsar the things that are Cæsar's." I believe in reciprocity. But duty is an obligation without an equivalent. When once a debt is paid, even in interest, it is, or should be, canceled; but duty is a debt drawing interest forever. We owe our existence to God, saith the preacher, hence we are in duty bound to follow his mandates, as prescribed by his agents and written in his book. We owe our life, liberty, and possessions to government, cries the politician. Hence our duty is to honor and obey our rulers, perpetuate and support political government. Duty to his country makes a man throw away his life upon the battle-field, making his loved ones orphans and his wife a widow. Duty to government makes a man a slave to party politics, corrupting his youth and debauching his manhood. It was duty to his God that made John Calvin burn Servetus at the stake.

> I pity the dumb victims at the altar,
> But does the rob'd priest for his pity falter?

No. God's outraged majesty must be vindicated. It is duty to the law that bids the judge condemn the man to the gallows who in a moment of passion kills his neighbor. Duty to God, to government, and the law has gibbeted, guillotined, and burnt its thousands. Madam Roland should hav said, "O duty, what crimes are committed in thy name!" The majesty of law demanded victims, when several uniformed slaves met their death in dispersing a public meeting in Chicago. Somebody threw a bomb, and four men, innocent of any crime against any individual, must die the death and three others wear out their lives behind prison bars. They had said that lawyers and priests were useless drones, consuming the honey of the working bees, and that the workers should destroy this system of robbery. They had said the laws were of the rich, by the rich, and for the rich, and they claimed that government had become subversiv to "life, liberty, and the pursuit of happiness," and in the words of the Declaration of Independence, "whenever any form of government becomes destructiv of these ends, it is the right of the people to alter or abolish it." They had said that wealth and cunning, by the aid of superstition, had enslaved labor; that government was manipulated by these to make this robbery respectable. They had said the law must be strangled, and the government abolished. They proclaimed the right of revolution, and prophesied the coming of the storm. Like John crying in the wilderness, they lifted up their voice in behalf of downtrodden labor. "Prepare ye! prepare ye!" It was duty that led them forth like lambs to the slaughter, and duty to the government and the majesty of law swung them from the gibbet. That government should seek to destroy its enemies is not to be wondered at. But that we, the laboring poor, should join the rabble and cry, "Crucify them! Crucify them!" would be strange indeed, did we not know that duty bids us act, duty to our party, duty to our government. duty to our God, anything but duty to ourselvs. A Western editor, feeling the call of duty, prints what was repugnant to his own feelings, being satisfied it was needful to the reform he advocated. At the command of duty he placed his head in the mouth of the lion of the law, and duty to society and its respectability urged the "lion" to sacrifice the editor. I know it is claimed that the "blood of the martyr" is necessary, or at least a great help, to all reform. But it seems to me I had rather hav one quiet but persistent gentleman or lady whose actions are prompted by feelings of pleasure than a dozen dead or imprisoned martyrs to duty. Professor Sumner says, "Every man or woman in society has one big duty—that is to take care of his or her self."

This is a social duty, fortunately for the matter, so that the duty of making the best of oneself individually is not a separate thing from the duty of filling one's place in society. But the trouble begins with "the common notion . . . that one has a duty to society as a special thing, and that this duty consists in considering and deciding what other people ought to do." It is always the other fellow we are concerned about; to see that he is properly instructed, controled, and protected, constitutes our one great duty. Yet man is essentially selfish. He is all the time scheming to better his condition, at the same time trying to make it appear he is disinterested, if not an actual philanthropist. Well, what would you? Do you not advocate selfishness? Yes; but not hypocrisy. Let us acknowledge the corn. The protection we would throw around so generously, and the charity we would display so ostentatiously, are really prompted by egotistical motivs. To hav protectors we must hav masters; to hav masters we must hav slaves; to be charitable we must hav victims of injustice. What the world needs is equal opportunity. Withdraw all class advantage and let the best man win; withdraw the advantage and protection guaranteed to capital and the labor question would be settled; withdraw the protection granted the landlord and the land question would be no more. And so with every question that perplexes society, at the bottom is the injustice of class legislation, sanctioned by ancient custom and hallowed by a sense of duty.

A. L. BALLOU.

Buffalo, N. Y.

Years of the Modern.

Selected from Walt Whitman.

Years of the modern! years of the unperform'd!
Your horizon rises, I see it parting away for more
august dramas,
I see not America only, not only Liberty's nation but
other nations preparing,
I see tremendous entrances and exits, new combinations, the solidarity of races,
I see that force advancing with irresistible power on
the world's stage,
(Hav the old forces, the old wars, played their parts?
are the acts suitable to them closed?) . . .

Never were such sharp questions ask'd as this day,
Never was average man, his soul, more energetic,
more like a God. . . .

The earth, restiv, confronts a new era, perhaps a
general divine war,
No one knows what will happen next, such portents
fill the days and nights;
Years prophetical! the space ahead as I walk, as I
vainly try to pierce it, is full of phantoms,
Unborn deeds, things soon to be, project their shapes
around me,
This incredible rush and heat, this strange ecstatic
fever of dreams O years!
Your dreams O years, how they penetrate through
me! (I know not whether I sleep or wake;)
The perform'd America and Europe grow dim, retiring in shadow behind me,
The unperform'd, more gigantic than ever, advance,
advance upon me.

The American Secular Union.

R. B. WESTBROOK, President.

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The American Secular Union—Personal.

Within the last few weeks I hav been inundated with letters from the various parts of the United States, asking my opinion upon the present condition of the American Secular Union. It is to be regretted that any misunderstanding should hav arisen among members of what could be made a most useful organization. In my opinion the present officers, having been elected, should be properly supported, at least for one year, and then, if it is found that they hav forfeited the confidence of those who elected them, they should not again be placed in power. I find it is generally conceded that the present board is the best that the Union has had for many years; therefore, it is only just that its members should hav a fair opportunity to carry out their program without unnecessary and reprehensible efforts being made to thwart their every movement. I write thus the more freely because I do not quite agree with Dr. Westbrook upon many points, yet I recognize in that gentleman a noble nature and an honest desire to do what he considers best for the welfare of the Union. Moreover, he has devoted his time and energy to the cause to a greater extent, perhaps, than any previous president has done; and besides, he has the assistance of a most able and accomplished secretary, one who in all probability could not be equaled and certainly could not be excelled. One thing in my opinion is evidently required, and that is an amendment of the constitution. As it now stands, it appears to many persons to be not quite clear whether the Union is a political, Secular, or an anti-theological organization. As to the field secretaryship, my advice is to let that matter stand over until the next congress, and in the mean time let harmony prevail and other practical work be done.

Now, it must be understood that I hav neither the time nor the inclination to take a prominent part in the unpleasant and undignified controversy which has recently been going on in the columns of some of the American Freethought journals upon the subject of this field secretaryship. In fact, the matter would not be referred to at all by me if my name had not been so freely and erroneously used in connection with the question. Judging from the reckless and vehement manner in which two or three writers hav given vent to their evidently pent-up feelings in reference to myself, the ordinary reader may reasonably suppose that the board of directors of the American Secular Union had offered me the office of field secretaryship, and having consented to accept that position I was now a candidate for it. The truth is, nothing of the kind has taken place, and those who hav so indiscreetly concerned themselvs upon the subject hav been victims of their own fancy. It would hav been far better for them to hav learned all the facts of the case before writing such impetuous folly and exhibiting such childish simplicity. The whole affair would be to me extremely amusing, did it not reveal the sad spectacle of petty jealousy and anti-Liberal conduct upon the part of those from whom I certainly expected better things. Would it not hav been wiser to hav caught the hare before indulging in senseless recriminations as to the best mode of cooking it?

For the benefit of the rational observer of this silly conflict, and also for the consolation of the fault-finders themselvs, let me say most distinctly that the board to my knowledge has not sent me an invitation to be field secretary, and therefore I could not hav accepted any such invitation. Moreover, I wish it to be clearly understood that I hav not been in competition with Mr. Charlesworth or anyone else for the office. By the way, this gentleman has placed his "friends" in a most unenviable position by his statement in last week's TRUTH SEEKER Therein he alleges that "Charles Watts was not the man" intended for the lectureship. Now, this is a tremendous "set-back" for those unfortunate victims of a much-to-be-regretted mental affliction, and it should tend to allay the alarm which their vivid imagination had conjured up as to myself.

It appears that five out of the seven members of the board did me the honor (for which I am grateful) of expressing as their opinion that I should be well suited for the field secretaryship, and they made this fact public. Thereupon, without waiting for the offer to be submitted, accepted, or rejected, one or two excitable American-born heroes rush into print protesting with nativ pride against their national rights and emoluments being thus usurped by an Englishman, forgetting, however, in their excitement, that Mr. Charlesworth, the very man they were putting forward for the office, had the misfortune, like myself, to be born upon English soil. Now, considering the origin and composition of the American race, it would be very interesting to know what serious objection there could be to any person, simply on account of his being an Englishman, filling any office in a Secular society.

But what a grave and narrow-minded inconsistency for those persons to introduce the question of nationality who publicly profess to indorse the doctrin of Thomas Paine, when he said, "The *world* is my country." For Liberals to speak of "jealousies, especially race preferences," as mentioned by Dr. Foote, is to show that Secularism is not by any means the only philosophy a "few American Liberals" do not understand.

With questionable taste and in a method calculated to mislead, it has been alleged that my engagement with the Union about seven years ago, when first I came from England, resulted in a pecuniary loss. Now, in justice to myself, let me emphatically state that I had nothing whatever to do with the business part of that engagement. The secretary traveled with me, made all the lecturing engagements, took all fees, and paid all liabilities, my duty being only to lecture where appointed. This I did on all occasions. The financial failure was not to be wondered at when two persons were appointed to do what one of us could easily hav accomplished, and thus hav saved the salary of one person besides half of the railway and hotel expenses incurred. I kept my engagement and the Union paid me honorably without any dispute. Why should Dr. Foote refer to the matter as he does at the present time? The reason is not difficult to divine. Would the doctor refuse to take his fees for medical services rendered even to an Englishman? I trow not. The mentioning of this circumstance might hav had some force if I applied for another engagement under similar circumstances to those existing on the former occasion. But I do not, and fortunately now there is no necessity for my so doing. It is to be regretted that the fact of an Englishman receiving years ago a few hundred dollars for traveling thousands of miles and lecturing most nights, should still be a sore point with certain Americans. This is protection with a vengeance, and by way of a slight compensation, if the grieved ones will accompany me the next time I go to England they shall be guaranteed full pay for all the engagements they fill and shall never be reproached, although they are Americans, for receiving the reward of their labors. Would this be free trade or reciprocity, which?

I find that sorrow dwells in another quarter. Although, as already stated, I was never a candidate for this much-coveted secretaryship, yet *Freethought* of February 1st has an article, written almost, one would think, in tears by one of its editors, foreshadowing the ruinous consequences to other lecturers, and also to other Freethought papers, if I accept the office with *Secular Thought* at my command. The editor says: "Besides invading, full-armed and panoplied, the territory of lecturers, will he [Mr. Watts] also bring his paper at the expense of all subscribers to the Guarantee Fund, into competition with the established Freethought journals now struggling for an existence? . . . Is any portion of his time to be devoted to working for that paper? If yes, will that be fair toward the other journals?" Does this writer forget that when one of the present editors of *Freethought* was a paid lecturer for the Union, a few years ago, he was at the same period an activ agent for a Liberal journal, and that much of his time was "devoted to working for that paper?" Besides, this agent carried hundreds of dollars' worth of books and sold them at the lectures for the benefit of the firm owning the paper in question. Was that "fair toward the other journals" then "struggling for existence?"

The matter, however, is not worth further serious notice. The letter from Dr. Foote, Jr., to Dr. Westbrook, and the article referred to above, fully explain the whole matter, and indicate without a doubt where "the shoe pinches." I feel deeply for the disturbed condition of the afflicted ones, and I will do all that is possible to be done to comfort them and to "administer to a mind diseased" that consolation which should be sufficient to restore them to quietude and repose. I can assure them that I hav no intention whatever, at present, of "invading their territory," inasmuch as I can command as many lecturing engagements as I require upon my own account. Moreover, I promis in the name of that "high cultured humanity and loving brotherhood of man" of which, at present, so much is heard but so little is seen, that if the offer of the field secretaryship is made to me I will not accept it without conferring in all humility with the other lecturers in the American Freethought field. I will also do my best to prevent *Secular Thought* from in any way injuring other "Liberal papers," and if in spite of all my efforts I should fail to restore tranquillity to the disconsolate ones, I will remove with *Secular Thought* to Siberia, Timbuctoo, or some other foreign land where perhaps, even in the midst of semi barbarism, an unfortunate Englishman may be permitted to work without the dread of wounding the tender susceptibilities of, and calling forth heartfelt denunciations from, individuals similar in misfortune to the stars of Liberalism in enlightened America. After thus supplying the "balm of Gilead," is it too much to hope that mental health will be restored and that "principles, not men," will engage the attention of those who so loudly profess to be working for the "common good?" Personally I can realize more pleasure in useful work than in childish disputations and zealous bickering, and therefore I shall continue to employ my time and energy in seeking to strengthen that movement which every Freethinker should hav dear at heart. In the words of the "immortal bard,"

> Pardon what I hav spoke,
> For 'tis a studied, not a present thought,
> By duty ruminated.

CHARLES WATTS.

Mr. Charlesworth and the American Secular Union.

In reading the article of the Hon. A. Schell, of Knight's Ferry, Cal., I thought a short statement would not be amiss.

The principal reason why Mr. Westbrook was unanimously re-elected was that he wanted to stay in the office to finish the work in regard to the handbook on Morals, on which two years hav been consumed, discriminating between the value of the several manuscripts. Being an eminently moral man himself, the congress thought that any book on morality which secured his recommendation would be eminently fit to ladle ready-made morality out from, in teaspoonful doses, to the coming Secular adolescents.

If the name of Charles Watts had been mentioned at the congress as the official candidate, the recommendation of the congress would certainly hav been given with such hearty emphasis that nobody else would hav had a ghost of a show. This was not done. No intimation of any such purpose was given, but Charlesworth on the contrary was presented to and recommended by the congress.

The administration showing that it was inimical to the candidate, and the treatment he received while addressing the congress, made all the present members more solid in his support than they otherwise would hav been.

Mr. Schell goes into the mutual admiration business.

His recommendation of Mr. Watts's merits goes for naught.

There is not a Freethinker in this country who does not know what Mr. Watts is and how valuable to the cause. That is entirely out of the question, and nobody denies it. The point is, hav the administration the moral (they are great on morality) right to snub, to insult, and discard a gentleman whom the whole congress indorsed as unanimously as they re-elected Mr. Westbrook? Is it a part of the beautiful policy of the administration to insinuate that Mr. Charlesworth is not a moral man ("fit to be received in our families")? If the administration hav anything to say against the moral conduct of John Charlesworth, if they can show that he is unfit to be received in our families, they should openly make the Liberal public acquainted with the facts, and if they can prove this it will settle the matter at once; and if they cannot the recommendation of the congress should be ratified.

The trouble with Mr. Charlesworth seems to be that he is too radical and that he has no respect for the feelings of Christians, Unitarians, and other bipeds of that ilk. Having had the pleasure of hearing Mr. Watts twice, I dare state that he is not a whit more delicate on that subject. Moreover, the Atheists, Spiritualists, and Agnostics, who form the great bulk of the supporters of the Union, admire just such traits, and a traveling pansy-peddler, who would not from time to time slap the Christ-God squarely in the face, would probably not be much to their taste.

Personally, I hav not the slightest regard for the theistical feelings of anybody, and must confess that until now I hav yet to meet the first Christian who had any respect for my feelings on any subject whatever.

If we are going to pander to the prejudices of the Christians, we had better hire some Unitarian, God in the green-and-blue minister and send him on the road with a certificate of moral character and his church diploma in his pocket. Then our well-beloved field secretary could dead beat his way on half fare railway tickets, like all the other well-beloved servants of Jehovah in the land.

Separation of church and state, church taxation, etc., are fine principles. But can they be better advocated than by open and square exposing of the humbug on which the whole matter rests? On demonstrating that Jehovah is a myth, it follows logically that any favor shown to his church by the community at large is an absurdity, and if there are people

bent on adoring a myth they should pay their own piper.

If we will hav to bolster the American Secular Union up by affiliating with other societies; if the American Secular Union cannot keep its banner floating by the unaided efforts of the Infidels of this broad country; if we must try to wheedle monetary and moral (?) support under the false pretense of not being opposed to religion, we may as well throw up the sponge, dig its grave, and write on it, *Requiescat in pace.*

Moreover, not a single clergyman in the country would in the least be hoodwinked. The clergy know on what side their bread is buttered. Those that antagonize the church in any way whatever, even only by trying for taxation, are taken by them as enemies of religion.

The parting advice of, "Stop wrangling and come down with your cash," does not sound very well in Liberal ears. Why in the name of common sense should anybody come down with the cash if he had not the right to say how it should be used or whether it be paid toward an action which he deems unjust?

There has not in all the controversy been shown one good, substantial reason why John Charlesworth should not be appointed, unless it be the sweet will of the administration, which may be good enough reason to Mr. Sobell, but seems to me and others nothing but an arbitrary abuse of power.

DE LE PINASSE, Life-member.

The Quarrel in the Union.

TO THE EDITOR OF THE TRUTH SEEKER, *Sir:* With your permission, I would like space for a few thoughts on the seemingly interminable question of a field secretary for the American Secular Union. The recent discussion of that question has apparently aroused a feeling of personal enmity that threatens to result in a situation that may sadly disturb the harmony that should exist among Freethinkers if they expect to accomplish any good by their efforts in advancing the principles of Liberal Freethought.

Freethinkers hav said and written much in denunciation of the tendency of religion, especially Christianity, to cause contention, discord, and strife, that in the past hav, and in the future may not only estrange friends but cause death and destruction in their most dire form.

Perhaps it may seem impertinent in me to claim, or even wish, to say a word on this subject. I am not a member of the Secular Union, because for twenty years I hav by ill health been shut in from the world of business and social life. But I hav been and am a Freethinker, and wish to be a Liberal one; therefore I am very anxious that all who wish to advance the cause of Liberal Freethought, and especially those who occupy by right the position of speakers and leaders, should be careful, considerate, and just to all.

The president of the American Secular Union may hav been a little hasty in what he said and did at the Portsmouth convention, but he seemed ready and anxious to harmonize, and from the published accounts it looked as though it was accomplished, and at the close of the convention all felt friendly and ready to work together with a hearty good will for the advancement of the cause.

Perhaps the president and secretary may hold opinions that seem foreign to the Nine Demands, but it looks as though they were honest, energetic workers for the best interest of the Union, as they understand it.

The president's published articles hav been short, argumentativ, and to the point, and he seems to hav maintained his position by reference to the constitution and by-laws of the Union.

Miss Craddock is evidently a zealous worker, and the insinuations that as she receives a salary she might also perform the duties of field secretary seem asking too much.

The published articles of several of the gentlemen seem in some respects too radical and personal to accomplish the desired object, and only serve as firebrands that may destroy the harmony and usefulness of the organization.

As Mr. Charlesworth was only recommended by the convention, and the executiv board cannot agree in regard to his appointment, would it not be well to drop the whole matter for the present, and leave to lecturers now in the field the work as in former years, and induce as many new ones to engage in it as possible? The field is abundantly large for all good ones.

Let all true Liberals unite harmoniously, and sustain the cause by precept and example, as well as by financial aid, ever showing by kind words and good works that Freethinkers are in advance of Bible religionists in their desire for the good of humanity, by pursuing their work in a spirit of charity that will show that their efforts to defeat the union of church and state, the Sunday laws, the Bible in schools, and in favor of enacting laws for the taxation of church property, are for the general good, and that they will continue to urge the adoption of their principles, by every consistent and legal means in their power, without resort to any fight among themselvs or with others. "Let us hav peace." CONVERSE CLOSE.

Grattan, Mich., Feb. 25 1891.

An Eminent Evolutionist's Demise.

The writer has just returned from the funeral of Prof. H. D. Garrison, which was held at his home, 3625 Vincennes avenue, this city, where this stalwart Freethinker breathed his last, Monday, at midnight.

Prof. E. S. Bastian, his lifelong friend and admirer, spoke in tender pathos over the remains, of the aims, work, and accomplishments of the departed, and the remains were then taken to Graceland cemetery for interment.

After a reference to Professor Garrison's career, Professor Bastian said:

"I should do scant justice to the memory of Dr. Garrison if I did not speak of his relations to the philosophical thought of the time.

"He was a chemist, a physicist, a naturalist. But he should not be estimated as a mere specialist.

"He was pre eminently a philosopher, and as such deeply interested and closely identified with the great intellectual movements of our time.

"He was a believer in the modern renaissance, and accepted unflinchingly the petty persecution and social obloquy for teaching a doctrin so repellant to the traditions of society and of the church. I do not believe he would hav flinched had he lived in the days of Giordano Bruno and seen before him the martyr's pyre."

No religious nor pretense of religious ceremony marred the funeral of this scholar, philosopher, and friend.

Professor Garrison was born in Dearborn county, Ind., Oct. 5 1834 and completed his education at a Cincinnati medical college. At the breaking out of the rebellion, he served as first assistant surgeon in the Fourth Indiana Volunteers.

After Appomatox, he returned to Cincinnati, and for a while practiced medicin. He then came to Chicago and established the drug firm of Garrison & Clark, which continued for years at 511 State street. The enterprise and public spirit of Professor Garrison is shown by the fact that he, shortly after coming to Chicago, became the leading light in the founding of Bennett Medical College. For years he filled the chair of chemistry in that institution. In 1878 he resigned and started on a year's lecture tour in the Old World.

While in the world's metropolis, he met and won Miss Marie Harold, who survives him.

He had started out on a professional tour, and ended it in a honeymoon. After spending several months in Rome, Egypt, and the Holy Land, the professor with his bride returned to Chicago, where he accepted the chair of chemistry in the College of Pharmacy, and later was created dean, a position he retained till November last. He resigned to enter the lecture field, where he proposed to devote the remainder of his life.

He proposed giving ocular demonstrations of the truths of astronomy and geology, as he doubtless possessed the largest collection of photographic views on scientific subjects of any individual extant.

His lecture season had advanced but two weeks when he was stricken down by illness, but which at first no one considered dangerous.

Professor Garrison was an authority on the subjects of astronomy, geology, and paleontology, and the author of several books and pamphlets of almost world-wide renown.

So conscientious and devoted was he to the Liberal cause, that, even while holding such responsible and public positions, he several times engaged the Grand Opera House, and, at great financial loss, gave a course of scientific lectures, the best demonstrations of the evolution theory ever given in Chicago. He believed in calling "a spade a spade," to use his own expression. He was not only free from superstition himself, but would not cringe nor cater to the superstitious. Professor Garrison was a moral hero who made sacrifices that others less bold and defiant might safely and honestly tread the path of life. He had a wholesome contempt for a large class of Liberal hypocrits—quite numerous in our midst—and despised cant in every form. As a friend he was firm, staunch, and unwavering; as a man and citizen he was as honest in his transactions as he was chivalrous in his opinions. In these periods of hollow pretense and hypocrisy the cause of Liberalism can ill spare such an example of truth and honor. In the death of Professor Garrison aggressiv Liberalism loses an intellectual giant.

Chicago, Feb. 26 1891. E A. STEVENS.

Must Make It a Campaign Issue.

Our legislature is now within four days of adjournment, and has done nothing in the line of taxing church property. We presented the largest list of petitioners, perhaps, that was ever presented to a legislature of the state. There were over ten thousand names. They came from all sections of the state. I was present at the capital when the legislature met, and canvassed the members as to their views on the subject of taxing church property, and I found quite a large number that seemed to favor it, but when the time for action came they almost universally went back on it. J. D. Garfield, of Coos county, a fearless Freethinker, was about the only one that was solid. A majority of the other members are demagogs expecting political promotion. I am of the opinion that the only way to get the law exempting church property from taxation in this state repealed will be to make it an issue in the campaign before the people. To elect men with a tacit understanding that they favor taxation of church and other ecclesiastical property without an open pledge, is not by any means a safe way, for when they begin to feel the pressure of the church power the courage of their convictions fails them. The matter in the state senate was treated with contempt, and no word in vindication of the petitioners was offered, although it was claimed that we had at least one outspoken Freethinker in that body who was expected to urge and support the measure.

I inclose an editorial from the daily *Oregonian* of February 12th, which will giv a better idea of the liberality and true statesmanship of the present Oregon senate. The *Oregonian* is one of the ablest and most widely circulated newspapers on the Pacific coast, and its editor, although thought to really be Agnostic in his private sentiments, but who usually caters to popular religious feeling, overhauls the senate for their outrageous want of respect for the wishes of the people.

I am satisfied that a very large majority of the people, through the country districts particularly, are in favor of taxation of church property. I think the petition in my neighborhood was presented to one hundred and twelve persons just as they were cursorily met, and one hundred and ten signed it, only two refusing. Our minister (that is, not my minister, but the preacher of the village) signed it, and quite a number of church-members. And I presume this is a fair sample for a large part of the state from the number of petitioners.

LEE LAUGHLIN.

North Yamhill, Ore., Feb. 17, 1891.

WHAT THE OREGONIAN SAID.

The action of the state senate in refusing courteous treatment to petitions asking for the taxation of all church property is not to be commended. Without discussing the wisdom or unwisdom of such legislation, it is but the exact truth to say that the question of the taxation of church property is everywhere recognized as an entirely proper subject for respectful legislativ treatment. President Grant and President Garfield both favored the taxation of church property. Many of the ablest men in all parties favor it, and it has been a subject of respectful consideration and debate before the legislatures of Massachusetts and New York. Many of the leading ministers of the great Baptist church hav declared that they do not believe in the exemption of church property from taxation, beyond the church edifice actually used for worship; and not a few ministers in all churches are in favor of full taxation of everything owned by the church. On the question of the exemption of church property there is much to be said on both sides. It is a perfectly legitimate, non-political public question, upon which men of excellent intelligence and ability widely differ, and the petition of the German Turn-verein, of Portland, deserved respectful treatment at the hand of a body that is its legislature and the legislature of the whole people.

With the rapid increase in the value of property in the large cities and towns of the East and middle West the exemption of all church property has become a severe public burden, such as was never contemplated in the early days of the republic, and when so able a man and so sound a lawyer as Ex-Governor Hoadly of Ohio urges reformatory legislation, we may believe that the abuse is real and relief necessary. The burden of taxation is bitterly felt as our civilization grows older, and the time will come when Oregon, like the East, will not disdain the consideration of the question which our state senate has dismissed with contempt. At present it is probable that the weight of public opinion is against the taxation of church edifices, or of charitable, benevolent, or educational institutions, whether managed by church corporations or not. There are reasons for exempting the latter which do not even apply to church edifices. The state does not undertake to inculcate religion or to encourage public worship. Therefore the exemption of church edifices is a little illogical. It is done, however, in obedience to a sentiment nearly universal, and the opposition to it makes small headway. The state does support education, on the other hand, and maintain public charities. It is perfectly logical and reasonable therefore that it should aid private enterprises which supplement its own work in this direction to the extent of paying the taxes on their property, as it does when it declares them exempt.

Lectures and Meetings.

W. F. JAMIESON recently held a six evening debate with a Campbellite preacher at Marcus, Ia. He was last week lecturing at Columbus Junction; his address is Des Moines, Ia.

MRS. H S. LAKE'S engagements are as follows: Brockton, Mass., March 8th and May 17th; Newburyport, Mass., April 5th and 12th; Willimantic, Conn., April 19th and 26th; Boston, the months of March, May, and June. Camp meeting dates: Parkland, Pa., July 9th, 11th, 12th, 14th; Harwich, Mass., July 24th-26th; Onset, July 31st and August 2d; Cassadaga, N. Y., August 7th, 9th, 11th; Sunapee, N. H., August 16th-18th; Niantic, Conn., August 23d. Permanent address, 52 Worcester st., Boston, Mass.

AT the Liberal Club on the evening of the 6th instant John Beverly Robinson will talk about "Free Love." Dr. E B. Foote, Jr., will preside this month, and visitors will get more than five cents' worth of fun each night. The Club meets at 220 East 15th street.

Communications.

The Indians and the Missionaries.

I hav spent twenty-four years of my life among the wild Indians of the northwest. My occupation during that period was divided as follows: three years, from the spring of 1867 till the spring of 1870, as a soldier at Fort Rice, Dak.; three years keeping a woodyard on the Missouri river; six months guide for General Custer; two years teaching in a mission school at Cheyenne river agency, Dak.; five years interpreter for Gen. Wm. P. Carlin, at Standing Rock agency, Dak.; six months a scout at Fort Custer, Mont.; three years a scout at Fort Buford, Dak.; three years in the mining regions of Montana, and four years among the frontier settlements along the Missouri river in Dakota. These twenty-four years hav been replete with experience. The famous "peace policy" had just been adopted by the government in the management of Indian affairs when I reached the Indian country in 1867. This "peace policy" consisted in turning over the entire management of Indian agencies to the churches. Under this rule everybody expected to see the Indian service purified, wars cease, and the Indian himself rapidly evoluted from his primitiv, savage condition to a state of civilization. And how perfectly natural it was that the people should expect this, when Christians repeatedly claim for their religion great civilizing influence. And now, after a trial of twenty-five years, during which time the Indian "ship of state" has been manned by a "gospel crew," with hooded monks and sanctimonious "Bible-bangers" in command, and "sky-pilots" at the helm, what is the result? Must the shameful, humiliating story of crime and fiendish outrage be told, and published to the world, in order to awaken the American people to a realizing sense of what they hav done, and are still doing? For the system still prevails. Are the people blind, that they cannot see the smoke of battle that hangs like a funeral pall over the beautiful valley of the Little Big Horn? Are Custer and his three hundred brave followers forgotten? Are the people deaf, that they hear not the rattle of musketry and the booming of cannon at the Pine Ridge agency? Does the preacher pound the pulpit and bray so loudly to the skies that the people cannot hear the shrieks of pain and terror, and the groans of the dying Indian women and children shot down in the battle (?) at Wounded Kuee? Can they not hear the sobs of the mothers, the sisters, and the wives and little ones of those who fell among the soldiers in that battle? Surely, "these things were not done in a corner." The Dakota hills are still reverberating with the sounds of battle. Go back with me through the last twenty-five years and you can trace the course of this gospel ship as she sailed from year to year, by the wrecks and devastation and the filth left in her track. Oh, great is the Indian agent of the Christians!

Under this arrangement, of course the Christian missionary has everything his own way. In the first place, a man to be eligible for appointment as Indian agent must be recommended by his church to the board of Christian missions in Washington, who, if they find him sound in the faith, giv him their indorsement. There are in the United States about eighty-five agencies. These are divided among the several leading denominations. In the country where I hav been, the patronage is about equally divided among the Catholics, Protestant Episcopals, Presbyterians, and Methodists. There seems, however, to be no difference between them. They are all alike after filthy lucre, all thieves and robbers—yes, murderers, for by their dishonest practices in withholding from the Indians what justly belonged to them, and what the government had provided for them, they were driven to hostilities. One instance will be sufficient to illustrate the way these Christian agents hav of doing business. In 1875, one year before General Custer was killed, the agent at Standing Rock agency, who was a devout communicant of the Catholic church, stated in his official report to the commissioner of Indian affairs that there were 7,300 Indians enroled at that agency; the government therefore provided for that number. The cost value of these provisions, in round numbers, amounted to $40 per capita for one year. Now, the fact was, there were less than 2,000 Indians at that agency in that year. But while the government was providing for 7,300, the less than 2,000 who really were there were compelled to kill their ponies for food, and were driven by hunger to join Sitting Bull's band, which swelled his numbers with starving, desperate Indians, and made it possible for him to meet and defeat Custer in 1876.

In this instance the agent was defrauding the government of the cost of provisions for 5,500 Indians whose only existence was on paper, a sum total of $220 000 per year. Not satisfied with the theft of this enormous sum, he even robs what few Indians are at the agency. Finally, to prevent a general uprising, General Carlin arrested the agent and sent him out of the country. But another equally bad was soon appointed to the place. And so it has been at nearly all the agencies, and it is still going on, and will as long as the church has control.

The missions are not one whit better—they could not be worse. They are all money-making concerns. I was employed two years at a mission as teacher and interpreter, and I know whereof I speak. But to read the doleful, whining, miserable lies written by these Christian missionaries, and published in the Christian organs back East, one would think them just too good for anything this side of paradise. They tell how wonderfully the Lord is blessing the good work, how eagerly the poor benighted Indian embraces the savior, and the only thing lacking is money to carry on this labor of love, and won't the good people contribute more liberally of the store with which the Lord has blessed them? As for themselvs, if they hav hardships to endure, if they hav given up the comforts of a good home back in the states, deprived themselvs of the pleasures of society; if they hav consented to become household drudges, to do the cooking, washing, and scrubbing, why, they glory in it. They are so glad that they can do something for the dear savior. They expected trials and tribulations, "praise the Lord!" And while they are doing so much for Jesus, the dear, good people ought to send them more money. Money, money, money—you can hear it jingling all the way down through the pages of their correspondence. You can hear it ringing in the tones of their voices. You can see it shining in their glances. Money, money, money, is the first and the last verse of their song, and money is their chorus.

But you hav read these letters yourselvs. They are all very much alike. If there is any variation, it is not on the subject of contributions. Now let me present the facts—plain, unembellished facts. In the first place, there are no hardships in the life of a missionary among the North American Indians. There might hav been years ago, and doubtless were, but that time has long since passed. There is no drudgery, no housework outside of the mission parlor. Indian girls do all the hard work, while the female members of the missionary service liv like ladies born to wealth and distinction. Each one has her maid. Bedroom work, and dining-room and kitchen work, are entirely beneath her station. And as to her being deprived of society, and giving up a good home and all that, bless her dear heart, she never had a better home in her life. The chances are that she had to wade around in the filth of a cow-stable and do the milking twice a day before she got a job as stewardess on the gospel ship. And she certainly was never admitted to better society than she finds at a frontier post. The wives and daughters of the army officers are of the very best society, bright, intelligent, and sociable. They hav their regular weekly hops and entertainments, and the ladies of the mission are invited. They always attend, and they don't go afoot either. They ride in a carriage behind fine horses, driven by a coachman. Why, if they had to giv up the luxuries of a prosperous mission and go back to the humdrum life at their old house, they would die of *ennui*. Poor things, send them more money.

And how about the male missionary, the boss of the ranche, who has given up all for Jesus, and is wearing away his precious life in the service of the master? Go with me into the mission library and here we find him at his daily toil. But it's all for the Lord, so he doesn't mind it. He is only too glad that he has found something to do for the savior. But he could do so much more if the dear people back East would send him some more money. Lack of money sadly retards the spread of the gospel. If the widows would only put more mites in the box, and send the box to him, it would enable him to do wonders. He sits in a large upholstered armchair, and is just now writing a letter to the Boston weekly *Brand Snatcher*, setting forth the fact that another soul is born into the kingdom. He had yesterday baptized another Indian baby, but in order to continue the good work he must hav more money. The letter finished, he rises from his chair, goes to a cupboard, from which he takes a bottle of Mumm's Extra Dry, turns out a glassful, and takes a drink. This reminds him that he must write for more money. Poor man, he's been struggling along with only three bottles of champagne a day, and it won't do. He can't bear up under it. His arduous duties, which require him to write sometimes as many as two letters in one day, and to stand in a pulpit and talk nearly an hour every Sunday, are too much to expect from a man of his caliber, and while it is quite true that he owns a large herd of cattle that graze free of charge upon the Indian reservation, and are tended by Indian herders who receive their pay in old clothes that are given to the mission by Christian dupes in the East, and said cattle, grazing on an Indian reservation, being exempt from taxation; and while he is a large stockholder and director in the First National Bank of Pierre, S. D., yet he needs more money. My dear, good Christian people, send him more money.

E. H. Allison,
Scout U. S. A.

National Military Home, Montgomery Co., O.

An Open Letter to the President.

To Mr. Benjamin Harrison, President of the United States, *Sir:* I am informed that an application has been made for the pardon of Mr. Ezra H. Heywood, who was convicted of a violation of the obscenity laws in Boston on May 13, 1890, and sentenced by Judge George M. Carpenter to two years' imprisonment in Charlestown state prison, and I am requested to urge such reasons as are in my knowledge of the case in support of the application.

Upon the trial of Mr. Heywood I acted with Mr. George W. Searle, of Boston, as the defendant's counsel, and I cheerfully comply, inasmuch as I consider that a great injustice has been done Mr. Heywood, which should be redressed as far as is now possible, not for Mr. Heywood's sake alone, but for the purpose of maintaining in their integrity all the guarantees of liberty which were in former years the safeguard and protection of the citizen.

Mr. Heywood was convicted of a violation of Section 3893 U. S. Rev. St., upon an indictment setting forth certain matters published by him in the *Word*, a monthly paper of which he has been for the last seventeen years the editor, which matters were alleged to be obscene. The gravamen of the offense, as will be seen by an inspection of the statute, is the depositing, or causing to be deposited, in the mail, the prohibited matter.

As to the matter in question which it is pretended is obscene. This matter forms part of the record and is open for inspection. No evasion or misrepresentation can change the quality of that matter. It is absolutely fixed. It is fastened down into cold type just as Mr. Heywood intended to print it, and it appears upon the record just as he intended to publish it. I maintain that it is not "obscene" within the meaning of the law nor within any fair and just application of the language of the statute. Nothing that transpired upon the trial tended in any way to convince me of the contrary, or to change the views which I originally had upon that point. I am deeply impressed with the purity of Mr. Heywood's motivs and firmly convinced of the urgent necessity of his doing just the thing that he has done. The publication which called out the most determined antagonism from the prosecution is that set forth in the indictment as the second count, and upon the trial referred to as "The Mother Article." I desire here and now to say that I regard that article as the purest and most holy utterance upon the subject of which it treats that I hav ever seen in print, and I know that Mr. Heywood so regarded it. It was because I thought this that I sent it to Mr. Heywood originally, using the mails as a means of conveying it to him, as I had an absolute right to do. I do not overlook the fact that there are great diversities of thought and that there is room for honest difference of opinion upon this subject, arising from the varied education and experience of individuals. It is for that very reason that I insist that in such a case as the present it is a grievous and oppressiv wrong to submit to a jury a mere question of conventional taste or an abstract and unsettled question of ethics, under circumstances calculated to arouse the bitter prejudices of the thoughtless, as was done in this case.

As to the question of "depositing in the mails." Upon this point the testimony of the prosecution and that of the defense did not materially vary. The main facts are these: Mr. Heywood on the afternoon in question went to the post-office in Princeton at about five minutes before the time for closing the mails. He took with him a basket of his papers wrapped ready for mailing. The papers were weighed, and instead of collecting the postage thereon the postmaster's clerk, contrary to law, and in violation of his duty, made a charge upon his books against Mr. Heywood in a running account opened and which for some time had been kept open for that purpose. Mr. Heywood then said, "I want those papers to go out by this afternoon's mail." The clerk refused to send them out by that mail and stated as a reason that some questions had been suggested by the authorities in Washington as to the character of Mr. Heywood's publication. Mr. Heywood having taken the papers to the office with the intention of mailing them, and having met with a refusal of his request that they go out in the next mail, which at that time was not yet closed, and not having paid any postage upon them, stood *in loco penitentiæ*, and he thereupon demanded the return of his papers. This was refused. In the evening of the same day Mr. Heywood called upon the postmaster and pointed out to him the decision of Judge Field in *ex parte* Jackson, 6 Otto 733, wherein that judge said: "Nor can regulations be enforced against the transportation of printed matter in the mail, which is open to examination, so as to interfere in any manner with the freedom of the press. Liberty of circulating is as essential to that freedom as liberty of publishing; indeed, without the circulation, the publication would be of little value. If, therefore, printed matter be excluded from the mails, its transportation in any other way cannot be forbidden by Congress;" and the decision of Judge Benedict

in United States vs. Bennett, 16 Blatchf. 358, wherein that judge said: "Such matter may be sent by express without violating any law of the United States;" and thereupon again demanded the return of his papers so that he might send them to his subscribers by express or other means, as under these decisions he had a right to do, and thereby avoid any question as to the legality of his act. This demand was refused by the postmaster, although the papers demanded had not been mailed, but were still in the possession of the postmaster and were illegally detained by him in his office. At the close of the testimony the judge was requested to charge the jury as to this question of depositing, as follows:

XXX.

That if the defendant merely attempted to mail the packages and did not complete the act himself, or attempted to deposit for mailing and delivery the matters as charged in the indictment and if prepayment in cash or postage stamps was not made on the papers offered by the defendant there was no offense.

XXXIII.

That if the defendant merely and only put the papers into the weighing-scales, on the counter of the store of the postmaster, for weighing, and the postmaster refused to allow them to be deposited in the mails and took and kept them for his own examination, or for the examination of other authorities at home, or at the seat of the United States government with a view to determining whether they were mailable or not, and they were never any further or otherwise attempted to be mailed by the defendant, or by the postmaster, then the government has not proven this part of its case, and the defendant for that reason should be acquitted.

XXXIV.

That if, in addition, Mr. Heywood the next day demanded, or asked of the postmaster the return of the papers left for inspection and was refused that demand is evidence to be considered by the jury that he did not intend to deposit the papers for mailing and delivery.

XXXVI.

That if, when the papers were brought to the postmaster, he refused to mail them until after an examination, there was, up to that time, no deposit in the mails for mailing and delivery, and if, afterward Mr. Heywood demanded the return of the papers and the postmaster refused to return them, but mailed them instead, the postmaster cannot be considered Mr. Heywood's agent for such mailing and the mailing was not the defendant's act.

XXXVII.

That, unless the jury find that subsequent to the conversation with the postmaster about the mailability of the papers and the postmaster's refusal to mail them, the defendant intended that they should be mailed, he is entitled to acquittal.

XXXVIII.

That the defendant's demand for the return of the papers to him is one of the facts to be considered by the jury in determining whether or not he intended to deposit the papers in the mail for mailing and delivery at any time after the postmaster's refusal to accept them without examination.

XXXIX.

That it is for the jury to determin from all the evidence whether the intent of the defendant in leaving the papers with the postmaster on April 28, 1890, was that they should be deposited in the mail for mailing and delivery, or that they should be examined by the postmaster to ascertain if they were mailable or not, and if they were simply left to abide the result of an examination with no intent to deposit them for mailing, if they should be found to be non-mailable, defendant must be acquitted.

These, with a number of other requests, very carefully prepared by my associate and myself, many of them being accurate quotations from the opinions of other judges in similar cases, were brushed aside by the judge, who made not even a pretense of any deliberate consideration of them. They were simply ignored, and the points they raised were not submitted to the jury in any form except as shown in the judge's charge. Upon this point, as to deposit, the judge, in his charge, said: "He need not hav deposited," thereby implying that Mr. Heywood did deposit the papers in the mails. Again, the judge said: "It was stated by both the postmaster and the prisoner that the prisoner brought a basket of papers to the post-office and put them on the counter, offering them thus to the postmaster for the purpose of sending them through the mails. That constitutes the act of depositing them in the mails for transmission and answers that question in the affirmativ." It will be seen that the judge here states to the jury half the truth, which is always more dangerous than an entire falsehood, and omits any mention of the postmaster's refusal to mail the papers in the regular course, of the fact that the postage was not paid, and of the fact of Mr. Heywood's demand for the return of the papers under the law which guaranteed their free transmission in other ways than by mail.

The whole conduct of the trial gave me the impression that it was the fixed determination of the judge at the outset to get Mr. Heywood into prison by any means, fair or foul. At the opening, I invoked the most patient, diligent, and painstaking receptivity on the part of the court, and called attention to the violent prejudice of the ignorant masses against any discussion of topics relating to sex. The judge cast a vacant gaze all around the room, and then answered me that he did not see any prejudice, as if prejudice were a palpable entity that could be seen by looking for it. Many such incidents might be mentioned to show the evasivness and insincerity of the court, but I will call attention to only two.

Mr. Heywood testified that, in pursuance of what he considered his parental duty, he had instructed his children in the relations of the sexes, and, for purposes of instruction, had shown them pictures of the reproductiv organs of both sexes. In summing up, the prosecution alluded to this item of testimony and stated that Mr. Heywood had shown his children "obscene" pictures. I endeavored to get the judge to correct that false, damaging, and unfair statement. The success I met with, and the kind of correction that was made, will be seen at the end of the judge's charge.

A detectiv was called who testified to sending for Mr. Heywood's paper and receiving copies of it in due course of mail, also to an interview with Mr. Heywood, in narrating which he represented Mr. Heywood as expressing a desire to avoid detection and as saying that he did not sell the papers to every one, but only to him (the detectiv) as a special favor, and that he (the detectiv) must be very careful and secretiv about it, as spies were about, etc.

This kind of testimony was introduced with the purpose of making it appear that Mr. Heywood was doing his work surreptitiously, and of misrepresenting his motivs in such a way as to excite the prejudice of the jury against him. Except as to the matter of receiving the papers by mail, this kind of testimony was, under the judge's ruling in this very case, wholly irrelevant. All attempts on the part of Mr. Heywood to show the motiv for his conduct were rigidly excluded, the judge holding that the motiv of the defendant was not material and not to be taken into consideration as an element of the defense. Yet, by permitting this trick to succeed, a very false impression of Mr. Heywood's motivs and purposes, which motivs and purposes, I insist, were of the very essence of the question to be tried, was allowed to be conveyed to the jury. If such an impression did prevail among the jury, and I believe it did, nothing could be further from the truth. The real fact was that Mr. Heywood had been publishing his paper for about seventeen years. He had openly mailed and sent it to his subscribers and to those who wanted it. He had not obtruded it upon anyone. No person was produced upon the trial who had been injured by Mr. Heywood's publication, nor anyone produced who was even offended by it. I do not believe it was possible for the prosecution to hav produced any such person outside of the little clique who were pecuniarily interested in tormenting Mr. Heywood. It may hav been true that Mr. Heywood, in his conversation with this detectiv, expressed a desire to avoid contact with those who for many years had carried on a brutal persecution against him. That is quite natural. But that Mr. Heywood, by any language he may hav used at that time, should hav conceded, intimated, or intended in any way to convey the impression that he was engaged in underhanded, secret, or illicit business, is so contrary to the nature of the man, so at variance with the record of his whole public and private life, and so inconsistent with the very outspokenness which has been the means of furnishing a pretext for his tormentors to bring him again into court, that no intelligent person not subject to the vicious influences with which this jury were surrounded can believe the detectiv's story in the way he and the prosecution intended it to be believed. Yet that story was invested with as much weight as if it had been true or credible.

It is unfortunate that no minutes of the testimony were preserved. The judge's charge to the jury, however, has been accurately reported and printed in order that Mr. Heywood's friends may see something of the character of the trial. I annex a copy herewith.* No lawyer can read this charge without a deep sense of the degradation brought upon his profession by such instructions from a judge to a jury. The idea of a judge charging a jury in a criminal trial that "The way of the transgressor is hard!" The idea of a judge charging a jury in a case of this nature that "the statute is plain, clear, and distinct," when, in United States *vs.* Comerford, 25 Federal Reporter 902, Judge Turner, a judge at least equally entitled to respect as Judge Carpenter, had, with very great reason, characterized this infamous statute in the following language:

> We hav been taught to believe that it was the greatest injustice toward the common people of old Rome, when the laws they were commanded to obey, under Caligula, were written in small characters and hung upon high pillars, thus more effectually to ensnare the people. How much advantage may we justly claim over the old Roman if our criminal laws are so obscurely written that one cannot tell when he is violating them? If the rule contended for here is to be applied to the defendant, he will be put on trial for an act which he could not by perusing the law hav ascertained was an offense. My own sense of justice revolts at the idea. It is not in keeping with the genius of our institutions, and I cannot giv it my sanction.

The idea of a judge charging a jury, "Nevertheless we ought to punish him." All these things are simply revolting to the common sense of justice.

The proceedings upon the trial were vindictiv and brutal to the last degree. The monstrosity of it is plain when we consider that all this outrage is done under pretense of promoting purity. Purity is not consistent with trickery and it will not do to assert purity while practicing such methods. The methods employed to get Mr. Heywood into prison do not incline any thoughtful person to respect the moral purity of those who employ such methods. The pretense of ultra purity is too transparent. The strained effort to appear shocked at Mr. Heywood's utterances deceives nobody. Will any thinking person who sees a judge employing such methods to compass the imprisonment of a man he is bound by the most solemn obligations to protect, believe that judge to be any less brutal in his sexual relations with women, or any less vindictiv in his daily dealings with his fellowmen?

I make this statement solemnly impressed with its truthfulness, with the rectitude of Mr. Heywood's conduct and motivs, and with the necessity of bringing the methods pursued in this case to the attention of those whose business it is to provide remedies for such wrongs. I would suggest that provisions facilitating appeals and compelling the employment of official stenographers in all criminal cases would furnish very wholesome checks upon the tendency to arbitrariness on the part of United States judges. I regard this matter as one of paramount importance to the whole American people.

In the hope that you will arrive at such a conclusion as will tend to establish justice, promote the general welfare, and secure the blessings of liberty, I submit this statement to you. You will act hereupon according to your capability.

Very respectfully, ED. W. CHAMBERLAIN.

10 *Wall st., New York*, Feb. 14, 1891.

[*Annexed to this letter was a copy of the judge's charge to the jury, which was printed in THE TRUTH SEEKER of June 28, 1890.—ED. T. S.]

Sustain Liberty's Defenders Now.

The Defense Association has expended the small balance of its general fund (and more too) for several hundred pamphlets of four kinds: first, Mr. Julian Hawthorne's letter to the *Twentieth Century* on the Heywood case and the general principles involved; second, Mr. Chamberlain's letter to President Harrison in behalf of Mr. Heywood; third, Mr. Hugh O. Pentecost's address on Harman's first indictment. These are all valuable literature to show the abuse of the Comstock law, and the outrageous treatment that such cases receive in the United States courts of justice (!) in order to construe the law against well-meaning reformers and defenders of the liberty of the press. There are important issues to be fought out in these cases, and they are well discussed on the side of liberty and progress in these three pamphlets; but we hav also obtained from Mr. Harman, the publisher, two hundred copies of a fourth pamphlet entitled, "An Appeal to the Women of America," written by Mr. C. L. James, to arouse them to the fact that those who defend for them the right of self-control of their own persons, and plead for their release from various existing systems of sexual slavery, are being persecuted in order to suppress the attack made on secret vices that seriously affect the well-being of wives, children, and families. The last pamphlet deals mainly with the case of Mr. Caldwell, of Chicago, the publisher of the *Christian Life*—one who is working toward reform of some of the same evils that Harman and Heywood hav sought to remedy, but in a different line and way.

All these pamphlets are useful tracts to hand to thoughtful persons who may be expected to take an interest in these matters, and possibly aid our side. One of England's execrated judges of many years ago, Scroggs or Jeffreys, ruled that if anyone should go about instituting a reform he should be found guilty of high treason. The United States Court spies (inspectors), attorneys, and judges are now construing the obscene postal law in a similar manner, and trying to make criminals of those who are to-day promoting necessary reforms. The ruling above quoted was given in a case where some young men pulled down some houses of infamy. Now our "victims" are prosecuted because they would abolish infamous vices and abuses in family life. J. S. Mill has said that vices must be exposed as the first step to their suppression. We invite progressiv workers everywhere to inform themselvs about this modern reactionary crusade and inquisition, by sending to us for these pamphlets, and distributing them where they will awaken thought and new converts. We send all four pamphlets for ten cents, or in lots at twenty cents per dozen. Old friends and new ones are also reminded that the general fund needs replenishing. All subscriptions heretofore received hav been duly acknowledged, and any new ones will be, as usual—ten cents or $10. Bradlaugh's great victories for freedom in printing are, since his death, receiving due recognition. He ought to hav been better sustained and aided when engaged in his noble contests. There are to-day three worthy martyrs struggling bravely and with too little friendly support for the rights and betterment of all. Let them be encouraged and helped to success now, rather than granted a tardy though just appreciation some day in obituary notices. All subscribers to the fund are regarded as corresponding members. National Defense Association, E. B. Foote, Jr., secretary, 120 Lexington avenue, New York.

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FOUNDED BY D. M. BENNETT.

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THOSE who hav sent twenty-five cents for the ANNUAL for 1891 will receive the pamphlet about the time they get this issue of THE TRUTH SEEKER.

Those who hav not yet ordered a copy should do so at once. The ANNUAL is crowded with interesting articles, with original illustrations, and like all previous issues is worth more than double the cost.

WE would fain again call the attention of our readers to the "Freethinkers' Pictorial Text Book." It is the most unique work in Freethought literature and has excited the most friendly encomiums and the most bitter denunciations. It is the best or the worst—just as the reader is a Liberal or a religious bigot. In illuminated board covers, $2; in illuminated cloth covers, $2 50, postpaid.

Our Anarchistic Friend Pentecost.

Mr. H. O Pentecost has an unhappy way of wandering wide from the paths of accuracy and fact to make it appear that Liberals are illiberal and no more just than the church folks. This is, we presume, because he once recklessly made the assertion; and though afterward induced by THE TRUTH SEEKER to take it back, he seems to delight to return to the subject.

In one of his letters to *Freethought* Samuel P. Putnam said that "the government of Mexico to-day is the most Liberal government on the face of the earth." To substantiate this statement Mr. Putnam related that a "vast amount of church property has been confiscated. . . . Convents are forbidden. The clericals are not allowed to wear their official garb on the streets. They must dress like other folks. They cannot perform a legal marriage."

To this Mr. Pentecost responds: "I judge that if the Mexican officials should drive the church people out of the country, or make it a capital offense to be a Christian, the Mexican government might be considered still more Liberal. Is the kind of tyranny Mr. Putnam describes his idea of being Liberal? On Mr. Putnam's own showing the Mexican government is exceedingly illiberal toward the Catholic church, quite as illiberal as the church is toward other people. What right should a government hav to confiscate church property, or forbid priests to dress as they please, or not recognize the legality of the marriage they solemnize?"

If Mr. Pentecost had stopped for a moment to think he would not hav written this, or at least he would hav seen the reason for it.

The church property of Mexico had to be confiscated because the church had stolen it from the people. By exemptions, fees, laws in favor of ecclesiasticism, and a general working upon the superstitious fears of the ignorant Mexicans, rich and poor alike, the church had gathered the wealth of the country into her hands. Taking it back was but an act of restitution, as a policeman forces a thief to disgorge. It was simply making the church start over again and start square, giving the people a chance to choose what to do, where before they had been compelled to support the church.

Convents are a part of the church's huge system of imposiure and spoliation. Women hav been befooled into giving their lives and their means to the church, and the convents are the jails for them after they hav been robbed. The vast abuses of the conventual system hav been adequately described. In the United States a nun can get out if she chooses, though with much difficulty, but in countries where the church rules the state, like Spain and old Mexico, the convents were literal prisons, and worse. Their suppression was but the rescuing of prisoners.

What a man shall wear upon the streets is perhaps no government's business; but when one thinks of the abject superstitious regard which the average Roman Catholic has for priestly robes, the wisdom and justice of the prohibition are apparent. It is like protecting children from the bugaboos and specters and ogers which their little imaginations see around them ready to carry them away.

The power of legalizing marriage was taken from the priests because they had made it a means of oppressing and of controling the people. In other Catholic countries as well as in Mexico the church had placed such fees upon it that the great mass of the people were living without regular marriage. The government of Mexico has now given them a chance to make their relations regular and at the same time deprived the church of its great power to rob them.

Mr. Pentecost further says: "While we hav a government the utmost that a Liberal should ask of it with regard to the church is that it should extend it no official aid. While other property is taxed church property should be taxed, but no legislativ discrimination should be made against the church." What shall be done when we do *not* hav a government is not worth discussing here. But what the government of Mexico has done is just what Mr. Pentecost says it shou'd do—extend no official aid to the church. To bring this about it had first to restore to the people what the church had robbed them of, and let the church go on upon its own hook, supported voluntarily, or not at all, as the people saw fit. And to say that laws depriving the church of its power to rob and oppress are discriminations against the church is to misuse the English language as greatly as it would be to say that laws against theft and slavery are infringements upon personal liberty. Mr. Pentecost stands up so straight for individualism that he leans backward. Let him get into plumb and then he will be right.

Unfair Discrimination.

The Rev. J. B. Caldwell publishes monthly a little paper which he calls the *Christian Life*. The number before us is devoted to entreating men and women to hav no close sex association unless a child is desired. The little magazine is of an ultra religious character, the writers quoting scripture, and "interpreting" and distorting biblical incidents and sayings, to support their positions. Jesus is frequently referred to, and the divine spirit is alleged to hav taken possession of them so that the *Christian livers* become purer than the angels and consequently a little better than anyone else on earth. It is full of religious cant, feeble sentiment, and unrestrained ignorance. But the purpose is as we hav said, and the writers are evidently honest, sincere, and imbued with a strong belief that they are right.

Last fall Mr. Caldwell published a number of the magazine called "Marital Purity," an essay written by Charles E. Walker, a Congregational preacher of Sauk Rapids, Minn. He was promptly arrested by McAfee, a Western imitator of Comstock and an employee of a Western "vice society." McAfee seems to hav been inspired by the publication by Mr. Caldwell of a defense of Mr. Harman, both editors working on the same lines. Mr. Caldwell has not yet been brought to trial.

Whenever he issued one of his magazines Mr. Caldwell seems to hav submitted it to the post-office department, and sometimes to Anthony Comstock, and he has so far been promptly answered, either by reference to the local district attorney, or the question being decided by the Washington department, which is—so Mr. Wanamaker affirms—obliged to act when applied to. In this he has been more successful than the Editor of THE TRUTH SEEKER, who three weeks ago applied for a decision as to the mailability of a book which was forwarded to the department. The volume was entitled:

THE
HOLY BIBLE,
CONTAINING THE
OLD AND NEW TESTAMENTS:
TRANSLATED OUT OF
THE ORIGINAL TONGUES;
AND WITH
THE FORMER TRANSLATIONS DILIGENTLY COMPARED AND REVISED.
NEW YORK:
AMERICAN BIBLE SOCIETY,
INSTITUTED IN THE YEAR MDCCCXVI,
1890.

Now it seems to us that here is a discrimination against the Infidel and in favor of the Christian, which is against the Constitution of the United States. Why cannot THE TRUTH SEEKER Editor obtain from the post-office department an answer to a plain question as well as can the editor of the *Christian Life?* Mr. Caldwell's publication assumes to be animated by the purpose of promoting purity. That also was the object in calling Mr. Wanamaker's attention to the volume named "The Holy Bible." The book was found to be widely circulated, read in public schools, and even preached from in churches, but complaints as to its purity of language and ideas reached us from all over the country, and we felt it to be our duty, as Mr. Caldwell feels it to be his, to labor for the protection of the young and for the elevation of the whole human race above the standard which the book seems to set. So we sent the book to Washington, but up to this time with no result. Why is it that the Christian is favored by the government and the Infidel ignored?

Will Mr. Wanamaker please answer?

Another Heretic.

Professor C. A. Briggs, recently appointed to the chair of biblical theology in Union Theological Seminary in this city, is being pursued by his orthodox opponents, and it is proposed at the next general assembly of the Presbyterian church to try him for heresy. His inaugural address in his new position will be the basis of the complaint, and the following sentences are the particular specifications, according to a Western Presbyterian editor:

"The Bible is no better than a mass book for stopping a bullet; and is not as good as holy water for putting out a fire. Superstition is no less superstitious if it takes the form of bibliolatry. It may be all the worse if it concentrates itself upon this one thing. There is nothing divine in the text of its letters, words, or clauses The divine authority is not in the style or in the words, but in the concept. The great mass of the Old Testament was written by authors whose names and connection with their writings are lost in oblivion. If this is destroying the Bible the Bible is destroyed already. But who tells us that these traditional names were the authors of the Bible? The Bible itself? The creed of the church? Any reliable testimony? Pure conjectural tradition, nothing more! It is here that the higher criticism comes in. Men cry out that we are destroying the Bible, but it is men's theories about the Bible that we are destroying. We desire to know whether the Bible came from God. There are errors in the scriptures which no one has been able to explain away, and the theory that they were not in the original text is sheer assumption, and no man can rest with certainty upon it. . . Progressiv sanctification after death is the doctrin of the Bible and the church. The bugbear of a judgment immediately after death and of a magical transformation in the dying hour should be banished from the world."

These expressions are rightly regarded by the orthodox of the church as heresy, and the general assembly, which has the veto power over the appointment of professors, will be asked to declare Professor Briggs unsound in the faith, as he certainly is.

"Go on, presbyteries and synods, go on! Thrust the heretics out of the church—that is to say, throw away your brains,—put out your eyes. The Infidels will thank you. They are willing to adopt your exiles. Every deserter from your camp is a recruit for the army of progress. Cling to the ignorant dogmas of the past; read the 109 Psalm; gloat over the slaughter of mothers and babes; thank God for total depravity; shower your honors upon hypocrits, and silence every minister who is touched with that heresy called genius.

"Be true to your history. Turn out the astronomers, the geologists, the naturalists, the chemists, and all honest scientists. With a whip of scorpions, drive them all out. We want them all. Keep the ignorant, the superstitious, the bigoted, and the writ-

ers of charges and specifications. Keep them, and keep them all. Repeat your pious platitudes in the drowsy ears of the faithful, and read your Bible to heretics, as kings read some forgotten riot-act to stop and stay the waves of revolution. You are too weak to excite anger. We forgiv your efforts as the sun forgivs a cloud—as the air forgivs the breath you waste."

A Sample Death-Bed Conversion.

A Cincinnati paper recently published a story of a death bed conversion, or reversion, which affords the religious people much consolation. The tale runs in this way:

"As a strong man he defied God; but when death approached he sought him.

"The words might form the truthful epitaph of many a grave.

"It is well that mercy is promised to those who seek it even at the eleventh hour, else the peace of mind of surrounding friends would be destroyed by imaginations that could picture the departed one only in the torments of hell.

"The death-bed scene of George Kellogg Stillman is creating much discussion both among those who, like himself, denounced Christianity, and among his religious friends. Mr. Stillman was a veteran engraver and very well known in this city, where he lived for a long time.

"An attack of pneumonia, aided by a previous stroke of paralysis, rapidly brought him to death's door, and on Saturday one week ago it was seen that he had but a few hours to liv. It was thought best to let him know, and Mr. Samuel Morin, with whom he had lived since the death of his wife ten years before, said to him gently:

"'Mr. Stillman, you are going to die, perhaps before morning.'

"'Yes, I know it,' replied the sick man, calmly, 'I am going to leave you forever—but where? Where will I go?'

"Midnight came, and the dying man's face grew careless again as he playfully remarked that he must make a speech. Strength seemed to be given him for the moment, and words hurried from his ashen lips. He described the glories of ancient Rome and the deeds of great men to his wondering audience, and finished his address with a gasp that looked to be his last. Then a change came over him. The look of pain and trouble again entered his dim eyes. He looked about appealingly.

"'There's something else you want to say?' inquired Mrs. Morin, who sat by his side.

"Then, slowly and painfully, with earnest words, broken by fits of coughing and moments of exhaustion, Mr. Stillman repeated a portion of the Lord's prayer, and when he stopped exhausted he looked up and whispered:

"'He knows the rest.'

"It was seen that Mr. Stillman was repentant, and his devout hostess prayed for him as his life ebbed away. The dying man was now past speech, but his lips kept moving feebly, and in answer to questions as to his belief and penitence he signed an affirmativ. He retained his consciousness to the last and died in peace."

It now turns out that Mr. Stillman had all his life been a Christian, for years a member of a Baptist church, was never known as an Infidel, and that the death-bed scene is a glorious lie for the glory of God.

What won't the Christians do to bolster up their system of imposture!

Editorial Notes.

Col. Robert G. Ingersoll is the first and second choice of the senior class of Cornell's law school to address the school on commencement day. Colonel Ingersoll recently lectured in Troy, and one-half the house was sold within two hours after the tickets were ready. His subject was, "Liberty for Man, Woman, and Child."

In California's senate Mr. Wilson has moved to amend the state constitution so that no chaplain can officiate in the legislature or any state institution. *Freethought* is requested by a Sacramento clergyman to say that "this is not an attack by Infidels on Christianity, but that it is offered and advocated by a professed minister of the gospel," which that paper thinks is a sign of a quickened conscience.

Elsewhere the activity of the Roman Catholics in Canadian politics is described, but the item was hardly written before dispatches from Albany described also the defeat of an excise bill because of opposition from Catholic priests. The bill was not a particularly sensible measure, but the fact that a few priests can control Tammany Hall politicians to the extent of defeating a pet scheme of Tammany Hall liquor-dealers is decidedly significant.

The Interior department alleges that the army is not fit to hav the management of the Indians because some of the soldiers will drink whisky—when they can get it; and they are not averse to the seductiv game of poker, and when an impenitent mule lays its ears back and refuses to budge the soldiers will occasionally exhort the animal in language not strictly appropriate to a Sunday-school or a prayer-meeting. All this is of course very lamentable, says the *Herald*, but it is very doubtful whether one of these bad soldiers would make the Indians "half as wicked as would the example of an 'unco guid' hypocrit who would rob them under the cloak of humanity and starve them in the name of religion."

The attempt to pass a Sunday law in California has probably failed for the present, owing to the opposition of the Liberals of the state. The scene in the senate chamber, after the Rev. Mr. Thompson had opened the debate, is thus described in poetic measure by George E. Macdonald:

"There was quiet for an instant—you could hear a creeping mouse—
And then a shortish man arose near the middle of the house,
Who said he was an Infidel, from Infidels he came,
That he represented Infidels, and Putnam was his name."

The remainder of the poem is as bad as this, but it relates that when Putnam got warmed up the clerical crowd wasn't in it, and that the committee declined to report their bill.

In a letter to the *Sun* "Private" Dalzell tells of an interview had with General Sherman in which the general expressed his opinion of several of the generals of the army. Private Dalzell asked: "'And of Howard: how about that Freedman's Bureau scandal?' With a grim smile: 'Howard is a soldier, every inch of him. His glance is not comprehensiv or quick, but he is a very safe commander in the field. Personally he is honest to a fault. I know he is blameless in the Freedman's Bureau matter, and a poor man to-day. Why, but the other day I had to lend him money enough to reach the command to which I assigned him at Omaha. It was his religion that got him into all his trouble. Those religious fellows did all the stealing and let the blame fall upon Howard. Why, just let a fellow with a white necktie and a Testament under his arm approach Howard and he would never suspect him of being a thief.' At this the general laughed grimly."

As a specimen of the reasoning of those Sabbatarians who are making so much trouble all over the country we extract the following paragraphs from a letter of Rev. William Weir, district secretary of the National Reform Association, to the *Christian Statesman*:

"Christ, the Universal King, is the primary source of the laws of the state."

"His moral law is the standard for the laws of the state."

"The American state is bound to make and enforce only such laws as Christ the King approves."

"Every citizen is bound in conscience toward God, as well as by fear of consequences, to obey from the heart every such law."

"Every law of the state contrary to the Moral Law being contrary to the state's primary Constitution is in the highest sense unconstitutional."

"No citizen opposed to the Moral law is qualified to make the laws of the state, since he rejects the primary Constitution of the state."

These sentiments are not those of a religious lunatic, but of an organization whose power is felt in nearly every legislativ body in the country, from Congress up to a city council.

In an interview with a *Herald* reporter last week in relation to Sunday opening of the Metropolitan Museum of Art one of the trustees said: "There are trustees who hav been going deep down into their pockets for many years to support the Museum. They kept on giving, giving, and giving when the public did not care a straw about the institution." As a matter of cold fact the public of New York were hardly aware of the existence of the Museum before the secretary of the Secular Union (Mr. S. P. Putnam) and the Editor of The Truth Seeker circulated the petition for Sunday opening. The trustees had gotten their appropriations in a very quiet way, through the efforts of a gentleman versed in politics, had expended them as though they were private funds, and had in every way managed the Museum as they would their own private property. The agitation brought the Museum into prominence, and it is safe to say the attendance has since quadrupled. Instead of deserving consideration, as the trustee thinks, the fellows who kept the museum as a private art gallery deserve execration. But when they die the people may possibly be allowed to enter on Sunday public buildings for which they hav been taxed hundreds of thousands of dollars.

In his speech in support of the bill removing the legal disabilities of Roman Catholics to the offices of viceroy of Ireland and lord chancellor of England, Mr. Gladstone said: "A distinguished man and admirable member of this house was laid yesterday in his mother earth. He was the subject of a long controversy in this house—a controversy the beginning of which we recall and the ending of which we recollect. We remember with what zeal it was prosecuted; we remember how summarily it was dropped; we remember, also, what reparation has been done within the last few days to the distinguished man who was the immediate object of that controversy. But does anybody who hears me believe that that controversy, so prosecuted and so abandoned, was beneficial to the Christian religion? The people of this country saw through the imposture which blinded many members of this house, and it is in the name even of that religion which the vast bulk of us believe to be holy, believe to be the greatest and only true treasurer of mankind—it is in that name—if I must fall back upon such a resource—although it is mainly and broadly on the grounds which we are here to discuss, namely, the grounds of constitutional law and political wisdom—that I ask you to giv your assent to the second reading of this bill." That was a fine tribute to pay to Mr. Bradlaugh.

A so-called new "Freedom of Worship" bill has been introduced in the legislature of New York by Senator Emerson. Colonel George Bliss is the drawer of the proposed law, which aims to prevent the diversion of public money to the support of institutions unless some form of Catholic worship is permitted in those institutions. The bill reads: "It shall not be lawful for any officer of the state to pay to or for any incorporation, institution, society, or association nor to managers, agents, or officers thereof, any moneys of the state whatever, unless the free exercise and enjoyment of religious profession and worship without discrimination or preference as guaranteed by the third section of Article I of the constitution of the state is in good faith allowed to all inmates of such institutions or beneficiaries." The governor and controler may prescribe rules to ascertain whether the provisions of this act are complied with in and by the managers of such institutions to which appropriations of moneys by the state hav been made. It also says that any taxpayer may apply to the attorney-general to take measures to prevent the payment of any funds of the state in violation of the act. The act applies to all appropriations made this year, and the primary design is to enable the Roman church to set up its paraphernalia of worship in the House of Refuge on Randall's Island, which is now controled by the Protestants. Tammany Hall will of course vote for it, but the Protestants from the country districts of the state will undoubtedly defeat it.

The Roman Catholic church in Canada has gone activly into politics and will probably control the next election. It is needless to say that her influence goes to the conservativ party. Archbishop Fabre, at Montreal, has instructed Catholics to vote for the candidates of that party, and the clergy throughout the province of Quebec are now openly opposing the Liberal party. The archbishop's letter to the clergy says: "Beneath the British flag, which protects rather than dominates, we enjoy the most precious liberty, sanctioned by solemn treaties, and which preserves to us intact our laws, our institutions, our language, and, above all, our religion. You hav been able to possess these favors up to the present time, thanks to the action of divine providence, which guides our people; thanks also to the power which freely accorded these liberties in return for those sentiments and acts of perfect loyalty which you hav never ceased to offer upon each and every occasion. May we and our very dear brethren remain faithful to our traditions and to our duties in this respect in order that our country may not be exposed to the loss of that which is favorable to her and that which brings upon us the admiration of the people of other countries." In the country districts the priests are forbidding their people to vote for the liberals on pain of the church's displeasure, which means a refusal of the "sacraments" and excommunication. The liberal press has taken this letter as a text for criticism of the church, and the archbishop has been roundly abused for his interference. One liberal candidate wrote him asking if he meant what he said, and received an evasiv reply, which closed as follows: "It would be most desirable that the press should take it as a rule not to discuss episcopal documents, but to content itself with publishing them textually." Which means that the church does not propose to hav her methods criticised! The arrogance of Roman Catholicism seems unbounded.

One of Colonel Ingersoll's characteristic deeds of big-hearted generosity was performed on his recent trip to Montana to conduct a law case. It was a benefit lecture for two little girls made orphans under peculiarly pathetic circumstances. Ex-Speaker Witter of the Montana legislature was suddenly summoned home by the illness of his wife, but arrived only to find her dead. On the train he himself was stricken with pneumonia symptoms, and within two days was laid beside his wife. He was that rare personage, an honest politician, and in his pockets were found just seventy-five cents. His estate corresponded with his cash. Two girls, aged six and seven, were thus left to the charity of the people, and the ex-speaker's friends, some of Montana's noblest men, started a fund for their maintenance. It was while this was being raised that Colonel Ingersoll was called to Helena. The fund was brought to his notice by Hon. J. K Clark and H. L. Frank, who intimated that a lecture by him would swell the fund, and that they could afford to pay him handsomely besides. In five minutes the colonel consented to lecture, declined all compensation, and bought a lot of tickets for his immediate friends. The owner of the Opera House, John Maguire, gave the use of the building, and on Friday night, February 6 h, Colonel Ingersoll lectured on Shakspere. The receipts were $1.165, making the colonel's donation to the orphan children about one third of the total amount raised. The people of Helena are enthusiastic over the splendid act, and if they could elect a president of these United States, Mr. Harrison would be ousted to-morrow. The papers of the city commend Colonel Ingersoll in warm words, and the orthodox journals of the state will do well not to say anything against him just now. The lecture was the one he will deliver for the Press Club in this city on March 23 l, when our readers will be made acquainted with some of its beauties. Shakspere has been of great benefit to the world, but there are two little girls in Montana who will undoubtedly feel more than ordinarily grateful to him all their lives. And it is pleasant to know that Colonel Ingersoll's many humane deeds are being appreciated by others than his personal friends. The Troy *Budget* says of this latest public benefaction: "A Western paper expresses surprise because Colonel 'Bob' Ingersoll lectured for a charitable purpose in Helena, and not only refused to accept a cent for his services, but in addition bought a number of tickets of admission. They evidently don't know the eloquent Infidel very well out West. His heart is always a good deal bigger than his pocket." And its neighbor, the *Saratogian*, adds, "Who doubts but that those tickets will help 'Bob' to admission somewhere else some day?"

Letters from Friends.

NEW CAMBRIA, KAN., Feb. 9, 1891.

MR. EDITOR: The city council of Salina was waited upon by a ministerial committee, composed of Rev. F. D. Baker, Rev. C. P. Chittenden, *et al*, praying for the repression of a periodical called the Kansas City *Sunday Sun*, and the idea struck the mayor, C. R. Underwood, so forcibly that he urged its carrying out, and so they forbid the selling of it upon the streets of Salina. But not long since, one of the former presidents of the Young Men's Christian Association it is presumed went where all the "goody-goody" young men go, *i e.*, to Canada, and it is estimated that he took with him $20,000 belonging to other parties, and all the ministers and the papers of Salina that had anything to say upon the subject had nothing but the kindest words of praise to offer in regard to their very nice young man. JOHN W. ABBOTT.

MEMPHIS, TENN., Feb. 7, 1891.

MR. EDITOR: Inclosed find a clipping out of the *Commercial* of this city, which, though not of late date, perhaps would be interesting to the readers of THE TRUTH SEEKER, and perhaps useful to some Christian brute who wants scripture authority for beating his wife. It is a pity that the book and verse are not given, but Mr. Leiber may be willing to accommodate his pious *confrères* by quoting the passage in the "Holy Bible"—or rather, Holy Bosh.

FORT WORTH, TEX., June 6.—Henry Leiber, aged thirty-three, has a wife of fourteen, obtained from her father on a contract that she was not to be worked in the field. Henry is a well-to-do planter, and claims the divine right to beat his wife whenever he sees fit, quoting his authority from the Bible. Whenever Henry's food was not cooked to suit him he thrashed his wife. Yesterday he ordered her to go to the cotton field with his negroes. She refused to go and he beat her. She returned to her father's and to-day filed suit for divorce.

Yours truly, J. WILTON.

MT. VERNON, ONT., Feb. 10, 1891.

MR. EDITOR: So much pleased am I with the paper and pictures that I write these lines to encourage you in your good work. I get my paper from the news-agent of Brantford. He also got me the "Text-Book," which just suits me. All who handle the book hav to, and can, read the pictures, whether they want to or not. I want you to send me your catalog of publications, as I want some more of your books and pamphlets. Being a farmer, I don't feel the evil effects of outspoken Infidelity as much as some others. I used to take *Secular Thought*, but economy compelled me to drop one Liberal paper, so I chose THE TRUTH SEEKER. The pictures settled the case for me. I wanted them for the children and myself. I occasionally send copies of THE TRUTH SEEKER to friends and relativs, and some write that they intend subscribing for the paper.

We are on the eve of a general election. Both political parties are hopelessly tied to the tail of the Catholic church. Of the two, the Reform party is the most truculent and subservient, and has sold itself body and soul to the pope. In this country the Catholic church holds a party in each hand, and at election time the political cow which will giv the most and richest milk is the one the church supports. At present the United States can hav no sensible use for Canada, and we hav no use for ourselvs in a progressiv and liberal sense. No doubt this country will become a sort of Spain in North America. JAS. S. PALMER.

KENT, IA., Feb. 15, 1891.

MR. EDITOR: THE TRUTH SEEKER came to hand a few days ago, and a more happy man would be hard to find just on the strength of it. I am happy to think that I hav a term paid in advance for such a help to enjoyment of the time and such an educator. Well, language fails me to express my high approval of the paper. I hav been a reader of THE TRUTH SEEKER eight or nine years, and I am going to tell you that it has helped me in every way. I feel that I am a better man in every way. It has brought me to a sense of duty. I am made to love and respect my family and treat my wife better; though I always had a high ambition to do that which was right, and to provide all things honest in the sight of men—not God, for I never thought he cared a snap whether I was honest or not. I hav thought many times that I ought to get up and tell my sweet experience, so take the present opportunity. I belonged to the church for eight years. I prayed, I sang, I washed the saints' dirty feet, and was baptized by triune baptism, so I was pushed under once in the name of the Father, once in the name of the Son, once in the name of the Holy Ghost. And I did many more things which space here excludes. Now, dear brother and sister Infidels, can you say that I had no faith? Yes, bless you, I had even more faith than that, but will not tell. Now, how do you think I became enlightened so wonderfully now? Why, just one little peep at the noble TRUTH SEEKER, and I mustered up all the common sense that I had left; that is how. So I will hav THE TRUTH SEEKER as long as my dollars last. Then, it is so cheap; what is $3 for the amount of news it brings weekly? The only advice I wish to make is, keep that mighty Heston at work. GEO. W. KEIM.

PELLA, IA., Feb. 13, 291.

MR. EDITOR: I am not a subscriber to THE TRUTH SEEKER, but my father is a devout believer in "truth and justice to all with malice to none," as well as a subscriber to your valuable paper, and to do him justice and speak a work of encouragement to the few, out of so many, that are trying to do that which is right in the way of enlightening the world, I thought I would write a few lines on the subject of religion. I am not a believer in the divinity of Christ, nor do I believe that the world was created in six days. It seems strange to me how any man with a "spoonful of brains in the back part of his orthodox head" can, after reading the holy word, believe such a mixed-up mess of stuff as that which it contains. When God created the universe, why did he not make all things to harmonize with each other? For instance, if he wished his beloved children to enter the kingdom of heaven, why did he place temptation before them and then prepare a place of eternal damnation for them if they should allow themselvs to be tempted by that which the "all-merciful God" set before them? If God foreknew all things, he must hav known that his children would sin, and why did he not nip the thing in the bud, and that would hav settled all future contests between good and evil and there would hav been no need of a Satan or purgatory?

The day is fast approaching when people will become wiser, and when we shall hav no more prayers and Bible readings in our public schools, and when the churches will become lecture halls and opera houses and theaters, and public money will be paid out where it will be most beneficial to the majority of people, instead of paying it out to support a few aristocrat know-nothing sky-pilots that do nothing in the way of enlightening the people, but simply stand up in the pulpit and put on airs and tell the same story over and over until the members become completely disgusted and weary of listening to them and finally drop out one by one until there are not enough of them left to form a quorum (that is, the required two or three) to claim the divine favor, consequently when the hour of death draws near they become almost raving maniacs through the fear of an endless hell. Such is the goodness and mercy of God.

Yours for Freethought, MRS. C. B. H.

COLUMBUS, KAN., Feb. 26, 1891.

MR. EDITOR: When I read Bradlaugh was dead, I was filled with deepest emotion and cried like a child, for to me he was a friend and brother in the broadest, highest sense. I hav ever marked his noble, high, triumphant career with the greatest interest and approval, and I wish to giv public appreciation of his great worth and service to humanity, because his early life, in his struggles to obtain knowledge; his toils, hardships, and opposition; his resistance to false doctrins and legal and conventional tyranny and the suppression of his irresistible self-hood and manhood, were in many respects like my own, with far more power to endure and resist. He was near and dear to me. He was one of the few great and good men that appear on earth to teach us the possibilities of the future of man when humanity, truth, liberty, and manhood shall lead and dominate the world. His body, face, and towering, symmetrical head tell his character and capacity, the aspirations, the scope, and altitude of his great mind. Like me, he was a Materialist—everybody is, if he or she knew it. He was a godless man, an Atheist. He had to be; his clear and discerning mind brought him to it, and he saw at once that he could "not serve God and" humanity, that Gods must die that humanity may liv and make the most of life, and earth in time be the abode of health, joy, peace, and plenty. He taught by precept and example what an Atheist can do and be, however much the Atheist has been and yet is belied and disparaged by orthodox and Spiritualists, for want of belief in what to him is absurd and impossible. But our mental and moral Hercules the invisible is prematurely laid low. But he is immortal in the never-dying fragrance and effulgence of his glorious life and career. Like Paine, his worth and power will be more and more felt, recognized, and applauded as we grow onward and upward toward the light of a higher life. Even his Parliamentary opponents will more or less relent and regret their unjust and unmanly treatment. What a grief, what a loss, to Annie Besant, his coadjutor and defender! What a loss to all who love truth and humanity! I had hoped he would liv twenty years more to see and reap the reward of his great services to man. What an irreparable blank he has left, for there is but one Bradlaugh. Blessed and sacred is his memory to me.

The faithful muse shall tell the world thy fame,
And unborn realms resound thy praise again.

J. H. COOK.

NATIONAL HOME, WIS., Feb. 10, A.S. 291.

MR. EDITOR: How vividly we remember the most trivial events of our boyhood days. Away back in the dreary winter of 1836-7, in the town of Maryland, N. Y., there appeared, like the ill-omened star of Bethlehem, one Benum, Brother Benum he was called by the God-afflicted sisters of his church; but alas for these dear, deluded sisters! for he proved anything than a brother.

Now, although he enjoyed a remarkably "soft snap" through all that long, rigorous winter, his devilish designs, amorous intrigues, and sanctimonious villainy seemed to know no bounds; and while the whole neighborhood was ablaze with scandal, yet he never lost an opportunity to preach his regular sermon on Sunday, and every night in the week he kept them on their knees and bathed in tears, while their shrieks and groans shook the rafters of some farmer's house in the neighborhood; and thus he held them down until the spring in spite of the good advice they had received from one or two sensible skeptics. He had at length, however, become so reckless that he was (as near as it ever can happen) caught in the act of adultery; that is, the woman was caught, not the man, for man cannot commit this heinous offense, oh, no! but woman only, vile, wretched woman! For the truth of this assertion I refer you to the holy scriptures, where a woman was caught in the very act of adultery and dragged before God's youngest son for trial. Now, in this most remarkable suit, before the highest tribunal on earth or in heaven, there was no mention of any man in this most horrible crime, which was punishable by stoning to death.

Nevertheless, Brother Benum's career seemed drawing speedily to a close, in our settlement at least. Now, these horny-handed farmers assembled late one night to talk about the weather and things, while Benum, nearly used up, had fallen asleep. One thought he had smelt a rat or something for a long time. Hereupon the rest thought so too, and all began to wax hostil, and in their kindling fury dragged this candle of the Lord before their rustic church committee; they thought they had him at last, for he looked so repentant. Ah, me! how little they knew the man! For Benum, being deeply impressed with his religious duties, and feeling the great necessity of opening everything with prayer, fell at once upon his knees and fervently besought God to put some sense into the heads of this deluded and much befogged committee, and after reminding God that they were fools and asses, he waited not for their customary amen, but sprang like an enraged lion to his feet and with glaring orbs faced this awe-stricken and half-paralyzed committee. He scored them for all their faults, follies, sins, and above all their consummate ignorance and babyish imbecility. "Think you," he thundered, "that your women are, or ever were, virtuous? I tell you, no! For there is no such thing as virtue on God's green orb among women; and as regards yours, I will name to your faces at least a dozen of them that I myself——" At this stage the committee groaned; but the inspired scoundrel held them down until he had told his disgusting story, to the everlasting shame of, doubtless, many respectable women of our God-crazed neighborhood. Now, there was not a man among these stalwart rustics who could not easily hav doubled Benum up and consigned him to the flames in the stove; but they didn't. Why? Because they were as helpless in his presence as a nest of young mice under a lion's paw.

I hav not the slightest doubt but Benum hypnotized our whole neighborhood, and had it not been for outside influences over which he could hav little or no control, he would hav been as safe in his most damnable practices there for any length of time as Schweinfurth, or Lazarus in Abraham's bosom.

But this almost lifeless committee, after confessing their shortcomings to Benum, declared that they had serious doubts about most women-folks; but begged that "dear Brother Benum" would withdraw from their midst for a season, at least. He would for a bonus. He got it, mounted his pony, and rode prayerfully away, while the committee wept. Yours truly, NELSON HUNT.

CAPRON, ILL., Feb. 16, 1891.

MR. EDITOR: Another pioneer Freethinker has gone to his rest. On the 13th of February, 1891, Danforth Nettleton, prostrated by disease and age, passed away at Belvidere, Boone county, Ill. He was buried on Sunday, the 15th, in the Long Prairie cemetery in the town of Leroy, Boone county. He has been a stanch Freethinker for many years; has been a sincere friend and patron of THE TRUTH SEEKER and the Freethought cause; was always ready and anxious to work for its advancement. He made special request that no representativ of any church was to conduct his burial service, but that his Freethinking friends should perform that service; consequently the last rites and ceremonies of burial of this venerable father were conducted according to his wishes.

The following address was delivered at the grave by W. Fox. A FRIEND.

Friends and Neighbors: Before us stands the monument dedicated to the memory of our friend and neighbor, Danforth Nettleton, and his family. Some years ago he anticipated this event, and caused it to be erected, and inscribed upon it what he desired to publicly proclaim—that he was a Freethinker, such he lived and such he died. He further provided for this event by choosing friends in sympathy with his line of thought to conduct the service at the grave. And in taking a retrospectiv view of his life it shall be my desire to answer his request truly.

Our friend and neighbor had reached a ripe old age, and life's care and suffering had become quite burdensome to him at times, and for some time past he frequently expressed a desire to cast off life's burdens. "But Mother Nature ushers us into this world without our consent or knowledge; nature forces us out, with the same disregard for our wishes or feelings. We enter in perfect helplessness and ignorance; we retire with but faint perceptions of universal knowledge." Could we hav the choice between individual life and nonexistence, many there are who would welcome the latter. Many poor, struggling human beings hav been cursed with life, cursed with the inheritance of feeble bodies or impure minds, and are hampered and hedged in on all sides by misery and misfortune. No amount of effort could make their lives more than passably endurable. Others are born into an atmosphere of peace and healthfulness, where they are upheld in usefulness and purity by the mere force of circumstances. So secure are they, so guarded, that scarcely anything in the form of temptation can reach them. They are good of necessity. It is clearly the duty of every rational being to do as much good and as little evil as possible; and if we only impose upon ourselvs the conditions we thrust upon others our standard will be high enough. Knowing, as we do, how grudgingly Nature bestows her gifts upon some and how lavishly upon others, why should we praise or censure each other so loudly? Between us and the inner life of everyone a vell is drawn; and we can comprehend but little of the internal emotions or secret motivs. There is some good in all. Let us then endeavor to cultivate a sympathy so true, a helpfulness so great, a charity so broad, that it may embrace humanity; and crowd out all evil from our own hearts. When, as to-day, we look upon the lifeless form of a friend, let us reflect upon these facts. Let us remember that we know not how often those closed eyes hav looked through clouds of trouble for rays of hope, those silent lips uttered warm appeals which were unheeded, those folded hands scattered blessings which yet liv.

While we regret his loss, and miss him from our daily lives, we will not harrow up our hearts with vain regrets or fruitless fears. A true and noble man, he made of life the best he could. No fear of God, no thought of future punishment or reward, controled his acts. His mind was free from superstition, and his sense of right and justice was the law he obeyed.

His early life was one of ceaseless struggle and toil, with few opportunities for mental culture. He came to this part

of the country in an early day, with nothing in hand, to build for himself and family a home out of the unbroken soil of this neighborhood; and by honest industry, persevering toil, privations, and hardships, he succeeded.

In his latter years he was quite an extensiv reader and independent thinker, on the problems of the life forces in the realms of Mother Nature. Nature and nature's laws were his constant theme of study and thought, and his conclusions, as he frequently stated, were that when man's organism broke down through disease or age to death, the functions of the brain ceased, the individual identity mingled with the elements of nature, and the man was at rest.

His work well done, let him rest in peace, and leave for us his good example and his honored memory.

And while we giv to Mother Nature that which is her own, we bury all that's left us of this friend, and say, regretfully, our last farewell.

Feb. 10, 1891.

MR. EDITOR: "God is angry with the wicked every day" (Psalms vii, 11). "Anger resteth in the bosom of fools" (Eccles. vii, 9). If the Bible writers called their God a fool, were they better than fetich-worshipers? Can Christians blame us for not getting down on our knees to an almighty fool "up dar in de sky?" How much inspiration did the prophets and seers need to hav in order to call God a fool? Will some reverend please inform us?

If God wrote the first chapter of Genesis, he is just what David and Solomon say that he is. In describing the work which Jehovah did on the third day of creation, the account reads as follows: "And God said, Let the waters under the heaven be gathered together unto one place, and let the dry land appear; and it was so. And God called the dry land earth; and the gathering together of the waters called he seas; and God saw that it was good. And God said, Let the earth bring forth grass, the herb yielding seed, and the fruit-tree yielding fruit after his kind, whose seed is in itself, upon the earth; and it was so. And the earth brought forth grass, and herb yielding seed after his kind, and the tree yielding fruit, whose seed was in itself, after his kind; and God saw that it was good. And the evening and the morning were the third day" (Gen. i, 9-13). Now, I will let any impartial judge decide as to whether this passage does not explicitly declare that all land vegetation was created on the third day. What else can it mean? Yet we are told in the succeeding verses that on the *fourth* day God created the sun, without which no vegetation can exist or grow, as well as the moon, stars, and other planets. But all geologists, so far as I hav been able to discover, teach that, as regards our solar system, the sun, Neptune, Uranus, Saturn, Jupiter, and Mars were all in existence millions of years before the earth had a separate form; and that the moon itself must hav existed for ages before any land vegetation could hav grown on the surface of the earth. Did this God know what he was talking about when he inspired Moses to write such nonsense? Was not Solomon correct in observing that God was a fool?

Again, we read in the twentieth and succeeding verses concerning what God did on the *fifth* day. We find that on that day he said, "Let the waters bring forth abundantly the moving creature that hath life;" and that on that same fifth day of creation God created "every living thing that moveth, which the waters brought forth." Now, if this does not mean that God created all the fish and other inhabitants of earth's waters on the fifth day of creation, what does it mean? If it means anything else, then black may mean white and white may mean black whenever found in the Bible.

Theologians, and theological school-teachers who teach geology, assert that the days of Genesis mean vast geological periods. But will any self-respecting geologist dare to assert that two of these vast periods elapsed between the beginnings of land vegetation and the commencement of marine animal life, and that the former preceded the latter? Is it not well known to the most superficial student of geological science that, millions of years before any of our present land vegetation existed, saurians of huge size and fantastic forms had plowed the surface of the mighty deep and fishes innumerable sported amid its briny waters? Is it not a well-known fact that life on this planet did not commence, as Genesis asserts, on the land, but in the ocean? Has it not been conclusivly shown by an investigation of those rocks lying immediately above the metamorphic, that land vegetation did not, as Genesis declares, antedate life in the ocean by two vast geologic periods? Says Wm. Denton: "Life did not commence on the land; for the land surface of the globe was a wilderness of bare and heated rock; and life upon it was an impossibility. The first fossils we find giv us reason to believe that life commenced in very simple forms, and in the ocean" (Lectures on Geology, p. 76).

So it appears that the scheme of stretching the days of creation into vast millennia does not succeed in getting the theologians out of their dilemma. Before geology had been placed upon a solid basis, theologians were unanimous in declaring that to put any other meaning upon the word "day" than twenty-four hours would be destructiv to biblical exegesis. Watson, author of the "Institutes," a standard work in the regular course of study of Methodist ministers, says it is not safe to attempt to change the signification of the word, because to do so is to destroy the foundation of the Sabbath. How does it happen that the clergy are now so vigorously advocating a Sabbath or Sunday law, when their own interpretation of biblical geology undermines the very foundations of their holy day? Is it because their creed is in most danger at that point? If so, let the war go on. Theology will just as surely be compelled to yield this point as it did others, such as the flatness of the earth's surface and the earth as the stable center of the universe. The time is now ripe for the utter annihilation of the Sabbatarian pretensions of the church, and this point should be emphasized.

What a foolish God indeed, who knew no better than to plant his fourth Commandment on those unscientific and nonsensical statements of Genesis, which are no longer credited save by those over whose intellectual horizon the densest ignorance prevails!

A. H. DARROW.

MAKANDA, ILL., Feb. 4, 290.

MR. EDITOR: I see that my article with regard to the Brotherhood of Moralists is thought by Miss Ella E. Gibson to be misleading. I am sorry that one so candid and intelligent as she is should think so. I certainly did not intend it should be so. Several friends whom I respected had urged me to join the order, and my aim was to plainly, candidly, and briefly giv some of the reasons why I could not comply with their request. Miss Gibson says, "There is no imputation that Garrison and his peers would be excluded from membership," and givs as a reason, "because they were good, pure men." Then, further on she says, "A believer in the phenomena called Spiritualism, as caused by spirits, could not belong to such an organization." In view of the fact that Garrison was such a believer I cannot harmonize the statements. Then she adds, "Why should he desire to be a member?" I do not know why? I incline to think he does not so desire. It is too much like joining the church. The church claims to be preëminently a moral organization, yet, like the Brotherhood of Moralists, a pure moral character in the applicant is not sufficient to secure membership—he must subscribe to a creed. If, as in the case I mentioned in my former communication, he sees a chair move over the floor in apparently intelligent response to questions both oral and mental, and is asked for the cause of it, he may attribute it to hypnotism, electricity, jugglery, or any other such cause, no matter how foolish or absurd, and he can still be a good member of the order; but if, like thousands of others of our purest citizens, he thinks the most rational solution of the phenomena is to attribute them to spirit agency, and is honest enough to say so, he is unworthy of membership. This exclusivness, I think, cripples the order and hinders its usefulness. It tends to widen a breach among the genuin friends of reform that ought to be, I think must be, closed up before we can succeed in the rescue of our imperiled liberties for which we are all laboring. In this crisis of our fate, when confronted by an organized, wily, and powerful foe, who has sworn to crush out our liberties, why should we demand of the honest ally who offers to help fight freedom's battle, that first he must say our shibboleth. Why should we exclude him from our ranks because in some minor details "he followeth not with us?" I am equally ready to coöperate with the honest and earnest workers of either party. When I wrote my former article I did not expect to further discuss the subject, but Brother Wettstein, after making some very remarkable statements, and asking some questions which he seems to think will be difficult and which he asks me to answer, says, "I pause for a reply. Will it be forthcoming?" Yes, sir, I will answer. But first let me thank you for the kind and appreciativ words you were pleased to write with regard to the spirit of my former article. You call the belief in the after life an "heirloom of ancient ignorance and superstition." Is not that begging the very question in dispute and assuming to settle it by assertion without proof? If in the end Spiritualism is proved to be true, as I hope it will, it will then be found that the ignorance is on the other side of the question. As to superstition, I think it an improper term as applied to Spiritualism. If Spiritualism is true, then a faith in it is simply a belief of facts, which never can be superstition, and if it is not true, Spiritualists are mistaken as to the evidence, that is all, and there is not necessarily any superstition about it. It is easy for either party in a controversy to call the other ignorant, superstitious, etc., if they are so minded, but it proves nothing and does no good. You ask: "What if it can be mathematically demonstrated that human souls hav been already evolved from this planet in such numbers—provided always that any hav been evolved at all—that they extend in a compact mass far beyond our sun in every radial direction, . . . and all this in a few thousand years?" Why, my dear friend, if you can demonstrate all that it would be awful. When I read it I almost felt a sense of suffocation, and, as the Irishman said, I wanted a "gasp of fresh air." An old lady, after reading your letter, said it gave her the "horrors." It would put me in a terrible fix if life continues—an old man, the sands of whose life are nearly run out, just about to make my bow and depart, to hav it demonstrated that as soon as I did so I would find myself in the center of an enormous globe, 200,000,000 miles in diameter, composed of a "compact mass of spirits," on top of each other like pickled herrings, and no "room to flap my wings in!" Why, it would be as bad as the orthodox hell. I don't wonder that, with such a faith, you hate and oppose the doctrin of immortality. Annihilation would be infinitly preferable to such a fate. But I can scarcely think that one so intelligent as you are can really believe such statements demonstrably true. If so, I wish you had given the "demonstration"—the "indisputable figures, data, and statistics" you tell us to "wait for." Now, though I never studied arithmetic a day in school in my life, I propose to use a few "figures," and, if possible, see what they do demonstrate on this question.

To get fairly and intelligently started, let us assume that the "few thousand years" you speak of, during which our race has existed on this earth, amount to 200,000 years, and that the average number of inhabitants of each generation was two billions, and that one generation passed away every twenty years—which are very liberal estimates. This would giv us an aggregate population, up to date, of 20 trillions of souls. By allowing a small fraction less than four square feet to each person, they could all stand on the territory of the United States. At the same estimate, it would require 14 millions of years to fill up all the standing-room on a planet like our earth—say 8,000 miles in diameter. Yet you say that in the "few thousand years" that our earth has been engaged in the business "enough souls hav been evolved, provided any hav, to extend in a compact mass far beyond our sun in every radial direction" (if you please, let us stop at, and call it, 100,000,000 miles)! That is to say, the spirits evolved from our planet in that comparativly short period would form a globe of spirits, in "compact mass," 200,000,000 miles in diameter, or 15,625 billions of times the bulk of the planet that produced them! You certainly do not mean, in earnest, to say that the truth of a proposition, or statement, so infinitly unreasonable and preposterous, can be established by "mathematical demonstration." Let us suppose that the sun and all the planets in our system were now to commence their period of evolution of spirits, and that they should each produce them, in proportion to their bulk, as rapidly as we hav supposed the earth to do. In one million of years our earth would evolve one hundred trillions, the sun 1,400,000 times as many as the earth, Jupiter 1,200 and Saturn 1,000 times as many as our earth, etc. (This is more than fair, for although the sun is 1,400,000 times larger than our earth, it is only 350,000 times heavier; it, Jupiter, and Uranus being, "bulk for bulk," only one-fourth the weight of our planet, and Saturn and Neptune only one-sixth.) At this rate of production, our entire solar system would evolve a fraction less than 141 quintillions in one million years, and allowing twelve cubic feet to each person, and calling our globe 8,000 miles in diameter, it would require our entire system over 23,000,000 years to form a planet the size of ours. Now, if these hasty calculations are correct, or even approximately correct, you made a frightful draft on your imagination when you penned your letter.

You farther state that it can be "mathematically demonstrated" that when the sun and all the planets arrive at their soul-producing period (if they ever do), they will evolve not only souls enough to fill all the space belonging to the solar system but enough to encroach on and occupy the domain of several adjoining planetary systems! It is very difficult, if not impossible, for the human mind to gain any clear idea of the vastness of the space belonging to the domain of our solar system. Let us try to get a little idea of it.

Down low in the southern hemisphere, in the beautiful constellation Centaur, is a bright star called Alpha Centauri, which, astronomers tell us, is the nearest fixed star in the heaven, being twenty trillions of miles distant. In the northern hemisphere, in the constellation of the Swan, the star called 61 Cygni is ascertained to be about three times as distant, or sixty trillions of miles. No stars in any other direction are nearer than these. Our system, then, moves in a region of otherwise unoccupied space at least eighty trillions of miles in diameter, a fair division of which would giv it the control of a vast globe of space forty trillions of miles in diameter. Now let us suppose the plane of our horizon extended in every horizontal direction till it reaches the boundary of our system, "where gravitation shifting turns the other way," and we hav a plane forty trillions of miles in diameter, containing more than one and one-fourth octillions of square miles. Now, take the soul-product of the entire solar system for one million of years, and this plane will afford each one of them an area of over 8,900,000 square miles. Or, to state it differently, it would require our entire system to evolve souls more than 8,900,000,000,000 years to furnish one soul for every square mile of that plane! Then, if that immense globe of space were cut into planes parallel to the first, and one million miles apart, there would be forty million planes. In view of all which, it would seem that our believers in immortality need entertain no serious apprehension of being badly crowded for a while yet!

So far we hav gone on the supposition that the globes forming our system were evolving souls continuously, but such is not the fact. Of the higher forms or grades of mind, they seem shy producers. Our planet existed hundreds of millions of years, perhaps, before it evolved a single rational being, and it will probably continue to revolve, a dead world, millions of years after it has ceased to produce them. And it is probable that neither the sun, nor any one of the planets but our earth, has in all the untold millions of years that it has existed produced a single one.

But, Brother Wettstein argues, if spirits are produced at all, they will be eternally produced, and must of necessity ultimately fill up all space. This conclusion is, I think, incorrect. It is a self-evident proposition that if you continue to giv, without any equivalent being returned, the supply will ultimately be exhausted. If the earth furnishes the material from which spirits are evolved, and none of it is returned, the supply will be exhausted, and the production cease, as certainly as it would were it any grosser product.

It will be inferred that I am a believer in immortality. On that subject also I am an Agnostic. I really know nothing about it. As a rule, there is a beginning and an end to all organisms. There are, however, sometimes radical changes in the manner, form, and conditions of life. We see the locusts, after groveling seventeen years in the dirt and darkness, leave that form of life, and, like the cabbage worm, caterpillar, etc., become an activ, winged insect, and, with apparently much improved faculties and capacity for enjoyment, revel for a time, in apparently unalloyed happiness, in the pure air and bright sunshine of heaven. But in the end it dies. It may be that, with continued life, a far more glorious transformation awaits humanity. I hope so. But, if it does, it also may end. We may theorize about immortality, or settle it in the usual way of the church, by authority, but I see no way of determining it, but by experience, and I know of no one who has lived long enough to do it.

W. W. WALKER.

Children's Corner.

Edited by MISS SUSAN H. WIXON, *Fall River, Mass., to whom all Communications for this Corner should be sent.*

"Between the dark and the daylight,
When the night is beginning to lower,
Comes a pause in the day's occupations
That is known as the Children's Hour."

A Ditty of Chicago.

The city of Chicago she sitteth by the Lake,
And a very great and mighty town is she;
There are sights to see in plenty, and there's money for to make
In divers ways, as we shall shortly see.

And in this famous city dwelt a very pious man,
And he stood alone communing with himself;
His hands down in his pockets to the elbows he did jam,
But he found a doleful scarcity of pelf.

"Ah!" quoth this pious gentleman, "my pockets they are lank,
But I hav a scheme to fill them up again;
The way I mean to do it is to start a savings bank,
And the course that I shall follow's very plain.

"I'll start my banking business on a most religious plan,
I'll open every morning with a prayer,
And ere we close at evening I will warble forth a psalm,
And I'll place a Bible near my office chair."

So he started up the business in a very dandy way,
And practiced his religious rites apace;
And he always went to meeting upon the Sabbath day,
And in the "Amen corner" took his place.

And the saints came flocking to him with pockets full of pelf,
And poor men brought their savings to his door;
And when they saw the Bible lying on the office shelf,
They said, "We've found an honest man once more."

And a very godly woman, who hates the smell of gin,
And loathes the very name of lager beer;
And thinks a whisky cocktail the unpardonable sin,
And that even cider is a thing to fear,

She brought a lot of money that she had gathered up
From many other women in the land,
To build a gorgeous "temple" with a woman on the top,
And she placed it in the "honest" banker's hand.

And when she brought it to him he was kneeling down in prayer,
And supplicating loud the throne of grace;
And with tears of meek contrition he bedewed the office chair,
And a sanctimonious odor filled the place.

And the sight was so affecting that she could not help but say,
"How beautiful a thing it was to mix
Religion up with banking in this very lovely way,
Instead of being up to sharper's tricks."

And so the banking business flourished for a little space,
And the banker raked in dollars by the score;
And the banker's breeches pockets were filling up apace,
And he said, "It's nearly time to close the door.

"But first I'll tip the wink unto the dearest of my friends,
To take their money out without delay;
The working folks hav left enough to answer all my ends,
And I may need my friends' another day."

Next day the morning papers said the savings bank was "bust,"
And everything was gone to kingdom come;
It didn't damage much the saints among the upper crust,
But the sinners in the workshop felt it some.

And one, he spake quite hotly to his fellows in the shop,
And he said, "I hope the devil gets the man
Who, just that he may squeeze us, goes in partnership with Jesus,
And hurts his fellow beings all he can."

But the very godly woman, who loathed the smell of gin,
She felt her feelings very badly hurt
That worldly-minded people should say such things of him,
And draggle his religion in the dirt.

For it was quite impossible so good a man should err,
Such a bright and shining pillar of the church.
Then the funds she had entrusted him did not belong to her,
The other women might hav differed much.

And so this pious gentleman turned out a shocking fraud,
And didn't pay a copper of his debts;
For you see he had no capital, but just the grace of God,
And that can't be accepted as assets.

And the city of Chicago still sitteth by the lake
And gazeth out across the waters proud;
But religion's at a discount, and the people fairly quake
When they strike a man who says his prayers too loud.

R. B. C.

Planets, Suns, and Atmospheres.

TO L. L. GOODWIN: Fifty-three years an educator and ardent votary of astronomical science, I answer your questions with great inspiration and pleasure.

From all that I know, and from my own observations of the sun in eclipses, I can say it is the sun's atmosphere we see, and not the sun. If this be true, then it is true of all suns (fixed stars) and the invisible planets that revolve around them. It is very doubtful about there being any heat in the sun that comes to us.

I think heat on the surface of the earth is the result of the earth's and sun's atmospheres' coöperativ action. The result, or heat, is seen and felt on and near the earth, where the atmosphere is the most dense. The electricity, or whatever it may be that passes from the sun to the earth, produces continually increased friction as it approaches the earth, and heat is in the same proportion. We hav been taught in the text books that heat on the planets must diminish as their distance from the sun increases, and *vice versa*, and that the heat at Mercury must be, if my memory is right, twenty thousand times as hot as red-hot iron. We are taught that the heat and light of bodies diminish as the square of the distance increases; thus the heat and light three feet away are only one-ninth of those which are but one foot away from the body emitting them.

But this is true only in a horizontal direction, on or near the earth's surface. If we go up toward the sun, heat diminishes, so that at three miles from the earth it is freezing cold.

Again, at our coldest time in the winter we are three millions of miles nearer to the sun than in our hottest season.

I agree with you in your conceptions and analogies as to how the earth would appear to a person on the moon, the appearance of the aurora borealis, the character and functions of electricity, etc.

Probably every body in the Great All has its aerial, electric, magnetic atmosphere, both for production and protection. The human brain has its atmosphere, its halo of colors, or, if I may so speak, its cerebral solar spectrum. Clairvoyants hav often told me with great enthusiasm what a brilliant crown of colors encircled my upper brain, or head. No words can express the charming, fascinating effect colors hav upon me. The atmospheres of persons vary in character and quality as much as the persons from whom they emanate. I believe, when two persons are attracted and congenial, their atmospheres blend more or less; when two persons repel each other, their atmospheres, or spheres, collide. Perhaps there is as much difference in the atmospheres of suns and planets as in those of human beings. "Well, I think you are a pretty smart chap for a young lad of only fifty-seven, judging from your analytical, discriminativ, comprehensiv expression." I am only seventy-two, and know how little I know, which is more than everyone can say.

However wise you may be in astronomy, if you hav not read Colonel Kelso's "The Universe Analyzed," you ought to. Its conceptions, descriptions, and logic in relation to world development, gestation, growth, and decay, and that the universe, as a whole, is and appears always and forever the same, satisfies my mind far better than anything else I hav read.

How an astronomer and a true cosmologist can believe in the inhuman, absurd, pueril myths and dogmas of the God-creation humbug, is very strange to me. Most of our Freethinkers would be greatly expanded and exalted if they knew more of astronomy. I hav only barely alluded to a few points, for I need much more space than the Children's Corner can giv me. Hoping that, as we are young, we may yet grow much, I bless you and reach out my hand to shake.

PROF. J. H. COOK.

Chats with Correspondents.

E. ROUSSEAU.—Come again, and you will be welcome every time. You hit the nail on the head, as the saying is.

SADIE A. M.—Your story is on file and will come along in good time. We are as busy as busy can be, and that's the reason you do not get a nice long letter. Hope you are well and happy as you deserve to be.

JAMES B.—It does not mature very fast, that is, the project of the young people's paper that you kindly ask about. It needs capital, and lots of it, to start any kind of a smart paper, such as ours will be when it does start. We are promised brains from all parts of the world, but we need some money back of the brains.

GEO. J. R.—We call you our "right-hand man." We claim that we hav the brightest young men and young women, the darlingest little girls and little boys, in our Children's Corner, that can be found in a journey around the world.

MATTIE Y.—So you want to be a captain in the Salvation Army! That's all perfect nonsense, Mattie. Be a captain in the Liberal ranks, and scatter joy and sunshine as you go. You want to be up with the times, and not a thousand years behind them.

E. DOS SANTOS.—Your communication is received and will appear soon.

Correspondence.

BANCROFT, S. D., Feb. 8, 1891.

DEAR MISS WIXON: My uncle has taken THE TRUTH SEEKER for a long time. I like the Corner very much. We go to a literary meeting every Thursday night. I read a piece out of the Corner; the title of it was, "Found Asleep." I am twelve years old. I go to school. I study the Fourth Reader, arithmetic, history, geography, spelling, and writing. I hav one brother who is nine years old; his name is James. He goes to school. I must stop for this time, and I will write some time again to the Corner. I remain,

Your Liberal friend, GRACE A. MILLER.

BROWNSVILLE, ORE., Feb. 3, 1891.

DEAR MISS WIXON: I thought I would write a few lines to the Corner. I like the Corner and the children's letters. My grandpa takes the grand old TRUTH SEEKER. I always look at the pictures, and read the Corner. Grandpa has taken THE TRUTH SEEKER long before I was born, and now I am eleven years old. I go to school. I am in the Fourth Reader. I study arithmetic, reading, writing, geography, and spelling. I am an orphan. I liv with my grandpa and grandma. As this is my first letter to the Corner, I hope it will not be thrown in the waste-basket. I remain,

Your friend, BLANCHE EVEREST.

PHILADELPHIA, PA., Feb. 2, 1891.

DEAR MISS WIXON: I am highly pleased to read the article in THE TRUTH SEEKER this week about the Sunday Club. Father thinks it is a capital idea, and he says he is willing for us to start a Sunday Club in our house, as he believes in the children enjoying themselvs on a Sunday. They hav school enough all the week, without having Sunday-school to attend to. I am much delighted to read the Children's Corner. This is my second letter to the Corner. It has been a year and a half since I wrote my first letter. I am keeping that and felt proud to read it to-day. I go to school every day, and will be thirteen next June. I am in the third grammar, for I was promoted to-day. I am anxious to leave school, but father says that I must learn all I can while I am young, as he thinks I am too young to go to work. I go to the Sunday meetings every Sunday with father and my sisters. We children often think that if parents would take their children to our Liberal meetings what a large gathering of children would be there. We often ask father how it is, but he says he cannot understand it. I will conclude with my love to the editor and all the children that write to the Children's Corner. ELEANOR LONGFORD.

NEW ERA, ORE., Feb. 5, 291.

DEAR MISS WIXON: I will try to write a few lines for the Children's Corner for the first time.

My papa and mamma are Liberals, so we children are not growing up in ignorance.

I go to school. I am fourteen years old, and study reading, history, arithmetic, physiology, geography, grammar, drawing, and spelling.

Our teacher is a young lady who is well known in the Liberal ranks. Her name is Miss Katie Kehm.

We hav a Liberal lyceum here, but we hav only a small attendance, yet we keep up courage.

We celebrated Thomas Paine's birthday here, when our president, Miss Kehm, delivered an address.

I must tell you about our bright young secretary, Miss Laura Zeek. She is a very nice reader.

We are also trying to establish a Liberal school. If we can get as much as $1,000 we will build one of the best schools on the coast.

With best wishes to you and the children,

Yours for liberty, WILLIE JESSE.

A CHARMING LETTER FROM A CHARMING LITTLE BOY.

BRUNO, S. D., Feb. 1, 1891.

DEAR MISS WIXON: Will you suffer a little orphan and a non-subscriber to appear in the Children's Corner of THE TRUTH SEEKER?

Pa is not a subscriber to THE TRUTH SEEKER, from the fact that we are too poor to pay for it, but still we get one every week. That good man, Leonard Geiger, of Hudson, N. Y., sends us THE TRUTH SEEKER and *Investigator* every week, and I enjoy reading your Children's Corner so much. I do love to hear little Freethought children talk. I am one myself. But I am the only child Infidel I ever saw, hence I hav no little boy associates. I hav been going to school for a few weeks past, but I must stop now and go to work. Pa says he aims to start me again the 1st of July and let me continue two months; then I must stop again and pick cotton two and a half months. Pa says you are one of the grandest ladies among Liberals. He talks about you so often. We hav your photograph. Pa says he has had it seventeen years, long before I was born. Remember me kindly to all the children of the Corner. And now, as this is my first letter, I will close, hoping to see it in print ere long. I will write you occasionally if it is acceptable. I must close and get our dinner. Affectionately, your little orphan boy. Good-bye.

V. BURR CASEY.

[We shall snuggle you into the warmest place in the Corner, Burr. Tell us about cotton when you write again—how it grows, its blossom, fruit, and the picking of it. Yes, Leonard Geiger is better than gold. He thinks we do not know how much good he is doing, but it comes out every once in a while. Thank papa Casey for compliments. —ED. C. C.]

DORCHESTER, NEB., Feb. 8, 1891.

MISS S. H. WIXON, *Dear Madam:* I now take my pen in hand to write a letter to the Children's Corner. I like to read the letters in the Children's Corner. I go to school, but did not go to-day because it was stormy.

I like my teacher; her name is Miss Scherer. I hav two miles and a half to go to school.

I am twelve years old this June.

The reason why I cannot write any better is because I was left-handed, and after I got so I could write pretty good, the teacher made me write with my right hand—that set me back.

My grandpa takes THE TRUTH SEEKER.

I study reading, arithmetic, physiology, grammar, writing, geography, and spelling.

I go to the lyceum Friday nights and speak pieces. We hav speaking at our school every other Friday afternoon.

We had a snow here last Tuesday, the first snow we hav had to amount to anything.

I hav "The Freethinkers' Pictorial Text-Book." I like to look at the pictures in it.

This is my first letter to the Children's Corner, and I want to surprise grandpa, as he does not know that I wrote it.

My papa and my grandpa like to read.

Papa takes four papers and so does grandpa, and after they get through reading them they exchange papers.

Grandpa thinks THE TRUTH SEEKER is the best of them all.

If you do not put this in the waste-basket I will write again some day.

Yours truly, a little Freethinker,

JESSE A. JOHNSON.

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News of the Week.

MEMBERS of the church of Father Yodyzsus at Williamsburgh, N. Y., hav issued a circular stating: "During the three years he has been with us he has received all the money donated for the church. Where has he put it? As it is not in the church it must be in his pocket."

BLAIR has appropriately been appointed minister to China.

INDIAN TERRITORY ghost-dancers continue, and trouble is feared.

MORMONS are emigrating to a tract of land near Chihuahua, Mexico.

SEVEN thousand Chicagoans will be sued for money promised the Fair.

THE pope is preparing instructions to Cardinal Gibbons on American schools.

REV. SELAH MERRILL has been appointed United States consul at Jerusalem.

CATHOLICS hav for the first time appeared as members of the Japanese parliament.

AUSTRALIAN parochial schools report ten per cent increase of attendance last year.

SEVERAL thousand boomers hav entered the Cherokee strip, but will be expelled by troops.

CATHOLICS hav gained the ascendant in the republic of Columbia, S. A., and are Catholicizing the schools and other institutions.

CATHOLICS are arranging a parochial school exhibit for the World's Fair.

MAGDALINA WITT, a girl working for the sisters of St. Joseph's Hospital, New York city, has developed religious mania.

PROVIDENCE, in anger with Massachusetts churches, sent a thunder-storm in winter, on the 28th ult., which injured four of those buildings.

A PAPAL allocution to French and Brazilian Catholics instructs them to leave present political parties and unite to procure liberties for the church.

THE bishop of Cloyne, Ireland, has had read in all his churches a letter warning the people that Parnell designs to induce them to defy the church and ignore religion.

ARCHBISHOP IRELAND has pronounced for closing the World's Fair Sundays, as not to do so "would be almost an official declaration that the American Sunday has passed into oblivion."

DR. WINDTHORST, the leader of the Catholic party in Germany, where his church is denied many liberties, said in a toast at a public dinner that America is the model for Germany to follow.

CARDINAL GIBBONS said last Sunday that "our savior declares that the nuptial bond is ratified by God himself, and hence no man nor any legislation framed by men can validly dissolve the compact."

THE archbishop of Montreal favored reelection of Sir John Macdonald's party, to secure veto of the measures abolishing Catholic separate schools, and French as the official language, in Manitoba.

IN a Jersey City, N. J., synagog on the 28th ult. Benj. Lippschutz received internal injuries by being knocked down and kicked by the Cassells, uncle and nephew, in a dispute over possession of a place for prayer.

IN the Indiana senate on the 24th ult. Senator Magee charged President Shaffer of the Street Railway Co., who is also president of the state Y. M. C. A., with offering him bribes to vote against bills to which the company is opposed.

CANADA is turmoiled by the party that asks reciprocity in trade with us, and the party that charges the reciprocationists with being influenced by United States greenbacks. There is talk of "civil war," the "point of the bayonet," "cowardly traitors," "rebel conspirators," "Yankee hirelings," and the "battle cry of loyalty." Some of the mottoes are: "Home rule, not Yankee rule, should be and is the rallying cry of every true Canadian." "Vote for Kaulbach and 'God Save the Queen,' and against 'Yankee Doodle.'" "Vote for Kaulbach and the union jack in perference to the stars and stripes."

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AHIJAH SPOILETH JEROBOAM'S NEW GARMENT.

And Ahijah caught the new garment that was on him and rent it in twelve pieces.—1 Kings xi, 30.

Gems of Thought.

PEOPLE ask me, if I take away the Bible what are we going to do? How can we get along without the revelation that no one understands? What are we going to do if we hav no Bible to quarrel about? What are we to do without hell?—*Ingersoll.*

No conscientious man can be truly happy except by ignoring the doctrin of future everlasting punishment.—*Robert C. Adams.*

THE medieval miracle-creed still lurks in the popular explanation of the more occult phenomena. While the natural sequence of cause and effect is, for instance, freely admitted in such plain cases as the stability of a well built house and the collapse of a rickety structure, the phenomena of health and disease, of atmospheric changes, or of the (apparent) caprices of fortune in war or games of chance are still ascribed to the interference of preternatural agencies.—*Prof. Felix Oswald.*

BIBLE miracles I hav demonstrated to be of no more value than pagan ones; and I hav sought to show that belief in miracles in past ages resulted from the ignorance and credulity of the masses who believed in them, and that, as the people become more intelligent and their knowledge increases, their belief in supernatural interference with the laws of nature gradually diminishes to the vanishing point.—*Arthur B. Moss.*

WHAT men want of reasons for their opinions they usually supply and make up in rage.—*Tillotson.*

THE question as to the general existence of religion among men is indeed, to a great extent, a matter of definition. If the mere sensation of fear, and the recognition that there are probably other beings more powerful than man, are sufficient alone to constitute a religion, then we must, I think, admit that religion is general to the human race. But, when a child dreads the darkness and shrinks from a lightless room, we never regard that as evidence of religion. Moreover, if these definitions be adopted, we cannot longer regard religion as peculiar to men. We must admit that the feeling of a dog or a horse toward its master is of the same character, and the baying of a dog to the moon is as much an act of worship as some ceremonies which hav been so described by travelers.—*Lubbock in Origin of Civilization.*

NOT alone in nature, but also in literature, the fathers were ignorant and unscholarly. Jerome and Origen were the only ones who could read Hebrew, unless we except Dorotheus. Justin Martyr quotes from Jeremiah and calls it Isaiah. Clement of Alexandria quotes as scripture passages which are not in the Bible. . . . In quoting from an opponent he would insert—not with intent to misrepresent, perhaps, but with the same result—words not in the original, and he even does the same in quoting from the Bible. Tertullian quotes as in Leviticus a passage not in that book; he misquotes history; he cites as in Isaiah a passage not in that book, but in Revelation, and he is frequently inaccurate in quotations. The gospel writers committed the same blunders. The man who wrote the gospel of Matthew attributes to Jeremiah a passage which is in Zechariah; and the writer of the gospel of Mark attributes to Isaiah a passage which is in Malachi. One curious illustration of this, and of how sacred books are formed, is seen in the excess of the Catholic over the Protestant Bible. The former has quite a number of books which are not in the latter—such as the two of Maccabees and the Song of the Three Children—which Protestants call the apocryphal Old Testament, but which Catholics consider as much the word of God as any other books. The reader has already seen that the ancient Jews did not consider these authoritativ, and the Palestinian Jews did not include them in the sacred collection. The Greek Jews, however, thought more of them, and the Alexandrian Jews placed them in an appendix to the Greek canons at the end of their Bibles, the same as they used to be printed in our old Bibles. The early Christians of Africa could not read Hebrew; they had to use the Greek manuscripts; and as they saw the apocryphal books in the collection, they supposed they were a part of it. The result was that the early Bible-makers in the African church included the apocryphal books because they were not intelligent enough to leave them out.—*Bronson C. Keeler.*

THE

Truth Seeker Annual

—AND—

Freethinkers' Almanac,

1891.

(E. M. 291.)

WITH ILLUSTRATIONS.

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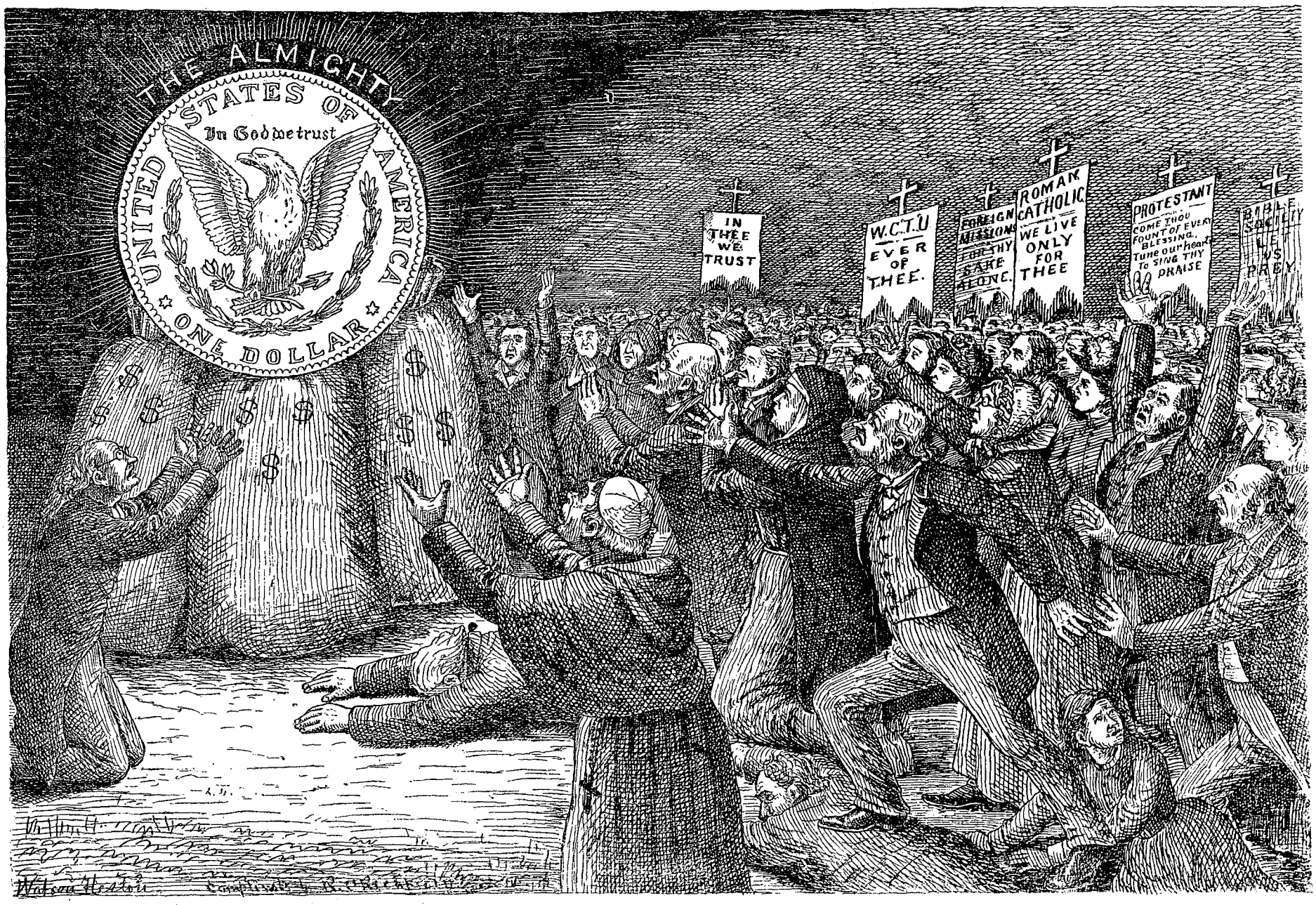
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THE CHIEF OBJECT OF CHRISTIAN WORSHIP.

Notes and Clippings.

SUSAN H. WIXON, of the Fall River school committee, says she will urge the establishment of school kitchens in the Fall River public schools. She thinks the ability to translate Horace is a prettier accomplishment if accompanied by the knowledge how to bake bread and fry potatoes.—*New York World.*

THE Bowman Evangelical Conference at Allentown, Pa., on the 2d deposed from the ministry and expelled from the church the Rev. N. A. Barr, of Adamstown, for gross slander and defamation of character. The Rev. S. P. Spreng brought the charges, on the strength of postal cards written by Barr to Spreng, in which occur these words: "Bob Ingersoll is the champion blasphemer. You are fast gaining the reputation of being the champion liar of America. If you hav a superior, it must be Isher, Horn, Bowman, and Yeakel. Not for all the bishops' hats, historical chairs, and editorial tripods in the world would I want to be in your place. Yours in pity."

A DISPATCH to a Catholic paper reads: "Columbus, O., Feb. 25.—The Catholics of Ohio will appreciate the services of Mr. Tuthill, state librarian, in adding to the state library a valuable collection of Catholic books. Several hundred volumes of fiction, philosophy, history, and poetry by noted Catholic writers, were received lately. Heretofore in the selection and purchase of books, Catholics hav been ignored, Mr. Tuthill being the first librarian who has shown any consideration to the claims of justice which might hav been urged by Catholics." We wonder if "the claims of justice which might hav been urged by" Freethinkers, that they should also be represented, will meet with the same consideration.

IN the committee of the whole the Minnesota senate has recommended that the following bill be passed: "That any female person who shall, upon the stage or platform in any theater or opera house, concert hall or any public place whatever where other persons are present, expose her nether limb or limbs dressed in tights so called, or in any manner whatever so that the shape or form of her nether limb or limbs are plainly visible to such other persons present, shall be guilty of open and gross lewdness and lascivious behavior and guilty of a misdemeanor, and upon conviction thereof shall be punished by a fine of not less than $5 nor more than $100, or imprisonment in the county jail not less than five days nor more than thirty."

RELIGIOUS zeal explained two cases of voluntary starvation admitted to the Barge Office hospital at New York a few days ago. The patients—Michael Bucher, thirty-seven years old, and Mrs. Dwara Elyson, seventy years—were passengers on the Cunard steamer Umbria, which arrived Sunday from Liverpool and Queenstown. They came from Russian Poland, and both are orthodox Hebrews of the strictest sort. They told Dr. Guiteras that after reaching Hamburg, Germany, which was four days before they embarked on the Umbria, they could find no "Kosher" food, or food prepared after the manner prescribed by the Hebrew religion. On board the Umbria they met the same difficulty, and during the entire voyage they subsisted on flour and water, refusing to touch any of the meats or other articles of food prepared on board. They were seven days on the voyage, and had been for eleven days practically without food when they reached the Barge Office. They were too weak to walk and were greatly emaciated.

AT the "gambol" of the Lambs' Club at the Broadway Theater, New York, last week, Col. Robert G. Ingersoll opened the exercises with what was styled on the program an introductory address, but which the genial colonel himself designated as a "talk." And a very plain talk it was, too, for it was addressed not only to the actors on the stage but to the people who sit as auditors to hear and see theatrical representations. Colonel Ingersoll came out flat-footed against the so-called realistic dramas of the day, denounced them vigorously and advocated the cultivation of more of the ideal in stage presentations. While he did not advocate the tearful and lugubrious to the exclusion of everything else, neither did he go in for the continuous grin and the desire to make laughter prominent above all things. The blending of pathos and merriment, he thought, ought to be the aim of our actors and playwrights. Colonel Ingersoll's talk was vigorously applauded throughout. This speech of Colonel Ingersoll's was spoken very poetically at times. The *Herald* in its account of the entertainment designates Colonel Ingersoll as a "Lion Lamb," and further uses this amusing language: "That merry-hearted lamb that has no wool on the top of his head, Colonel 'Bob' Ingersoll, made the bow for the Lambs, and welcomed everyone from the stage, urging every young man to form a club by marrying his best girl and then waiting for membership."

WITH the marks of nails on both hands and feet, James Quinn, an old man, lay on a cot in the Philadelphia Hospital on the 27th ult., suffering from wounds self-inflicted while seeking to crucify himself as his savior was crucified. Though the pain of the wounds must hav been intense, the old man seemed not to notice it, but to suffer great mental agony over imaginary sins. He clasped his hands in constant prayer in penance for past misdeeds. For years he has been a religious enthusiast, but his family had never seen any reason to suppose that his monomania on this subject would lead him to do any injury to himself. For the previous week he had been unusually wild in his religious ideas, and on Thursday night the climax came. Roughly marking out the form of a cross upon the floor, and procuring an old hammer and some nails, he was ready for the self-sacrifice. Placing a nail upon his right foot, a sharp blow from the hammer drove it clean through. Great as the agony must hav been, he probably made no sound, knowing that it would arouse his mother, son, or daughter. Another nail was placed upon the other foot, but the blow from the hammer failed to drive it through. It struck a bone, in which it became imbedded. Laying his left hand flat upon the floor, with the palm upward, he drove a third nail deep into the flesh. While seeking to drive a fourth nail into his right hand, which must necessarily hav been a very difficult operation considering the laceration of his other hand, the family were awakened and Quinn was prevented from completing the job.

Communications.

What Is a Messiah?

In debating any controversial subject it is well that each disputant should know the meaning of the terms used by his opponent and by himself. Offense is often taken by misconstruing some remark of another. Once on a time two men fell to wrangling on the question of the annual production of corn in the world and the countries which produced the most. They figured and disputed till each thought the other an idiot. The Englishman had included all cereals in the term "corn," while the Yankee had been thinking only of our great maize crop. Neither one knew what the other was talking about.

Now, as men will differ so much on provable questions relating to things of this little world of ours, it should be no wonder that, when they leave the cornfield to dig with the same tools in the boundless, unfathomable, mystic field of theology, they should raise hell and discord.

Most persons imagin something they call God, and are terribly afraid of it. The savage pictures a savage God smashing things with lightnings and storms. The cruel man's God is a God of wrath, "taking vengeance on his enemies"—dealing in slaughter and pestilence. The more merciful man carves in his mind a more merciful God, and sings of his "loving-kindness," even though a hurricane has just destroyed his growing corn. Many people of the present age hav adopted an ancient God and undertaken to clothe it with garments of love and peace without first removing its fighting costume and washing off the war-paint. He who steals, and is just intelligent enough to know it is wrong, will hav his God say to other folks, Thou shalt not steal. Man is his own model in constructing a God, hence many gods with different attributes.

Barbarous tribes are prone to evolve prophets to sing their woes and their glories. The Jewish prophets, like a king's jester, were allowed great indulgence in innuendo and prognosticating evil; and although the Bible word prophet means little more than our word *minstrel*, many folks of to-day imagin that the ancient prophet was given to see a map of the future for ages to come, and are studying the affairs of this age from that old map. They hav attached an unwarrantable meaning to the word prophet.

The old Bible angel was supposed to be somewhat superior to man; to dwell in some celestial border-land, and to be employed in bringing messages to men and women. In those days angel signified "messenger," and he was the mail-carrier from myth land. He had all the faculties and passions of man, however—would eat, drink, and curse just the same, and often meddled with women. It is solemnly recorded that when he made love to a woman the progeny was a prophet or a giant. But the Christian has completely metamorphosed the ancient angel. He has changed the sex to the femininn, and attached to her now Grecian form convenient wings, so that she can hover about us with ease. And the angel doesn't cohabit with mortal women any more.

Now, a greater and more important mistake is made, through Christian imagination, in regard to the Bible messiah. Chambers's Cyclopedia says: "The oldest biblical records in the messianic indications refer to the high degree of prosperity which the chosen people expected for themselvs." The same authority says also: "The word Christ is Greek, signifies *anointed*, and corresponds exactly in meaning with the Hebrew word messiah." Either word signifies *one anointed*. All the kings of Israel were anointed, and thus were believed to be guided by heavenly power or influence. David was not only anointed, but was called lord and a man after God's own heart.

All people are apt to flatter themselvs that they are the special objects of divine care; and the Jews held this conceited notion in excess. They had been slaves in Egypt and in Babylon; and they sang praises to their God, who they believed had with a strong hand delivered them, and would make of them a great nation. Notwithstanding David destroyed seventy thousand of them at a lick, they looked upon his reign as the most glorious one in all their history; and though he did some things which nowadays would send the doer to the gallows, he was much exalted for his success in thrashing the heathen round about and taking much spoil. And when this brilliant throne of David fizzled out through the reigns of a few inferior successors, and the Jews found themselvs the unwilling subjects of Rome, they naturally looked for another anointed Moses or Joshua to deliver them from Roman bondage and restore the kingdom and house of David. No thought of any other kind of savior. That is where the Jews stood in the time of King Herod.

But Christian or Essene monks, in process of time, concocted the fabulous story that Augustus Cæsar ordered the whole world to be taxed; that a certain Joseph and his espoused wife, to pay their tax, went from Nazareth to the city of Bethlehem (a journey on foot or ass-back of about seventy miles) in cold December, at a time, too, when the days were accomplished that the wife should be delivered of a child; that she did giv birth to a son as soon as they found quarters in a stable, and that some shepherds came that very night and inquired, Where is he that is born king of the Jews? Now, this question suggests no thought of a savior or king of the world—much less that a God had come in that manner. But this chapter of the story got abroad before the Christian system was half made up. Follow briefly the story: Herod, on hearing of this young king of the Jews, orders the slaughter of all the infants in Bethlehem; the parents of this prodigy flee with it to far-off Egypt; and when this Herod is dead, they go back by a long round-about way to their home in Nazareth. And, curiously, all these incidents take place "that the scriptures might be fulfilled." And very strange it is, this king is not seen or heard of again till he is twelve years old and gets lost in Jerusalem. Then, when his parents found him after a three days' hunt, his mother scolded him, saying, "Son, why hast thou thus dealt with us? behold *thy father* and I hav sought thee sorrowing." And he went home with them. This is another premature chapter in the story. It furnishes poor material with which to make a God. Yet more strange it is, that this king is not seen or heard of again till he is about thirty years old. He is then brought out from somewhere, made to say strange things in an incoherent manner, perform some new miracles, and is anointed by magdalenes from head to feet with ointment of palm-oil or goose-grease. He is also made to denounce about everything and everybody on earth; and he is finally charged with blasphemy and sedition, and brought to execution.

There is presented a piece of very weak timber in this God structure; for, when Pilate asks, "Art thou king of the Jews?" Jesus replies in the affirmativ. Here is at most only a king of the Jews—no universal king or savior of the world—much less a God. If Jesus was a God, why did he not giv some intimation of the important fact himself, instead of leaving the claim to be made by some John a century or so later? This chapter also of the Christian story lacks the cunning of a skilful architect. It does not well support the superstructure. In fact, the Christian system is a structure of patchwork wrought upon by monks and dreamers for two or three centuries; but which falls in pieces on the first touch of reason. It is a great castle in the air with no substantial foundation. During that visionary time it seems that all study in science, art, and practical philosophy was suspended, and that mystic, speculativ theology absorbed all attention.

But the Jews never could see that this Jesus fulfilled any scripture, or that he possessed any qualifications to restore the kingdom of David; and many of them deny that any such person as the Christian's Jesus ever lived. The Christian, however, entertains the absurd notion that the Jews did not understand their own language, but that he (the Christian), a thousand miles distant and centuries later, can!

Now, whether this particular Jesus lived or not, when we think of the disagreements, disputes, quarrels, excommunications, persecutions, and fightings that took place among the so-called early Christians; their destruction, so soon as they got power, of all literature they could hunt up that did not suit their dogmas—stifling the intellect of the world in fire and dungeon for a thousand years; using a cross as divine authority for robbing and slaughtering millions of innocent people; their fanatical crusades against those of other religions, and the interminable religious wars among themselvs—the conviction is forced upon us that Christianity brought, not immortality, but hell to light. And all this was the result of mistaking the true meaning of the Hebrew word messiah.

L. G. Reed.

A Second.

In the issue of The Truth Seeker of the 7th inst., F. W. Evans put in nomination Mr. Ingersoll for president; and I, being a citizen of the same republic and believing that the undertaking, should it succeed, would be for its best interest and welfare, do most cordially second the nomination. In so doing it may not be considered out of place by some to portray some of the qualities of the nominee which so eminently fit him for the office. His distinguished ability as a statesman, his high rank in the legal profession, his patriotism and devotion to his country, and his generous and liberal sentiments on political and religious questions, are so well known that any attempt on my part to portray them would hardly be more than an idle waste of words. His unpopularity among certain rigid doctrinal church-members, caused by his excellent lectures and orations, and successful discussions with some of the most prominent writers and clergy of the age, in showing up the inconsistency and fanaticism of many religious beliefs, ought not, with those who appreciate the generous and charitable impulses of his nature, to be any objection to the movement. Although an Infidel and having great regard and love for his noble acts and truthful sayings, yet I do not second the nomination because he has too much respect and reverence for the Great Cause or god of the universe to accuse him of being the author of the Koran or of that collection of filthy, silly contradictions, the Bible. I do not do it because his views are not in harmony with the professedly inspired writers of the old scriptures, especially as to the right of men to use their wives as mere slaves, nor with St. Paul, whether inspired or not, in having so little respect for woman as not to allow her to express a single thought in her own church. I do not do it because he has such a horror for the burning of Bruno and Servetus, the tortures of the Christian rack and thumbscrew, and the thousands of other heinous, atrocious, and infamous crimes committed in the name of Christianity simply on account of a little difference of opinion about a hereafter of which they knew nothing, any more than we. I do not do it expecting in any wise to increase or enlarge the esteem and admiration in which he is now held by the great elements of science and progress; for the luster of no position, however exalted, can outshine the brilliancy of his fame already achieved in his grand efforts, in behalf of humanity, to clear away the dark clouds of superstition and bigotry from the nineteenth century.

It may be well to remember, in seeking him for the place, his desire to be unfettered in word and thought, which is probably well known, particularly in one instance. This was when, a few years ago, at a time when a nomination was almost equivalent to an election in Illinois, a convention offered him the governorship, if during the campaign he would keep silent on religious questions. But his positiv reply in the negativ, knowing that he could not in any wise even be provoked to allude to such matters during the political issue, however untrammeled in liberty of expression, shows clearly the magnanimity of his resolute mind, and his inflexibility of purpose not to be burdened for any time by any pledge, however great the inducement.

While a prisoner in the late civil war, thinking it best on one occasion to make a few statements in regard to the situation, although under the power and control of the enemy, and without permit to do so, he made the attempt. After a few friendly, social words, quite a collection of soldiers was gathered, who were much pleased and interested in his remarks. A group of officers near by who were also interested said to themselvs: "This will not do. If we let him continue, he may convince our own men that they are not fighting for a just cause." So they closed his lips. The salaried priests and clergy, if they had the same power, would not only smother every thought that flows from his generous soul, but consign every publication, if not himself, to the burning flame. What would Ingersoll's retaliation be to such a procedure?—Injure them not, but teach them better.

With such a character at the head of the nation there would not be a hamlet, town, or village in it but that the people thereof, women as well as men, could hav a voice in choosing their own postmasters, even if contrary to their Congressman's choice. And every inhabitant, no matter what his political or religious belief, whether Mohammedan, Buddhist, or Jew, or either of the score or more of different Christian divisions, would be shown the same courtesy. And if he had the authority, every person, sect, or church would be protected in the right of selecting their own day of rest, and not be compelled to keep in sanctity some other day also, against their convictions of right, only because they were in the minority—as is done, contrary to the spirit of the Constitution, throughout our land.

Colonel Ingersoll is unexcelled by any of our presidents in the requisit qualifications to discharge the official duties, and with but little variance with a majority of them on religious questions, but unlike them in having the courage and manhood to let his honest thoughts be known to the world, knowing at the same time that he would elicit the hatred and contempt of those fanatics who so dread and fear to hav their sacred dogmas tinctured with the truth.

These are a few reasons why I so heartily second the nomination.

W. L. Ryder.

Monticello, Ind.

The Puritan Inquisition.

Some months ago, Moses Harman, editor of *Lucifer* at Valley Falls, Kan., was prosecuted by instigation of Postmaster-general Wanamaker, for mailing his paper containing articles charged as *obscene*. The first of these was a narrativ, written in a tone of serious indignation, of an outrage by a husband on the person of a sick and mutilated wife, inflicting irreparable injuries, and of which no law took cognizance. The persons not being named, it is difficult to see what use this narrativ could serve, but still more difficult to see what it had in common with *obscenity*, which, as generally understood, flatters lust. The practical point, however, is not the definition of obscenity; but of who are the constitu-

tional and legal, as well as moral, censors of the press. Are they the subscribers to each publication, and its purchasers on whom its continuation depends; or are they postmasters and judges, directed by the central government, the president and his appointee the postmaster-general? If the latter, when was this feature engrafted on the United States Constitution? Whatever local laws may be in Kansas, they must require considerable stretching and twisting to put a man *in jail for five years* for presuming to differ with his judge upon a point of taste, without having injured anybody otherwise than by provoking a whiff of disgust. And this without even complaint of his subscribers. And this while lecherous novels pass unnoticed and family newspapers welcome them. And this for mention of acts to which the laws attach no penalty. And this while almost every daily and weekly has columns of criminal narrativs saturating the popular mind with the details of evil. Neither editor was tried at home nor allowed to appeal. Heywood was arrested and sentenced in Boston; Harman taken to Missouri and sentenced by Judge Phillips, without a jury, after having been released under a writ of error from a prior sentence by Judge Foster. Wanamaker's intervention was evident in Heywood's case by a telegram to the prosecution, "Push Heywood." It is also affirmed relativ to Harman's. The alleged offenses in both cases were of the same utterly frivolous character. For the true inwardness of these prosecutions it must be known that, beneath the pretended *obscenity*, there was in both cases a pronounced tendency to "*free thinking*," and in Harman's this was formulized as one of the counts against him. Heywood was not very obnoxious to the church, since they kept the communion grape-juice in his Washingtonian cellar; but he was a Democrat, and had caused the defeat of his local postmaster in a previous election. Hence the *entente cordiale* between this functionary and the postmaster-general of Sunday-school celebrity and pie-crust piety. Both editors are poor men, husbands and fathers, and unreproached in their family or civic relations. The general tendency of both papers inculpated was decidedly toward greater continence and Malthusian policy in marriage; in no respect pandering to lustful ideas, but asserting the sovereignty of woman in sex relations.

Wanamaker, on his side, is bent on asserting postal sovereignty over the whole domain of the press. Reid, the medium, imprisoned for fraudulent advertisments, was not permitted to giv the court evidence of his peculiar powers, which he offered, but condemned upon the arbitrary denial of them and consequent presumption of fraud in their advertisment, while excluding the testimony of Reid's clients in support of them. Such tactics of despotism are remarkable in Prosecutor Ady, viz., "There must be some sort of tribunal to determin what is obscene and what is not so. In this case, your Honor's mind [Judge Phillips]." If upon looking at this article, you say it is obscene, then the presumption of the law is that Harman knew it was obscene and he must suffer the consequences of his deliberate act in depositing that in the mail."

Mr. Harman replies: "The presumption of the law is a very convenient one for a man predetermined to convict another in a matter depending altogether on opinion, and not upon fact. It is precisely the old argument that sent thousands to prison or to the stake for differing from their judges about blasphemy and heresy. Joseph Ady will be remembered for his zeal in prosecuting heretics to the peculiar code of morality now enforced by fines and imprisonment, at the instigation of the American inquisition."

Mr. Ady elsewhere pretends that it is possible to determin what constitutes the crime of obscenity just as well as any other. Well, then, replies Mr. Harman: "Take a case of murder. The first thing is to show that some one has been killed; then, that some person killed him, then that the killer acted with malicious intention. Try to apply such common sense tactics to the alleged crime of obscenity!"

Where indeed is the spiritual *corpus delicte*, when the language used is inoffensiv to its readers, and which none need read unless they choose! I myself, a subscriber to *Lucifer*, disliked its tone and stopped it years ago, but it never occurred to me that the editor ought to rot in jail for not flattering my taste, the offense against which implies my own passivness, as when I quit reading it ceases. The prosecuting judges and attorneys impute to their victims their own subjectiv impressions, as in presuming that "Harman knew what he printed to be obscene." Even if so, who is the worse for it, unless himself? To assume that some people are prevented from doing evil, by showing how evil some other people are; or that the mere mentioning of such evil will do more than natural aversion, instinctiv and magnetic, for keeping the pure aloof from the foul, is a delusion. No publicity can add to the contempt with which the monstrosities in question are regarded; but they are far from being as mischievous to society as the crimes that befoul our dailies and weeklies, and to which no legal exception has ever been taken. It is curious that our puritanical rulers should begin by making it criminal to write about acts which they hav not rendered it a crime to commit, by attaching a penalty to them. This inconsistency is on par with their pretended *Christ*ian Sabbath, the prohibitiv character of which, their own gospels say, was repudiated by Jesus, whose worshipers they pretend to be; then by his apostles and the fathers of the Christian church, by its popes, and with emphasis by Luther, by Calvin, by Melancthon, by Milton, by the eminent Church of England writers, all recognizing, with Moses in Exodus, the commandment of Sabbath-keeping as exclusiv on the Jews, "a sign and a bond" between them and Yahvah, and these Jews themselvs keep their Saturday festivly.

Between the two fanaticisms, that of Harman and Heywood for stirring a stench, and that of the puritan millionaire shopkeeping skinflint, doubled with the president, in our postal despotism, by their Sabbath prohibitions; it is difficult to assign the palm of absurdity; but in their rivalry of censorship in morals, the earthen pot naturally gets broken by the iron pot.

The unofficial crank is naturally limited in his influence to the fellowship of his particular craze; he can not be aggressiv; but the official crank, imposing his will like a driving-wheel by the judicial and police machinery of a vast area over unwilling millions, compromises at once business, pleasure, health, social order, and personal liberty, in the exclusiv interest of a church monopoly, the same that has instigated the persecutions of Freethinkers, now, as in the past of Christendom. Harman and Heywood in jail make the entering wedge for "God in the Constitution."

The reckless and insolent malignity of Wanamaker's legal tools in the persecution of Harman appears in such counts as the following, answered by Harman to Judge Phillips, from the argument of Mr. Ady of Kansas City. Three of these counts are for mailing his paper to a subscriber and to two others at their request. Also, "*I am accused of publishing a paper in the interest of the freedom of the press.* To this I plead guilty. And if this be crime, then I am a criminal. I regard the freedom of the press as the palladium of all our liberties. I am also accused of making an obscene article in the paper called *Lucifer*. As the offense called obscenity is an offense against good taste only, not against life or property, and as there are as many standards of taste as there are persons, I do not undertake to speak for others than myself, and for myself I say, I am not guilty of this charge. I know what the postal law is in this matter, and while I maintain that it is a foolish, un-American, invasiv, and very dangerous law, I do not think anything I published properly comes under it."

It is needless to follow Mr. Harman in his citations drawn from the O'Neil letter or his defense of its usefulness. What he proves is only his own sincerity and the fact that his subscribers hold views like his own. They form a sort of semi-ascetic sect, whose doctrin is Malthusian, in so far as differing from the general views of Secularists or labor agitators, or of Anarchists. The sexual abuses on which they insist are deplorable, but, dependent on woman's industrial dependence, can find no cure short of her industrial emancipation. They will cease of themselvs, when cooperativ housekeeping is substituted for that of the isolated family.

Mr. Ady's last charge is that Harman mailed the paper containing the O'Neil letter, after he was arrested for having sent another copy of the same, showing on his part "a determination and a defiance against the powers of government as interpreted through the ordinary tribunals." An arrest, it appears, is for Mr. Ady proof of guilt. Mr. Harman replies: "If to assert and maintain my citizen right to publish and mail whatever I think will be for the public good, irrespectiv of what a prosecuting attorney, ten or fifteen years my junior, may think about it, be an act of defiance, then I plead guilty. I certainly do not owe any allegiance to prosecuting attorneys or the grand juries manipulated by them. I claim the right here and now, and to my latest breath, whether in prison or out of prison, I hope I shall never cease to defend the same right, for every man to publish and circulate through the common mail anything whatever, subject only to personal responsibility, on proof that I hav injured anyone in person, property, or reputation." He concludes: "I know not what my sentence is to be; but if I had a hundred, a thousand, or a million lives, all in the prime of manhood, instead of but one life, now in the sere and yellow leaf; all those lives, in prison or out of prison, should be spent in defense of the rights of free speech, free press, and honest investigation, and in defense of woman's right to own and control her own person—in defense of the right of unborn millions to a purer heredity, fatherhood and motherhood, so that in years to come there may be fewer born imbecils to fill asylums and poorhouses, fewer born criminals to fill prisons and furnish employment at high salaries for prosecuting attorneys, sheriffs, hangmen, jail-keepers, and penitentiaries. I ask no clemency, but justice only. I know that I hav sought to injure no one by what I hav published. If it is the will of the man who now holds my liberty, probably my life, in his hands, that I shall go to prison, so be it. I can much better afford to end my days in prison than you, Judge Phillips, can afford to send me there." Can the American nation afford it?

M. EDGEWORTH LAZARUS.

Troublous Times for the Faith.

From the New York Sun.

The committee appointed by the last general assembly of the Presbyterians to revise the Westminster Confession in accordance with the recommendations of the presbyteries has closed its sessions at Washington, after having practically completed its task.

As the committee consists of representativs of both the majority in favor of revision and the minority opposed to such changes, and as its deliberations hav proceeded without friction, undoubtedly the amendments advised will be of the nature of compromises. The doctrin of election will be sugar-coated with a statement of the loving-kindness of God, and the damnation of non-elect infants and of the heathen will not be proclaimed, but will be left for logical inference. In other words, the terms of the Confession will be made more palatable to the refined and skeptical sentiment of the day, but the substance of its doctrin will remain the same. It is a body of faith so logical and consistent throughout that no part can be removed without destroying the cohesivness of the whole. All that the committee on revison can do is to stick on a little ornament here and here to hide the ruggedness of the construction and to giv it an appearance more grateful to the sensitiv religious taste of the Presbyterians of the present time.

Of course the report of the committee will not be final. It can only propose changes which will not be made until they are approved by two-thirds of the presbyteries; and hence the agitation of the subject will only receive further stimulus. It will go on during several years to come; and meantime a question of far greater importance than the mere polishing up of the old Confession has arisen to complicate the situation. It is the question whether faith has any supernatural basis whatever.

The foundation of the faith of Christendom is the Bible. The church is built on the theory that the doctrins and statements of scripture are the revealed word of God concerning the truths of eternity, which else would be unknown to mankind. But Professor Briggs, the foremost teacher in the foremost of the Presbyterian schools of theology, instructs his students that the Bible is not the word of God, but a fallible book written by fallible men. So far as it is true, his doctrin is substantially, the Bible is of God, and only so far. Its truths, according to him, are limited by the capacity of its human writers to apprehend truth, and its errors are proportionate to the limitations of their knowledge and perceptions. If that is so, undoubtedly the superior intelligence and greater enlightenment of this day would be able to write a better and a truer Bible than the old scriptures. They would make it more strictly in accordance with the conclusions of modern science and philosophy, by which Professor Briggs givs his students the right to test the truth of the scriptures.

This is the instruction in biblical theology that candidates for the Presbyterian ministry now receive. It destroys the supernatural foundation of religion by rejecting the authority of the Bible as a revelation from heaven. The church is left with nothing to lean upon except the conclusions of human reason. The mystery of life and death, time and eternity, becomes unfathomable, for the intellect of man cannot sound those depths. It must giv up the problem and content itself with Agnosticism. If the Bible is not the revealed word of God, final and absolute in its truth, theology is mere guesswork, and the origin and destiny of man are unexplainable.

That is the momentous question now before the Presbyterians. Discussions of revisions of their creed is time thrown away until it is settled. If Professor Briggs is right, the whole Confession of Faith is built on fiction, and not on eternal verities. If he is right, it proceeds from false assumptions, by which the words of men are made the infallible word of God, and it is the construction of superstition and not a structure founded in revealed truth.

We hav come upon troublous times for the faith when theologians themselvs are working away with all their might to destroy its foundations.

CLERICAL despotism is still a potent ally of intemperance. In hundreds of British and North American cities the dearth of better pastimes drives our workingmen to the pot house. They drink to get drunk, as the only available means of escaping tedium and the consciousness of their misery. Nature craves recreation, and the suppression of that instinct has avenged itself by its perversion.—*Prof. Felix L. Oswald.*

The American Secular Union.

R. B. WESTBROOK, President.

BOARD OF DIRECTORS.

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American Secular Union.

OFFICIAL ANNOUNCEMENT OF THE BOARD.

The board of directors of the American Secular Union, at a meeting held at their office on March 2, 1891, agreed and resolved as follows:

That under present circumstances it is impracticable to appoint any field secretary or lecturer; and that, therefore, we rely upon and urgently request all liberally-minded people, to the extent of their ability, to further the employment and support of those Liberal lecturers now in the field who are helping the American Secular Union in its work, and who can thus do for the society the work of a field secretary.

That, for the third time in the present administration, we call upon Liberal lecturers to assist in the work of Liberal organization, by forming unions or societies to be connected with the American Secular Union, so that it may become in fact, as well as in name, the rallying point and coöperativ body of the Liberals of the United States. And, since the matter has been so thoroughly discussed in the papers, and several lecturers hav shown so earnest a desire to cooperate in the work so dear to all, we trust that this third call will be responded to promptly by every lecturer.

That this course is now imperativly demanded by the work which presses upon us. There are measures affecting the dearest rights of those who would be free from ecclesiastical control and influence now pending before Congress and state legislatures, in which this society should take an activ interest. The measures which we hav already taken in regard to the opening of the World's Fair at Chicago, and the inspection of religious and eleemosynary institutions, all need to be pushed to practical results.

There is also a large amount of literature which should be distributed without delay.

In order to further these matters already undertaken, we must hav means, and we urgently request all liberally-minded people to come to the support of these undertakings, by sending us the sinews of war in immediate contributions, or subscriptions upon which we can rely for the future.

We urgently request all Liberals to rally to the support of the local auxiliary societies, and to cause them to report monthly or otherwise to the secretary, so that our literature may be circulated through them, and so that the proper petitions may reach the people through them and be signed.

In view of the necessities of the work, all differences hav disappeared; and we ask the Liberals of every phase to unite with us in heartily and unitedly pushing the measures which were never more necessary than now.

We hav great pleasure in announcing that the matter of the prize essay for Secular moral instruction has been brought to a successful report and the award of the prize. The president has also negotiated the publication of the work in book form, without expense or responsibility to the Union, in a manner that will be highly satisfactory to all.

With one accord, we now ask all to join us in furthering the work of the American Secular Union.

R. B. WESTBROOK, Pres. American Sec. Union.
F. C. MENDE Treas. "
IDA C. CRADDOCK Corr. Sec. "
T. B. WAKEMAN, Vice Pres. "
E B. FOOTE JR, " "
J. O BENTLEY, " "
T. W. STAUFFER, " "

Philadelphia, March 2, 1891.

The Secular Union's Monthly Report.

CONTRIBUTIONS RECEIVED FEBRUARY, 1891.

F. J. Porter, Adrian, Minn. (life membership)	$25 00
T. R. Burrows, Chatham, N. Y.	5 00
Alexander Cochran, Franklin, Pa.	10 00
Wm. Smith, Geneva, N. Y. ("Bible in Schools" pamphlets)	1 00
Eliza B. Burnz, New York ("Bible in Schools" pamphlets)	30
J. W. Crozier, Pittsburgh	5 00
Chas. F. Blackburn, Mountain View, Wash. (pamphlets)	2 00
C H. Snively, Butler, Pa. (pamphlets)	2 50
J. H. Sheppard, Vineland, N. J.	5 00
T S. Fiske, Hartford, Conn. (pamphlets)	60
W. H. Williams, Albany, N. Y. (membership and pamphlets)	1 60
P. B Mackey, Bridgeport, Conn. (uarantee fund)	2 00
Henry Beichling, McAuley, Ida	2 00
Liberty Secular Union of Dayton, O (charter fee, through Barton Pickering, sec)	5 00
Seaborn Kitchens, Sr., Gibson, Ga. (pamphlets)	1 00
Total	$68 00

F. C. MENDE, Treasurer American Secular Union.
Philadelphia, March 2, 1891.

The Prize Awarded.

More than a year ago, a prize of one thousand dollars ($1 000) was offered by the American Secular Union "for the best essay, treatis, or manual adapted to aid and assist teachers in our free public schools and in the Girard College for orphans, and other public and charitable institutions professing to be unsectarian, to thoroughly instruct children and youth in the purest principles of morality, without inculcating religious doctrins; thus recognizing the legal right under our federal Constitution of all our citizens, Jews and gentiles, Catholics and Protestants, Liberals and Agnostics, and all other classes, whether believers or disbelievers, to hav their children instructed in all the branches of a common secular education in our state schools, without having their tender minds biased for or against any sect or party whatever."

Nearly twelve months were allowed for the preparation of this manual, which was to contain not less than sixty thousand, nor more than one hundred thousand words. More than fifty persons of all classes, but mostly professional, sent in elaborate manuscripts. The committee appointed by the subscribers to the fund to examin the papers consisted of R. B Westbrook, chairman; Prof. Felix Adler, A M., of the Ethical Culture Society; Prof Daniel G. Brinton, M.D., of the University of Pennsylvania; Prof. Frances Emily White, M.D., of the Woman's Medical College of Pennsylvania, and Ida C. Craddock, secretary. The work of examining so many manuscripts by so large a committee was simply immense. The task is at last completed. The committee decided that no one manuscript presented fully met the conditions of the offer, but that two of them together did, clearly showing that morality *can* be taught without teaching theology, and *how* to do it. The one-thousand-dollar prize was ordered to be equally divided between two gentlemen. They hav accepted the award, and the essays will be published in one volume.

The successful contestants are Nicholas Paine Gilman, A.M., editor of the *Literary World*, Boston, and author of a most popular book on "Profit-Sharing;" and Edward Payson Jackson, A.M., master and professor of physical science in the celebrated Latin school of Boston, and author of several successful books. It is believed that these essays cannot fail to meet the views of the most conservativ, as well as the most radical student.

The committee sincerely sympathize with the large number of disappointed contestants. Several of the essays were of a high order—some of them too high for our purpose. A number of them are to be published by the writers. However, all of the contestants hav been personally profited by the labor of writing, and a most important question has occupied the best thoughts of the most thoughtful and intelligent persons in the community. We extend our hearty thanks to all who hav so kindly written, not so much for the prize as for the cause.

The title of Mr. Gilman's work is: "The Laws of Daily Conduct: a Manual of Practical Morals for Teachers and Parents." The title of Mr. Jackson's work is: "Dr. Don's Morning Talks: a Colloquy on Good Morals." The book will appear on or about Sept. 1. 1891 R B. WESTBROOK, Pres. A. S. U.
IDA C. CRADDOCK Corr. Sec. A. S. U.
Philadelphia, Pa., March 2, 1891.

The Flag and Pansy Leaflet.

We are sending out this week to each of our members a copy of our new leaflet. It is a small leaflet—of eight pages only—and is gotten up especially with a view to circulation among outsiders, who know little or nothing of our principles, and who therefore remain indifferent to our work, not from any real hostility, but from ignorance.

Here is a chance for Freethinkers to help the cause by judicious circulation of these leaflets. Try what you can do with the copy which we send you; and then send us thirty-five cents for a dozen more, or $1 for three dozen. Two young girls in a Western town, who hav joined during the past year, write us: "The attractiv pamphlet setting forth the principles of the American Secular Union we will keep in a conspicuous place, where callers may see it, and on every suitable occasion we will call the attention of our friends to it. By this means, perhaps we can induce a few to read and investigate further." That is just the right use to make of this little lithographed leaflet; and you cannot do better than follow the missionary example of these young girls. Keep our circular on your parlor or sitting-room table, or on your office desk, where its gay colors will catch the eye, so that the casual caller will be induced to take it up; and then you will hav an entering wedge, not only for Secularization of the state—the principle for which the American Secular Union works first and foremost—but you will hav a chance (especially if you hav acted on the suggestions of that circular regarding a badge) of doing a little off-hand preaching in behalf of your particular phase of Freethought, whether that phase be Materialism or Spiritualism, Deism or Atheism, or any other.

One leaf of the circular is devoted to the matter of a universal badge for Freethinkers. Therein we hav spoken of Otto Wettstein's "Freethought, Science, Reason *vs.* Superstition," and of the "Universal Mental Liberty" badge of the late Lady Churchill; and last, but not least, of the pansy. This latter, we may here remark, seems to be growing in favor. Since France adopted the pansy, Belgium, Sweden, and Spain hav followed suit; and now Dr. Voelkel, and also Dr. Specht, secretary of the German Freethought Association, are advocating it, so that it seems likely that Germany, too, will ere long fall into line on this badge. Our Canadian brethren, also, seem to view the idea with favor. Capt. Robert Adams, president of the Canadian Secular Union, writes to us that he is much pleased with it, so that he has already obtained several pins for friends.

Even John Wanamaker's manager of the jewelry department has gotten wind of the pansy badge; and, when I was purchasing a pansy pin there during Christmas week, I found that he had already consulted jewelry manufacturers as to prices, designs, etc., and that he was quite anxious to get us up a pin, and on very reasonable terms, too. Only think what a "judgment" it would be, if the man whom some of our brethren stigmatize as "Holy John," and who symbolizes to them all that is calamitous in a union of church and state, should come to be the means of furnishing a rallying standard for the Freethought army, before whose assaults the Christian church is already shaken to her very foundations!

In my address at Portsmouth, indeed, I said, referring to the pansy as a Freethought badge: "Think what it would mean to hav such a badge worn by all Liberals, at all times! Suppose, for instance, that Liberals got into the way of having their letter-paper and envelopes stamped with a pansy. Why, there would be a sensation in the post-office when those myriads of pansies began to blossom out, I can tell you! John Wanamaker would think twice before he closed the mails to any honest seeker after truth—realizing, as he would, the surprising extent of the Freethought constituency." Slowly, but surely, the pansy is winning its way as a badge of Freethought. The wife of one of our most prominent life-members, herself a life-member and a faithful supporter of the American Secular Union, was so impressed by our suggestions at Portsmouth, that, upon her return, she had made for herself a beautiful and costly pansy pin, which she wears constantly as her testimony in behalf of Freethought principles. From a town in Iowa there came, some months ago, the request that we should, as a society, formally urge the adoption of this badge among our people, and adding that, if we kept these badges on sale, our friends in that town could dispose at once of at least six or eight. In the branch post-office which has a room in the same building as the American Secular Union has its room, are two officials whom I regularly furnish with our latest pamphlets, as they seem kindly disposed toward the Liberal cause. Some days since, one of these gentlemen said to me, pointing to his comrade: "See, Miss Craddock, Frank is wearing the pansy badge." What do you suppose the badge was? Only the lithographed pansy blossom cut out of our circular, a little margin of paper left along the stem and inked, to giv the stem body, and pinned on our friend's coat lapel! That was a whole week ago; but the pansy still shines with undiminished luster against its dark background, and has evoked many a word of praise from its wearer's friends.

But whether you, my friend, individually believe in badges or not, we hope that you will make use of our latest circular in some way in behalf of the work so dear to all. We hav had quarrels enough in our ranks this winter, and personalities which, if kept up, can only result in damage to the cause of Freethought. While we contend among ourselvs, our church enemies gain ground, and Secularization of the state becomes daily more impossible. The assertion that the American Secular Union is doing little or nothing for freedom of thought comes with a bad grace from those who are doing all they can to hinder the present management. Let us cease our differences, and, whatever our private bitternesses of feeling, resolve to press forward side by side under the banner of the American Secular Union, as loyal comrades as we are zealous fighters. Come, friends, what do you say? How many of you love the cause well enough to magnanimously refrain from further dispute, and to rally about the old standard once more? IDA C. CRADDOCK,
Corr. Sec. American Secular Union.
Philadelphia, March 9, 1891.

A German Freethought Martyr.

It seems almost incredible that the land of Goethe and Harmann, of Humboldt and Haeckel, should on the eve of the nineteenth century be the scene of what seems to be a systematic persecution of Freethinkers by the authorities. Yet such is the case. And instead of diminishing, the persecution becomes more extensiv, more bigoted, and more uncompromising, and this in spite of the fact that millions of Germans never set foot in a church.

The reason for this persecution is evident. It is a well-known fact that the present emperor, who is half crazy, holds a very high opinion of the sacredness of royalty, and believes fully in the injunction about obedience to "the powers that be." Hence there can be no better ally for him than the orthodox parson and no better friend than Jehovah. To protect both becomes a question of self-preservation with him.

That the reader may understand how it is possible for him to render his wishes commands to the judges in the various states, it will be necessary to go back so far as 1862, when the foundation of official despotism was laid in Germany by the now retired chancellor, Prince Bismarck. Through threats and bribes he induced the Prussian supreme court to render a certain political decision, the wrong of which was evident even to a lunatic. Having thus set the precedent, the supreme court did not hesitate on succeeding occasions to become the tool of the government, and the minor courts and judges, who naturally would look to Berlin for a good example, found there nothing but corruption, and were not slow to discover that those judges who were most zealous to obey the government's wishes were most sure of promotion. The wars of 1864, 1866, and 1870 followed, German official unity was established, and although we hav several kingdoms and other minor "sovereign" states in Germany, there is virtually but one. Every command issued from Berlin is law in Germany, not alone in civil and social matters but also in military affairs in time of peace. The difference between the Prussian army and that of Saxony is, the former hav one row of buttons on their coats, the latter two; the Prussian soldiers wear gray and dark-blue uniforms, the Bavarian light-blue.

From the above facts it will be seen that official tyranny in Germany is easily practiced and profitable. Yet to the honor of the German legal profession be it said, that in matters of religion several judges refuse to follow the government's dictates. But many trucklers are still left—more than enough to disgrace the German nation and make justice a farce.

During the last year we hav from time to time, in "Items of Foreign Freethought News," given the readers of this journal information of the doings of the Freethinkers and the church in Europe. It will therefore be unnecessary to recount the cases of religious bigotry which hav disgraced Germany, hence we can confine ourselvs to what has taken place in the last month.

Since we wrote last, Mrs. Heinrich-Wilhelmi has been discharged in the suit brought against her last fall, and so hav Dr. Voelkel, in two minor indictments, and Mr. Schultze and Dr. Rüger Elberfeld; but as in Mülhhausen, Alsace, nine workingmen, in Berlin Mr. Peus, and in Bernburg Dr. Voelkel, hav been indicted for blasphemy, the latter being sentenced to fourteen days' imprisonment, we think the situation is rather gloomy for Freethinkers in Germany.

The latest news from that country is that the court of Mülhhausen, Thüringen, on February 12th sentenced Dr. Voelkel to six months' imprisonment. The doctor, of course, has appealed to a higher court.

The activity and incessant prosecutions against our friend on account of his services to Freethought, cannot fail to arouse our sympathy for him and also a corresponding feeling of contempt for such a government and for judges who prostitute their office by trying to suppress free speech, free thought, and free press, the three necessary conditions to the existence of liberty.

Dr. Titus Voelkel, lecturer for the Freereligious Societies of Germany, and editor and proprietor of that excellent paper. *Freireligioses Sonntags Blatt*, was born Dec. 14, 1843, at Wirsitz, Prussian Poland, and is the son of a Roman Catholic physician and a Protestant mother. His father later became a Deist and Freemason, while his mother reached the stage of a Rationalist, and this mental evolution of the parents was fortunately consummated when young Voelkel reached school age, hence he was sent to a *realschule*—in this case a scientific academy, free from religious teachings of the orthodox kind. The teachers of this institution were Rationalists, one even an Atheist, hence there was no chance for theology to trouble young Voelkel's mind. The principal studies were natural philosophy in the line of Lamarck and Darwin, mathematics, history, and Latin, and later, French and English. The result was naturally that Dr. Voelkel and his brothers and school-mates were from their youth either Agnostics or Atheists.

From 1860 to 1865 the doctor studied, at the universities of Königsberg and Berlin, theology, natural philosophy, and mathematics. From 1865 to 1870 he lived in France, whence he returned when the war broke out, and for ten years following he served as teacher of French and natural philosophy in higher private schools, misunderstood by most, hated and feared by many on account of his political and religious Radicalism. Then he became editor, publisher, and lecturer, and he writes to us, "That I am now and shall be to the end."

An idea of the work performed by Dr. Voelkel can be imagined from the fact that in 1889—which was no extraordinary year—he gave 187 Freethought and 250 ethical lectures, and traveled 19 900 miles, besides attending to his editorial labors.

The doctor is at the present time publishing an excellent translation of Paine's "Age of Reason," which he enriches with numerous valuable and highly interesting notes of a critical and explanatory character. But better even than this is his Text-book for instruction in Freereligious Societies. It is impossible for us to do justice to this little work in an article of this kind; the book has to be read to be appreciated as it ought to be. The titles of a few of the chapters of Part I, which we hav lying before us, will giv our readers an idea of the subjects treated: Nature; Family; The Human Life, Its Development and Work; Truth; Justice; Liberty; Faith and Reason. How concise and yet how suggestiv is the opening sentence, what a field for instruction does it not open: "There is a book not written by man; it can be read by every creature; it is the only book that cannot be falsified—the great book of holy Nature." And here is his definition of Liberty: "Natural law is the highest liberty." Other quotations are: "In religions, as in everything else, all is natural." "On religion, as on any other subject, reason is the supreme judge." "Man needs truth, and he will find whatever he needs of it by a close application of his reasoning faculties."

In 1870 the doctor married, and he has now a large family, the youngest child six years of age; his domestic life is happy, and as he enjoys robust health we trust that he may continue for many years to come in the good work being done by him. And while the present age may be divided in opinion as to his merits and the value of his services to mankind, future generations in the land of Humboldt and Haeckel will look upon him as a benefactor, and the persecutions he now suffers under will each and all serve as recommendations commanding respect and honor to Dr. Titus Voelkel, the "most hated man," the standard-bearer of truth and liberty in Germany at the close of the nineteenth century.

Items of Foreign Freethought News.

That new Freethought badge, the pansy, finds general favor. Spain and Portugal hav adopted it officially, and the Freethought papers of those countries advocate its general assumption.

A case of immoral relations between nuns and orphan boys left in their charge to be educated in the "love and fear of God," has come to light in Soag, Bohemia. The government has begun a bogus investigation.

Our brothers in Sweden are not satisfied with attending to missionary work at home. Mr. John Lindell, one of the most activ Freethinkers in Sweden, has left for Australia to carry the gospel of Light and Liberty to his countrymen there.

Religious persecution is the order of the day in Germany. The last number of the *Freireligiöses Sonntags-Blatt* reports no less than four new cases. We direct the reader's attention to the article, "A German Freethought Martyr," wherein there is presented a faithful picture of the religious persecutions in Germany.

The city council of Vienna is worth preserving for exhibition in a dime museum. Some time ago a school-boy committed suicide, and as reason for this act there was pointed out the "total absence of pictures of saints and Marys" in the schools. The aldermen voted instantly one thousand gülden for the purchase of such articles, to put a stop to the suicidal tendency, which at the present time has reached its periodical high-water mark.

A "Committee on Moral Laws" has been organized in France, with Mr. Jean Paul Cés as president. The committee's aim is to lay down those rules and teachings the following of which is deemed favorable to the moral development of mankind. The society, of which we will treat in a special article in a future number, is not confined to France, but has its representativs and adherents in almost all countries where Freethinkers liv.

Things look a little brighter in Austro-Hungary, where E. Schwelba edits the *Lichtfreund*, the only Antichristian paper existing there. The vigorous propaganda by him and his followers has at last awakened the government to recognize the fact that not all Austrians and Hungarians are superstitious, and a law granting liberty of worship or no worship will soon be asked of the chambers by the minister of church and education.

The death of Charles Bradlaugh has excited wide comment, not alone in journals printed in the English language but also in the Freethought magazines and journals of continental Europe. All writers agree in paying well-merited tribute to the deceased's high character as a man, and to his services to workingmen and especially to the spread of Freethought in the British empire. From Sweden, Spain, Holland, Belgium, France, Germany, Austria, and Venezuela the voice of praise and sorrow is heard. Certainly a man so widely known, honored, and missed cannot hav lived in vain.

A late number of *La Reforma*, the official paper of the Italian government, publishes an interesting piece of news, which we hav in vain sought for in Catholic papers, although it refers to his holiness at the Vatican. Government lawyers hav discovered and furnished incontrovertible proof in support of the truth of the assertion that the testament of the late Cardinal Consalvi was falsified in favor of the papal chair. And while millions of dollars hav thus been turned over to the pope, several of the rightful heirs hav died as paupers in poorhouses and hospitals erected in glorification of Roman Catholic benevolence by money stolen from them. The government demands restitution.

What Is the Difference?

The Russian government, desirous of an excuse for closing Polish Roman Catholic churches, has been forbidding the repair of these buildings, and has shut up a considerable number of them, on the ground that they are unsafe.

Congress has power to revoke the charter of the church of Jesus Christ, of Latter Day Saints, in the territory of Utah.

Congress and the courts hav the power to cause the property of the said corporation to be seized, and taken possession of, and held for final proper disposition.

The act limiting the amount of real estate which could be held by a religious corporation in a territory and forfeiting to the United States real estate held contrary thereto was a valid exercise of Congressional power.

What is there in common between free America and despotic Russia? To an unbiased observer, the answer would seem to be, a considerable amount of civil and religious tyranny. Petitions hav been sent to the secretary of state from all parts of this country urging him to protest against the action of the Russian government against the Jews. Whether petitions were circulated in Russia urging that government to protest against our treatment of the Mormons I do not know. Inasmuch as the measures adopted here against the Mormons hav been severe enough to cause many of them to migrate, such a protest from Russia would not be more inconsistent than the one urged upon our secretary of state. Classification and recognition are mental operations which people in general hav not yet become very adept in performing. The popular notion of a tyrannous act seems to be one that is performed by a tyrant; the government of Russia is tyrannous, and the government of the United States is free; hence the acts of the former are tyrannous; while essentially the same acts, if committed by the latter, are the reverse.—*To Day.*

Lectures and Meetings.

THE lecture at the Manhattan Liberal Club, 220 East 15th street, on Friday evening, March 13th, will be by W. C. Owen. Subject, "Jay Gould, Revolutionist."

W. F. JAMIESON is lecturing in Muscatine, Ia. He has calls into Missouri and Arkansas, but may not hav time to fill them this winter, as he desires to fill all engagements in Iowa before leaving the state. Address, Des Moines, Ia.

MR. CHARLES WATTS will make a lecturing tour through Iowa and other places west of Chicago in April or May next. Friends wishing lectures from Mr. Watts at that time should write at once to his agent, Franklin Steiner, Box 882, Des Moines, Ia.

W. S. BELL, of Oakland, Cal., in coming east in April has changed his route from that he heretofore intended to take. He will come over the Union Pacific through Ogden and Denver to Omaha. He has made engagements for lectures in Nebraska.

JOHN E. REMSBURG will spend this month in the Sunny South, and he passed through this city last Tuesday on his way there. This trip is the first any Liberal lecturer has made through the Southern states, and we hope will wake that section up a little. His route and dates are: Richmond, Va., March 11th; Raleigh, N. C., 12th; Charleston, S. C., 13th; Ocala, Fla., 14th, 15th; Tampa, Fla., 16th, 17th; De Land, Fla., 18th; Gainesville, Fla., 19th; Chattanooga, Tenn., 21st, 22d; Dalton, Ga., 23d; Center, Ala., 24th; Cullman, Ala., 25th; New Orleans, La., 26th; Ponchatoula, La., 27th; Brookhaven, Miss., 28th, 29th. When he completes this trip Mr. Remsburg will hav carried the gospel of Freethought into more than forty states and territories.

Communications.

Cardinal Fallacies of the "Cardinal Fallacies of Gnosticism."

THE TRUTH SEEKER in its last two numbers, of February 14th and 21st, published two verbose articles under the heading of "Cardinal Fallacies of Gnosticism," signed, W. W. Carrington.

Since these articles purport nothing less than the summary overthrow of Deism by the means of metaphysical arguments on the one hand, and vindicate "Agnosticism" on the other; the Editor of THE TRUTH SEEKER will hav the kindness to allow me to make a few remarks on them in order that I might reduce them to their proper measure and place them where they belong.

The essay in question is itself a tissue of "Cardinal Fallacies" and such other frailties as might mislead *bona fide* Infidels, providing they were able to fish out some meaning from that cataract of phrases and words. We divide these "Cardinal Fallacies" of the "Cardinal Fallacies" into two groups: A, formal mistakes, and B, object mistakes.

A.—FORMAL MISTAKES.

This class will contain the errors of the author which he commits against terms and against methods (Dialectics and Methodology).

1. *Gnosticism—Agnosticism:* It is a "*petitio principii*" to call Christian Trinitarians "Gnostics," if not a downright "*argumentum ad hominem*;" not only because the sect of that name does not exist in our days and the idea itself has been repudiated by the church; but mainly for the reason that Christian philosophy abhors the imputation. Christian philosophy *does not claim to know God.* On the contrary, the Scholastics teach that God's existence cannot be demonstrated by arguments *a priori*, it must be proved *a posteriori*. They say with St. Augustin that they know better *what* God *is not* than *what* he *is*. If the author does not know this, he labors under "*ignoratio elenchi*;" if he does know and still calls his adversaries by a nickname, his action is not dignified. *Agnostic* is not yet a scientifically accepted term. But if it means what its etymology hints at, "one who knows not" (viz., things "supernatural"), the author still commits two serious mistakes when he makes the "Gnostic" define the Agnostic as "one who professes to know *nothing*," and in the Agnostic's own definition, "one who believes the human mind to be incapable of absolute knowledge." In the former, those who know nothing are certainly not claimed by the Agnostics; in the latter the author kills the Agnostics by simply identifying them with Pyrrhonians, according to whom nothing can be known except the one proposition that "nothing can be known." That Agnostics are not identical with Pyrrhonians we know well enough.

2. "*Unadulterated logic*"—"*metaphysical mud:*" One who reads the author's essay must be misled by the supposition that it is a logical treatis, whereas it is not. The appeal to logic, on at least three occasions, is vain and erroneous. He means *sound reasoning*, that is, not contrary to the laws of syllogism. We know not what "adulterated" or "unadulterated" logic is; we know that logic is the science and art of thinking; that is, a course of rules for terms, propositions, syllogisms, definitions, etc. There is no arguing in logic about supernatural or self-transcendent. The arguing part of philosophy is metaphysics, which comprises ontology, cosmology, anthropology, psychology, physiology, *Jus Naturæ*, *Ethica Naturalis*, or ethics and esthetics. It is equally vain to speak of "premises" and "conclusions;" since such premises are not made, no middle terms employed, therefore no conclusion can take place. "Metaphysical mud" is an unworthy expression. All modern as well as ancient philosophy is "metaphysics," and the term is only denounced by those who hav had no training in it. What are the works of Herbert Spencer but metaphysics? So are the author's articles.

3. *Transpire* is a linguistical mistake, committed by all who are unfamiliar with English etymology. "Transpire" means to leak through, from *trans*, through, and *spiro*, *spirare-vi-tum*, to breathe, blow (wind), like wind blowing through canvas; and it is employed of secrets which leak out through indiscreet tattle. Hence it can never signify to occur or to happen, in which meaning the author uses it.

As to methodology the chief faults of the essay are the total absence of method; the lack of definitions of the terms employed; the bewildering shower of superfluous words, which circumstance engenders confusion, and renders the essay unintelligible and unreadable.

B.—OBJECT MISTAKES.

Mr. W. W. Carrington's "Cardinal Fallacies of Gnosticism" fills eight columns of THE TRUTH SEEKER, and is divided into three parts, viz.:

"First Fallacy: Literal Omnipotence."

"Second Fallacy: Co-existing Omnipotence and Volition."

"Third Fallacy: Human Certainty."

This third part is followed by "Remarks." While the "Second Fallacy" is uselessly interrupted by a heading, "Is the Logic Evadible?" the "Remarks" are made to swallow up an independent treatis concerning "Sin," which ought to hav been the "Conclusion" or the "Corollarium," as the result of the argument.

Let us now trim the thicket of the fallacious "Fallacies" and proceed to reduce it to its essence. As we stated above, the "Fallacies" pretends to overthrow the credibility of the existence of a God, and for this purpose it assails two of God's attributes, and the authority of reason.

An *ignoratio elenchi* underlies the entire treatis, or, as a plain English person would say, "You don't know what you are talking about."

CARDINAL FALLACIES OF THE "FIRST FALLACY."

1. "*Literal Omnipotence.*" Under this head a heap of useless and meaningless words are piled up without definition of the terms, and questions without answer. "Literal (omnipotence)," "self-transcendency," "what is impossible?" "transcending cause," "potential question," "what is transcendency?" etc., are partly useless, partly meaningless bombast.

If the author were an adept in philosophy, he would know that all his questions were thrashed out over and over again for seven hundred years, until the Scholastics buried them for good. He would also know why these questions were buried never to rise again in the minds of metaphysicians or experts in philosophy. Let us explain it.

What is "omnipotence?" Omnipotence is an attribute of power to perform all possible deeds.

What is "possible," or "possibility?" Possibility is the freedom from contradiction in the terms. Possibility is physical, moral, and logical. It is possible logically that Archimedes should lift the earth from out its orbit, but it is impossible physically. To murder and steal is possible both logically and physically, but it is impossible morally.

What, ther, is impossible logically? A proposition is logically impossible, whose terms contradict. Thus: + 4 and — 4 (plus four and minus four): one excludes the other, like wood-stone (wooden stone). Furthermore, two negativ propositions cannot admit any conclusion; thus: (1) no animal is stone; (2) no man is tree; what conclusion could be drawn from these? A thing logically impossible is called *non ens* (no being).

Now, if we apply these principles, so well known to logicians, the author's zeal to compel God to do what is a *non ens*, that is, a mere negation of possibility, is highly ridiculous.

2. *What is "self-transcendency?"* A term that would be better understood in English if called "self-overreaching;" in other words, it is a term asserting, say, that a thing is six feet high, yet it is also seven feet high at the same time. These are but blind gropings in the darkness. "Self" is one term, "transcendency" is another. Suppose "self" refers to "Peter," which term will include all properties of Peter. To "transcend" means to mount over, or to top over; by this term we attribute *more* to Peter than "self (Peter)" actually meant; thus: the figure 4 is 5; which is contradiction = *non ens*. We might further add that Spencer's quoted words: "First cause must be total—absolute," are just as absurd as its "transcending the laws," but we must proceed.

CARDINAL FALLACY OF THE "SECOND FALLACY."

"*Co existing omnipotence and volition*"—a bombast, which, if tapped, will mean *absolute* predestination as opposed to human "free will." It is another of those dead and buried questions which are being dragged into existence by Calvinistic ignorance. Let us reduce it! All knowledge, all power, and will are three of the many attributes of God. These attributes are not different from the *essence* of God, that is, *they are* God, so that, according to Christian theology, God knows all things and God wills all things from all eternity, and things step out into existence from the state of possibility and virtuality in time and under the circumstances *thus* foreknown and *thus* forewilled by God. In other words, if I see a blind man approach a ditch I also see that he is blind, I also know that he will fall into it, yet my will is not its cause. God foresees and forewills not only that a man does or does not do a thing, but also that he does or neglects it by free will or by mistake. God's fore-will does not interfere with man's free will, because his fore-will is, that man should perform a thing *freely*.

CARDINAL FALLACY OF THE "THIRD FALLACY."

Human certainty. This question belongs to that part of logic which is called "Logica Critica," and it bears the title of "The Criterion of Truth," and not "Human Certainty." Just like the two others, this is also a dead and buried question; why should it be dragged before the public once more? The essence of it, in a nutshell, is this: We hav no ideas in mind except through our senses; but our senses are fallible, therefore our knowledge of things cannot be absolutely certain. In other words, judgments passed by reason are fallible; they cannot establish certainty. Reason is not the criterion of truth. Philosophers were working through the past centuries to establish the criterion of truth, until Cartesius passed his famous dictum as such criterion, "*Cogito, ergo sum*" (I think, therefore I exist); but his disciples soon found out its fallacy and retorted it, "*Sum, ergo cogita*" (I exist, therefore I think). Some Scholastics maintained that authority was the criterion of truth, as least so far as ethics were concerned; but this opinion was soon abandoned.

German thinkers hav cut this Gordian knot by distinguishing subjectiv certainty from the objectiv one. Reason is the criterion of subjectiv certainty. Objectiv certainty may not exist at all and is squarely denied by pessimistic philosophers, while all others allow that objectiv certainty is a matter of no importance, and is no more than if not existing. Example: A beautiful grove on the hillside with enchanting scenery, sweet perfume of flowers, delightful warbling of birds in the rising sun, etc., are things which the reasoning subject (man) perceives; he is conscious of them, therefore their existence is a subjectiv certainty. If there were no human (or reasoning) beings to become conscious of those same things—as we are not conscious of such or similar scenes on the planet Mars—they might be objectivly certain, yet they could not concern us; for the subject they do not exist.

Apply this reasoning and method to the "spiritual world" and you conclude that, if supernatural powers do exist (objectivly), they do not exist subjectivly, because reason, the criterion of subjectiv certainty, is not conscious of them, since no such powers are within the realm of subjectiv perception.

Criterion of Truth, therefore, is evidence.

Whether sin exists? depends on its definition. If sin be transgression of law, it does exist. Where there is no law, there is no sin. Few and easy laws mean few and slight sins (transgressions), and *vice versa*.

Therefore: 1. Omnipotence does not involve logical impossibility, consequently it is possible.

2. God's all-knowledge and his (hypothetical) will do not impair man's free will.

3. Self-transcendency is *non ens*.

4. Man has subjectiv certainty by his reason, the criterion of truth being evidence.

5. Sin exists where law is acknowledged.

Since these points are proved to be true, their opposits are fallacies.

Q. e. d. A. MOGYORÓSI.

"Not Too Much of This Good Thing"

Was the heading, in the Chicago *Herald* of February 22d, over the heading of an article referring to the entertainment and ball given by the Secular Mutual Improvement Society, in Princess Opera House, in honor of Washington's birthday. The first part of the program was a one act comedy, improved and adapted for the occasion by E. A. Stevens, entitled, "Too Much of a Good Thing." The characters were all well rendered by the participants, the *Herald* according them all justly merited praise, and the Chicago *Tribune* declaring that the performance reflected the greatest credit on all the performers. Following is the cast:

CHARACTERS.

MRS. PERKINS	Miss Frankie Prentice.
MR. PERKINS	Mr. Geo. Borst.
HATTIE PERKINS	Miss Hattie Coleman.
NELLIE PERKINS	Miss Dora Schoefthaler.
EUNICE BOWLES	Miss Grace Stiles.
JENNIE COWPER	Miss Nellie Ripley.
TOM PERKINS	Mr. Louis Harris.
FRED SCHUYLER	Mr. Jno. Stiles.
POLLY	Miss Lizzie Prentice.

As "Tom Perkins," Mr. Louis Harris was a revelation to most people, few being aware that he was a natural-born genius, excelling as a comedian many professionals of to-day.

Miss Grace Stiles and Miss Frankie Prentice deserve special mention for the ease and naturalness with which they sustained their parts.

The young coxcomb, "Mr. Schuyler," was cleverly presented by young Mr. Stiles. In the play was introduced a duet by Dora Schoefthaler and Grace Stiles, "Beautiful Sea," in which their voices blended charmingly. Miss M. Harris performed the accompaniment. "Tom Perkins" sang an Irish character song which brought down the house.

After the play, the floor was cleared for dancing, and a most enjoyable affair it was, as some of the old and honored friends of the cause, men of wealth and influence, lent their presence on this occasion, who hav not been present for a couple of years.

The supper was both excellent in quality and service.

The Secular Mutual Improvement Society withdrew from all connection with the Chicago Secular Union some time ago, and since that hav maintained an entirely independent organization, prospering far beyond their expectations.

So far from the Bible containing a true record of the events it professes to narrate, a careful consideration of its contents shows that it is inaccurate in its science, false in its history, and bad in its morality. —*Arthur B. Moss.*

New Publications.

Unless otherwise specified, all publications noticed here can be had of THE TRUTH SEEKER COMPANY, *at the prices named.*

The "Captains of Industry," second series, is now out. It is a book for young Americans, and its object is to hold up brilliant and worthy examples for the youth of the country to follow. And when we add that James Parton is the writer nothing more need be said of its intrinsic merit. Mr. Parton is the best biographer that we know anything about. His "Life of Voltaire" cannot be matched in the field of biography for its grace and frankness of style. It is at once history and biography, and is as melodious as a poem. The sketches in the "Captains of Industry" series are written in the same easy way. They are of men for whom Mr. Parton entertains a personal affection, and through whose example he hopes the young men of to-day may be lifted out of poverty. There is a romance about their careers which acts as an incentiv upon the reader, who will be loth to drop the book ere he has read clear to the end. We heartily commend it for all boys from ten to twenty years of age, and for their fathers. Price, $1 25.

Mr. Benjamin R. Tucker has published Count Leo Tolstoi's "Church and State," translating it directly from Tolstoi's manuscript. It was written several years ago, but he has thus far kept it in manuscript in consequence of the arbitrary *régime* existing in Russia. It is an assault upon both church and state from the standpoint of Christ's teachings. There are many good things in the title essay, but the standpoint assumed reduces its value to nineteenth century folks. The bulk of the book is an essay on "Money." Other subjects are: Man and Woman: Their Respectiv Functions; The Mother; A Second Supplement to the Kreutzer Sonata. Tolstoi is something like eighteen hundred years behind the times, and his philosophy is in keeping with the age in which he mentally livs. The book sells for 50 cents in cloth; 25 cents in paper.

There seems to be a fad nowadays for writing novels which shall, while amusing, also preach heresy, social or religious. Several of these hav been sent to us, but almost without exception they are neither good novels nor good sermons. Mr. Thompson in his recent work on the "Philosophy of Fiction" has explained why this is almost necessarily so, but with the cause we are not now concerned. The most brilliant exception to this sweeping rule is a work called "Jerome Leaster," by Lillian Sommers, writer of the book "For Her Daily Bread," to which Colonel Ingersoll wrote an introduction, and in grateful acknowledgment Miss Sommers dedicates this book to him, "who, unsolicited, stretched forth a helping hand when" she "most needed it." What raises "Jerome Leaster" above the multitude of preaching novels is that the sermonizing is skilfully concealed in working out the plot, which is that of an inventor whose home is ruined by the fanatical devotion of a wife to her holy Catholic religion. Like Dickens, in his works which swept away many abuses in England, Miss Sommers's characters are made real, and it is their lives, not their talk, which appeal to the reader. There is more than a touch in "Jerome Leaster" of the genius which shines in Olive Schreiner's "Story of an African Farm," and at the same time more of the conventional fiction style. The book will be promptly placed upon the *Index Expurgatorius* of the Roman church, for it damns her convent teaching and religious ecstasies to everlasting perdition. It is at once a warning against and a revealment of the power of religion; of its abuse by the church, and the hideous consequences too often following its complete possession of a sentimental but true woman. Every woman of culture who leans toward Romanism should read it. It carries a great lesson, and those not in danger will find it touch their sympathies tenderly but strongly. Lovers of good works will hold it as a book when loaned to be recovered and reperused. Price, $1.50.

"Almost Persuaded," by Will N. Harben, paper cover, 50 cents, is another of the preaching novels, but is not so much an exception to the general worthlessness of these works as "Jerome Leaster." But it is a hundredfold better than most of them, and makes for righteousness in a pathetically entertaining way, somewhat after the manner of the Unitarians and other good people who confound virtuous and charitable works with religion. There is, however, too much consideration of religion in it for a novel, and not sufficient for a polemical treatis. Stanley Clayton, the hero, is a skeptic. His father is a very orthodox Christian. His sweetheart is also a Christian. Henry Lawson, a young man employed by the elder Clayton to be a companion to Stanley, is of the same faith. Theology is considered in a series of conversations between the four, and the skeptic has no trouble in maintaining his ground. It requires, however, a very skilful novelist to sandwich didactics into a work of fiction, and where the novel proper is as skilfully done as in this case the average reader will skip the "preaching" pages and the desired effect is lost. Like the old farmer who reproached the boy that went down cellar to draw cider and returned with a pitcherful on which floated drops of candle grease, the average reader wants his "taller and cider sep'rate." Others who like them mixed will find this a fairly interesting work.

The passing wayfarer will be more startled by the title of the "Confessions of a Nun" than by its contents. "Sister Agatha" is the writer's convent name. It is a story of love and intrigue, spiced with what the book critics call realism, which means a hint of vice revealed in decorous phrase, and is the alleged experience of a young girl from her novitiate to her desertion of her religious life and her marriage. Incidentally several other nuns make confessions, and life in a convent is depicted as anything but the quiet, satisfactory existence the church teaches. The writer is something of a voluptuary in style and tries to giv those who expect racy reading in confessions of nuns as much of what they are after as he can for the money and keep clear of the law. The book will not be read by good Roman Catholics. Price, 50 cents.

Those who want a home-made Spiritualistic novel, after the style of Lois Waisbrooker's "Perfect Motherhood," will find one in Mary E. Buell's "The Sixth Sense, or Electricity." It is not, however, much of an exception to the novels heretofore spoken of. It is chiefly dialog, too long drawn out, much of it commonplace, and unless the worthiness of its object make amends for literary deficiencies it will never be regarded as an "Uncle Tom's Cabin" of Spiritualism. But as, possibly, we may be prejudiced against fictional and didactic mixtures, it is better to quote the description of the publishers, Messrs. Colby & Rich, of the *Banner of Light*. They say that it "is a new and pleasing story so interestingly told that each individual character of its *dramatis personæ* speedily comes to be regarded by the reader as a familiar acquaintance, and all of them as every-day associates. One of these possesses spiritual gifts, being both clairvoyant and clairaudient; and, added to these, a clear perception of the philosophy and phenomena of modern Spiritualism. In the course of the narrativ much is explained that is problematic to those newly investigating the subject, and in some instances to long-established Spiritualists." Those having more faith in their judgment than in ours will do well to send us $1.25 and receive a copy of the work. It is bound in cloth, 521 pages.

Austin Bierbower, who wrote so good a work on "The Virtues and Their Reasons," has now given us one on "The Socialism of Christ; or, the Attitude of Early Christians toward Modern Problems." Without considering the inconsequence of the inquiry Mr. Bierbower has entered upon, or what possible utility it can be to us of this day to know what a band of half-insane and altogether deluded people thought or said upon the stupendous problems which the twentieth century must solve or see Anarchy and tyranny enthroned in the world again, it may be said that in writing it the author of this book has done not a little to help the clergy out of the hole they are in. At present the "cloth" cannot preach Christianity and at the same time advocate the ultra views of the social reformers. This book will teach them how to do it. But at the same time they will hav to, as Mr. Bierbower has done, stretch the meaning of Christ's words beyond plausibility to show that he meant such deep and far-reaching Socialism and humanitarianism as our modern age is forced to consider. That the early Christians were Communists there is no question. But this idea was not entertained by Christ, as Mr. Bierbower by implication admits; only by his followers. Christ's ideas, as any fair reading of the evangelists will show, were bounded by his immediate present. He believed himself to be sent to manage things spiritually and to gather the people into his father's heaven. He did not believe his kingdom to be of this world, and his opposition to wealth was because the rich men were stiff-necked about receiving his doctrin, and he could not readily convert them. This close companionship with the poor was because he found them willing, as the poor and dissatisfied usually are, to receive a doctrin which promised them relief from toil, or at least a substantial reward therefor when they were translated. He played to the gallery because the orchestra chairs and boxes would not applaud him. His doctrin was, to suffer here for the sake of recompense hereafter; and it is just this miserable idea that holds the world back. It is also the idea of all religions, and is one very good reason why religion ought to be dethroned and the enthusiasm it evokes turned in some practical direction. Jesus ran away from the offer of an earthly kingship, however unable the offerers were to bestow it, showing that his reformatory zeal was all for the "spiritual" life. In this, as Mr. Bierbower concludes, he was imitated by his followers, who "veered from their original course," the later apostles not only acquiescing in but "upholding the social systems of the day, giving up their time entirely to the spiritual or moral." This seems to be regretted by Mr. Bierbower, but perhaps it was just as well. A polity founded upon the teachings of Jesus would suit very few but Reformed Presbyterians. The price of "Socialism of Christ" is $1.

Mr. Caleb S. Weeks sends us two works, one a five-cent tract, "The Philosophy of Evil: a New Gospel Lesson from the Apple-trees," and the other, "Selections from the Poets, With Responses" by himself. The first is a reverie coming to the poet when he sought the shades of Westchester after an unusually long spell of work pulling hard-bedded teeth (for be it known Dr. Weeks is a dentist, and that a good one). Under the apple-trees he lay and dreamed, and the wretchedness of the world flitted like a picture of despair across his vision. "The selfishness and nameless wrong which so greatly prevail, swaying individuals and society, producing great crops of misery, came to" his "recollection, and with it the fact that the same unhappy condition existed, differing only in degree, in all human society, not excepting the beautiful country around" him. But in nature he found a solace and a balm, and the apple-trees talked to him of better times, of prophecies of golden fruition of men's hopes. As the fragrant blossoms evolute into nourishing food, so should man's travail in this vale of woe finally cease and the period of ripening come to the race. Mr. Weeks listened, learned, and his "spirit expanded with gratitude to the divine Father and Mother." But he forgot the sour apples, and far be it from us to disturb his dream.

The Selections from the Poets is a more pretentious volume. The Introduction only will giv an adequate idea of its scope and purpose. He says:

"In reading the works of some of the poets who hav treated of nature and life, especially those who hav dealt with the moral aspects of these subjects, and while greatly interested in their flashes of genius and the glimpses of natural law which they revealed, I hav, nevertheless, seen some of their truths distorted, or so connected in statement with the pre-received errors as to seem to confirm the errors, while truths highly beautiful were left obscure, or failed to convey their full import, by the omission of important sides of the philosophy presented. Where the facts of outer life were seen, the vital principle—spiritual laws—underlying, overlapping, encircling, pervading, filling, and moving all, uniting nature in a co-working system, and making physical phenomena intelligible, were sometimes so enveloped by dogmatic mists that a blurred view was imparted even by the poetic inspirations. In these cases, as well as where the thought enlightened me, there would arise the desire to answer, to amplify, and bring out some of the antithetical or counterparting truths that the clearer light of our day affords. So I wrote Responses on the margins of the pages while reading, imitating the styles of the authors. Some of these I afterwards copied, enlarged, and placed in connection with the poems and passages responded to; and though I may lack the ability to perfect them poetically, yet, believing that some portions of our life's philosophy and laws are more fully and truly given in my Responses, I hav concluded to publish them.

"This statement I am aware does not show the modesty that authors are expected to exhibit, but it tells the motiv for my work, and it would be absurd to affect modesty while presuming to respond to some of our greatest poets.

"In some of my Responses I hav repeated thoughts uttered in others; for my purpose in this work is to put the corresponding idea in proximity with that which suggested it and to make the answer to each selection complete in itself.

"The selections occupy the even-numbered pages; the responses, the pages opposit."

Those who like Mr. Weeks's philosophy will find the corrections he has made to the poets quoted just to their taste. It is hard to distinguish some of them from the original, save by the sentiment expressed. Price, $1 25.

When Moses had written the five books of the Pentateuch, including a graphic account of his own funeral, he is generally thought to hav closed his literary labors. But somebody sends us the "Sixth and Seventh Books of Moses," just as though he was on better terms with the Hebrew lawgiver than the Jews themselvs. It is, however, not claimed that Moses wrote them, only that they are "taken from the Mosaic books of the Cabala and the Talmud, for the Good of Mankind." They are discourses on Magic and Spirit-Art, fanciful explanations of biblical incidents, and we fail to see wherein mankind is benefited by them.

Asa W. Brayton, of Glen's Falls, has written a little board-bound book on the "Origin of the Bible, in Prose and Rhyme, with Other Poems, both Religious and Domestic." Mr. Brayton is an irreligious person, but his poetry is of the home-made order. The book was probably published for his personal gratification and to circulate among his neighbors. We hope they will read it and become imbued with its author's Infidelity.

Mr. James Vick says, and we agree with him because he furnishes gratis seeds for the foreman's garden, the fruit whereof we expect to eat, that "no lover of a fine plant or garden can afford to be without a copy of Vick's Floral Guide for 1891. It is an elegant book of over one hundred pages 8¼ x 10½ inches, beautiful colored illustrations of Sunrise Amaranthus, Hydrangea, and Potatoes. Instructions for planting, cultivating, etc. Full list of everything that can be desired in the way of Vegetable and Flower Seeds, Plants, Bulbs, etc. Also full particulars regarding the cash prizes of $1,000 and $200. The novelties hav been tested and found worthy of cultivation. We hope it will be our good luck to see the Nellie Lewis Carnation and taste the Grand Rapids Lettuce. It costs nothing, because the ten cents you send for it can be deducted from the first order forwarded. We advise our friends to secure a copy of James Vick, Seedsman, Rochester, N. Y."

The March *Arena* opens with an essay by Prof. Alfred Hennequin, on "The Drama of the Future." Rev. Chas. F. Deems writes on "Evolution and Morality," taking the position maintained by conservativ orthodoxy. Prof. Joseph Rodes Buchanan contributes an essay on "Nationalization of the Land as First Presented." Rabbi Solomon Schindler discusses immigration. The Rev. Howard MacQueary writes on "Shelley the Skeptic." Albert Ross writes on "What is Immoral in Literature." C. Van D. Chenoweth contributes a paper on the discoveries being made by students of psychology. W. D. McCrackan writes on "The Swiss Referendum." Henry A. Hartt, M D., argues at length that drunkenness is a crime, and should be punished as such. The editor contributes short papers on "Home Influence and the Child," "An Object Lesson in Freedom," "Class Interests and the Rights of the People," and "Herbert Spencer's Arraignment of Class Medical Laws." Price, 50 cents.

Mr. S. D. Moore, of Adrian, Mich., has printed in neat pamphlet form his individual experience as a child, a youth, and a man. To which he has added two of his articles originally published in this journal. Mr. Moore is one of the most zealous of Liberals and a man of shrewd common sense. Those who hav made his acquaintance at Liberal meetings will probably like his pamphlet as a reminder of a sterling worker in the cause, and Mr. Moore will probably send them one for 10 or 15 cents.

Ella E. Gibson has begun the publication of the *Moralist* at Barre, Mass. It is the organ of the Brotherhood of Moralists, and it is to be devoted "to scourging error, overcoming vice, harmonizing truths, enlisting the sympathies of the masses, inviting them to walk in the paths with us and be our companions over the dusky fortuitous road-bed of experience, aspiration, and determination; resolving, that as we see the truth we will obey its teachings and follow it to the end, be it proscription for opinion's sake, ostracism for our unpopularity, or derision for our attempt to lead society away from its antagonisms into the more congenial atmosphere of thought, reason, practicability, general good, and usefulness." Miss Gibson is a good writer and will undoubtedly make a good editor. The *Moralist* appears monthly at $1 per year.

Swedes, Danes, and Norwegians should send to N. S. Johnson, Sioux Falls, S. D., for a copy of his book entitled, "Is the Bible the Word of God?" Mr. A. Jacobson, who can read it, and is a man of good judgment, says: "It is a book that not one of all the priests of Christendom can refute, although they may be disposed to exhibit their ability to defame and slander; which, by the way, is the only method practicable for deceiving those who are behind the veil. All who examin the book critically, come to the conclusion that God never intended any man to write the Bible. How can anyone believe that God would so degrade himself as to blacken his own character in the manner shown in this book? There are many passages so obscene in the so-called word of God that even the most shameless priest would not dare to read them to the public. I do sincerely recommend the book to all those who would investigate and see for themselvs." We believe the price is 25 cents.

The publishers of her book say: "Helen Gardener, the author of 'Is This Your Son, My Lord?' corrects the impression that would naturally follow the reading of her frank story, that it had been prompted by Tolstoi's 'Kreutzer Sonata.' The manuscript for her story, it would seem, was in the hands of the publishers long before the first English version of the Russian book appeared, and was first intended as a serial story for the *Arena*. 'Is This Your Son, My Lord?' is enjoying a phenomenal sale. Although less than four months hav elapsed since it was brought out, four editions of five thousand copies each hav been issued."

"The True Theory of Christianity," by Andrew W. Madison, price 15 cents, to be had of A. C. Huene & Brother, 111 Broadway, Brooklyn, is not a book of much logical ability, dealing principally in assumptions about "things that men should know." The author is a Christian who is content to "know" there is a God, a heaven, a hell, a Holy Ghost, and a soul which is the real man. We think, however, with Artemas Ward, that it is better not to know so many things than to know so many things that are not so.

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As the Philistines See It.

From the New York Herald.

Several months ago Colonel "Bob" Ingersoll delivered a lecture at Philadelphia for the benefit of Walt Whitman, the old poet and his work being the subject. It was an apology and defense as well as an eloquent and impassioned address, and being about equally characteristic of the subject and the speaker it caused a decided sensation in the audience, none of which accepted the whole of Whitman or Ingersoll. The lecture has just been printed in full, with the title, "Liberty in Literature." It is subdivided under heads, some of which are, "The Religion of the Body," "Humanity," and "What is Poetry?" A good portrait of the poet, by Gribayedoff, faces the title-page.

Different Methods of Literary Censors.

Mr. A. Comstock, the activ censor of literature, has made the annual report for the Society for the Suppression of Vice. In this report he relates he is occasionally applied to to act as censor of manuscripts as well as of printed matter. But he does not allow his office to be used to advertise salacious works, and takes much credit to himself for his virtuous ways. He relates one instance wherein he proves himself to be a worthy successor of his saintly namesake:

"A young woman in June last called at our office, saying she had written a book to advertise herself as an actress, intending to outrival Mrs. Langtry. She had taken her manuscript to a printer to hav it published, but because of its 'spicy character,' as she said, he refused to publish it, and referred her to our office. She proposed, as a matter of business, to pay us to allow her book to be issued. When shown the law, she proposed to strike out the unlawful matters, and then brazenly wanted to know if we would 'not attack her book just a little to make it sell.' Receiving a negativ reply, she then offered to pay liberally for this assistance, all of which was declined, and her book was not published."

Mr. Comstock proceeds, it seems, on different lines from those followed by Mr. Wanamaker, the postmaster-general, who has also set up as censor of literature. Mr. Wanamaker says in his last report that the thrifty bluster which publishers may make over books excluded from the mails can hav no effect upon his conduct. We call attention to his words:

"Some hav said that the exclusion of a book only draws attention to it and makes the damage caused by its sale the greater. That, as I conceive, is no affair of a sworn public official. Moreover, the 'advertising' which it is held the department gave the objectionable publication was entirely due to the thrifty bluster of the publisher who, however much he complained of the injustice of the decision of the department, never appealed to the postmaster-general to hav it reversed. The question is not pertinent, either, why the department does not exclude certain other publications from the mails which are admitted to be indecent. It treats these cases only as they are brought to its attention; and one complaint is considered as carefully as another."

Mr. Wanamaker affirms that he has no discretion in the matter, and is "obliged to act when applied to." Moreover, he treats cases as they are brought to his attention, "and one complaint is considered as carefully as another." In view of this positiv assertion we can but wait with patience for his decision on what we believe to be an important matter to which his attention was called four weeks ago by the Editor of THE TRUTH SEEKER, who forwarded to him a book of which the subjoined is a copy of the title-page:

THE
HOLY BIBLE,
CONTAINING THE
OLD AND NEW TESTAMENTS:
TRANSLATED OUT OF
THE ORIGINAL TONGUES;
AND WITH
THE FORMER TRANSLATIONS DILIGENTLY COMPARED AND REVISED.
NEW YORK:
AMERICAN BIBLE SOCIETY,
INSTITUTED IN THE YEAR MDCCCXVI,
1890.

We had begun to think, as no decision on the book has as yet reached us, that perhaps Mr. Wanamaker does not always reply to letters sent him. But, on reading his report, and pondering upon the positiv statements made therein, we must conclude that he is considering the quality of the work sent him for his decision. This is well. The matter is of grave importance, and one that no honest literary censor would decide hastily. The book has a wide circulation, thousands of copies having been printed by the firm publishing it, and if it is to be suppressed a great number of people will be affected by the decision. On the other hand, the responsibility of permitting the mailing of a work of such a character is one that the honest censor will not lightly assume. There are several chapters and verses in the book which at a first glance seem to fall under the postmaster-general's definition of non-mailable print. They must seem to any honest censor "offensiv to modesty," and "tending to subvert respect for decency and morality," and therefore Mr. Wanamaker should not be hurried in making up his mind, however prompt Mr. Comstock may be when *he* is applied to by Christian editors or writers of spicy books. As a short horse is soon curried—so at least it is said—it may be that Mr. Comstock has a reason for a quick decision not possessed by Mr. Wanamaker.

On the New Tax Bill.

The members composing the Assembly committee of this state on Taxation and Retrenchment are F. P. Demarest, of Rockland; James L. Dempsey, of Oneida; C. W. Sutherland, of Kings; L. P. Gillette, of Niagara; William Ryan, of Westchester; S. J. Foley, of New York; George M. Beakes, of Sullivan; J. C. Keeler, of St. Lawrence; J. Aspinwall, of Kings; W. D. Stevenson, of Washington; and William Kennedy, of Onondaga county. They may be addressed at the Assembly chamber, Albany, N. Y.

This committee has before it a bill revising the tax laws of the state, but still exempting church property and property of ministers and priests to the extent of fifteen hundred dollars. As at first drawn the bill would tax parochial schools; but on protest of the Catholics, Mr. Dempsey, who introduced the measure, has assured the public that he has no desire to hit the Catholic church, and it is, therefore, probable that an amendment exempting parochial schools will be tacked to the bill.

We hav sent to the members of the committee copies of the speeches made before the Ways and Means Committee of a previous Assembly by T. B. Wakeman, Gilbert Hawes, and S. B. Duryea advocating the taxation of ecclesiastical property, and also written them letters calling attention to the need of equalizing taxation more than the bill now before them does. We think every Freethinker in the state should do the same. Letters should be sent also to every Assemblyman not in this committee by residents of each one's district. The following is a list of the Assemblymen and the counties they represent:

Albany—Walter E Ward, Rep.; Michael J Nolan, Galen E Hitt, John T Gorman, Dem.
Allegany—A S Thompson, Rep.
Broome—Israel T Deyo, Rep.
Cattaraugus—B B Lewis, J S Whipple, Rep.
Cayuga—G W Dickenson, L W Noyes, Rep.
Chautauqua—W C Gifford, E E Woodbury, Rep.
Chemung—Robert P Bush, Dem.
Chenango—H A Truesdell, Rep.
Clinton—Albert Guibord, Rep.
Columbia—Henry L Warner, Dem.
Cortland—Rufus T Peck, Rep.
Delaware—Henry Davie, Dem.
Duchess—Willard H Mase, Rep.; Edward B Osborne, Dem.
Erie—William F Sheehan, Speaker; Matthias Endres, Henry H Guenther, Frank D Smith, Dems.; Edward Gallagher, Rep.
Essex—W D Palmer, Rep.
Franklin—Wm. C Stevens, Rep.
Fulton and Hamilton—John Christie, Rep.
Genesee—F T Miller, Rep.
Greene—Omar V Sage, Dem.
Herkimer—H H Greene.
Jefferson—Henry J Lane, Isaac Mitchel, Reps.
Kings—J Aspinwall, Rep.; Joseph J Cahill, John Cooney, J J O'Conner, John Kelly, W E Shields, Adam Schaff, James F Quigley, C W Sutherland, Thomas F Byrnes, M C Earl, Dems.
Lewis—G H P Gould, Dem.
Livingston—Elias H Davis, Rep.
Madison—S R Mott, Rep.
Monroe—Frank M Jones, C R Parsons, W H Denniston, Reps.
Montgomery—John F Dwyer, Dem. (Mr. W B Dunlap was first chosen, but the Assembly has unseated him and given the office to Mr. Dwyer.)
New York—8th Assembly district, John E Brodsky; 21st dis., D M Hildreth; Reps.; 1st dis., P H Duffy; 2d dis., T D Sullivan; 3d dis., P Farquhar; 4th dis., P H Roche; 5th dis., D F Mullaney; 6th dis., S J Foley; 7th dis., M T McMahon; 9th dis., W H Holcomb; 10th dis., W Sohmer; 11th dis., W M Lawrence; 12th dis., M Dinkelspiel; 13th dis., J H Southworth; 14th dis., Wm. Sulzer; 15th dis., L Drypolcker; 16th dis., W G Byrne; 17th dis., J Kerrigan; 18th dis., D F Martin; 19th dis., John Connolly; 20th dis. Meyer J Stein; 22d dis., J Blumenthal; 23d dis., G P Webster; 24th dis., C C Clarke, Dems.
Niagara—Garwood L Judd, L Parson Gillette, Dems.
Oneida—C Haley, James L Dempsey, Dems.; R S Johnson, Rep.
Onondaga—H H White, Wm. Kennedy, I Sawmiller, Reps.
Ontario—F O Chamberlain, Rep.
Orange—Grant B Taylor, Michael N Kane, Dems.
Orleans—Wallace L'Hommedieu, Rep.
Oswego—N N Stranahan, W H Selleck, Reps.
Otsego—Oscar F Lane, R M Townsend, Dems.
Putnam—Hamilton Fish, Jr., Rep.
Queens—S S Townsend, James A McKenna, Dems.
Rensselaer—Levi E Worden, Rep.; James M Riley, J W McKnight, Dems.
Richmond—John Croak, Dem.
Rockland—F P Demarest, Dem.
St. Lawrence—G R Maltby, J C Keeler, Wm Bradford, Reps.
Saratoga—C R Sheffer, Lewis Varney, Reps.
Schenectady—A J Quackenbush, Dem.
Sullivan—George M Beakes, Dem.
Schoharie—A R Hunting, Dem.
Schuyler—Charles T Willis, Rep.
Seneca—W H Dunham, Dem.
Steuben—G Brundage, Milo M Acker, Reps.
Suffolk—James H Pierson, Rep.
Tioga—R W Clinton, Rep.
Tompkins—Nelson Stevens, Rep.
Ulster—George M Brink, Rep.; Jacob Rice, George H Bush, Dems.
Warren—W M Cameron, Dem.
Washington—W D Stevenson, Albert Johnson, Reps.
Wayne—E B Norris, Dem.; R P Groat, Rep.
Westchester—C P McClelland, William Ryan, Dems.; James W Husted, Rep.
Wyoming—I Sam Johnson, Rep.
Yates—Everett Brown, Rep.

Vigorous communications to these gentlemen—the more the better—from their constituents protesting against the exemption of church property will acquaint them with the fact that there are some people in the state who want the tax laws revised fairly, and in the interests of the whole people. The exempt property in this state figures up an enormous sum. In 1886, when Messrs. Duryea, Wakeman, and Hawes were before the Ways and Means committee, Mr. Wakeman estimated that the church property actually in use in this state, and exempted, together with cemeteries and sectarian institutions, would amount to more than three hundred millions. Mr. Duryea went far beyond this, saying: "According to the report of the state board of assessors, it is estimated that the liberal exemptions of property consecrated to religious worship, to the uses of charity, and educational institutions of a private character, aggregate in value over five hundred millions of dollars, and a very large proportion of the property is held for speculativ purposes and not directly used for its ostensible object." At two per cent, a low average rate of taxation in this state, the amount given the churches, private schools, and charitable institutions in this manner is ten millions of dollars, saying nothing of the large gifts of cash made direct—in this county aggregating between one and two millions per annum! It is a burning shame and an outrageous swindle upon the people.

It may be that nothing can be done this session—indeed, it is hardly possible—but if a few thousand, or a few hundred, people will write their legislators protesting strongly against the swindle, the Solons will be set to thinking. The taxation question will not be finally disposed of this year, and it will be

well to lay a foundation for future work. Freethinkers should also write to their local papers in this matter and agitate it unceasingly whenever opportunity occurs.

General Sherman's Views on Religion.

The *Catholic Union and Times* prints this dishonest paragraph:

"My father was baptized in the Catholic church, married in the Catholic church, and attended the Catholic church until the outbreak of the civil war. Since that time my father had not been a communicant, but he always said to me, 'If there's any true religion it is the Catholic religion.' Thus speaks General Sherman's oldest son, the Rev. Thomas Ewing Sherman. Surely this ought to settle dispute as to the religious convictions of the great commander."

It is somewhat difficult to tell just what this Jesuit priest did say about his father's belief at the time of his death, and it may be well to reprint what he wrote June 1, 1878, just before his departure to England to pursue the studies which hav made him so thoroughly a Jesuit. The letter was addressed to the Hon. Samuel Reber, and in it are these paragraphs:

"My father, as you know, is not a Catholic, and therefore the step I am taking seems as startling and as strange to him as, I hav no doubt, it does to you, my dear sir. I go without his approval, sanction, or consent; in fact, in direct opposition to his best wishes in my behalf. For he had formed other plans for me, which are now defeated, and had other hopes and expectations in my regard, which are necessarily dashed to the ground.

"Feeling painfully aware that I hav grieved and disappointed my father, I beg my friends and his, one and all, of whatever religion they may be, to spare him inquiries or comments of any sort, for I cannot help feeling that anything of the kind would be ill-timed and inappropriate."

On his son's action in taking orders General Sherman expressed his views pretty freely, according to a Washington correspondent of the Philadelphia *Inquirer:*

"'Oh, yes, I am disappointed. I am more than that, I am angry; mad, very mad all over. Mrs. Sherman and I agreed to disagree on that question. I had no objections to the girls' being under their mother's influence, but I claimed the boys. Their mother was very devoted to her church, and I never interfered with her in that matter, but I believe that loyalty belongs to the government first. I do not want to say that a man cannot be a good American citizen and a loyal subject of the pope. If there ever should be an issue affecting the safety of American institutions in conflict with the supremacy of the Roman church, they will put the pope above the president. We may not see it, and some living today may. I believe that our Constitution, with the institutions which hav grown out of it, is the grandest heritage given to the human race. It is above creeds because it owes no allegiance to any power save God and the people. Man is instinctivly a religious animal, but an American does not want his religion mixed for him or filtered through somebody else as the custodian of his thoughts. That may do for the ignorant subjects of a foreign state, but it will not do for free-born, intelligent, self-confident American sovereigns—the people."

In an interview had with him by the same writer, when General Sherman was mentioned as a candidate for the presidency, he said:

"I was born a Catholic, and they say I cannot get out of the church. I am not a Catholic. I believe that death is the end of all. The spirit *may* go on, but that is only a matter of faith."

These statements ought to settle the question, but of course the Catholic journals will go on printing the lie that General Sherman lived and died a Roman Catholic and in the full communion of the Catholic church. It is a way that disreputable organization has of making history.

A Bradlaugh Memorial.

Following the example of American Freethinkers, who hav built a Paine Memorial Hall, our English brethren propose to raise a Freethought Hall and Institute in memory of Charles Bradlaugh, "whose name will thus be continuously associated with the spread and maintenance of those principles which were the inspiration of his life." The building of such an institution will, say the committee, afford the thousands of Freethinkers who are mourning the loss of their great leader, an opportunity to express their feelings of admiration, gratitude, and affection toward him.

The Hall when erected will hav to be held by trustees, personally, for the owners, as English law does not allow Infidels to hold property in the name of a society. This injustice was one which Mr. Bradlaugh intended to right, had he lived. But the funds can be held by the National Secular Society, or by the appointed treasurer on its behalf, until the project is ripe for execution; when the total amount will be invested in the Hall and Institute in the names of a sufficiently large number of elected persons, who will act as trustees for the Freethought party. Mr. G. W. Foote, president of the National Secular Society, is at the head of the movement to build the Hall, and has associated with him many prominent English Freethinkers. Mr. Robert Forder has been elected secretary of the committee.

The scheme is a good and feasible one. It will honor Mr. Bradlaugh as he would like to be honored, and the Hall will be invaluable to the Freethinkers of England. Mr. Bradlaugh's large and valuable library should be preserved intact until the building is finished, and then transferred to that as a legacy to his thousands of friends.

The Law and the Book.

While the Copyright bill was pending before the last Congress, Tiddy Witt Talmage, a notorious person of Brooklyn, sent the following telegram to a Senator and to a Representativ:

"In the name of religion I would ask that the conference committee on Copyright bill, when appointed, and if within its power, would so amend the bill as to allow the Bible in whatsoever language and from whatever land, to enter free. There should be no duty on the Bible, and it would be a glorious thing for our American Congress to set an example to the nations of the earth by placing the Bible on the free list."

There is a law authorizing and compelling the custom house authorities to destroy all books of an obscene character which lewd people import to this country. Instead of asking that the Bible be admitted duty free, the Brooklyn person should call the attention of Collector Erhardt to that law in connection with that book.

What monumental assurance the preachers do possess!

In the Golden State.

A bill passed by the California senate provides that "any person who for valuable consideration or promis of reward undertakes to predict to another the future, or reveal the past by means of cards, communications from the dead, examination of any part of the person of the dead or living, looking at the stars or heavens, or representations thereof, planets or other bodies, heavenly or otherwise, or by any means not natural, or who prints or causes to be printed, or exhibits any sign or symbol intended to induce others to hav their fortunes told, or the past revealed or future predicted, is guilty of a misdemeanor."

What do the California senators want—to hav their fortunes told for nothing?

We suggest that they now enact that any person who makes two bites of a cherry, or pays more than a bit for a drink, shall be hanged until he is dead and may God hav mercy on his soul.

There's nothing like protecting the dear people.

Editorial Notes.

SEATTLE, Wash., sends a petition against closing the World's Fair on Sundays just fourteen feet long. It is signed by business men who evidently know their business.

BY a vote of sixty to thirty-four the lower house of the Kansas legislature passed the following bill: "Section 1. That women twenty-one years old and possessing the other necessary qualifications of voters shall be entitled to vote at all general, special, and municipal elections in the state the same as men. Sec. 2. That women twenty-one years of age and possessing all the other necessary qualifications shall be allowed to be voted for and hold all state, county, municipal and township offices in the state." The bill was rejected by the senate, however. The Alliance legislators generally voted for it, and if that party ever captures both branches of the Kansas legislature the women of the state will get their rights.

THE *Catholic Review* thinks that "the treaty with Brazil recently made by Mr. Blaine, has a meaning for American Catholics which very few seem to understand. Commercial intercourse with Brazil means at no distant day social and intellectual reciprocity which must influence both countries to some degree, but Brazil in particular. The prominent ideas in our religious, intellectual, and political life are certain to find favor in the new republic and to hav many supporters. They will work their way into the life of the Catholic nation, as some of them hav already done; and free divorce, godless schools, Atheistic legislation of all kinds, will become noted in Brazil. The one good thing in the United States which might influence the Brazilians for good these poor people will never hear of, the Catholic body. That body has no means of making itself known outside of the United States, and what is worse, it cares very little about making itself known. It has no daily press and a very poor weekly press. For all it cares Brazil may turn Protestant, as surely will turn Atheistic under the new influence which will follow the current of trade."

THE general mean selfishness of church corporations is again shown in this city in connection with the proposed opening of Morningside avenue from 110th to 122d street. The property-owners on the west side of the avenue hav agreed to move their houses ten feet further back without expense to the city, but the trustees of the new Episcopal cathedral hav refused to agree to this. The church property extends along the avenue for three blocks. George M. Miller, on behalf of the trustees, said they needed no stoop line, and the trustees were very much opposed to giving the city ten feet of land along the entire line of their property for nothing. The board of street opening, however, thought that, as the property was exempt from taxation, the trustees should not exact pay for a strip of land the loss of which would result in improving their property. It will probably require legal force to compel the church trustees to consent.

IN the *Progressive Age* a writer on "Esthetic of Trees and Waters" asks: "Why are the Scotch noted the world over for their stern morality? Is it all due to her splendid schools? Ask her forests, her lakes, her highlands; they report how well the beautiful in nature wakes the moral and poetic ideals of the beautiful in social character." The question is as easily answered as was that of the boy who asked how it could be that a girl born of the same parents as himself could be no relation. The boy lied. The Scotch are logical theologians, stern parents, economical livers, and great fighters for their own liberty, but they are *not* filled with a "stern morality." Beware of a trading Scotchman as you would of a blarneying Irishman. The Scotch will hav their pound of flesh, blood and all. And in proportion to its population Calvinistic Scotland used to, and perhaps does now, giv to the world annually more illegitimate children than either Ireland or England. The religious customs of the land were responsible for this. The writer of "Esthetic," etc., is advised to read Saladin's "Woman." Its author is a Scotchman, and proud of it. There is nothing gained by holding wrong notions about races. Life on the rugged hills of Scotland makes Scotchmen defenders of freedom, but the Christian religion has made them immoral, as the word goes.

THE new state of Washington has got a Sunday law which some of the people do not like, and Senator Owings has proposed some amendments to it as follows:

"To amend sections 1,266 and 2,067, code of Washington, to prohibit the keeping open of certain places of business, and prohibiting certain acts to be done on the first day of the week, commonly called Sunday, and to exempt incorporations and cities from the operation thereof.

"Be it enacted by the legislature as follows: No person shall keep open any playhouse or theater, race ground, cockpit, or play at any game of chance for gain, or engage in any noisy amusements, or keep open any drinking or billiard saloon, or sell or dispose of any intoxicating beverage on the first day of the week, commonly called Sunday. Provided, that this section shall not apply to nor be enforced in any city now incorporated or which may hereafter become incorporated under the laws of the state of Washington.

"That section 2 067 of the code of the state of Washington be and the same is hereby amended so as to read as follows: It shall be unlawful for any person or persons of this territory (state) to open on Sunday for the purpose of trade or sale of goods or merchandise, shop, store, or building, or place of business whatever. Provided, that this chapter shall not apply to hotels only in so far as the sale of intoxicating liquors is concerned, and shall not apply to drug stores, livery stables, or undertakers Provided further, that this section shall not apply to, or be enforced in any city not incorporated in the state of Washington."

The ministers of the state are circulating petitions against the amendments and preaching against the wicked senator. What the chances are for the adoption of the amendments, which practically repeal the law, we do not know. Probably Mr. Reynolds will soon be heard from on the subject.

THE Sacramento *Bee* prints the following incident occurring during the Sunday law discussion before a legislativ committee of that state. The Rev. Mr. Thompson is the Sabbath Union representativ. At the hearing Judge Carpenter questioned the constitutionality of a law that allows privileges to some that it denies to others. This remark stirred up the Reverend Thompson, who, in a sneering and insulting manner, retorted that he was amazed at the dense ignorance of a man who was called "judge," and who should raise such a question. Now, the veteran lawyer is anything but ignorant, and he is a bad man to trifle with, as Thompson subsequently discovered to his discomfiture. While the judge was leaving the capitol with some friends at the close of the committee meeting, Thompson, to Carpenter's amazement, approached, in a fresh and familiar way, and began to talk, at the same time taking the senator by the arm. The tall form of the old soldier was erect in a moment, and shaking off the preacher he turned upon him the withering power of his sarcasm. "If I were Jesus Christ and made a man a Christian," he exclaimed, "I'd make him a gentleman first, or I'd kill him!" Thompson's "cheek" came quickly to his rescue, and he asked to know what he had said that could be objected to. He got the information, and in a way that he will probably not forget. "You talked like a blackguard, sir," replied the senator, "and you ought to control that foul mouth of yours! You not only denounced the judges as ignorant, but the juries of the country as low and brutal." Thompson had enough, and as soon as he could, parted company and went his way.

Letters from Friends.

CHICAGO, ILL., Feb. 14, 1891.

MR. EDITOR: The "Liberty and Literature" is a very dainty specimen of press-work, etc., and the Whitman part is excellent. Very truly, F. M. MORRIS.

RUDD, WASH., Feb. 10, E M. 291.

MR. EDITOR: I received the picture book all right and am highly pleased with it. It is at present making the rounds amongst my pious neighbors on a missionary expedition, which I hope may result in some converts to Liberalism and one or two new subscribers to THE TRUTH SEEKER.

Respectfully yours, RICHARD ROESIGER.

GOLDEN, IA., Feb. 22, 1891.

MR. EDITOR: I inclose you $3 25 for renewal to your most excellent paper and for the ANNUAL.

Right you are on the field secretary business, and I hope your advice will be acted upon. There is a spirit of dogmatism manifested on the part of some Freethinkers which ill accords with their professions of Liberalism.

Yours, R. N. HOWE.

SALEM, ILL., Feb. 11, 1891.

MR. EDITOR: Inclosed is $5.75 for THE TRUTH SEEKER, the "Freethinkers' Pictorial Text-Book" in cloth, and the TRUTH SEEKER ANNUAL for 1891. I am now in my fifty-fourth year, and there are no papers which giv me more solid comfort to read than the good old TRUTH SEEKER and that little noble and electric spark called the *Ironclad Age*.

Respectfully, S. S. S.

CHATHAM, N. Y., Feb. 13, 1891.

MR. EDITOR: Inclosed you will find check for $5; send one of Heston's picture books, cloth, $2 50, and an ALMANAC, twenty-five cents; pass the balance into the distribution fund. I think your remarks on the American Secular Union very timely and appropriate. The money would be best expended watching lawmakers and defending citizens against Christian fanatics in the courts. T. R. BURROWS.

SHERMAN, TEX., Feb. 16, 1891.

MR. EDITOR: Here are fifty cents in stamps, for which send THE TRUTH SEEKER for three months to George L Kolb. He never saw a Liberal paper, but he is bitterly opposed to the church and the Bible, and there is no doubt but he will continue with you. I go to Dallas, Tex., to-day, and Liberals desiring to make arrangements with me for lectures can address me there. DR. C. W. MCCORMICK.

MORGAN, TEX., Feb. 13, 1891.

MR. EDITOR: Your subscriber, Hirum Snodgrass, died Feb. 1, 1891. He died a strict Liberal; was conscious of the approach of death, but held his convictions to the last. He will be missed in this place. He was honest, sober, and Liberal; kind to his opponents, rarely giving offense to them. His wife is Christian and will not read THE TRUTH SEEKER; discontinue it. W. L. BATEMAN.

GLOVERSVILLE, N. Y., Feb. 22, 1891.

MR. EDITOR: I am now able to giv you that which I think will giv the readers of your paper in this vicinity much pleasure. J. E. Remsburg will be here Thursday, March 5, 1891, provided nothing interferes. "False Claims" I think will be used for his subject. I look forward to success, and will giv you a detailed account after the lecture.

I hav met a few who I think can be gathered in as subscribers, say five or six of us. Hav you any club rates?

W. P. LOCKLIN.

RIDGWAY, N. Y., Feb. 28, 1891.

MR. EDITOR: I am glad you hav brought the attention of the postmaster-general to the matter of allowing so obscene a book as the Bible to be transported in the mails, and that you press him for a decision in the last TRUTH SEEKER. I hope you will press in the same way for an answer as often as once in two weeks for some time yet, to call public attention to the matter. It is too much to expect that he will giv you a decision on the law and merits of your inquiry, as that is not the way the Christians treat inquiry after truth. GEO. L. PRATT.

GREENSBURGH, PA., Feb. 8, 1891.

MR. EDITOR: Inclosed find my subscription and twenty-five cents for the ANNUAL. THE TRUTH SEEKER is all O K yet. I wish I could only say as much for the American Secular Union. I think Mr. Westbrook would like it if we would all join the church. The secretary already has a very well-defined faith, and the president can quote scripture equal to a Talmage. He also says something about a cat in a meal-bag. Yes, I am very certain of it, and if the members of the Secular Union don't be very careful they will get their clothes spoiled badly. JOHN S. BYERS.

UNION CITY, MICH., Feb. 16, 1891.

MR. EDITOR: I am sure you will accept the congratulations and the loud huzzas of the TRUTH SEEKER family for your open letter to Mr. Wanamaker. Never, though nearly sixty-seven years of age, hav I seen a more apt and opportune action performed than that of sending the open letter and that nasty book to the postmaster-general for his action. We want nothing so much as pure literature to purify such as were born nasty, and those that hav become nasty by Christian association, as well as those that are made nasty in the nasty Sunday-schools where the nasty stories in that nasty book are read to them by nasty teachers. The nastiness of that one book has polluted nearly all the literature in the land, and it is high time that this fountain of filth be excluded from the mails. The issue is made, and the eyes of the world are anxiously waiting to see if there is to be any discrimination made between the nastiness of Christians and non-Christians. Impartiality in the execution of all law, and justice in its administration, is all we ask and is the birthright of every citizen. J. GREIWITS.

MILWAUKEE, WIS., Feb. 21, 1891.

MR. EDITOR: I hav been interested in the discussion of the Secular Union affairs, and was especially delighted with what our friend Jamieson said. He spoke my sentiments exactly.

Our meetings here in our city flourish as usual, and seem to create a greater interest all the time. Other meetings hav started up here, conducted upon a similar plan. Our professional men and others hav always taken an interest and hav spoken for us whenever they could. We hav both radical and conservativ speakers, but that makes no difference as long as there is a discussion to follow the first speaker.

Respectfully yours, A. B. SEVERANCE.

CONCQUENESSING. PA., Feb. 9, 1891.

MR. EDITOR: Inclosed please find $5 to renew for two more years, as I think that is as long as I shall hav any earthly use for the paper, as my sight is getting very dim and I feel physically that the weight of years is slowly creeping upon me—though making my exit and shuffling off this mundane sphere givs me but little concern. And as regards this world, it will never be fit to liv in until all the superstitions are eradicated from the face of this earth. The worst enemies of man in this world are stalking abroad in purple and fine linen, faring sumptuously every day, and they are trying to feed the souls of a hungry multitude through an emptied stomach. A. CUTHBERT.

MARSHFIELD, ORE., Feb. 3, 1891.

MR. EDITOR: Inclosed please find $5 to pay for the champion advocator of truth, justice, and liberty. We in our struggles through life see so much of the opposit of these three great principles, it is too great a solace to the mind to do without the reading of the many able articles in your valuable paper in defense of these principles and dealing blows at the violators of them. I do not intend to do without the paper as long as I am possibly able to spare the money to pay for it—which is not always an easy matter, owing to the frequent violation of these principles by the powers that be. Wishing unbounded success to you and to the many brave and wise contributors of the paper, I am,

Very respectfully, W. A. GILMORE.

IOWA CITY, IA., Feb. 25, 1891.

MR. EDITOR: In your issue of February 14th, on page 101, appears an article by J. H. Burnham, entitled, "The American Secular Union," the last column of which treats of political organization. I most heartily indorse his idea, and am of the opinion that we can accomplish more for the cause of Liberalism by calling a national convention in 1892 and adopting a platform broad enough for R. G. Ingersoll to stand upon, than by any other method. In this way we should better advertise our cause and get it before the people. Let our lecturers in the field take up the question and every activ as well as dormant member go and vote for our candidate to test our strength, regardless of old party affiliations. Hoping that this may bring out more and better suggestions, I am for progress and reform,

Yours truly, J. J. DIETZ

DALLAS, ORE, Feb. 20, 1891.

MR. EDITOR: Find inclosed $3 25 for next year's subscription and for an ALMANAC. This letter will reach you, as the inclosed express money-order is of no value for a Jew postmaster. I lost several letters since holy Wanamaker had so many of his brother Jews installed as postmasters. If only a two-cent stamp is to be torn, a Jew is so smart as to know that fifty make a dollar. When I last year sent to you an order for subscription and ALMANAC, I mentioned some Jew doings. I did not get several TRUTH SEEKER papers, and a number afterward were a long time delayed. I had written to you that I would write more; you had that printed in the "Letters from Friends," so they had to punish me for it and then see what the next writing would be.

In the last paper, February 14th, I see W. L. Willis giving to the Moralists his knowledge of spirits. Once a medium came here. I went to see the fun. We formed a circle by joining hands—but not round a table—and she, the medium, feigned to sleep, and spoke many things that were not so. One of my neighbors had often jerkings in his hands, caused by nervousness and imagination; he would hav made nice rapping on a table. R. W. KIENTOFF.

ST. LOUIS, MO., Feb 24, E M. 291.

MR. EDITOR: It has been quite a while since I hav written a line or so to your valuable paper, so I will drop you a few lines to let the readers of THE TRUTH SEEKER know that I hav not forgotten the grand old TRUTH SEEKER or the cause of Liberalism. Notwithstanding my situation as a medical student and my severe application to my studies, I hav always found an opportunity to do something for the cause by helping to enlighten the minds of some of my youthful associates whose innocent minds had become entangled in the meshes of religious superstition. I am proud to say that I hav succeeded in Liberalizing more than a half dozen to such an extent that they look upon the Bible as an obscene book filled with lies and stories of cold-blooded murders and shameful debaucheries. Two or three are avowed Atheists.

I do delight to get a lot of Christians together and in an innocent manner hand them a Bible telling them that they should read it, and also tell them what portions of it they should read daily, praising their God with uplifted hands. It is effectual with a great many Protestants (Catholics claim not to believe the Protestant's Bible).

I hav been very sick for some time, but I did not send for a sky-pilot, while my physician was summoned in his stead.

I hope that every Liberal will exert his latent energies for the advancement of Freethought in the year 1891. Support our Liberal publications if you can do no more, and you may feel assured that you hav done something for the cause of Universal Mental Liberty. Do not be afraid of being called an Atheist. I am proud that I am one.

JOSEPH SHELHAM, PH.G.

NORTH BALTIMORE, O., Feb. 25, 1891.

MR. EDITOR: About the American Secular Union much has been said and written of late. I desire to add my opinion with others in regard to the matter. I am inclined to think it was a mistake when the name of the society was changed. The main object of the society should be Anti-christian—to be real truth seekers, even should we be able to extend our investigations into a future state of existence. The Secular part, the Nine Demands for separation of church and state, are minor and side issues—in fact almost a dead issue. The uniting of church and state is hardly possible at this day and age of the world. Our government is good, and will improve. The word progress is written on the wings of time. It is hardly possible that mankind will retrograde. I look upon the present society, controled by Dr. Westbrook, etc., as a mere side-show of one idea only. Let us form a society on a broader platform, as Liberals, truth seekers, or Antichristians, and do what we can to prevent any attempt to unite church and state. It is the opinion of the greatest and best men that this is the best government the sun ever shone upon, yet we find hundreds whining and complaining and finding fault because every man, woman, and child is not compelled to earn his daily bread by the constant sweat of his brow. And the man that earns fair wages to-day and spends the same for strong drink to-night howls to-morrow for increase of wages, or that the sober, frugal, and industrious husbandman may be compelled to divide his store or "capital" with him who has wasted his substance in riotous living. We ought to be consistent. We ought to hav national, state, and local societies; and to do so there must be laborers in the vineyard.

S. M. BOWER.

HIGHLANDS, N. J., Feb. 13, 1891.

MR. EDITOR: In as few lines as possible I wish to bring to the notice of brother Liberals the misfortune that has overtaken Capt. Wm. L. Johnson and family. Though poor, they are the stanchest supporters of Liberalism in this community. Diphtheria and scarlet fever hav for some time been on the rampage here, and it being in their family, they hav in consequence of their open rejection of Christianity been double sufferers. Notwithstanding the fact of their having the best medical aid available, death has robbed them of their brightest hope, in their youngest son, who, though young in years, was old in ideas and developed an interest in Freethought matters creditable to one double his years, showing clearly that no cobwebs of superstition obscured his view in what was best for his fellow-beings—truly an evidence that had he attained manhood the world would hav had another of those men (who, however, could not claim a harp and crown in heaven when life's work was at an end) in which it could rejoice and feel that it was better for their having lived. Owing to the fact of their having to confine themselvs to the attention of one another without any neighborly assistance, they hav been unable for a long time to ply the vocation upon which their livelihood depends, and in consequence hav become somewhat financially embarrassed. And the fact of Captain Johnson having always contributed largely and willingly in proportion to his means to every appeal put forth for the advancement and support of Liberalism and the Nine Demands, entitles him to more than a passing notice in his present troubles at the hands of us Liberals who wish to encourage Freethought and prove to our fellow-beings that a friend in need is the "God indeed." And for the furtherance of a small fund to alleviate in some respect his present distress, I inclose $1.

INFIDEL.

DES MOINES, IA., Jan. 30, 1891.

MR. EDITOR: I send this obituary: Died, in Des Moines, Ia., Jan. 30, 1891, Prof. V. C. Taylor, aged seventy-four years. Professor Taylor was born in Barkhamstead, Conn., in the year 1817. At an early age he imbibed a taste for music, and to this his life was devoted. In his own line he probably had no superior and but few equals. His published musical works are as follows: "Sacred Minstrel," in 1846; "The Lute, or Musical Director," in 1847; "Choral Anthems," in 1850; "The Concordia," in 1851; "The Chime," in 1854; "The Celestina," in 1856. In addition to these he wrote two operas, "Elizabeth" and "Joseph." I think Professor Taylor was a Freethinker, and one of the most outspoken men that ever lived. Yet he was always courteous, and ever had a sincere respect for the honest opinion of anyone, whatever that opinion might be. Though a Spiritualist and devoutly attached to that philosophy, he was tolerant and charitable toward those who differed from him. He was an admirer of THE TRUTH SEEKER and especially of the cartoons. When the picture book was issued he bought four copies to loan and circulate among his friends and thus spread the gospel of Freethought. Victor C. Taylor was one of the most generous and benevolent of men, and no man had more friends and fewer enemies than he whose death we all mourn. The funeral took place in the Unitarian church, of which he was for many years the musical director. Rev. Miss Hultin pronounced an eloquent funeral sermon, after which the remains were carried to their eternal resting-place in the peaceful shades of Greenwood cemetery. The world is better and grander for the fact that this good man has lived in it, and though dead

he will liv forever in the hearts of those whose fortune it was to come in contact with his manly, tender, and noble soul. Farewell, dear friend, a long farewell.

FRANKLIN STEINER.

COLUMBUS, O., Feb. 18, 1891.

MR. EDITOR: Inclosed please find $2.50 for the "Pictorial Text-Book," as I must hav one to keep on the table so that anyone that comes in may see what we are, and perhaps it may be the means of leading somebody into the glorious path of Freethought. I sent my other "Pictorial Text-Book" to a comrade in England for a Christmas present. I was afraid it would not get through the mails, but it did. I hav since heard from him. He says it is simply grand, and he will never be tired of looking at it. I also sent him some of my old TRUTH SEEKERS. He thinks it is a grand paper, but thinks most credit due Brother Heston for the pictures, and hopes he will be spared many years to help the glorious cause—to which I heartily say amen.

I believe a Mr. Remsburg lectured here last Sunday afternoon and evening, and I am sorry to say I could not possibly be there, owing to my little girl being sick. It was very bad weather; it rained incessantly all the afternoon and evening, so that I do not expect there were many out. I think it a pity in a large city like this that the Freethinkers cannot meet together once in a while. If there are any that take THE TRUTH SEEKER and hav the time to spare, I would be only too glad for them to make a call on me. I am almost a stranger here, although I hav been here over two years. I never went to any of the churches, so you see I missed the great opportunity of making friends. My grandparents were strict Methodists. They said to me on leaving England, "Whatever you do, join a church of some kind, as it will save you from a thousand ills." I think the opposit myself, especially if one were to follow the example of some of God's dear people.

There hav been some letters on forming a secret organization. I think it a grand idea, as then there would be a bond between us drawing us closer together.

I see a brother in Kansas advocates joining the Farmers' Alliance and Industrial Union. I think that a good thing. I intend joining the Citizens' Alliance, for I believe that wherever you find a party pushing for genuin labor reforms there you find Freethinkers, and I believe we ought to go into them and do our level best to help them on, for if we want any obnoxious laws repealed it will be through the Labor party that we will get it done. If any brother sees this that attended the lectures of Brother Remsburg, will he kindly write to THE TRUTH SEEKER and say what kind of meeting he had? My only regret is that I could not hear him myself, as I hav never heard Freethought spoken by any one. All that I know about the subject is what I hav read.

Truly yours, J. H. WHITE.

ROCHESTER, N. Y., Feb. 25, 1891.

MR. EDITOR: Dear sir, you may remember that I hav at intervals sent communications to your paper, but I shall never be able to send another. For twenty-five years my only daughter was in the habit of writing my letters, or sometimes my husband would do it for me, but on the 13th of last August he was stricken with paralysis, losing the entire use of his left side. To add to my grief and trouble, my dear daughter died on the 10th of December. You may be sure that my cup of misery is full, for my husband is entirely helpless and will never be any better, though he may liv for months. It is impossible to form any idea as to the termination of such cases. My principal reason for writing to you is to urge you to call attention whenever and as often as you can to the great need which exists for mutual aid societies among Infidels. For more than fifty years, with small means and limited opportunity, I hav been doing all I possibly could for the extension of Freethought, and for that purpose hav sent hundreds of Liberal papers all over the country, and now when for days I see only my afflicted husband, my son, and the woman who assists me, I am forcibly reminded of the great need which exists for human sympathy, and think how very much worse it would be if, like some of our unfortunate brothers and sisters, we had not the means of helping ourselvs. The man who works ten hours a day year after year, no matter how industrious or economical he may be, cannot always save sufficient to support himself in case of sickness or misfortune, and an Infidel has less chance than men generally. He has no preacher or priest to recommend him if he gets out of a job, and as a rule he stands almost alone, with little that is hopeful to look forward too. When Edwin Forrest died he remembered the unfortunates of his own profession, but our rich Infidels seem to pay no attention to the unfortunates who hold similar opinions to themselvs, and when they die their wives get all the properties, to be spent in the follies of fashion or the furtherance of superstition. No poor Infidels are ever mentioned in their wills. Sometimes we are told of the Girard College, the Lick Observatory, and so forth, but if half that money had been spent in building plain, comfortable homes for Infidels who suffer through old age, sickness, misfortune, or on account of their unpopular opinions, it would hav been of more benefit to a great number of worthy individuals, and to the world at large, for there would not be so many men and women afraid of speaking their honest thoughts when they saw they were appreciated and not always to be ostracised.

RUTH BRETTELL.

Feb. 25, 1891.

MR. EDITOR: I am not dead, and do not want to die until I convert some more of my heathen neighbors. I call them heathens, as they represent that heathen's belief, Believe or be damned. And they teach it to their children. They plant the seed of hatred in the garden, the brain of their children, and in some cases it apparently would take the life of the child to pluck it out, and the older some of them get the worse it is to take away the superstitious beliefs—there would be nothing left but a pile of offal. I am doing all I can with my scanty means, and in this country cash is very scarce and the laboring masses hav found it out, and so has John J. Ingalls. They hav organized, and so must we, and we need literature for distribution.

I am tired of hearing so much about this field secretary business. There are some people so jealous they are afraid that some one will get a little notoriety, that's all. Stop it. Send out all that want to go, and giv all a chance. Send them out with plenty of cheap literature, and with books and lecturing they can organize and make it pay. As I said last season, let Heston get up a panorama, and a wayfaring man, although a fool, could not help doing good for our cause. Through our free school system people are getting more intelligent, and they naturally see the light easily. But the ignorant Christian cannot see and the hypocrit dare not acknowledge the light. As it is said, "The light shineth in darkness and the darkness comprehendeth it not." The Truth Seeker Company could afford to get up some panoramas, and it would, in my opinion, pay well, as it would talk if the man could not. He might know enough to distribute literature, sell books, get subscribers, and take up collections enough to meet all expenses as well as pay all hands. As Robert G. Ingersoll says about the miracles, giv us a little one, a very cheap one, just one, and we will believe, and try our hand without any salary. I hav circulated a few small dodgers that contained chapters and quotations, and I hav been told that it did more good than all the preachers in the country. They are reading their Bible. Some of the most intelligent hav left the church, and at their last revival of three weeks, with two or three preachers, they did not get one convert, thank the Lord, amen, notwithstanding that book of filth says a prophet is not without honor save in his own land. I am a poor writer and a worse talker, but giv me a good panorama and leaflets and some one to help organize, and Sam Jones's tabernacle must fall and all such foul-mouthed sky-pilots will see themselvs as intelligent people see them. Inclosed find circulars, and money for literature as named. I will send my subscription and others soon. Without THE TRUTH SEEKER I would be in a world full of trouble and nobody but ordinary men, but with it I am in heaven with good men and women.

H. B. V. V.

KENT, O., Feb. 23, 1891.

MR. EDITOR: You are aware that a number of TRUTH SEEKERS are taken in our Secular Society here. I hand you a challenge by a Dr. Swarts, lecturing here. He edited the *Mental Science Magazine*, Chicago, but inclines toward our platform, and is to giv a lecture under the auspices of our society here. If it please you, we would like to see his challenge in THE TRUTH SEEKER. If any reverends come to time we will post you.

L. G. REID.

AN OPEN LETTER TO REV. MR. RIDDLE, PASTOR OF THE CONGREGATIONAL CHURCH, KENT, O.

Rev. Mr. Riddle, Sir: As I came out of the post-office Saturday, you, Hon. Marvin Kent, and Rev. Mr. Richards stood in close conversation, your back toward me. As I passed you remarked, "The whole country is full of cranks," and turning you pointed toward me, remarking, "And there goes one of them." I replied, "A crank turns the machinery all the same." To this you said, "You don't use the right oil."

Regarding your first remark as slangy and inciting provocation, I passed on, reasoning to myself as follows: "I am as conscientious as he, I hav pursued my work here as my sense of duty has led, and 'with malice toward none, and charity for all,' I will still pursue it. I hav wronged no man, I pay my way with three dollars out to one in, I use neither wine, tobacco, or any harmful thing. I am under the American eagle and a Constitution of liberty in religion. I was led, a few years ago, by better views out of the ministry, renounced the dogmas, errors, and religious bigotry of failing orthodoxy. I am teaching truth, am opening eyes blinded by ignorance and religious error, and for this my duty toward multitudes of honest souls inquiring after better hopes than they get in the superstitions and husks of creeds, does my calm judgment tell me I must endure taunts, derision, wrongs, slights, and slang from the foam of incivility?" I may be "a crank" or what you mean by an ignorant person, and I neither do nor will use the "oil" of theology, but I prefer to allow an honest community to hear and judge as to the crank, and the oil. I now invite you, or any other orthodox minister, to a public discussion of any one, or all, of the following claims of your theology. The debate may be in Kent's Hall or the Opera House, and I will relieve you of all expenses. You may choose one or more judges, I an equal number, and they an additional one. If you do not accept the public discussion, will you choose a Kent, Cleveland, or an Akron newspaper and discuss the doctrins in it, you taking the lead, or else the defense? No personal flings need be used.

Orthodoxy teaches eternal punishment, also that heaven and hell are literal, fixed places, and that the dead go to these places. You may affirm, I will deny.

You may affirm that God and Satan mean literal personalities, and that they hav been seen, and will be seen as visible forms in eternity. I will deny.

You may affirm the inspiration of the Bible, or that it was dictated or written by anyone except men. I will deny. Still, I esteem the Bible for what it is, not for what priests say it is. You may affirm six days for creation; that God made the first human pair as Moses claimed, and that the fall of man had any reference to a personal devil, a literal garden, trees, or fruit. I will deny it all, arguing evolution and science only.

You may affirm the resurrection of the body, and that immortality means the meeting or reunion of visible forms after death. I will deny both, claiming that immortality is spiritual and not literal.

In support of our opposing claims, we may make free use of scripture, as well as reason, common sense, etc.

If you accept, be so kind as to inform me at once which subjects you choose, not delaying for the next issue of Kent papers. Time necessary for our preliminaries is passing. For truth's sake I hope you will accept.

Very respectfully, A. J. SWARTS, Ph.D., Scientist.

BELVEDERE, ILL., Feb. 18, 1891.

MR. EDITOR: There is no question that has ever been asked that has been attended with so much perplexity and been so unsatisfactorily answered as the grave question of the truth of the existence of a supreme being. It seems to be a problem that can never be solved. Yet it is a question that is of the utmost importance to man. It is a question that millions of people consider of the most serious nature—in truth, a question that is paramount to and above every other question, for upon it, they think, hinges every other question that pertains to the ultimate welfare and happiness of man. It is perfectly useless to discuss such questions as, Is there a hell? where is it? what kind of a one is it? how long will it endure? who will go there? is there a future state of bliss for man? or in short, is there another life for man or not? Every one of those questions most certainly hangs upon the first question, namely, does God exist? When our attention is called to the wonders of the universe and all of the various phenomena of nature, such as the animal, vegetable, and mineral kingdoms of nature, the wondrous anatomy of man and the powers of his mind, we are asked, can we look on all those things and not be struck with evidence of a design, yes, evidence of an intellect and an intelligence in planning that is infinitly supreme? If our feeble mind is not able to grasp or able to reason out the matter from a Darwinian or any evolutionary standpoint and we yield our assent, and say in our heart: "There is a God, for as we cannot look on a watch and its evident design and not be convinced that it did not grow on a tree, but that there was a designer and a maker to it, so we cannot look on the wonders of nature and not be convinced but that there was also a designer and maker to it," then when in our helplessness we ask, Who is this designer? what is this designer? where is this designer?—then our difficulties and perplexities begin, for if in obedience to popular opinions we fly to the Bible for information and guidance, lo, we find ourselvs involved in mystery and confusion, being logically convinced that if there is a God he must be either somewhere, everywhere, or nowhere; somebody, everybody, or nobody; something, everything, or nothing. If we take the Bible as our platform, we must hold that God is something, somebody, and somewhere, and also that he is a person limited in parts, power, and knowledge. It teaches us that he is limited in parts by describing him as making man in his own image. It teaches us that he is limited in knowledge, by recounting his ignorance of the wickedness that was going on in Sodom and Gomorrah, save through a vague report that had reached him, to be positiv of which he had to come down himself so as to ascertain the truth of the report. It teaches us that he is limited in power, by his inability to drive certain tribes of Philistines out of Palestine because they had chariots of iron. Now, if superstition has not quite crushed our reasoning powers, it becomes evident to us that a God limited in parts, power, and knowledge, confined to locality, and subject to the powers and laws of nature, would not be a supreme being—in fact, would be no God at all. Finding it absolutely necessary, in order to make our God supreme, to abandon the literal reading of the Bible, we are compelled to maintain that he is everywhere. Our Methodist brethren and almost all of the orthodox sects hav been compelled to see the necessity of this now, although they still maintain that he is a person and could show his back parts to Moses; yet when occasion requires they will stretch him out so large that he can easily contain the whole of the infinit immensity of space. But when we assent to the view that he is everywhere, we discover that we hav got into a worse predicament than ever, for it logically follows that if God is everywhere then he must be everything and consequently everybody, since two things cannot possess one place at the same time. Then the whole universe is God, all nature is God. If there is a hell, it certainly has a locality, and as every locality is in the center of space, it follows that hell is in God. This is appalling, and some might say blasphemy, but it is a logical deduction of reason if God is everywhere and hell exists. But if to escape such a horrible and ridiculous position we claim that hell is a myth and assert that God is everywhere and everything and everybody, then we hav become Pantheists, which is next door to Atheists, for it follows that if God is everywhere, everything, and everybody, then God is simply another name for nature, and the astounding thought dawns on our mind that there is no God. This is a pretty predicament to get into just by yielding our assent at the first that there is a proof of a supreme mind as shown by the evidence of a design in the workings of nature. One way of escape from this predicament is to abandon reason altogether, shut our eyes, and blindly follow some one of the thousands of blind leaders of the blind who claim to know all about the facts of the case. But a more reasonable way is to take the scientific stand that matter and force are eternal, uncreatable, and indestructible; that there is no possibility of there ever having been a creator, and consequently there is none; but inasmuch as the power of the human mind is limited, since by no possibility can the finite grasp the infinit, it follows that there is no one capable of giving a just verdict for or against the question. But since, as has been shown, no matter what position a man may take in regard to a belief in God from a religious standpoint, if he reasons logically about it he will end in proving that there is none; and since, again, no matter what position a man may take from a scientific standpoint he will end if he reasons logically in proving the same thing—adding these two facts together, the mathematical conclusion is that there is no God. But, as has been said, there being a limit to the powers of the human brain, the modest philosopher is compelled to take the Agnostic's stand, that the assertion that there is no God cannot be absolutely proved. This is the position taken by your humble servant.

ROBERT SWAIL.

Children's Corner.

Edited by MISS SUSAN H. WIXON, *Fall River, Mass., to whom all Communications for this Corner should be sent.*

"Between the dark and the daylight,
When the night is beginning to lower,
Comes a pause in the day's occupations
That is known as the Children's Hour."

A Sewing Song.

I hav a little servant
With a single eye;
She always does my bidding
Very faithfully;
But she eats me no meat,
And she drinks me no drink,
A very clever servant, as you well may think.

Another little servant
On my finger sits;
She's the one-eyed little servant
Very nearly fits;
But she eats me no meat,
And she drinks me no drink,
A very clever servant, as you well may think.

Now, one more little servant,
Through the single eye,
Does both the others' bidding
Very faithfully;
But she eats me no meat,
And she drinks me no drink,
A very clever servant, as you may well think.

A needle and a thimble,
And a spool of thread,
Without the fingers nimble,
And the knowing head,
They would never make out,
If they tried the whole day
To sew a square of patchwork, as you well may say.

—*St. Nicholas.*

Progressiv Good.

DEAR CHILDREN: After reading about the Sunday Club, Uncle Jack is about to submit a creation of his also. Let it be called Progressiv Good, till something better is offered. Let each and every boy and girl do some kind act to father, mother, brother, sister, or friends, something new, something to surprise and make them happier—do it without apparent effort; do not hint or mention about it, or make any reference, but be as sly as a fox. Do not state you are too young to do anything, but be sure to do something—a kind word—offer to help another—be well behaved, carefully address and reply; divide with your mate your apple or sweetmeat; defend the weak and rebuke the overbearing. Now comes something harder—tell the truth under any and all circumstances; confess wrong you hav done; still harder, hold your temper, forgiv a penitent, rebuke an insult without a blow, do it by silence or reason; do not wound another by harsh jokes or cutting words. Now, let us rate these as I hav written them, third, second, and first class, commencing at the simplest first. Every member of the Progressiv Good will, upon performance, put down the act, and what it consisted of, how performed and to whom, upon paper, but no names are signed or mentioned, only mother and father, etc. Acts may be stated thus: Arose promptly on the first call this morning, February 3d; helped brother fix his kite; went quickly on an errand, and returned promptly; gave half my apple to my mate; spoke no unkind word to-day, April 10th. Any number from six to twenty, or more, may be in the band.

The price of membership admittance will be the correct repeating of the form of affirmation; this, if you heed it, will inspire you to truthfulness. Be parliamentary. Hav your president, secretary, and collector, and they can be changed about among you, being honorary. They may be pleasantly conferred, with interesting preliminaries. The slips are gathered, classified, and reported, by their class and numbers, and totals, etc., and you will meet to classify and grade the acts. You may also sing, declaim, and hav arguments on the degrees of self-denial and forbearance required to perform truthfully any of the parts tested. The finest part of the enjoyment is in concealing each and every identity and under no consideration betray one another, or try to find who did this or that; claim nothing, nor admit nothing; by so doing you shut out selfishness and mutually share the feast.

In summing up reports, it may be thus (I omit headings and preliminaries):

Deeds of third class	60
Deeds of second class	30
Deeds of first class	10
Total	100
Argument	
Question, etc	
Conclusion, etc	

Nothing is to be said about bad deeds; they die out wherever we plant and cultivate the good. And now, dear young truth seekers, awake and start; and I feel sure that the Editor will gladly insert your reports in the Corner.

Let us make a record in the Corner, one that will sparkle with truth for the grandest cause mankind has ever aspired to. Do not dispense with the third-class deeds; they are hard enough to commence on.

UNCLE JACK.

Dallas, Tex., Feb. 2, 1891.

[Certainly.—ED. C. C.]

Correspondence.

CALDWELL, IDA., Feb. 15, 1891.

MISS SUSAN WIXON, *Dear Friend:* This is my first attempt to venture within the bounds of your acquaintance. I am from "away out West" in Idaho, "the gem of the mountains," and will say, all that is necessary to complete the "gem" would be a few "pearls of great price," such as yourself, Mrs. Krekel, and others. As this letter is intended for an introduction, I will make it such by telling you that I am a resident of Caldwell, a thriving little town of some six hundred inhabitants. It boasts of three churches. That sentence speaks for itself, for of course the church rules. Still, there is some hope that light will yet penetrate our midst, as the church only manages to drag along at a "shaky old gait" by the aid of those who enjoy church soup and godliness.

I imagin you are pretty well acquainted with me, so I will close in the hope that this letter will at least not receive a hearty welcome to the waste basket. I am,

Yours for liberty, LILLIAN POTTER.

[Welcome to the Corner, Lillian.—ED. C. C.]

WOODLAND, WASH., Feb. 9, 1891.

DEAR MISS WIXON: This is my third letter to the Children's Corner. I am fourteen years old to-day. I weigh one hundred and thirty-four pounds and am five feet five and one-half inches high. I am very large for my age. I hav a brother Henry who is one year and a half older than I am, and I am half a head taller than he is. We will soon leave Woodland for a small place named Nisqually City, near Tacoma, Wash., where we hav some lots. We will leave our farm where we hav resided ten years. Our farm of one hundred and twenty acres is on a hill overlooking the beautiful Columbia river; we can see St. Helena and Columbia City, two small places on the Oregon side of the river. We hav had a very nice winter, only having about half an inch of snow, and hav not had any frost to speak of but plenty of mud. The March flowers are all in bloom. I hav not been to school since last June, but I intend to start to school as soon after we hav moved as I can. There are more children writing to the Corner than formerly. I will hav to stop or my letter will go to that awful waste-basket. Wishing all the Liberals and truth seekers success, I remain,

Your truth-seeking friend,
ANNIE BALLHORN.

CAMERON, MO., Feb. 12, 1891.

DEAR MISS WIXON: Please excuse the liberty I hav taken in writing to you. As I hav never written a letter to the Children's Corner, I now take the opportunity of writing you a few lines. Father is about the only one that takes THE TRUTH SEEKER in this part of the country, though there is a great number of Freethinkers here. I would like it if we could hav a Liberal organization here of some kind. I cannot go to church and listen to a two hours' sermon when it is so near dinner time when the parson gets up.

I hav been expecting to see an account of the death of one of the oldest Freethinkers that ever lived in this part of the country. He died last month in his eightieth year, and he died without fear of the hereafter. He left a large family of "Infidels," as the good Christians call them, who continue taking THE TRUTH SEEKER. Well, as this is getting to be a long letter, I will hav to tell the object of my writing. I am now going to school at Cameron, and the professor told us, about two weeks ago, that he wanted us to find out James Russell Lowell's address. I hav asked two daily papers for the same and I hav not yet received an answer, and as you are always doing good work for the young folks, I hope you can giv some information about this great literary man.

Yours truly, HARRY C. LIVENGOOD.

[The address of James Russell Lowell is Deerfoot Farm, Southbridge, Mass.—ED. C. C.]

KENT, IA., Feb. 13, 1891.

MISS SUSAN H. WIXON: I hav been a reader of THE TRUTH SEEKER for some time, and I must earnestly and sincerely say that you are editing one of the best children's pages that I ever saw. Oh, how I wish you may hav a long life, and that you may continue the good work of conducting the Children's Corner as now. Miss Wixon, the principal object of this short letter is to bring about a feeling of sympathy for those destitute people in the West. Now, could you set forth a plan by which there could be some means collected for the poor starving in and about the vicinity of southwest Nebraska? Could you not urge it upon your numerous correspondents to send in their mites, be they ever so little? The Christians are doing comparativly nothing for the drouth-stricken country, so it is left for Freethinkers to save them. It is estimated that at least six or eight hundred thousand dollars will hav to be raised for them between now and the time they can raise crops again. Now, please take this matter in hand and urge it strongly. A few of us made up $10 and sent it to them and got a receipt for the same. I come to you, dear Miss Wixon, for I know you hav so much influence. Please talk it to your numerous children to whom you send weekly communications.

Now, please insert this if you think proper, and perhaps you will hear from me again.

GEO. W. KEIM.

[We thank our friend for his kind wishes, and we will print in the Corner any plan he may formulate whereby aid can be extended to the sufferers in Nebraska, with whom we deeply sympathize.—ED. C. C.]

BANCROFT, S. D., Feb. 8, 1891

MISS WIXON: As our niece, who is also our adopted daughter, is writing to the Corner, I will add a few words to the children. Most of them, no doubt, hardly know how to appreciate the privileges they enjoy of having Liberal parents and being taught useful things instead of the old legends and ghost stories some of their parents were taught as truth. My own experience may not be uninteresting to them by way of contrast to their own lives.

I was brought up in the strictest orthodox way, and my childhood's days were darkened by such stories as the bears eating the children for laughing at the peculiar appearance of an old gentleman. But the story that made most impression on my mind was that of "that lake of fire and brimstone" where "the worm dieth not." Of course I could but believe that this was all true, but it was terrible to think that it was true. Although I was taught how to avoid the place, the remedy seemed to me to be worse than the disease.

But when the war of the Rebellion broke out I thought I saw my way out. We of the North were very sure the Lord was on our side. For why shouldn't we think so? Weren't we told so every "Sabbath day" by the minister, and on other days by everybody else? So I reasoned, if this was God's war, and if I should giv him a lift by fighting the South for him, he could not in honor send me to that lake of burning brimstone if I should be killed in battle, or if I should be so fortunate as to get through alive I could join the church and be saved anyway. But I found when I went there that the South were just as certain that God was on their side, and with as good reason So the true light of reason gradually dawned on my mind, and a glorious light it is. May the time come when all children will be permitted to walk in its light.

Your friend,
C. STRATTON.

OAK MILLS, KAN., Jan. 30. E M 291.

MISS SUSAN H. WIXON, *Kind Friend:* The last Corner was a very interesting one; in fact, I believe that department of THE TRUTH SEEKER improves every week.

The poem by Mr. Homer A. Billings was read with much pleasure indeed. It is very interesting and contains some timely suggestions to parents who delight in stuffing the minds of their children with the dogmas of theology and the absurd stories of the Bible.

Mr. Conley has given us a graphic description of that cunning little animal, the coyota or prairie wolf, and I believe the readers of the Corner would be pleased to hear from him again.

There was only one thing lacking in the Corner, and that was an article from your pen. I hope to see one in the next. I know the young folks appreciate your writings. I do for one, and in saying this I believe I voice the sentiments of every young Freethinker who has had the opportunity of reading the productions of your pen.

Since I last wrote to you, that grim-visaged monster Death has taken from the grand army of Freethought a brave and tireless veteran. I refer to the lamented Mr. J. P. Mendum, whose death recently occurred at his home near Boston. In his death the Freethought cause has sustained a great loss. Peace to his memory!

I am attending school at present. Our teacher, Miss Mayfield, is a lady of more than ordinary intellectual ability, and you will not be surprised when I inform you that she is a Freethinker, for you know that when a woman possesses such reasoning power as Miss Mayfield really does she is sure to throw aside the dogmatic doctrin of theology, and step proudly out in the sunlight of truth and Universal Mental Liberty.

I hav just heard the news concerning the senatorial contest in this state, and I am somewhat disappointed at the result. My favorit candidate, Hon. John J. Ingalls, was defeated by Judge W. A. Peffer. Judge Peffer is, undoubtedly, an able man, but he will not distinguish himself in the United States Senate, as Ingalls did. The Atchinson *Globe* says: "The defeat of Mr. Ingalls is one of the marvelous things of the present time; that such a man should be defeated will prove a discouragement to men engaged in politics that they will not soon recover from. . . . He is one of the famous men of the nation; it is a shame that his own state did not appreciate him as he is appreciated elsewhere." The *Globe* is exactly right, and it is one of the papers in this state that has been faithful in its support of Ingalls, and it is one of the best papers in the state, too.

My father has lately received a copy of Mrs. Freeman's new publication, the Chicago *Liberal*, which I hav read, and I find it to be quite interesting. It is not a very large paper, but its letters, articles, editorials, etc., are of good quality. I wish it success.

Just as I was getting ready to close this letter, THE TRUTH SEEKER came, but as I hav not had time to read it, I cannot giv my opinion of the Corner this time. I hope you will push the project of a child's paper. I sent you my idea of the project some time ago, but I was almost ashamed to send it, as it was written in such a hurry. Wishing you and the Cornerites a happy and prosperous New Year, I remain,

Yours truly, GEO. J. REMSBURG.

SUGAR RUN, PA., Feb. 18, 1891.

MISS SUSAN WIXON: I think we young folks are getting very negligent in our writing to the Children's Corner. So I will make another effort in the way of writing for the same.

I take great pleasure in reading letters or short stories from the pen of George J. Remsburg, Leonora and Anna Stockinger, and many others.

We can by writing letters cultivate our minds and giv our opinions in regard to the belief we uphold.

When we first begin to write letters we can think of nothing to write, but as we continue it becomes not only an easy but a pleasant pastime.

I wonder how many of the children of the Corner hav read the Bible consecutivly. I must admit that I hav not. But I think that we had better all read it, and note down the good and the bad points, and then we shall be better qualified to argue with people on the subject.

I hav read many Liberal books, but I think that I will place Helen H. Gardener's "Men, Women, and Gods" at the head of the list. Her arguments are unanswerable. Everything is written in a way that makes one understand immediately that she is fully conversant with the subject dealt with.

Last week, for the first time in my life, I was in court as a witness, on a suit brought by a Miss Leggett, of my acquaintance, against a railroad company. She received very severe injuries. I was subpenaed by her counsel, and my testimony was important, as I was a passenger on the train on the night the young lady was injured. I was rather disgusted, when sworn, to hear that jumble about "answering to God on the great day." I think it unnecessary. It is enough to affirm that your evidence is "the truth, the whole truth, and nothing but the truth."

I hav a little incident to relate, which I think is very amusing, about a gentleman friend of my acquaintance. He was visiting at the residence of an uncle of mine, a Liberal. My uncle is a great admirer of the works of Thomas Paine. Several times he asked permission of his friend, who is a devout Christian, to read to him passages from Paine's "Age of Reason." His friend strongly insisted that he did not want to hear read any of the works of this silly and blasphemous author. My uncle of course did not read it aloud then. The next day he was reading, and said to his friend, "Mr. B——, I would like to read you some from this book" His friend did not object, and he read for some time. He finally concluded, saying, "Oh, that Beecher, what a wonderful man!" "Oh, yes," his friend said, "I know that writing must be from Beecher, as no other person can write like that." My uncle at last told him that he had been reading from Thomas Paine, at which Mr. B—— was greatly surprised.

We hav great fun at home playing "Bible Cards." There are one hundred cards, and five questions on each card, each one bearing the name of some Bible character. We hav played with our Christian friends, but their memory someway always leaves them at this particular time. Is not this strange? We seem to keep ours, though, and answer many of the questions.

I noticed in the "Letters from Friends" in the paper a letter from a Mr. R. R Jones, of East Randolph, N. Y. He stated that the Christians had been holding revival meetings at that place, and among the persons that joined the church was a very lovable young lady, and an artist of rare merit. Such is the case at Kinzua, a town some two miles distant from here, and her cousin, Ida Green, and several other children, hav joined the church.

If the weather had not been unfavorable, I should hav liked to go and witness these proceedings, as I think they will fast decrease when the truth is more widely scattered over the land.

Fearing my letter is getting too long for publication, I will close, with best wishes to the Children's Corner.

FANNY B. MORRISON.

A Generous Child.

"Ar'n't you going to divide your jumble with your little sister, Willie?"

"Yes'm; I gave her the hole five minutes ago."

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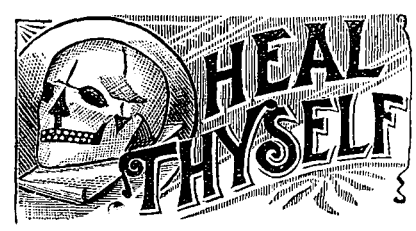
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Dr. Fellows is an outspoken Liberal, a humanitarian, and a generous patron of the Freethought press. He has many testimonials to the value of his progressive and successful method of treatment, and deserves patronage.—*Freethought.*

Liberal Meetings.

These notices are for the benefit of Liberals who may be visiting the places where these societies are located. Local Secular Unions and Freethought Societies meeting regularly can hav their gatherings advertised here free by forwarding the necessary information.

The Manhattan Liberal Club, N.Y.

Meets every Friday evening, at 8 o'clock, at German Masonic Temple, 220 East 15th street. Lectures and discussions. The public cordially invited.

The Newark Liberal League

Meets every Sunday afternoon at 3 o'clock at Liberal League Hall, 177 Halsey st., cor. Market st., Newark, N. J. Lectures and discussions on religious and social questions. Seats free and everybody welcome.

American Secular Union, Newark Branch.

124 Market street. Assembles every Sunday evening at 7 30. Lectures, debates, and discussions on all important secular subjects. President, HENRY BIRD; Secretary, CORA BELLE FLAGG.

Brooklyn Philosophical Association

Meets at Fraternity rooms, Bedford avenue and South 2d street, Brooklyn, E. D., at 3 P.M., every Sunday. Lectures followed by discussion. Platform free. Charles Monholland, secretary, 248 Broadway, Brooklyn, E. D.

Philadelphia Liberal League 257

meets every Sunday in Industrial Hall, Broad and Wood sts., at 2:30 and 7:30 P.M. for lectures and free discussions on religious and social questions. Able speakers interest the audience. N.B.—Truth Seeker publications always on hand at cheap rates.

The Secular Society of Kent, O.,

Meets semi-monthly, first and third Sundays, at 2 P.M., at the town hall. All friends of human cultivation are invited. MARIUS HEIGHTON, Sec.

Elizur Wright Secular Union

Of Alliance, O., meets the first and fourth Sundays of each month at Independent Church, at 10:30 A.M. Free discussion on all Liberal subjects. Subscriptions to THE TRUTH SEEKER and *Investigator* are solicited. R. G. SMITH, Cor. Sec.

Chicago Secular Union

Meets every Sunday evening at 7:30 P.M., at Princess Opera House, 558 West Madison street. Lectures and debates. Strangers from abroad are welcome.

Milwaukee, Wis., Liberal Club

Holds meetings every Sunday evening at 216 Grand ave., (Fraternity Hall). Lecture followed by debates. The public cordially invited.

Brotherhood of Moralists, No. 903, Prairie City, Ia.,

Meets every Sunday in the Liberal reading-room hall at 2:30 P.M. All Liberals are cordially invited. F. V. DRAPER, Cor. Sec.

The Minneapolis Secular Union

Meets every Sunday at 7:30 P.M., at 412 Nicollet ave., Rooms 12 and 14, Eastman block, Minneapolis, Minn. J. F. MACOMBER, Pres.; LEROY BERRIER, Sec.

Des Moines Secular Union

Holds regular meetings at Good Templar Hall Flynn Block, S.E corner 7th and Locust streets. Lectures followed by discussion. Friends from abroad heartily welcome.
FRANKLIN STEINER, Pres.

San Francisco, Cal., Freethought Society

Meets every Sunday evening at Union Square Hall, 421 Post street, at 8 o'clock. A cordial invitation is extended to all. Seats free.

Port Angeles Secular Union

Meets every Sunday at 7:30 P.M. in the public school building in Port Angeles, Wash. Lectures, songs, and select reading. Discussion invited on all subjects. Liberal literature distributed free. FRANK MORSE, Cor. Sec.

The West End Progressive Liberal Union

Of Los Angeles, Cal., meets semi-monthly, first and third Sundays, at 8 o'clock, P.M., at Parr's Hall. Everybody invited. Mrs. R. M. BERRA, Pres.; J. H. MCWILLIAMS, Rec. Sec.

The Walla Walla Liberal Club

Meets every Sunday at 2 P.M. in Grand Army hall, Main street, Walla Walla, Washington. Science Lectures.—Free Discussions.—Original and Selected Readings and Poems. A large valuable library is at the service of members and friends. C. B. REYNOLDS, Pres.; A. W. CALDER, Sec.

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Of Roeder, Wash., meets every first and third Sunday in the month, at the Roeder school-house. Lectures, discussions, reading, and poems. The greatest freedom accorded to all. Our motto, "Universal Mental Liberty." D. E. RICE, Pres.; J. W. BELL, Vice-Pres.; CHARLES SHEA, Sec.

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News of the Week.

GENERAL BOOTH has secured $30,000 more than the $500 000 that he desired to begin his "Darkest England" work.

ON the 5th two students for the Jewish ministry at the Hebrew Union College at Cincinnati committed suicide together.

A STATUE to Sherman will be erected in New York.

POPE LEO has celebrated his eighty-first birthday.

THE empress of Austria will make a pilgrimage to the Holy Land.

VICTORIA, Aus., has prohibited publication or sale of Sunday papers.

JESUITS in England are preparing a complete commentary on the Bible.

AT Toronto, Can., on the 2d, six men were fined for swearing in the streets.

JEWS ask the governments of the world, including ours, to giv them Palestine.

THE Kaw Indians hav a new prophet, who says that in five years the whites will leave.

SECTARIAN hostilities are being fanned to a dangerous blaze in the Canadian election.

THE second Catholic International Scientific Congress will be held at Paris April 1st to 6th.

GEO. DAVIDSON, a Baptist preacher of Tullahoma, Tenn., has been arrested for illicit distilling.

THE Vatican receives from this country many letters asking Dr. McGlynn's reinstatement.

AT Augusta, Ga., on the 4th, Rev. Julius Rosenthal, ex-rabbi, attempted to cowhide S. Lesser, a member of his congregation.

THE Farmers' Alliances of Kansas, Nebraska, Iowa, and Missouri design to control the grain and cattle markets of the country.

A ROUNDSMAN and section of police were on Sunday the 1st detailed to the services at the troubled Roman Catholic church in Williamsburgh, N. Y.

PROTESTANTS are alarmed at the proposal of Catholics to establish a Catholic political party, saying that such a party "would own the country."

DONEGAL, Ireland, Protestants protest that the Balfour-Zetland fund is disbursed to thriving Catholics while needy Protestants are neglected.

IN Rome, Catholic societies designed to march with their banners to the tomb of Pius IX. and deposit an anniversary wreath, but the government forbade.

THE country about Mount Oreb, O., notorious for White Cap outrages, is distracted with revival meetings. People stay in trances for days. Several hav become insane.

FOR neglect that caused loss of life in a collision in a tunnel of the New York Central railroad, the directors, including Chauncey Depew, hav been arrested on a charge of manslaughter.

To the memorial from London asking Russia to cease persecution of Jews, the holy synod of the Russian church returns a request, in nearly the same words, that England repeal the laws restrictiv of Catholics.

CHICAGO trade unions ask of the Fair managers: 1. Employment of union labor; 2. Eight hours; 3. Preference to local residents and American citizens; 4 Minimum wage of $1 50 to unskilled labor; 5. Arbitration.

THOMAS WILLIAMSON, called "Salvation Tom" because a leader in the local branch of the Salvation Army, will be hanged at Sedalia, Mo, on the 20th, for murdering two men. He had murdered one man before, and it is now believed that he poisoned his wife.

To accusations by Roman Catholics, Indian Commissioner Morgan says that he is so far from "discriminating against the Roman Catholics and dismissing teachers from the public service simply because they belonged to that sect," that he has even "retained those belonging to the Catholic church who were not properly fitted for their work, and allowed the continuance in government institutions of sectarian practices, which I think should not be tolerated in government institutions, rather than incur hostility for correcting abuses and dismissing incompetent persons."

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A PROPHET KNOCKED OUT.

And when he was gone, a lion met him by the way, and slew him; and his carcase was cast in the way, and the ass stood by it, the lion also stood by the carcase.—1 Kings xiii, 24.

THE

Truth Seeker Annual

—AND—

Freethinkers' Almanac,

1891.

(E. M. 291.)

WITH ILLUSTRATIONS.

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Gems of Thought.

A BELIEF that all the atrocious cruelties of the Hebrew wars, which those barbarous Israelites endeavored to excuse themselvs for by attributing them to the command of God, were really sanctioned and ordered by a being of infinit perfection, is injurious to morals, and has been the warrant for untold butcheries committed during wars waged in the name of God. No one need hesitate to destroy that dogma through fear that the world will grow worse if its "restraint" is removed.—*Robert C. Adams.*

IF one can be good only in good company, and resolute only under favorable conditions, he is mostly outside of himself, his environment, instead of his character, actuating him. The independent man has worked up much of nature into his own being, and has the forces of activity within him to resist and to act, so that outside circumstance is comparativly weak. Instead of being the play of winds and waves, he moves against adverse forces, and is himself a power determining the current of surrounding events. There is a difference between guiding a vessel and being driven in it.—*Bierbower.*

THE ideas of the Bible writers are only incomplete intellectual phases, exemplifying the great law of evolution. The Bible writers were ignorant upon many matters upon which we hav now something approaching definit knowledge; the Bible cosmogony, its geology and biology, are quite valueless in view of our modern knowledge on these subjects; an impartial investigation of geology and paleontology reveals to us unmistakable evidence of the vast age of the earth and the great antiquity of the human race—an antiquity beside which the few thousand years claimed by the Bible writers sink into utter insignificance.—*Arthur B. Moss.*

I DREAM'D in a dream I saw a city invincible to the attacks of the whole of the rest of the earth,
I dream'd that was the new city of Friends,
Nothing was greater there than the quality of robust love, it led the rest,
It was seen every hour in the actions of the men of that city,
And in all their looks and words.
—*Walt Whitman.*

EDUCATIONAL ethics should fully recognize the rights of the body. We should admit the unorthodox, but also undeniable, truth that an upright and magnanimous disposition is a concomitant of bodily strength, while fickleness, duplicity, and querulous injustice are the characteristics of debility.—*Felix L. Oswald in the Bible of Nature.*

THE greater number of the books of the Bible are anonymous. No one knows who wrote them, and no one knows when they were written. They are, in the cases of the most important books, of those most relied on for doctrinal support, compilations from preëxisting records. But who wrote those records, and who made the compilations, are entirely unknown. When the books of the Old Testament came into use they were not considered inspired. That idea was an afterthought. And the Christian church places a higher value on some of the books than the original possessors or than Jesus himself did. In the same manner, when the books of the New Testament came into use they were not considered inspired or the word of God. Many gospels, epistles, and revelations, not now in use, were read in the churches in the early centuries. About the close of the second century or the beginning of the third, when the Catholic church was forming, a source of authority for appeal in case of dispute over new doctrins was necessary, and the fathers instituted the theory that certain books were inspired. But the books which they said were divine were not always the same books which we hav now. They declared many books to be inspired which we do not think to be; and they ignored and rejected many books which hav since been invested with divine honors. The contentions of the sects made it impossible for the new church to unite on the gospels which had been first in use, and they were, therefore, discarded, and our present four gospels were substituted. To giv them greater authority, the names of apostles who had been with Jesus were forged to them, literary forgery in those days not being considered a crime.—*Keeler's Short History of the Bible.*

THE TRUTH SEEKER

A JOURNAL OF FREETHOUGHT AND REFORM.

Entered at the Post-Office at New York, N. Y., as Second-class Matter.

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SAINTLY LYING FOR THE GLORY OF GOD AND THE BENEFIT OF THE CHURCH.

Notes and Clippings.

HAIL and farewell to Minister Blair! And, wishes the *World*, may he hav a long and pleasant stay in China!

SENATOR CANTOR is after the Hebrew rabbis who hav been granting divorces at random in this city. He put in a bill last week to amend the Penal Code by providing that until a marriage is dissolved or annulled by a proper tribunal or court of competent jurisdiction, any person assuming to grant a divorce, or who shall declare a marriage dissolved, shall be guilty of a misdemeanor. Assemblyman Blumenthal put in the same bill in the house.

THE refusal of the English Parliament to remove Catholic disabilities is thus blamed by Catholics there: "The ministers know well that a Jew or an Atheist, or a Quaker or a Mohammedan, or a member of any of the comic little sects which British Protestantism has spawned, is quite eligible either as lord chancellor or lord lieutenant, but they vote down a bill . . . to remove the doubt whether Catholics are . . . eligible for these positions or not."

HERE is one of Dr. Miner's latest anecdotes: "A certain church people who wished some hymn-books, but had no means to buy them, found a friend in the manager of a large patent medicin firm. This manager wanted to get them up a hymn-book for nothing, provided some extra pages might be put in to be printed with his advertisments. It was agreed, for these sly people thought to themselvs, one can tear the advertising leaves out and then hav a good book. The Sunday came for the first use of the books in church. All the congregation was supplied, and every one sang; but this is what they sang:

"Hark the herald angels sing,
Struud's pills are just the thing;
Glorious Christ, so meek and mild,
Two for man and one for child."

THE Holy Synod of Russia has sent an address to Queen Victoria which is a paraphrase of the memorial of the lord mayor of London to the czar on the subject of the persecution of the Jews, except that for Jews the Roman Catholics of England and Ireland are substituted. The queen is begged by the Russian Synod to remove the yoke of exceptional and restrictiv laws which oppresses her Catholic subjects, "making them a pariah caste, degraded as if an accursed race." As the lord mayor said of the Russian Jews, these Catholics are described as serving in certain regiments beyond their due proportion, and yet forbidden the liberty of striving for the loftiest civil places. Russia is held up to England, as England was held up to Russia, as an example of religious toleration. "We who hav learned to tolerate all creeds," says the address, "beseech your majesty to order the repeal of those laws that afflict the Catholics," "the representativs of a creed which is the mother of our religion and yours."

IT was to be expected that the "cranks" would appear at an early stage to impress their views upon the managers of the World's Fair. A convention just held at Washington has resolved, first, that the Fair should not be opened on Sunday, and secondly, that no liquor should be sold in the buildings or on the grounds. As to the first of these propositions, it is to be assumed that the managers of the Fair are as well aware of the demands of enlightened public opinion as their volunteer advisers. The feeling in favor of the exclusivly religious observance of Sunday is much weaker in Chicago than it was at Philadelphia or than it is in any Eastern city, and local opinion will doubtless prevail with regard to this matter. The other requirement would banish from the Exposition all the European restaurants that proved so attractiv a feature at Philadelphia in 1876, and it is not in the least likely to be fulfilled by the managers at Chicago.—*N. Y. Times.*

THE "Legal Protectiv Association of Cigar Manufacturers of the City of New York and National Inquiry System" sat around five big tables at Delmonico's recently and ate its tenth anniversary dinner. There was present, among others, Col. R. G. Ingersoll, who responded to the unique toast, "Facts," with a very interesting speech. He said: "What would we all do if we had to stick to facts? How disagreeable life would be if everyone told the truth! Imagin yourself meeting a friend on the street and telling him that he was looking sickly, and that, by the way, you didn't care to hav him call at your house again. The truth is the weakest thing in the world. It always comes into the arena naked and there it meets a healthy young lie in complete armor and the result is that the truth gets licked. One good, solid lie will knock out a hundred truths. The history of the whole world is nothing but lies. Take the age of chivalry, that has fed and inflamed the imagination of mankind; that was the age of cowardice. There is a thousand times more courage in the world to-day than there was then, and yet the world is still on its knees worshiping those ironclad knights as if they were demigods. There was not then the love for human liberty that there is now. Those are facts. If all the books in the world except those that contained nothing but facts were destroyed there wouldn't be anything left but dictionaries and works on the multiplication table. The world is full of lies. For instance, you know as well as I do that a pure Havana cigar is a lie." This made the cigar manufacturers laugh at each other.

A DISPATCH from Boston says: "One of the most noted women in the world will soon be here in Boston. This is Annie Besant, who has a world-wide reputation as a social, religious, and political reformer. Her long association with Charles Bradlaugh in the English Secularist movement and her works upon social relations first brought her into prominence, and created a tremendous stir in Great Britain. Her work among the poor in London has endeared her to them and kept her also before the public. Recently she made a public avowal of her interest in the Theosophical Society and Mme. Blavatsky, following that by joining that society and taking the joint editorship of *Lucifer*, the London Theosophical magazine. She comes to Boston for the purpose of attending the annual convention of the American Section of the Theosophical Society, which is to be held here on April 26th, as the personal representativ of Mme. Blavatsky, and special delegate from the British Section of the society."

Communications.

Mr. Conway's Mistakes About Paine.

An essay on American slavery appeared in the *Pennsylvania Journal* of March 8, 1775 signed "Justice and Humanity." Dr. Rush in a letter to James Cheetham, in 1809 says that the writer of that essay was Thomas Paine. Mr. Moncure D Conway discovered the paper in January last, and has partially reproduced it in an article published in the *Nation*, Feb. 26 1891.

There are several errors in the article which I am sorry to hav to notice.

"It will be observed," says Mr. Conway, "that Paine was at this time a devout Christian."

Doubtless the superficial observer, knowing little or nothing of Paine's life, would readily accept this inference from the argument in the essay, because it is partly based on the Bible and Christianity. But we hav ample proof that at this very time, 1775 Paine was as confirmed a skeptic as when he wrote his "Age of Reason" twenty years later.

In January, 1776 John Adams published a pamphlet entitled, "Thoughts on Government," and in a letter to Dr. Rush, April 12 1809, he says:

This pamphlet you know was very unpopular. No man attempted in the public papers to support it but yourself Mr Thomas Paine was so highly offended with it that he came to visit me at my chamber at Mrs Yard's, to remonstrate and even scold at me for it, which he did in very ungenteel terms. In return I only laughed heartily at him, and rallied him upon his grave argument from the Old Testament to prove that monarchy was unlawful in the sight of God. "Do you seriously believe, Paine," said I, "in that pious doctrin of yours?" This put him in good humor, and he laughed out. "The Old Testament!" said he, "I do not believe in the Old Testament. I hav had thoughts of publishing my sentiments of it, but upon deliberation I hav concluded to put that off till the latter part of life."

But further, Paine himself tells us in his "Age of Reason" that his skepticism began in childhood. He says:

I well remember when about seven or eight years of age hearing a sermon read by a relation of mine, who was a great devotee of the church, upon the subject of what is called "Redemption by the death of the son of God." After the sermon was ended, I went into the garden, and as I was going down the garden steps (for I perfectly recollect the spot) I revolted at the recollection of what I had heard, and thought to myself that it was making God almighty act like a passionate man, that killed his son when he could not revenge himself any other way, and as I was sure a man would be hanged that did such a thing, I could not see for what purpose they preached such sermons.

Another error of Mr. Conway is that the article on slavery published March 8 1775, was "Thomas Paine's First Essay." Such is the heading of the article in the *Nation*, and to make certain the writer's meaning I quote him, as follows:

What Paine told Dr Rush was, no doubt, that the anti-slavery essay was the first he had ever written or offered for publication.

There is no reason whatever to doubt Paine's statement that he had published nothing in England. The cause of America, he says, made him an author. It is nevertheless true that his earliest essay, which I hav just found, was a plea for the American slave.

Allowing it to be probable, as Mr. Conway supposes, that the essay on slavery was written a month earlier than the first of Paine's contributions to the *Pennsylvania Magazine*, can it be true that his "first essay ever written or offered for publication" was in December, 1774?

Aware of the existence of a printed essay by Paine in 1772 Mr. Conway attempts to reconcile the contradiction by saying in regard to "The Case of the Officers of Excise:"

This, however, though printed, was not published until 1793

In December, 1772 Paine wrote to Dr. Goldsmith:

Herewith I present you with the Case of the Officers of Excise. . . . I was advised to print 4000 copies; 3000 of which were subscribed for by the officers in general, and the remaining 1000 reserved for presents.

But this is not all in regard to earlier essays by Paine. I quote further from Mr. Conway's article:

One writer says his "Song on the Death of General Wolfe" was published in the *Gentleman's Magazine*, but though written at Lewes, England, it was first published in the *Pennsylvania Magazine*.

I turn to the "Miscellaneous Poems" in Mendum's edition of the "Works of Thomas Paine" and find the following note to the aforesaid verses:

This Song was written immediately after the death of General Wolfe. At this time a prize was offered for the best epitaph on the celebrated hero. Mr Paine entered the list among other competitors, but his matter growing too long for an epitaph, and assuming another shape, he entitled it an Ode and it was so published in the *Gentleman's Magazine*.

It was soon after set to music, became a popular song, and was sung by the Anacreonatic and other societies.

The death of General Wolfe was in September, 1759 At that time Paine was a master stay maker at Sandwich, where on the 27th of September he married Mary Lambert, daughter of an exciseman of that place. Paine did not become an excise man till 1764 and was not stationed at Lewes until 1768.

I now proceed to notice another error of Mr. Conway which concerns myself. He says:

Mr. W. H. Burr maintains that Paine, under the name of "Casca," wrote numbers of the English "Crisis" during the year 1775 beginning in April. This is disproved by the intrinsic evidence in Casca's essays that he was then in London, whereas Paine was certainly in America throughout 1775 editing the *Pennsylvania Magazine*. An interview with Rush in the latter part of March, and another with Dr. Franklin in October, are also on record.

The interview with Dr Rush in March, 1775 I do not doubt; but I do dispute the alleged interview with Dr. Franklin. Paine says in Crisis No. III:

In October 1775 Dr. Franklin proposed giving me such materials as were in his hands towards completing a history of the present transactions, and seemed desirous of having the first volume out the next Spring I had then formed the outlines of "Common Sense" and finished nearly the first part, and as I supposed the Doctor's design in getting out a history was to open the new year with a new system I expected to surprise him with a production on the subject much earlier than he thought of; and without informing him of what I was doing got it ready for the press as fast as I conveniently could, and sent him the first pamphlet that was printed off.

That *proposal* of Dr Franklin I claim was not made at an "interview" in Philadelphia, but in a letter to Paine in London.

And now let us consider Paine's connection with the *Pennsylvania Magazine*. While Mr. Conway was writing his article for the *Nation*, I was preparing a speech for a celebration of Paine's birthday, and I need only repeat a portion of my remarks as printed in the *Ironclad Age* of February 14th.

On the 4th of March, 1775, Paine wrote to Franklin in London:

Your countenancing me has obtained for me many friends and much reputation, for which please accept my sincere thanks. I hav been applied to by several gentlemen to instruct their sons on very advantageous terms to myself, and a printer and bookseller here, a man of reputation and property, Robert Aitkin, has lately attempted a magazine, but having little or no turn that way himself, he has applied to me for assistance. He had not above six hundred subscribers when I first assisted him. We hav now upwards of fifteen hundred, and daily increasing. I hav not entered into terms with him. This is only the second number. The first I was not concerned in.

The first number of the *Pennsylvania Magazine* was January. Paine tells Franklin that he was not concerned in the first. And yet in the first number there appeared several anonymous contributions which were undoubtedly written by Paine. One of these related to surveying and was signed "P." Another, describing a new electric machine, was signed "Atlanticus." A third one on the "Utility of Magazines," without signature, was probably written by Paine, and it is supposed that he may hav written or revised a brief "Introduction to the *Pennsylvania Magazine*" dated Jan 24.

The February number, which Paine says he was concerned in, has three articles believed to hav been written by him, to wit: "Useful and Entertaining Hints," by "Atlanticus;" "New Anecdotes of Alexander the Great," signed "Esop," and an unsigned poem entitled "Snowdrop and Critic."

The March number has an article on the "Life and Death of Lord Clive," unsigned, but credited to "Atlanticus" in Paine's works. And in the same number are two poems signed "Atlanticus," one on the "Death of Gen. Wolfe" and the other "A Tale of the Monk and the Jew."

In the *Magazine* for April I find but one probable contribution by Paine, namely "Cupid and Hymen," signed "Esop."

During all the rest of the year I discover only two contributions by Paine to the *Magazine*, to wit: two poems by "Atlanticus," both in the July number.

It appears, therefore, that all the editorial assistance rendered by Paine to the publisher of the *Pennsylvania Magazine*, was upon two or three of the earlier numbers.

It certainly ended by about the 1st of April; and for the sufficient reason that Paine was not there during all the rest of the year.

On the 21st of January, 1775, the first number of a weekly paper called The Crisis appeared in London The principal object of the publication was to oppose the British ministry in their conduct of affairs, especially in regard to America. The writers were anonymous and audacious. The leading article in the first number may hav been written by Paine, who was at that time in Philadelphia. At all events, a series of articles contributed to The Crisis by "Casca," beginning April 15 h and continuing for a year, were undoubtedly written by Paine.

About the time of the publication of the first letter of "Casca," April 15 1775 Paine was in London. What brought him there? Hostilities had begun in America, and the most pressing need of the colonies was gunpowder. This need was doubtless anticipated by Paine, who took his departure before the first bloodshed at Lexington, Apr. 19 1775. In October, 1775 Gen. Washington had penned up Gen. Howe in Boston, but dared not advance one step because he had not five rounds of powder. In December Dr. Franklin sent a letter to M Dumas, in France, by a Mr. Storey, inclosing £100 to defray expenses in procuring a shipment of small arms, ammunition, and saltpeter.

Previously in the same year Charles Biddle was sent to France to procure munitions of war, and in January, 1776 he returned with a cargo of saltpeter.

Hence I infer that Paine went first of all on a like mission in April, 1775 and returned by the 1st of January, 1776 ready to put to press his pamphlet, "Common Sense."

My discovery that "Casca" was Paine was made in Oct., 1880, and four days after that discovery I was happy to find that Librarian Spofford had anticipated me, his identification of the writer being based, however, not on the series of articles by "Casca," but on an extra number of The Crisis, published separately in a pamphlet and entitled "A Crisis Extraordinary." It was dated Aug. 9, and was all about Gen. Gage's proclamation of June 12 h in Boston. Taking a text from Horace, *Projecit ampullas*, the writer gave it a free translation thus:

> O souls, of slavery more than death afraid
> Gage wastes his pardons or his gasconade.

The earlier numbers of The Crisis were reprinted in American newspapers, and I hav here a reprint of the first twenty-eight numbers in a book, by John Anderson, New York, 1776.

I hav, furthermore, this advertisement, clipped from Holyoake's "Reasoner," March 25 1855:

Paine's Crisis 1775, . . . This rare book was ordered to be burned by the common hangman, in the Palace yard, Westminster.

Ten of these twenty-eight numbers are signed "Casca," and several more unsigned are undoubtedly his.

Who started the publication of The Crisis in London? Franklin had been insulted at court and was about to leave England forever. Already he had sent Paine to Philadelphia with letters of introduction. But he himself did not embark until three months after the first issue of The Crisis. Paine and Franklin were bosom-friends, and worked together even when far apart. Without their secret work American independence would not hav been achieved. Is it, therefore, any exaggeration to say that Paine and Franklin made this nation?

"Casca" was unknown to the publisher of The Crisis, and was in or about London from April or May till December, 1775 as appears by repeated references to the unknown contributor in the paper itself.

"Casca's" last communication was in the paper dated April 13 1776. The writer was then in America, and his "Common Sense" had gone through many editions.

The cause of America was the principal theme of "Casca." In his first letter, dated April 15, 1775, "Casca" says:

Hav the Americans ever yet been (though if men they shortly will be) in arms? Hav they yet had a prospect of any other terms than such as would make them slaves? . . . They are not destitute of arms already, and they will be supplied with more in spite of our vigilant fleet.

Four days after the date of this letter, or rather of The Crisis containing it, the massacre at Lexington occurred.

In "Casca's" letter on May 6, 1775, he says, addressing Dr. Johnson:

I once more call America a nation, and a great nation. Too far distant from the mother country to receive from her either immediate or timely assistance on any sudden foreign attack, she must in such a case find succor within herself or perish.

In Paine's "Common Sense" we find the same sentiment elaborated; and in "Casca's" next paragraph the words "common sense" occur, as if foreshadowing his work in America.

If unwarrantable oppression may be resisted upon revolution principles, the tie between England and America is actually dissolved, our protection is withdrawn, our tyrannic sword unsheathed, and common sense proclaims aloud that obedience in America is no more.

"Casca," being in England at this time, had not yet heard of the battle of Lexington, and Paine in his "Common Sense" says:

No man was a warmer wisher for a reconciliation than myself, before the fatal 19 h of April, 1775.

But the subsequent letters of "Casca" all breathe the spirit of American independence.

The Crisis of June, 1775 contains a letter "To the King," which, though unsigned, was doubtless written by "Casca." This was just after the news of the massacre at Lexington had reached England. I quote the first paragraph:

Sir: Like that fell monster and infernal tyrant, Charles the First, you are determined to deluge the land with innocent blood. Fired with rage at the more than savage barbarity of your mercenary troops, your cursed instruments of slaughter in America, I can no longer keep within the bounds of decency. The breast of every true Englishman must be filled with indignation, and that respect which is due to a king will be lost in a noble zeal for the preservation of our country and fellow-subjects.

The publication of The Crisis in England ceased after the Declaration of Independence in 1776.

On the 23d of December, 1776, a little pamphlet was printed in America called "The Crisis," by "Common Sense," written upon a drumhead by Thomas Paine, a private in General Washington's army.

To the foregoing facts and arguments I will now add:

1 That the work of editing the *Pennsylvania Magazine* was next to nothing, the only article of an editorial nature being the brief introduction to the first number, which Paine says he was not concerned in.

2 That Paine's own contributions were undoubtedly gratuitous, it being an unswerving principle with him to take no pay for and make no profit from his literary work.

3 That the assistance rendered by him was probably canvassing for subscribers, the number of whom, he says, had risen from six hundred to fifteen hundred since he first assisted the publisher, and was daily increasing. For this work, even before entering into terms with Mr. Aitkin, he would be entitled to a commission; and the pay would come as fast as the money was collected. Consequently the publisher's book would show (as indeed I am informed it does) payments made to Thomas Paine all through the year 1775 In his absence they would of course be received by his authorized agent or substitute.

4 But whatever engagement Paine may hav made with the publisher his sudden departure from this country was a thing he would strive to keep as secret as possible; and if, as was quite likely, Robert Aitkin was a Scotch Tory, Paine would hav had the strongest motiv to hoodwink him with the understanding that he would soon return and attend to his work in person.

And now in conclusion, Mr. Conway will remember that before his article appeared in the *Nation* I warned him against committing errors in writing a life of Paine, and that he cheerfully invited my criticism. I am sorry to find so many errors in the article reviewed, and hope they will be fewer in the forthcoming biography. W. H. Burr.

Washington. D. C., March 8 1891.

Recent Gems from the Religious Press.

The *Independent* of the 12 th inst. in its leading article on the "Logic of Miracles," says in substance:

The Christian church cannot move a single step toward the exclusion of supernaturalism from the Bible without taking from it its divine authority, and sinking it to the common level of other books. The "Thus saith the Lord" is gone and all that remains is the Thus saith man.

As well may we speak of the dryness of water, the sunlight of the evening, the impartiality of human justice, or the humanity of Jay Gould as speak soberly of the "Logic of Miracles." Logic is defined as the science of the laws of thought, and thought finds its logical limitation within the natural environment in which man finds himself. The moment thought seeks to transcend this limitation that moment it becomes vague and illogical and woefully lacking of a basic principle. To ascribe the origin of ancient miracles to a God or Gods is still more illogical, from the fact that the origin of the God or Gods themselvs is vailed in a mystery which is the direct antithesis of logical thought.

The fact is that this manufactured exhibit marked A 1 is composed of most delicate materials, and although it is called God almighty and said to be all powerful, etc., yet its keepers are terribly nervous and yell at the top of their voices at the mere shadow of the approach of reason with a stick in its hand, for fear that an inquisitorial punch in the ribs may produce its utter collapse into crumbling ruins.

The great danger to the religious circus is from the keepers themselvs, who, although they are trained to the business and taught due reverence for its colossal Jumbo, yet will, in spite of the frantic appeals of old ring-masters and clowns, keep raising up the blanket which covers it and exposing the hideous sores and ulcers which are fast eating away its very existence. Says the *Independent* "Any system of criticism, be it high or low, that attempts to accommodate itself in whole or in part to the demands of any form of Infidelity (or reason) will undermine the foundation of its own faith." We would suggest that it might be well to issue an order to these employees forbidding them to raise or allow others to raise Jumbo's blanket, on the same principle that a saw-mill exhibits the familiar sign, "Don't monkey with the buzz saw when in motion."

The *Christian at Work*, under the caption of an article called "The Tree Tested by its Fruits," intimates that all efforts at reform from Positivists and Freethinkers hav come to naught, and thus expresses it:

Now what hav the Positivists done since the death of Comte? They hav indeed carried on the work of speculativ philosophy, but to what good purpose? Meanwhile asylums and hospitals hav been going up, and now all England is ringing with a plan for alleviating misery and wretchedness, and all this the work of Christian men.

Seeing that misery and wretchedness is the logical output of Christianity, that it is born, reared, and nurtured into colossal proportions under the "beneficence of Christian civilization," we see no good reason why Christians should not take care of the victims of their iniquity. The Freethinkers and Positivists by reason of the wide prevalence of ignorant superstition through which the masses are taught that it is a certain God's will that they should be poor and miserable while others should be rich and happy, find their way blocked by bigotry, intolerance, and an animal fear which the church has implanted in its deluded followers. Will the *Christian at Work* tell us *whence comes* this misery and wretchedness of which it speaks? Not from generous Nature, which the church blasphemes by handing it over to an infernal God; not from the deliberate choice of the victims themselvs; whence comes it then? It comes from the impish environment of the masses produced by the selfishness which is the natural corollary of supernatural religion. Eliminate that curse, make the land free, and you can close up your "hospitals" and "homes" and "asylums," and mankind can at last come into possession of its natural heritage—the earth.

The *Christian Intelligencer* tells us how very good bibliolators are in these words:

Those who accept the Bible with simple (oh, how simple!) unquestioning faith, count the words as coming from God, with no regard for higher criticism nor any other criticism, become saintly, are divinely sustained in trials, endure hardness cheerfully; these hav more holiness, godliness, spirituality, than those who do not accept the scriptures with like faith.

Hear us, ye factory hands who toil from sunrise until sunset; hear us, ye miners who risk your lives that ye may not starve; hear us, ye railroad men; hear us, all ye toilers of the earth, who barely liv upon the wages ye receive, do ye not know that if you will endure hardness cheerfully you only hav to become a bibliolator, swallow the Bible at one gulp, and you shall be fed and clothed and housed *spiritually*. It is true you may faint with hunger, that you may be evicted from your home and left to freeze and starve to death on the highway with your helpless family dying about you—in fact, you may all finally die from this treatment, but do not blame the boss or the superintendent because they gather around their cosy fireplace for evening prayer; remember you are a bibliolator and it is God's will that you should suffer. Smile and die happy, my dear brother, bless God with your latest breath, and pray for the boss and superintendent. They need it badly.

The *Christian Inquirer* says in regard to the whereabouts of Elijah's body:

There is a point beyond which a zeal for knowledge is simply impertinence. Seeking to know what had become of Elijah the sons of the prophet were rebuked after their unsuccessful search.

This was rather hard on the sons. Of course they were curious to know what had become of the old man. Suppose we should, in this day, regard such seeking of knowledge as an impertinence? What would become of our detectiv bureau? Shal we prohibit wives and sons from seeking husbands and fathers? It is true they may not light out in a chariot of fire, but the Montreal special has borne away to Canadian shores many a Christian ornament to society, some of whom hav never been heard from, as was the case with Elijah. But then no one ever rebuked the sons for hunting for them or the wives for finding out whether they went off with another woman or not. I presume most of Elijah's relativs are dead and it will be of no use for me to express a suspicion which has lurked in my mind for years, and that is that it might be possible that there was an understanding between Elijah and his son Elisha, and that instead of going up in a chariot of fire he made of his son an immortal liar, and sneaked off with a young woman of Gilgal. This may not be historically correct, but it will hold its own with the rest of the story.

The *Christian Union* reviews the utterances of other religious journals in criticising Dr. Briggs's position, and expresses surprise "that hyper-orthodoxy and Infidelity should endeavor to forbid the banns which unite reason and scripture." It is a surprise to me to hear that there ever was any unity between reason and scripture, or any idea of their being joined in wedlock. Dr. Abbott says "which unite Reason and Scripture," conveying the idea that they are already married. We are inclined to believe that Dr. Abbott is mistaken, and that at the worst they hav only been flirting. That the two opposit extremists should forbid the banns is an evidence that at least for once they hav agreed upon a very proper thing to do. They are totally unfitted for each other, and their ancestors hav waged perpetual war against one another for centuries past, and it is impossible for them to be even on friendly terms, and the professor or doctor who tries the role of match-maker for this incongruous couple will find himself in the position of the man who tried to make peace between a fighting Irishman and his wife—they both turned upon him and beat him unmercifully.

Dr. Abbott says the scripture everywhere appeals to reason, but he fails to say just *where* we can find this appeal, and we cannot see how the *nature* of religion assists in the development of perfect manhood. Perfect manhood should include in its constituents a broad, noble, unselfish love for our race, so full of such a love as to protect the race from injustice and legalized wrong. Will Dr. Abbott show a few specimens of *such* a perfect manhood which Christianity has produced? Cannot Dr. Abbott see the reasonableness of setting things right in this world which we *know* are wrong, before we speculate upon our prospects in another world of which we know absolutely nothing? Subordinating the affairs of this life to the *hopes* for another, is insulting to the beneficence of nature of which we are the ungrateful recipients.

The absurdity of Dr. Abbott's remark "that it would be just as rational to declare that one abnegates his reason in accepting Legendre's Geometry as to declare that he abnegates it in accepting the Bible," is but another proof of the power of superstition over minds otherwise logical. It is pitiable.

The *Christian Advocate*, alluding to a letter sent to the *Tribune* anent the late Atheist, Charles Bradlaugh, gives a remark which the writer of the letter claims to hav made to Bradlaugh, and which (says the *Advocate*) can be applied to every Atheist or Infidel in the world. This is the remark said to hav been made by Mr. Steinitz to Mr. Bradlaugh:

You cannot solve the great mystery of life and of time and of space. If you wish to dissuade people from believing in Confucius, Moses, Christ, and Mohammed, you certainly cannot expect them to believe in Bradlaugh.

Aside from the manifest unfairness of repeating a remark made to a person who is now dead and also not giving his reply thereto, waiting as it were until his lips are forever closed and then launching it forth, a one-sided affair for the benefit of the church, aside from this there is absolutely nothing in it that any Infidel could not answer, nay, would rather seek to hav such a question propounded that in its reply he might forever silence the propagation of the false notion that Atheists or Infidels are seeking for a *personal* following, such as Moses, Christ, or other prophets gathered about them.

The Freethinker, Atheist, Infidel, or whatever name he may be called by, advises his friends to follow *no man*, priest, God, or devil; to believe nothing that is not consistent with his reason. He does not bait his hook to catch silly fish who bite only to be eaten, as the church does. He does not seek converts to any *affirmativ views of his own*. He pleads with man to use his *own* reasoning power to free himself from error and superstition, and the one single person he tells his friend to believe in is *himself*.

Followers of anybody or anything enslave themselvs and become voluntary prisoners. They debase themselvs by becoming mere copyists of a man perhaps inferior on the whole to themselvs.

This has been the deadly foe to progress and reform, and we would ask Mr. Steinitz to tax his memory a little further and giv Mr. Bradlaugh's answer to his wonderful question. He has done remarkably well with his query; perhaps he can do as well with the answer.

The *Examiner*, that rigid Baptist sheet, actually devotes a column to "Ouida" and her assault on Christianity published in the *North American Review*, and is "at a loss to discover the grounds on which the editor of so generally respectable a periodical should hav chosen as the assailant of Christianity the curious and rather disreputable person who under the name of 'Ouida' has for many years infested current literature." After thoroughly posting Ouida" up for her cordial hatred of "our countrywomen," by relating an alleged interview between one of our countrywomen and the "infester of current literature," the *Examiner* deals more with the character of the assailant than the matter assailed, a refuge that lawyers often take in a poor case—attack the character of the opposing principal.

The interview or "call" on Ouida is thus given: "An American woman risked a call upon her in Florence and was greeted with the remark, 'I don't care to receive Americans, they are so ignorant and underbred.'" To which, says the *Examiner*, our countrywoman with becoming spirit replied, "I suppose you think so because they read so many of your nasty books." If the books are "nasty," we do not see that "our countrywoman" helped her case or gave more evidence of the lady than did Ouida in her very rude greeting. The arraignment of Christianity which Ouida makes offers nothing new in the way of piercing the vulnerable armor of the church, and it is mentioned not so much for its own inherent appositness as to note the fact that the subject is becoming so interesting and popular as a theme for essays and debates that Ouida, a sensational novelist, writes on it for a periodical like the *North American Review* and that the editor of the *Examiner* reviews her article and writes her name and does not report the smell of brimstone in the air while doing it. Surely we are progressing.

Wm Allen Smith.

196 *Broadway New York. N. Y.*

Send for catalog of our publications. Sent free on application.

The Torch of Reason vs. The Pansy.

The desirability, if not necessity, of an appropriate emblem for all classes of Freethinkers, Liberals, and Secularists must be conceded; in fact, a popular demand for such a badge must be supplied. What shall it be? A design symbolical of the glorious work and principles we are contending for, at once suitable, self-explanatory, beautiful, attractiv, novel, and original; or something commonplace, inappropriate, without sense or meaning, and moreover the public property of every man, woman, and child, a common article of adornment found upon every five-cent counter, in every millinery and jewelry establishment, a flower which already is worn by thousands who would indignantly scorn any connections with the Liberal or Secular propaganda, and which represents religious thought even more than progressiv thought?

Some ten years ago the late Miss Churchill placed upon the market a small, modest emblem representing U. M. L. (for Universal Mental Liberty), and a globe, symbolical of Universal Mental Liberty over the world. It had a moderate sale, and the writer occasionally received orders for the same. Being desirous of improving the rather humble design, I conferred with Miss Churchill concerning her price for a half interest in the same, including privilege to remodel it. From a letter, now before me, I quote her startling answer: "Providing your improvement on my design is pleasing to me, and providing a joint patent can be obtained, I make you the following offer: That you and I take out a joint patent in the United States, you to furnish the means to do so, and for the sum of $14,000 (!!!), $2,000 down and good security for the balance at five per cent interest, the $12,000 to be paid in $1,500 payments every six months, I will assign to you my part of the patent for the United States.—Lucy Churchill." This letter, which can be seen by anyone calling at my store, and its exorbitant proposition, induced me to originate and patent an entirely different design, and one which quickly superseded Miss Churchill's, as by far the more beautiful and appropriate emblem of the two. I not having the time or the needed capital to properly "push" the badge, it has not had as large a sale as it otherwise would hav had, yet thousands of them, of both sizes, are worn by many of the best men and women in the United States. I hav voluntary testimonials from almost every prominent Liberal in the United States, a few of which I will here append.

From Miss Ida Craddock, written a few days before the last congress, and in response to a diamond badge sent her *conditionally* that she would wear it, which, of course, implied that she indorsed it as the most suitable emblem for Liberals:

PHILADELPHIA, Oct. 7, 1890.

DEAR SIR: Your favor of 2d inst. at hand, inclosing $10 for the American Secular Union, for which we thank you heartily. The Freethought badge-pin also arrived safely, and I need hardly say how delighted I am with it. I deeply appreciate this token of your esteem and shall be only too pleased to wear it, especially at our coming congress. The design is beautiful, appropriate, effectiv, and the more one looks at it, the more it grows upon one. One thing which especially pleases me in it is the arch of blue sky around Freethought, which suggests the freedom which Liberals, and only Liberals, possess of reaching upward and outward for new truths, through all infinity of space and time. But the whole design is eminently suitable for what it is intended to symbolize, and again I thank you for this gift. Yours very truly, IDA C. CRADDOCK.

PORTLAND, OREGON.

Your beautiful badge-pin received. To say that it is beautiful is simply to repeat what everyone says who looks at it. To say that the design covers the whole field of our work is to say what all must recognize at a glance.

MATTIE P. KREKEL.

FREEMONT, WASH.

In my perambulations I find every intelligent worker in the ranks of Infidelity desirous to possess and proud to wear the beautiful and appropriate emblem your genius has designed. It enables genuin Liberals to show their colors. All who love the cause of Universal Mental Liberty, all who desire the flag of liberty to wave above the cross of cruelty, all who devote time and means to keep aflame the torch of reason that it may illumin the darkness of superstition, are proud to wear the badge-pin, the emblem that so fully expresses their sentiments. The pansy represents nothing or anything; all characters, no characters; priest, parson, or school-girl can wear it; it is suitable to all who hav no convictions, aims, or purpose, or wish to disguise or conceal their true intent.

Only honest, outspoken men and women will bear the burning torch of reason and openly declare themselvs in favor of "Free Thought," the enemies of superstition.

C. B. REYNOLDS,
Sec. Wash. Sec. Union.

In view of these facts, what are we to think of the duplicity of our secretary, who, ten or fourteen days after writing the above letter, upon her own responsibility champions the adoption of a pansy; and now again, without consulting the great body of Liberals who sustain her in office, upon so important a question appeals to the "patriotism of every Freethinker," in an expensiv pamphlet paid from funds in our treasury, to adopt the pansy "as a silent, unobtrusiv testimony of his principles," etc.? Being pecuniarily interested, I reluctantly write this article, at the risk of my motivs being misconstrued, but I will add that when my design is improved upon or a more appropriate emblem suggested by Miss Craddock or anyone else I will cheerfully withdraw mine and use my utmost influence to induce all to wear the best badge. But until then I protest against the arbitrary usurpation of a single individual to attempt to crowd upon a vast army of intellectual men and women an emblem without sense, without meaning, and which no doubt in France or other countries will soon be superseded by the sun of science and torch of reason. Let every Liberal vote or speak his mind upon this important question.

Respectfully submitted, OTTO WETTSTEIN.
Rochelle, Ill.

Washington Secular Union.

The annual convention of the Washington Secular Union was held at G. A. R. Hall, Seattle, on Sunday, Feb. 22, 1891. Despite bad weather, counter attractions, and other disadvantages, there was a good attendance and very earnest interest.

The delegates and members assembled realized it was not a mere hurrah gathering, but a business meeting for the purpose of conferring together and deciding on the best course to adopt to carry out the aims and objects of the organization. The morning and afternoon sessions were devoted to this purpose, and with excellent results.

The report of the secretary, reciting what had been accomplished during the year, the first of the organization, and making suggestions connected therewith, awoke much enthusiasm.

REPORT OF THE SECRETARY.

To the Officers and Members of the Washington Secular Union in Convention Assembled:

Ladies and Gentlemen: The work of your secretary I hav found to be onerous, demanding zeal, persistence, and untiring industry. The first important matter demanding action was in regard to

PAID CHAPLAINS IN THE LEGISLATURE.

Your secretary wrote a number of letters of remonstrance to members of the house and senate.

The following letter to Hon. A. H. Eddy, from Snohomish, is a sample:

OFFICE OF WASHINGTON SECULAR UNION, SEATTLE,
Feb. 3, 1890.

HON. A. H. EDDY, *My Dear Sir:* The Liberals of our state hav just completed practical organization. Our object is to secure Secularization of our government—to keep church and state forever separate and our flag above the cross.

While it may not be advisable to publicly express our appreciation of your efforts to enforce compliance with the constitution, and put an end to paid chaplains in the houses of legislation and exemption of church property from taxation, we desire to assure you of our earnest support and sympathy in your efforts in that direction, and that you may depend on the Liberals' grateful remembrance of your services in behalf of equal rights to all.

If you can suggest any service or action on our part that will be helpful in preventing payment of chaplains and to abolish the office, please drop me a line, and you can rely on your suggestions meeting prompt and energetic action.

Your friend and coworker for reason, right, and truth,
C. B. REYNOLDS, Sec. W. S. U.

Success crowned our first endeavor. And it is a strange fact that since the legislature cut off the salary of the chaplains prayers hav been like angels' visits, few and far between. It is perhaps wicked to think that prayers come and go at the beck and call of the "almighty—dollar." It may be more charitable to believe that the ministers ceased praying at the capital because of the lack of appreciable effect on the members.

OATHS AND AFFIRMATIONS.

The constitution especially guarantees, Art. i, Sec. 5.:

"The mode of administering an oath or affirmation shall be such as may be most consistent with and binding upon the conscience of the person to whom such oath or affirmation may be administered."

Sec. 2. "Absolute freedom of conscience in all matters of religious sentiment, belief, and worship shall be guaranteed to every individual."

Yet in several courts of law witnesses were required to take oath or make affirmation with raised hand. Your secretary promptly called the attention of the judiciary to the constitutional bill of rights, and wrote articles for THE TRUTH SEEKER, *Investigator*, and *Ironclad Age*. "Know your rights and dare maintain them." The right is now conceded in all courts of the state, that no person in the state of Washington can legally be required to take any form of oath or any special form of affirmation other than such as shall be most consistent and binding upon their conscience.

No person when making an affirmation need to raise their hand, bow their knee, sit, stand, or assume any particular position other than such as best suits their own pleasure and convenience.

NO QUESTIONS AS TO RELIGIOUS BELIEF.

No judge, no lawyer, juror, nor any other person has any right, in any court of justice in this state, to question a witness or juror in regard to his or her opinion, belief, or disbelief on matters of religion.

TAXATION OF CHURCH PROPERTY.

In this connection your secretary desires to express admiration and gratitude to that noble Liberal, our lamented treasurer, the late Geo. M. Boman. He was ever ready to giv advice, to make sacrifices, and do hard, efficient work to advance the cause of mental liberty, and secure entire and complete divorce of church and state. He very greatly helped to make my position as secretary endurable, ever inspiring to renewed hope, courage, and endeavor. Realizing the need of prompt action to defeat the subtle schemes of the combined church organizations, and that delays are dangerous, he anticipated some of the work of the Union. He commissioned Watson Heston to design a cartoon to show most forcibly the injustice of exempting church property from taxation, and under the title of "Taxed and Untaxed" most ably did Heston fill the order. At Mr. Boman's request, I wrote the leaflet, "Words of Wisdom," and mailed three thousand copies of the cartoon and leaflet to Liberals throughout the state, with requests that they would induce friends to sign and forward the accompanying letter, with cartoon and leaflet, to their members of the legislature, Mr. Boman paying the entire cost.

I would respectfully call the attention of the convention to the fact that the only real advantage of petitions is that seeking signatures calls attention to, and arouses interest in, the question at issue. Signatures are easily obtained, but hav little or no weight with legislators. But if personal letters are sent by voters to the members of the house and senate, urging certain action, every such letter tells, because each letter is positiv evidence of a voter's real interest and desires, and no politician can afford to ignore the personal desires of a large and wide-awake number of his constituents.

Every member of both houses of the legislature was deluged with letters inclosing the cartoon and leaflet, signed by voters of their respectiv precincts—a gentle hint that if they fail to work and vote for right and justice, those voters will fail to work and vote for them next election.

We need to use the same tactics in repeal of all Sunday laws.

Thanks to the indomitable energy of our treasurer, Geo. M. Boman, and the efforts of the Washington Secular Union, the revenue bill passed by the last legislature decrees that all church property, private school, and hospital property shall be taxed at full valuation; and this is in strict accord with the constitution, and every principle of right and justice.

Your secretary wrote an open letter to Governor Ferry, which was published in Seattle and Tacoma papers of June 27th and 29th, calling his attention to the law, and urging him to use his rightful authority in compelling assessors to comply with that law. Some fifty copies of the Tacoma *Globe* containing the letter to Governor Ferry were sent to assessors of the different counties.

On July 11th I published a letter to Attorney-general Jones, in answer to his of July 6th, in regard to taxation of church property, and over one hundred copies were distributed by mail.

I received a letter from a member of the house committee on the revenue bill, himself an earnest Liberal, informing me that the emergency clause was not attached to the bill because it was understood the churches should hav one year of grace to pay their taxes, so they could not complain that it was a burden suddenly sprung upon them; that if a case was now made in the courts, the churches would concentrate efforts to effect repeal of the law at the next session of the legislature, but if the matter rested till next assessment, the law would be surely enforced, and its repeal be almost impossible.

We need to heed the admonition of Washington, "Eternal vigilance is the price of liberty." There is need of every Liberal in the state joining our organization, and of the election in each precinct of an executiv officer as vice-president of the state society, so they can in their official capacity, as the representativs of Liberals of their respectiv precincts, demand compliance with the law, knowing they are backed in their just demands by all the genuin Liberals of the state.

SUNDAY LAWS.

Any law enforcing Sunday observance, or the religious observance of any feast, fast, or holy day, is a violation of our constitution, which declares: "Absolute freedom of conscience in all matters of religious sentiment, belief, and worship shall be guaranteed to every individual." "No one shall be disturbed in person or property on account of religion."

Hence no person pursuing any legitimate occupation, or lawful pleasure or pastime, on Sunday, any more than on any other day of the week, can be disturbed because of any one else's religious sentiments. What is lawful on any one day in the week is equally lawful on every other day of the week.

Early in October, under the scheming of Rev. Wilbur Crafts, who made his headquarters at Tacoma, from whence he issued instructions to his dupes and unprincipled emissaries, the fanatics of Seattle endeavored to enforce the territorial Sunday law, and arrested the proprietors of three barber-shops for keeping open shop and working on Sunday. Two, not members of our Union, were scared into paying $25 fine, and promising to close their shops on Sunday thenceforth. Mr. Christopher belongs to the Washington Secular Union. He retained counsel before he was aware that the society would defend him. His counsel was assisted by our president, R. Winsor. Judge Rivers decided that the word "trade" in the statute does not apply to handicraft or mechanical labor, or ordinary work or occupation, but to sale or barter of goods or merchandise. The prisoner was discharged. Two weeks later Mr. Christopher was again arrested, and this time taken before the superior court. The Sunday fanatics retained able counsel to assist the prosecuting attorney. Every possible effort was made to secure a conviction. We entered a demurrer that the court had no original jurisdiction in any such cases according to the statute. The court sustained the demurrer. The prisoner was discharged.

Exasperated by repeated failure, the fanatics swore out warrants and had the principal clothing merchants arrested for violation of the Sunday law. After many delays, the case of Mr. Hershbergh, a member of the Union, was made a test case. Col. James H. Lewis and General Metcalf appeared for the defense. The jury promptly rendered a verdict of acquital. All the prisoners were discharged.

In the case at Spokane Falls the jury promptly acquitted.

In the last case at Tacoma, that of a barber, not a member of the Washington Secular Union, his counsel applied for and we furnished him with brief, made up from the Seattle cases. The jury promptly acquitted, and the court very wisely decreed that the fanatics who instituted the persecution should pay all the costs—since which they hav remained quite passiv.

Thus our victory is complete and the fanatics are utterly routed. We should hav preferred that a case should be carried to the supreme court and decided. Fanatics still hav power to annoy by procuring arrests.

There is great interest in this subject, and now would be just the right time to issue a leaflet or small pamphlet giving in concise form the biblical, historical, and legal facts in regard to Sunday laws and Sunday observance. Such a pamphlet would at this time be eagerly read by all classes.

RELIGIOUS EXERCISES IN PUBLIC SCHOOLS.

The law requires appeals to be made to the local school board. Not till relief or justice has been refused by the board, can an appeal be made to the superior court for a mandamus.

Your secretary has done an immense amount of writing to various school boards, and in several cases succeeded in obtaining orders to teachers to comply with the constitution and cease all religious exercises in connection with school work.

Once we can obtain a decision of the supreme court, all religious exercises and instruction in any public school of Washington will end forever.

The most devout Christians are really as much interested as Liberals in the enforcement of the wise provisions of the constitution prohibiting religious exercise or instruction in our public schools; for if, just now while Protestants are in a majority it is right to read the Protestant Bible, repeat the Lord's Prayer, and sing gospel hymns, soon Catholics may be in the majority and insist on reading the Catholic Bible, repeating prayers to the Virgin Mary, and performing high mass.

Why has not the one as much right in our public schools as the other?

The law, our constitution, is all on our side of right, but the arrogant assumptions, the law-breaking proclivities, of priests and parsons render an appeal to the courts to enforce their obedience to its just requirements an absolute necessity. No other remedy will avail.

THE STATE UNIVERSITY.

Modifications, considerable concessions, hav been made in regard to old style chapel services, but religious exercises are persisted in, contrary to the letter and spirit of the constitution and the law. Your secretary has been compelled to let the matter go by default, the president in his legal capacity refusing to take action till ample funds are in the treasury to meet his retaining fees and all legal expenses.

THANKSGIVING PROCLAMATION.

Crowded with other duties, I failed to mail a letter of remonstrance to Governor Ferry against making proclamation of Thanksgiving as a religious holiday. While we concede the right of appointing legal holidays, in which no person could be compelled to transact business, yet, my letter said, the servants of the people hav no right to settle the vexed question of which God is to be worshiped, nor appoint any set time, or recommend the observance of any set time, for such worship. My letter continued, that "Force and Energy" are regarded by the most intelligent citizens of Washington as "the supreme ruler of the Universe," and that the citizens of Washington, when they had cause of gratitude to any God, or man, were fully competent to select time and mode of returning thanks without any instructions from their servants or politicians. Governor Ferry kindly inclosed me a copy of his proclamation, informing me that it had been prepared before he received my letter.

I would respectfully urge that every Liberal in Washington write a letter to the governor upon this subject not later than September of next year.

TO WIN WOMEN'S HELP.

One of our greatest needs is to win the hearty coöperation of good women. Success depends on our doing so. But they are attached to their churches, and many noble, conscientious women will not read a Liberal or scientific book, pamphlet, or paper; will not attend a Liberal lecture, nor listen to any facts or arguments on the subject. They, as well as many well-intentioned men, hav been educated to believe that to do so is to step upon the devil's ground. How can we reach them? They will all read their local newspaper.

Your secretary has received very encouraging letters from those places where by the influence of the executiv officer of our society items and articles tending to awake to thought and investigation, without arousing prejudice, hav been sent by your secretary and published in local papers. Believing this work most important, practical, and likely to add to our number, I call attention to the need of electing vice-presidents in every town, and the weekly or semi-weekly furnishing of items or articles for local papers to the vice-presidents throughout the state. To render this work possible and to facilitate the great labor devolved on your secretary, he should be furnished with a type-writer—the best attainable and most efficient manifolder.

All of which is respectfully submitted.

C. B. REYNOLDS, Secretary.

At the afternoon session election of officers for the ensuing year was held. In accordance with our constitution no nominations were allowed. Each delegate wrote on the ballot the name of the person he desired to fill the office. Each officer was balloted for separately. Every officer was elected on the first ballot. No better evidence could be afforded of the harmony of the convention, no more gratifying assurance to the persons elected that they were the first and unanimous choice of the society.

The following officers were elected: President, Robert J. Wilson, of Seattle; secretary, C. B. Reynolds, of Freemont; treasurer, Mary E. Boman, of Freemont; directors at large, Albert Rosenow, of Walla Walla; P. B. Morton, of Seattle. These officers comprise the board of directors and executiv committee.

WHO AND WHAT THEY ARE.

The president, R. J. Wilson, is to-day the leading Liberal of Seattle; a young man, but a deep thinker and a shrewd observer, possessing excellent judgment. He is a genuin hustler, a true Liberal in the best and fullest sense of the term—an Infidel devoted heart, brain, and pocket-book to the cause of mental liberty and human progress. He is making a success of life, and is regarded by the business men of Seattle as a most reliable, energetic, rising man. He came to this city a stranger, without friends or funds, depending solely on his ability, integrity, and energy. He has deserved the good success that has rewarded him.

The Washington Secular Union can rely on his judgment, zeal, and devotion to the aims and objects of the organization.

The secretary, C. B. Reynolds, during the past year did the very best he could, and, with the increased facilities, accepts the burden for another year.

Of the treasurer, Mary E. Boman, I will say: The action of the board of directors in electing Mrs. M. E. Boman as treasurer and member of the board, to fill the place of her deceased husband, was heartily indorsed by the convention by her unanimous election as treasurer for the ensuing year. Mrs. Boman is a lady of sound practical common sense and more than average business ability. The loved and honored helpmate of George M. Boman, she is thoroughly imbued with his spirit of love of liberty and devotion to the aims and objects of our organization. The society has not alone secured an efficient treasurer, but proved true to its principles and elected a clear-headed, energetic, public-spirited woman of means and influence as one of the board of directors.

Director at large for east of the Cascades is A. Rosenow, the prince of Walla Walla, not prince because of haughty mien or lordly airs, but because an aristocrat of the Courtlandt Palmer style—a prince in the nobility of his nature, his broad views, his generosity, his lofty aims, his good, pure, useful life, and noble efforts to promote the greatest good to the greatest number.

The director at large for west of the Cascades is P. B. Morton, of Seattle. He brings to the office of director the experience gained by dealing with all sorts of persons, as the successful agent of one of the largest business enterprises of the United States. He is an out and out Infidel, pure and undefiled; kind, modest, gentle, yet fearless, energetic, and persistent in defense of right, uncompromising in opposition to wrong or injustice. He livs for the good he can do, ever seeking his own happiness by promoting the happiness and welfare of others.

If unbounded success does not crown the efforts of the Washington Secular Union during the ensuing year, it will not be for lack of ability, zeal, or fidelity on the part of the board of directors.

SUNDAY LAWS.

Moved and seconded, unanimously carried: That the secretary be and is hereby instructed and authorized to write, compile, and hav printed five thousand leaflets or pamphlets, giving as concisely as possible the facts, biblical, historical, and legal, in regard to Sunday laws and Sabbath observance. Said leaflets or pamphlets to be for gratuitous distribution throughout the state.

RELIGIOUS EXERCISES IN PUBLIC SCHOOLS.

On motion, carried unanimously: That the board of directors be, and are hereby, authorized and instructed to, at the earliest possible opportunity, make a test case in regard to religious exercises in our public schools, and to carry such case to the supreme court for decision.

On motion, carried unanimously: That the secretary be instructed to make written appeals to the Liberals of the state for contributions to the defense fund, to meet the necessary expense of such an appeal to the supreme court.

TYPE-WRITER FOR THE SECRETARY.

Motion made, seconded, and carried unanimously: That the Union provide a type-writer for the use of the secretary, and that a collection be taken forthwith to raise funds to pay for the same.

A collection was taken amounting to $53.90; it was ascertained that the price of a first-class type-writer would not be less than $100.

On motion, carried unanimously: That the secretary be, and is hereby, empowered to use funds of the Union sufficient to make up the cost of a suitable type-writer, purchase the instrument at once, and solicit contributions from Liberals (who did not attend the convention and so saved expense) to repay said balance of cost of type-writer, and as contributions are received by the secretary he shall pay the same over to the general fund of the organization.

FIELD SECRETARY.

Motion made, seconded, and carried unanimously: that Mrs. F. C. Reynolds be, and is hereby, appointed field secretary of the Washington Secular Union.

Motion made, seconded, and carried unanimously: That a special fund be raised for the express purpose of defraying the expenses of the field secretary when laboring in places where the resident Liberals are not able to pay the full amount of cost incurred.

Mrs. Mary E. Boman pledged $50; Jacob Drissler, of Willapa, pledged $50; H. A. Towner, of Willapa, pledged $50; J. F. Miller, of Lynden, pledged $10 each year, to said fund.

On motion, it was ordered that the secretary make written appeals to the Liberals throughout the state for contributions to the field secretary fund.

Motion made, seconded, and carried unanimously: That Liberals in any part of the state desiring the services of the field secretary to lecture, or aid in forming local auxiliary Unions, may make application to the secretary, stating full particulars of their needs, and just what the Liberals of the place are willing to do toward defraying the expenses. All such applications shall be promptly laid before the board of directors, and when they are approved by them the field secretary shall be engaged to perform such needed services, and shall be paid from the field secretary fund such amount as the board of directors shall deem just and equitable.

VICTORIA, B. C., SECULAR UNION.

Motion made, seconded, and unanimously carried: That the Washington Secular Union in convention assembled send fraternal greeting to the officers and members of the Victoria, B. C., Secular Union, and pledge them our sympathy and our hearty coöperation in the grand and noble work in which they are engaged.

On motion adjourned. C. B. REYNOLDS, Sec.
R. J. WILSON, Pres.

On Sunday afternoon a stirring address on the injustice of Sunday laws was delivered by Mrs. F. C. Reynolds.

On Sunday evening there were recitations by the great, original Devere, and the talented fairy child of genius, Little Stella Langdon; and a lecture by Rev. H. Hangurud, subject, "The Chained Bear, or the Lives of Great Thinkers and the Treatment They Received at the Hands of the Church."

The recitations were rapturously encored. The lecture was intensely interesting, and the speaker was heartily applauded. The attendance was large. The convention was a decided success.

C. B. REYNOLDS.

Are Our Clergy Wise Men?

No one can say so! As individuals they do not compare favorably with good, practical smart fellows out of the church. In San Francisco we hav 10,000 men who are away up above our clergy in all that makes a gentleman and a model man. In council they fall away behind an ordinary meeting of gentlemen in conduct, manners, appropriate and logical speech, and practical common sense. No conference of the preachers of this city meets that does not display the most lamentable ignorance on very important topics on which society outside has already passed judgment. Their discussion of the wickedness of our city, the Sunday question, the way to catch our young men, and their patronage of such as Moody, the boy preacher, and others, betray a most lamentable weakness of understanding.

On the laws of their country, the ordinary political stump-speaker is infinitly beyond them, even on such matters as pertain to religion. He knows, and they do not, it would seem, that as a nation we care for no one religion more than another. This is not by any law a Christian country. They are not recognized by our people or our law as anointed or appointed, or in any sense the agents of God, more than others. All men are equal before the law. There is neither pastor nor master, bishop, archbishop, or cardinal in this land. It is all bosh. The assumption of a title, as bishop of California, or San Francisco, is all idle nonsense. It is simply bishop in the Catholic or Methodist church, no more.

So when they speak of the wickedness of our city, and our young men who never go to church, their proposed remedies are mere midsummer madness. Moody and Sankey and the Salvation Army are of no use. Our young men graduates of the common school are away up above that sphere. What they need is a school of preachers who can say to them: "Our religion is true, and we can prove it. Come on with your Ingersolls, or any other men. Let them make their objections and their criticisms! We will meet them in public assembly and confute them all." And they dare not do it. They hav not a man in all their ranks who can giv a sound reason for the faith that is in him.

Then they deplore the fact, continually, that our smart men neglect the church. Out of 55,000 voters less than 2,000 attend their preachings on Sunday. Now, if we admit that 10,000 of these are away below them in morals and manners, are sometimes drunken, and occasionally fall into the hands of the police, yet the account stands thus:

Without the church	43,000
Attending church	2,000
Down below church	10,000
Total	55,000

Those out of the church are away above the church. They need neither preacher nor police. They hav the schools, the newspapers, the law, and the scientists for guides. And the church can never reach them, save by a demonstration of the faith.

H. M. COTTINGER.

Lectures and Meetings.

J. E. REMSBURG left New York at midnight, Tuesday, March 10th, for his Southern campaign. He spoke in Richmond Wednesday night, to a fair-sized audience, many of whom seemed to be in hearty sympathy with the speaker. The leading dailies all gave full reports of the lecture, and thousands who did not attend had the benefit of it. The *Times* and *Dispatch*, while indulging in a few sarcastic thrusts at Freethought, were diffuse in their praise of the address, characterizing the speaker's language as "vivid," "eloquent," and "beautiful." The *Dispatch* man was evidently expecting to see the traditional hoof and horns, and was probably disappointed because he did not. He says: "Mr. Remsburg, whatever his religious, or more properly irreligious doctrins are, is quite a handsome man. He has an exceedingly gentle look, while there is nothing violent or bloodthirsty in his manner of address." On Thursday night Mr. Remsburg spoke in the Metropolitan Opera House at North Carolina's capital, Raleigh.

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Communications.

In Search of a Spirit.

One reason why I admire your paper is, that its title, which covers a vast field, implies that those in search of truth are not limited or confined to any rules or forms, so when this paper givs any rules or forms by which it should be governed in its search for truth, and says we should not go beyond this, then it will be time for all who are honest searchers after the realities of our existence and future destiny to depart and leave it to its fate. It is my desire that all who read it are true to its title, and let this be their motto:

Let truth be treasured up wherever found,
Let it be on Christian or on heathen ground.

I am not a confirmed Spiritualist, but I say, if there is any future for us beyond the so called death, I would be glad to know it.

There are many of your readers who do not follow the motto of the paper they read. Some go so far as to say that all who are Spiritualists are insane, or they hav lost their reason, or they are mesmerized or put into some kind of a supernatural condition of mind in order to see the things that they claim to hav seen.

Now, I am just reasonable enough to say that all this is nonsense. Any man who sets his judgment against many others who hav an equal chance of seeing and hearing with him, and yet will say they were mistaken, their eyes deceived them, and their ears lied to them, that they were in a delusion or a dreaming vision, that they were excited and their imagination deceived them—such a person, who is presumptuous enough to giv himself such superiority over his fellow-creatures, is an egotistical fool. Solomon has said, "He that is wise in his own conceit, there is more hope of a fool than of him." Such persons as these surely are wise in their own conceit.

After an examination of a few communications to THE TRUTH SEEKER on Spiritualism, I feel compelled to criticise, in justice to those who are honest investigators and are willing to reason. I am also prompted to say what I do by a request to join an association styled the Brotherhood of Moralists, which claims to be a Liberal society whose purpose and object is to search for truth; and yet their constitution contains an article which requires all its members to combat all theories and opinions or beliefs in the continued existence after the grave of this self-conscious, individual, intelligent principle we call life, as insane delusions. This I cannot do, because their creed is inconsistent with itself; it involves a plain contradiction. They hav defined their boundaries and built a wall around their creed out of which none can go who are honest searchers after truth, and yet they all claim to be truth seekers, for all read the paper bearing that name, yet their very profession of faith is a slander on and a forgery of that name. They say to all who join them: We are searching for the truths which are around us all along the journey of life, and we want to add these as fast as possible to our store of knowledge, but you cannot go outside of our inclosure to find them.

This is to shut the door of progress and close in a few who will say, "The present is good enough for me"—a few who hav expressed their opinion that what suits them should suit everybody else, and who hav taken an obligation to expose mediums. It is the same as saying: "I don't want to know any more; I will stop here and let progressiv humanity go on and leave me behind. I will become firmly fixed and planted. I will become petrified and fossilized. I will sink into the rust and oblivion of past ages. If there is a future of endless joy in store for me beyond the grave, I want to know nothing about it. I will be as intolerant as the Christians. I hav been persecuting in intolerance." Such as this is poor encouragement to the honest and earnest seeker after truth.

But it is a better satisfaction to know that we are not, neither do we intend to be, bound by their creed.

I hav just been reading in your paper a letter from W. W. Walker, of December 27th, in which he speaks of the Brotherhood of Moralists, and gives his objections, which are identically the same as mine. I hav seen the same manifestations that he speaks of, and many more, which convince me that there is an intelligent force that can answer questions to the satisfaction of the person who asks the question. I hav seen this done among a few assembled neighbors who knew nothing about tricks. Electricity and magnetism are forces, but these forces cannot be made to keep time to music, or answer questions, giving dates of entertainments and the number of years back to certain events. Many questions of this character I hav asked in circles for the express purpose of testing this invisible force, and all such questions were answered correctly. I know it could not hav been done by tricks when no person in the house knew the answer but me.

Now the field is open offering a splendid opportunity for some persons to immortalize themselvs by explaining or exposing, in such a way that we shall understand, how this is done. If this can be explained by any other philosophy than the Spiritual, the person who is fortunate enough to discover it will make enough to pay him well for his trouble.

Any society that claims to be Liberal and yet maintains a clause in its constitution which is a bar to progress, is inconsistent and unreasonable. None but those who are egotistical enough to think they hav solved the mysteries of the past, present, and future, and want everything to stop where they stop, will ever take such an obligation and try to be duplicates of Joshua—who commanded the sun and moon to stand still, but the sun and moon moved on, and so will all nature regardless of either Joshua or the Brotherhood of Moralists.

It does seem strange that Spiritualism has met so many enemies and survived all of them, and the more it is persecuted the more it seems to grow. Yet it may be that Spiritualism has been permitted to liv through these many years so that the crowning glory of its destruction may be given to the Brotherhood of Moralists.

"By their fruits ye shall know them;" so I prophesy the downfall of this association. Progress is the order of the age, and if we do not grow we must decay and our substance giv nourishment to something that will grow; such is the order of nature.

When I say I am in search of a spirit, I say it shall be my honest endeavor, first, to search into everything that offers any prospects of obtaining more light; and second, to protest against anything that resists instruction or reason on any subject. If we did not, it would be falling in with the church fanatics. If we advocate reform, it is not consistent with our principles to resist investigation.

We had a materializing medium here from San Francisco, who held séances in our town for two weeks. Many said she was a fraud, but during all that time none were able to detect or discover where the fraud was. While the best opportunity was offered for detection, yet after all this she may hav been a fraud.

It is not proper for the honest investigator to jump at conclusions prematurely. We should continue to search for the facts until we are well satisfied that we hav convicted a medium of fraud before we come to that conclusion, and if we convict one medium it does not imply that they are all frauds, for the very word fraud signifies a principle which the fraud pretends to represent. If there is no genuin, there is nothing to counterfeit and a fraud would be impossible. The word fraud originated where a true person was falsely represented. At this age there are many frauds who call themselvs Jesus Christ, which implies that a person once lived who was known by that name who said he would come again.

Frauds and counterfeits appearing everywhere are the things which should inspire the honest investigator to more diligent search, for among so much fraud there may be found some genuin and true mediums. So there is evidence and reason enough to convince any person who is blessed with good sense that this Spiritualistic theory is not all a vain delusion, as this Brotherhood would hav it.

North Yakima, Wash. JAMES BECK.

The Phenomena of Mediumship.

I consider an exposition of the true philosophy of the phenomena (?) of "clairvoyance," "clairaudience," "table-talking," "mediumship," "séances," and other kindred hallucinations to be an essential guide to the intellectual faculties in the pursuit of absolute truth.

In the edition of February 14th, W. L Willis descants on what he erroneously entitles the "facts" of a "new science." The aforesaid "facts" which he labors to divulge, subvert the ultimate principles which he intends they shall maintain, inasmuch as the operation of the occult forces which he so explicitly describes, reveals the true basis of the phenomena, which is distorted to his own conception by unmitigated prejudice or inordinate credulity.

The alternate collocation of the opposit sexes around the table and its insulation, the mental quiescence of the whole, are preëminently auspicious to the production of hypnotic catalepsy and transmission of the same; and the oppressiv darkness and utter silence facilitate the elaboration of the chimera and its contagion. An influence similar in character, though milder in effect, pervades the immediate precincts of the enthusiastic revivalist, irrespectiv of the nature of his adopted superstition.

If Mr. Willis will assume the labor of historical research, he will ascertain that the essence of his "new science" is familiar to a sect of Egyptian sorcerers which boasts an antiquity of forty centuries, the primitiv records of which are still extant, preserved by hieroglyphic inscriptions and symbolic representations; that the Arabic and Moorish magicians were conversant with the same methods of inducing and controling the magnetic sympathy which he now alleges to be a recent innovation; that Hippocrates himself utilized this potential property in assuaging pain; that Esculapius likewise exercised it as an anodyne, subdued hysteria, nostalgia, and hypochondriasis thereby, and in critical cases effected a magnetic equilibrium between himself and his patient, in order to diagnose latent symptoms otherwise palpable to the mind of the patient alone. Von Helmont, a Flemish philosopher who flourished A D. 1630, was an advocate and practitioner of the already ancient art, concerning the simplicity of which he states, "magnetism is activ everywhere; it is a paradox only to those who ridicule everything, and attribute to Satan what they themselvs are unable to explain."

The system of Mesmer was identical in principle and application with that now expounded by Mr. Willis. His clinic apartments were "dimly lighted, and hung with mirrors; bewildering strains of music often broke the profound stillness; . . . holding each other's hands, the patients sat in mute expectancy."

When thus the imagination is intoxicated, and unrestrained by the intellect, previously lulled into a narcotic stupor, the magnetic current, no longer under control, follows the line of least resistance, and the powers of communication are established by and under the complete direction of the person designated by Mr. Willis as the "medium," *ie*, he or she who best resists the soporific impulses, and whose self-engendered fantasies, either ocular, auricular, olfactory, gustatory, or mental, are simultaneously transmitted to all connected.

In the event of the presence of a neutral within the circle, the current is broken by his magnetic nonconduction, and the spell impotent.

I hav witnessed the consecutiv excitation of every separate mental faculty when the subject was under mesmeric subjugation. In this condition, if the operator excite the seventeenth phrenological faculty in his own brain, or concentrate the neurotic current of the subject to that organ by external manipulation of the corresponding portion of the cranium, visions of the weird, the unearthly, and the mysterious at once throng the exalted imagination of the subject; and if the operator actuate the motory subdivision of the language center in his own brain, that center being internally situated in the parietal lobe and hence unsusceptible in the subject to the influence of external contact on the head, as in the preceding instance, the subject unconsciously transcribes the words sympathetically yet silently dictated by the operator. Thus the magnetizer may produce an illusion of sound by exciting the auditory center, of vision by the optic center, of taste by the gustatory ganglion, etc.

Everyone instructed in the rudiments of acoustics knows that no sound can exist inaudible to all save a few, other conditions being equal; that atmospheric vibrations or undulations produce like oscillations of the tympanum of every ear at all times, its interior and exterior configurations being normal.

By hypnotic suppression of the sentiments incident to the organ of veneration and exacerbation of that of destructivness, profane thoughts and sacrilegious language are as effectually induced in a most devout ecclesiastic as expressions of piety can be superinduced by fomenting it to abnormal action even in an Atheist. Hence, religious or Atheistic, "spiritual" or secular sentiments, visions, and sounds depend solely upon the volition of the "medium," regardless of the auspices of any "spirits" whatsoever, either terrestrial, "celestial," or "infernal."

An invisible "spirit" can possess no brain, no nerves, no concomitant body, and therefore can neither think, impress, nor convey thought, ignoring the absurdity of visual manifestation.

To a single, unvarying question propounded by a second person acting under my instruction, at divers times during nine distinct "table-talking" "séances" in San Francisco, as many different and conflicting responses were rendered, six of which, or two-thirds of the whole, were diametrically contradictory. It thus appears that the "spirits" are as fallible and as ignorant as their inventors.

If, to cite Mr. Willis's rhapsody, "death takes no more effect on an individual than stepping from one room into another," the organic dissolution of the physical elements is a chemical delusion, and experience and knowledge are but the specters of a frightful dream.

When Mr. Willis demonstrates that thought can originate or be reproduced otherwise than through the instrumentality of a brain connected with an animate body, or evinces that mind can be elaborated or perpetuated by another species of motion than brain motion, he may then promulgate his fantastic hypothesis without fear of refutation. Otherwise, until the decay of reason and the obsolescence of logic, his efforts must be in vain and his scheme go by default.

Were it possible to perceive and remember antenatal existence, we might reason from analogy that memory might survive the decomposition of its essential factors; but until the sublime mechanism of the human mind be artificially created and arti-

ficially preserved, they rear castles in the ether and dream of shadows who hope for immortality.

If we can impel our understanding to believe the incredible, to renounce experience, to doubt science, and to abandon the material, and repose implicit confidence in the inaudible, the intangible, the inscrutable, the imperceptible, the eternally absent, and the unnatural, then only can we reject the jewels of knowledge and choose the gewgaws of a frenzied imagination.

I deem it logically more absurd to admit the existence of sensate, incorporeal beings within or without the domain of human cognizance or communication, than to concede the reality of the most inconsistent personage of oriental mythology.

The "spirits" and the "soul" alike are founded on the poet's dream and the fantasy of the alchemist In slumber they thrive, but in wakefulness they vanish like the vapors of the dawn.

Sincerely submitted, M. L. SALTER.

Hugh Owen Thomas.

There died in Liverpool on January 6th one of the greatest surgeons and most admirable of men that England has produced. Seldom hav so many tributes from churchmen been paid to an Infidel as the Liverpool clergy paid to Hugh Owen Thomas, with whom they often disputed, who always opposed their religion, who scattered heretical literature with a liberal hand, who sheltered Charles Bradlaugh when he was most unpopular and when to be that great man's friend was to be socially ostracised. One of Dr. Thomas's favorit means of controverting the church was to get Mr. Stocker, his newsman, to obtain a great number of TRUTH SEEKERS sell what he could, and then giv away the remainder at the expense of Dr. Thomas. Yet when death suddenly came to the Infidel the clergy could find no words too flattering to be said over his bier, and one of them compared him to Jesus Christ because on Sundays he treated as many of the poor of his city free of charge as came to his house. At his funeral over four hundred workingmen, representing more than a dozen societies, as well as representativs from medical institutions and colleges, were present.

The funeral, strange to say, was conducted by Nonconformist clergy, and this is what one of the speakers, more honest than some preachers, said of him:

The man whose mortal remains we are now about to consign to the earth was a remarkable person in many respects. He was a man of undoubted genius, and with this he combined deep earnestness of purpose, great power of will, an untiring industry, and great goodness of heart. These qualities, found so rarely in such happy combination, he devoted to a profession peculiarly adapted to giv fullest scope to their exercise and development. His genius enabled him to discover new ways and methods of treating many of the severe ills that human flesh is heir to. His indefatigable industry enabled him to giv a wide scope and permanent effect to these products of his genius His goodness of heart and kindly disposition won him the esteem and love and confidence of all with whom he came in contact, whether in his professional or private capacity. His humanitarian benevolence is witnessed to by the readiness with which he bestowed his professional skill upon the poorer part of the community, as is testified to by his Sunday labors on their behalf His comparativly early death will excite universal regret, and will be regarded as a severe loss not only to this large town of Liverpool, but to the country outside; to Wales, where his name was a household word; to Scotland and Ireland, whence scores sought the benefit of his great skill Whatever else our departed friend was, he was undoubtedly an honest and a good man. However some of us who had the honor and privilege of his friendship might regret that he did not see eye to eye with us in regard to the Christian creed, none of us ever for a moment could find fault with his Christian practice. Yea, if integrity in dealings, if purity of life, if benevolent labors be Christly qualities, our late friend was truly one of the most Christlike men I ever knew. I say this with the utmost confidence after twenty-eight years of the closest intimacy with him. During that long interval as a Christian minister it was my privilege to learn much from his practical Christianity. In his domestic relations, whether as husband or brother, or whatever other relationship he held, he was simply perfect—at least as perfect as it is possible for human being to be. And as a friend, there are those both within and outside the profession who can testify with great sincerity and gratitude how true, sympathetic, and helpful a friend he was. The great lesson of Dr Thomas's life is that the noblest life is the useful, and that the highest form of usefulness is that devoted to the service of suffering humanity; and in this field of human service Dr. Thomas has a noble record.

Another was honest enough to say this:

He was not a Christian—at least not in the conventional and theological sense. He never joined a visible church. But he has cast out many a devil in his time, and loosed many a poor victim from his infirmity. He did this, whatever you may call him. He did it, though he followed not us. In many things he strangely and strikingly resembled our Lord, the son of man, the good physician, the friend of publicans and sinners. He did not come to church. I wish he had, perhaps. And yet he was at church. He did not lounge or sleep his Sundays away. He ministered to his own poor and sick and suffering congregation. He healed on the Sabbath day, and showed the day was made for man and not man for the day.

A writer in the Liverpool *Mercury* tells briefly the story of his life:

For many years Dr Thomas has remained one of the most notable men in Liverpool. Here his figure was familiar to everyone, but he enjoyed a professional reputation, as a surgeon particularly, which extended beyond the boundaries of the country. That never a month passed by without a distinguished caller at the well-known house in Nelson street evidences that he was himself a most distinguished man in his profession, nor only in regard to the neatness and precision with which he executed his work, but that as a writer on subjects bearing upon his daily occupation he was held in high esteem. There is one striking proof of the regard in which he was held beyond our own country in the fact that only last year the honorary degree of doctor of medicin of St. Louis was conferred upon him in conjunction with Professor Bergmann, of Berlin, a name prominently before the public at the time of the controversy in relation to the treatment of Emperor Frederick. The honorary degree of St. Louis is conferred upon no more than two men each year, and, bearing in mind that the honor is conferred with the sanction and approval of some of the most distinguished medical men of America, it will be seen in how eminent a manner the abilities of Dr. Thomas were recognized.

He had an extensiv surgery attached to his house. There were patients from a distance who remained for weeks on the premises, and there was often a large number of his patients residing in the immediate locality of the house. These patients came from all parts of the town, and the arrivals at his surgery from day to day included cases from Rochdale, Bury, Belton, and a host of the towns clustering together in the whole of South Lancashire, and particularly the southeast. With his patients he inspired the most absolute confidence, and if there appeared to be a degree of roughness in his treatment every patient was ready to declare that Dr. Thomas had perhaps given them the very minimum of pain consistent with the due execution of his task. There was a kind and generous side to Dr. Thomas's character which was shown in his treatment of patients. On Sunday morning quite a multitude of people would avail themselvs of the opportunity of a free day to obtain the services of Dr. Thomas without cost. Poor mothers brought their children to him, and if a deformity could be rectified it was Dr. Thomas who would prove himself equal to the task. This was the work Dr. Thomas set himself on the one day in the week on which, had he cared, he might hav sought health by change of occupation and release from the strain of a profession making a severe tax upon his energies But he chose to giv himself up to a work of charity, laboring to bring relief to suffering humanity.

A Scotch Witch Trial.

From the Agnostic Journal.

One of the most miserable chapters in history is that dealing with witchcraft and its cruel punishments. Belief in the existence of this imaginary crime was universal, the finest intellects being no less infected with the prevailing superstition than the most ignorant. Witnesses could always be found who, under the sanction of the most solemn oaths, gave evidence of events and acts at once absurd, inconsistent, and impossible. Indeed, the trials, conducted with all judicial solemnity, furnish the most painful proofs of the fallibility of human testimony and the infirmity of human judgment. Judges, possessed of piety, good sense, and learning, imagined they were fulfilling all the precepts of the law by dooming miserable and trembling aged women to the stake and scaffold

Clergy, English and Scotch, persecuted those denounced for this offense with all the alacrity of the Inquisition. The cruelty of the proceedings appears enhanced by the formality and precision with which they are narrated. The following account of a trial at Kealdy is a typical instance:

THE TOWN'S PART OF EXPENSES DISBURSED EXTRAORDINARILY UPON WILLIAM COKE AND ALISON DICK:

	£	s.	d
For ten loads of coal to burn them (five merks) ...	3	6	8
For a tar barrel.....	0	14	0
For towes.....	0	6	0
For harden to be jumps for them.....	3	10	0
For making of them.....	0	8	0
For one to go to Finmouth for the laird, to sit upon their assize as judge.....	0	6	0
To the executioner for his pains.....	8	14	0
For his expenses here.....	0	16	4
Total.....	£18	1	0

The depositions on the trial are very remarkable. Alison was the wife of William Coke, and it appears from the depositions of many witnesses that she was in the habit of wrangling with her husband. The speeches on these occasions are stated in the informations to be "tending to witchcraft." She had been heard to say, "Thou hast caused many ships to go down." "It had been gude for the people of Kirkaldie that they had knit a stone round about thy neck and drowned thee."

From the evidence it would appear that this luckless couple were poor and wretched. They would bitterly curse the fishermen and the mariners; and if the storm arose, or an enemy captured the vessel, they themselve thought the evil spirit had brought on the disaster in answer to their call.

The tragedy was consummated by Alison's declaration: "Being demanded by Mr. James Simpson minister, when and how she fell into covenant with Satan, she answered that her husband many times urged her, and she yielded only two or three years since. The manner was thus: He gave her soul and body, quick and quidder, to the prince of darkness. But she in her heart said, 'God guide me.' And then she said to him, 'I shall do anything that you bid me.' And so she gave herself up to the evil spirit in the aforesaid words. This she confessed at about four hours at even, freely, and without compulsion, before Mr. James Simpson, minister; William Tennant, baillie; Robert French, town clerk; Mr. William Malcolm, schoolmaster; William Craig, and James Miller, writer hereof."

The judge sentenced both to death by burning at the stake, in accordance with the scale of costs detailed above.

Colonel Ingersoll on the Kansas Revolution.

Interviewed by a Correspondent of the Chicago Herald.

"Tell me what you think of the defeat of Senator Ingalls."

"I think that the farmers hav made up their minds that it is time for them to present a long list of grievances. As a class they work hardest and in the end hav little recompense for their labor. A young man who goes into the business of farming is liable to find at the end of ten years that he lost his health, his labor, and the land that he started with. Farmers hav just as much right to the protection of the government as the merchants, manufacturers, and speculators. The government goes to the rescue of Wall street whenever the stringency of the money market makes speculation dangerous, but the farmers are obliged to keep on paying two or three times as much for the use of money to develop and improve their farms as is charged for the use of money employed in the interests of great corporations. Mr. Ingalls underestimated the strength and sincerity of the Farmers' Alliance just as hundreds of other politicians did, but by this time he probably realizes that the farmers are in earnest."

"What do you think of the weight that Senator Ingalls's successor, Judge Peffer, will hav in the Senate?"

"Just as long as he owns himself he will hav the weight of one vote and that is enough to enable him to play see-saw successfully with a good many senators without asking them to giv him the long end of the plank. Just as long as he remains sole proprietor of himself he will be all right, and his presence in the Senate will be an influence for the good of the Farmers' Alliance. His presence in the Senate is likely to be the nucleus around which will form quite a contingent of farmers. I am thoroughly in sympathy with the farmers in their endeavor to obtain redress for grievances. There are a good many things in their new political creed that I do not believe in, but on the whole, they are in the position which Shakspere contemplated when he wrote: 'Thrice armed is he who hath his quarrel just.' I am delighted to see them aroused; to see them taking an interest at least in their own welfare. The people in towns unite easier than farmers. They hav had the benefit of organization, which means power. They know that bankers, merchants, and railroads are willing to make all they can—willing to take the last cent from the farmers. Discussion will do good. Of course, they will not do all they set out to do. But it is a good thing to find out what you can't do. The tillers of the soil are slaves in the old world, but they can be sovereigns here, and I hope that they will liv up to their privileges. I do not want their votes. I ask no favors, but I know that no country can be great if the soil is cultivated by ignorance. We need intelligence in the field—education behind the plow."

JACOB had four wives, Leah, Rachel, Bilhah, and Zilpah; and the abundance of his wives, as well as of his children and cattle, is spoken of as proof of the divine favor, just as it would be to-day in Utah. The element of the crime of David (the man after God's own heart), which Nathan rebuked, is not the polygamy, but the manners, in robbing Uriah of his wife, when Uriah, instead of an opulent flock of women, had only "one little ewe lamb." But it is "the Lord God of Israel" who says to David: "I delivered thee out of the hand of Saul, and I gave thee thy master's house and thy master's wives into thy bosom." It is needless to cite a single further text to prove that the God of the Old Testament directly sanctioned polygamy.—*V. B. Denslow, LL.D.*

DECAYING and moribund religions are, as in this vile persecution of the Jews in Russia and Germany, betaking themselvs to their last resources; they hav lost everything but their myths, once the illusion of the childhood of humanity, but now the scorn of its maturity; once accepted by ignorance, but now contradicted by science; leaving to the clinging believer, whose eyes are closed and ears stopped, no other refuge than the frightful and absurd creed, *Credo quia absurdum* (I believe because it is absurd)—*Victor Hugo.*

THEOLOGIANS no longer speak with authority. They are content to suggest and to deprecate hasty contradiction. Those who believed on trust hav passed into uncertainty. Those who uphold orthodoxy can not agree on what ground to defend it. . . . Doctrins once fixed as a rock are now fluid as water. *Froude.*

HONOR to him who, self complete, alone,
Carves to the grave a pathway all his own,
And, heeding not what men may think or say,
Asks but himself if doubtful of the way.
—*Lord Lytton.*

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So Good.

From the Investigator.

The TRUTH SEEKER ANNUAL AND FREETHINKERS' ALMANAC for 1891. We can forgiv the ANNUAL for its late appearance because it is so good. The calendar for 1891 contains a vast fund of information. The review of Freethought in the United States for 1890 presents the subject in a hopeful light to those who are working for the overthrow of religious superstition in this country, while the "Story of the Year Abroad," as told by G. W. Foote, in the National Secular Society's almanac, 1891, shows the prospect equally encouraging in England. "Some Notes on Alaskan Myths," by Ida C. Craddock, is interesting to the student of ethnology. T. B. Wakeman, Esq., discourses on "Spooks," and he voices the growing conviction that "the ghosts are almost gone." "Side-lights on South Sea Missions" is a valuable article by Ada Campbell. A. B. Bradford wants the Freethought papers to discuss the tariff question, and thinks they could abandon the special antireligious work, to which they hav been devoted so long, to advantage. "Shoutin' Joe" is a humorous story with a profane religious vein running through it, by Watson Heston, that will be pronounced "immense" by all who read it. Altogether the ANNUAL for 1891 is a success. Price, 25 cents. For sale at this office.

Better Than Any One Else Could Do It.

From Secular Thought.

"Liberty in Literature: Testimonial to Walt Whitman," by Robert G. Ingersoll, with a fine portrait of the poet. This is a well-printed and neatly bound publication of the lecture delivered by Colonel Ingersoll in Philadelphia last October. It is issued by the Truth Seeker Company, and it is one of the colonel's best efforts. Whatever genius and beauty there are in "Leaves of Grass" he has presented in a form that perhaps no other living man could do. All our readers should obtain a copy. It is published at 50 cents, in paper covers 25 cents.

Mr. Talmage On Our Side.

For his sermon on the 8th the Rev. T. De Witt Talmage chose as a text the story of the irruption of frogs which covered Egypt, and, after a striking description of the horrors of such an infliction, said that the modern parallel of this curse was the spread of immoral literature.

The preacher pictured the evil by glowing words and rounded sentences that filled the church. Immoral literature, he said, is one of the most loathsome, one of the most frightful, one of the most ghastly of the ten plagues of our modern cities. There is a vast number of books and newspapers printed and published which ought never to see the light. They are filled with a pestilence that makes the land swelter with a moral epidemic. And he closed with this exhortation: "*Abstain from all those books* which, while they *hav some good things about them, hav also an admixture of evil.*"

We desire to call the attention of the public to this attempt to induce people not to read obscene and bestial books even though they contain "some good things." We should hav been better pleased, however, had Mr. Talmage named some of the books under the ban, and we find ourselvs wondering how he would regard a work to which, some five weeks ago, we called the attention of Hon. John Wanamaker, postmaster-general of the United States, with a request that he act upon it officially and state whether or not it is a mailable book under the classification he makes of such works in his last report. The work in question bore a title-page as follows:

THE
HOLY BIBLE,
CONTAINING THE
OLD AND NEW TESTAMENTS:
TRANSLATED OUT OF
THE ORIGINAL TONGUES:
AND WITH
THE FORMER TRANSLATIONS DILIGENTLY COMPARED AND REVISED.
NEW YORK:
AMERICAN BIBLE SOCIETY,
INSTITUTED IN THE YEAR MDCCCXVI,
1890.

Of course Mr. Talmage would not hesitate an instant in deciding such a question, for he abstains from all books having even an admixture of evil, and the work in question contains several chapters which seem to us grossly vulgar, offensiv to modesty, and tending to subvert respect for decency and morality, as Mr. Wanamaker puts it in his report. Can it be that Mr. Talmage had the same book in mind when he gave the advice to abstain from all books with such admixture? It is a work very generally known and widely read, having been translated into several languages, and its circulation is pushed with much energy by a large firm in this city calling itself the "American Bible Society." If Mr. Talmage will write us that he has never seen the book we will send him one by express or messenger, as his opinion on it, now that he has so clearly stated his notion of a readable book, would be of great interest. Mr. Talmage belongs to the same denomination that has the honor of numbering among its members the postmaster-general, and perhaps he has influence with Mr. Wanamaker. We hope to enlist his activ efforts in our behalf, in this matter.

Women in the Methodist Church.

The ministers of the Methodist church are an ungrateful lot, and deserve to be spanked by the women of their churches and sent off to bed, there to meditate upon the baseness of ingratitude to benefactors.

Sixty-six per cent of the membership of that denomination is composed of women—who wear dresses. Upon their support the ministers depend for their livelihood. Without it the church would go down. A great number of these women, by far the larger portion of those who hav expressed an opinion on the subject, desire to take part in church conferences and hav something to say as to the denominational legislation affecting them. But the ministers do not propose to allow them to vote, if we may judge by the action of the ministers in the Baltimore and Philadelphia conferences, a large majority of whom hav voted against the admission of women to the general conference. This we consider base ingratitude.

Ever since the question was first mooted the women hav found their advocates among the laity of the opposit sex. A large proportion of their own sex hav been content to hug their chains, make slippers for the dear preachers, and repeat like parrots the abominable doctrins of St. Paul. And the ministers hav chuckled to themselvs and used their fair church-members as though the entire ownership of women was vested in themselvs. The preachers hav contended that to allow woman to hav anything to say about her own church affairs, beyond arranging for sociables and money-making schemes, is to advocate and adopt a method of scriptural interpretation that overturns and destroys utterly the authority of revelation as held by the church. If the plain sense of the Bible on this subject is to be set aside to accommodate modern sentiment, they argue, not a single evangelical doctrin will be safe. Whatever is displeasing to human reason or the ambitions of men will be cast out until finally the whole Bible goes.

Of course in this adherence to fossilized ideas the *Christian Advocate*, edited by Jim Buckley, is conspicuous, and, if the *Independent* be right, even infamous. The latter journal says:

"'Instant in season, instant out of season,' has been the *Christian Advocate* in preaching the doctrin, 'I suffer not a woman to sit in the General Conference,' reproving, rebuking, exhorting, warning. What manner of evil things are likely to follow in woman's train, if she be made eligible to membership in General Conference, it has minutely described, and it is still discussing these 'probable consequences.' Last week it expressed the opinion that such an act would be 'an act of folly unequaled in the history of any Protestant communion,' and the day it is taken 'the disintegration of the Methodist Episcopal church would begin. What an evil creature woman must be, and what a power she must hav! If she is not kept out of the General Conference the church will disintegrate. Once admit her to the ruling body and she will break the church to pieces. She will snap its bonds of unity in spite of all its godly males can do to keep them intact. If this fear be well founded, it would seem to be unwise to tolerate her at all in the church. Put her out! If she is capable of accomplishing such satanic results in the General Conference, she must be all-powerful for mischief in the Quarterly Conference, and the Sunday-school, and the prayer-meeting, and the congregation. Put her out. Let her hav a church by herself. This is the *reductio ad absurdam* from the *Advocate's argumentum adversus feminam*. But it seems to us that in the following the *Advocate* sinks to an *argumentum ad infamiam:*

"'Whatever the consequences, whatever reaction may take place in the joint movement to bring women into church or state politics, this once done will remain. Experiments in legislation as respects suffrage always modify the communaity and make a place for themselvs, as is the case with laws relating to citizenship or vested interest. Thus legalizing slavery made necessary its recognition in the Constitution and raised up an immense mass of interests and their representativs to be protected by law. Thus licensing saloons makes the organized political power of rum. So that this movement, once established,' etc., etc.

"Slavery, the saloon, woman! These are *pari passu* the three *fontes et origines malorum!*"

If Mr. Buckley can afford to put woman on the level of slavery and rum as evils afflicting the world, the women probably can. But the man who argues in this way is none the less a ruffian because he is a strict constructionist of "God's holy word."

The War of the Roses and Some Other Errors.

A copy of the "eight-page pamphlet" of which the officers of the American Secular Union wrote some time ago has reached us at last. It would probably hav got here before had the responses to the secretary's appeal for funds been more generous.

The pamphlet is a particularly pretty little work, and evidences the possession of good taste by the secretary. On the title-page is a picture in colors of the American flag—red, white, and blue, and a yellow staff—with a verse of patriotic sentiment—

"Forever float that standard sheet!
Where breathes the foe but falls before us,
With freedom's soil beneath our feet,
And freedom's banner streaming o'er us?"

This is followed by another poetical inquiry:

"Oh say, does the Star Spangled Banner yet wave
O'er the land of the FREE?"

We regret, however, to see only forty stars in the flag, but we presume the secretary sees no use in counting states like New Jersey and Delaware and one or two Southern commonwealths. With this exception and the necessarily painful nature of the inquiries put, the front page of the eight-page pamphlet is a beauty.

Nor is the last page behind the first in iridescence, and one star differs from another star in glory only in the angle at which their light streams upon us. Here we hav the Pansy (from the French word *pensée*, meaning thought) in brighter than its natural colors—dark blue, light blue, red, yellow, green, and purple, and one who objects to wearing such a distinguishing mark should procure him a new complexion or go and learn of the G.A.R.'s. In connection with the subject of the Pansy (from the French word *pensée*, meaning thought) the secretary tells us "for the benefit of inquirers, that Freethought does not mean bitter denunciation of those who hold different religious views from our own." This badge is recommended for adoption, to express at first glance, without complexity of detail, the basic principle of Freedom of thought for which "Liberals of all isms are contending." On this subject the secretary glows with the enthusiasm for the beautiful so becoming young womanhood, and thus exhorts those obdurate individuals who fail to realize the necessity of a label: "Let every patriot who is a Freethinker in this sense, adopt the pansy as his badge, to be worn at all times, as a silent and unobtrusiv testimony of his principles. In this way we shall recognize our brethren in the cause, and the enthusiasm will spread; until, before long, the uplifted standard of the pansy, beneath the sheltering folds of the United States flag, shall everywhere thrill men's hearts as the symbol of religious liberty and freedom of conscience."

We mention this badge particularly because, from a letter from Otto Wettstein in the Secular Union department, it seems likely that the fuss over the "field secretary" is to be transferred to the symbols. This "war of the roses" bids fair to be more merry than the other, and we trust less bloody. Soon may we hear the secretary say:

"Now is the winter of our discontent
Made glorious summer by this sun of York;
And all the clouds that lower'd upon our house,
In the deep bosom of the ocean bury'd."

And Mr. Wettstein:

"If this white rose offend thy sight,
It in thy bosom bear;
'Twill blush to find itself less white,
And turn Lancastrian there."

There is a great deal better chance for poetry and fun in this conflict than in the other. Mr. Wettstein has a badge to sell and Miss Craddock a sentiment to uphold. He will get a good advertisment and she will help the manager of Mr. Wanamaker's jewelry department. Our admiration for the sex compels us to say, "Here's to the lady!" but until Mr. Wanamaker answers the letters addressed to him from this office we hope his jewelry department will go broke.

Up to this point we take it that we hav been admiring the work of the secretary, and certainly—Mr. Wettstein and Mr. Wanamaker's jewelry department to the contrary notwithstanding—the flag and the poetry and the pansy (from the French word *pensée*, meaning thought)—and the secretary too are worthy of our deepest feelings of reverence for the beautiful. The cover pages alone will take this little eight-paged pamphlet into the homes of the esthetic. But the work of art is not alone ornamental. There are serious matters dealt with on the inside pages; for these no doubt the president is responsible. But at the risk of being labeled one of those obtrusiv and undesirable individuals who indulge in "bitter denunciation" we shall hav to call attention to one or two serious errors of statement. As for instance:

"We hope that this call will be heeded by all truly progressiv societies, whether Spiritualist or Materialist, Unitarian or Atheist, Socialist or Individualist, *Christian* or non-Christian. *All such societies*, no matter what their differing beliefs, *agree heartily in one desire—that religious liberty and the right to freedom of thought shall be upheld.*"

We do not believe that all Christian societies desire religious liberty. If they do they choose curious ways to show such belief. If they do desire it, why pass Sunday laws, or blasphemy laws? or force Thanksgivings upon the people? or chaplains upon the legislatures? It seems to us that the laws the Union is trying to repeal (is the Union trying to repeal any laws?) are evidence in themselvs that all Christians are not desirous of religious liberty for others. Even the Unitarians look upon the average Freethinker as a "blatant" person whom society should sit down upon. And it is a great cause of grief to them that such persons will not stay sat upon, but insist upon squirming around and making things uncomfortable for the sitters.

Another serious error of phraseology is the use of the word "sectarian" when "religious" is really, or should be, meant. Non-sectarian, but religious, societies, are the very ones the Union is trying, or ought to be trying, to keep from stealing public funds. The chaplains in our legislatures make non-sectarian prayers. Thanksgiving and fast days are non-sectarian periods of religious foolishness. The oath is a non-sectarian superstition. What the Union was really organized to accomplish is to get *religion* out of the way in our government—religion of all stamps and stripes, from the Roman Catholic to Theistic Unitarianism—Gods of all degrees of incomprehensibility, from the Jewish Jehovah to the most attenuated Unknowable of the philosophers. Clear them out, sweep them away, and let the people govern themselvs.

And we object to the statement also that the religious enthusiasts who are threatening our public schools are "well-meaning but thoughtless." They are not well-meaning at all! They mean to use the schools supported by public funds to further and foster and sustain their particular and pet superstitions, and this is *not* well. It is as bad as it can be, and we hope the president of the Secular Union will in the next edition of this eight-paged pamphlet revise its text. The flag and the pansy (from the French word *pensée*, meaning thought) are all right, and may they stand 'gainst all of York's assaults! but it is giving away our case to pat the church on the back, ready to say Good Lord, Good Devil, as the wind sets. The church has a dagger for fifth ribs which she has never been slow to use. Let us hav the text revised, because it does not truly giv the attitude of the Union, and if we must hav internecine strife, let it be this war of the roses. There's fun in that.

"Let me be umpire in this dreadful strife.
I see no reason, if I wear this rose,
That anyone should therefore be suspicious
I more incline to Somerset than York:
Both are my kinsmen, and I love them both."

Editorial Notes.

THE *Christian Advocate* prints in its last issue two paragraphs about the last Congress. In one Dr. Buckley says that notwithstanding its faults the country would be worse off without a Congress than with one. Why the thought occurs to him is explained in the second paragraph: "Congress, in its closing hours, passed a bill granting $10,000 for the grading and extending of Massachusetts avenue to the site of the National University of the Methodist Episcopal church." Ten thousand dollars ought to purchase a favorable opinion!

BY Dunlap's special cable comes this dispatch to the Press from Berlin: "The Roman Catholic authorities in Treves announce that the holy coat of Joseph, the husband of Mary, will be exhibited during the summer, when it is expected a pilgrimage from the entire Catholic population of Germany will be made to view it. The garment was recently inspected by learned clerical experts, and by them has been pronounced genuin." "Learned clerical experts" is good; it would hav been better, however, had the last word been liars. But it is humiliating to reflect that there are human beings who will believe the story.

THE Chicago Sabbatarian fanatics hav formed a "Columbian Sunday Association." The object is "to prevent injustice to the fifty thousand or more employees of the Columbian Fair and related industries by opening the Exposition on Sunday," and "to arrange for and carry on great mass meetings on the Sundays during the season of the World's Exposition, to be addressed by distinguished speakers on themes appropriate to the day. Chorus singing to be a feature of these meetings." How about the speakers and chorus singers? Don't they need protection too? And then the audiences—will not they violate the Sabbath in attending mass meetings quite as flagrantly as by visiting the Fair? Out upon such hypocrisy!

ASSEMBLYMAN DRYPOLCHER wants the legislature to pass a bill providing that St. Michael's Home in Richmond county may care for destitute children, and may receive a per capita allowance of the public funds devoted to such purpose in the same manner as other similar institutions. That is to say he wants the state to pay two dollars per week for each pauper child of drunken and debauched Irish parents that police justices can be induced to commit to the home. That is the way the Catholic church keeps its membership up. And Mr. Blumenthal on the same day asked the legislature to exempt from taxation property at Rockaway Beach owned by a Hebrew society and used as a sanitarium for Hebrew children. Why should the state help support a lot of sick Jewish children and not the sick children of all the people?

THE arrogant hoggishness of Roman Catholicism, a cult which assumes to own the country, is again brought prominently forward. This time it is a Roman Catholic member of the New York Assembly, and the point is made sharper by the fact that the member, a saloon-keeping Irishman, is so ignorant that he wrote his motion so as to substitute himself for St. Patrick as Ireland's "patron saint." This is the resolution offered in New York's Assembly chamber on Friday, March 12th:

"*Resolved*, If the senate concur, that when the legislature adjourns on Monday evening, it be until Wednesday morning, in commemoration of the birthday of Ireland's patron saint, T. D. Sullivan."

The resolution as written was laughed out of the house and ruled out of order by the speaker. But the mover could not see what his fellow-members were laughing at.

A NICE little tale comes from New Haven dated coincidently with the recent visit of John E. Remsburg to that city. It reads: "The French Catholics of this city are in a state of excitement over what they call a miracle. A former member of the church while indulging in the most terrible blasphemy was stricken with paralysis a few days ago and is now unable to speak. The man's name is Louis Le May. A number of friends had called on him to persuade him to attend church, when he began to denounce church, religion, and priests. The next minute Le May, it is said, was seen to grow rigid. His arms drew up convulsivly and he gasped for breath. He endeavored to speak but could not utter a word. The persons who witnessed the sudden and fearful stroke at once pronounced it a visitation of providence. They were completely awed by the man's condition." As we said, it is a nice little tale—and also a nice little lie.

NEW YORK has another Elliott F. Shepard in the editor of the *Recorder*, a new venture in daily journalism which is trying to make money take the place of brains in pushing itself to the front. Hear him:

"No man should be allowed to openly insult and outrage the feelings of a church-going community. There stands upon the corner of Fifth avenue and 55th street in this town the walls of what was a beautiful church edifice, a building solemnly consecrated to the worship of God. The front of that building is now decorated with flaming showbills of theatrical performances. Take them down! The front of a church is not the place for circus posters."

The facts are, this old church building was given up as a church and used to exhibit paintings in. The interior was burnt out, and afterward the building was sold to a Jew, who allows its ruined walls to be made bulletin boards. The editor of the *Recorder* talks like a full-fledged fool. There is within a stone's throw of this office an old church now used as a theater itself, and worst of all, the plays put on its stage are villainous. Why not shriek about that? What difference is there between a brick or stone "solemnly consecrated to the worship of God" and a brick or stone not so treated? "Outraging the feelings of a church-going community"—bosh!

WE noticed a week or two ago the Freedom of Worship bill now before the New York legislature, stating its object to be to effect an entrance for priests into the Randall's island House of Refuge. The *Times* now comments upon the bill and says that while the effort is not likely to succeed any more than those that hav been made so many times before, there is evidence that some sinister influence is working against the House of Refuge elsewhere than at Albany. The number of commitments to that institution made by the magistrates of this city has been diminishing in a mysterious manner. For several years prior to 1888 they had exceeded 200 annually, sometimes reaching 300 or more, but in that year the number fell to 137. In 1889 it was 136, and last year it was only 67. Has there been such a gratifying reduction in the number of juvenil delinquents, or hav they been sent elsewhere? During the year 1889, when 136 children were committed to the House of Refuge, 851 were sent to the Roman Catholic Protectory, to which the city pays for their support a good deal more than it costs. Apparently, concludes the *Times*, the priests, who are unable to do their proselyting in the public institutions, hav found some means of getting the objects of their solicitude sent to their own institution, where they can take care of their religion and get a proportionate amount of the public funds for their pains.

WHAT shall we think of the Rev. Mr. Driver, who has been posing, as we learn, in the Northwest as the redoubtable champion of Christianity who met and overcame Colonel Ingersoll? His reputation was the greater, as if this were true he is the only Christian who ever "debated" with Colonel Ingersoll on even equal terms, as the world acknowledges. Judge Black, Dr. Field, Mr. Gladstone, and others who hav put lance in rest against him, hav been unhorsed and sent limping from the lists. The colonel's controversial victories over his opponents hav been admitted in every case even by those who did not share his views. But Dr. Driver, when a few thousand miles away, said he had debated with and overcome the great Agnostic, and the Young Men's Christian Associations which employed this new Christian David advertised the self-asserted victory with much assiduity. But mark how plain a tale shall put him down:

"LAW OFFICE OF ROBT. G. INGERSOLL, 45 WALL STREET,
"NEW YORK, Feb. 14, 1891.

"D. W. SMITH, ESQ., Port Townsend, Wash., *Dear Sir:* Your letter was only brought to my attention this week on my return from several weeks' absence.

"I never 'debated' with 'Dr. Driver' in my life—only met him incidentally once, that I remember—and I am not sure of that once, but my secretary says he thinks I met him once—or rather he met me at one of my lectures somewhere in Oregon.

"However, the matter is not worth attention.

"Thanking you for your kind letter, and Mr. C. B. Reynolds for his remembrance, I am, yours very truly, R. G. INGERSOLL."

And now "Dr." Driver has lost his reputation among his honest friends, and there is none so poor to do him reverence. Lying does not pay.

THE *Independent* has at last attained to omniscience. It knows precisely who is and who is not to be saved. It proclaims that knowledge in these words: "Those to whom the gospel is made known, or who hav the means of such knowledge, and hence hav the opportunity of acceptance by repentance and faith, must, by these exercises, accept that gospel, or die under the penal curse of sin. Compliance with these gospel terms of salvation, on the part of all such persons, is the one thing to be done, and that must be done, and if here they refuse, no matter for what reason, then, for this compliance there is no substitute and no equivalent." The people affected by this law it calls the "rejecters of the gospels," and thus describes them: "All persons are such rejecters who, having the knowledge of the gospel or the means of such knowledge, for any reason fail to accept it by compliance with the conditions which it prescribes. They may be open and undisguised Infidels, with their heads and their mouths full of objections to Christianity; or they may not be such, and may be simply careless and thoughtless persons, living for this world and for its transient pleasures. But in either event, the one fact which puts upon them the stamp of gospel rejecters is their own non-compliance with its conditions of salvation. This fact exists with knowledge or the means of knowledge, and it is, moreover, a positiv and voluntary attitude of the mind, without any invincible ignorance or absolute necessity, but a matter of free choice, and that, too, in circumstances which make the opposit choice alike possible and obligatory. All such persons of every grade and type of character are embraced in the one category of gospel rejecters. The Jews, as a people, in the time of Christ were, and since that time generally hav been, such rejecters. Millions of others in Christian lands belong to the same class." What a crowd there will be in hell!

So Much the Worse for the Country.

From the Sun.

That able, lurid, and highly sulphurous journal, THE TRUTH SEEKER, is insidiously and satanically booming in its correspondence the nomination of Col. Robert G. Ingersoll for president of the United States! Though demons may wag their fiery tails in fiendish joy at the thought of Bob, their own Bob, running hell-bent for election, they are still doomed to disappointment. Colonel Ingersoll will not accept the nomination.

Letters from Friends.

COLVILLE, WASH., Feb. 23, 1891.

MR. EDITOR: You can count on me as a subscriber to THE TRUTH SEEKER as long as I can pay for it. I cannot do without it and be happy. There are a great many Infidels in this county, but very few outspoken Liberals. Mr. Putnam lectured here last fall, and there was a good turn out each night. C. B Reynolds is doing good work on the sound. I hope by next fall we can hav him with us on the east side of the state. Yours for liberty and truth, C. H. PROUTY.

GLENORA, N. Y., March 4, 1891.

MR. EDITOR: I regret that my idle scribbling on vacant land should hav so disturbed the stomach of friend Gunther. But lacking "sense enough to stop writing," let me tell of other things I "don't know"—for instance, where the millions of acres are that are "waiting for some one to come and take them." Government, they say, has no more cultivable land, and has doubled its price on what it has. It looks as if somebody wanted vacant land. Settlers report to me that no tolerably good land can be had in California but at speculators' prices. My daily paper says that a large tract of cultivated land opposit Pembina, and a large part of Fargo and Grand Forks, is likely to fall into the maw of the Great Northern railroad; but I "don't know" whether these are the "idle people who do not want vacant land, but cultivated farms" and city property that they may "reap the benefit of others' labor," to whom Mr. Gunther refers. In another paper I read that ten men own 229,000 of the 365,000 acres in Marin county, Cal; and that there are but 102 land-owners in that county outside of city and town lots Mr. Gunther should enlighten us as to which class of idle people he refers to. J. K. INGALLS.

NORTH, UTAH, Feb. 28, 1891.

MR. EDITOR: In response to the inquiry made by your correspondent from New Mexico, I will say that during more than twenty years I hav frequently been on the site of the Mountain Meadows massacre, and hav never seen any unusual desolation there. Since the massacre, a man named Daniel Sill, and others, hav herded large flocks of sheep there, and herds of horses and cattle range over the country. Otherwise than as these stock keep the range, near the spring, closely cropped, the Mountain Meadows raise as good crops of grass, sage brush, and oak brush as usual. Snow and rain, heat and cold, and all the elements, are just as propitious now as they were before the Arkansas travelers camped on the Meadows; and the propitiation offered up in the person of John D Lee has not in the least affected the vegetable productions of that place.

It is a pity that people should so industriously strain the truth in trying to sustain their superstitions. It is my opinion that half told truths are a part of the food on which superstition is fed.

I know of any number of ranges in the Western country that, under similar conditions, hav been eaten out equally with the Mountain Meadows, and, of course, look equally desolate. GEORGE A. BURGON.

NEW YORK, N. Y., Feb. 23, 1891.

MR. EDITOR: The blanks received in THE TRUTH SEEKER for circulation petitioning Congress not to permit the Columbian Fair to be held at Chicago in 1892 to be closed on Sunday, are received weekly. On receipt of the first one I attempted to circulate it, but soon found the labor in my condition would be too much, and passed the blanks to interested friends. But it seems to me impossible that the government can pursue so suicidal a course, with the result of the Centennial fair at Philadelphia fresh in their memory, and I will not believe it possible that in the intelligence of the present day it can be closed on that day. I think the church might as well attempt to prevent the sun from rising on that day, only permitting it to rise on a week-day. Miss Marie C. J. Mayer, a much-esteemed young lady among her associates, who has been pursuing her studies the past two years in Paris, informs me personally that the American department at the French fair in Paris was kept obstinately closed on Sunday, to the inconvenience of her and her fellow-pupils, who had no other time to visit it. It must be humiliating to the American church-goer to see the wild geese flying over the steeples of the churches in their yearly migrations north and south, beyond the reach of rifle-shot, on Sunday. GEO. M. DAVENPORT.

TYNGSBORO, MASS, Feb 26 291.

To W. L. WILLIS, *Kokomo, Ind:* As a member and authorized representativ of the Brotherhood of Moralists, I reply to your adverse epistle addressed to them and printed in THE TRUTH SEEKER of Feb. 14, 1891.

You being, as you say, "not an Anarchist, Communist, superstitionist, religionist, immoralist, or Spiritualist," you do not appear to be cataloged with the inadmissibles to the Brotherhood of Moralists; and what you offer as reasons for not uniting therewith, after several invitations to join, seem to me to be irrelevant, no matter whether or not your claim to knowledge of life after death is well grounded in scientifically demonstrated facts. The Brotherhood of Moralists calls for knowledge, and if you hav it, and can show, as you say you know, that when man dies he livs again, you above all others would and should be most welcome to our family circle, over twelve hundred strong—beating the twelve apostles a hundred to one. As says the editor of the *Moralist*, the organ of the Brotherhood, "We trust our readers will not infer that the Brotherhood of Moralists, as an organization, is committed to the non-immortality doctrin. . . . No person is excluded from the Brotherhood of Moralists or expelled therefrom for believing in a deity or a life after death." It is the primary principle of the order, as written in its constitution and explained in its "Defense," that reason is the only criterion of conduct, and therefore whoever acknowledges reason—human intelligence—as final authority, and behaves himself accordingly, is acceptable and desirable as a member. Like yourself, "I am an Atheist; I know all Gods and all religions are frauds. I am a naturalist; everything that is is natural." And so say we all of us.

JOHN P. GUILD.

ELSINORE, CAL., Feb. 25, 1891.

MR. EDITOR: In this country of Atheists and Infidelity to the church, we are not entirely God-forsaken, as the few religious people are willing to testify. Our rainy season occurs between October and April, but this time it begins to look as if we would hav a dry winter. Old-timers, however, saw indications of a storm, and the Spanish priests, who are all old-timers, therefore ordered prayer to be offered, a mass. Of course the Lord heard them and the rain came. It seems, however, that they did not limit his Lordship to any given amount, and within five days no less than 10 inches of rain hav fallen, doing great damage. Our Elsinore lake, which is a body of water three by eight miles, has raised six feet and is now discharging to the sea. Is it not time that our state legislature is taking some hand in this matter of prayer? Are these religious cranks to rule us indoors and out and call down rain without limit? It seems to me that the statute should provide that any priest, minister of the gospel, deacon, or other religious person, or any person at all having influence with any God, Holy Ghost, messiah, or other supernatural being residing in the clouds and having unlimited power, who willfully uses such influence in prayer and causes rain to fall in quantities of more than two inches at any one time, shall be guilty of a misdemeanor, and upon proof thereof any such priest, minister, deacon, or person having used such influence with any said God, messiah, Ghost, or supernatural power shall be adjudged guilty and punished and fined, as in other cases of crimes enumerated in this code.

The matter has already gone too far. Here we are in Elsinore now with railroads washed away, bridges swept into the lake, wagon-roads torn up, and flour daily rising in price, with the gloomy prospect that we shall hav to subsist on green alfalfa hay for two or three weeks.

Very truly, F. H. HEALD.

MINNEAPOLIS, MINN., Feb. 20, 1891.

MR. EDITOR: Some few weeks ago a story was started by some ignorant and credulous person in one of the country districts of Minnesota, that a certain woman had given birth to a devil. It was reported to the daily papers of Minneapolis and St. Paul, and, without farther investigation at the time, published. The press throughout the country of course took it up, each editor tampering with it to suit his or her own particular belief, until now I am informed by communications from Liberal friends in different parts of the country, who wish to know the truth in the case, that credulous, superstitious Christians are reporting it as a case of "divine vengeance upon an Infidel woman who had blasphemed Jesus Christ."

In order to giv some idea of the credulity and superstition exhibited in these reports I take the following from a communication received from a Liberal friend in New York. He says: "All the French papers of Canada are publishing an incredible report of divine vengeance on an Infidel near Minneapolis, to the effect that about two months ago a Mrs. M. blasphemed the name of Jesus Christ, and that about three weeks later she gave birth to a devil completely covered with hair two inches long, and with two horns and a long tail, and claws instead of nails; and that the infernal kid was not five minutes old when he jumped out of bed and began his career of raising hell, and that now, though only five weeks old, he is the terror of the neighborhood, and the whole state of Minnesota in a stir over the matter." (Is it not a sad predicament that we in Minnesota are in?) Other communications hav accounts of similar reports, and request the truth in the case; so I hav thought it best to ask you to publish the facts in your paper for the benefit of all Liberal friends who are not in a position to obtain them first-hand.

Shortly after the story was first published, a number of physicians went from Minneapolis and St. Paul to investigate the matter, and found that there was not a word of truth in it. The papers hav since stated that it was a complete fabrication.

It is the work of the old trinity—ignorance, credulity, and superstition. People who hav adopted a scientific way of thinking do not giv credence to any such reports. Here we hav an illustration of how a story or report, perhaps with no foundation, perhaps with some common natural occurrence as a foundation, gets magnified to enormity in a few weeks in these enlightened times, with the press to make records. How, then, can we put credence in those miraculous stories of the Bible, which were passed around orally for a generation or so before they were written?

LEROY BERRIER.

KOKOMO, IND, March 1, 1891.

MISS ELLA E. GIBSON: In THE TRUTH SEEKER of February 28th you make some remarks on my article of February 14th, in which I affirm that the Brotherhood of Moralists hav pledged themselvs not to investigate spirit phenomena nor allow, if possible, anyone else to do so; and I also said, this is the obvious meaning of their obligation; and if I hav made "a false statement" I am not aware of it. The papers I hav received from the Brotherhood justify me in saying what I hav said, or I do not understand the language used.

By following the directions which I gave, "amusing, forty years old, and out of date" as they are (with this wise lady) knowledge of life after so-called death can be got, knowledge which you hav fought and are now fighting against, and you would prevent anyone from using these means or any other to get this knowledge. You may deny this, but the sneer exhibited in the language you use, consciously or unconsciously to you, givs you away.

I will inform you that I was not "caught on a table." I used altogether other processes in my investigation. The one I gave is the easiest understood and observed by investigators who hav little or no knowledge on this subject.

I hav seen in THE TRUTH SEEKER articles from you claiming that what are called spirit phenomena are or hav been about you, and you claim to understand and be familiar with these things. Now, you will do me a great favor by stating what phenomena there hav been about you. Giv all the particulars of each phase, and especially explain the cause, so others can learn how to get the same. You are so much wiser than I am that surely you can make the whole matter clear, and then perhaps investigators will be able, by your instructions, to dispense with that "clean" table that "amuses" you so much.

Please do not forget to relate the full particulars of how you saw, from your house in the East to Liberal, Mo., what was going on there when "poor Walser" was getting fuddled by the spirits. Tell how you did this, and giv directions how others can see things at so great a distance.

I made a similar request of you once before, but you were as silent as you suppose the so-called dead to be. Now, I mean business. I am a truth seeker, and I beg you to do your part by telling all you know about spirit phenomena.

Now is the time for you to present the "truth" you possess and use your "good sense" to make the same clear to the understanding of the common mind. If you are anxious to "save" me, as you call it, do not giv it up with "I can't." Please try, and greatly oblige,

Yours for truth, W. L. WILLIS.

BLOOMDALE, O., Feb. 15, 291.

MR. EDITOR: In view of the present controversy about tactics to be pursued by the American Secular Union, a voice "from the gallery" might not be out of place if you will kindly grant me space for a few minutes.

Dr. Westbrook's mode of action to me seems much too mild and gentle—like striking a man in the face and then begging to be excused, or like a man about to set fire to another man's house but previously notifying him of his intention. In time of war each army prepares for battle and does not send its scouts into the enemy's lines to expose its plans. When old Napoleon wished to giv battle he concocted his plans on the spur of the moment and sent his men out for the immediate execution of these plans. From his achievements we may learn that bold and precipitate action generally leads to success. We want to ridicule the church to death; to attack her as she attacks us, without mercy, without gloves. If we wish to please the church and not ourselvs, we could not do this better than by holding our tongues; that would suit them best of all.

You will pardon me if I say a few words in reference to myself. Having received numerous Freethought papers with requests to become a subscriber, it grieves me to say I am so situated as to make it impossible to do so laudable an act. And every time you call for help, as in the case of Jeremiah Hacker, Wm. Hart, and others, my heart aches because I cannot respond to these calls. It gave me pleasure to see how Samos Parsons, of California, donated. Most of the Liberals, I believe, when they were still Christians gave freely to that worse than useless cause, and now since their mental emancipation should do doubly well for this great and good cause.

I here affix, as the rest of my letter, some ideas jotted down as they pass through my mind. They may not be new, but what is new under the sun?

To employ the ignorance and prejudice of the masses is to take hold of the lever of Archimedes with which he proposed to move the world.

The ideas of heaven and hell are both children of the human brain, and hav no existence in facts. One of them is a place where all wish to go, and they wish it for their friends; the other is a place where no one wants to go, and all wish it for their enemies.

Knock down as much of the church edifice as you can at every opportunity, and hold up the tree of knowledge as long as you liv.

Our wishes do not establish anything in the realm of nature; if they did, our prayers might be of some value.

To engage in what is commonly called a brave fight is what I term a misapplication of force.

One of the joys of the priesthood is a lot of young people who attend Sunday-school with regularity; and I might add, their greatest joy is a powerful congregation who attend and pay well. C. C. GERMANN.

ELMIRA, N. Y., Feb. 28, 1891.

MR. EDITOR: Your complaint against the transmission through the mails of a certain book entitled, "The Holy Bible, containing the Old and New Testaments: translated out of the Original Tongues," etc., which in your honest opinion is "obscene," "lewd," and "lascivious," is highly commendable, and should meet the approbation of every moral person in the country. The very many passages which you hav cited in your complaint are certainly most grossly "offensiv to modesty, and tend to subvert respect for decency and morality." Millions of copies of the book complained of hav passed through the mails decade after decade, and never before, to my knowledge, has there been a complaint entered against the book. The only reason I can giv for this state of things is that the work in its entirety has not been read and examined as to its whole contents, for certainly no refined and moral-minded person

can read the entire work, passing through your citations and many others not mentioned, without becoming disgusted and blushingly ashamed of its rampant lewdness, obscenity, and lasciviousness, wholly unfit for pure minds to deliberate upon for one moment. There is not a single church congregation in the land nor an assemblage of decent and respectable men and women that would tolerate in their presence and hearing the reading of the passages to which you hav called the attention of the post-office department for a decision. Not a single woman constituting these assemblages would remain in the church or social gatherings, and if any of the men remained it would be only to punish the impious immoralist who by reading the vile literature referred to insulted their wives and daughters. There is not one person out of one hundred that knows anything about the vast amount of the immoralities, debauchery, licentiousness, and vileness contained in this book. and when a believer in it is apprised of its obscenity and impurity, and absolute unfitness for the present age as a book upon which to base a high-toned, sound morality, he at once becomes enraged and even abusiv, and says that it is a history of the times in which it was written, and the wickedness, debauchery, and all the vileness had to be given to be a guardian against the commission of these evils by future generations. Hav not these historical accounts been a most damnable curse to the world? Hav they not degraded the human race? Hav they not polluted the human mind? Hav they not been an incubus to civilization? Yet this stenchful Jewish literature is claimed to be for the world's good, written by divine inspiration, by Jewish barbarians inspired by a barbaric God. I am for driving such a God out of heaven, out of hell, out of the world, out of the nation, out of the state, out of society, out of the home, out of the human mind. While God and the book complained of exist where human beings are, there can be no human liberty, no true happiness, and man cannot attain to his highest possibilities. Since you hav earnestly sought for a decision whether the volume entitled the "Holy Bible" is or is not an immoral book within the meaning of the law, I hope you will press the matter to a conclusion, as you seem to be determined to do. Can Mr. Wanamaker, after being applied to, refuse to entertain your request? If so, by what right can he or his department ignore an American citizen's request, especially so important a one, which interests the body politic? In Mr. Wanamaker's own language, he cannot possibly refuse to act in your case without becoming a lawbreaker. This important case will be watched with very much interest.

L. De Witt Geiswold.

Lexington, Ky., March 8, 1891.

Mr Editor: We hav listened with pleasure to a lecture by Miss Sybil Carter, a foreign missionary. She slanders the Buddhists, although they hav expounded beautifully the idea that we are our own gods.

A human being is a powerful organization, the highest form of natural force, the cause of causes. Dame Nature stoops from her pedestal to recognize an intelligent will, unaffected by a "passing fancy." What has the might of a locomotiv to do with the passing breeze?

This hint reminds me that the Freethought cause is now affected by every "passing breeze." It requires a powerful organization, so perfect and complete that it will almost move itself. Don't the Masons and the Catholics know that this is so? Then, with truth on our side, who can stand against us? Big heads and bayonets will hav their own task to perform, without dissensions. Those lack-luster and frozen faculties called intuitions we do not adhere to so much as to spontaneous motivs and acts which are the offspring of well-advised judgment and gentle experience. If you wish to advance the Freethought cause, send a loaf of bread to the starving Christian, insulted daily by some church—also a dime, to buy coal oil and an Infidel tract. You may look for results.

The best part of our machinery is to be found in the sweet impulses of nature—in good deeds, sympathy, love, and kindness. I saw the other day a very pious woman giv a kick to a very sweet little girl living with her, Sarah Wells, for a trifle. Mary Lutson, a larger girl, who hates Sunday-schools, drew her into her arms and kissed the face of the sobbing victim all over, then placed her in her own mother's doorway, singing to her a lovely song. I carried fruit to them, what little I had, and thus we had a pleasant time. The vixen disappeared.

Do not discourage Mr. Charlesworth. He knows what to do with bayonets and kind words too.

But the hardest problem to solve is to draw a house. A lecture on a literary subject will always call out hearers—a lecture such as we might expect from an Infidel. Then if a few leave the house, those who remain will be benefited. The sale of tickets will enable the lecturer to giv a tract to each person present.

We are told that nature is always struggling to revert to original types of organized being. Truly the mills of the gods grind slowly. Life and Freethought are the only antidotes to inertia and fear—the last a demon that haunts the mind to cause it to return to the idea of God. Lest some maddening passion may in the future hav power to rearouse some wolfish instinct in the human heart which we thought had passed into oblivion, let us stand firm.

Even Miss Carter, the sweet missionary, would fain waste money in building churches in which we should be reminded of Shadrach & Co., whose performance rivals the Indian fire of the suttees. Modern jugglers bathe the hand in a solution of alum, vitriol, and onion juice, after which they are able to take up red-hot coals of fire without injury.

Miss Carter would carry the human race to the threshold of sensual religion, when the pleasure of a refined experience is more exquisit than gold of Ophir, more precious than costly gems.

Some Christians imagin that even the benevolence of Cato at a political crisis was injurious to Rome. Others sav that the Epicureans ruined the most stable commonwealth in the world. Epicurus lived, with his disciples, on barley cakes and water from the spring. Temperance in all things, was his style of luxury. He thought good behavior was conducivto happiness. It was Cardinal Gibbons who misunderstood the maxims of this great philosopher. A man is not a sybarite who finds happiness in virtue. Colonel Ingersoll (our future president, I hope) does not attribute improvements to religion. Perhaps he thinks good principles are more important than creeds. If a Christian nation is sinking, the righteous always say "a little more religion would prop it up."

The fine arts are a hindrance to vulgarity and coarseness. If a people are wrecked, let them die genteelly.

I hav been burnt out, and cruelly persecuted. Please remit something to Mr. Macdonald for my relief. I will send in return a portrait of Mr. Bennett, or Ingersoll (oil painting), or Mr. Macdonald, if I could get his photograph. A registered letter is best for this place. Alhaza.

Lincoln, Neb., March 1, 1891.

Mr. Editor: During the interim of silence upon my part I hav eagerly watched the columns of the grand old Truth Seeker, and hav with persistent and growing interest read every thought projected by the different advocates of Liberal organization, and am astonished that so few hav so far pointedly expressed themselvs, when certainly so many must surely be in favor of such a measure. But then, I am fully aware that all great reforms come slowly, but nevertheless surely. Yet I cannot refrain from fanning the feeble flames at every opportune moment, hoping that soon the proper fuel will be added which will start such a combustion and emit such heat that it will at once warm up every Liberal (and there are quite a number in our city of sixty thousand inhabitants) to such an extent that he will be able to throw off this dormancy and enter the work with renewed life. Let us keep the pot boiling; the end is not yet. And ere long some one will hit upon a method or devise some plan or plans that may be favorable enough for general adoption. Nearly all organizations that hav sprung up and reached proportions worthy of note hav been at first crude emanations from some enthusiastic mind, yet the refining processes of sifting the gross matter through successiv, but perhaps not greater, minds, has seldom failed to either establish the matter as wholly practicable, demonstrable, or useless. And thus it will be in the case of Liberal organization—the seed must be properly planted; and in this boasted "land of the free" we hav the soil especially adapted for its reception. The brawn and brain of the Liberal element of this country will watch with interest its first appearance as it shoots forth watered by the pure refreshing of Freethought and nurtured by the sunbeams of reason, and will vie with each other in keeping it free from the choking influences of Christian weeds, clods, and superstition; and after a healthy growth is assured we surely can find some one who will champion our great cause until the harvest shall come and its fruits shall gladden and make merry with benefits the hours of all who now are unable in its absence to enjoy them on account of the creed-bound laws that govern all institutions that hav so far been instituted for the relief of the fellow-man in the struggles incident to human life. I say, Onward! the victory can be won.

Just now there seems to be quite an agitation through the columns of The Truth Seeker in regard to the Spiritual philosophy, and I like "Veritas," from Port Huron, S. D. for his frankness in stating his belief in the communication of spirits with the denizens of earth. Yet I am myself more nearly situated like H. H. Philbrick, of Havana, Ill. I hav been an honest investigator of this occult force (for I deem it a force) for twenty-six years, and I am not yet of the opinion that the varied phenomena or any of them that I hav ever witnessed are the work of decarnated spirits. It is true, I hav witnessed many problems that I could not solve and that I think would be useless to giv to Brother Wettstein Yet when I am through investigating, if I ever am, if I hav indubitable evidence that it is not the work of spirits, then I will step fearlessly and without any compunctions upon the broad Materialistic platform upon which Brother Wettstein so grandly stands. During my period of investigation it has been my fortune to meet with many honest mediums, and a great many dishonest ones—at least, so I believed—and my deductions are that there is a force outside of the medium and the sitter. Yet what that force is I am totally at a loss to explain, and so far, unless some good Materialist can mathematically or otherwise demonstrate that it is not the work of spirits once endowed with forms in earth-life but who hav passed through the change called death or dissolution, then the Spiritualist has the best of the argument, because I cannot see how anyone who will honestly and fearlessly investigate can deny that these manifestations do take place but in so many instances are unexplainable. Hence the honest believer, having sufficient evidence, calls it Spiritualism. The Materialist shakes his head, looks wise, and when asked how and by what means these phenomena are produced at once exclaims, Fraud! I will not attempt to giv in this article any of my experiences. I hav already encroached upon the space of others. Suffice it to say that all I hav witnessed has been witnessed by hundreds of others, with much more that I hav not had the time or opportunity of seeing, and the testimony of thousands can be recorded in this same line whose opinions and whose statements for truth and veracity none ought to question.

Yours for truth, J. H. Guthrie.

Kent, O., March 1, 1891.

Mr. Editor: Will it be in order to call our Secular and Freethinking leaders to a halt? I, for one, am always ready to read articles from Brothers Watts, Burnham, Westbrook, Foote, *et al* ("stars in our Freethought sky") but I really think the "rancid" discussion now going on in defense of each other's past "views and good intentions" as regards the proper and best way to promulgate Freethought to our people, should be brought to a close, for the following reasons: 1. "A house divided against itself cannot stand." "In union there is strength." "Charge on our enemy and not our friends." 2. We must leave the Christians in both precept and practice, and it is not best to preach unity, *via* science, and practice individual destruction, *via* superstition.

The past has shown its terrors through the door of ignorance, not because our ancestors were not honest in their intentions, but because they themselvs were crude, living in a crude age. The present has risen above the idolatrous age of individual and saintly worship, and we no longer should pay our tribute of devotion to either ourselvs or others, but to principles and charity. I hav no doubt but that the combatants and advisers in the little war now waging are eager to "bury the hatchet" and "work together for the good of the Lord" (elevation of men). A little oil scattered on the troubled waters will calm the surging waves.

I used to clerk for an architect—*i. e.*, I cut the timber down and he drew the plans for putting it up again—and I learned that it required the best timber to make shingles, and that a good roof was requisit to preserve peace in the family, for "a leaky roof makes a scolding wife." For my part, I think that any one of our great speakers is good enough to make shingles, foundation sills, or finishing lumber, and that it will take all of them, also us little nails, to make the great edifice of Freethought (we must be *hit on the head* to be driven).

I feel like saying, Eugene, you are a "brick," for you hav at last struck the key-note, in showing up Wanamaker, Comstock, & Co. in their unscrupulous way of keeping "obscene, lewd, and lascivious" books out of the mails. But, Brother Macdonald, don't you know you will cast a lasting disgrace upon God's book? You naughty Eugene, I will hav Mr. Heston "show you up" in picture, for you must not be so vile, and if my father, his father, and his father's father were alive they would say, "you Infidel wretch." However, I do not care; I do not suppose I can go where they are, for they "cast their burdens on the Lord," and I am trying to carry mine myself.

A word, please, to T. E. Longshore, who I think is rather premature in some of his logical conclusions, in his "condemnation act" *vs* W. L. Willis in "Spiritology" in The Truth Seeker of February 28th. While I am no Spiritualist or Spiritologist, I "know sometings" that tells me "I don't know some other tings," and what I don't know is what I am seeking, and while in the field of research I am willing to hav "all the conditions" right so that no fog shall obscure the sun in its attempt to reach the earth and make its light known to me in all manner of ways. Mr. Longshore says, "Knowledge obtained without the use in acquiring it of all or of the majority of the senses," etc., "cannot be safely trusted." I would ask Brother Longshore how many of his senses he brings into use to add up a column of figures. He certainly cannot hear, feel, or smell the figures or the amount when added. The sun shines; we see it and feel the heat, no more. We see and smell a rose—two out of five. We see two bodies approach each other, say it is "attraction," yet cannot hear, smell, feel, or taste it—only one in five. He seems to vote against "conditions," and I think conditions are necessary in all things. A combination of conditions only can giv us our electric light; the least fault in the dynamo, conductors, or circuit will endanger the light. And even an arc-light of great candle-power cannot be seen by a blind man—optical condition bad. Science reaches of but three forms of material—solids, liquids, and gases. We can see and feel the solids (some of them can be tasted, and others can be heard when in motion). The liquids can be seen and felt, and some of them smelt. The gases can be learned but from two or three at most of the five senses. A cloudy condition obscures the rays of the sun, yet it shines "all the same." A clean table is a fine thing, even to eat on, saying nothing about inviting "angelic spirits of the departed" to dine with us and teach us of the hereafter; and if they can know, write, or materialize better with a "low lamp," let us yield to them. As this is my first time on earth, that I know of, I do not wish to dictate to the spirits how they shall do or ask (*I* may be able to change the conditions hereafter to suit Brother Longshore), and will listen as best I can.

I am not disposed to think all persons fools or deceived because they see things that I cannot or are easier convinced than myself, for I may be wrong. I hav friends who call me a fool (and I know it) because I cannot be convinced. They say I hav seen enough to make me a Spiritualist. Well, if so, I am either a fool or not honest (I think both). But the facts are, the question is too great to jump at conclusions. And now I will side with Longshore and admit that we know not of the great law of psychology that may govern all the phenomena called Spiritualism. Allow me to state a fact that I fail to understand. In the fall of 1880 I was traveling with a son eighteen years old. We traveled by night, with horse and carriage. One night after "hitching up" my son said, "Pa, there is something going to happen to-night." I said, "Nothing more than common." "Yes," said he, "something more than common." In about two hours from that time he was bitten by a copperhead snake. His mother, two hundred miles away, waked up that night at 2 o'clock, and she says she knew there was trouble. In two days after, I received a letter from her asking what was the matter. My son is not superstitious, neither has he ever seen any ghosts or predicted trouble before or since. Where does either the psychological law or Spiritology come in? A. D. Swan.

Children's Corner.

Edited by MISS SUSAN H. WIXON, *Fall River, Mass., to whom all Communications for this Corner should be sent.*

"Between the dark and the daylight,
When the night is beginning to lower,
Comes a pause in the day's occupations
That is known as the Children's Hour."

"A Big Enough Family."

"I think there was chilens enough—
There was Kitty and Pomp and me;
A cat and a dog and a little boy
Are a big enough family.
We used to hav lots o' fun, you bet,
And now we hav none at all;
There's something upsta'rs in mamma's bed,
A little red thing in a shawl.

"If I slide down the bannisters,
Jes' make a little noise—
A woman comes out and pats my head,
And talks about 'good little boys.'
She wears a white apron and a cap,
And 'pears to own the house,
I wonner 'f she thinks a fellow like me
'S got fur on his feet, like a mouse?

"They're all the time talking about my nose
It's broke on the bridge, they say,
And they were certain sure there'd be
An accident there some day.
And when I look in the glass they laugh;
It's funny, I suppose.
But nobody ever did that before
When anything hurted my nose.

"When papa comes in, he says, 'Hullo,
You little rat—how's Sis?'
He means that wiggly thing upstairs
The cook calls 'Little Miss,'
That's got the puckers in her skin,
And squinties in her eyes,
And looks like a 'gyptian mummy,
'Specially when she cries.

"Her nose is ten times broker'n mine,
Don't look like a nose, a bit.
It's got little holes, but not any bone,
And mamma keeps pinching it.
Jack Wilder's got a brother now,
'At can walk and pitch a ball;
Why didn't they get a child like that
'Stead of that thing in a shawl?

"Anyhow I've got Pomp and Kit,
They know a lot for true,
They scoot when they see that woman come,
And that's zactly what I do.
She can't catch us, but when she says
That baby's the image o' me,
I wish that Pomp and Kit and I
Was all the family."

—*Eleanor Kirk.*

Jimmy.

Judge Cheney was passing down the street when close by his side he heard: "*Mornin' Star, Times*, and *Herald* one for a nickel, three for a dime! Paper, mister?" and the little ragged newspaper-vender held one before the judge.

"Yes, my little son," he answered, "I'll take one of each kind," and taking the papers and putting a quarter in his hand he started along.

"Wait, mister, you havn't got your change. The papers ain't only ten cents, and you've gin me twenty-five."

"That is all right, my good boy. I do not need the change, you are welcome to it."

"He called me his son and his good boy, nobody never did that afore," he said in an undertone.

Often the judge would be in town with his horse and carriage, and after this occurrence Jimmy (for this was the boy's name) always seemed to be around, and would step forward with a, "Hold your hoss, mister?" refusing to take any pay unless actually compelled to do so by the judge.

If walking the streets Jimmy would invariably follow him, and once in a heavy wind his hat blew off and Jimmy activly caught it and saved it from harm, refusing as usual to take pay for the act.

"Why do you do these things for me, my boy, and then refuse the money I offer you?"

"Oh, 'cause I want to."

"But why do you want to?"

"Oh, 'cause I do."

"But that's no reason."

"Yes it am," said Jimmy, running away shouting, "*Star, Herald, Times*, three for a dime!"

"Strange," mused the judge.

A few days after this, while hurrying along the street, he heard a shouting behind him, and a voice saying, "Wait a minute, mister; wait a minute," and turning he beheld Jimmy with his purse.

"I seen you drop it, sir. You didn't quite get it in your pocket, an' it dropped."

"Why did you not keep it, my son?"

"'Cause it's yourn."

"Because it was mine?"

"Yes, sir."

"Would you hav kept it if it had belonged to some other person?"

"I don't know, perhaps I might if I'd never seen you."

"But why should that make any difference?"

Jimmy was silent.

"Will you go home with me?"

"Yes, sir."

They talked but little on the way, but after they had reached the house and entered the library, the judge remarked: "I suppose you hav no idea of the amount of money in this purse."

"No, sir."

"Over a thousand dollars."

"By cricky! Beg your pardon—I mean, oh, my!"

"Now, do you not wish you had kept it?"

"No, sir; I wouldn't keep nothing of yourn if anybody would giv me the hull world, I mean unless you wanted me to hav it."

"Now, I want you should tell me why you follow me about and do so many favors for me for nothing."

"'Cause you allers look kind at me, and called me your son and your good boy, and nobody never did afore, and I've tried to be good ever since."

"Hav you no father, mother, or other relatives?"

"No, sir, not as I knows on. Granny Biggs kep' an' pounded me when I didn't beg a lot, till I runned away and wouldn't liv with her no more; then I sold papers."

"Would you like to liv with me any better?"

"What, liv right here and be your truly son?"

"Yes."

"And be dressed nice, and go to school and could I call you papa?"

"Certainly, and my wife will be your mamma."

"Oh, but maybe she wouldn't like me!"

"Yes, she will," said a pleasant voice in the doorway, and a beautiful lady glided into the room and kissed him, ragged and dirty as he was. Jimmy commenced to cry.

"Why, my son, what is the matter?" asked the judge.

"I'm so—so happy," he sighed.

"Now, this will not do. I will hav good Jacob giv you a bath while I go out and purchase you a suit of clothes. Here, I will measure you first. As soon as you are dressed we will hav dinner."

Jimmy did not look like the same boy after his bath, and the donning of his new suit, his pretty stockings and neat slippers, and his long tangled hair arranged in beautiful curls by his mamma. She then led him to a long pier glass to view himself. "My, I guess I'm somebody else!" he exclaimed.

"You are Jamie Cheney now," she replied, "our little son."

Jamie, as we will now call him, was very awkward at the table. He commenced to eat with his knife, then observing his papa and mamma, he blushed and used his fork instead. But the judge and his good wife soon put his mind at ease, and taught him the use of his napkin and other table manners. He is now a man, a kind and dutiful son, a good husband and proud father. Who among our rich will do what Judge Cheney did? SADIE ATHENA MAGOON.

Station D, Los Angeles, Cal.

A Letter from Alhaza.

DEAR YOUNG FRIENDS: Cardinal Gibbons quotes St. Paul's remark, that God chooses the weak to confound the strong. I think I would not oppose the strong, if they conduct themselvs in a reasonable manner.

He also makes the assertion, that Christianity was established by the finger of God, and not by the might of kings. On the contrary, I think religion was propagated in the usual way, and no method omitted for this purpose that the craft of man could suggest.

Anything that could be made available—persuasion, intimidation—was resorted to to coerce the human mind into acceptance.

The most shameful and dishonorable appeals hav been addressed to that principle of credulity, which St. Jerome remarks is without limit.

Force was often used, and a fiendish cruelty which exposes not so much the barbarity of man as it does the terrible instincts of the brute revived by the fire of fanaticism. The might of kings! When we know so well how Constantine employed his power in this connection, even offering rewards to obtain converts. Charlemagne closed every victory by either baptizing the defeated party, or having their heads separated from their bodies.

New religions were grafted upon the old by missionaries—for Isis and her son Horus were substituted the Virgin Mary and Christ.

But, my friends, I feel sad to-day. My little cat, "Bessie," is dead. She was charming and intelligent. She came galloping in at breakfast time, pressing the latch of a door down with her paw. She brought in sparrows, and mewed until I pretended to eat one. She never caught mice, but spent much time in the cultivation of her voice.

Her paw had a graceful fold
Which envious cats hav tried in vain;
Her lovely voice, oh, it were bliss
To hear her purring once again.
And in the hue of her dear coat
There was a softer tinge of blue
Than since old Eve's Grimalkin mewed
Hath tinged a mortal pussie's flue.*

ALHAZA.

*Flue, means fur.

Correspondence.

SAN JACINTO, CAL., Feb. 17, 1891.

DEAR MISS WIXON: I thought I would write a few lines to the Children's Corner and see if they would be accepted. I am twelve years old. I go to school and study reading, writing, spelling, arithmetic, geography, grammar, and music. We hav five sheep, nineteen head of horses, and about twenty-five head of cattle. I wish some of the girls about my own age would write me a letter. The next time I write I will tell something about California. I will close. So good-bye.

Your friend, LUCINDA C. CLARK.

BRUCE, S. D., Feb. 25, 1891.

DEAR MISS WIXON: Having never written to the Corner, I thought I would let you hear from South Dakota.

We hav had such a nice winter here, almost summer weather part of the time, until this month we hav had some cold weather. My father has taken this paper for two years, and could not get along without it. We are talking of having a Liberal society here the coming summer, and I am going to send for a "Cosmian Hymn Book," so as to hav singing at our Liberal meetings.

I am fifteen years old; am attending school, and am going to college this summer. My brother started this week. If you start a young people's paper, I will subscribe for it.

Your Freethinker friend,
MAUD CARPENTER.

ACME, WASH., Feb. 11, 1891.

MISS SUSAN H. WIXON, *Dear Friend:* I am a little girl only seven years old. My papa has taken THE TRUTH SEEKER a number of years, and I read the Children's Corner. I like it very well. This will be the first letter to the Corner that I hav ever written. I hav one of your books; it is the "Story Hour." I hav another book which has about all fairy tales in it. I never like those untrue stories. I am a Freethinker, and I guess I shall always stay one. Papa and I came out here to get land, and papa took up a claim in Baker valley. At school I study reading, writing, arithmetic, grammar, and spelling. There was a young man who is a Liberal, and he taught school, and he put me in those high studies, and I am getting along nicely. My mother died five years ago, and papa and I were left alone. I guess my letter is getting tiresome, so I will close.

Your Liberal friend, LORA R. FLICK.

[A remarkably good letter for a child of seven years.—ED. C. C.]

BYRON, MINN., Feb. 24, 1891.

MISS SUSAN H. WIXON: *Dear Madam, and Sister in Truth:* In the issue of this paper of February 21st I notice comments of yourself, and our esteemed friend, Geo. J. Remsburg, in reference to a child's or young people's Liberal paper. Now, this idea strikes me so forcibly that I beg to offer, in my feeble way, my suggestions. Now, Liberals, let us see what can be done. How many will pledge their support? I here offer and pledge $5 to be paid on demand. Now, if we can just get our friends interested we can soon hav the project under way. If a paper of the kind be started, would it not be a good idea to hav Heston furnish suitable cartoons, as they would interest the children, and are the best means to educate them, as a child never forgets an object-lesson.

For fear of tiring you and your readers, I will close, with the hope of seeing this project discussed by abler pens than mine, and that you will get the support you so much deserve, and hav won by your earnestness and zeal in behalf of the noblest cause woman can engage in, emancipating humanity from the curse of superstition.

Fraternally yours,
WALTER A. JOHNSON.

MILTON, Feb. 14, 1891.

MISS SUSAN H. WIXON: I am going to write to the Children's Corner to-day. I think some of those letters that are written in the Corner are real nice. And the recitation-pieces, they are fine also. I hav memorized some of them, and some of the people that I recite to think they are very good. Some pieces are so laughable, and others are so melancholy. My father takes THE TRUTH SEEKER and has been taking it for several years. And I like it real well. It is too bad that England has lost its great and good Bradlaugh. I am of the opinion that England has lost its greatest and grandest man. It is as though America had lost her immortal Ingersoll. I hav memorized a piece entitled, "Heaven Below." That is the kind of heaven we want, right here and now. My shoes are getting a little the worse for wear, and I think if I were asked which I would take, the Bible, heaven, or a new pair of shoes, I would take the latter. Wishing you ever so much success in your good work, I remain,

Your little friend, MAUD V. HAIGHT.

[A sensible girl is Maud.—ED. C. C.]

CISNE, ILL., Feb. 15, 1891.

DEAR MISS WIXON: As it is the preacher's day to make his bread and butter, and it is raining too much to entertain myself out of doors, I thought I would write to the Corner. I liv with my stepfather. He takes THE TRUTH SEEKER, has the "Freethinkers' Pictorial Text-Book," and mother has the book, "Men, Women, and Gods."

I read the Corner. I like very much to see so many names of young people who are brave enough to speak or write these sentiments. As for me, I can't exactly say what I am. I can hardly say I am an Infidel. I rather believe I am an Atheist.

I am in my twentieth year, and am not like most boys of Christian parentage who think the first step toward manhood is a chew of tobacco, big swear-words, a dram of liquor, or joining the church. Of all these I hav done neither. I do right because it is right, and not because I am afraid of going to eternal hell if I don't. One day at Sunday-school the superintendent made a glove on the blackboard; on the wrist he put, "I don't," and on the fingers, "chew, smoke, drink, or swear," and then asked who could put it on to hold up their hands. They looked amazed to see two Freethinkers hold up their hands. They were my brother and I myself, and their church-members could not. It is hard, but they knew it was so. As this is my first letter, I will close.

Yours respectfully, ELMER W. PRIDE.

CORYDON, PA., Feb. 20, 1891.

DEAR MISS WIXON: I hav never written a letter to the Children's Corner, but as I am a Liberal I think it is time I do.

Where I liv the people are mostly "Christians," but papa, mamma, and all of my near relativs are Liberals. I am glad of this, for I do not desire to hav any relativs who are "Christians."

I attend school here. I am in the highest room, and in some of the highest classes. Our teacher is a young man, and he would be a very good person to learn from if he would spend all of his time on his school; but he does not. He is studying to be a minister, and of course he is thinking more about this than he does about his school work. He has preached several times in our church here. He is a great hand for religious exercises in his school, and spends altogether too much time every morning reading the "holy book," repeating the Lord's Prayer, and singing hymns. I don't think this is right; he is not hired to preach and pray for us. Then, all this takes time that we ought to be using on our studies.

I hav no sisters, but hav one brother eight years old. He is very bright, and learns so easily—reads well in the Third Reader. There is nothing he enjoys so well as to hav some one read to him—not childish stories, but any kind of reading that entertains grown people, such as tales of adventure, lives of great men, and anything of interest.

I am taking piano lessons from a lady friend of mine here, and I try very hard to understand music and play well.

I am living with an aunt of mine here, so that I can go to school, as there is none in the place where I liv. Auntie has such a dear little girl, two years old, named Camilla, and she has a Mother Goose book and can repeat almost every rhyme in it. She thinks she is reading them, but she is just saying them from memory. She has a figure made to look like Santa Claus, which she likes better than any doll, and she thinks she cannot go to bed unless she takes it with her.

My cousin Fanny Morrison livs at Sugar Run, and I like to go down to see her. I go down often on Saturday and stay over Sunday, and Fanny and I hav a good time while I am there. We study and read together and play duets on the piano.

I hav an aunt living in Brooklyn, and she sends me *St. Nicholas* and *Life*, and I spend many pleasant evenings reading them. I like to read the *Youth's Companion* too.

I am happy to hav the spring come; then I can go to the hills and gather the beautiful trailing arbutus and the cunning little lichen. When I am on the hills I am always happy.

I hope I shall see this in the Corner. If so, I will write again some day.

Your little Liberal friend,
FLORENCE B. AIKEN.

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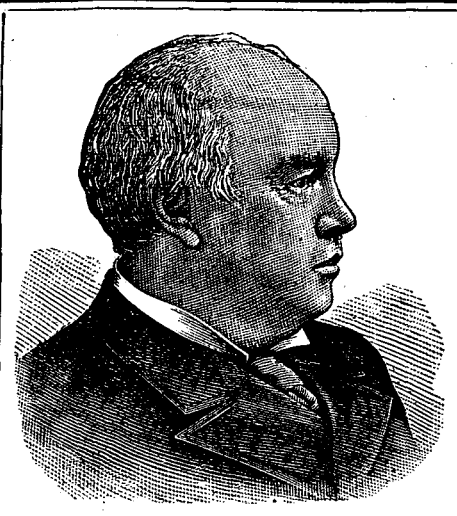
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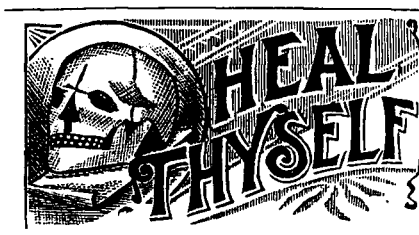


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News of the Week.

THE chief of police of Hoboken, N. J., has forbidden improper theatrical posters. Captain Hayes has been made the official censor of posters. The managers of Cronheim's and Jacobs's theaters hav been notified that all posters must be submitted to him before they are given to the bill poster.

ENGLAND has had a blizzard in which 115 lives were lost.

DR. WINDTHORST, Catholic leader in the German parliament, died on the 14th.

CLERGYMEN and others in Hoboken, N. J., hav sent the police a protest against Sunday theaters.

AT Pittsburgh the Junior Order of American mechanics hav protested against display of the Irish flag on St. Patrick's day.

SIX Madrid physicians appointed to investigate Koch's remedy report that it has not made one cure, and should be suspended.

REV. FATHER GRATON, Catholic priest of Manitoba, in his eagerness to be at the polls and work election day, got caught in a storm and frozen to death.

THROUGHOUT Lehigh county, Pa., the Evangelical churches are convulsed over the "Bowmanite quarrel." Several church buildings are locked and defended by one faction against another, and police hav been required.

THE Russian press censorship has authorized the publication of the new Russian translation of the Koran without excising the passages previously supposed to disparage the Russian orthodox religion.

THE Catholic religious orders will each build a college at Washington auxiliary to the great Catholic University, making our capital a hot bed of ecclesiasticism.

THE Catholic League of the People, founded in Germany to oppose Socialism, has just held its first general meeting at Cologne, the archbishop of Cologne presiding.

LORD MAYOR SAVORY of London lately delivered a pious address which is shown to hav been stolen from one of Spurgeon's sermons. Of his efforts to lie out of it the *Pall Mall Gazette* says that they hav an odious flavor of sanctimonious humbug.

CATHOLICS continue to cry against "the Holy Father being compelled to submit to a government which has robbed the church, oppressed the people beyond the power of endurance, and which has not been backward in availing itself of every opportunity to insult and vilify his Holiness."

THE cremation of the remains of Emma Abbott has drawn fresh invectivs from Christian anti-cremationists, the chief Catholic organ in America saying: "The modern crematory is an insult to Christianity. Its inventors intended it as an hourly argument against the doctrin of resurrection, and the blasphemers so use it."

To Indian Commissioner Morgan's statements that to avoid hostility from the Catholic church he has tolerated incompetent teachers belonging to it, Catholics indignantly exclaim that "Thomas J. Morgan is the first commissioner of Indian affairs who ever discovered that the sisters and fathers in charge are unworthy and incompetent persons."

THE Christian girl, Esther Solymosi, who disappeared in Hungary nine years ago just before a Jewish Passover, is thought to hav been found living in New York. It was said that Jews had offered her as a sacrifice, according to the custom which Christians accuse them of. Eight Jews were charged with murder and confined in dungeons fifteen months before trial and acquittal.

IN the forenoon of Saturday, the 14th, five thousand citizens of New Orleans, headed by lawyers, merchants, and other leading citizens, broke open the jail and killed eleven of the Italians whom the jury had failed to convict of murdering Chief of Police Hennessy. Most of the local papers approve. The jurymen are ostracised. Several of the Italian vessels in our ports on hearing the news put their flags at half-mast. The Italian consul has protested. Blaine has communicated to the governor of Louisiana the president's disapproval, saying that among the killed were three or more Italian subjects, whom our treaty guarantees security of person and property.

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SEARCH THE SCRIPTURES.

Gems of Thought.

ALL the phenomena of witchcraft are now believed by scientists to be the products of natural laws. If they are right, is not God proved guilty of ignorance when he gave the edict, "Thou shalt not suffer a witch to liv," and was it not a wicked ignorance which through this command has caused such countless murders and persecutions? Dr. Sprenger, in his "Life of Mohammed," estimates that nine million people hav been put to death as witches during the Christian era. Blackstone said that to deny witchcraft was to deny revelation. How can the inspiration of this law stand the light of the present day?—*Robert C. Adams.*

TRUTH must be investigated without any side glance to the consequences which that investigation may hav upon our hopes.—*Greg.*

THE discovery of what is true and the practice of that which is good are the two most important objects of philosophy.—*Voltaire.*

LET us look on as calmly as may be at the huge turmoil of conflicting controversy; smile with equal calmness at the bigots, who would damn people for losing their way in the dark; at the pompous dogmatists who would face it out that they can see as clearly in the dark as in broad daylight; at the feather-headed enthusiasts who take the first will-o'-the-wisp for a safe guide, and patch up a new religion out of scraps and tatters of half-understood science.—*Leslie Stephen.*

THE individual does the right thing out of regard for his own good, his own advantage, his own fair fame, and his social position, or having the fear of the law and of punishment before his eyes. The better ordained and regulated the social order in which the individual livs, the keener will be his own desire to lead a virtuous and moral life. To this may be added the moral instinct or the spontaneous disposition toward a moral behavior, a sort of moral organization which each individual receives from those parents and ancestors who hav lived for long ages in more or less orderly social or political conditions. If to all this be added the powerful influence of education, habit, and example, we are in possession of all that is necessary for moral behavior, without being obliged to hav recourse either to an innate moral law or to the means of grace or the hope of glory held out by the church or religion. This being so, what is the good of those everlasting hypocritical confessions of faith and professions of religious dogmas, which are opposed to reason, and neither required by, nor conduciv to, virtue and morality?—*Buchner.*

THE educated man is his own priest, his own pope, his own church.—*Ingersoll.*

THE civilized man is distinguished from the uncivilized in this: that while the latter is content when he has obtained food enough to satisfy his immediate wants, the former looks ahead and makes provision for months or even years. "Lay not up for yourselvs treasures upon earth, where moth and rust doth corrupt, and where thieves break through and steal" (Matt. vi, 19). With banks, insurance companies, and provident societies by the score in our midst, how is it possible for Christians to say they practice the above teaching?—*Arthur B. Moss.*

THE obligation of natural affection counted as nothing compared with the duty of theological conformity.—*Felix L. Oswald in the Bible of Nature.*

I CHANT the chant of dilation or pride,
We hav had ducking and deprecating about enough. —*Walt Whitman.*

THE fathers, in asserting that the books were inspired, were guided not by critical ability, but by ignorance and superstition. Instead of being great scholars, they were extremely credulous, and in general very inferior intellectually. After much controversy, it became apparent that they could not agree as to what books should form the Bible; and councils took the matter in hand, and for nearly twelve centuries they discussed it. And finally, the Roman Catholic church in the council of Trent, and the Greek church in the council of Constantinople, decided once for all what the list should be for their adherents; and the Westminster assembly gave the English-speaking Protestants their catalog.—*Keeler's Short History of the Bible.*

THE
Truth Seeker Annual
—AND—
Freethinkers' Almanac,
1891.
(E. M. 291.)
WITH ILLUSTRATIONS.

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HOW THE CHURCH WAS FORCED TO QUIT MURDERING.

Notes and Clippings.

In Belgium one out of every two hundred of the population is a monastic brother. These thirty-two thousand monks, notwithstanding their vow of poverty, hav property valued at $26,000,000. In France there are fully ten thousand Sisters of Mercy, who upon entering the eight hundred cloisters of that country, resign all claims to their property. Yet the property of these orders is worth more than $5,000,000.

If this country is to be maintained as a free country, says the *Ironclad Age*, the Infidels must maintain it. Infidels originally made it free, and its keeping is in their hands. It takes liberal men to maintain a republican form of government, because they are tolerant, just, and hate tyranny and oppression. Bigotry and proscription are tyrannical. Intolerance is the weapon of potentates and priests. It yields nothing for the common good. The Infidel cheerfully concedes to others the rights he claims for himself. He is mindful and watchful of the rights of all. He is not clannish and narrow, but broad and general in his views. His thoughts grasp the whole community of national interests. He can lift himself above personal considerations. He can excuse the ignorant prejudice that proscribes him, and still be just to his persecutors even. The Infidel alone is capable of perpetuating a system of government in which the rights of all men are sacredly observed.

Prince Napoleon, whose death occurred last week in Rome, was a Freethinker. Of the clerical ghouls who hovered around his deathbed the *Times* says: "The denunciation by the Paris correspondent of the London *Times* of the unseemly and revolting conduct of some of those present in the last hours of Prince Napoleon is as deserved as it is unqualified: 'Public opinion is revolted by the hideous zeal of those who tortured the dying in order to make them clients of the confessional; it is revolted still more by the rebel son who persists in rebellion in order to secure ephemeral and useless power. The confessors, cardinals, nuns, and other religious persons hav shown a willingness to revive all the horrors of the Middle Ages. The only one who leaves the horrible scene with a higher reputation is the prince himself, who preserved intact his force of will to die as he had lived, with a horror of counterfeit in his soul and with contempt for hypocrits on his lips.'"

A bill has been presented in the Danish Folkething, or lower house, providing that laymen may be permitted to speak at interments. It is claimed by its advocates, who belong exclusivly to the party of the Left, that this measure, if passed, would relieve clergymen of much embarrassment in the case of the burials of Infidels and non-churchgoers. It seems at present very improbable that the bill will be passed, as it is strongly opposed by the government party. The whole question hinges upon the relation of the churchyards to the church and the commune respectivly, and the ecclesiastical authorities are not likely to allow such a concession to be made if they can help it. There is in Denmark, as in England, a powerful movement in the direction of disestablishment, and any change that can be construed as favoring this radical movement is viewed with suspicion by the powers that be. From the American standpoint, the present demand would seem eminently fair and desirable, even from the point of view of the clergy. But in Denmark politics and religion are so closely connected that no question can be considered from a non-partisan side.—*Independent.*

A brass band stood at the grave of Dr. Shoettly at Egerton, O, a few weeks ago, and played a variety of lively tunes as the clods fell on the coffin of the dead physician. It was in accordance with his expressed wish. His dying injunction was that there be no mourning or appearance of mourning on the occasion of his funeral. He made a provision for the payment of $25 from his estate to the band should the leader carry out his instructions to the letter. The leader did so and got his money. The doctor was an Infidel and sought in this way to show his contempt for all religion. He directed that there should be neither singing nor praying nor any form of religious ceremony at his grave. His request in this regard was also complied with. His neighbors were shocked beyond expression at the funeral, but none more so than his wife, who was a devout Catholic. Mrs. Shoettly, who was a hopeless invalid and knew that she must soon die, was overcome with grief at the manner of her husband's burial, but as she loved him devotedly she determined that she must be buried by his side. It is said that a letter was written to Rome asking what should be done in the case, and that an answer was received that in view of the sacrilege at the physician's funeral, if the wife was laid by the husband's side the ceremonies of the church must be omitted. For a long time the woman's desire to lie beside her husband struggled with her religious feeling, but love for her husband finally conquered. A few days ago she died and was taken to the cemetery without ceremony, followed only by a few of her late husband's friends.

Labouchere, the noted editor of London *Truth*, writes: "Mr. Bradlaugh was a man of herculean physical strength, but of great nervous susceptibility. I believe that he never entirely recovered from the rough usage which he met with when he sought to force his way into the House of Commons. . . . Never was a man less understood. I never knew anyone with a stronger sense of public decorum or with a deeper respect for law. Mr. Bradlaugh was my colleague for ten years. During all these years our relations, political and personal, were always of the most cordial character. He was, in private life, a thoroughly true and amiable man, while in public life he was ever ready to sacrifice popularity to his convictions of what was right. He was, as is known, an Atheist, but his standard of duty was a very high one, and he lived up to it. His life was an example to Christians, for he abounded in every Christian virtue. This the House of Commons came at last to recognize. I do not think that there is a single member more popular or more respected than he was on both sides. Often and often Conservativs hav, in a friendly way, said to me: 'What a much better man your colleague is than you are.' And I entirely agreed with them."

Communications.

Atheists Before the Court.

Scant justice would Atheists giv us if they were not restrained by public opinion created by religious sentiment (Rev. Robert Court, D.D., of Chicago, Sunday-school lesson in the Lowell, Mass., *Weekly Journal*, 1890).

If Atheists hav not always given religionists such justice as they might desire, it is largely because the insolent pretenders to piety hav first set the force example, the example of injuring those of adverse opinion. Indeed, justice exeeuted to Christians, according to their code, the *lex talionis*, "such measure as ye mete shall be measured unto you again," is the last thing they think of. Nay, they cannot endure the thought, but console their bankrupt consciences with the forged receipt, "Jesus paid it all."

Jesus died and paid it all—
All but a dollar and a quarter;
Yet sin had left a crimson stain,
And they scrubbed it out with water.
(Revised Hymn).

Bruno, Campanella, Kepler, Vanini, Galilei, Copernicus, Descartes, and Spinoza had to force their way through a snapping and howling pack of monkish fanatics who beset the path of every reformer, and overcame the heroism of all but the stoutest champions of light and freedom. From the tenth to the end of the sixteenth century not less than three million "heretics," *i.e.*, scholars and free inquirers, had to expiate their love of truth in the flames of the stake (Prof. Felix L. Oswald in The Bible of Nature).

The wholesale charge made by the Theists, or Godites, of every stripe, against Atheists, of their being without moral principle, coupled with the common habit of ascribing Atheism to whomsoever holds other views than their own, is in itself the worst injustice the world ever knew, the most infamous judgment that wickedness can devise, it being the dogmatic basis of tyranny and torture, ostracism and oppression, hate, death, hell and damnation, which the ignorant and iniquitous, superstitious, selfish, and sensual pious in power hav always brought upon whomsoever they would, so far as they could, further coolly stultifying themselvs with the self-righteous sentiment that God in his goodness, Brahma in his bliss, Jupiter in his justice, or Jehovah in his jealousy created and suffered the ungodly to liv on purpose to amuse himself and minister to his saints or furnish them subjects for that climacteric act of Christian and other faith—the holy barbecue of live heretics.

Aud if the sectarian cannot brand and burn others as formerly when he was in power, he makes the most of his liberty to belie them that his income may abound. This milder method may be even more potent than the fiery ordeal in that it is not so furiously resisted. Says Edwin Marlitt:

Blasphemy, Infidelity, scoffer—the influence of these favorit denunciatory words of your party is not to be underrated. Principally by their means a large number of intelligent beings, incredible as the statement is in the nineteenth century, are in apparent subjection to a minority of narrow-minded fanatics. Many men of intellect hav a certain faith in the influence of these worn-out anathemas upon the masses, and are silent in spite of their more enlightened convictions, and this givs the throne upon which your party is seated feet of clay for a certain season (Little Moorland Princess).

Moral sentiment did not evolute from a theological seminary. Chastity will not die with the clergy. Good will outliv God.

Why is anyone an Atheist, and why is Atheism ever avowed, when it has exercised against it the odds of public opinion, popular legislation, and autocratic ukase, unless it is because the Atheist is a person of original convictions and has honesty and courage enough to declare them?

The Atheist's faith will never shrink
Though pressed by pious foe,
He will not tremble on the brink
Of threatened God-damned woe.
(Gospel Hymn Revised).

Who are these terrible Atheists, and what hav they done to call forth the sweeping sentence of the Christian Court? We will first let one answer who is most frequently cited as an example of godless impiety by the volatil victims of Atheophobia, Voltaire, the inspirer of liberty in France, but who yet was not an Atheist, but a Deist, as were also Moses and Mohammed, Solomon and Socrates, Jesus and Josephus, Thomas Paine and Theodore Parker:

Why is a society of Atheists thought impossible? Because it is thought that men under no restraint (fear) could never liv together; that laws avail nothing against secret crimes; and that there must be an avenging God, punishing in this world, or another, those delinquents who hav escaped human justice. But among the gentiles, several sects had no such curb; they were persuaded that the soul is not a substance, but a faculty of the body; and consequently their only check was morality and honor. The Roman senators and knights, in Cicero's time, were downright Atheists; as "neither to fear nor to expect anything from the gods, amounts to a denial of their existence." There is, in Atheism, no temptation to those sanguinary procedures for which fanaticism is notorious. Atheists, for the most part, are men of study (Voltaire).

Thus is stoutly set aside the olden fib, "The *fool* hath saith in his heart there is no God." If the devout readers dispute the famous French Cyclopedist we cite yet again the opinion of one they are fond of quoting as a champion Christian philosopher, the author of the "Novum Organum." If he is not accepted as an authority on the subject his logic nevertheless remains and needs no strengthening:

Atheism leaves a man to sense, to philosophy, to natural piety, to laws, to reputation, all of which may be guides to practical and moral virtue, though religion were not. But superstition dismounts all these and erecteth an absolute monarchy in the minds of men. Therefore Atheism did never perturb states, for it makes men prudent and content, as limiting their views to this life, and we see the times inclined to Atheism were civil times. But superstition hath been the confusion of many states, and bringeth in many a *primum mobile* [first mover, as a mainspring] that ravishes all the spheres of government (Lord Bacon).

Thus the great Bacon with one bold sweep of his pen demolishes the blatant defamation of Atheism, and impeaches the meek pretense of that mock piety which is childish toward God and cruel toward men.

Christianity has always opposed every forward movement of the human race. Across the highway of progress it has always been building breastworks of Bibles, tracts, commentaries, prayer-books, creeds, dogmas, and platforms, and at every advance the Christians hav gathered together behind these heaps of rubbish and shot the poisoned arrows of malice at the soldiers of freedom (Robert Ingersoll).

Atheists hav been the leaders of the people's progress ever since "fear hurled the God an engin on the world" to crush inquiry beneath its idolatrous wheels, for whatever invention in art, science, or philosophy, or attempt at reform in religion, has been made for the benefit of man, the priests and their panderers hav cried out, "Impiety!" "Blasphemy!" "Atheism!" "Crucify him!" "Damn him!" It would take too long a time to recite the countless instances of religious injustice, for the history of the world is the record of religious wrong, as may be read in brief in Winwood Reade's "Martyrdom of Man."

Every concession of the rights of the people made by power assuming to be ordained by God, has been wrung from them by those whom they would like to roast and damn as Atheists, because the very claim that anything can be made better than the creator left it is a tacit denial of God's jurisdiction.

Once, to be an Atheist was to be an outlaw; now, to be an Atheist is to be a knight of order.

Atheism is the gospel of happiness. It is the herald of good news—that this wondrously beautiful world is not under the wrath of any monster in the skies. Christianity stamps upon the human heart the counterfeiting die of a devil, and seeks to save sinners from a horrid hell by a bribe of a blissful heaven. Atheism grasps all the good it can hold, seeks truth for its own sweet sake, strives to scatter the sunshine about the hearthstones of happy homes, and teaches men to lead noble lives, that they may leave the world better than they found it. Christianity seeks to save souls from pits of its own digging, to sever the shadowy shackles itself has forged from the fog of mystical faiths. Atheism comes to wrench from the world the frightful veil with which creeds and churches hav wrapped the fair face of nature, to giv us a glimpse of the peace of an earthly paradise, and to teach us to stand fast in that liberty wherewith our natures make us free; to usher in the glorious gospel of gladness until the doleful discord of religions hav sighed out their last sad notes on the dying breeze of evening, and the blessed breath of the beautiful morning shall bring the cheerful chorus of hope and joy and justice from the gladsome lips of emancipated men (S. H. Preston).

All the good that Atheists, Infidels, skeptics, and heretics hav done, all the harm they hav left undone, declares the Christian Court and echoes the doting crowd, is due to the influence of religion of some sort, and mainly to Christianity. Say, rather, that whatever of good the religious hav done, what evil they hav thought to shun, Christians especially, should be credited to the natural humanity of mankind, and the impulse and teachings of dissenters to creeds, of whom Atheists are chief.

The boastful assassins of our two presidents were under religious influences, and so, too, were the crucifiers of Christ, the slaughterers of Socrates, the hackers of Hypatia, the executers of Robert Emmett, and the burners of Bruno.

Rev. Wm. S. Sloan, in an article in the *Golden Rule* (Christian Endeavor organ), says:

A very useful book to read is the life of one of the greatest of our race, the "Memoirs of Socrates" by Xenophon, with the companion records by Plato in his "Apology of Socrates," and his "Phædo," all of them to be obtained in excellent English translations. These books would almost suffice to educate a man. Certainly they are beautiful pictures of the best men by the best writers of that far-off time. The reading of the "Apology of Socrates" is very stimulating.

How much of the "Memoirs," "Apology," and "Phædo" of Socrates, was due to the influence of the Christian religion? Or were his wisdom and integrity, and the admiration and brilliancy of his biographers, inspired by the pagan religion (of which Paul said the Athenians had too much), for denying and ridiculing which in his academy he was, by a contemptible court of hypocrits, doomed to drink the deadly hemlock?

But after all, at this late day of protestation against theological tyranny and ignorant bigotry, Atheists and skeptics hav themselvs largely to blame, inasmuch as they deny their own dignity and cringe beneath the shadow of the dessicated skeleton of ecclesiasticism which hisses through rattling teeth and warping jaws its jealous taboo of Freethought. I hav good backing in Mr. E. Belfort Bax:

No matter what a man's belief or absence of belief may be, you may be quite sure in ninety-nine cases out of a hundred he will profess to hav conscientious scruples as to calling himself an Atheist. The reason of this is not far to seek. The question of God or no God has very little to do with it. When the popular theory of the mounted policeman up above is discarded, all that remains is a highly subtle philosophical problem which it would be the rankest humbug in any ordinary man to pretend he felt the smallest interest in or even understood. The real point in the "not-an-Atheist" cant lies in the fact that the word Atheism is supposed in the popular mind to imply the rejection of the current bourgeois morality, the avowed sanctions of which rest on the abnormally developed policeman theory. It is bourgeois sentiment which is the well-spring of objection to the word Atheism, and not suddenly evoked scruples on refined points of metaphysic. (Our 'Agnostics' hav, to suit their own convenience, chosen to giv the word Atheism an altogether new and non-natural signification. Until recently it has simply meant, both in its etymology and usage, a non-believer in God. A highly respectable "Agnostic" of to-day, who accepts this latter position, in order to avoid calling himself an Atheist, has ingeniously twisted the word Atheism into meaning exclusivly the attempt to prove dogmatically the non-existence of a deity. Armed with this brand-new definition of Atheism, he is able to pass in middle-class circles as a highly creditable person, who is "not an Atheist—oh, dear, no!") (Ethics of Socialism).

The futility of this effort of the non-religious to escape the opprobrium of the Godiferous by the use of the fig-leaf of Agnosticism is apparent, in that they are called Atheists all the same, as they are in practice if not in name. Says one:

Now, I hold that the moment the idea that God ever was or is a partial God enters the soul, that moment doubt in him, in some form or other, enters the mind and heart and he ceases to influence the moral character of man. And is not this why all partial religious teaching leads to and is responsible for largely the Atheism and Infidelity of the world? Ingersoll, Mill, and the Infidel Pentecost were partialists originally. They tried to progress without recognizing the fundamental truth, "the universal fatherhood." They landed in the belief of universal orphanage (Rev. E. W. Jenkins's sermon at Connecticut Universalist convention, 1889).

Until Universalists and other "liberal Christians" quit calling their betters "Infidels," they should bottle their boasted "brotherhood of man" business. The God idea even in them, as ever, is a divider of the race; and if the "partialists" hav helped drive our greatest men to progress, blessed be partialism for that.

Who or what is this God or great what-you-may-call-it, that doubt, ignorance, or denial thereof is accounted infamous? Let certain of their own poets and professors answer.

Being whom we call God and know no more (Derzhavin).

Then why need we care?

God is a word used to express not our ideas but the want of them (John Stuart Mill).

Mill has come out of the mill all right and is in the college curriculum.

The infinit is not an object of human thought at all. . . . Attributes of mind must be conceived as existing in a person, and the existence of an infinit person is inconceivable (Mansel, Limits of Religious Thought).

Any less than an infinit would be a cur-tailed God.

Man's talk about the infinit is a mass of barren, vague, and meaningless abstractions, in which they baffle about nothing (Hooker).

What has no outline can hav no dimension. A point is infinit and is but a mathematical departure.

As a transcendental is an unconditioned being, God cannot be scientifically known (Sir William Hamilton).

That which is known at all is scientifically known. The transcendental is contemptible. The unconditioned lacks the condition of existence.

God will only punish men for wickedness, and not for holding opinions. That is the truth which cuts into the knot of sophistry and ends that great error, that error itself is guilt. The church should be more intolerant of selfishness, cant, and hypocrisy, and less indignant with original opinions. The minister should be the pattern of intolerance of all that is immoral, and the model of tolerance of what is honest doubt and honest belief in what differs from himself (Rev. Phillips Brooks, Trinity church, Boston).

That is an advance of the Christian standard to which the rank and file of superstition, as it is in Jesus, will never come up. Their war-song is:

Am I a soldier of the cross,
A follower of the lamb,
And shall I liv in love and peace
With those whom God doth damn?

No, I must fight as well as pray,
Giv me a gun, O God!
The Atheists hav got no rights,
We'll blot them off the sod.
(Watts, altered).

But the Atheists will not get from the earth for all the gospel gunning. There are others that might better be spared from the "footstool," as says the Rev. Mr. Greene, pastor of the Shattuck street Universalist church, Lowell, Mass. "To sit down in the dirt and wait for God to clean up is worse than Atheism." Says Parker Pillsbury, the venerable Abolitionist and Spiritualist:

Not Frederick the Great alone, but every brave captain, practically believes that God is ever on the side of the heaviest and best-handled battalions. In any desperate engagement the church herself would trust the best general, though

an open Atheist, sooner than her devoutest saint, if a coward or a fool, though he should fast forty days and pray forty nights before every battle (Popular Religions, Concord, N. H., 1891).

Peaceable people could get along better without any such gunner of a God. As to the Atheist as a champion of righteousness, the Seventh Day Adventists hav nominated one, so-called, Colonel Ingersoll, for president of the United States.

The late vindication of Charles Bradlaugh by his Christian peers, in expunging from the Journal the record of the bigoted exclusion from the British House of Commons of that champion of the rights of all (not excepting the Irish) for his Atheism, ought forever to solder the flippant tongues of all sacred slanderers to the dome of their fly-traps and melt their malicious pens in the fire of repentance. But no; the godly traducer will not cease from troubling the intelligent, honest, and brave, until the races of fools and frauds shall hav become extinct as the dodo. Robert Swail well sings:

When o'er mankind the church held sway,
In superstition's palmy day,
The arguments the priests adored
Were thumbscrews, fagots, fire, and sword.
Now, when of these they are bereft,
The only weapons they hav left
Are threats of Gods beyond the skies,
With personal abuse and lies.
Behind a wall of obscene Bibles,
They skulk and sling their slanderous libels.
With hate they load their gospel guns,
And poison shoot at freedom's sons.
But truth will silence soon their roar,
And priests will be believed no more.
The persecuting, slandering clan
No more will dwarf the mind of man.

Meanwhile we hav this thought to console us: Robert Court and all the unctuous crew of "unco guid," as named by Robert Burns, from the pope of Rome to Clarke Braden, may spout their spume at the shining stars of reason, but these bayers at the moon cannot rob those brilliant orbs of a single salient twinkle, whilst this shall be the ringing eulogy of every Atheist valiant for reform:

Well hast thou fought
The better fight, who single hast maintained
Against revolted multitudes the cause
Of truth, in word mightier than they in arms;
And for the testimony of truth hast borne
Universal reproach, far worse to bear
Than violence.

JOHN PRESCOTT GUILD.

Tyngsboro, Mass., March 22, 291.

Letters to Workingmen.

I hav said man is essentially selfish. He does not like to admit it, because he has been taught to believe he ought not to be, and the desire not to be has grown to a conviction that he is not. Yet the motiv power to all action is self-happiness, the satisfaction of self. As in the old question of "the freedom of the will," we think of self as apart from the organism—like the advocates of Spiritism, who would make mind an entity. Scientific psychology and physiology prove it an illusion. The mind is but an expression of the brain, and self is the identity of mind and organism. The poet says,

It is the mind that makes the body rich,

but it might as truthfully be said, It is the richness of the body that makes the mind. The simile of Longfellow is appropriate:

Though it leads, yet it follows;
Though it bends, it obeys.
Useless one without the other.

The organization of the individual is the essence of communism with the will, a true representativ governor. To gratify an idea is just as selfish as to gratify an appetite. The religious devotee who tortures his body,

In hope to merit heaven by making earth a hell,

is just as selfish as he who "makes a god of his belly." Read the characters portrayed by Charles Dickens, with this idea in view. Jarndyce is found to be as selfish as Skimpole. We follow Jarndyce in all his eccentric ways in making others, in whom he is interested, happy, and the great satisfaction he finds in so doing. His charity to the Skimpole family, allowing them to liv in idleness according to their father's peculiar ideas; his hospitality to Skimpole, and his enjoyment of his guest's simplicity; his "growling," and the "east wind," what was it all but the artifice of a selfish nature. Esther was indignant when reading in Skimpole's autobiography that Jarndyce was a very selfish man, yet it was true, even as it would hav been true had Jarndyce written the same of Skimpole. Selfishness brought man out from brutehood. Let us cultivate it and trust it, the ego of man. What a lesson to woman was the action of the heroin of "An African Farm!" Lyndall preferred death and disgrace to the surrender of self, feeling that life in bestowing love must withhold liberty. She would hav none of it. Oh, the grandeur of dying Lyndall addressing her emaciated features as reflected from the little mirror: "We are not afraid, you and I; we are together; we will fight, you and I." "He that conquers himself is greater than he that taketh a city," saith the scripture, and there is no doubt but that it is of far more importance to cultivate, guide, and control ourselvs, than any city, society, or government. Still, the saying was founded upon a false premis—that the self is vile by nature, and all its desires carnal; that it must be "conquered," brought under subjection, after which the person's duty to his God requires that he should go out and help to conquer others, and this idea led to all the trouble which ushered in the Dark Ages.

Religious fanaticism and bigotry influencing the mind of the hordes of poor, ignorant slaves, they arose in all the ferocious anger of their God and crushed out the civilization of Greece, the light of reason and philosophy, which had reached a high degree, but which, alas! illuminated only the homes of an aristocracy; and it went out like a rush candle before a tornado when the angry populace arose in the fury of duty to its God. "Truth crushed to earth will rise again." Slowly but surely we are emerging from the darkness of faith to the bright light of scientific reason, and when we shall hav again reached the proud eminence occupied by those ancient philosophers, our position will be unassailable, for practical science, unknown to those sages, will enable us to verify our assertions, and introduce a new feature that destroys all ideas of aristocracy, by proving the lowness of our origin—that we are but the result of the forces of nature, the effects of causes beyond our control. We shall hav no God to thank that we are not as other men; but a generosity born of a knowledge that men, like blocks, are but as they are hewn, will abide with us. A sympathy for unfortunate humanity will build homes in place of prisons, and treat as diseased what now we punish as criminal. Experiments in hypnotism or mesmerism establish proof that our actions are the result of suggestion produced by physical or mental impressions, and these may be received and acted upon without the knowledge or coöperation of the will. The will power may be set aside or lie dormant without affecting physical action. Hence the individual is not always accountable for his actions, and hence the injustice of judging the actions of others. And this suggests the cultivation and improvement of self, the extension and dominion of the will power. The noblest and grandest expression of the human lips are the words, I will. Let us look into the mirror and say to our reflection, as Lyndall did: "We are all alone, you and I. No one helps us, no one understands us, but we will help ourselvs." And what is more, we will let others do the same. We owe allegiance to no soul but our own. We are in duty bound to no power but that of our own organization. Let us "dare assert the I" supreme. In other words, let us be selfish and mind our own business.

Yet I would not ignore man's social nature, nor that power which

Bid each on other for assistance call,
Till one man's weakness grows the strength of all.

Yet it seems to me that the harmony and beauty of society depend upon keeping distinct and clear—like notes in music—the various individualities; that true social laws hav so

Linked the general frame
And bade self-love and social be the same.

Selfishness is an essential of man's nature, yet, like everything else pertaining to that nature, it is susceptible of cultivation, improvement, and reform. Epicureanism has evolved from gluttony. Sex-love, the most beautiful thing in nature, has sprung from brutal lust. And intelligent selfishness is a different degree from animal satisfaction. Yet it is well to return to first principles to know that what is, is but a modification of what was; to feel that the source is no shame to the stream; that all our ideas of beauty, purity, and goodness are but the cultivated sense of the brute. It is well to go back over the road we hav traveled to view the snares and pitfalls our tired, ignorant ancestors tumbled into; to view again the false signs that led their ignorant feet astray. We may follow our ancestral line back to those fellows Mr. Pentecost tells of as having thin legs, small heads, and large abdomens; whom Ingersoll speaks of as having teeth twice as long as their forehead was high, with a spoonful of brains in the back of their orthodox heads, skulking through the forest afraid of their shadows. We may see them in this condition passing centuries and thousands of centuries with little or no improvement. Yet gradually a change is perceived. The rough stone age passes into the polished stone age, and countless ages roll on, but the ingenuity that put a finer edge upon the rough stone finally utilized other minerals. The necessity for better tools to kill their prey sharpened their ingenuity. Their teeth and nails grew blunt as their tools grew sharp. As their foreheads grew their teeth retired. And when the heretic came to the "gentleman in the dug-out" and insisted on improving his craft by putting a stick in the middle and a rag on the stick to catch the wind, his orthodoxy began to weaken. It is indeed a question of brains, a struggle between the forces of intelligence and the forces of superstition. But the hand of Science has written upon the walls of the Gods the legend, so plain no seer is needed to interpret:

Thou art weighed in the balance and found wanting.

Buffalo, N. Y. A. L. BALLOU.

Our London Letter.

The leading English journals hav been well-nigh unanimous in their expressions of opinion as to the important work done for humanity in general and his countrymen in particular by the late Charles Bradlaugh, and fully appreciate the national loss that has been sustained by his early decease. Some of them in their admiration of the man hav gone so far as to declare that he was a Christian, although he himself was not aware of the fact. From this it would appear that many professing Christians hav no knowledge of their own creed, simply imagining that a man whose private life is above reproach, and whose honesty is beyond question, must of necessity be a Christian, even when he openly avows his utter disbelief in the whole system of supernatural religion. Charles Darwin was a Christian of the same class according to these people's ideas. The fact is, the Christian ranks number so very few, if any, men of note in any department that they are intensely eager to claim every really great man after his death, no matter what his opinions on religious matters may be. Curiously enough, the *Daily News*, of which it is said Labouchere is part proprietor, calmly states that Charles Bradlaugh's "Atheism had never any vogue, and it was *when he turned away from it* to politics that he became influential with the working class." It would be interesting to know who inspired such utter nonsense as this. No doubt at some future time there will be tales told of a deathbed recantation overheard by some one who was not present, as in the case of Thomas Paine. W. R. Bradlaugh, the "evangelist," must be a very peculiarly organized individual. What he intended to convey by the reference to Job xxxiii, 15, 16, appended to the wreath he sent, may be known to himself, but to the general public they convey neither sense nor meaning. He must be a very small-minded man, as he has written an article in a religious paper with the intention of belittling his dead brother by giving a distorted account of incidents in his early life. Fortunately no one pays any attention to W. R. Bradlaugh, and his endeavor to emerge from his well-merited obscurity will meet with no success.

Undoubtedly the finest panegyric yet written has emanated from the pen of the editor of the *Agnostic Journal*, and no words of mine could possibly giv it anything like justice. It is much to be deplored that two such master minds were unable to work together. If they could hav combined forces they would hav carried everything before them, but it was not to be; they were so much alike and yet so different, both fighting for the same cause and yet so antagonistic to each other; but it is not in the nature of things for two Napoleons to be in the field together. It was unfortunate the two men were so separated from each other, and I cannot but think it was from a misunderstanding that might perhaps hav been rectified if only some one had known how to do it.

The *National Reformer* is, I see, to be continued under the editorship of Mr. Robertson, certainly the best man who could hav been chosen for the work, even apart from his having been sub-editor for some years. Under his direction the journal is not likely to decrease in interesting matter, and now that the political record will be eliminated more space can be devoted to Freethought articles, which, after all, is the most fitting matter for a Freethought paper.

A plan is on foot for erecting a suitable memorial to the late great Atheist. The idea seems to be to raise sufficient funds to erect a Freethought hall and institute, which is perhaps the best way of keeping his memory green. His extensiv collection of books will form a fine nucleus for a Freethought library, and no doubt many Freethinkers will leave their own collections to be added to it. At present a Freethought society cannot legally hold property, but the movement now working for the repeal of the law which is answerable for this iniquitous state of affairs will sooner or later be successful, and then it will be seen whether Freethought will not make far greater strides than Christianity ever did even when supported by the whole force of the Roman empire. The people who do all they can to keep us poor are never tired of taunting us with the little we hav to show in the way of handsome buildings and grand institutions, but when we hav the same freedom they possess, they will hav cause to open wide their eyes with astonishment at the progress that will be made.

J. D.

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Miss Craddock Answers Mr. Wettstein.

The ancient Danish king, Canute, who thought, by waving his scepter angrily over the bit of ocean at his feet, to check the rising tide—a tide which was rising not only in his small harbor, but all over the earth—has had his imitators in every age, and the latest copyist of King Canute is our good friend and quondam faithful upholder, Mr. Otto Wettstein.

Mr. Wettstein has chosen to accuse me, in public print, (1) of duplicity, in that I accepted the badge which he presented to me, although I advocated the pansy; and (2) of unwarranted presumption in sending out an attractiv and presumably expensiv circular, without first getting permission from the body of our members throughout the United States.

The second charge can be disposed of briefly. The Flag and Pansy pamphlet was not sent out upon my own responsibility, but with the unanimous and cordial approval of the entire board of directors. It was submitted in detail at a full board meeting, and certain additions and alterations there suggested were acted on by the executiv committee with scrupulous fidelity. As for taking a vote from the entire body of our members throughout the country every time that we get up a new circular, the very idea is absurd, and would soon stop the wheels of the American Secular Union. If we are to go into a committee of the whole for everything of this sort, it would be better to dispense with a board of directors altogether.

As to the charge of "duplicity," Mr. Wettstein does me the honor to publish a complimentary letter which I wrote, thanking him for the badge-pin which he so kindly sent me just before the Portsmouth congress. He adds that this badge was sent Miss Craddock "conditionally that she would wear it, which, of course, implied that she indorsed it as the most suitable emblem for Liberals." Indeed? In what way, pray, does my acceptance of a gift commit me to considering it the handsomest thing in the world? But let us see what Mr. Wettstein himself wrote me at the time:

ROCHELLE, ILL., Oct. 2, 1890.

MISS CRADDOCK, *Esteemed Friend:* I inclose my annual contribution to the American Secular Union, and only regret that at present it cannot be $100. . . .

Per prepaid ex. I also take the liberty to send *you* one of my small badges which I designed to represent emblematically the principles for which we agitate, and which in you and President Westbrook hav such noble champions. I hav read with great interest all your able and stirring contributions to the Liberal papers, and am satisfied that the present officers are doing all in their power to place our national society upon a solid footing. . . .

P.S.—As the occasional idiosyncrasies of certain ladies or gentlemen prompt them to refuse to wear badges of any kind—B. F. Underwood, for instance—you will kindly return the emblem I send should you object to wear it personally. Otherwise it is, I assure you, cheerfully presented as a token of recognition of the efficient services rendered in a good cause. WETTSTEIN.

It will be observed that there is not the slightest hint in the above letter of my being expected to "indorse" this badge "as the most suitable emblem for Liberals." Judging from this letter, almost anyone would say that the gift in question was an innocent and friendly token of esteem to me in my official capacity. And I very naturally accepted the badge, and wrote Mr. Wettstein a grateful letter—the letter which he published last week. Had there been the least hint given me of its being bestowed "for a consideration"—that consideration being the pledging of myself to advertise Mr. Wettstein's badge to the exclusion of everything else—it is needless to say that that pin would hav been returned to Mr. Wettstein forthwith. My conscience and my personal independence may hav no especial money value to the world, as the world rates those things; but they are everything to me, and I hav never yet received sufficient pecuniary inducement to part with them. And I really think they are worth a little more money than the price even of Mr. Wettstein's "diamond" badge.

When Mr. Wettstein's gift reached me, I had already drafted most of my speech for the Portsmouth congress. To hav omitted mention of the pansy in that address—even had I been so inclined, in order to help on Mr. Wettstein's badge trade—would hav been to giv the play of "Hamlet" with Hamlet left out, as the pansy was one of the features of my discourse. I did consult one or two friends on the advisability of mentioning the "Torch of Reason" along with the "Pansy;" but we concluded that it might seem to bring the two into conflict, and raise hard feelings. However, I wore Mr. Wettstein's badge beside the pansy at the congress, and I am right glad and proud I was wearing it, too. Perhaps I should hav thought differently, had I realized that the giver was even then expecting me to return for his gift "a consideration," so to speak.

My position regarding the two badges is perhaps best explained by quoting the following from our new circular:

Various badges hav been from time to time adopted by Liberals. Perhaps the two best known are the "Freethought, Science. Reason vs. Superstition" of Otto Wettstein, and the "Universal Mental Liberty" of Lucy Churchill. Each of these sets forth an idea which we cannot afford to throw aside; and the wearing of one does not exclude the wearing of the other. It is hoped that they will be even more widely adopted than at present.

There is, however, need of a badge which shall express at first glance, without complexity of detail, that basic principle of *freedom of thought* for which Liberals of all isms are contending. This need seems to hav been met by the Freethinkers of France, Belgium, Spain, and Sweden, who hav adopted the *pansy* as their badge (French *pensée*, meaning *thought*). We join with them in recommending this flower as a simple and inexpensiv badge of Freethought.

It will be noticed that we hav no idea of bringing the pansy into competition with Mr. Wettstein's badge. Indeed, as late as Feb. 17, 1891, I wrote Mr. Wettstein as follows:

DEAR MR. WETTSTEIN: I hav received a letter from a lady in Los Angeles, who is trying to organize an American Secular Union auxiliary in her city, and she asks me if we hav a badge, as she thinks, and very justly, that we ought to show our colors. I hav told her, of course, of the pansy adopted by the Freethinkers of France, Belgium, Sweden, and Spain, and recommended by me at the Portsmouth congress; and I hav also described *your* badge at length, and given her your address. Perhaps it might be well for you to send her some descriptiv circulars and prices of your badge. I hav mislaid the circulars you sent me—possibly they hav been thrown away in the hasty clearing up just previous to the congress—and so I could not send her any. Her name is . . .

I want to thank you over again for the badge which you so kindly sent me. I wear it every day, and on all occasions, at evening companies, etc. . . . People ask me "What that badge is for?" and then I can use it as an entering wedge for a little "testimony," as the Quakers would say, on behalf of Liberalism. It has one disadvantage, however; it costs too much for those Liberals who are not blest with much of the world's goods to buy. In that respect, I think the pansy has an advantage. However, I trust sincerely that neither badge will ever become a rival to the other; each symbol has its work to do, and there seems to be no reason why either should supersede the other. At the Portsmouth congress, I wore both side by side.

However, Mr. Wettstein seems resolved to consider the two badges as necessarily opposed, even if other people do not so consider them. Last December one of our Western members (whose name I do not feel at liberty to giv without having his permission) wrote me:

I am anxious to hav introduced the "pansy" and the "flag" by circular, and also by lapel button, badge, and charm. As to this letter, I wrote Wettstein for prices, etc. The answer he sent is not encouraging. He seems to think his badge is *the* badge; that it is worn by thousands; and is to be worn by generations yet unborn.

Indeed, at the close of his article in last week's paper, Mr. Wettstein asserts with charming complacency his belief that even in France (which country first proposed the pansy) this floral emblem "will soon be superseded by the sun of science and the torch of reason." Why, then, if Mr. Wettstein feels so sure of this, does he take such alarm at the mere suggestion of the pansy? Can it really be that he fears he shall be called on ere long to do what he says he will when something better than his comes along—*i.e.*, "cheerfully withdraw" his, and use his "utmost influence to induce all to wear the best badge?"

At all events, he seems to think the fact that the pansy is so easily and cheaply obtained, being "found upon every five-cent counter, in every millinery and jewelry establishment," etc., is against it. To my mind, this is an argument for it. Many of our people, who would not feel like paying out several dollars for one of Mr. Wettstein's pins, would gladly invest a few cents in the pansy pin. And why should one individual hav a monopoly of a badge for Liberals? Is this true Liberalism? Is not the essence of Freethought perfect freedom for all, irrespectiv of favorits?

But the pansy has another advantage in its adaptability to different tastes. It occurs in nature in an almost infinit variety of colors and markings—dark purple, lavender, yellow, brown, white, etc. Nor are its Freethought wearers confined to a jeweled brooch or a scarf-pin. They can wear the natural blossom in their buttonholes; they can embroider or paint it on silk or cardboard or ribbon; or stamp it on their envelopes and writing paper; in short, it can be used in a number of different ways by the same person and at comparativly slight expense, if one wishes. See how the Women's Christian Temperance Union has grown! What could be a more "common article of adornment" than a bow of white ribbon or white cord? And yet the women of that organization are proud to wear it; and from what I know personally of the workings of that society, I think it safe to assert that the wearing of this bit of cheap white ribbon or cord in their buttonholes has been one of the chief factors in the spread of the Women's Christian Temperance Union. "The white ribboners" are known far and wide throughout our country. When Freethinkers shall wear the pansy as persistently, Freethought too will become a political and a social power to an extent at present unknown among us.

Since the Portsmouth congress, I hav worn Mr. Wettstein's gift with pride and pleasure, every day until last evening, when I read in THE TRUTH SEEKER his denunciation of what he is pleased to call my "duplicity." This morning, after mature deliberation, I laid his badge away in my bureau drawer, as it seems to be no longer a gift, but an article for which a price is expected to be paid—a price which I am not prepared to giv. If Mr. Wettstein wishes it returned to him, he can hav it, by mail or express, as he may direct. If he wishes me to continue wearing it, let him say so, in a way which his innate sense of justice and courtesy tells him will approve itself to me. I think it would hav been in better taste had he offered his remonstrances to me privately by letter, where we could hav discussed the matter quietly and amicably, instead of airing his private grievances through the public press; but, since he has chosen the newspapers as his medium, I shall be constrained to request him to reply to the above alternativs through the same medium.

Dr. Holmes says, in his "Autocrat of the Breakfast Table:"

> Did you never, in walking in the fields, come across a large flat stone, which had lain, nobody knows how long, just where you found it, with the grass forming a little hedge, as it were, all round it, close to its edges,—and hav you not, in obedience to a kind of feeling that told you it had been lying there long enough, insinuated your stick or your foot or your fingers under its edge, and turned it over . . . ? What an odd revelation, and what an unforeseen and unpleasant surprise to a small community, the very existence of which you had not suspected, until the sudden dismay and scattering among its members produced by your turning the old stone over!

In the same way, Dr. Holmes goes on to say, do we create alarm when we overturn, or try to overturn, a long-established custom with the lever of reform. All the little people who hav thriven under its shadow are filled with terror when we seek to move the stone from over them.

With a slight change of figure, the same idea will perhaps apply to the American Secular Union—that splendid block of granit destined for the corner-stone of liberty's temple, but still far from its destination, and lying midway of the path of progress, waiting for the levers that shall move it forward. Through the past years it has rolled onward and stopped, rolled onward again and stopped again, by spells. Where it stops there are always lives to take shelter beneath it, adapting themselvs to the locality where it lies. But by and by the levers of a new administration move it onward a little further, and those who hav been sheltered temporarily by the rock are disturbed, annoyed, possibly embittered, by its shifting as the levers are plied. For my own part I would not cause inconvenience to any living creature, even the meanest insect that stings, if it could be avoided. But what are we to do? Shall we let our fair and mighty corner-stone lie there only halfway to its goal, for fear of disturbing a few lives that hav flocked beneath it for a time? Shall we not rather ply our levers manfully, lifting it onward, onward, still onward to its appointed place as the corner-stone of that splendid temple of freedom in whose building every true Liberal is taking a hand—a temple, or rather say a home, where not a few favorits, but all creatures alike, shall find shelter?

Let us remember that the law of life which never fails to work out relentlessly in the long run, is the law, not of favoritism, but of evolution, of survival of the fittest. Since Mr. Wettstein has chosen to bring his badge and the pansy badge into a needless competition, so be it! The fittest is bound to survive in the end. And when we remember that the pansy is adopted already by France, Sweden, Spain, Belgium, and that Germany is thinking of adopting it, it will be seen that the pansy has already a good start. I do not take up the numbers of enthusiastic letters which I hav received from Freethinkers on this side of the big water, both within and without our society, as we can well afford to wait for these until some time in the future, when they can hav a newspaper column or two to themselvs. Meanwhile, if it is to be a contest between the two badges, let us on either side possess our souls in patience. And, above all, let us not forget that the last, and not the least, of the Nine Demands which our constitution makes, includes "the promulgation of a universal *brotherhood* on the ground of a common humanity."

IDA C. CRADDOCK, Corr. Sec. A. S. U.

Philadelphia, Pa., March 21, 1891.

The Pansy Pin.

I am in receipt of several letters asking my opinion of the proposed "pansy pin" as an emblem of American Freethinkers. I hav to say that I am not in favor of its adoption. It is a pretty enough idea and very sentimental. It signifies thought, but seems more appropriate for lovers' fancies and the affectionate regard of friendship than for the sturdy, irrepressible, wide-awake, independent, and some-

what aggressiv Freethinker of the times in which we liv.

The pansy is hardly expressiv enough, in my opinion, and, besides, it is already too common. Everyone almost has something, some ornament, in the pansy order. I hav owned a "pansy pin" more than ten years which was sent me from Switzerland. There are pins, ear rings, cuff buttons, charms, finger-rings, lockets, slides, bracelets, etc., now in the market, made in pansy shape or decorated with pansy forms. These are worn by all sorts of people, who cherish all shades of opinions—people who know nothing of, and care less for, Freethought. Thus the pansy would not be a symbol in our country for the recognition of Radical or Freethinking views.

And why should we seek another symbol or badge when we already hav one representing all that is necessary?

Otto Wettstein's beautiful pin is the handsomest emblem for Freethought. It is unique. It means something. It is representativ. You see at a glance what it is and know readily what it stands for. It is expressiv. It *tells* what it is, while the pansy signifies simply thought. Mr. Wettstein's pin shows the flaming torch of reason, the sunrise of science and Freethought illumining the universe, while the night of superstition lies in darkness and shadow below. If I might suggest any change at all in it, I would eliminate the word superstition entirely and substitute *common sense, unselfishness, brotherly love, liberty*, or some other equally appropriate word in its stead. And the colors I would hav red, white, and blue.

America should lead, not follow. It does not become an independent people like Americans to go to another country seeking an emblem to express their freedom and independence. America is in the advance—the greatest nation in the world. Let the badge of her noble workers for humanity and the rights of men be a product of the genius and industry of her own citizens. France might adopt *our* badge with credit and honor to herself, since it expresses so well our mutual views. No doubt French Freethinkers would do so, could they but see the very attractiv pin patented by Mr. Wettstein, who certainly deserves the patronage of Liberals everywhere. Let us not go to Wanamaker, or to any dealer who would crush us and injure our cause if he could, but let us send our orders to those who are with and for us, who love the cause that we love, and who are striving to make the world a better place for those who are to come, as well as for those who liv to-day.

SUSAN H. WIXON.

Cain Lately Raised.

And it came to pass in the year that the Adam family were evicted from the Eden domain Mrs. Eve Adam sent for her regular practitioner, and lo! she was in a fair way to make Adam one of the most miserable of mankind.

How anxiously Mr. Adam walked up and down the adjoining room; how, when he heard a little squall, his face shone as a cherub's; how, when he heard a second, his face elongated like unto a bass viol as he sorrowfully muttered, "Eve, Eve, remember the Malthusian doctrin to keep it holy;" then, when the bald-headed disciple of Esculapius came, with oily smile, to pay his respects to Adam and receive his fee, how the irate father of mankind took the astonished doctor by the scruff of his neck and pitched him out into darkness where he lay weeping and wailing and gnashing his teeth, feeless—are these things not written in the Book of Jah? Now, it came about that the lad Cain grew apace and became a weary-limbed clodhopper. As he sadly skipped from furrow to furrow, followed by the old man and his flail, he often would cast envious eyes toward his brother as the latter sat upon a hill, playing upon his mouth-organ, with the wondering sheep at his feet.

For the lad Abel was the gentle shepherd of Antediluvia.

Then Cain's anger arose and he said, "Lo, my brother pulls a wire! I, even I, needeth to till the land, while he amuseth himself with Wagnerian selections. This must not be; it is not meet that the elder son should toil while the younger plays the dude!"

At eventide, as Cain was trying to get the kinks out of his back, he conceived of an idea.

"Ha!" laughed he sardonically, "I will even take my apples, my onions, my cherries, and my cabbages and hie me to the house of Jah, on whose front porch will I lay them as an offering. Then will I pull a string, aye, even a tow-rope."

So he gathered him some fruits of the ground, in which the worm was not, and sneaking around laid them on the doorsteps of Jah's mansion.

But in the cool of the evening as Jah went for a stroll, he smelt a most noxious exhalation proceeding from the porch of his new house, and he wot not what it was, saying, "Behold, I will cane that son of a painter who hath left his flesh-pots decaying in front of my new house!" And he foamed.

Then Jah entered the house by the backway (for he did not care to be seen, as the sanitary inspector might be around) and climbed to the second story, where, peering out of a window, he beheld the wilted cabbages and rotten onions of Cain's first offering!

And he waxed wroth and more so as the perfume rose higher and higher, and he vowed he would put his mark upon Adam's son and heir.

Behold, in process of time, it came to Abel's ears that Cain had stolen a march upon him in the good graces of the mighty Jah.

So Abel, taking one of his fattest lambs (with mint sauce and capers), went round to the back door of Jah's residence and gave them to the cook. As Jah sat in his sanctum playing "solitary," he smelled the burnt-offering of Abel.

And he opened his mouth saying, "Who is this that bringeth to the high and mighty Jah spring lamb and caper sauce?"

Then up spoke the cook, for a mighty man was he, "May it please your invisibleness, it was thy servant, Abel, he of Kalimizoo." And the Lord was pleased and showered blessings down upon Abel. But Cain, on learning the above, got tearing mad, even to the extent of making things lively at the diggings.

And behold, as Cain was ripping out a few profane remarks, old Jah pounced upon him, even as a hawk springeth upon a fat pullet, saying [Jah, not the hawk, sir], "Young feller, I've been layin' fur you, even you. If ever thou bringest around to my front stoop any of thy dog-rotted cabbages, I'll hang thee as high as Haman. Where is thy meat, thy spring lamb, for it is written, man cannot liv on rotten onions!"

"Alas, your greatness," moaned the unfortunate Cain, "I've nary a lamb."

"Then go West, young man," thundered the terrible Jah, "and rustle with the cow-punchers," and, turning away, Jah saluted Abel, his beloved of tithe-payers.

As Jah turned his back, Cain shook his fist at Abel, muttering, "Verily, ye gatherer of wool, I shall be even with you. I shall cause ye to see an aurora borealis when the old man gits."

And he did. For doth it not say "that Cain arose and slew his brother?" Yea, verily!

That day at dinner, Jah had no spring lamb or mint sauce, and he said to his cook, "Gabe, what's the matter with Abe?"

But Gabe wotted not.

So that evening, as Jah was looking out of his front bay-window, he espied Cain returning from his daily toil. Calling him to the door Jah asked, "Cain, where's Abe?"

"Say, old man," returned this son of Gall, "d'ye think I am a private intelligence office? What do I know about Abe?"

But at that moment the evening wind brought to the nostrils of Jah a smell so peculiar that, as the bald-headed buzzard knows, he knew blood had been spilt. And he looked at Cain, who trembled at his look, saying, "When thou resolvest thyself into a lynching party, young feller, thou oughtest to cover up thy tracks."

Then Jah laid hold of Cain, dusting up the road and two or three adjacent counties with him, until the latter thought he had been wrestling with a full-grown Dakota blizzard. And the Lord set his mark upon Cain—the same mark can be seen when the spirit of Cain has been raised in a political meeting—so that whoever should see him would know it was Cain, the fratricide, for Jah had so disfigured him that even his mother didn't recognize him. After Jah had so marked him, he made Cain tramp, hounding him off to the Land of Nod, the paradise of tramps unto this day. Here endeth the history of Cain. Selah.

WILLIAM ROBERTSON.

Misapplied Genius.

Talmage is probably the best specimen the world offers of misapplied genius.

He will make an enthusiastic, entertaining discourse with but a single word as a text, and if you do not reason over it, but just swallow it whole, it seems quite satisfying. His sermon on the word "Come" is an instance of this kind. It opens thus:

Texts: "Come."—Gen. vi, 18. "Come."—Rev. xxii, 17. Imperial, tender, and all-persuasiv is this word "Come." Six hundred and seventy-eight times it is found in the scriptures. It stands at the front gate of the Bible as in my first text, inviting antediluvians into Noah's ark, and it stands at the other gate of the Bible as in my second text, inviting the postdiluvians into the ark of a savior's mercy. "Come" is only a word of four letters, but it is the queen of words, and nearly the entire nation of English vocabulary bows to its scepter. It is an ocean into which empty ten thousand rivers of meaning. Other words drive, but this beckons.

Then he goes on and tells of invitations persuading one and another to "come" where wrong, evil, and wickedness lead down, down, down, and pleads that all such invitations be resisted, and the word be applied theologically, as "Come to Jesus." He tells the story of

a wife whose husband had been overtarown by strong drink, and she went to the saloon where he was ruined, and she said: "Giv me back my husband." And the bartender, pointing to a maudlin and battered man drowsing in the corner of the barroom, said: "There he is—Jim, wake up; here's your wife come for you." And the woman said: "Do you call that my husband? What hav you been doing with him? Is that the manly brow? Is that the clear eye? Is that the noble heart I married? What vile drug hav you given him that has turned him into a fiend? Take your tiger claws off of him. Uncoil those serpent folds of evil habit that are crushing him. Giv me back my husband, the one with whom I stood at the altar ten years ago. Giv him back to me." Victim was he, as millions of others hav been, of the word "Come!"

He follows this sad narrativ with one of a different nature, thus:

I like the faith displayed years ago in Drury Lane, London, in a humble home where every particle of food had given out, and a kindly soul entered with tea and other table supplies, and found a kettle on the fire ready for the tea. The benevolent lady said, "How is it that you hav the kettle ready for the tea when you had no tea in the house?" And the daughter in the home said: "Mother would hav me put the kettle on the fire, and when I said, 'What is the use of doing so, when we hav nothing in the house?' she said, 'My child, God will provide. Thirty years he has already provided for me through all my pain and helplessness, and he will not leave me to starve at last. He will send us help, though we do not see how.' We hav been waiting all the day for something to come, but until we saw you we knew not how it was to come." Such things the world may call coincidences, but I call them almighty deliverances, and, though you do not hear of them, they are occurring every hour of every day and in all parts of Christendom.

How easy to make out a case when there is no one to show its flimsiness. If the widow's was an "almighty deliverance," what was that of the drunkard's wife? If a God sends the blessings, he just as surely sends the miseries. If he sends the deliverances, he just as surely sends the temptations and compels the results.

The widow's case of need was nothing to be compared with that of the poor woman whose husband had been so cruelly and deliberately ruined and destroyed. The whole world is ready to relieve a case of real, deserving need, but who had power to help poor Jim's wife? Her whole life might hav been one of prayer—of earnest, beseeching, supplicating prayer—and the innocent prayers of her little ones added to it, and atop of those the prayers of his old mother sitting in the chimney corner, the mother who had reared and loved him all her life; and yet of what avail? No "almighty deliverance" there. No, nor anywhere! The Gods are powerless. Gods of wood, brass, and stone; Gods of imagination; Bible Gods—not one of them lifts a finger. Man must become his own savior and redeemer. Man must educate and uplift the race. Man, with woman's help, advice, and guidance, will by and by be more noble, more divine, and more powerful for good than any God the world has yet pictured.

All great ideas, the race's aspirations,
All heroisms, deeds of rapt enthusiasts,
Be ye my gods [goods].

ELMINA DRAKE SLENKER.

Freedom of Worship in the Institutions of New York.

At the regular weekly meeting of the Manhattan Liberal Club, the New York branch of the American Secular Union, Friday evening, March 20th, two hundred persons present, the following resolutions were adopted without a dissenting voice:

WHEREAS: A bill is now before the legislature of the state of New York known as the "Freedom of Worship" bill, the real purpose of which is to giv Catholic and other priests access to the House of Refuge to carry on religious services therein, and whereas the police magistrates of New York, acting under influence of the Roman Catholic church, hav manifested a determined purpose to commit children to the Catholic Protectory and other sectarian institutions rather than to the House of Refuge, where the expense of caring for them is less than at private institutions:

Resolved, That as members of the American Secular Union we are entirely opposed to permitting sectarian or religious exercises in any public institution, either with or without payment of priests or clergymen of any denomination for such services.

Resolved, That any other than purely secular teaching and exercises in our public institutions, such as it is the purpose of this bill to provide for, are entirely inconsistent with American principles of government.

Resolved, That rather than proceed further in the direction of establishing more intimate relations of the church and state, our legislators ought to provide at once for correcting the mistakes already made in this direction by doing away with all present arrangements by which public funds are misapplied to the care of the state's wards in sectarian institutions under the control of religious bodies and for their profit.

Resolved, That we therefore ask the legislature to reject this "Freedom of Worship" bill, and to substitute for it and enact one that shall cause all delinquents to be cared for only in public institutions, when at public expense, and exclude all religious services from them.

Lectures and Meetings.

W. F. JAMIESON has gone to Arkansas to giv courses of lectures. Address him, Rogers, Ark. After filling the engagements there he will answer calls to lecture in Kansas.

W. S. BELL leaves California April 10th, on a trip East, and is to lecture in Utah at Morgan City, Echo, and Park City; in Wyoming at Carbon, and in Iowa at Arcadia, Hamburg, Peoria, Ottumwa, New Hartford, Briston, Ryan, and Maquoketa.

AT the Liberal Club Friday evening, March 27th, will be presented Dr. Klug's great entertainment consisting of an exhibition by electro-micro-stereopticon of the invisible world of microscopic life. Microbes and animalculæ of many kinds will be shown in their activ, living state, struggling for existence and pursuing happiness in their own way.

Communications.

Prohibition vs. Anarchism.

Human nature in the aggregate presents to the student of ethnology a strange compound of incompatibles. It seems to be an innate quality common to the species, and often crops out in eccentricities, disastrous to the individual—a kind of mental malady, or psychic lunacy, that no training or knowledge, observation or experience, will correct. Some of the writers for THE TRUTH SEEKER seem to be affected with abnormal maniaphobia in their virulent and bitter hostility to Prohibition. Prohibition is civilization, and anti-Prohibition is Anarchism. In their rabid onslaughts on Prohibition, their attacks are without qualification or limitation, evidencing that they are opposed to all prohibition on principle.

It was prohibition, they should not forget, that helped to make them what they are; that gave them the civilized qualities they possess, and has enabled them to open this warfare on the principle they are indebted to for what there is of them above the untutored savage.

Prohibition begins with the cradle, and accompanies man all through life. It was law, civil statutes and enactments restraining the savage outlawry on the part of some who rebelled against morality and order, in invading others' rights, that prompted to prohibition.

It is the prohibition and the penalty, with the public sentiment that grows out of them, backs them up and maintains them, that is at the very foundation of civilization. It is to hold the vicious, the unfortunate and neglected, in restraint, till the gradual influence of education, training, and disciplin will operate as motivs to take the place of compulsory enforcement by prohibition and punishment.

Prohibition, as a principle, has heretofore been, and will long continue to be, indispensable to civilization, and the man who fights it is an enemy to a beneficent institution that is securing to him his right to liv as something more than a savage.

The sober, industrious, and orderly portions of society must defend themselvs against those Anarchists who would heartlessly victimize them, and defeat all their efforts in elevating their lives and improving their domestic and social condition. The Ten Commandments is one of the earlier prohibition codes enacted to help men out of savageism.

Our modern anti-Prohibitionists, unless they misrepresent themselvs, would favor and advocate the repeal of these prohibitory injunctions, and turn the savage element loose on society, *ad libitum*, to commit their depredations. For if there is no prohibition, there can be no penalty.

If these revilers of the present anti-saloon movement are not Anarchists in the most ultra and offensiv sense, then they are Prohibitionists. They must believe in some kinds of prohibition. Perhaps they favor prohibitory statutes and penalties against murder, highway robbery, arson, and some other gross offenses against society. Yet all these crimes combined are not equal in their devastations on society, in their malign consequences, to those that flow directly and indirectly from the licensed saloon traffic in intoxicating beverages. No man with his eyes open, and with an honest purpose to see the facts, weigh their import, and count the cost of this accursed traffic, can fail to see the horrors and enormities that produce such wide-spread desolation.

In the material world man as an animal confronts prohibition at every turn, in natural law, or the laws of nature. Fire, water, air, earth, gravitation, temperature, poison in solid and gases, in the excesses or abuses of which he reads and feels the penalty attached, is suffering and death. These are nature's fixed prohibitions for man as an animal.

In the moral or immaterial world of thought and feeling, to which man under culture has emerged, prohibitions are no less essential and indispensable, and his enlightened moral instincts prompt him to formulate them.

For the sentence of death is the penalty for anarchy in the moral, as certainly as it is written in the material the fate of the transgressor.

Men enslaved by their prejudices, embittered by their revenges, bigoted in their hatreds, may doggedly deny and sneer at the well-established facts and statistics, the careful calculations, and logical conclusions and estimates drawn therefrom. It is the testimony of grand juries, of criminal courts, of wardens of prisons and penitentiaries, of superintendents of reformatories, houses of refuge, almshousss, and charity organizations, that nearly all the criminals, pauperism, vagrancy, and destitution are the product directly or indirectly of the drunkenness and waste that result from the public protection and moral support given to this legalized rum traffic, forming a school of vice for the training of young men and boys in the habits of tippling and dissipation.

We hav yet to learn of any government, either civil or ecclesiastical, which included among its subjects all classes and ages of the population, that has been a success without having incorporated in it the principle of prohibition. It will not be denied that such a society could be maintained, composed of educated, disciplined, and cultivated adults of mature years.

But wherever governments hav existed, or are likely to exist in the very near future, a large proportion of the governed must remain without that intelligence, docility, and high moral sense to always act with such wisdom as to never wrong one another.

Young children cannot know what is right or best, or what is wrong, and till their minds are developed by experience and example, their judgments are matured, they must be held in restraint by the authority and force of the will of the parent.

A large proportion of the parents hav not the capacity to instruct and disciplin children judiciously. These grow up in ignorance and without opportunity of ever becoming qualified for self-government through moral restraint.

Children who are taught to lie, and steal, and cheat, and practice deception and injustice, can seldom be found to do right or to submit to any just regulations without prohibition, nor even with it, while suffering all the penalties attached to its violation.

Until all the population arrives to a point of moral excellence when everyone will possess absolute self-control over the passions and impulses, prohibition will be a requisit part of government. Till all children can be taken in infancy from ignorant, incompetent, vicious parents, and be kept away from their vulgar, coarse, and demoralizing influence, and not be corrupted by drunken habits, licentious lives, improvident or filthy practicss, and are carefully trained and disciplined in mind and morals for self-government, we will need prohibition. Our public school system professing to provide education for all children, is the beginning of a policy that must be carried much further in elevating character before its benefit will supplant the need of prohibition.

School laws are prohibition laws to protect society from the depredations of fools and the evils and crimes that result from ignorance. The petty vices and immoralities, the degradations and brutalities, of an ignorant population, are a constant menace, impediment, and drawback to civilization, which every enlightened, cultivated citizen believes in prohibiting as far as practicable, by enacting and enforcing a school law and making education compulsory as far as public sentiment will sustain it. Education is a civilizer. The educated villain is the exception, whose moral sense in childhood was ignored, overlooked, or neglected, for which he is not so much responsible as his parents and teachers.

All the Liberals who uphold the Nine Demands are prohibitionists. They all favor the necessary legislation, which is prohibition of the liberties and privileges religion is taking in invading the civil institutions, the schools and educational provisions, the military systems, and opportunities open to it to propagate its dogmas and doctrins. Anti-Prohibitionists certainly cannot object to this, and are with the church in any attempt on the part of Prohibitionists to curtail their liberties to do what the gospel and their conscience require of them as a religious duty. Of course no real, true, consistent Liberal could disapprove of this freedom of conscience.

Certainly none of these anti-Prohibitionists, in our country where we recognize the right of majority rule—if the influence of the majority is in favor of having the Bible read in the public schools—can object to it, nor can they consistently favor any prohibitory law to prevent it.

These opponents of Prohibition certainly would deprecate any efforts on the part of a minority to ask for a compulsory law to prohibit the exemption of churches from taxation.

If the churches hav a majority of public sentiment in their favor, it would be a personal, selfish jealousy on the part of any Liberal to want to restrict the church in its constitutional rights by any legal prohibitory measures.

Yes, but the anti-Prohibitionist says our Constitution, which secures liberty of conscience to all, makes no provision for these special privileges for religion, and all these encroachments of the church on the civil, military, and educational rights of the people are unconstitutional outrages of aggression on freedom.

If they are, then what civil or legal power has made them so but the prohibition in the Constitution? Then prohibition makes them so; but you are opposed to Prohibition, and to be consistent with your own pretensions and professions of hostility to Prohibition you should institute a crusade in favor of a repeal of all these constitutional prohibitions and carry out your principles like little men to their legitimate and logical results.

These Nine Demands are all asked to be secured by laws, to prohibit religion and the church from intrenching unduly on the rights and consciences of the anti-Prohibition Liberals.

They want these prohibitions when they know Prohibition does not prohibit and should not prohibit.

They know that no law can prevent or prohibit a member of Congress from praying in private or in the house if it is secret and silent prayer. All the sensible Liberal wants or asks for is that he should not by law or rule be obliged to contribute his funds, his legal and moral support, by acting with a party, for religious practices and beliefs, that he opposes, because they are frauds and superstitions.

In asking for this he convicts himself of being a full-fledged Prohibitionist, and at the same time he disparages and criticises his brother Prohibitionists for refusing to support a political party and a law that compels him to contribute his money and political influence to uphold the rum traffic, the source of more crime, pauperism, immorality, and lawlessness than all the other prohibitions combined in the Nine Demands could prevent if they were granted; and a thousand times more evils than they are producing, or can produce, if they are allowed to continue in defiance of his claims.

These anti-Prohibition Liberals are queer fellows; they want their speculativ religious prohibitions established; but no prohibition of the causes of degradation, sensuality, pauperism, crime, and taxation.

The Prohibitionists know that Prohibition will not prohibit the people from drinking any more than from praying. To do that is not their prospect or purpose. Nor is that the object in any sense of the Prohibition party. It is only to ask for a law that will exempt them from a compulsory support of the rum traffic, civilly, morally, and financially; knowing as they do its enormity as a business, judged from its results. They know the moral sense and just indignation of the community would suppress it at once were it not protected as a foul and leprous pet of the laws, for bibulous politicians and their tippling and drunken henchmen and hangers-on, who giv their political support to the party or parties that giv them the rum.

All statutes or legal enactments are to establish intelligent, orderly, uniform methods of transacting business among civilized men, and to prohibit abuses and wrongs being inflicted by the few, who through cunning, shrewdness, or strategy would outwit, oppress, and trespass on the rights of, the ignorant, incompetent, or less unfortunate. Laws are but prohibitions to protect the weak from the aggressions of the strong. That the law does not always succeed in this, and bad men, Anarchists, and the unscrupulous from habit, through technicalities or perversions defy law, or misconstrue it to promote their own selfish gains, only shows a defect in the precision and rigidity of the law, and that it is not sufficiently prohibitory.

As the principle and purpose of all law is prohibitory, the man who opposes prohibition is opposed to the law, if he claims to hav any consistency in his faith; and in spirit, principle, and purpose is an Anarchist, in the most lawless and savage sense of that word. He may deny the allegation and try to prove it false by the testimony of his orderly, moral, and exemplary life. But he must not claim that his good life is the result of his principles, for that would be impossible. It is the effect of the workings of the principle of prohibition, enforced on him and around him by the society of those who believe in prohibition and so protect him and his class from being victimized by falling a prey to their own Anarchistic principles.

If laws had been enacted by the British government prohibiting the slave trade and slavery in the American colonies, and if when the Constitution of the United States was adopted it had contained a prohibition of slavery in the states—admitting that it did not entirely prohibit it—it would hav placed the moral sense of the best people on the side of law and made slavery Anarchy; it never could hav made the arrogant demands it did, nor could it hav had the power to rise in rebellion, that produced a waste of life and treasure exceeding anything known in the history of the race. This is an example of the beautiful fruits of anti-prohibition Anarchism, which the enemies of Prohibition can contemplate with such complacency.

These enemies of Prohibition hav no claim on, and can claim no protection from, the law. If they are robbed of all their property, abused and maltreated, they certainly would be happy in their martyrdom in the hands of savages, in showing the world their conscience, their faith, and their conscientious devotion to their humane principles.

If the Anarchist is so disgusted and outraged at the evils of law and civilization—which we all own do exist, on account of the Anarchical principles and proclivities not yet eliminated from civilization—does he expect to improve his condition by abrogating all law, all prohibition and restraint, and returning to unqualified savagery?

If the Chicago martyrs were not prohibitionists, but were Anarchist in principle, even if they did not commit the overt act of using the dynamite, they should be happy and rejoice to hav the opportunity of proving their sincerity and their undaunted and

whole-souled devotion to the exalted and sublime principles that animated them. All anti-Prohibitionists, or Anarchists, must feel honored and immortalized in the fate of their brother martyrs, just as one tribe of savages would when it falls a prey to the rapin and destruction of a stronger tribe.

To die for a principle, however damnable, is noble, heroic, godlike, glorious, they believe.

Prohibition does not prohibit, is the cry of the Anarchist, therefore it is a failure, a fraud, and an imposition on personal rights.

There is probably not a statute on record that has not, in principle or purpose, in spirit or letter, sometimes been violated by some one, therefore it did not prohibit, and on that account it is a failure and fraud. To be consistent, the Anarchist would hav all law abrogated.

While prohibition has done immensely to bring us up from savagery, there is much openly avowed and secret Anarchism and outlawry yet to overcome by enforcing all the necessary prohibitory laws and usages among the lawmakers and executors, and the nominally law-abiding, before prohibition has done its work.

The Anarchist opposes prohibition and hates it, because of the abuses and extremes to which religion or the churches are trying to carry it in their own interest by prohibiting Sunday work and Sunday amusements, and in suspending all public and private activity on their so-called holy day. The hearts of these pious zealots are right, yet their heads are wrong. But are sensible men to refuse to do what is necessary and right for their own welfare and that of society, because others abuse this right? Are we to refuse to do a thousand things that would be wholesome and for our own interests, because religious people do the same things, and, in their ignorance and zeal for religion, sometimes abuse these same good things? To do so would be very silly.

We all know that Prohibition will not make society perfect nor banish drunkenness, but it will withhold from the accursed traffic in alcoholic beverages the sanction of the law and moral sense of the community, and be a public protest against the state or the nation deriving a revenue of hundreds of millions of dollars by sanctioning and licensing a traffic in a poison which can do no other than injure, ruin, and destroy its victims. The millions who are living on this traffic produce nothing in return for the support they receive from hard-working, honest industry, but poverty, crime, lawlessness, and insanity; for the maintenance of which the industrious and frugal are taxed, and are sponsors for all its abominations.

It is difficult to reconcile the incongruities existing between intelligent Liberalism and Anarchism, or see how any Anarchist can hav a proper sympathy and interest in the welfare of his fellow-beings. It must be that his bibulous habits hav paralyzed, stupefied, and debauched his mental powers, and disqualified him for discerning good from evil; or he must be a victim to spite, passion, and prejudice, till, Samson-like, in desperation he would sooner pull down the pillars of society, involving his own destruction, than join in the philanthropic effort of removing the temptations from the young and weak, that they may hav an easier pathway to a higher and purer civilization.

Drinking and drunkenness hav done more to degrade man physically, morally, and mentally, and to keep him groveling in a state of social vassalage, a victim to the ills and oppressions of the sober and clear-headed, than all other causes combined.

The drunkards' families and their descendants can seldom rise from their inherited disadvantages, the constitutional imbecility, and incapacity to meet life's struggles successfully, but are crowded out to form the lower caste or substratum of society.

They are the weaklings that priests and politicians use to aid themselvs to place and power. They are the class to be used against Liberalism, which seeks to subvert priestcraft. So that the Liberal who opposes Prohibition, indirectly supports the powers of the priesthood. T. E. LONGSHORE.

Philadelphia, March, 1891.

Soul-Computation.

IN THE TRUTH SEEKER of March 7th Mr. W. W. Walker essays to confute my proposition in a former issue that if immortality were true, a plethora of souls in space would be the inevitable result, precluding future soul-evolution, which would be tantamount to asserting the finiteness of nature. He answers what he calls my "very remarkable statements" by the still more remarkable assertion that the aggregate population of the earth up to date, according to his figures, is twenty trillions of souls, who, allowing a small fraction less than four square feet to each person (or soul), could all stand on the territory of the United States. This is the pith and substance of his figuring, and I need not therefore enter into its details. Now I ask, what reader of Brother Walker's soul-computation who has any knowledge of the history of this planet whatever was not impressed with the idea that his statement was a far more "remarkable" one than mine? One of the greatest scientists has been accredited with remarking that "every handful of earth and rock of the earth's crust represents a human grave." How does this rough estimate tally with Brother Walker's arithmetic? Swell up every handful of earth and rock into the size of a human body (or spirit), and how many million times larger than our planet would he compute the entire mass to form? His mathematics, formidable though it appears, must certainly, therefore, be so only on paper. To start aright, is half the battle won. Now, I could giv him a logarithmical computation based upon the estimate of three children to every couple since the time of Adam and Eve, a computation made by one of our best mathematicians, showing that over six hundred thousand quintillion "souls" hav already seen the light of day, which, if piled on top of each other, would form a spiritual halo around this earth many million miles in diameter, taking this planet for its center. When we now consider that every planet in our system, and the sun itself, no doubt, will at some time evolve the same life and mind as our planet does at the present period of eternity, must the entire soul-product of our system after its evolutionary period has passed not come in close proximity to the environs of our adjacent systems, vast though the distances that intervene between them be? And must the souls of these neighboring systems—seeing that every world in space has sprung from the same parent stock, the cosmic energy pervading it, which must produce essentially the same life as our planet—not be radiated toward our system so that they eventually will meet? Is such meeting of souls from the various systems diffused through space not inevitable, seeing that perpetual additions are (believed to be) being made? Will the same processes of soul-radiation not go on beyond our neighboring systems, each one throwing off its soul-product to the next, that to the next again, and so on to infinity? We see what a prodigious result can be attained in a few thousand years by one little planet alone, but even though it took as many millions, or even trillions, of years, what it takes thousands to actually accomplish—whatever this actual result within a stated period may be—what is any specified term to eternity? A mere bagatel! No more than an hour to us earthworms who gage everything by our limited standards. In claiming immortality for their being, believers fail to form an adequate concept of eternity. Let them consider that we are now in only one of an infinit number of world-generations, and can anyone doubt that the same mind-evolving processes hav been going on during every one of the world-epochs that hav preceded those in existence now, and that they will likewise continue during every one of the infinit cycles of generations to come? Then what need is there, in fact, of any soul compensation at all, seeing that a question of time within which the soul-products of the various systems must meet, is of no consequence to eternity?

Say that instead of Mr. Walker's assumed period of two hundred thousand years a trillion years, or even as many ages, will be required before the soul-products of the world will meet, precluding further soul-evolution, do you realize, ye believers in immortality, that we hav actually arrived at the end of this vast period of time now? Why? Because you or I hav not specified the commencement of this term! You admit the eternity of nature, no doubt, but this involves an admission that there was no beginning to mind-evolution, hence your own specified period during which a plethora of souls would result in space began a trillion years, or ages, ago, so that we hav now reached its termination! (Checkmated, are you?)

But if a trillion ages do not suffice, in your estimation, to produce such a result, make it longer, extend it back into eternity, or ahead into eternity, as far as you please, the final result is the same, the soul-products of the infinit number of life-evolving worlds must meet at some time and then space is full, which means that Nature may as well "step down and out" for want of further room to stow away her souls in. You can't dodge the issue, wriggle and wiggle as you may.

If, then, it is evident that soul-evolution implies the annihilation of nature, the fact that an eternity of her existence has not impaired her potentiality, of which postulate we perceive unquestioned proof all around us, demonstrates the fallacy of the doctrin of life everlasting.

A sage was once asked: "What is eternity?" to which he replied: "On an island in the Indian sea lies a diamond mountain, and every century a bird comes to rub its little bill thereon, and when the entire mountain has been worn off, a moment of eternity has passed." I was reminded of this when I read Mr. Walker's reassuring (!) remark that "our believers in immortality—in view of the figures presented by him—need entertain no serious apprehension of being crowded for a while yet."

"For a while!" This is begging the question with a vengeance. It is assuming that we are in the commencement of soul-evolution, hence there is no danger that space will be filled with spirits "yet for a while!" That's our Agnostic friend's sublime conception of eternity, and a sample of his still sublimer logic. But seeing that he has resorted to assumption to strengthen his case, let us apply a little of the same plaster to our side of the matter, to see which has the greatest sticking properties.

And furthermore, does this very assertion that space will not be filled with souls "yet for a while" not contain a tacit admission that it will be thus filled after a while?

We will assume, then, for argument's sake, and also to expand his conceptions of eternity somewhat, that his figuring of the number of souls evolved on this planet so far, is correct; nay, let us go farther than that and suppose that only one soul is evolved every year from each one of the infinit number of life-generating worlds in space, considering now that this process is perpetual and had no beginning, being transferred from every dead or dying planet to its next successor, the startling fact confronts us that even at this slow rate of soul-evolution the whole universe would hav been filled with souls centillions of ages ago, because a sufficient time had elapsed prior to this period to produce such a plethora, the very lowest rate of increase continued during the entire infinit past inevitably producing such a result.

Therefore, what is any stated period to eternity? Space would indeed hav been filled in the past an infinit number of times over and over again, if immortality were true, a paradox on the face of it, as it can be filled but once.

Now pit your assumption against mine, Brother Walker, and your own candor shall decide which will "stick."

Immortality then implying a plethora of souls, no matter how large the chunk you are minded to slice out of eternity to produce it in, and such plethora involving nature's annihilation, we hav no alternativ but either to reject the dicta of science of nature's eternity, or to renounce the doctrin of life everlasting. One or the other must go. Conciliation between them is not conceivable.

An immmortality that is circumscribed by a few limited periods of a finite planet, or the duration of which is computable, is a misnomer in its very appellation.

It may be answered to all this that spirits are not to be gaged by our physical bodies, to which I will reply that the most advanced school of spirit philosophy holds that they are subject to the same law of dimension as when in the flesh, retaining the same proportions and size. Spirit "essence" is indeed considered to be the finer element of the individual, preserving the integrity of his physical and mental idiosyncrasies, as constituting his or her distinguishing features, inviolate. Without such preservation of characteristics and form, recognition in the "spirit-land" would indeed be impossible. Neither could one spirit merge or blend into another, as this would destroy the identity of both. Hence it is believed that they occupy the same amount of space as when in their fleshly "tabernacle," and as this space must be somewhere within the universe, it matters not how remote they may be, or how far they may sojourn from their parent planets, the occupancy of the interstellar spaces separating the life-evolving worlds, seeing nature has eternity to accomplish it in, is only a question of time. Therefore what folly to resort to mathematics to confute this self-evident fact!

Does Brother Walker still wonder that I cannot believe in immortality? H. WETTSTEIN.

Marengo, Ill.

The Liberal Association of Texas.

The annual meeting of the Liberal Association of Texas will be held in San Antonio, April 10th–12th, 1891, to which all Liberals are respectfully invited.

The objects of the Association are:

1. To encourage the study of man in all his relations.

2. To seek to realize the truth in life.

3. To aid in those movements that tend most to the improvement of the individual and of society, and to the unity and freedom of mankind.

4. To facilitate the association of those who hav at heart and hold dear that absolute freedom of thought and expression which is the natural right of every rational being.

5. To inaugurate a system of positiv, tolerant thought, ethical culture, and practical benevolence, in which all Liberal-minded people can unite and work in harmony, for the moral elevation, intellectual improvement, social well-being, and consequent happiness of the human race.

No confession of faith in any religion; no adherence to any special system of philosophy; no alliance with any particular political party, will be demanded of those who desire to participate in the meeting; the simple indorsement of its objects, and a willingness to work for their accomplishment, being the only requirement.

J. D. SHAW,
JOHN L. JACKSON,
T. V. MUNSON. } Executiv Committee.

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Will Want to Read Heston's Shoutin' Joe.

From the Denison, Tex., Sunday Gazetteer.

The Truth Seeker Publishing Company, of New York, hav placed on our table a copy of their useful ANNUAL for 1891. In addition to the usual calendar pages for each month and valuable condensed historical information accompanying, it contains about a hundred pages of refreshing original reading matter. The first article is a brief review of Freethought progress in the country during 1890; then follows the story of the year abroad. "Some Alaskan Myths," by Ida C. Craddock, is an instructiv article in a field few hav investigated. Thaddeus B. Wakeman has contributed a chapter on "Spooks." The next article tells where "the Roman Catholics Got a Litany." "Side Lights on South Sea Missions," illustrated, by Ada Campbell, furnishes information not to be found in the foreign mission reports. Mr. A. B. Bradford contributes a thoughtful article entitled, "Disadvantages of Specialism in the Advocacy of Reform." "Shoutin' Joe" is a story by Watson Heston, with illustrations by himself. Those who are familiar with the productions of Mr. Heston's pencil will want to read this story. The ANNUAL will be mailed by the publishers for twenty-five cents.

The Battle With Indecency.

Some of the good ladies of Philadelphia—Mr. Wanamaker's own village—hav made themselvs prominent lately by protesting against the exhibition of paintings of nude female forms in an art gallery. They claim such exhibition to be offensiv to modesty and tending to subvert respect for decency and morality. They therefore asked the managers of the gallery to remove them.

The Reverend Samuel Small, who was in Mr. Wanamaker's village at the time, told a congregation of these objectors how Georgia deals with people who try to subvert respect for decency and morality. Under Georgia's laws, said Mr. Small, the publisher who sends immoral prints or papers into the state, though he reside in New York, for example, is held to hav violated the laws of Georgia. Some time ago a number of copies of the *Police Gazette* were sent there for sale. Thereupon the governor of the state made a requisition upon the governor of New York for the publisher of the *Police Gazette*. On being tried in Atlanta, he was sentenced to a fine and to four months in the chain gang on the streets. The latter part of the penalty was waivèd, he giving his solemn pledge that no copies of the paper should ever again be sent to the state. "If a man," added Mr. Small, "should paste upon the walls of Atlanta such pictures as are seen on all the walls in Philadelphia, representing half-nude women, he would spend the following night in jail."

Now we cannot suppose that Mr. Wanamaker can of his own responsibility arrest, try, and imprison people for mailing publications offensiv to modesty, but according to his last report the law clothes him with power to decide what books are or are not of the character alluded to, and he is also compelled (so he says) to act when applied to in such cases. And now that his fellow-villains of his own village hav begun a crusade against indecent things, we really hope that he will coöperate with them to the extent at least of deciding upon the mailable qualities of a work sent him from this office some six weeks ago. The title of the book was as follows:

THE
HOLY BIBLE,
CONTAINING THE
OLD AND NEW TESTAMENTS:
TRANSLATED OUT OF
THE ORIGINAL TONGUES;
AND WITH
THE FORMER TRANSLATIONS DILIGENTLY COMPARED AND REVISED.
NEW YORK:
AMERICAN BIBLE SOCIETY,
INSTITUTED IN THE YEAR MDCCCXVI,
1890.

Up to the present time we hav heard nothing from the post-office department in relation thereto, not even an acknowledgment of the receipt of the book. But now that the postmaster-general finds himself backed up by the good women of his burg in objecting to things calculated to subvert respect for decency, it is hoped he will hav sufficient courage to consider the work sent him. We are extremely anxious for an official ruling in the matter to guide us in our publishing department.

Let him emulate in his own sphere the patriotic and moral conduct of the city council of Mankato, Minn., which has decided to keep the bill-boards in that city free from obscene pictures, particular objection being made to lithographs of amazons in tights and ballet-dancers in short dresses. Our postmaster-general can at least do for the mail-bags what the Mankato council has done for the bill-boards of that town—that is, if he finds the book sent him to be offensiv to modesty. There is no computing the damage possible to mail-bags and bill-boards by being compelled to bear salacious matter. *Fiat justitia, ruat cœlum.*

Lost Ground.

If anyone thinks the Liberals of the country hav no work before them to preserve their independence and obtain justice, let him ponder on the news of just one week, as it bears on the matter.

In last week's TRUTH SEEKER Mr. C. B. Reynolds reported the work done in its state by the Washington Secular Union. Our readers were made glad by the following information:

"Thanks to the indomitable energy of our treasurer, Geo. M. Boman, and the efforts of the Washington Secular Union, the revenue bill passed by the last legislature decrees that all church property, private school, and hospital property shall be taxed at full valuation."

There was, however, a string to this, of this color:

"I received a letter from a member of the house committee on the revenue bill, himself an earnest Liberal, informing me that the emergency clause was not attached to the bill because it was understood the churches should hav one year of grace to pay their taxes, so they could not complain that it was a burden suddenly sprung upon them."

That was a strong string, and the church people showed mighty good—or bad—sense in attaching it to the taxation law. The ink was barely dry on Mr. Reynolds's report before he wrote us as follows:

"The legislature of our state, the most vile, infamous, and rotten and corrupt that has ever misrepresented any people, has, during the last days of its sessions, repealed the law taxing church property. Conscious of their iniquity, they, Christian-like, seek to bribe God by robbing honest people and making an offering of the plunder to his church."

So it seems that the work of Mr. Boman has gone for nothing, and that through the complacency and good nature of a member of the house committee on the revenue bill the churches hav never paid a dollar of the public burdens, and will not hav to do so until the law is reënacted.

On this subject Mr. Reynolds closed his congratulatory report in these words: "We need to heed the admonition of Washington—'Eternal vigilance is the price of liberty.'" It appears that some one has slipped up in his vigilance—probably some "earnest Liberal" of a legislator who is also a politician.

In New York state the assembly is going further than ever in the direction of exemption. "Jimmy" Husted, "the Bald Eagle of Westchester," has introduced a bill exempting from taxation all the property of the Young Men's Christian Associations in the state. This is a bare-faced steal, because the buildings of these associations are generally built in business streets, with stores and offices to let, from which are derived large revenues. The Young Men's Christian Association headquarters in this city brings to its owners many thousands of dollars annually in rentals. Even Trinity church corporation, with all its wealth and power, never dared to ask for exemption for its business buildings as the conspirators in the Young Men's Christian Association hav done.

We hav done what we could to head off this rage for exempting the property of piety, but it will avail little if a wide and deep public sentiment is not aroused. Two weeks ago we printed a list of the Assemblymen at Albany. Let every reader of THE TRUTH SEEKER in the state write to his Assemblyman, at Albany, protesting against these measures.

From Pennsylvania also comes bad news. The house committee to which was referred Representativ Fow's bill modifying the Blue law statutes of 1797 has reported the bill unfavorably, and the reform movement is probably dead. Pennsylvanians are still to be ruled by the notions of people who hav been dead nearly a hundred years.

This result has been achieved largely by the efforts of the Rev. Wilbur F. Crafts, who has spent forty days in "Sabbath Reform work" in the western part of the state, holding meetings to protest against the modification of the law, and against Sunday opening of the World's Fair. He has also "raised about $2,500 at these meetings, a large part of which is devoted to Sabbath literature to follow up these meetings."

Another step backward in Pennsylvania is the introduction of prayer at the opening of the term of the state supreme court in Philadelphia. The prayer was long, strictly orthodox, and the union of church and state, so far as that court can make it, is complete. A religious journal, in commenting favorably upon this mesalliance, givs the result of an inquiry made as to this practice in other states. It finds that in Massachusetts each sitting of the supreme and superior courts of the state, and also each term of the United States courts, is opened with prayer, some clergyman being invited for the purpose. The same custom prevails in Maine, Vermont, and New Hampshire, except that in the former state "the chaplain of the court" is a sort of recognized officer, and entitled to sit upon the bench with the judges. In Rhode Island, the district court, but no other, is opened with prayer at the beginning of the term. In Connecticut, the terms of the supreme court of errors, and the criminal terms of the superior court, are opened on the first day of the session with prayer. And this is in a country in which church and state are supposed to be separate!

Ohio has fallen into line in a tuppenny-ha'penny sort of way and exempted charitable societies and religious associations from the payment of license fees when they giv exhibitions. Tennessee has given the grand juries "inquisitorial power in cases of disturbance of public worship," and on top of that has passed a law that freight trains shall not be run in the state on Sundays.

In this jungle of religious fanaticism, where the wild beasts of tyranny and bigotry sneak triumphant, the only clear spot is the refusal of the California legislature to pass a Sunday law. But if the people of that state do not unceasingly exercise that eternal vigilance so eloquently recommended by Mr. Reynolds—but which some one in his state failed to practice—they will hav a Sunday law tying them hard and fast before they realize what has struck them.

A Minister Refuted.

A Western friend sends us this clipping, with a request for refutation through THE TRUTH SEEKER:

"Last Sunday evening Rev. A. B. Brown, pastor of the Presbyterian church in Sehome, Wash., preached a sermon very appropriate to the occasion. It was in reference to the Christian in public school life and the need of recognizing the teachings of the Bible in all public affairs. He quoted Andrew Jackson's famous words uttered in his last illness when questioned concerning the welfare of our country: 'That book, sir,' pointing to the Bible, 'is the rock on which our republic rests.' Also Daniel Webster's words, 'If we abide by the principles of the Bible our country will go on prospering and to prosper; but if we and our posterity neglect its instructions and its authority, no man can tell how a hidden catastrophe will overthrow us and bury all our glory in profound oblivion.'

"At the close of the discourse Mr. Brown referred to Lincoln's firm decision when he said to his cabinet after the battle of Antietam, 'I hav made on my knees a solemn vow before God, that if the enemy were driven back I would crown the result with the proposed declaration of freedom,' and then drawing forth a pocket New Testament said, 'I

am right, for I know that liberty is right for Christ teaches it, and Christ is God. I hav told them that a house divided against itself cannot stand. The future would be something awful and dark if it were not for this rock on which I stand.'"

This is with preachers a favorit method of "refuting Infidelity," and these particular references to Jackson, Webster, and Lincoln hav been made probably from every two-for-a cent pulpit in the country. Some years ago Mr. Talmage, a Brooklyn person of some notoriety, rolled them out in his best gymnastic style when he was "answering" Colonel Ingersoll, and that gentleman devoted a few words to their consideration in his "Interviews on Talmage." We cannot do better than quote him:

"I find that he [Mr. Talmage] has the disease that seems to afflict most theologians, and that is, a kind of intellectual toadyism, that uses the names of supposed great men instead of arguments. It is perfectly astonishing to the average preacher that anyone should hav the temerity to differ, on the subject of theology, from Andrew Jackson, Daniel Webster, and other gentlemen not eminent for piety during their lives, but who, as a rule, expressed their theological opinions a few minutes before dissolution. These ministers are perfectly delighted to hear some great politician, some judge, soldier, or president certify to the truth of the Bible and to the moral character of Jesus Christ.

"Mr. Talmage insists that if a witness is false in one particular, his entire testimony must be thrown away. Daniel Webster was in favor of the fugitiv slave law, and thought it the duty of the North to capture the poor slave-mother. He was willing to stand between a human being and his freedom. He was willing to assist in compelling persons to work without any pay except such marks of the lash as they might receive. Yet this man is brought forward as a witness for the truth of the gospel. If he was false in his testimony as to liberty, what is his affidavit worth as to the value of Christianity? Andrew Jackson was a brave man, a good general, a patriot second to none, an excellent judge of horses, and a brave duelist. I admit that in his old age he relied considerably upon the atonement. I think Jackson was really a very great man, and probably no president impressed himself more deeply upon the American people than the hero of New Orleans, but as a theologian he was, in my judgment, a most decided failure, and his opinion as to the authenticity of the scriptures is of no earthly value. It was a subject upon which he knew probably as little as Mr. Talmage does about modern Infidelity. Thousands of people will quote Jackson in favor of religion, about which he knew nothing, and yet hav no confidence in his political opinions, although he devoted the best part of his life to politics."

In regard to the alleged conversation with Lincoln, it is purely apocryphal. As referred to by Mr. Brown it is all awry, and he had evidently forgotten just what the original lie was. We will tell him. The basis of the story is found in Holland's Life of Lincoln. But Antietam and the Emancipation Proclamation do not figure in it at all. A man by the name of Newton Bateman is responsible for the yarn, and the confession of Lincoln is said to hav been made during the presidential campaign of 1860. Lincoln was then at Springfield, Ill. Mr. Bateman was superintendent of public instruction at the time and a zealous Christian. He was frequently in Mr. Lincoln's room at the state house, and on one of these visits they were canvassing the probabilities of the election, to take place within a few days. Mr. Lincoln had a book in which the intentions as to voting of nearly all the people were recorded. It was found that nearly every clergyman and elder and prominent churchman was against Mr. Lincoln because of his views on religion. After carefully consulting the volume, Mr. Bateman alleges that Mr. Lincoln said:

"'Here are twenty-three ministers, of different denominations, and all of them are against me but three; and here are a great many prominent members of the churches, a very large majority of whom are against me. Mr. Bateman, I am not a Christian—God knows I would be one—but I hav carefully read the Bible, and I do not so understand this book;' and he drew from his bosom a pocket New Testament. 'These men well know,' he continued, 'that I am for freedom in the territories, freedom everywhere as far as the Constitution and laws will permit, and that my opponents are for slavery. They know this, and yet, with this book in their hands, in the light of which human bondage cannot liv a moment, they are going to vote against me. I do not understand it at all.' Here Mr. Lincoln paused—paused for long minutes—his features surcharged with emotion. Then he rose and walked up and down the room in the effort to retain or regain his self-possession. Stopping at last, he said, with a trembling voice and his cheeks wet with tears: 'I know there is a God, and that he hates injustice and slavery. I see the storm coming, and I know that his hand is in it. If he has a place for me—and I think he has—I believe I am ready. I am nothing, but truth is everything. I know I am right, for Christ teaches it, and Christ is God.'

. . . . . .

"As the two men were about to separate, Mr. Bateman remarked: 'I hav not supposed that you were accustomed to think so much upon this class of subjects. Certainly your friends generally are ignorant of the sentiments you hav expressed to me.' He replied quickly: 'I know they are. I am obliged to appear different to them; but I think more upon these subjects than upon all others, and I hav done so for years; and I am willing that *you* should know it' (Life of Lincoln, pp. 236-239)."

This disposes of Antietam and the cabinet scene, for the lies do not coördinate. The remark, "I hav told them that a house divided against itself cannot stand," was used as a key-note of his campaign, and supplemented by this: "This government cannot endure permanently half slave and half free." But there is no authority for the sentence about the future being "awful and dark" were it not for the "rock on which I stand." That is pulpit cant added by some unknown liar.

Now as to the statement of Mr. Newton Bateman. Nearly two years ago we published from the industrious and accurate pen of John E. Remsburg a full consideration of the question, Was Abraham Lincoln a Christian? In it Mr. Remsburg brought out all the evidence he had been able to find in a ten years' search on both sides. Of this interview between Mr. Lincoln and Mr. Bateman he said:

"The publication of this story produced a profound sensation among the personal friends of the dead president. It revealed to them the unpleasant fact, assuming Holland's account to be correct, either that Newton Bateman, who had hitherto borne the reputation of being a man of veracity, was an unscrupulous liar, or that Abraham Lincoln, whose reputation for honesty and candor, long anterior to 1860, had become proverbial, was a consummate hypocrit; and loath as they were to believe the former, they rejected with disdain the latter.

"Referring to this story, Lamon, in his 'Life of Lincoln,' says:

"'There is no dealing with Mr. Bateman except by a flat contradiction. Perhaps his memory was treacherous or his imagination led him astray, or, peradventure, he thought a fraud no harm if it gratified the strong desire of the public for proofs of Mr. Lincoln's orthodoxy' (Life of Lincoln, p. 501).

"While Bateman undoubtedly misrepresented Lincoln in his account of their conversation—for it is not denied that he had an interview with Lincoln—it is quite probable that he did not to the extent represented by Holland. Bateman doubtless exaggerated the affair, and Holland magnified Bateman's report of it. In an article originally published in the *Index* and subsequently quoted by Lamon, Lincoln's law partner, Mr. Herndon, says:

"'I doubt whether Mr. Bateman said in full what is recorded there. I doubt a great deal of it. I know the whole story is untrue—untrue in substance, untrue in fact and spirit. As soon as the [Holland's] "Life of Lincoln" was out, on reading that part here referred to, I instantly sought Mr. Bateman and found him in his office. I spoke to him politely and kindly, and he spoke to me in the same manner. I said substantially to him that Mr. Holland, in order to make Mr. Lincoln a technical Christian, made him a hypocrit; and so his "Life of Lincoln" quite plainly says. I loved Mr. Lincoln, and was mortified, if not angry, to see him made a hypocrit. I cannot now detail what Mr. Bateman said, as it was a private conversation, and I am forbidden to make use of it in public. If some good gentleman can only get the seal of secresy removed I can show what was said and done. On my word, the world may take it for granted that Holland is wrong—that he does not state Mr. Lincoln's views correctly' (Lamon's Life of Lincoln, p. 496).

"In a lecture on 'Lincoln's Religion,' delivered in Springfield in 1874, alluding to the same subject, Mr. Herndon says:

"'My notes of our conversation bear date December 3, 12, and 28, 1865. Our conversations were private, I suppose. However, I can say this much; that Mr. Bateman expressly told me Mr. Lincoln was, in the conversation related in Holland, talking *politics* and not religion, nor Christianity, nor morals, as such. I hav persistently dogged Mr. Bateman for the privilege of publishing my notes, or to giv me a letter explaining what Mr. Lincoln did say, so that I might make known the facts of the case. Mr. Bateman has as stoutly refused.'

"Dr. Bateman finally permitted Mr. Herndon to make public a letter, marked 'confidential,' which he had written Mr. Herndon in 1867. In this letter Bateman says:

"'He [Lincoln] was applying the principles of moral and religious truth to the duties of the hour, the condition of the country, and the conduct of public men—ministers of the gospel. I had no thought of orthodoxy or heterodoxy, Unitarianism, Trinitarianism, or any other ism, during the whole conversation, and I don't suppose or believe he had.'

"Had Lincoln made the confession he is reported to hav made, this would hav suggested to Mr. Bateman the idea of his admitted orthodoxy as well as his reputed heterodoxy. Had Lincoln declared that 'Christ is God,' this would hav suggested to him the idea of Trinitarianism. It will be seen, even from this letter, that instead of talking theology and professing a belief in Christianity, he was talking politics and denouncing the intolerance and bigotry of Christian ministers.

"Dr. Bateman privately asserts that he was not correctly reported, that Holland's version of the interview 'is colored.' It is to be regretted that he had not the courage to state this fact to the public, and his plea, 'My aversion to publicity in such matters is intense,' is a poor apology for refusing to do so."

Mr. Remsburg goes on at length and conclusivly shows the internal improbabilities of the story, and the internal and external probabilities that Mr. Bateman lied (exaggerated, he calls it) considerably, and that Holland then added the wealth of his literary genius to the tale. That Mr. Holland was capable of doing this is evidenced by the remark he made to one of Lincoln's Springfield friends whom he was interviewing for materials for his Life. On Lincoln's religious views, which Mr. Holland was endeavoring to ascertain, the martyr-president's friend suggested "that the less said the better," meaning that Lincoln had none, or rather that he was opposed to Christianity. Holland was equal to the emergency, and promptly replied, "Oh, never mind, I'll fix that!" "And he did," adds Mr. Remsburg. "With dramatic embellishment he presented to the delight of the orthodox world the now famous, or rather infamous, Bateman interview."

In Cook County, Illinois.

Three years ago E. A. Stevens, as secretary of the American Secular Union, succeeded in restraining the board of county commissioners of Cook county, Ill., in which district Chicago is located, from paying money to the Chicago Industrial School for Girls. His suit was based on the law forbidding appropriations of public funds to sectarian institutions. The place is managed by "sisters," and its board of officers has always been exclusivly Roman Catholic, though the school was organized under state laws. The supreme court held that as the school was in the House of the Good Shepherd and its moneys went in with the moneys of that institution it was conducted on a sectarian basis.

The amount of money saved Cook county by the Union secretary's suit has been over thirty thousand dollars. The managers of the school hav applied to every board of commissioners since, but the order of the court was a rock in their way. To overcome the objection they built a new house for the school and recently made a new application for five hundred and fifty dollars per month. The president of the county board appointed a special commission to find out if the institution was sectarian, and on this commission were two Liberals, Mr. Stauber and General Lieb. The commission found the school to be sectarian, and now the Catholic managers propose to take the case to the court of appeals, in which still sits their friend, Judge Moran. It will be a hard fight, but the evidence is on the right side.

Mr. Stevens began another suit against another Catholic institution, at Feehanville, but it was allowed to drop when he resigned the secretaryship of the Union. Illinois laws against sectarian appropriations are quite sharp, and had this second suit been pushed it is probable the Secular Union would hav won another victory by simply enforcing the laws.

It is time the Union again took hold of practical work. It can do a good deal if it goes about it in the right way.

Editorial Notes.

At the annual meeting of the Washington Secular Union the secretary was instructed to prepare a pamphlet on Sunday laws and Sabbath observance. In the words of the people, what is the matter with John E. Remsburg's "Sabbath Breaking?" It will be a long while before a work more closely crowded with facts, opinions, and arguments than that is prepared by anybody. It covers the ground faithfully and fully.

Professor W. R. Harper, of Boston, appears to hav been studying mythology. Recently he lectured to the Young Men's Christian Association of that place and he incidentally remarked that the story of the Garden of Eden was founud in the traditions of several other ancient peoples besides the Jews. And in every story, he said, there is a woman in the case and also a confounded fool of a man only too willing to be tempted and then mean enough to lay it all to the woman.

William H. Herndon died of the grip Tuesday, March 17th, at his home, near Springfield, Ill., aged seventy-two. He was for many years the law-partner of Abraham Lincoln, and it was not until the latter was elected president that their business relations were severed. He leaves five children. A son, Willie, aged twenty-one, died of pneumonia only a few hours before the father passed away. Mr. Herndon was a contributor to The Truth Seeker, writing upon Lincoln's religious views, and about a year ago he published in two volumes a Life of his former partner, whom he reverenced deeply, and whose good name he always defended against the fanatical churchmen who endeavored to make the world believe that Lincoln was a Christian. His and Lamon's Life of the same great man, and John E. Remsburg's "Was Abraham Lincoln a Christian?" which will be published in book form when arranged, completely destroy the claim of the church to Lincoln. For his labors in this matter Mr. Herndon deserves the thanks of all Liberals.

Letters from Friends.

LESLIE, MICH., Feb. 25, 1891.

MR. EDITOR: I hav no doubt that our secretary is a fine little lady, but I think she should not be ashamed to be called an Infidel. For my part, I am proud to be styled an Infidel, and I inform everyone that I am proud of it. Was Thomas Paine afraid to be spoken of as an Infidel? Was D. M. Bennett ashamed? Is our Ingersoll ashamed? No, no, not much. The church tries to make us ashamed of the name of Infidel. Let me say to you, sister secretary, when I first came out and said I was not ashamed to be called Infidel I got severely snubbed by the church and by some of my best friends, as I supposed they were. That was six or seven years ago, but I hav stood as firm as a rock. They all know what I believe, and what I think of the churches. And now they really condescend to call on the Infidel; they now say, "I wish everyone was as good as Mrs. Haynes." They are coming around all right.

SARAH D. HAYNES.

NEW HAVEN, CONN., March 11, 291.

MR. EDITOR: Inclosed find stamps for the TRUTH SEEKER ANNUAL for 291.

I would like to giv a slight account of my religious experience in my youth. I am now past eighty years of age. At about the age of ten years I attended a Methodist meeting. The preacher did his best to paint the tortures of a hell of fire and brimstone, to which the souls of all unbelievers must go after death, to remain there eternally. Every fiber of my boyish nature revolted at the cruelty and injustice of such a God. I felt a bitter antagonism, not to say hatred, toward such a being. Since that time I hav been called an Infidel. Later I searched diligently in science, philosophy, and reason for a God and man's immortal soul, but failed to find either. God is said to possess omnipotence and omniscience, qualities which, to me, seem antagonistic. If he knows man's final destiny, can his omnipotence destroy that knowledge? If it can, he is not omniscient; if it cannot, he is not omnipotent. Has he mortal faculties? Reason implies limited knowledge. Love, anger, hatred, misery, vengeance, imply imperfection and change. Searching for God is like putting clear water in a vessel and setting it on the stove until it is evaporated and nothing is left—that is God. Life to me has not been an unpleasant journey. I hav not been troubled with fear of Gods, demigods, devils, ghosts, fairies, witches, warlocks, or kelpies. Although not aggressiv, I hav never hesitated to express freely my radical unbelief. Much of my enjoyment along the journey of life I attribute to freedom from fear of the supernatural.

I will only add, you are doing a grand work. THE TRUTH SEEKER is the champion of the world for Freethought and sound sense. And Heston is more than a brick; he is a tower of strength and beauty. Long liv THE TRUTH SEEKER and its contributors.

I. K. PASTELLO.

COALING, ALA., Feb. 28, 1891.

MR. EDITOR: In a late TRUTH SEEKER in an article on Spiritology from Mr. Willis, he says some may become clairvoyants and see what others cannot, and others clairaudients, and hear what others cannot. Now, his article has learned me a heap. I went out a few days before to feed my hogs and the wind was pretty high. I commenced calling them, and I could hear them coming. Now I know it was just those spirits, for no hogs came. I also went for my cows and I could hear the bell in every hollow, but when I got there it was somewhere else. Now, it was the spirit of the bell fooling me. Will Mr. Willis explain how a red light is not red to some, and the same of green and white? Will he explain how the Christian sees his savior hanging on the cross and hears that small still voice speaking peace? Now, according to his logic these are verities, as much as his hereafter. Has he never done enough of thinking to know it is constant association and the same environments that makes life what it is? Does he not know that he sees his dead friends just as he last saw them? Twenty years ago I was separated from a friend that was very congenial to me then, and that feeling continued until a few months ago, when that friend visited me and we did not hav a thought in common; I loathed his thoughts. So of the spirits. My father and mother died in their decrepitude. If death does not change a person any more than going from one room to another, will they be that way to me and at the same time young to their parents, over in the other world, or limbo, or whatever it is? If those spirits would just make some useful communications, it might do; but they do not. They could help Walter E. Reid if they would, but they do not. So they are of no use, and all Christians and Spiritualists are monomaniacs without doubt.

Your letters to Holy John are splendid. Keep them up.

H. J. WARD.

RICHMOND, VA., March 13, 1891.

MR. EDITOR: We had our first Liberal lecture here last Wednesday, the 11th, by J. E. Remsburg, the champion of the great apostle of liberty, Thomas Paine. He had a few hearers, not over seventy-five. I will not speak of the able manner in which Mr. Remsburg handled his subject. I am not able to do him justice. But I will say a word of the manner in which the people took it, as viewed from three points, namely, Freethought, orthodoxy, and revenue. The morning paper startled the city by its head-lines thus: "The Infidel Defended." As my name was down as taking a prominent part, my friends, both orthodox and Freethought, hav been calling on me ever since, most to condemn, a few to congratulate. Many of them had had hopes of my one day joining the church and forsaking the paths of vice for the narrow road to glory, but now they say I am lost, forever gone, for being instrumental in having such a cursed lecture in our holy city. A few congratulate me and return thanks. But one of the strangest things of all is that so many Freethinkers were sick the night of the lecture, and they all were attacked with nearly the same disease, and, more strange, they were all well by the next morning. Not one who holds office or is in any way prominent and has Liberal views was at the lecture.

Some hav called to learn where they could get Thomas Paine's works. Others hav consented to read them if I would lend them. Others hav declared they would die before they would read one word of "Tom" Paine. The latter class is not made up of what you would call the ignorant, for some of the first members of the bar are included in it. One good, God-fearing lady yesterday borrowed "Common Sense" and "The Age of Reason" from me under the pretense of wanting to read them. She took them home and burnt them, then told me that while she was doing it she was praying for my deliverance from that awful sin. One minister has announced that he would preach to-day on the heinousness of Infidelity. I am invited to attend church.

Many hav told me I hav injured myself financially by taking part in the lecture. I am now anxious that there be a series of lectures delivered here as soon as practicable. If dates can be arranged to suit, I can secure good houses to any good lecturer; that is, I can secure the best and most proper hall on certain nights of the week, and if such nights can be arranged I will see that it is well advertised.

E. H. BAKER.

WILLARD, MICH., March 9, 1891.

MR. EDITOR: Levi Williard passed to a higher life Jan. 9, 1891, of paralysis and typhoid fever. He was born March 24, 1825, at Brimfield, Portage county, O. In November, 1856, he, with his wife—whose maiden name was Sarah Ingraham—their two little boys, and a sister of his wife, moved from Granger, Medina county, O., to Town 15 North, Range 3, East Michigan—a dense forest, which left all laid-out roads, and many other conveniences of civilized life, some miles behind. We found a few settlers in the township south of ours. In passing from that time until now, we hav not space in which to dwell upon the amount of hard labor performed, privations and hardships endured, nor the many lonely hours spent by the settlers, while clearing their land and erecting the necessary buildings in which to shelter their families. As time passed Mr. Williard was ever ready to assist the new settler in various ways, and also was very activ, in fact taking the lead, in the organization of the town (which was named Beaver), school districts, etc. He was particularly interested in the advancement and improvement of schools, and as his sons grew up he gradually left the farm-work mostly in their hands and became activly engaged in the political field, with the interest of the laboring man in view. He was always an outspoken man in expressing his views on any subject. He has taken and read THE TRUTH SEEKER for the last fifteen years; was a great admirer of the pictures, because of the thoughts contained, which speak highly of the ability of Watson Heston. After coming to Michigan six children were added to the family, which made eight, four sons and four daughters, all of whom survive the father except the third son, who passed away two years ago at Fresno, Cal. Two daughters are in North Dakota. The other five liv in Bay county, Mich. The wife and mother, with the two younger children—who are grown up—are still on the same homestead where Mr. Levi Williard placed his small family over thirty-five years ago, which, like Bay county, has since that time very much improved. The sister passed away in the fall of 1879. She was energetic in her labors of usefulness, especially in teaching the young. The funeral services of Mr. Williard were held at the house. Appropriate remarks were made by the Rev. S. H. Roblin, pastor of the Universalist church of Bay City, in the delivery of which he showed a manly independence by varying from the usual service on such occasions, and trying to conform to the wishes, as previously expressed, of him who lay silently before us, thereby proving by his example that as we are not expected to all see alike on certain points, we can extend a brotherly hand, and show sympathy and charity. Our neighbors hav been very kind, for which we would express our thanks.

S. I. W.

GAYLORD, KAN., Feb. 20, 1891.

MR. EDITOR: In THE TRUTH SEEKER of the 14th I noticed articles by "Veritas," W. L. Willis, and H. H. Philbrick, relating to Spiritology or Spiritualism, and as a light-seeker I respectfully ask permission to state my experience and to ask for more information. I am not an advocate of any particular class, but a new convert to Liberalism, fully comprehending the gross fallacies of the Christian creed and searching for the most reasonable doctrin of Freethinkers. I believe with Feuerbach that "God is the mirror in which man sees himself." But I cannot bring myself to think that this life is the end-all of our intellectual existence. Spiritology claims to afford direct communication with the life after death, to unfold the curtains surrounding the unknown world, and to render what to non-Spiritists is remotely inconceivable, concerning immortality, in a clear light laden with indubitable proof of the reality of a continued existence after we cross the dead line. But do not the phenomena of Spiritology involve something of the material nature? Can a thing immaterial perform tricks it is credited with, such as moving tables, chairs, beds, etc., and actually cause a pencil to write between two slates? If spirits, at our indicating a desire to hav them do so, will aid us in solving a problem, answering a sealed letter, or in doing any one feat which without their aid we should not be able to accomplish, might they also not extricate us from the pit into which we accidentally tumble, release the criminal from his cell, build our houses, dam our streams, or in fact do anything we hav been accustomed to execute by physical labor? Do not understand me to be affirming or denying any question. I ask these queries which through some investigation on the subject hav risen unprovoked.

Two years ago, at the instigation and under the direction of a stanch Spiritualist of our vicinity, six of the neighbors began holding circles. For two weeks there were no manifestations. At the end of that time a lady of the circle seemed to hav feelings that indicated, as the leader said, trance-talking. But nothing came of it more than partial unconsciousness. Sitting one night with the lady referred to, and her husband also a member of the circle, my arm was moved involuntarily and commenced writing, as we thought. On bringing a light we found first the outlines of a revolver. Following this was the name of my control, with a description of his death, which he said was by means of the pistol in the hand of an assassin. The name of the murderer was given, together with the burial-place of the murdered man, also the names and post-office of his brother and father, and a request to go to the place of killing and capture the criminal. Relying fully on the written matter, a young friend and I went to inquire into the case, and, strange to say, found neither grave nor treacherous villain nor anything to corroborate the testimony of my atmospherical visitor. I still courted the impious fraud, my control, and would receive communications when sitting alone, some of which were true but most of which were the most stupendous misrepresentations. Interrogations placed on slates and the substance of them unknown to me would sometimes be intelligently answered, but more frequently the reply would be a collection of meaningless words not pertaining to the query at all. After two months of such proceedings I gave up in disgust, believing that further acquaintance with so unreliable a power could result in gaining no definit evidence.

I am fully aware that by following the rules as given by Mr. Willis the peculiar results described will be obtained. Yet does the evidence indicate human intelligence in spiritual form, or does it not rather show a perplexed state of the material mind? True, things may be done while under this influence which indicate that a subtle and strong power unknown to us is acting in conjunction with us—the problem is solved, the table made to move at our beckoning, and many other wonderful freaks are performed—but may this all not be the workings of some unseen agent, say electricity, and still hav no connection with spirits?

One medium will be made to say that such a condition is true, another declares to the world that something directly the opposit is unimpeachable, and so in the information gathered through mediums relating to a point in question there are frequently as many opinions expressed as there are mediating agents. Moreover, the stories reported by each intervening party will in most cases harmonize with his ideas in natural mood.

Now, is it not possible that divulgences from these minds, almost abnormal by action of this subtle power, which may be strictly temporal, are not from across the dead line, but the particular theory of the individual confounded with the ideas of the others in the circle or immediate vicinity. Hoping to get some one's views on the subject, I am, till then, one in the dark.

ROLLA CLACK.

ROCHESTER, MICH, Feb. 22, 1891.

MR. EDITOR: Inclosed please find $8 50 for four subscriptions for THE TRUTH SEEKER, which please forward to the addresses on inclosed blank. It has taken me some time to get the names, but perseverance will overcome large obstacles, you know, and I feel fully rewarded, for I feel satisfied that the little seed thus sown will not fall among thorns.

I also inclose an article clipped from a Detroit paper showing the dire strait into which the clergy and their following are thrown in order to be able to combat the Liberal and Freethinking masses. How long is it since a Catholic priest would not condescend to notice a heretic or Protestant priest? How long is it since they were the bitterest enemies, ready at a moment's notice to burn, behead, or tear each other in pieces in the most approved style? It is but a short time, and now we find them walking arm in arm, occupying the same pulpit, and making a combined effort to keep the faithful in the dark and narrow path. And it will take their combined efforts to keep them there, for superstition and ignorance are slowly fading before the light of such mediums as THE TRUTH SEEKER, *Independent Pulpit*, etc., and I sincerely hope that their light may never grow dim.

Find inclosed twenty-five cents for the TRUTH SEEKER ANNUAL for myself.

Yours for liberty of conscience, R. D. WATSON.

FATHER O'BRIEN ON PREJUDICE.

The fact of a Catholic priest occupying a Unitarian pulpit was sufficient to attract a large audience to the Unitarian church last evening, but Rev. Father Frank A. O'Brien, of Kalamazoo, appeared perfectly at ease as he discoursed for an hour on "Prejudice." The principal portion of his remarks were devoted to a defense of Roman Catholicism against the attacks of Protestantism, which, he said, were due entirely to a misunderstanding between Catholics and anti-Catholics. He did not believe a leveling of the differences would make the world Catholic, as he did not believe that would ever be accomplished. He had met Protestants who were laboring under the belief that Catholics were taught that all non-Catholics were on the straight road to hell, and he had invariably found it very difficult to convince them to the contrary. Prejudice against the Catholic church had been created through writers who delight to paint the church with a brush doubly dyed in the gall of bitterness, and to a vast majority of non-Catholics the church is the beast of Revelation, the scarlet woman, an old man on a golden throne with his great toe exposed for good Catholics to kiss.

They believe the pope to be Antichrist, and that the church must obey him implicitly; that he is incapable of

sinning, and rejoices in untold wealth; that he directs the politics of the country by an arrangement with Tammany, and is some day coming to America to put to death every one who is not a Catholic. They believe the church traffics in sin by selling permission to commit sin in quantities to suit; its members worship sticks and stones and even old shinbones of dead men; that the Virgin Mary is made a goddess, and we are taught to lie and commit any other sin when the end justifies the means; that priests pretend to forgiv sins; that no Catholic can read the Bible, and no matter what kind of life a man livs, if he can only be oiled before he dies he is all right.

Another fallacy is that young people are forced into convents against their will. Some Protestants will find these ideas overdrawn according to their opinions, but a majority will find some of these phases firmly fixed in their minds as an exact representation of the Catholic church. The feeling against the church is, in a measure, acquired from information furnished by reformed Catholics or persons dismissed from the church. The newspapers, too, seldom giv the Catholic church fair play, and there is a class of papers which eke out an existence by dealing in lies which hav been refuted a thousand times. In looking over a recent issue of THE TRUTH SEEKER he found a list of penances exacted by priests for sins committed, but judging from the prices it must hav been a closing-out sale, viz.: "Swearing, 25 cents; cursing, 15 cents; lying, 50 cents; disobeying parents, 37½ cents; reading the Bible, $1; killing a Protestant, 10 cents."

A Sunday-school book he had recently read compares Mormonism to popery, and says both pander to the lusts of men, as nunneries are but priests' prisons for women. He thought, in the interest of morality, that Sunday-school literature should be more closely scrutinized. The public libraries, he said, contain very few Catholic books. There are two sides to every question, and if the testimony of Catholic historians is not admitted, surely only one side can be known. Catholics are to blame for the existing state of affairs. An ignorant Catholic cannot giv an honest answer to an honest question, yet his mutterings are often taken as authority on Catholic matters, and the bad Catholic, who does not practice what he pretends to believe, brings odium and disgrace on the church. The foreign Catholic is also to blame for a large portion of the prejudice, as he persists in presenting the church in the garb of a foreign nationality. He brings his Sunday-breaking customs with him, by which he not only scandalizes Protestants but good Catholics as well. To such Father O'Brien would say, "Either this country is good enough for you or it is not. If it is, then be true Americans and drop your foreignisms. If it is not, get out of the country as soon as you can, the country would be well rid of you."

Father O'Brien said he had unlimited contempt for the "policy Catholic," whom he described as the meanest of the lot. He denied that the church was responsible for the actions of the many who call themselvs Catholics. He then closed his discourse by telling some of the things which Catholics do not believe. The pope is not believed to be infallible, he said, except in matters of faith and morals. There is no such thing as kissing his great toe; all Catholics are not holy, nor will being a Catholic keep one from going to hell; indulgences are never sold, nor is an indulgence a license to commit sin; a lie cannot be made justifiable; the Virgin Mary is not a god, she is honored only as one highly favored as the savior's mother; priests cannot forgiv sins at will and Catholics are not forbidden to read the Bible, but, on the contrary, popes, bishops, and priests are continually urging their people to read it.

KENT, O., March 10, 1891.

MR. EDITOR: Our society closed a series of meetings February 15th, given as a library benefit, which in point of numbers and financial as well as intellectual profit exceeded the expectations of the most sanguin. This desirable result was chiefly brought about by the good example set by Miss Ada Campbell in giving her service for the opening meeting held in the Opera House, Kent, O. Her subject, "Heredity," drew a large and appreciativ audience. The people, learning that the brilliant Australian was going to donate $10 toward liquidating the debt incurred in adding $51 worth of books to our one-hundred-and-eight-volume library, "caught on," and, emulating the good example set, paid all the expenses of the course, and almost paid off our debt. Had it not been for a blunder in taking the collection at the wrong time we would now hav been out of debt, for numbers of the large audience, tired of waiting for the "passing of the hat," reluctantly left the hall, taking home the shekels started toward our coffers by Miss Campbell's unselfish example.

Not long ago we wrote a distinguished Secularist to get his terms for Sunday lectures. The reply was, $25 per lecture, "because I can get it." Contrast that enthusiasm with that spirit of devotion to liberty which characterized the pioneers and agitators of the antislavery times, notably Stephen Foster, of Massachusetts, who, instead of driving a good bargain with those whose liberties were equally menaced with his, would receive no compensation save the common one, the overthrow of slavery. That spirit actuating a would-be deliverer of the people from church thralldom is a better credential than that crystallized in a paid field secretary, I think.

Inclosed find a copy of a set of resolutions adopted at the one hundred and twenty-sixth meeting of the Kent Secular Society, in memory of a lifelong Secularist, Ambrose C. Hind, who joined the Kent Secular Union June 21, 1885; died Feb. 27, 1891.

To placate certain narrow-viewed sectarians, relativs of the deceased, our local press refuses to publish these tokens of respect to our dead brother. Naturally we look to THE TRUTH SEEKER to right the wrong by giving prominence to the Christian injustice thus sought to be meted out to the voiceless dead. Mr. Hind dared to do his own thinking and to express his honest thought. He believed in and practiced the "religion of this world," Secularism. He could not accept the dogma, "Every doer of the law, every moral worker, is accursed, for he walketh in the presumption of his own righteousness," even though asserted and fathered by Martin Luther, the so-called reformer but heretic of his time. Our late brother accepted the truth for its own sake, as evidenced to his mind, whether found in or out of any Bible. He repudiated the doctrin of Wesley, that the practice of justice and mercy, *i.e.*, simple morality, is nothing before God. He had the manhood to refuse his assent to that infamous dogma as set forth in Luther's "Table Talk," "If one hav faith enough in Christ he may commit adultery and murder a thousand times a day without imperiling his salvation." For his thus being true to himself—the best evidence of a true manhood—certain devotees of a fossilized religion are apparently ashamed, and, like the efforts of the mother church to appropriate the influence of his illustrious name, practicing her worse than idolatrous mummeries over the unconscious body of the hero of the March to the Sea, they would rather hav it appear that the one for whom we and they mourn had died a partisan of some sect, sham, or superstition. Had our late brother been a hypocrit and given a thoughtless assent to the impositions of his time, no shame would hav been felt. But the real shame is, that in this enlightened age such mental serfdom exists and willing slaves uphold the existing tyranny. And the dupe, if his eyes were opened, might easily see that to the Jew the Catholic is a heretic, to the Catholic the Lutheran is, to the Lutheran the Methodist is, to the Methodist the Universalist is a heretic, and so on, or that the heresy of one age is the orthodoxy of the next, consequently they all are heretics in the estimation of the adherents of older superstitions.

As the early Christian church held it a virtue to deceive and lie for the glory of the then new heresy (see Mosheim's History), so now its slaves would bury their dead under the livery of a lie, rather than hav it known that a dear relativ was not a mental slave. Shades of Bruno, Hypatia, Coligny, Paine, Jefferson, Lincoln, and all other heroes or martyrs of the race! your noble examples, so freely given, that the liberty and equality of man might be secured in "the here and now," hav met a poor response from the minds of the unthinking. The religion of believe or be damned is bearing its necessary fruit of intolerance. If our dead brother had been of that faith, which puts blind belief above words and while preparing a hell for the honest doubter at the same time steals Girard's millions to make sectarians, he might hav been a Methodist, a Lutheran, or a Catholic, in short, a Christian, but not a Secularist, hence, as he was a member of a society which has for its cardinal principle the liberation, education, and elevation of mankind, the truth must be suppressed that orthodox appearances at least may prevail. Verily we liv in strange times, among stranger devotees of a strangest superstition, the natural outcome of the Christian dogma, "He who affirms that the gospel requires works for salvation, I say flat and plain he is a liar"—Martin Luther's interpretation of his master's "Believe or be damned."

RESOLUTIONS OF RESPECT.

WHEREAS, Under the government of immutable law, our brother A. C. Hind has met death with that fortitude inherent in an upright life; therefore be it

Resolved, That in our brother's untimely decease this country loses a brave defender, one who has proved his patriotism by giving of the best years of his life that the best government on earth might be preserved and perpetuated.

Resolved, That this society, deeply sympathizing with his family in its great bereavement, realizes that Secularism loses a faithful adherent, and the community an exemplary member who knew that there is a philanthropic and medical art of preparing men's eyes for the light as well as their arms for liberty.

Passed at the one hundred and twenty-sixth meeting of the Kent Secular Union, March 1, E.M. 291.

M. H. HEIGHTON, Sec. Kent Secular Union.

BOZEMAN, MONT., Feb. 9, 1891.

MR. EDITOR: The time of Liberals no doubt would be more profitably occupied in the discussion of practical methods for the promotion of the objects of the Secular Union, but as the question of Spiritualism seems always up and in order, the temptation to mix in becomes irresistible. I may plead as an apology that it is only, after having read the interminable discussion year in and year out almost forever, about once in five years that my desire to speculate becomes uncontrolable.

To my mind, Spiritualism is a question the solution of which depends solely on proof. The discussion has been prolonged many years without the slightest approach to a solution, and may be continued indefinitly with the same result. Under these considerations, it would seem that we might suspend discussion for a time and devote the interval profitably to proof. I think we may assume that every sane person is desirous of knowing the truth, be it what it may. Also, we may assume that if spirits do exist, in such a form as represents the intelligent principle of man's nature, they are desirous that their friends and relations left behind should know continued existence to be a fact.

Furthermore, I think it will be conceded by all that all of the proofs so far hav failed to be in proportion to the magnitude of the question seeking a solution; that while comparativly few hav received evidence satisfactory to themselvs, the great mass of mankind hav not been reached. Now, it would seem that, admitting these two assumptions to be true, there will be no necessity of violating any of the conditions demanded by Spiritualism in furnishing the required proof.

I am a stickler for conditions myself. Nothing that exists can for a moment be exempt from conditions. Therefore I frankly concede that if spirits do exist, they are entitled to all the conditional considerations of a God or of anything else.

We will further concede that it is only through legitimate, definit, and prescribed channels that it is possible for them to communicate. This is one of our own necessities, and I can see no impropriety in conceding the same to spirits. It is within these conditions, iron-bound as you please, that we respectfully ask for proof, and see nothing irrational in so doing.

Neither do we make the request in a spirit to be construed in the light that we do not think it can be done. We only ask that mediums lend a hand by constituting themselvs the channels through which the spirits may operate. If spirit is synonymous with intelligence, and, as we may rationally assume, wishes its existence known to the inhabitants of the earth, and if mediums are inspired with a similar wish, one important condition is as good as already fulfilled. If spirits do communicate through human mediumship, conveying intelligence to man, why has not the Spiritualist a predication upon which to base a demonstration equal to that of the electrician?

The trouble has been that the proofs, however good they may hav been, hav been confined within circles entirely too small. To convince a few favored individuals in a little circle is to ignore the world. Why should not the many doubt, when we may reasonably conjecture that were the claims of Spiritualism true the earth itself would be literally flooded with spirit communications? If in common occurrence, for instance, persons everywhere indiscriminately were receiving messages from departed friends through mediums of whom they had never heard, every message bearing evidence of authenticity and explainable on no other hypothesis than that it came from the personality designated, would it not constitute a body of proof almost, if not quite, incontrovertible, or at least far more effectiv than any as yet produced? It is not surprising that there are so many sound-minded people unconvinced of spirit existence, when they know, or may rationally assume, that all this proof could, or inevitably would, be forthcoming were the claims of Spiritualism true. Especially is it so when we consider the fact that it could all be accomplished within the conditions demanded. Not only this, but the mediums would become famous—the most important personages on earth. Honors would be heaped upon them by everybody, irrespectiv of rank or class. Every religion would melt away before their advance, and instead of contumely they would receive the approbation of all mankind. The emoluments would be no less than the honors bestowed by a grateful world. The most ignoble of men would cheerfully part with their means to receive authentic intelligence from departed relativs and friends.

Then, may we not reasonably ask why the proof does not come? Common sense, reason, and humanity demand a fair and unequivocal answer. Why should a medium advertise for patronage? Do not spirits know their own? Or do they forget the name and post-office address of their relativs and friends? Why cannot a spirit indicate its presence to a medium, signify its desire to write, dictate a communication, also the directions on an envelope, to a friend unknown to the medium? Suppose mankind had for a long time been receiving messages of this character, what most likely would hav been, or would be, their attitude toward Spiritualism to-day?

Now, if it appear that this line of proof is both reasonable and possible, and that it has been deliberately and absolutely ignored by Spiritualism, what must be the reasonable inference? Evidently it is the sort of proof we might naturally expect. The answer, I think, will suggest itself.

Viewed from still another point of observation, we find almost as much cause for doubt. But to dwell upon the result of such observation would be merely to repeat that which has already been written by others; so I shall only intimate that the fact that spirits might oftentimes render valuable service to humanity by conveying intelligence of a mundane character obtainable in no other way, and persist in not doing so, can hav no other tendency than to create additional doubt. And I think we may reasonably infer that, like the God myth, they are not even abreast of the times, and that perhaps there is no more room for them in the universe than for him. However, to my mind it seems but fair to admit a difference in the nature of proof necessary to prove the existence of God and that necessary to prove the existence of spirits. The latter are human at best, and may lack power of self-demonstration, whereas with the former no proof is possible unless from himself. Each argument to prove his existence refutes not only itself, but every other argument adduced for a like purpose. The fact that men feel themselvs called upon to prove his existence furnishes a strong negativ proof that he does not exist. Did he exist, no necessity of proof would exist. The fact would be universally known. It is absurd to assume a being so extravagantly omnipotent that he lacks the power to furnish tangible evidence of his own existence. To concede this is to commit a sacrifice beyond all power of reparation. Yet the stickler is driven unconsciously into it at the expense either of the power or of the existence of his God.

With spirits, however, we will forbear. We will not ask as much of them as of a God. They are only finite at best. We will only ask them to do that which it is fair to assume they can do. Is it not barely possible that some stray spirit is watching over me as I write this article with ample power to communicate its contents through a medium to the world? If so, what is to hinder us from instituting, as a beginning, a systematic method of proof which may ultimately convince the world? Suppose we organize a circle which will embrace the United States. Let the circle be formed by THE TRUTH SEEKER, the *Ironclad Age*, *Freethought*, the *Independent Pulpit*, and the *Investigator* joining hands. Of course, everybody else and his family will be in the circle. Then let persons, designated or otherwise, write communications to some of the papers in the circle, to be reproduced by spirits and published simultaneously in the other papers. The accomplishment of this by spirits will not be difficult, I should think—no more so, at least, than spirit materialization. Besides, everybody can derive a benefit. This plan will hav the hitherto unknown merit of reaching the millions, and no conditions be violated. THOS. BURK.

Children's Corner.

Edited by MISS SUSAN H. WIXON, *Fall River, Mass., to whom all Communications for this Corner should be sent.*

"Between the dark and the daylight,
When the night is beginning to lower,
Comes a pause in the day's occupations
That is known as the Children's Hour."

What of Thy Life?

What of thy life, O friend of mine?
I do not ask thy creed,
Or whether plant of grace divine
In thy heart scatters seed.

The form of faith that fills thy want
I do not care to know;
Nor whether at baptismal font
Christ's love to thee did flow.

How oft it is you fast and pray
Alone on bended knee,
Or by what chart you shape your way
You need not tell to me.

But tell me if the inborn good
Stands forth in bold relief,
If virtue ne'er misunderstood.
Of jewels all is chief.

And dost thou own from hour to hour
Truth's ministrations sweet;
And does her matchless, living power
Make all thy life complete?

Are all thy days so thickly strown
With good and loving deeds,
That, making others' cares thine own,
Thou hast forgot thy needs?

Hast thou no quarrel with thy friend,
Nor strife or bitterness?
Dost see in all much to commend,
And much to prize and bless?

Dost keep the peace with all mankind,
Knowing no shame or fear?
Striving in every act to find
Thy conscience sweet and clear?

In all thy ways hast thou e'er done
The best thy hand could do?
If so, I'm sure thy crown is won,
Fadeless and pure and true.

As conduct is from day to day—
This is the test of man;
The inside life, the outside way,
Conformed to nature's plan.

Who makes his rule of life by this,
Must walk with angels here;
On earth must liv in peace and bliss,
With Love's evangels near. S. H. W.

Didn't Like the Sermon.

There is a familiar story about how Daniel Webster, when he was practicing law in New Hampshire, loftily denounced a quotation from a text-book made by a rival attorney as absurd and untenable, upon which the opposing lawyer quietly explained that the passage so contemptuously treated had been introduced into the volume from one of Lord Mansfield's decisions, that great jurist's exact language being preserved. The following anecdote about a famous old character in Whitley county, Ky., has much the same flavor. Joshua Barnett was a wag and a religious orator and possessed a prodigious memory. The Jelico *News* tells the story:

"Uncle Josh, as he was generally called, had an appointment to preach one Sunday at an out-of-the-way log school-house in his neighborhood, and two noted lights of a rival denomination attended the meeting for the purpose of criticising the sermon. One was named Jones, the other Warman. Uncle Josh, who, it appears, was aware of their intentions, concluded to checkmate them, and instead of preaching a sermon he commenced repeating from memory and without any comment whatever one of the epistles of St. Paul. For nearly an hour chapter after chapter fell from his lips accompanied by a grave and decorous gesture and intonation. Brother Jones at the end of some thirty minutes arose with grave disapproval written all over his face and retired from the house, and took a seat in the yard upon a barkless and prostrate tree, which was used as a horse-block. Brother Warman stood it some ten minutes longer, when he too arose and joined Brother Jones. 'Well, Brother Warman, what do you think of such a sermon?' said Brother Jones. 'Think?' said Brother Warman, 'why, I think if the good Lord will forgiv me this time for listening to such rotten doctrin I will never be guilty again.'"

A "Beautiful Story" by a Little Girl.

A little girl, aged three, informed her mother that she knew a beautiful story about a giant. "Would you like to hear it, mamma?" asked she.

"Well, then," she continued, "once there was a great, big, ugly giant, and he was very fond of eating little girls. One day as he was walking along through the woods he met two little girls—one very good little girl and one very naughty one.

"First he took a bite out of the good little girl, and he made up a horrible face, and said she tasted awful nasty. Then he took a taste of the bad little girl, and he smacked his lips and said she tasted dreadful nice, 'cause, you see, mamma, she had eaten nuts and raisins and candy when her mother told her not to, and that made her taste sweet. Then the old giant said: 'I'll never again eat a good little girl. I'll always eat the bad ones."

A Lesson on the Use of Words.

Don't say: He will be apt to catch cold, but liable to catch cold. The difference in the two words may be thus illustrated: "A very studious boy is apt to learn, but liable to hav a headache now and then."

Don't say: I am not used to those sort of things, but that sort of things.

Don't say: That will prevent him going, but that will prevent his going.

Chats with Correspondents.

ELEANOR K.—The *Beacon* is published in San Francisco, Cal., by Sigismund Danielewicz. It is an organ of Anarchists. The Chicago *Liberal* is a bright and breezy monthly published and edited by Mrs. M. A. Freeman at the low price of twenty-five cents per year. The story "Evicted," now running through its columns, is very interesting.

JOHNNY.—It is better not to retaliate. Be brave, however, and hold up your side against all odds. They cannot kill you for being an unbeliever.

Correspondents will please be patient. The letters are all here, and there is a large number waiting to be printed. They will appear in due time.—ED. C. C.

Correspondence.

PHILADELPHIA, PA., Feb. 25, 1891.

DEAR MISS WIXON: I hav never written to the Children's Corner, and as I hav a few minutes to spare, I thought I would write you a few lines. I was ten years old on December 26th. I am in the ninth grade B, and must study hard to keep up with the rest of the boys. On Sunday evenings I go with my parents and sisters to the Liberal League. I do not understand very much, but I do understand Mr. Letterer more than any other speaker, because he talks plainer than any of the rest. As it is getting late I will close. Yours truly, EMIL SCHULZE.

QUINCY, O., Feb. 24, 1891.

DEAR MISS WIXON: As this is my first letter for the Corner, I will tell you that I am fourteen years old and go to school. We all love our teacher; we think she is splendid. I study the Sixth Reader, history, arithmetic, spelling, geography, grammar, physiology, hygiene, and writing. I love to read THE TRUTH SEEKER, especially the Corner. I think it is very kind in you to notice us little folks, and giv us so much good advice. We do not go to church, and hav no use for preachers or priests. Hoping to see this in print. I remain,

Your little Freethinker friend,
SALLIE R. ARGABRIGHT.

LYONS, KAN., Feb. 29, 1891.

MISS WIXON, *Dear Madam:* I thought I would write a letter to the Children's Corner to-night. I attend a district school about a mile from here. The weather has been very severe on account of sudden changes, for which Kansas is noted. In regard to church attendance, I cannot say that I ever attended but twice, to my knowledge, in fourteen years. My mother and father are both profound Infidels. We hav a library full of books of all kinds, including Paine's "Age of Reason," and many others of that order. I hav your "Story Hour" and think it a superior book of its kind. For fear of making my letter too long I will close. Wishing you success in the good work you are in,

Yours truly, RALPH BUTLER.

[Let us hear from you again, Ralph, and often.—ED. C. C.]

SHERMAN, MICH., March 9, 1891.

MISS WIXON, *Dear Friend:* I hav written two letters before to the Corner and will endeavor to write again. History is my favorit study. What do the Cornerites say to having a history class in the Corner? What I propose is this: The little Cornerites are to write to the Corner and ask history questions of one another and answer questions asked by others. Now you hav heard it, what do you think of it?

I think it would be instructiv as well as amusing.

I am the only Freethinker among the scholars attending the school I go to, but am not ashamed of it. I am really proud of being one.

Up here in northern Michigan we are having plenty of snow and cold weather. Well, my letter is getting rather long, so I will close. With best wishes, I am,

Your Freethinker friend,
M. AURORA SOUTHWICK.

P.S.—What does Miss Wixon think of what I propose? M. A. S.

[The proposition above stated is a good one. Send along the questions and answers. —ED. C. C.]

DALEVILLE, IND., Feb. 24, 1891.

DEAR MISS WIXON: I come to the Corner again, if you will permit me.

It has been quite a while since I wrote to you, but I hav not left off reading the Children's Corner. That is what I look for next to the pictures.

I am desirous of information and would like to ask a few questions, but do not wish to tax your patience.

I always had an idea in my mind that one could not believe anything unless one understood it.

In the beginning God created the earth, and started it, I suppose, just as he desired.

All at once the devil appeared on the scene and everything changed.

If he had not, there would not hav been so much trouble about this tariff question, for there would not hav been any woolen manufactories, for we would not hav needed any clothing.

Now, why did not the devil leave things alone when they were right in the first place? It seems as if he is bound to be ahead.

Now, they say there is only one devil. Well, how can he be in so many things at once? Oh, they say, it is his imps. Well, let us see. Are these imps in bodily form no spirit (evil spirit)? Well, how many spirits has one being? One, I think. It is puzzling to me and I would be too glad for some one to explain, so I could believe.

We hav had quite a revival in the Christian church here, and several things happened there that I could not understand. Their minister was one of the leading member's sons, and of good standing in the church, as far as I know. But he said you must love the Lord and fear him. How can we love a thing and fear it at the same time?

And, too, he said of our friends that only those that loved the Lord and feared him were our friends.

He said that the more riches a man had the more responsibility he had toward God. Well, they are now taking up collections to hire him as their minister. Why does he not preach for nothing? He has plenty to liv on; besides that, he does not practice what he preaches.

One more thing: Is the heaven space? Ofttimes we hear a remark something similar to this, "As the stars shine in the heaven." Are not the stars in space just the same as our own planet?

Will some one explain to me, for I am not very well educated, why Mr. Soomaker said that the more knowledge and education we had the more responsibility we had toward God.

Cousin George, let us hear from you. I would like to say more, but am afraid this will go to the waste-basket. I will close with best wishes for the Corner and its leader.

Your friend, SALLIE REMSBURG.

[Ask the minister to explain, Sallie, and let us hear what he says.—ED. C. C.]

PORT-OF SPAIN, TRINIDAD, WEST INDIES,
Jan. 23, 1891.

MISS SUSAN H. WIXON: Perhaps you may think that I am dormant and the interest usually manifested in the Corner has gone, as it is quite a while that I hav not contributed something. I am so very busy at this time of the year that really I scarcely get time to do anything outside of my business.

At the same time I must really say that my interest in the Corner has increased tenfold, particularly as I now perceive a greater number of Cornerites are making themselvs known by sending in their letters and essays, and I sincerely wish that they will continue and contribute oftener. I generally, in my leisure hours, read with much interest the letters which appear in the Corner, especially those of my friend and correspondent, George J. Remsburg, and the essays of Miss Stockinger. In fact, the efforts of all your pupils—if I may so call them, ourselvs, as I include myself in the list of Cornerites, although being a big boy, twenty-three my last birthday.

As I am at it, I may as well giv a brief description of this place.

Trinidad is an island situated to the eastward of Venezuela, from which it is separated by only a channel; is between 10 deg. 3 min., and 10 deg. 50 min. north latitude, and 61 deg. 39 min., and 62 deg. west longitude from Greenwich. It was discovered by Christopher Columbus, when on his third voyage on the 31st of July, 1498. He was surprised, says Washington Irving, at the verdure and fertility of the country, having expected to find it more parched and steril as he approached the equator; whereas he beheld groves of palm-trees and luxuriant forests sweeping down to the seaside, with fountains and running streams beneath the shade The shore was low and uninhabited, but the country rose in the interior and was cultivated in many places, and enlivened by hamlets and scattered habitations. In a word, the softness and purity of the climate, and the verdure, freshness, and sweetness of the country, appeared to equal the delights of early spring in the beautiful province of Valencia in Spain.

He found the island peopled by a race of Indians with fairer complexions than any he had hitherto seen—"people all of good stature, well made, and of very graceful bearing, with much and smooth hair." They hav all, without exception, emigrated and disappeared. Trinidad well deserved the name which its Indian inhabitants had bestowed upon it—Iëre, the land of humming-birds.

The area of Trinidad is 1,754 square miles and contains nearly 200,000 inhabitants, representing people from all climes and countries. The physical aspect is that of a comparativly level country, none of its mountains possessing the towering grandeur of the lofty peaks which distinguish some of the smaller West India islands. The valleys and plains are watered by large rivers, and the mountain ranges are everywhere deeply indented with ravines and deep gorges, through most of which flow more or less abundant streams of water. There cannot be a doubt that the island owes much of its richness and fertility to these streams, which, flowing through the valleys, cover them with never-failing verdure and beauty.

Among the products are sugar cane, cacao, cocoanuts, tobacco, limes, plantains, yams, sweet potatoes, and all tropical fruits and vegetables.

With these few lines I beg to close, wishing the Corner success and yourself health.

Yours fraternally, EM. DOS SANTOS.

FOR HER DAILY BREAD.

A NINETEENTH CENTURY NOVEL.

Preface by R. G. INGERSOLL.

For Her Daily Bread is the story of two young girls and a younger brother who were left parentless, with little money, fair education, and much courage, to make their way through the world by going to Chicago. The author is also the heroin. The narrativ is, in the main, a history of a working girl's life and experience in the city of Chicago among bluff business men, kind-hearted folks, and disreputable hypocrits. It is just such a story of human life as we should expect Colonel Ingersoll to be interested in; and whatever he admires and appreciates is sure to be worth the attention of the rest of the world. Price 25 cents.

Address THE TRUTH SEEKER.

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The False Teaching of the Christian Church. "The Thirty-nine Articles of the Christian church are thirty-nine poor, broken-down opinions." 10 cents.

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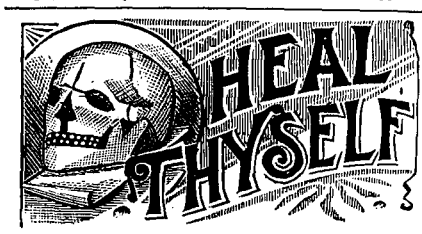
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News of the Week.

THE proposed law requiring a signature to every newspaper article is opposed as restrictiv of the liberty of the press.

THE New York senate has enacted that all police justices be selected from lawyers, which is a delicate way of arranging that New York city justices—Tammany Catholics—be able to read and write.

THE grip prevails again.

GEN. JOE JOHNSON died on the 21st.

LAWRENCE BARRETT died on the 20th.

PRINCE JEROME BONAPARTE died on the 17th.

WICHITA, Comanche, and Kechi Indians hav resumed ghost-dancing.

THE Farmers' Alliance has as yet secured no legislation in Kansas or any other state.

THE Catskill, N. Y., jail holds two clergymen—Rev. Louis Woodruff, embezzler, and Rev. Harry George, seducer.

THREE children of Daniel Doan, Springfield, Ia., hav died under ministrations of two female Christian Science healers, who hav fled.

A HACKENSACK, N. J., school meeting, on the 17 h, dismissed Vice-principal Stone for saying "hell" before pupils. Rev. John Voorhis was elected a trustee.

MISS SUSIE GILBERT, a Birmingham, Conn., school-teacher, made her pupils doff shamrocks and green ribbons on St. Patrick's day, and her dismissal is demanded by parents.

CARDINAL JACOBINI at the St. Patrick's day banquet at Rome praised the religious propaganda of the Irish through the world. "God," he said, "is acting through the Irish people."

To a protest of German Protestants against the Catholic chief chaplain of the army being ranked in court precedence before the Protestant, the press organ of the emperor replies: "They meddle with what is in no way a matter of concern to them, and the government does not feel in the least disposed to alter its etiquet to please these good gentlemen."

REV. DR. BLAND said at the last weekly meeting of the Methodist Ministers' Association of Chicago, in debate on the New Orleans tragedy, that there are circumstances in which lynching is justifiable. "I wish," said he, "a hundred thousand leading citizens in this city would rise up and put an end to some of the law-breaking that is going on here—Sabbath desecration and Sunday saloons."

PRESIDENT MCGRATH of the Kansas Farmers' Alliance says that the Alliance in the future will depend more on business management than on politics. "Through our organization," says he, "we are in a position to know where every bushel of marketable grain in the four states is to be found. When there is a rise in the market we will only sell enough grain to satisfy the demand, and thus prevent the speculators from getting control. We will fix a price which will giv us a fair profit and only sell at that price."

INTEREST is directed to the painting being finished by the German artist Max Horn, of "Columbus before the Council of Salamanca." Columbus, a forlorn and disappointed man, has his rapt gaze seemingly endeavoring to pierce futurity and his arms stretched after some imaginary elusiv object. There is a provoking smile on the face of the fat monk in front. Another, pressing a Bible to his breast, wears a smile of contemptuous pity. An elderly bearded monk is touching his forehead with two fingers, as if to emphasize the general estimate of the visionary.

ITALIANS both at home and in this land continue indignant at the New Orleans lynching. Some of them say that they forbore sending gunboats to the Mississippi only because of former friendliness with this nation. They are holding indignation meetings in our cities, and demand the trial of the lynchers at Washington. Secretary Blaine awaits answer from the governor of Louisiana. Judge Marr, of New Orleans, has charged the grand jury to investigate. Italy may be offered indemnity. Parkinson, leader of the lynchers, has received what purports to be a Mafia warning, but is not alarmed, as the slightest injury to him would cause the wiping out of about all the Italians in the i y

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And the ravens brought him bread and flesh in the morning, and bread and flesh in the evening: and he drank of the brook.—1 Kings xvii, 6

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1891.
(E. M. 291.)
WITH ILLUSTRATIONS.

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So you can hide his two ambitious ears,
And he shall pass for a cathedral doctor.
—*Ben Jonson.*

EDUCATION is the only interest worthy the deep, controling anxiety of the thoughtful man.—*Wendell Phillips.*

I AM ashamed to think how easily we capitulate to badges and names, to large societies and dead institutions.—*Emerson.*

THE past has no claim to infallibility any more than the present.—*Stubbs's Constitutional History.*

How strange and sad is the laxity with which men, in these days, suffer the most inconsistent opinions to lie jumbled lazily together in their minds!—*Coleridge.*

HUMAN thought has grown; science has increased; men think more and believe less; men hav found that the moral doctrins of Jesus meant moral suicide; the affairs of this world engage their attention, instead of the affairs of the next—in a word, so-called Christianity has changed into Rationalism, while still retaining the old name.—*Arthur B. Moss.*

WHO spreads knowledge dispenses alms to the ignorant; and who possesses it, attains the veneration and good-will of all. Knowledge enables its possessor to distinguish what is forbidden from what is not; . . . it is our friend in the desert, our society in solitude; our companion when far away from our homes; it guides us to happiness; it sustains us in misery; it raises us in the estimation of friends; it serves us as an armor against our enemies.—*Mohammed*

WHAT do you think endures?
Do you think a great city endures?
Or a teeming manufacturing state? or a prepared constitution? or the best built steamships?
Or hotels of granit and iron? or any chef-d'œuvres of engineering, forts, armaments? . . .

The place where a great city stands is not the place of stretched wharves, docks, manufactures, deposits of produce merely,
Nor the place of ceaseless salutes of newcomers or the anchor-lifters of the departing,
Nor the place of the tallest and costliest buildings or shops selling goods from the rest of the earth,
Nor the place of the best libraries and schools, nor the place where money is plentiest,
Nor the place of the most numerous population.

Where the city stands with the brawniest breed of orators and bards,
Where the city stands that is beloved by these, and loves them in return and understands them,
Where no monuments exist to heroes but in the common words and deeds,
Where thrift is in its place, and prudence is in its place,
Where the men and women think lightly of the laws,
Where the slave ceases, and the master of slaves ceases,
Where the populace rise at once against the never-ending audacity of elected persons,
Where fierce men and women pour forth as the sea to the whistle of death pours its sweeping and unript waves,
Where outside authority enters always after the precedence of inside authority,
Where the citizen is always the head and ideal, and president, mayor, governor and what not, are agents for pay,
Where children are taught to be laws to themselvs, and to depend on themselvs,
Where equanimity is illustrated in affairs,
Where speculations on the soul are encouraged,
Where women walk in public processions in the streets the same as the men,
Where they enter the public assembly and take places the same as the men;
Where the city of the faithfulest friends stands,
Where the city of the cleanliness of the sexes stands,
Where the city of the healthiest fathers stands,
Where the city of the best-bodied mothers stands,
There the great city stands.
—*Walt Whitman.*

THE TRUTH SEEKER

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FATHER TIME CUTTING DOWN RUBBISH.

Notes and Clippings.

A FRENCH law has just been enacted, limiting the hours of labor for women and children during the day and forbidding their working by night. This law imposes on all industries the obligation to giv one day of rest in seven to women and children. The amendment proposed requiring that that day of rest should be Sunday was voted down, but doubtless Sunday will be the day chosen by the employers.

"WE don't want any Catholic party in this country. American sense of justice will produce the only party we require on that score in the United States."—*The Catholic Union and Times.* Just so; the Roman Catholics are too sharp at present to advocate a "Catholic party," especially as long as they can hold the balance of power in the great political parties. But we warn them to quit meddling with the political parties, by which they are securing to themselvs large sums of the people's money and other state patronage. They must put a full stop to this system of robbery, otherwise there will be an anti-Catholic party formed in this country, to the grief of Romanists.—*American Baptist.*

SEVERAL cases of clerical bigotry and intolerance hav recently disgraced the Established Church of England. The vicar of a Devonshire charge declined on a recent Sunday to proceed with the service till a lady member of the choir had left the church; the only ground alleged for this extraordinary act was that the lady had attended a mission service at a Wesleyan chapel. Another case is that where the rector of Barmouth refused permission to allow a lady, a member of the Welsh Calvinist Methodist church, to be buried in the same grave as her late husband. The third instance is perhaps the most deplorable of all. The fact that Rev. H. Marriott, a clergyman licensed as a preacher in the diocese of Exeter, had been attending services at a Baptist chapel, was reported to the bishop. The bishop wrote a letter of inquiry to Mr. Marriott, who replied that, in his endeavor to obey the divine command, he thankfully united with all branches of evangelical worship. The episcopal reply to this very laudable confession was a prompt demand that Mr. Marriott should resign his license to preach in the diocese.

THE Paris correspondent of the London *Times* writes: Opponents of the separation of church and state in France hav frequently declaimed against the absence of ceremonial pomp in civil marriages. They pointed with pride to the splendor, or at least the stateliness, with which the Roman, Jewish, and even Protestant rites surrounded hymeneal unions, and they scouted as absurd and grotesque the efforts of M. le Maire and his acolytes to make official weddings successful from an esthetic point of view. The laugh has now been turned against the church people by the Freethinkers and Iconoclasts, for an imposing marriage service has been performed in the mayor's office of the Third Ward or Temple district of Paris, the civil ceremony taking place to the sounds of appropriate music. The grand or central staircase of the Mairie was ornamented with shrubs and flowers. There was a gorgeous usher, who did duty for a Bumble, and preceded the bridal procession to the Salle des Fêtes, a real organ pealing forth the while the jubilant strains of Mendelssohn's "Wedding March." A rich carpet which was laid down along the part of the floor to be traversed by the bride, bridegroom, and their friends must also be noticed, as well as the lights which glimmered over the scene. The nuptial knot was tied in the Salle des Fêtes, the entry of M. le Maire, girt with his tricolor sash of office, being duly heralded in imposing tones by an usher. A brief hymeneal homily was then addressed to the happy pair by the municipal functionary; a madrigal and a serenade were played by an orchestra, while the *demoiselles* and *garçons d'honneur* made a collection for the poor as in church. The wedding being concluded, the organist once more set to work and evolved from his pipes the coronation march from Meyerbeer's "Prophète."

AT the trial of Carey Warburton for smashing the Bougereau painting, this hypothetical question was put: "Suppose the case of a young man about the age of the defendant, who, when a boy, was fond of solitude; who frequently talked on the subject of religion and contemplated entering the ministry; who one time wrote a letter to his uncle, then his guardian, on the subject of religion, for the purpose of converting the uncle to his own views on that subject; who expressed himself as being an enthusiast on the subject of religion, as his father was said to hav been; the trend of whose mind is toward religious subjects; who, for more than a year past, has been in the habit of talking a great deal on the subject of woman's purity, at times being considerably agitated when discussing such subjects; whose mind dwells on such subjects with more or less constancy for about half his time, but who has had lucid intervals during the last year aggregating about one-half the time, but who, even while his mind is dwelling upon the subjects named, was able to do and attend to business; who, in December last, on being brought in close personal contact with an oil painting of a nude, life-sized woman with a number of cupids about her, on exhibition in an art gallery, in the presence of a number of persons, seized a chair and hurled it against and through the painting and who immediately set the chair upon the floor, coolly walked away, saying he did the act for the protection of woman's virtue; whose grandfather for a time seemed not to know anybody or anything, and while in that state occasionally put a Bible on a stand, saying, 'We are going to hav a prayer meeting soon; Christ is now out in the field husking corn;' whose father would occasionally in railway cars, standing upon one of the seats therein upon his knees, read extracts from Swedenborgian literature and deliver exhortations thereon to persons present in the cars, who once loaned a book on the subject of Swedenborgianism to a neighbor to read it, and would himself go and get it once or twice a day, and who was killed by shooting himself with a revolver; an uncle of whom was known to preach a sermon in the forenoon and steal a horse in the afternoon; and state whether in your opinion the young man described in the question is or is not sane." The jury disagreed.

Communications.

Liberalism and Mysticism.

Ostensibly the object of the Liberal organization is to secure from the federal, state, and territorial governments the concession of the Nine Demands of Liberalism. These Demands, as the readers of THE TRUTH SEEKER are all aware, require the taxation of church property, the repeal of all Sunday laws and blasphemy laws, etc., intending thereby to completely secularize the state.

Yet there is perhaps not a reader of this paper who does not intuitivly recognize that these Nine Demands are not sufficiently comprehensiv to constitute a working basis for the American Secular Union; that, in fact, they do not express the actuating principles of the organization nor its evident purpose. To secure the recognition of these Nine Demands by the ordinary methods of political reform is clearly hopeless, for it is an evident fact that the reform embodied in the Nine Demands can be procured only when a sufficient number of the people hav been sufficiently emancipated from the direct and indirect influence of the church, and the Jesuitical practices of the church hav been met and foiled. Take, for example, the taxing of church property. It is useless to reason with the Christian portion of the population that in exempting church property from taxation an unjust tax is thereby imposed upon non-Christian taxpayers, who are thus compelled to support private corporations to whose principles and purposes they are diametrically opposed; for in so doing we merely appeal to the Christian's sense of honor and justice, which is the very quality that in the Christian is conspicuously absent. In the history of centuries what instance hav we of the Christian church dealing generously, justly, or honorably with her opponents? The foundation dogmas of Christianity are the very acme of injustice, and their vitiating effect is shown too clearly in the Jesuitical craftiness, hypocrisy, and intolerance of the devotees of that faith.

In its real work the Liberal organization is the avowed combatant of Christianity, and in making the Nine Demands it merely throws down the gauntlet. Now, while entirely in sympathy with the objects of the Liberals, it seems to me that the society is too limited in its scope, having no proper conception of the real nature of religion, and no adequate estimate of the power wielded by the church. It is commonly held that man has evolved from lower forms of life, and that in progressing from the savage to the civilized state he has created the baseless superstitions of religion. According to this theory the present is an era of greater knowledge and civilization than any that hav preceded it. Now, the stubborn facts of history and philology directly oppose this supposition. As far back in history as man can be traced he was as perfect as he is now. The languages of savage peoples are all the corrupted forms of nobler language, and savages, instead of moving upward to civilization, are moving downward to inevitable extinction. The most perfect language, and, in fact, the only scientific one, on earth is the oldest of all known languages, Sanskrit. Tracing the origin of Christianity, we find it was stolen from the Greek and Jewish religions, and that these had come from the religion of Egypt, which in turn had been derived from Aryavarta, or ancient India. Turning, then, to ancient India, we find a language so marvelously perfect that Attic Greek is poor in comparison with it, a language embodying the science of sound, and upon which the whole of modern philology is based. It is, in fact, the key to all other languages, even to the English. Its extant literature is so voluminous that a lifetime is too short for its perusal, and it comprises poetry, philosophy, mathematics, etc., which reveal a higher state of civilization than we hav at this time. Greek, Latin, and modern languages contain nothing that will compare for grandeur, splendor, and depth with the philosophy of the Sanskrit. Here, then, is the original source of all systems of religion and philosophy, sciences, and arts; where Homer drank inspiration, where the Arabians obtained their mathematics and engineering;* the Chaldeans and Egyptians their astronomy; Hermes, Pythagoras, Plato, and Ammonius Saccas † their philosophy; and here we find a key not merely to the origin and true meaning of religion but also to the secret mystic doctrins underlying every religion, taught only to the initiated few and never to the multitude. Here we find that religion, instead of being the mere growth of superstition in the minds of savages, taken advantage of by a self-constituted priestcraft, is in fact but the lingering and degraded memory of the science of the ancient world, and that evolution, instead of being a straight line of progress, travels in cycles, like the earth itself in its cyclic path around the sun, having its days and nights, its winters and summers. And according to the Hindûs, humanity has been in its dark age since 3102 B C.

Underlying the apparent absurdities of all religious myths are real truths, but of all Christian denominations the Catholic alone has retained anything like the real meanings of the symbols and myths they hav preserved. In every case the true meaning is concealed, yet in the Sanskrit Vedas, Uparrishads, the Bhagavat-Gîtâ or Song Celestial; in the magic incantations on the clay tablets of Chaldea; in the Egyptian Book of the Dead, Sphinx, and pyramids; in the Jewish Talmud and the Kabala; in the book of Job (which is an Egyptian and not a Hebrew work); in the Apocalypse of St. John; in the parables and sayings of Jesus; in the veiled writings of Pythagoras, of Plato, of the Neo-Platonists and Gnostics, of Paracelsus and the other fire-worshipers of Germany, are traces of the science of the ancients —a science which began where our modern science stops baffled and despairing. The priests and magicians of old possessed a knowledge of forces in nature and powers in man wholly unknown to modern science. To illustrate this: Among the fragments preserved of Egyptian art is a picture of a large Anubis standing beside a sick man stretched upon a couch, and in the act of making passes over him, with one hand raised above his head and the other placed upon his breast, showing that what we call mesmeric or magnetic healing was known to the ancient Egyptians. The clay tablets unearthed at Nineveh show that the Chaldeans also understood this art perfectly. Yet it is only of late that the fact of mesmerism has been admitted by our modern scientists. Indeed, our scientists had hardly stopped laughing at the superstitions of witchcraft, magic, and sorcery when mesmerism and that mesmeric process technically termed hypnotism became proved facts, and several European countries hav already passed laws against employing hypnotism for evil purposes. One can learn more concerning magnetism from Pataujali's Yoga Aphorisms, an old Sanskrit work, than from all the modern books on mesmerism ever published. Again, the Spiritualists are aware of certain phenomena out of the ordinary run of nature, showing the action of forces unknown to modern science. The phenomena of Spiritualism marked a certain point in a minor cycle of evolution, now about closed. Such a cyclic termination is mentioned even in the Bible (*vide* Joel ii, 28, *et seq*).

The dabblers in "magic" are already many in this country, and during the coming years much evil will surely be done by them, through "mesmerism," which is the key to what is commonly called "magic." "There are several remarkable cycles that come to a close at the end of this century. First, the 5,000 years of the Kaliyug cycle [the 'dark age' of the Hindûs, the 'iron age' of the Greek occultists]; again, the messianic cycle of the Samaritan (also Kabalistic) Jews of the man connected with Pices (Ichthys or 'Fisherman,' Pag.). It is a cycle historic and not very long, but very occult, lasting about 2,155 solar years, but having a true significance only when computed by lunar months. It occurred 2410 and 255 B C., or when the equinox entered into the sign of the Ram, and again into that of the Pices. When it enters, in a few years, the sign of Aquarius, psychologists will hav some extra work to do, and the psychic idiosyncrasies of humanity will enter on a great change" (Mme. Blavatsky, Esoteric Character of the Gospels).

Observe that I am not attempting to throw any light upon what the secret science of the mystics is, for I would not do so if I could. I desire only to suggest that religions are derived from ancient science, which partially explains the hold they hav upon mankind, and which they would not hav if they were the mere outgrowth of savage minds; that the priesthood hav a thorough knowledge of the weaknesses of human nature, and skilfully mold their church services, rituals, ceremonies, etc., so as to take advantage of the weaknesses; and that the order of Jesuits retains a knowledge of the subtle forces of nature employed in magic, and by which they wield a greater influence over humanity than would be deemed possible by anyone who has never investigated such forces; and that such organizations as the Liberal League hav not examined sufficiently into the real nature of religion, and are therefore engaged in fighting a foe of whose real strength and secret resources they hav not even dreamed.

Of late years considerable interest has been aroused in mystic literature, and the works of the mystics from Plato to Robert Fludd hav been largely studied, and from the mere surface meaning of these works all sorts of absurd systems hav grown up, of which perhaps the shallowest and craziest is the "mind cure," or, as it is also called, "Esoteric Christianity," "Christian Science," etc. Now, as a matter of fact, every mystic book ever written, from the earliest Sanskrit works to the writings of Mme. H. P. Blavatsky, is so written as to conceal its real meaning from everyone who has not the secret key, and to one who has caught even the faintest glimpse of this hidden meaning nothing could be more absurd than the theories extracted from such books by the Christian Science people.

However, to those who hav never pursued the subject of mysticism, it may be interesting to briefly consider one of the maxims of the mystics, "Man is the microcosm of the macrocosm"—that is, man is a miniature of the universe. Remember that our modern scientists regard all forces as "modes of motion" or "vibration." Light, heat, sound, etc., are wave-vibrations. Also that the scientists are tending to the belief that matter and force are ultimately identical. Now, just as every religion has its trinity, so has Modern Science, namely, matter, force, causation, and Modern Science inclines to the belief that these three are one. Is it not clear that the dogmatic statement of the religious trinity in unity is a degenerate statement of an ancient scientific fact? Let us call this trinity matter, force, and the universal mind.

According to the mystics, the universe, though eternal, has its periods of waking and sleeping, or of manifestation and unmanifestation, or in Sanskrit Manvantara and Pralaya. Imagin, if it be possible, the universe during Pralaya, or repose; no suns, worlds, or manifested life. The Greeks called it chaos, the depth, the abysm; the Hindû mystics called it Mula-prakriti; in all religions it is the immaculate virgin—Isis of the Egyptians, Diana and Venus of the Greeks and Romans, Mary of the Catholics, a word also signifying the sea; modern science would call it undifferentiated cosmic matter. In the universal mind the idea of the universe slumbers. The period for manifestation comes, and the sacred word (the "Logos," the "Christ," *vide* John i, 1–6) goes forth from the universal mind; it is the Verbum, the Vach, the creativ vibration, *force*, the second member of the trinity, and setting in motion the cosmic matter it establishes centers of energy, suns and their systems.

In the astral light the seer perceives whirling spots of light, from mere dots to great globes. They are centers of energy—so-called "elementals," and are semi-intelligent when highly developed—"gnomes," "fairies," "nymphs," etc., when they attain to forms. Such centers of force in the macrocosm are suns, from which emanate all life and force in the solar systems. What is commonly called the "soul" of man is such a center of energy in the astral light, and constitutes the "elemental self," the animal or "carnal" man. The vibration that created it is the "Christ principle," and the eternal idea in the universal mind is the immortal spirit, the *true* self, the "father which art in heaven."

Man before the evolution of his physical body was a sphere in motion, according to esoteric philosophy. Plato describes primitiv man as a globe; the Egyptians represented him as a winged globe, the "scarabeus" or winged beetle. The center of this sphere is the heart, where there is a spot of light (just as shown in the Catholic pictures of Christ). From this center proceeded the evolution of the physical body, or rather, at first the magnetic or astral or psychic or soul body (spoken of by St. Paul), and then, by progressiv materialization, the physical body. The astral form is the pattern for the physical, and has sometimes been vaguely cognized by those having an arm or leg amputated.

As the universe (the macrocosm) has its periods of manifestation and unmanifestation, so has man (the microcosm); he swings like a pendulum between the objectiv and the subjectiv, "earth" and "heaven." Physical death is the end of the swing in the objectiv; the physical body dies and the magnetic body, and then astral sphere, is dissolved into the "soul of the world" or astral light, and the ego exists in the subjectiv state. Naught of the late individual can survive the dissolution save that which by reason of its pure nature is drawn into and becomes assimilated with the Christ principle (the higher ego) and this is the foundation of the vicarious atonement, so degraded by its dead-letter interpretation. Again the ego swings back to the objectiv, forming anew the astral sphere and the physical body, and thus another incarnation is accomplished.

Man, being a trinity of: the idea from the universal mind, the magnetic sphere, and the physical body, and being the product of all the forces of the universe, is called the microcosm of the macrocosm. Again, as his magnetic sphere is but an individualization of the one substance of the universe from which it is not severed, it is also asserted by the mystics that the microcosm and the macrocosm are one. "Man is therefore the quintessence of all the elements, and a son of the universe, or a copy in miniature of its soul, and everything that exists or takes place in the universe, exists or may take place in the constitution of man. The congeries of forces and essences making up the constitution of what we call man, is the same as the congeries of forces and

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* The so-called "Arabic" notation is derived from the Sanskrit, the Sanskrit being almost the same as those we use in the present day. Arabic is written from right to left, but in ancient Arabic manuscripts the figures are written from left to right as in the Sanskrit, showing clearly that they were borrowed from the latter. Engineering is called *hindi* in all Arabic languages, and so of all Arabic words relating to mathematics.

† Pythagoras is recorded by the Greeks as having visited India. He is mentioned in Sanskrit writings as Yaranachara, the Greek teacher. Ammonius's disciple, Plotinus, also went to India with the Roman emperor Gordian. The philosophy of Pythagoras, Plato, and Ammonius is identical with that of the Vedantins and Buddhists.

powers that on an infinitly larger scale is called the universe, and everything in the universe reflects itself in man, and may come to his consciousness; and this circumstance enables a man who knows himself to know the universe and to perceive not only that which exists invisibly in the universe, but to foresee and prophesy future events. On this intimate relationship between the universe and man depends the harmony by which the infinit becomes intimately connected with the finite, the immeasurably great with the small. It is the golden chain of Homer, or the Platonic ring" (Paracelsus).

The descent of spirit into matter and its return is told allegorically in the parable of the prodigal son, who takes his portion, goes to a far country, and finally returns, enriched with experience, to the mystic "house of the father." Taken as a literal story, as it is by the Christians, the parable is immoral, but this hidden meaning lies beyond the scope of theology. Similar concealed meanings are in all the parables, for, as stated in the Bible, Jesus taught openly to his disciples, but spoke in parables to the multitudes, explaining the parables to his disciples afterward. His death would seem to indicate that even he "cast pearls before swine" too liberally.

"In every mythos there is a logos," said the Greeks; that is, in every myth there is a meaning. It is useless to ignore this. By devoting themselvs to the study of these meanings Liberals will make better progress in ridding the world of dogmatic religion than by ridiculing the sublime mythology of the ancients as the fairy tales of semi-savages.

As to the "Esoteric Christians" who hav so terribly mangled the surface meanings of mystic books, I dread them more than the "exoteric Christians" who are content with the dead "letter that killeth."

In combating dogmatic religions let us constantly keep in mind that no bitterness against individuals should ever enter our hearts. Considering each individual as a unit of consciousness in the universe, an immortal idea of the universal mind, passing through the great cycle of existence, let us aid each other toward the light, not blaming others who are blinder than ourselvs, for nature knows we are all blind enough. We are truly prodigal sons, and the husks upon which the swine feed are not particularly palatable even to Christians who pretend a great relish for them. We are all of us—Christians, Freethinkers, Spiritualists, and Materialists—prisoned in the house of Mahamaya, the great Illusionist; and while I hav no creed or system of belief to urge upon anyone, allow me to suggest that much of the great mystery of life and death may be rendered clear by an earnest and thorough study of ancient science and philosophy; and that, in the words of its profoundest modern expositor (Madam H. P. Blavatsky, "Origin of Evil"): "The reasonableness of conscious existence can be proved by the study of the primeval—now esoteric—philosophy. And it says there is neither death nor life, for both are illusions; being (or *be-ness*) is the only reality. This paradox was repeated thousands of ages later by one of the greatest physiologists that ever lived. 'Life is Death,' said Claude Bernard. The organism livs because its parts are ever dying. The survival of the fittest is surely based on this truism. The life of the superior whole requires the death of the inferior, the death of the parts depending on and being subservient to it. And as life is death, so death is life, and the whole great cycle of lives form but One Existence—the worst day of which is on our planet. He who knows will make the best of it. For there is a dawn for every being, when once freed from illusion and ignorance by Knowledge; and he will at last proclaim in truth and *all* consciousness to Mahamaya:

> "Broken my house is, and the ridge-pole split!
> Delusion fashioned it!
> Safe pass I thence—deliverance to obtain."

J. M. PRYSE, Fellow Theosophical Society.

The Women Are Advancing.

Only a few years ago, women, wives, and daughters in New Jersey were the property of the husband and father. To-day, what is the position of women in this state? They are no longer property; but they stand on the broad platform of republican equality with the opposit sex, except in two or three respects. They now are allowed to go to the ballot-box and vote for the election of certain officers. Here, in the Oranges, women turned out by the hundreds to vote at the elections of school commissioners. In the near future women will appear at municipal, town, and state elections, all saddled and bridled and armed for the contest, holding in their business-like grasp

> A weapon that comes down as still
> As snowflakes fall upon the sod,
> Yet executes a freeman's will,
> As lightning does the will of God;
> Nor from its force shall bars and locks
> Prevent them—'tis the ballot-box.

"Behold what Christianity has done for the elevation of women," bigoted Christians exclaim. There never was a blacker and wickeder falsehood. Christianity has not done so much as to lift one's little finger for the elevation and improvement of women. Christianity, and all the Protestant clergy, would hav kept women forever and ever in servil subjection and cruel subordination. Christianity says that "a woman's province is home and to bear children." So said old St. Paul, the accepted exponent of Christianity. Read what this old celibate has written in his Epistles of the Corinthians: "I suffer not a woman to speak. It is a shame for a woman to speak in the church. If she would know anything, let her inquire of her [wooden-headed] husband at home."

Only a few years ago, in the Presbyterian church, in which I was an honored deacon, an excellent woman, prompted by the exuberance of love to God and love to men, arose to tell of her cheering experience. Before she had uttered one sentence the domineering parson arose and, in a commanding tone of voice, said: "Sit down, Mrs. Corwin! You are not allowed to speak here!" I well recollect the first time that the subject of a female prayer-meeting was introduced. The clergy, and the officers of the church, all said that could never be allowed unless the pastor, or a deacon, could be present to lead the exercises and to see that they did everything decently and in order, and did not gossip and fall out and pull each other's hair and spit in each other's faces. I know about all these facts. The wife of a near neighbor was accustomed to read a chapter in the Bible daily at her own home and pray to God. The Protestant clergy thought that was not allowable. But they did not see how the grave impropriety could be obviated. So they all concluded that they would hav to bow in meek submission to the inexorable fiat of him who doeth all things for his own glory.

The illustrious Jonathan Edwards, a zealous exponent of Presbyterianism, was one of my maternal ancestors. I used to think he was one of the greatest men that ever lived. But now I do not cherish his memory nor hold his writings in respectful estimation. He had six beautiful daughters, all of attractiv form and symmetry, and all of whom were not less than six feet in stature. To show how obedient his wife and daughters were, the fact has been handed down by tradition, that when the great exponent of Presbyterianism entered the apartment where any or all of them were engaged in any employment, they all rose and stood in silence until their liege lord waved his monarchical hand for them to be seated. (His biographer refused to publish an account of such an impressiv exhibition of the efforts of modern Christianity to elevate women from a domestic condition of menial slaves and social serfdom.) "Oh, see! Lo! Behold what Christianity has done for the elevation of women!"

Only a few years ago, in the far-famed city of churches—Brooklyn, L. I., contiguous to New York city—the Rev. Theodore L. Cuyler allowed a woman to talk (not to preach) in his church, concerning the love of God. Well, what was the harm or impropriety in allowing a well-educated female to talk to her sisters on the great theme of love to God and love to man? Why, the whole clergy rose up in a rage; and they hauled Brother Cuyler up before a terrifying tribunal and affrighted the timid divine in a terrible manner. Sleep departed from his languid eyes, and his knees became weak as water, at the forbidding contemplation of the outlook that the doors of the paradise of heaven were to be closed forever against him for allowing a woman to speak in his church, in palpable violation of the command of St. Paul and in bold defiance of the regulations of the Presbyterian church. I cannot suppress a hearty laugh at the contemplation of Brother Cuyler. When he began to hear the roaring flames and to smell brimstone, he fell on his knees and begged for mercy and promised, "by all that is in heaven above or in the earth beneath, or in the waters under the earth, that he never would allow another woman to open her mouth in his parish." That is the way Christianity has elevated women. Whenever one attempted to rise in the scale of being, the stentorian voice of every sky-pilot and subordinate official would be heard: "Sit down! Put her out! Women are not allowed to speak nor to teach!" But women hav broken the ecclesiastical yoke of serfdom and hav cast it off in spite of Christianity. The irresistible force of environments, the amazing evolution of free thought, free speech, and a free press, the unfoldings of the mysterious webs in the universe of matter, the opening of boundless fields of scientific thought and philosophic investigation (and not Christianity), hav given to woman an immortal soul (which primitiv Christianity denied her). The cheering triumphs of mind over matter all hav aided women to rise to a free, independent, and glorious womanhood.

Now, a few bed-rock facts will suffice. Only a few years ago wives were bought and sold for money in New Jersey or bartered for merchandise. I hav in mind two instances in which the husbands sold each his wife; one for the paltry sum of $10. But the Revised Statutes of New Jersey, now in force, recognize the rights of woman, married or single, to possess property, to buy and sell, to sue at law and be sued in any court, to draw her own documents and plead her own case and make her own arguments, whether she has a husband or not. Bigots who could not keep women longer in the capacity of menial slaves now clap their hands and exclaim: "See what Christianity has done for oppressed and downtrodden woman!" Immortal truth says: "Behold what Freethought and science hav accomplished!"

> As chainless waves majestic roll
> When tempests sweep the sea,
> So, with a high and boundless soul,
> She is, and will be, free.

Orange, N. J. SERENO E. TODD.

Exemption from Taxation.

ATTENTION OF THE CITY COUNCIL CALLED TO THE CONSTITUTION.

EDITOR PRESS-TIMES: At a meeting of the house of delegates March 12th the corporation counsel submitted an opinion upon the petition of the House of the Good Shepherd for an exemption from taxation.

The opinion holds that the property is not exempted by law, but that the city council may exempt the same if they so choose.

The attention of the city council is respectfully called to the provision of our state constitution, Art. i, Sec. 2: "No public money or property shall be appropriated for or applied to any religious worship, exercise, or instruction, or the support of any religious establishment."

Has the city council a right to giv the public money outright to a religious or ecclesiastical body, to a missionary or tract society, or to a church?

Is there any difference between releasing one from a debt of $10—which he is bound to pay—and giving him $10?

Is there any difference between paying out money from the public treasury and remitting taxes that would otherwise come into the public treasury?

To compel a man to furnish contributions of money for the propagation of opinions which he disbelieves is sinful and tyrannical. Be it therefore enacted by the general assembly that no man shall be compelled to frequent or support any religious worship, place, or ministry whatsoever.—*Thomas Jefferson, in general assembly of Virginia*, 1785.

The divorce between church and state ought to be absolute. It ought to be so absolute that no church property anywhere in any state, or in the nation, should be exempt from equal taxation; for if you exempt the property of any church organization, to that extent you impose a tax upon the whole community.—*President Garfield to Congress*, June 22, 1874.

I would also call your attention to the importance of correcting an evil that, if permitted to continue, will probably lead to great trouble before the close of the nineteenth century. It is the acquisition of vast amounts of untaxed church property. In 1850, I believe the church property of the United States, which paid no tax, municipal or state, amounted to $87,000,000. In 1860 the amount had doubled. In 1870 it was $354,483,587. By 1900, without a check, it is safe to say this property will reach a sum exceeding $3,000,000,000. So vast a sum receiving all the protection and benefits of government, without bearing its proportion of the burdens and expenses of the same, will not be looked upon acquiescently by those who hav to pay the taxes. The accumulation of so vast a property as here alluded to without taxation, may lead to sequestration without constitutional authority and through blood. I would suggest the taxation of property equally.—*General Grant's Message*, 1875.

When a religion is good, I conceive that it will support itself. When it cannot support itself, and God does not take care to support it, so its professors are obliged to call for help from the civil power, it is a sign, I apprehend, of its being a bad one.—*Benjamin Franklin*, Oct. 9, 1780.

Let right and justice prevail. Surely religionists should set the example of sustaining the laws of the state. C. B. REYNOLDS, Sec. W. S. U.

[In the letters to the board of aldermen, and the house of delegates, I added:]

"It is quite impossible that it should be any source of trouble or anxiety, either to the church, or the sisters of the House of the Good Shepherd, to raise the necessary amount to pay their honest dues; since they each and all hav such abounding faith in the blessed promises."

And the Lord said: If you had faith like unto a grain of mustard-seed you might say to this mulberry tree, Be thou rooted up, and be thou transplanted into the sea: and it would obey you.—*Douay Bible, Luke* xvii, 6.

Ask and it shall be given you: seek and you shall find.—*Douay Bible, Matt.* vii, 7.

If the prayer of faith can only receive answer when personal exertion is put forth, because the Lord works by means, then the attention of the good sisters is respectfully called to the method prescribed by Christ, as the most proper and truly Christian way to raise money to pay taxes.

But that we may not scandalize them, go to the sea, and cast in hook: and that fish which shall come first up, take: and when thou hast opened its mouth, thou shalt find a stater: take that and giv it to them for me and thee.—*Douay Bible, Matt.* xvii, 26.

All of which is respectfully submitted.

C. B. REYNOLDS,
Secretary Washington Secular Union.

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The American Secular Union.

R. B. WESTBROOK, President.

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Attention, Auxiliaries!

The corresponding secretary of the American Secular Union appeals to you for your help in forming a closer organization than at present exists between yourselvs and the parent society whose charter you hold. If state secularization is ever to become anything much more than empty talk, it is absolutely necessary that Secularists throughout the United States be welded together into *one body*.

What is the state of matters now? Some Freethought society somewhere decides to become auxiliary to the American Secular Union, sends on its five dollars charter fee, receives in return its charter, sundry pamphlets for missionary work, and a letter of suggestions from the secretary of the national society. This is the beginning; and this, alas! is almost always the end. In vain may the secretary entreat that such auxiliaries keep up the communication with the national society; in vain may she beg for monthly reports of the work done along the lines of state secularization; in vain may she remind them that the national society has a right to expect such auxiliaries to aid it by financial contributions, or by activ missionary work, or by both. Indeed, as to financial aid, the following list of those societies which hav contributed since I became corresponding secretary will show the state of the case better than will a column of argument:

Nov., 1889, Linesville, Pa., Liberal League, through Wm J Davis	$ 25 00
Dec. 21, 1889, Newark, N. J, Liberal League, through A Pionnie	10 00
Jan. 21, 1890, Locust Dale, Pa., Secular Union, through Carl Neumann, president	5 00
June 27, 1890, Golden, Ia., Ethical Secular Society, through R N Howe	4 06
Sept. 28, 1890, Friendship Liberal League, Philadelphia, in response to personal appeal by Ida C. Craddock	12 35
Nov. 1, 1890, Golden, Ia., Ethical Secular Society, through R N. Howe	5 00
Nov. 3 1890. Elizur Wright Secular Society of Alliance, O., through R G. Smith	5 00
Nov. 3 1890, Portsmouth, O., Secular Union, through J. L. Treuthart and W. S. Andres	500 00
Jan. 11, 1891, Newark, N. J., Liberal League, for lecture by Ida Craddock, on "How to Make Freethinkers of the Young"	12 25
Total	$578 60

of which $500 was given by the Portsmouth Secular Union. Of the other societies, it will be seen that two—the Newark Liberal League and the Golden Ethical Secular Society—hav contributed twice.

That is to say, in the course of one year and five months, out of all our auxiliary societies through the length and breadth of our country, *only seven* hav stepped forward to aid the national society by contributions.

But, it will be said, the other auxiliaries are too poor to contribute. We do not believe this; in fact, we know to the contrary, in some cases. But where they cannot giv money contributions, they can at least do missionary work for state secularization; and they can report the work done. In fact, it is for this that their charter has been given to them. How many societies hav been heard from since the Portsmouth Congress regarding work done or attempted? Exactly *three*—the Boston Ingersoll Secular Society, the Portsmouth, O., Secular Union, and the Albion, Ida., Secular Union. A few others hav scattered along at intervals through my first year's correspondence; but they were few and far between—so few, that it would hardly pay to collate them from our letter files.

My brethren, these things ought not so to be. We ought to be organized on some sort of a systematic plan; there ought to be regular monthly or quarterly reports sent in to the office of the national society; and, wherever possible, there ought to be a small contribution levied on every activ member of an auxiliary, to help along the work of the national society. Suppose that every member of a Secular Union, when the plate was passed around on the American Secular Union contribution day—say once in three months—put in five cents, think what a help it would be to the American Secular Union work! There are few of us who could not afford that sum once in three months. To collect that five cents by individual letters from this office would, of course, be out of the question. But it would be a comparativly easy thing for the officers of an auxiliary to collect those donations from their members when the regular American Secular Union "day" comes around, and to forward the total to the national society.

Do you know how the American Secular Union is supported at present? By voluntary contributions, at irregular intervals, mostly from a few wealthy and generous Freethinkers. A few smaller contributions come in from time to time to eke out the funds; but the greater part is furnished by perhaps six or eight wealthy men. From month to month, the financial existence of the American Secular Union hangs by a thread. Four different months, indeed, hav seen a deficit in the treasury; and only the generosity of two or three individuals tided us over at those times. And yet the records show that our finances are in a better condition now than formerly, when we used to be months and months behind; so that we ought to hav some hope for the future.

But fancy a "national" society which is not supported financially by the majority of those whom it represents!

Something must certainly be done by the great body of the Liberals, if they care to help on the cause of state secularization for which this society works; and that something must be done in a systematic, business-like way. It is high time that we got out of the old two penny, pottering rut of talkee-talkee, and did some practical work. We ought to hav auxiliaries so well organized, and in such constant communication with this office, that all we should hav to do would be to press a button, as it were, and the response would be immediate in any given locality, against any given infringement of the rights of a Freethinker.

See what the early Methodists accomplished with their class-meeting system, and the penny-a-week contributions which it was made a regular custom for each member to giv! They hav become to-day the wealthiest Protestant denomination, simply by not despising the day of small things. See how the papal church thrives by help of the Peter's pence from Ireland and elsewhere! And yet the Irish, in the main, are a great deal poorer than even the poorest of Americans. If these ignorant, down-trodden, priest-ridden people can do so much to uphold superstition, shall not Liberals do as much, or more, to uphold freedom of thought?

But not alone in money contribution should your aid be given to the national society whose charter you hold; it should be given in persistent, faithful missionary work in your own community. It is too often the case that a Secular Union is composed entirely, or almost entirely, of men. The women—your mothers, wives, daughters, sisters, sweethearts, and friends—should be urged to take a hand. You should hav music at all your meetings. Every Secular Union should be the nucleus for a Liberal Sunday-school, and also a Liberal lyceum for the young people in their teens. More by work among the young, than by any other means, will you build up such a Freethought society as will approve itself to the indifferent public—that public whom you will hav to win over before state secularization becomes an accomplished fact. If your people are Atheists, Atheism should be taught in your Sunday-school; if you are Unitarians, teach Unitarianism; if you are Spiritualists, teach Spiritualism; if you are Theosophists, teach Theosophy. All roads lead to truth at last; and it is the extreme of bigotry to insist that all our fellows shall walk along only our special road, even though we feel quite sure that ours is the most direct of all. If all these isms are represented in your society, they should also be represented in your Sunday-school, and the children taught to choose among them for themselvs. I owe the foundations of my own Radicalism to the fact that, as a child, I was allowed to sit and listen to the grown-up folks debating on religious matters, and I was thus early accustomed to seeing that there might be more than one side to a theological statement. But remember above everything, whatever the special ism you teach, to see to it that the young people are imbued with a passionate desire for freedom of thought, for other people as well as for themselvs; and see to it that they realize the necessity for demanding state secularization, and for joining hands with the American Secular Union, which is working for such secularization.

These things—the grown-up people's lecture and debate, the Freethought Sunday-school, and the young people's lyceum—even if begun on a very, very small scale, will assure the permanency of your society more than any one of the three separately will. But whatever line of work you follow, please let us hav a regular report, either monthly or quarterly.

I make this appeal through the newspapers, because I want to be sure of reaching all our auxiliaries. The list of auxiliaries handed me upon my entrance to this office, although a great help, seems to be incomplete. In many cases I can get no answer to the letters which I hav addressed to the societies there given. In other cases the auxiliary seems to be dying down, but would evidently rekindle with a little judicious fanning of its zeal. From time to time, as I can find a spare half hour in the midst of the regular office correspondence, I am trying to reach our auxiliaries. But if I seem to hav overlooked any to whose notice this article comes, I trust that they will pardon me for it, and not cherish any resentment for an oversight which has been unavoidable. We are getting matters gradually systematized; and I trust that each auxiliary will come forward promptly upon seeing this notice and open up communication with this office, so that we may know just who and what are our auxiliaries, what their strength, and what work they are able to do in their community.

I would ask that the officials of each local society consider the suggestion of five-cent contributions from every member once in three months for the national society. In cases where the society is too small and struggling to afford this amount from each member, perhaps the proposal of a penny contribution will bring out a cheerful response. This contribution should be levied, in order to make a prompt start, at once, to be counted for the beginning of April. Then the 1st of July ought to bring in another; and the 1st of October another.

Let us hav a grand rally of our auxiliaries, one and all. Send in your five cent contributions and your monthly reports; and let it be as soon as possible, please. And so I close as I began, in two words which I hope the Editor will hav put into quite big type, so that they will stand out clearly to your eyes:

ATTENTION, AUXILIARIES!

IDA C. CRADDOCK,
Corr. Sec. American Secular Union.

Philadelphia, March 27, 1891.

To the Liberal Lecturer.

By a resolution of the board of directors of the American Secular Union on Dec. 7, 1889, it was unanimously voted to offer to each Liberal lecturer half of the charter fee for any auxiliary which he might organize. Thus, if the charter fee is $5, we will return him $2 50; if it is $10, we will return him $5. We think this a much better plan than the old way of "donations to lecturers," when an activ worker for the society frequently did not receive anywhere nearly as much as he was worth to the society. The laborer is worthy of his hire, and we think it but fair that a lecturer should receive a certain per cent of what he brings into the society, where he acts as a sort of traveling organizer and missionary for the American Secular Union.

It is the Liberal lecturers, then, whose attention we would especially call to the above resolution, and invite them to do what they can to increase the membership of the American Secular Union, to spread its principles, and to secure contributions to the treasury. The said resolution, as will be seen, is of long standing, having been passed on Dec. 7 1889; but I take this opportunity of calling public attention to it, as it seems not to be generally known.

I would also respectfully call your attention to the article directly preceding this, entitled: "Attention, Auxiliaries," in which I suggest certain principles to be carried out by the local societies; and would ask that you urge upon all auxiliaries the furtherance of these matters.

Trusting that you will do much effectiv work for the American Secular Union as missionaries for state secularization and as organizers of local auxiliaries, I am,

Yours very truly, IDA C. CRADDOCK,
Corr. Sec. American Secular Union.

Philadelphia, Pa., March 30, 1891.

The Badge Pin.

Mr. Wettstein writes: "Please send your note on badge-pin to THE TRUTH SEEKER." Now, in place of sending my note, allow me to say this: I think Mr. Wettstein's Freethought badge is fine, magnificent. Mrs. Green and myself both wore them, and we are proud of them, and I wish every Freethinker in the United States had one. I also think that the one invented by Miss Churchill was very pretty and appropriate, and that the Liberals ought to erect a monument over her grave with that pin engraved upon it. She was a noble, brave woman, and very energetic for a woman who was confined to her bed for fifteen or more years. Her sister, who survives her, has the pin for sale, and I wish she could sell five thousand of them, as the pin is well worth the money and the sister is in destitute circumstances. Her address is West Richfield, O. I hav not seen Miss Ida C. Craddock's new badge, but the picture of it representing the pansy is most beautiful, and I hope she may be able to dispose of ten thousand of them. Now, if anyone else desires to get up a different pattern from all these, let him or her do so and stand the chance of getting a sale for it. Competition is the life of business, and then, as Freethinkers as a matter of course do not think alike, or look alike, let each wear a different badge-pin if desired; but for the sake of the cause we all love do not let us dispute and quarrel over this question of a symbol of our faith like a lot of foolish children. I am sorry to say Freethinkers are too much inclined to each desire their own way and all too apt to condemn those who differ with them. We hav a powerful, well-organized enemy in the Christian church to meet, and we need all the energy and fighting power

we hav to contend with that enemy, and should waste none of it in conflicts among ourselvs. For the last fifteen years our domestic contentions hav done us great injury, and now that the foolish rupture in the Secular Union has been for the time compromised and settled, do not, for truth's sake, hatch up another dispute over so small a thing as a badge pin.

H. L GREEN.

More on the Same Subject.

Having been asked my opinion as to the desirability or appropriateness of the pansy as a Freethinkers' emblem, I would say that I regret the discussion has commenced with such acridity. I very much admire the pansy as a flower, but cannot see wherein it symbolizes anything of the Demands we desire. If *pensée* means thought, that in nowise designates *Free*-thought. It is just now a very fashionable flower for feminin adornment, and we would be apt to make a great mistake if we concluded that the numerous wearers had the remotest idea that it means thought, much less that it represents Freethought. It lacks distinctiv significance. If in time the pansy were sufficiently ostracised by the Christians and we could feel pretty sure every wearer was a pronounced Radical, then I would as soon hav the pansy as any other flower. Just as the white, red, and blue ribbons hav become expressiv of certain movements without any special inherent significance in themselvs, the pansy might be adopted with success if we had a large following. But the scattered, isolated Freethinkers are so few that it would be a very remote possibility, in my judgment, to secure for it the distinctiv character required.

Being the fortunate possessor of that magnificent Wettstein badge, long recognized as the emblem of the American Secular Union—and certainly it would be hard to imagin anything more appropriate—I feel reluctant to forego it. All may not be able to secure such a suitable emblem, but that is no good reason to take something that has no more distinctiv Freethought character than the pretty pansy.

Hood, of sarsaparilla fame, long ago discovered the subtle beauties and hidden significance of the pansy, and like all men who know a good thing when they see it, has scattered millions of pansies all over this country. Might not the badge-wearers be mistaken for patent medicin agents? If the American Secular Union adopted the pansy for the extension of its business, may not it be in danger of a damage suit for infringement on an advertising trade-mark of sarsaparilla, whose prior adoption could easily be proven? Then, if damages were awarded, can we calmly contemplate the possibility of their collecting them? Yes, there appears some risk to run even in wearing the pretty pansy. Beware!

E. A. STEVENS.

Mr. Wanamaker's Awkward Position.

FRIEND MACDONALD: You hav now got Postmaster Wanamaker in a trap—a trap of his own setting. It is the same the churches of Massachusetts used to catch witches and Quakers in two or three hundred years ago. Wanamaker took it to catch Infidels in but has caught himself, and if you perform your duty wisely and resolutely, when you get through with him you will hav done more to kill the fraudulent and filthy Bible and the one hundred and forty different sects that hav been founded on it in this nation, than all that has been done in the last fifty years. I am glad you call on him each week to answer your questions about the Bible. Keep on until you get a reply. There is only one way for him to get out of his trap honorably, and that is to confess that the Bible is an obscene, man-made book not fit to be read in schools or families, stop its passage through the mails, then liberate Harman, Heywood, Reid, and other victims that he has entrapped from prisons, bonds, and fines, pay them for the time and money he has caused them to spend, and stop tampering with the mails. If he will do all this he may gain some respect in the world; if he does not do it he will go down to his grave in infamy and his name will be coupled with those that hanged witches, and bored the tongues of Quakers with red-hot irons and hanged them on Boston common for no other offense than telling needful truth.

Go on; stir him up every week; giv him no rest till he decides to do justice.

JERE. HACKER.

Vineland, N. J., March 16, 1891.

Injudicious Lies.

A Dr. Hammond has been for some weeks expounding the gospel and "converting" sinners in this Christian city. I hav read in the city papers from time to time of the wonderful utterances of this man. They hav the flavor of falsehood, and the wonder is that a man can thrive on such weak and silly lies. I clip the following from the *Post* of this morning, March 27th:

Last night Dr. Hammond preached a sermon which was regarded by many as one of the most forcible he has yet delivered. He related a story of an Infidel who lived near Utica, N. Y., who had a beautiful farm, part of which was sown in wheat. One morning a neighbor was passing the field and remarked to the Infidel farmer, "Your wheat bids fair for a good crop." "Yes," said the man in return, "I shall hav a good crop if God almighty will let it alone." The stalk and blade grew and the ear seemed to be well filled. Then the same golden hue was to be seen upon the fields of golden grain. At the time of harvest the man engaged harvesters to cut and gather in the grain. On entering the field they examined the ears but could find no wheat, and, after cutting a swath through the center of the field and down one side, on a full examination there was not a grain of wheat to be found in the whole field.

Deacon Ford, now of Viola, Ill., vouched for the truthfulness of the story.

There were several conversions last night and many gave their experiences. There will be a children's meeting at 4 o'clock this afternoon, and regular services at 7:30 to-night.

"Deacon Ford" vouches for Dr. Hammond, but who will vouch for the deacon? If there was one grain of truth in this silly story Dr. Hammond would giv names and dates. Several "conversions" followed the narration of the story. If they believed the story they were already converted. Wonder if the "Infidel farmer" was "converted." It is now in order to hear from him.

J. K. MAGIE.

Washington, D. C.

Items of Foreign Freethought News.

Mr. Richard Ertz has been sentenced to six months' imprisonment by the city court of Zwickau. The "crime," of course, is blasphemy. On the other hand, the state court of Leipzig has discharged Dr. Vogtherr, of Berlin, who for a similar offense was sentenced to six weeks in jail by the city court of Potsdam.

Freethinkers must be on the lookout now, especially in France, for reorganization of the "Society for Warfare against Atheism" has taken place. This society consists of old ladies, pious Bonapartists and Legitimists, and, of course, priests. But as the whole company has been blessed by the pope, perhaps we need hav no fear, remembering that as a rule a pope's blessing works like a curse.

Two weeks ago we announced that Dr. Titus Voelkel had been sentenced to six months' imprisonment for blasphemous utterances against Roman Catholic dogmas. Since then we hav been informed that the champion of Freethought has been suddenly arrested and locked up on an order of the royal Saxon court of Halle. Why he is arrested no one knows, but it is supposed to be because he is too impious to be allowed at large. Nothing like the consistency of Christians: "Love your enemies."

The trouble in Austro-Hungary has been renewed. It is owing to the vague laws, and the unjust decisions given by different courts at various times, regarding the relation of the children of Freethinkers toward their parents and the church. Some judges hav decided that the fact that the parents are Freethinkers does not exempt their children from submitting to the rites of baptism and confirmation. Naturally Freethinkers object, hence the trouble. But as Dr. Schwella, editor of *Der Lichtfreund*, has taken up the matter, an organized opposition will be brought about, and with it, we trust, victory.

A savior has made his appearance in Gyoma, Hungary. He ordered his followers to crucify him; they made a good strong cross, but at the last moment the savior backed out. His indignant followers in their ignorance took him to the nearest court house, where the judge when informed of the matter told them to go ahead and crucify the Christ. "But," he added, "if he does not resurrect on the third day I will hang you all on the fourth day." The followers of this Christ hav not yet got their sins washed away in the blood of the new lamb.

In Denmark the pious king has for religious reasons prohibited the erection of a crematory. When the writer was last in Denmark the society for cremation numbered over three thousand members, representing all liberal professions. Since then it has grown, and now numbers people from all classes of society. It is unnecessary to mention, I suppose, that the pious king is very old, near his third childhood. This rather unpleasant bit of news is offset, however, by another decidedly comical. A petition signed by several hundred church-members (all are church-members in Denmark; even the writer of this news used to be) asked the minister of ecclesiastical affairs to discharge a certain clergyman on the ground that no one in the congregation ever knows what he is talking about. The clergyman in question is rabidly orthodox and preaches fire-and-brimstone sermons, so we do not wonder that no one understands him. A gentle hint that Christianity is dying out.

While we never hear of anyone becoming insane on embracing Freethought, we can scarcely pick up a paper without finding one or more instances of religious insanity. In the last number of *La Reforma*, an Italian paper, we find the following: In Mezzi-ausco a whole family, consisting of seven grown persons, were suddenly attacked by a religious mania. In the middle of the night, during a heavy snow storm, the family, four men and three women, ran naked out on the streets, began praying and yelling, and wound up by attempting to tear one another to pieces. The neighbors came to the rescue of the unfortunate ones, but not soon enough to prevent the youngest daughter, a beautiful girl seventeen years old, from killing her brother with a club and then throwing herself on the corpse and tearing out with her teeth its eyes and other parts, all of which she brandished in the air while crying, "I hav driven the evil spirits out of my brother!" What a beautiful result of belief in the religion of our savior!

A correspondent from Scranton, Pa., sends us a clipping from a German-European paper. From it we gather the information that the property in hard cash found in the house of the late Archbishop Simor of Grau, Hungary, amounted to $701 960—a rather large sum for a man who during his life held that, "Blessed be the poor," and hinted in a broad way that it was as easy for a rich man to get into heaven as for a camel to pass through the eye of a needle. We hav doubts as to the salvation of the dear bishop's soul. And yet the matter has a serious, a tragic aspect, when we remember how poor, how miserable the populace of Austro-Hungary is, owing to the excessiv taxes and the "tender mercies" of the church.

Our friend C. Cilwa, the originator of the pansy emblem, recommended by the Universal Freethought Congress of 1890, has a very impious article in the last number of *La Vérité*. Space will not permit us to reproduce it entirely, but for the benefit of those of our friends who hav Catholic acquaintances we copy the following dates of the enunciation, by popes and councils, of the cardinal dogmas of the Roman Catholic church:

A D.
325, Divinity of Christ.
372 Worship of saints.
381 Divinity of the Holy Ghost.
600 Use of Latin in services.
688 726 784, Worship of images.
1000 1015, Celibacy of priests and religious orders.
1076, Infallibility of the church.
1119, Letters of indulgences.
1160, The seven sacraments.
1215, Transubstantiation.
1225, Auricular confession.
1459, Purgatory discovered.
1854, Immaculate conception of Mamma Mary.
1870, Infallibility of his fallibility the pope.

Religious persecution has begun again in Sweden. Viktor E. Lennstrand has been sentenced by that travesty of a civilized man, King Oscar the Little, to pay a fine of three hundred crowns for two lectures which he delivered previously to his last imprisonment, and for which he has been discharged as not guilty by the supreme court of Sweden. Evidently the clergy-ridden king fears the growing popularity of Mr. Lennstrand, whose lecture on the "Bible in the Light of Modern Science" is attracting such great audiences that he has been compelled to hire the second largest hall in Stockholm. Besides giving these lectures Lennstrand travels extensivly, and we do not see how he can get time to do all of his work, even with the assistance of that indefatigable worker and stanch Freethinker, Capt. Otto Thomson, for he not only lectures, but contributes excellent and scholarly editorials to *Fritänkaren*, and has also issued an annual "Ljus och Frihet" (light and freedom), which in interest and genuin information stands second to none. This annual, the price of which is twenty-five cents, contains likenesses and biographies of Colonel Ingersoll, Knut Wicksell, Ph.D., and Konrad Duebler, besides articles from Hugo, Dostojevski, and Lennstrand, and poems, the best of which is "A Christmas Song for Freethinkers," by E. Hellborg.

Lectures and Meetings.

THE lecture at the Manhattan Liberal Club, Friday evening, April 3d, will be by Dr. Charles H. Shephard. Subject: "The Sanitary Advantages of the Turkish Bath."

W. F. JAMIESON is lecturing in Arkansas (Rogers and Desbro), and is engaged to deliver lectures in Kansas a month ahead nearly every evening. Address, Burlington, Kan.

J. E REMSBURG is still preaching the gospel of Freethought in the Sunny South. While firing his hottest shots at superstition, he had, when last heard from, suffered no violence, and hoped to run the gauntlet safely. After leaving Florida he went to Chattanooga, Tenn., where he gave three lectures, closing his engagement there March 22d. On the 23d he lectured in the Opera House at Dalton, Ga., to a large audience. On the 24th he delivered a lecture in the court house at Centre, Ala., and on the 25th he addressed a small audience in the court house at Cullman, Ala. At every place the lectures were well received. In a notice of his last lecture at Chattanooga, the Chattanooga *Daily Times* says: "About four hundred people assembled last evening to listen to Hon. John Remsburg, of Kansas, to deliver his lecture on 'The Sunday Question.' Mr. Remsburg is a Freethinker of the most ultra school, and, judging from the frequent bursts of applause which greeted his remarks, a majority of his hearers agreed strongly with his opinions."

Communications.

Recent Gems from the Religious Press.

The *Christian Advocate* once more furnishes an apt illustration of the flimsy quality of argument put forth in favor of unquestioning faith. Hear it:

> The meekness required of a Christian in the reception of the truth [sic] is a childlike, teachable disposition, without which no one can learn anything, even from nature.

That is to say, after a young man has found out that Santa Claus is a myth, that a beautiful girl will tell fibs, that the average manufacturer of popular proverbs is a continental liar, that a king or a president is merely a bundle of human bones like himself, then must he get down on his bended knees and "with meekness and a childlike, teachable disposition" believe that which he cannot comprehend and never dare to find out.

The absolute and provable falsity of the *Advocate's* assertion that "without this childlike, teachable disposition no one can learn anything, even from nature," is easily seen in the fact that there does not exist anything in the visible realm of nature in its relation to man but what is susceptible of proof positiv and unanswerable.

It is the vain attempt to get *beyond* this realm of nature which girds us round about, that has brought all the trouble in the world, and when a man tells us that to be receptiv of nature's truths we need a lamblike faith and an absence of comprehension as deep and profound as an average Christian's, why, then of course we yield the palm and crown him—prince of liars.

The *Sunday Union and Catholic Times* still harps upon a familiar strain, "What is in thine hand?" heads an appeal for money, and after quoting Moses, David, the widow with her two mites, etc., concludes by citing the case of a poor girl and what she did for the church, as follows:

> A poor girl who had nothing but a sewing-machine used it to aid a feeble church. All her earnings above her needs were given toward building a house of worship, and in a year she had paid more in proportion to others a hundred times richer than she. So you can, if you will. Do likewise and reap the reward of Dorcas and the poor widow.

Is it not about time to get out a warrant for the arrest and punishment of these religious fakirs? To appeal to the very poorest of their victims to part with money which they absolutely need for their own sustenance! So strong is the hold of their superstition upon them that they hav been known to giv to the church and want themselvs. The character of men who will accept, much more demand, toll from these poor creatures, is not at all modified by priestly garments, but rather emphasizes the cold-blooded cruelty of the church upheld by the brawny arms of priest-ridden labor.

The *Central Presbyterian*, of Richmond, Va., in speaking of the "Church of Christ in Japan" expresses a fear that that infant church is not sufficiently fortified against Rationalism and Infidelity and says:

> The times require the utmost completeness and precision in doctrinal statement. The assaults of Skepticism are more and more subtle as history proceeds. Of course the spirit of God *may* counteract them successfully by preserving a high degree of spirituality.

Then the church doubts God, for "he *may* counteract it." May? If such a God exists and it was in his power to counteract it (which all Christians believe), and he did *not* do it, why waste time in futil human endeavor to stem the tide of omnipotent reason which is fast rising upon the unprotected shores of ancient superstitions? We giv fair warning—better take off your clerical garbs and jump into the pure waters of Rationalism, whose flowing tide will bear you up to fairest mountains of unshackled thought. Wait not to be submerged. The tide is rising fast; nothing will stay its onward course. The old levees, the old spiles, are fast crumbling to decay. The old mountains of lies and misrepresentations are receding before the argus-eyed optic of reason. All aboard!

From the New York *Observer* we glean the fact that:

> Lord Salisbury in a recent speech at Cambridge delivered an uncompromising denunciation of priestly rule, which he declares to be the great vice of religious organizations.

This is particularly gratifying, coming as it does from England's prime minister, but Lord Salisbury must be aware that the priest is but a creature of the church, from whose elastic constitution he finds abundant warrant for anything it may please him to do. Besides, the church, as well as his government, is a political machine.

The prime minister executes the behests of his fellow-aristocrats, which, of course, are shaped to contribute to their conjoint self-interests, in the retention of property originally stolen from others, in controling noisy claimants thereto, and the proper filching from laborers of the products of the soil. The detail of police, constables, sheriffs, militia, etc., for the proper preservation of this stolen property, of course involves political sagacity.

No less does the church yield in political acumen. The pope, who is the prime minister of, and stands at the head of, the religious thieves who hav stolen away the people's reason to play at football with, is of course never oblivious to his own or his fellow-craftsmen's interest (which in their disguise they call the church), and of course to perpetuate this spiritual swindle he must needs hav cardinals, bishops, priests, acolytes, churches, images, incense, and other toggery to keep up the joke and keep down the people. It works first-rate, too, and has a stronger hold upon its victims than does Lord Salisbury's government. If the latter wishes to eliminate the priest let him abolish the church, which would be quickly followed by the collapse of all monarchial governments, including the one Lord Salisbury so ably represents.

The *Twentieth Century* takes Samuel P. Putnam to task for calling the Mexican government the most liberal government on the face on the earth to-day, in the face of certain restrictions placed upon clericals in that country. Mr. Pentecost says:

> I judge from this that if the Mexican officials should drive the church people out of the country, or make it a capital offense to be a Christian, the Mexican government might be considered still more liberal.

As the Mexican government has done neither of these things, let us inquire what it is that it has done which would invalidate its title to be "the most liberal government on the face of the earth."

It is reported that a vast amount of church property has been confiscated. Convents are forbidden. The clericals are not allowed to wear their official garb on the streets. They must dress like other folks. They cannot perform a legal marriage. This is what the government has done, and it has done well. If our government would do the same it would perform but acts of justice and right.

The trouble with Mr. Pentecost's idea of liberty to let everyone do as they please is that it will not conform to present conditions, for the reason that by social and political usages we are made interdependent and a superstitious church and its blinded followers are a menace to the natural thought and rational action of those who do not affiliate with them nor wish to hav their children imbued with their senseless doctrins. The church is always seeking converts, is always aggressiv. Hav not the people as good right to ask for its abolishment as a common nuisance as its adherents hav for its continuance?

Its property is the aggregate outcome of the trembling fear of deluded victims powerless to help themselvs. Let it be returned to the people and put to some useful purpose. Mr. Pentecost forgets that the average man is no match for the arguments of these dealers in brimstone and eternal fire. They deceive men, they rob them, and they should be exterminated with a relentless hand, just the same as we do a burglar from our homes. The strong must protect the weak.

We suppose that Mr. Pentecost would be offended if he was forewarned that the sleek young man to whom he might be talking was a bunco steerer and thief; to follow his argument, it would be the proper thing to stand by and witness his plucking, because otherwise we might invade the sanctity of his individual freedom. No government or country should tolerate, much less protect, any institution which aims at the subversion of the human mind from its natural liberty of thought to one of base subjection to superstitious beliefs. Let them first prove the truth of their contentions, then giv them a license. Otherwise let the institution subside and end its disgraceful reign. We can find all the religion necessary at our hand within the realm of visible nature without groping aimlessly on its outside.

The *Christian Union* concludes an article entitled, "A Biblical Revival," by quoting as its epitome of the whole Bible business, that it is a recital of experiences of inspired men "who knew in part and who prophesied in part."

Mr. Abbott speaks tenderly to the mother who fears that the Bible will be taken away from her children by higher criticism, and logically tells her that by taking God out of it it will bring it nearer to her and her progeny.

That may do for some, Mr. Abbott, but not for all. There is Aunt Huldah Crane, she is "agin" it. She says them high-class critics ain't worth a hill of beans. Old Parson Hezekiah Hornblower, dead and gone to glory now nigh untow forty years ago, was worth more fer old-style orthodox sermons than all yer putterin' high falutin' ninnies, who think themselvs a match for God almighty, ever dreamed of knowing. But they'll git come up to when the horn of Gabriel blows, and don't you forget it. What? Blowing away hell and damnation and letting everybody into heaven! Don't believe a word of it—some's *got* to go to hell and some's *got* to go to heaven—that ends it."

Will Mr. Abbott make a tour through the country districts, please, and calm down that section of the church? Nothing like the soft, purring tones of a preacher to cool down a rantankerous woman.

The *Independent* publishes a communication from a correspondent who has been a church-member for forty years, and who is troubled when he seeks to pray by strange questions occurring to him, like the following: "What are you doing? Talking to empty space, are you? Who hears you? How do you know that there is anyone who cares for you? If there is anyone who cares for you why doesn't he speak to you and tell you so?"

Of these pertinent, reasonable questions the correspondent asks to be relieved, and seeks advice from the *Independent* as to how to get rid of them. The editor assures him "that this is a common experience with all Christians," and advises him to *speak* out his private prayers, and pay no attention to the intruding queries, as they don't amount to anything anyway. "The more he troubles about such thoughts the more they will trouble him."

How beautifully characteristic of your even Christian is this editorial advice! Pay no attention to reason or the protests of common sense, but go right on ignoring that most priceless gift; if possible, extirpate it, and become a meek and lowly follower of the lamb. There may be comfort in this, but it is akin to the comfort of a sleeping cat on a fleecy rug, and it reaches to about the same mental altitude. It is animal desire for safety which brings converts to Christianity, not mental progress or education. They are in it to save their precious individuality.

WILLIAM ALLEN SMITH.

196 *Broadway, New York.*

A Tribute to Barrett.

Colonel Ingersoll's lecture on Shakspere will appear in book form in his own good time. He does not care to hav imperfect reports printed. The following is his brief tribute to Lawrence Barrett, given as a prelude to his lecture at the Broadway Theater on the evening of March 22d:

"My heart tells me," said he, "that on the threshold of my address it will be appropriate for me to say a few words about the great actor who has just fallen into that sleep that we call death. Lawrence Barrett was my friend, and I was his. He was an interpreter of Shakspere, to whose creations he gave flesh and blood. He began at the foundation of his profession, and rose until he stood next to his friend—next to one who is regarded as the greatest tragedian of our time—next to Edwin Booth. The life of Lawrence Barrett was a success, because he honored himself and added glory to the stage.

"He did not seek for gain by pandering to the thoughtless, ignorant, or base. He gave the drama in its highest and most serious form. He shunned the questionable, the vulgar, and impure, and gave the intellectual, the pathetic, the manly, and the tragic. He did not stoop to conquer—he soared. He was fitted for the stage. He had a thoughtful face, a vibrant voice and the pose of chivalry, and besides he had patience, industry, courage, and the genius of success. He was a graceful and striking Bassanio, a thoughtful Hamlet, an intense Othello, a marvelous Harebell, and the best Cassius of his century.

"In the drama of our human life all are actors and no one knows his part. In this great play the scenes are shifted by unknown forces, and the commencement, plot, and end are still unknown—are still unguessed. One by one the players leave the stage and others take their places. There is no pause—the play goes on. No prompter's voice is heard, and no one has the slightest cue to what the next scene is to be.

"Will this great drama hav an end? Will the curtain fall at last? Will it rise again upon some other stage? Reason says perhaps, and hope still whispers yes.

"Sadly I bid my friend farewell. I admired the actor and I loved the man."

The lecture was a success from every point of view. The house was crowded and over two hundred people occupied seats on the stage. Hundreds were turned away from the box-office before the lecture began. The immense audience present, says the *World*, listened to an orator who was thoroughly wrapped up in his subject. Colonel Ingersoll is a Shakspere enthusiast, and his treatment of the immortal dramatist was masterly throughout and exquisit in its finer passages. He held the vast throng spell-bound, and at the close of his peroration his delighted hearers cheered again and again, until he was compelled to acknowledge the tribute to his eloquence by reappearing upon the stage.

There was deep and genuin sorrow in the orator's words as he pronounced the eulogy on Barrett. He then immediately began his lecture proper, and for over an hour and a half discussed and analyzed the genius of Shakspere. A more appreciativ or attentiv audience never listened to a lecturer. After declaring that it was hard to overstate the debt which humanity owes to men and women of genius, he told about the birth and early life of the subject of his discourse. Shakspere, he said, was too great a theme to adequately discuss. More than three centuries ago the most intellectual of the human race was born. The cradle in which he was rocked was canopied by neither myth nor miracle. This babe became the wonder of mankind. But little is known about his early years. It is certain that he never received anything more than the most ordinary of educations. Ignorant people are apt to overrate the value of education and think the colleges can transmit capability.

History tells but little, continued Colonel Ingersoll, about Shakspere's father or mother, or, for that matter, about himself. There is not a letter in existence which he is known to hav written or which is known to hav been written to him. About all that is known of his father is that he was officially reported for not going monthly to church. This is good so far as it goes. Neither is anything known of his mother beyond the fact that she had a beautiful name.

The speaker devoted some time to telling of the many great men who were contemporaneous with Shakspere, and called attention to the singularity of the fact that none of them are even mentioned in any of the plays. We can only account for Shakspere, said he, as we do for the highest mountain, the greatest river, or the most perfect gem. No really great play had been written since his time. Shakspere did not rely upon the scenic artist or the stage carpenter. He put his scenery in his lines. He dealt with elemental things and with universal man. Amid all surroundings the human heart is substantially the same.

The colonel ridiculed the idea that Bacon could be the author of Shakspere's plays. He quoted some poetry written by Bacon, and asked how it could be possible that Bacon had put the perfect children of his brain at Shakspere's doorstep and left the maimed and deformed at home. Bacon's best may compare with Shakspere's common, but Shakspere's best towers above anything Bacon ever wrote "like a domed temple above a beggar's hut."

About Mr. Bradlaugh Personally.

G. W. Foote in the Freethinker.

While at Northampton with Mr. Bradlaugh, and on other occasions, I saw something of his personal tastes and habits. He struck me as an abstemious man. He was far from a great eater, and I never noticed him drink anything at dinner but claret, which is not an intoxicating beverage. On the whole, I should say it is less injurious to the stomach and brain than tea or coffee. He was rather fond of a cup of tea seventeen years ago, and latterly his fondness for it developed into something like a passion. More than once I found him at St. John's Wood drinking a big cup of pretty strong tea, and was seduced by his genial invitation into joining him in that reckless indulgence. He used to smoke too in the old days, but I believe he gave up the practice under Mrs. Besant's influence. About seven years ago, however, he resumed it. I do not think he ever attained to the dignity of a pipe. He smoked cigars. Some time in April, 1889, I spent an hour with him at the House of Commons. He got the speaker's leave to take me into a lower smoke-room, and we "discussed" a cigar and some claret while discussing some Freethought business. The claret he seemed indifferent to, but he puffed the cigar with an air of enjoyment.

During the Northampton election times I used to take a good stiff daily walk. All through my youth I had plenty of exercise in the open air, and I still grow desperately fusty without a brisk tramp at least once in the twenty-four hours. Mr. Bradlaugh generally took a drive, and I remember telling him with youthful audacity that he ought to walk for his health's sake. Of course it was difficult for him to walk in the streets. His stature and bulk made him too noticeable, and mobbing was very unpleasant. But he might hav driven out of town and trudged a mile or two on the country roads. My opinion is that his neglect of physical exercise helped to shorten his life. Occasional bouts of fishing were very well in their way, but *daily* exercise is the necessary thing. I do not forget the tremendous labor, physical as well as mental, of lecturing on burning questions to large audiences. All that, however, goes on in hot, crowded rooms, full of vitiated air; and it givs no proper exercise to the legs and loins or the lower vital organs.

After one of my remonstrances Mr. Bradlaugh invited me to play a game of billiards. It was the only time I ever played with him. His style with the cue was spacious and splendid. The balls went flying about the board, and I chaffed him on his flukes. He had not the temperament of a billiard-player. Still, I hav heard that he played a fair game at St. Stephen's; but I can hardly believe it without first-hand testimony. I am willing to believe, however, that he was a good chess-player. Certainly he had a head for it. But chess is a vile game for a brain-worker, whose recreations should never involve a mental strain.

When I first knew Mr. Bradlaugh he was living at Tottenham. I never visited him there, but I often called on him at his later lodgings in Turner-street, Commercial road. He occupied the ground floor, consisting of two rooms. The back was his bedroom, and the front his library and workshop. It was what the Americans call a one-horse affair. Shelvs all round the room were filled with books. Mr. Bradlaugh sat at a desk with his back to the fireplace. On his right was the door communicating with his bedroom, facing him the door opening on the passage, and on his right the street window. The room itself could hardly hav been more than twelve or thirteen feet square. I once told him he was too near the fireplace, and he said it was sometimes good to hav the poker handy. At that I stared, and he told me the following story.

One day a gentleman called on him and was invited to take a chair. He sat down facing Mr. Bradlaugh, and explained that he wanted advice on a very particular matter. God almighty had told him to kill some one, and he had a difficulty in selecting a victim. Mr. Bradlaugh put his hand behind him and quietly grasped the poker. The inspired gentleman put the problem as a knotty one, and begged the assistance of the clever Iconoclast. "Well," said Mr. Bradlaugh, keeping quite cool, "what do you say to the archbishop of Canterbury?" "The very man!" exclaimed the inspired gentleman. He got Mr. Bradlaugh to giv the archbishop's address, and said, "Good-day," with a profusion of thanks. Mr. Bradlaugh went to the door to look for a policeman, but none was visible, and the inspired gentleman was soon out of sight.

"So you see," said Mr. Bradlaugh, "it is good to hav the poker handy. I never saw or heard of the man again, and I knew he couldn't get near the archbishop. There are too many flunkeys in the way."

Those were my struggling days, and Mr. Bradlaugh was very kind to me. I remember the Sunday evening when I told him I thought of taking to the Freethought platform. He pointed out the hard and thorny path I should hav to tread, but when he saw I was resolved on the attempt, he put his hand on my shoulder and said, "There is no young man in the movement I would sooner welcome."

In the very same room, on another Sunday evening a little later, I first saw James Thomson. He came down to the Hall of Science with Mr. Bradlaugh, in whose employment he then was, and I gave him the article I had brought for the *National Reformer*. He shook hands very cordially, and I was delighted to meet one for whose poetry I had a profound admiration.

It was also in the Hall of Science, about the same time, that I met the eccentric Mr. Tuberville, brother to Mr. Blackmore, the novelist. He was a man of parts with a bee in his bonnet. He claimed kinship with Tuberville, a minor poet of the sixteenth century, and he loved to talk of poetry. His knowledge of Shakspere was profound and minute. He admired Mr. Bradlaugh's perorations immensely, as well as his bold defense of Freethought. He made out a will in Mr. Bradlaugh's favor, but he subsequently made another will, and died in circumstances that necessitated an inquest. By agreement, however, Mr. Bradlaugh obtained £2,500 from the estate, and the windfall came opportunely, for his struggles and litigations had involved him in considerable debt. I know he had often to borrow money on heavy interest. One day, at Turner-street, he told me that a creditor of this species had coolly invited him to dinner. "Hang it," he said, "you can't dine with a man who charges you sixty per cent."

Bradlaugh's Burial.

"*Sponge out the Record, make tardy amends*
With tears of contrition that shame as they flow.
Blot out the Past, forgiv and be friends,
Up from his grave may the Olive grow!"
AH! NO!
WE DO NOT BURY THE HATCHET SO!

They who hav harried him till he is dead,
For their cowardly creeds shall reap as they sow.
Not at his tomb is the last word said:
We shall pay back to them all that we owe!
AH! NO!
WE DO NOT BURY THE HATCHET SO!

Over his ashes they pray for peace,
Who hav helped to quench his fiery glow;
But not for an hour will our battle cease;
Our spoils of triumph his tomb shall strow!
AH! NO!
WE DO NOT BURY THE HATCHET SO!

Do they think we hav ever forgotten the way
He was badgered and bandied to and fro?
Do they think we hav ever forgotten *that* day
Of the cruelest gladiatorial show?*
AH! NO!
WE DO NOT BURY THE HATCHET SO!

'Tis one more lost of unnumbered lives,
Wrecked, or taken by tortures slow!
'Tis the common lot of the Thinker who strives
To the death for Tyranny's overthrow!
AH! NO!
WE DO NOT BURY THE HATCHET SO!

Birds of the night from their hiding-place
Will venture to mount their middens and crow.
There are those who will feel he has turned his face
On the other side for their safer blow!
AH! NO!
WE DO NOT BURY THE HATCHET SO!

Deeds, not words, for our Champion brave;
Deeds that will lighten the weight of woe.
I may not follow his dust to the grave,
But I shall be with you when facing the foe.
AH! NO!
WE DO NOT BURY THE HATCHET SO!

Let the war-drums louder and louder roll
Defiance, as on for the goal we go!
Rise to the Hero's stature in soul:
Cower not down with the corse laid low.
AH! NO!
WE DO NOT BURY THE HATCHET SO!

—*Gerald Massey in Arena.*

*The day he was brutally ejected from the House of Commons.

May Be Open on Sunday.

From the Evening Sun.

It is more than likely that the Metropolitan museum will at last be open on Sundays, and that the working people, whose hard and uninteresting lives through the six other days make museums and such things possible, will hav a chance to look at the things which belong to them. The Metropolitan museum is not exactly an institution to be proud of.

It has some good pictures, but at least a hundred bad ones for every good one. It is difficult to reach. It has galleries consecrated to the glory of individuals who hav had the impudence or stupidity to present vile imitations of great masters to their fellow-citizens, and it is managed by men dull enough, or timid enough, to accept such stupid gifts and label them with the names and titles devised by the swindling dealers of Europe and America who thrive by palming such things off upon rich, vain, and uneducated Americans. But still there are some things to be learned in the museum. The microscopic reproductions of Europe's architectural wonders stimulate study and wake up the mind, though they are but toys in themselvs. The employees hav fine stripes on their uniforms, it is fun to work the turnstiles, the place is warm in winter and cool in summer, the collection of old glassware is really fine, though falsely labeled, and the inscription on the memorial erected by actors to Edgar Allen Poe is admirably adapted to make a cat die of laughing or to giv an Englishman a stitch in his side.

The enjoyment of these things should not be withheld from working people, and it is pleasing, therefore, to announce that the place will probably be opened to them on Sunday before very long.

But don't get a wrong idea about the thing. The directors of the museum are not going to open the museum from any feeling of decency, or because they hav come to recognize the rights of the people. If such things had any weight with them, the honest work and pleadings of the newspapers of New York would hav opened long since the doors of the institution which they selfishly govern. Other things hav influenced these directors. For instance, at first they based their refusal to open the museum on Sunday upon religious principles. It is quite true that there are pictures in the museum that would make the lowliest Christian swear any day in the week, and which should therefore be hidden on Sunday, such as the landscape painted by the poet Browning's son, presented by Mrs. Bloomfield Moore, a deep admirer of Browning, and hung at the top of a staircase. This picture, which to the scientific mind suggests the dissection of a human liver, is un-Christian, and so are some of the imitations in the Marquand collection. But the directors did not use these good arguments when they spoke of the necessity of closing the place on Sundays for religious reasons. On the contrary, the directors were talking in a general way; they were revealing themselvs, some of them at least, as hypocrits and liars.

The *Evening Sun* printed the fact that some of the directors had a habit of taking their families and friends to see the things on Sunday when the vulgar herd was locked out. This revelation was awkward. But something must be said, economy was urged, and a Metropolitan museum director had the impertinence to explain that it cost nothing to show the thing to himself, his friends, and his fellows on the Sabbath because, of course, they would not steal, and it was unnecessary to pay officials to watch the treasures on that day. With the working people, on the contrary, thieving was to be looked for, not to mention the horrible possibility of their coming with lunch-baskets to scatter crumbs.

Working people will owe the opening of the museum on Sundays, not to the honest protests of their own class, or to the newspapers which might represent them, but to the interest of society, that vague body which consists of educated people with time on their hands, and who, as a rule, are a fairly decent lot if you approach them on the right side.

These hav determined to hav the museum open all the week. They hav started out in earnest.

Teas are given where the directors are invited and talked to. Petitions are issued, and covered with the signatures of citizens who pay big rents.

To-day, for instance, such a petition was going about in the principal up and downtown restaurants. That carried about the Cafe Savarin by Mr. Oliver Sumner Teall was soon covered with names. It was a fair sample of the lot.

The Metropolitan museum, such as it is, will soon be open to everybody.

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Freedom of Worship Bill.

Bill No. 347, introduced in the senate of New York state by Mr. Emerson, was referred to the judiciary committee, and a public hearing was given on it March 24th at Albany. The bill provides that no incorporated institution shall receive any state moneys "unless the free exercise and enjoyment of religious profession and worship" is allowed to all its beneficiaries. It is practically the same bill that has been offered many times during the past sixteen years, and though general in its scope is generally understood to be urged mainly to enable Roman Catholic priests to say mass and make proselytes in the House of Refuge, now under Protestant control. The waifs of New York who become wards of the state, are committed by police magistrates either to the Catholic Protectory, the Juvenil Asylum, or the House of Refuge. All are in their organization *private* institutions, but all are run on public moneys either appropriated in lump sums, or paid at the rate of $2 per child per week.

No one appeared before the committee to favor the bill, and the first to come forward against it was Mr. James M. King, secretary of "the National League for the Protection of American Institutions." He found many unconstitutional flaws in it, but started out with declaring it "unnecessary in that it proposes to correct an assumed violation of the constitution of the state, which violation does not exist," and concluded by recommending a radical cure for all this contention between sects by amending the New York state constitution by inserting as follows:

"This state shall not use its property or credit, or any money raised by taxation, or authorize either to be used, for the purpose of founding, maintaining, or aiding by appropriation, payment for services, expenses, or otherwise, any church, religious denomination, or religious society, or any institution, society, or undertaking which is wholly, or in part, under sectarian or ecclesiastical control."

He was followed by Mr. Miller, representing the House of Refuge, and he devoted himself mainly to asserting that the House of Refuge is entirely unsectarian, that clergymen of all denominations hav been invited to address the inmates, that they hav refused to permit the ceremony of regular "mass," and therefore the Jesuits are promoting this legislation. As he was becoming vehement in denouncing them, he was interrupted by the Rev. Mr. McLeod, of Albany, a Presbyterian preacher, who desired to speak also in opposition, laying stress on the inevitable religious controversy and strife which would follow if the bill were to become a law.

The committee was anxious to pass to the consideration of important constitutional amendments regarding elections, and at first reluctantly heard a few remarks from E. B. Foote, Jr., who appeared there, as he informed them, to represent the great "unchurched millions," those who were much interested in proper management of state affairs, in preventing any entangling alliances of church and state, and who would not sanction jobbing out state functions to private church institutions, however "unsectarian." Copies of the American Secular Union pamphlet were distributed, together with a printed slip giving the resolutions adopted a week ago at the Liberal Club meeting. The argument presented in behalf of Secularists, Agnostics, Liberals, Freethinkers, and pagans in general, made these points:

1. That all the arguments offered so far show that sectarian teaching in institutions receiving public support is unconstitutional; that nothing need be said to fortify the excellent and forcible arguments made by Mr. Cram six years ago (exhibited in pamphlet form) and Mr. Moller to-day; but,

2. That the House of Refuge was not run in the purely unsectarian way claimed; that there was a Methodist parson, Rev. W. C. *Steele*, stealing $2,000 per year and the accommodations of a well-furnished residence from funds appropriated by the county; that the printed "Manual of Devotion" (exhibited) teaches total depravity, vicarious atonement, miraculous incarnation, and eternal damnation, all sectarian dogmas, since the Universalists and Unitarians would not indorse them;

3. That Catholic and Protestant institutions are all run as proselyting machines, contrary to constitutional provisions; that the pickings are pretty fairly apportioned between them; and to giv each entrance to the other's domains would be to invite merry war and unending squabbles;

4. That, if the constitution is to be ignored, it is not advisable to make matters worse by legalizing the introduction of all sorts of religious ceremonies into state-supported institutions.

5. That the only thing to do, that is worth doing and doing well, is to abolish the present methods, establish purely state asylums for the care of all its wards, and employ no clericals or religious teachers in them; giving only such education in morality and civility as will enable the young persons, when discharged, to be good citizens and make their own way prosperously in the world.

6. That this is the only constitutional and satisfactory way to *settle* this quarrel; that in this matter there is but one right thing to do, and until it shall be done there will be a never-ending contest between sectarian societies for the profits they hav discovered in caring for juvenil delinquents at $102 per year when it costs them about $40.

Toward the end of the discussion Mr. McLeod offered the following substitute for the bill:

"An act with reference to the payments of moneys of the state to incorporated institutions, societies, and associations:

"It shall not be lawful for any officer of the state to pay to or for any incorporated institution, society, or association, nor to the managers, agents or officers thereof, any moneys of the state to be used for the purpose of founding, maintaining, or aiding by appropriation, payment for services, expenses or otherwise, any church or religious denomination, or religious society, or any institution, society, or undertaking which is either wholly or in part under sectarian or ecclesiastical control."

No doubt the Protestant sectarians would prefer the latter to the original bill, but probably they propose it with the expectation that it may defeat any action; while some of the Catholic party were heard to say that the best way would be to substitute secular state institutions for sectarian private ones, but if that can't be, then the "Freedom of Worship Bill" is the fair solution of the difficulty.

If both these great contestants meant what they say, the right thing could be done right speedily, but they are adepts at using words to conceal their thoughts, and the result is a drawn battle—with no gain to either, but a continued loss to "the unchurched millions" who pay taxes to pay costs of taking care of juvenil misfits at double the actual expense, while cramming them with creeds that are a hindrance rather than an aid to their becoming good citizens and practical, self-supporting men.

A Story Started On Its Way.

The Philadelphia *Inquirer* comes up again with the statement that

"Col. Robert G. Ingersoll has given evidence of late that his views upon the future state are undergoing something of a change. He is not as antagonistic as he was. He has lost his pugnaciousness. The sneer at all things religious is wanting. He seems to hav arrived at that point where he is ready to believe in the possibility that death does not end all."

The *Inquirer* finds its text in the eulogy of Lawrence Barrett by Mr. Ingersoll on the evening of his lecture on Shakspere, quoting these words:

"'My heart tells me that on the threshold of this address it will be appropriate,' he said, 'to say a few words about the great actor who has just fallen into *that sleep that we call death.*'"

The italicising is done by the *Inquirer*, which continues to quote:

"In the drama of our human life, all are actors and no one knows his part. In this great play the scenes are shifted by unknown forces, and the commencement, plot, and end are still unknown—are still unguessed. One by one the players leave the stage, and others take their places. There is no pause—the play goes on. No prompter's voice is heard, and no one has the slightest clue to what the next scene is to be.

"Will this great drama hav an end? Will the curtain fall at last? Will it rise again upon some other stage? Reason says perhaps, and hope still whispers yes."

Upon this last it comments:

"'Reason says perhaps.' That is the furthest that Ingersoll has ever gone. His reason heretofore has led him to declare the reverse. And when to reason he adds 'hope' he is getting dangerously near the line when Infidelism merges into Christianity."

We hav heard all this before—several times. But now, as then, it evidences no change in opinion by the great Agnostic. He has never said, at any time, in any speech, or book, or article, or conversation, that "death ends all;" nor has he denied the possibility of another life. Some of his utterances upon this subject it may be well to quote for comparison. The first public one that we recollect was in May, 1879, a tribute to his brother Ebon P. Ingersoll, when he said:

"Life is a narrow vale between the cold and barren peaks of two eternities. We strive in vain to look beyond the hights. We cry aloud, and the only answer is the echo of our unavailing cry. From the voiceless lips of the unreplying dead there comes no word; but in the night of death hope sees a star and listening love can hear the rustle of a wing."

Over the grave of little Harry Miller about the same time he said this:

"Why should we fear that which will come to all that is? We cannot tell, we do not know, which is the greater blessing—life or death. We cannot say that death is not a good. We do not know whether the grave is the end of this life, or the door of another, or whether the night here is not somewhere else a dawn. . . .

"Every cradle asks us 'Whence?' and every coffin 'Whither?' The poor barbarian, weeping above his dead, can answer these questions just as well as the robed priest of the most authentic creed. The tearful ignorance of the one is as consoling as the learned and unmeaning words of the other."

These were said years ago, but compare them with the words in the eulogy of Lawrence Barrett and see how little change in sentiment there is.

In 1884, in his lecture on Orthodoxy, he said:

"They tell me that the next terrible thing I do is to take away the hope of immortality! I do not, I would not, I could not. Immortality was first dreamed of by human love; and yet the church is going to take human love out of immortality. We love, therefore we wish to liv. A loved one dies and we wish to meet again; and from the affection of the human heart grew the great oak of the hope of immortality. Around that oak hav climbed the poisonous vines of superstition. Theologians, pretenders, soothsayers, parsons, priests, popes, bishops, hav taken advantage of that. They hav stood by graves and promised heaven. They hav stood by graves and prophesied a future filled with pain. They hav erected their toll-gates on the highway of life and hav collected money from fear.

"I would not destroy the faintest ray of human hope, but I deny that we got our idea of immortality from the Bible. It existed long before Moses. We find it symbolized through all Egypt, through all India. Wherever man has lived he has made another world in which to meet the lost of this.

"We do not know, we cannot say, whether death is a wall or a door; the beginning or end of a day; the spreading of pinions to soar, or the folding forever of wings; the rise or the set of a sun, or an endless life that brings rapture and love to every one."

In 1888 Colonel Ingersoll discussed religious questions with Dr. Henry M. Field. On the subject of immortality Mr. Ingersoll said:

"Upon the question of immortality you hav done me, unintentionally, a great injustice. With regard to that hope, I hav never uttered 'a flippant or a trivial' word. I hav said a thousand times, and I say again, that the idea of immortality, that, like a sea, has ebbed and flowed in the human heart, with its countless waves of hope and fear beating against the shores and rocks of time and fate, was not born of any book, nor of any creed, nor of any religion. It was born of human affection, and it will continue to ebb and flow beneath the mists and clouds of doubt and darkness as long as love kisses the lips of death.

"I hav said a thousand times, and I say again, that we do not know, we cannot say, whether death is a wall or a door—the beginning, or end, of a day—the spreading of pinions

to soar, or the folding forever of wings—the rise or the set of a sun, or an endless life, that brings rapture and love to everyone.

"The belief in immortality is far older than Christianity. Thousands of years before Christ was born billions of people had lived and died in that hope. Upon countless graves had been laid in love and tears the emblems of another life. The heaven of the New Testament was to be in this world. The dead, after they were raised, were to liv here. Not one satisfactory word was said to hav been uttered by Christ—nothing philosophic, nothing clear, nothing that adorns, like a bow of promis, the cloud of doubt.

"According to the account in the New Testament, Christ was dead for a period of nearly three days. After his resurrection, why did not some one of his disciples ask him where he had been? Why did he not tell them what world he had visited? There was the opportunity to 'bring life and immortality to light.' And yet he was as silent as the grave that he had left—speechless as the stone that angels had rolled away.

"How do you account for this? Was it not infinitly cruel to leave the world in darkness and in doubt, when one word could hav filled all time with hope and light?

"The hope of immortality is the great oak round which hav climbed the poisonous vines of superstition. The vines hav not supported the oak—the oak has supported the vines. As long as men liv and love and die, this hope will blossom in the human heart.

"All I hav said upon this subject has been to express my hope and confess my lack of knowledge. Neither by word nor look hav I expressed any other feeling than sympathy with those who hope to liv again—for those who bend above their dead and dream of life to come. But I hav denounced the selfishness and heartlessness of those who expect for themselvs an eternity of joy, and for the rest of mankind predict, without a tear, a world of endless pain. Nothing can be more contemptible than such a hope—a hope that can giv satisfaction only to the hyenas of the human race."

Just before this, Colonel Ingersoll was troubled with a sore throat and the Christian press for several months seemed very solicitous as to his health and reported him weak and feeble physically, and not only that, but made the *Inquirer's* present assertion that there was a growing disposition on his part to lay down his arms, and even join the church. In an interview we had with him then we called these things to his attention, and he replied like this:

"I do not think the Christian press has been very solicitous about my *health*. Neither do I think that my health will ever add to theirs. The fact is, I am exceedingly well, and my throat is better than it has been in many years. Any one who imagins that I am disposed to lay down my arms can read my reply to Dr. Field in the November number of the *North American Review*. I see no particular difference in myself, except this: that my hatred of superstition becomes a little more and more intense; on the other hand, I see more clearly that all the superstitions were naturally produced, and I am now satisfied that every man does as he must, including priests and editors of religious papers."

The next year, June 25, 1889, Colonel Ingersoll wrote these words to Mr. E. R. Johnes:

"I congratulate you on what you hav said concerning the 'wax figures' of Milton. If anyone is open to the charge of barren Materialism, it is Milton. His 'heaven' was simply another England—with government somewhat worse. You hav endeavored to establish your doctrin by reason—by something universal—and you hav wisely left out the provincialism, *the prejudices, and the puerilities of Christianity*. Love and hope are universal. As long as men love and as long as they hope there will probably be in heart and brain the splendid dream of immortality. It may be that we liv no more—that we go back to the unconscious dust, and yet the heart will always say, 'Perhaps there is another life.' But whether there is or not let us all paint on the canvas of the future the pictures that delight and satisfy the soul. We know that in this world after joy comes grief, as after day comes night; and it may be there is some world where after grief comes joy, as after night comes day."

There doesn't seem to be much merging of "Infidelism into Christianity" in that. But this letter was made the basis of hundreds of articles in religious and secular journals—and if we recollect rightly, the *Inquirer* was the very paper to begin—claiming that Colonel Ingersoll "was backing down in the rigor of his assertions." But right on the heels of that letter Colonel Ingersoll wrote several articles indicting the Christian religion as thoroughly and as vigorously as ever, one of them being "Why I Am an Agnostic," and the subject was dropped. Now the *Inquirer* starts it again, with no better basis than before, and we suppose the story will grow, "going from Sunday-school to Sunday-school, from pulpit to pulpit, from hypocrit to savage—that is to say, from missionary to Hottentot—without the slightest evidence of fatigue—fresh and strong, and in its cheeks the roses and lilies of perfect health." Every Christian paper in the country will take the *Inquirer's* insinuation, probably change it to an affirmation of a fact, print it as the absolute truth, and the unthinking church folks will believe it. Then it will go over to England, from there to the continent, and then "be used by missionaries in China, Japan, India, and Africa."

"There are thousands and thousands of tongues ready to repeat what the owners know to be false, and these lies are part of the stock in trade, the valuable assets, of superstition. No church can afford to throw its property away. To admit that these stories are false now is to admit that the church has been busy lying for hundreds of years, and it is also to admit that the word of the church is not and cannot be taken as evidence of any fact."

Editorial Notes.

THE Baltimore *World* states facts succinctly. It says: "No one who has ever heard Bob Ingersoll talk or read bits of his beautiful word painting can but desire to hear more and read more. Ingersoll is a great friend of the 'good gray poet,' Walt Whitman. A lecture by Ingersoll on Whitman entitled 'Liberty in Literature' has just been published by the Truth Seeker Company." But why "Bob?" Why not Robert, or colonel?

E. H. MURRAY, a tourist, contrasts the Australian and Californian Sunday in these words: "The American Sunday simply baffles the Australian. In Sydney the day is observed with severe strictness; no bars are open, concerts are unknown, vehicles go slow in passing places of worship, and even a candy shop must remain closed for the day. But Sunday in San Franscisco is a gala day. However, I saw fewer people drunk on the street of San Franscisco on Sunday than in Melbourne or Sidney."

THE Catholics are building at South Yonkers a seminary to cost half a million of dollars. The grounds will comprise seventy acres, and over seventy thousand dollars were paid for them. Of course neither land nor buildings will pay taxes. Every city priest in the diocese will pay one hundred dollars, and every country priest seventy-five dollars, annually toward the cost. As a priest's salary in the city is alleged by the good Catholic people to be only six hundred dollars this will seriously cramp their finances.

THE last issue of *Lucifer* states that after nearly two months of delay the "writ of error" made out by David Overmeyer in the case of the United States against Moses Harman, charged with the violation of the postal laws, has been allowed by Judge Caldwell of the United States circuit court. By giving bond in the sum of $1,000 for appearance at the June session of the United States circuit court, to be held at Leavenworth, Kan., in June next, the editor of *Lucifer* is allowed to enjoy the sunshine and air of liberty a while longer. He is now bonded, in the two cases against him, in the sum of $6,000—$3,500 for his appearance at the said term of court, and $2,500 that he will prosecute his appeal "to effect," or to legal termination.

THE governor of New Hamphire has issued a "fast day" proclamation which ought to suit the God-in-the-Constitution party. He says: "Abstaining from our usual avocations let us all observe the day with decorum and solemnity. In the congregation of worshipers, at the family altar and in the closet, let us with sincere contrition acknowledge our transgressions before almighty God, who has been so fully revealed to us as our heavenly father by the Lord Jesus Christ our savior." Fast day in New Hampshire is a hollow humbug, like the preachers. Originally invented when the state was a part of Massachusetts and as grimly puritanical as a witch-whipping magistrate, the custom has been continued to these degenerate days when it is anything but a day of humiliating abstinence from food. With the exception of the Fourth of July it is as riotous a holiday as New Hampshire knows.

THE *Christian Statesman* says: "The New York legislature has a new tax bill before it, which still proposes to exempt churches from taxation as the laws of the state hav always done. The Secularists are making strenuous opposition to this feature of the bill. The state, however, will not be swayed by their clamor from its traditional policy. The exemption of churches, like schools, colleges, and hospitals, rests on the ground that these are not private property used for personal advantage or gain, but are devoted to the public good, and it is good policy to encourage the devotion of individual means to such ends. The opposition to it always proceeds on the denial of the truth and value of religion—that is on grounds distinctly Infidel." The *Statesman* is pretty nearly right in this last assertion. Very few people but Infidels are advocating the taxation of churches. But the Infidels will arrive at their destination sooner or later.

INFIDELS will now please join the church! Christianity is all right, and firm as the hills. Dr. Buckley says so in these words: "Infidels claim that their opposition to the Bible is founded on its inconsistencies and contradictions. If, however, each case were studied with care, it would be found that their attitude toward the Bible had its origin in some misrepresentation of that book. Nearly all Infidel attacks on the Bible are aimed at some caricature of its doctrins, and all the assaults of unbelievers on Christianity are leveled against false and distorted views of that system. They regard the bigotry, cruelty, and tyranny which persecuted and put to death such as refused to conform to certain unreasonable requirements, the fatalism of extreme Calvinism, and the inconsistency and hypocrisy which sometimes creep into every denomination as fair representations of Christianity, and deal their heaviest blows against these. The result is they hav never touched Christianity nor the Bible. These stand intact, bearing no mark of the battle-axes of the giants of unbelief." But if Christianity has never been touched, why these revisions of Bible and creeds? If it stands intact why try heretics and expel them from the pulpits? What is the church afraid of?

DR. FOOTE, the representativ of the Freethinkers at the hearing on the Freedom of Worship bill—editorially referred to elsewhere in this issue of THE TRUTH SEEKER—informs us that he was surprised to find Elbridge T. Gerry, the president of the Society for the Prevention of Cruelty to Children, working for the Roman Catholics in this matter. This zeal on the part of Mr. Gerry is probably due to the fact that the Catholics hav recently made a raid on the New York Juvenil Asylum, endeavoring to get their priests into that Protestant institution, and Mr. Gerry is probably willing to let them into the Randall's Island House of Refuge if they will let his pet institution alone. The Randall's Island Refuge is a state reformatory, and both Catholics and Protestants are willing to cripple it—the former on behalf of the Westchester Protectory, and the latter in the interest of the Juvenil Asylum. It is a game of grab of vagrant children, and a consequent grab of state funds, on the part of both churches. The Protestant opposers of the Freedom of Worship bill, as well as Senator Ives, the Catholic member of the committee, talked very fair at the hearing, but that was with intent to deceive. Senator Ives was the legislator who proposed to open the doors of the Juvenil Asylum to the priests, and the Protestant professional philanthropists realize that they must make concessions to save that institution exclusivly to themselvs. It's a matter of log-rolling.

WALTER E. REID, the medium sent to prison by Mr. Wanamaker's orders, has been released from the Detroit House of Correction, his term having expired. He was given a reception by the Grand Rapids Spiritualists on the evening of March 23d, when he lectured on "Ten Months a Convict and Its Lessons of Wisdom." Recalling incidents of his early life Mr. Reid explained why he left the church and became a Spiritualist. His parents both died while he was an infant, and at seven years of age he found himself wondering if he should ever meet them. That he might do so he joined a church. "I had begun to fear death," he told his audience, "because, unless I were a Christian, it would forever separate me from the parents I had never seen. 'Loving in Life and in Death not Separated,' is inscribed upon their tombstone. I, too, was now a Christian and a church-member and was ready to meet them. My mother had left me her precious little Bible, and it was while reading the pages of that book that I firmly determined to devote my life to its teachings. But, alas! an unforeseen and insurmountable obstacle intervened. By merest accident I learned that, while a man of great nobility of character, my father was not a Christian. Great God! The anguish of that moment. If he were not entitled to a place in heaven, where else could he be, according to the faith of the church of which I was a member, but in hell? The church lost its charms when it pointed a bony finger toward a hell for my father and a heaven for my mother." Then he became a Spiritualist and found peace.

THEY are very pious in Massachusetts on Sunday, but still Satan finds a way of ingratiating himself with the people. Cigars are not to be had on that day by ordinary purchase, but the druggists hav found a way to serve the slaves of the weed. A reporter for the Boston *Herald* stepped into a pharmacy at the South End a week or two ago and asked for some cigars. The young gentleman back of the counter handed over a peculiar package that looked as if it might contain cough drops or a corn cure. "Twenty-five cents," said the young man significantly, "or we can giv you something made from a different formula for fifteen cents." The package consisted of a cardboard 4 x 6 inches, and so folded as to make an elongated case open at the ends. Around this carefully folded was a dark paper wrapper sealed at the ends with red wax. Upon one of the broad sides of the package was printed the following:

"WONDER RELIEF.

"AN EFFICIENT ANODYNE

"To allay restlessness, calm mental and bodily nervousness, and to produce a general state of delightful languor and repose. A palliativ for Nervous Cough and paroxysms of Chronic Asthma. An aid to digestion."

At the back was printed: "Indorsed by many eminent physicians." Along the sides appeared the following:

"☞ CAUTION—This drug is a powerful sedativ poison, locally irritant, and *should be kept beyond the reach of children.*

"An infusion of twenty grains of this drug in a half-pint of water (used for an enema) will prove an efficient antidote for poisoning by strychnia. National Dispensatory, 21 Ed. 1880."

The scribe broke the sealed ends and drew forth three cigars. This reminds us of the experience of a New Yorker who recently visited the city of Worcester, a gentleman of age and consequent experience, who has managed so far in his life to get along without a guardian. The ride in the cars had made him thirsty, and when he got off the train he looked for a place to irrigate his throat. There was no saloon in sight, and he inquired of a nativ who said the demon of drink was not known in town. The nativ's statement was doubted by the visitor, and later on he saw a person who looked as though he occasionally tarried with his enemy, to whom he repeated his question. "See that barber-shop there?" returned the bibulous-looking individual. The visitor saw. "Go in there, and sit down in the chair," continued the interlocuted. "Get your hair brushed, giv the barber twenty-five cents, and then go into the back room and wash your hands. There's a closet over the sink and in it the barber sometimes leaves a bottle and a glass. You can't buy any liquor, but if you steal a drink no one will prosecute you." And it was just as the second nativ said.

Letters from Friends.

FORESTVILLE, N. Y., March 16, 1891.

MR. EDITOR: I received your picture book, and was very much pleased with it and hav enjoyed it very much.

MRS. J. W. BENNETT.

HAVANA, ILL., Feb. 23, 1891.

MR. EDITOR: I believe this is the fifth year I hav taken your paper, and I am glad there is such a paper. I am proud of the way this paper battles for our rights, and my sincere hope is that it may continue to expose the absurd and ridiculous things so commonly found in the teachings of Christianity. J. A. WEABER.

GUSTAVUS, O., March 15, 1891.

MR. EDITOR: THE TRUTH SEEKER is a grand and glorious paper, just the kind of mental pabulum that I wish to provide for my family. No other periodical can boast of such a splendid corps of writers. In fact, the best brains in the country do the thinking for its columns. We could not possibly keep house without it. MARY A. CLISBY.

LONG HILL, CONN., March 10, 1891.

MR. EDITOR: Inclosed please find $3 for renewal and $1 for "Is This Your Son, My Lord?" May the Lord be with you all, is my humble prayer.

Is not the controversy about the field secretary getting to be a rather wormy chestnut? They would better air their dirty linen in some backyard. JOHN L. BEARDSLEY.

BARRE, MASS., March 21, 1891.

MR. EDITOR: I will only say in reply to Mr. W. L. Willis's peremptory letter in to-day's TRUTH SEEKER that when he will satisfactorily explain to scientists, philosophers, and anti-Spiritualists how these so-called spirit manifestations are performed *with* the aid of spirits, I will explain how they are performed *without* the aid of spirits. Mr. Willis is not in a state of inquiring receptivity, but of positiv defiance.

ELLA E. GIBSON.

NORTH MEHOOHANY, PA., March 13, 1891.

MR. EDITOR: Inclosed you will find $5 to renew my subscription. But this must come to a close before long, as infirmities and age are creeping on; but if I close my career before the two years roll around I shall hav the satisfaction of knowing that I hav contributed to extend the life of one of the grandest, freest, and most enlightened Liberal papers in the world. Had I the means I would endow it and make it free to all mankind and put it out of superstition's grasp.

LEVI KELLEY.

MAKANDA, ILL., March 10, 1891.

MR. EDITOR: I think our cause is deeply disgraced by the unkind, bitter, and most undesirable controversy about the field secretary. I agree with you exactly as to the use of our funds—at least, until they are more abundant than at present. It seems as if we were never going to hav sense enough to organize and act in harmony. The church devoutly thanks God for our dissensions. They are the delight and joy of the enemy, as they are our shame and weakness.

W. W. WALKER.

DELAVAN, MINN., March 19, 1891.

MR. EDITOR: Inclosed find stamps for the TRUTH SEEKER ANNUAL for 1891, also a "Liberal Hymn-Book." We are well pleased with THE TRUTH SEEKER, and with Watson Heston's pictures and cartoons. The one in March 7th we would be glad to see fulfilled. We are old people, but my wife says she would like to see R. G. Ingersoll president; then there might be some prospect of seeing the idea of the cartoon fulfilled. I wish you the highest prosperity, also all true Liberals throughout the world. OLD 76.

BUSHNELL, ILL., March 7, 1891.

MR. EDITOR: This jangling and wrangling among bright Secular Liberals would seem, from a circumscribed standpoint, ludicrous, but considering its possible, aye, probable effect, it is anything but amusing. I would bring them all into the nursery, allowing no discussion as to who struck first, and make them kiss and go to bed like good children, "for we be brethren." The "Truth Seeker Text-Book" is an arsenal filled with most effectiv weapons. Let every Freethinker walk in and equip himself. The only fault I can find is, it is too nice to lend. S. L. BABBITT, M.D.

GREENVILLE, MICH., March 5, 1891.

MR. EDITOR: I was in hopes some of my friends would send for the paper. We hav some Freethinkers, but they are not free enough to take the paper. We hav a plenty of free Christians, that hav a plenty of the popular policy, that come to our grange, and sometimes I "get there" with a selection that helps to civilize these Christians. And on the whole they are more Liberal than they were at the first of my reading my paper to them, for at first they would rub me out like a pencil-mark on a slate. So now I think your paper is the main part of the machinery that grinds out progression of the highest order. JOS. BURGESS.

SHIBLEY'S POINT, MO., Feb. 20, 1891.

MR. EDITOR: Inclosed find a petition for opening the World's Fair on Sunday. I could hav got more names, but the Christians are mad in these parts now. We had a debate between Elder Browder, their big gun, and James Magee, a country farmer. Browder affirmed that the Bible and science harmonize. He made it as clear as a mud-puddle. Magee affirmed that the Bible was of human origin. The cranky divine never attempted to answer a single argument, but did as all preachers do—when hard pressed did nothing but abuse his opponent. However, the debate has been a blessing here. Many hav had their eyes opened who supposed the Bible was of divine origin. Freethought is rapidly gaining ground here, especially among the young. The ghost-dancers must go. GEO. W. SCOBEE.

CHARLEVOIX, MICH., March 11, 1891.

MR. EDITOR: The Lord, or the preachers, are doing a big work in our little burg. It commenced by the Baptists ducking a batch. The Methodists and Congregationalists were not to be outdone, so it has been which and t'other for some weeks—meetings every night in all three mills. The consequences—many souls saved and great additions to the churches. And yet the storekeepers say that the change of heart experienced by so many does not bring them around to pay their honest debts. Why should it, when Jesus paid it all?

An honest man's above their might;
A man's a man for a' that.

Success to THE TRUTH SEEKER and the whole fraternity.

ROBERT MILLER.

BLOOMDALE, O., Feb. 23, 1891.

MR. EDITOR: It givs me much pleasure to say that we had Mr. J. E. Remsburg here on the 16th inst., when he gave us his lecture on "Sabbath Breaking," and to our great surprise everything went off in the most genteel and orderly manner. We had expected trouble from some of the very good people. All seemed to be pleased with Mr. Remsburg and his talk, and some hav expressed sorrow that he did not speak longer. Others expected more hammer-and-tongs work and were surprised to hear such a scholarly discourse and such a gentle laying on of the stripes. It had been raining all day, and continued before and during the lecture, and still we had about two hundred persons to hear the blast of a Freethought trumpet. And from the commotion it caused for a few days there is no doubt but that some persons hav learned to view the question from a somewhat different point of vantage. Our local paper came out with a very favorable mention—had to giv credit where it was due.

Yours, etc., C. C. GERMANN.

LOS ANGELES, CAL., Feb. 24, 1891.

MR. EDITOR: I write to inform you that Miss H. H. Gardener's book was duly received, and has been carefully read by myself and some of my friends, and with one voice we wish to say that we think it one of the most readable books that we hav ever read. Miss Gardener's unanswerable arguments while attacking the many vulnerable points of the old Jewish scrap-book—a book which has caused so much misery in the world, and yet is still being held as a holy terror over the trembling, ignorant souls who hav not the freedom and independence to think and judge for themselvs—are really refreshing. And her easy and effectiv manner in probing through the web of priestcraft sophistry, and letting in the light of science, reason, and truth, is really marvelous; and doubtless her work will meet with the highest appreciation by all true lovers of truth and Freethought. And we sincerely wish that every man and woman in the land had a volume of this work, and would giv it a thorough and careful reading. J. W. BARTELL.

DWIGHT, ILL., March 17, 1891.

MR. EDITOR: I may as well pen you and the patrons a few lines again, for I see my subscription will soon expire, and it is an open secret, I believe, that editors would rather hav subscriptions renewed just before death than any other time. Though I may be a-pottering round quite a while yet, hence will renew for two years ahead and send you a quarter for the ANNUAL. Now, friends, a parting word—but as I never belonged to any church you must not expect me to address you in the ministerial tone, although old enough, being now in my sixty-fifth year. Well, I must be brief, and in case this should be my last, unless I can say something pretty awakening, why, I may pass away unknown and unsung. Now, by the old Jimtwister—I can scarcely think of anything very emphatic, but, friends, here goes the old reiteration, the best I hav in the locker for you, to wit—the most stupendous fraud and humbug ever palmed off on this world for truth is the holy Bible, consequently we cannot rely upon *anything* therein recorded. T. J. JOHNSON.

NORFOLK, NEB., March 16, 1891.

MR. EDITOR: I notice in THE TRUTH SEEKER that some are in favor of nominating R. G. Ingersoll for president of the United States. While I should be very glad to vote for him, I do not think that the people of the United States are quite ripe for electing him. Every church in the country would be turned into a political meeting-house and the preachers would preach against him. There is no question that R. G. Ingersoll would be as good a president as this country ever had, but did you ever know a preacher to be in favor of reform that would be for the benefit of the people at large? They are always in favor to fill their own pockets, and they promis the people something good in the sweet by and by. But to come back to the subject. I should like to see the Secular Union take hold of it, call a convention in proper time, and nominate R. G. Ingersoll for president of the United States in 1892. While we can hardly expect to elect him, it would bring out quite a discussion, and by so doing it would set a good many people to thinking, and thus it would be a gain for Liberalism. I would like to hear from some of our able writers on this matter, and set the ball a-rolling. C. F. W. MARQUARDT.

CORUNNA, IND., March 10, E. S. 291.

MR. EDITOR: It has been a long time since I hav seen a word from this part of the moral universe. Not wishing your readers to think we are converted to the Christian faith, I send greeting to your legion of truth seeking readers. We are still on the broad, level road that leads not to spirit land, but to eternal rest, peace, love, charity, and liberty. Despite my desire to liv again, I am thoroughly convinced that I shall not. If spirits were a thousand times more numerous than the living, as they must be if all who hav died are now spirits, it is indeed strange that not one has ever turned up in this vicinity. The churches are activ in this vicinity, and many persons are being converted to the carpenter's wife's son. Baptisms are taking place weekly all around us. They plunge the poor victim through a hole cut in the ice into the frigid waters of some muddy creek. It is indeed sorrowful to witness such scenes. But more sorrowful was I to see your old-time subscriber and worker in our ranks, Samuel Rakestraw, join the enemy. I cannot understand how such things are possible. His wife burnt a valuable library of books of your publication. But I am cheered to hear of progress in other places, even in Brazil, Mexico, and Europe.

Fraternally yours, JOS. A. SHADE.

KENT, O., March 20, 291.

MR. EDITOR: I inclose resolutions passed at the twelfth meeting of the Kent S. S. L. Association:

WHEREAS, Under the government of immutable law our associate brother, Ambrose C. Hind, has met death with that heroism born of an upright life; therefore be it

Resolved, That in our brother's untimely decease our country loses one of her bravest patriots—a defender who proved his patriotism in deeds of valor on many a hard-fought field, that the immortal Declaration of Independence might no longer remain a lie in the administration of that government projected by the genius of Paine, shaped by the wisdom of Jefferson and Franklin, protected by the sword of Washington, preserved by the generalship of Grant, and purified and perpetuated by the statesmanship of the martyred Lincoln.

Resolved, That this association, while deeply sympathizing with his family in its great bereavement, realizes the loss to the community of an exemplary citizen, and to the science of human cultivation the loss of a devoted student, who had the courage to let his light shine, in the face of persecution, on the solemn shams of superstition.

M. HEIGHTON, Sec. (ex-officio).

SPRINGFIELD, MO., March 16, 1891.

MR. EDITOR: Inclosed find sixty-five cents for pamphlets. I am ordering these for a young friend of mine, who, like myself, until recently has been a Sunday-school class teacher. But he has become much interested in THE TRUTH SEEKER and tracts which I hav. He wanted to buy them of me. I told him, No, I wasn't selling them, but he was perfectly welcome to read them all, and more if I had them. I say, scatter them abroad. He told me after pay-day on the railroad he would want several more books. I will try and get him to subscribe for THE TRUTH SEEKER also.

Scatter them abroad, and speak
To all your friends about,
And tell them if for truth they seek
Just leave the Bible out.

Instead of it, you'll giv them this
TRUTH SEEKER and some tracts,
Which teach pure science, ignore myths,
And tell us what are facts.

Publish this, that others may know what new subscribers and members are doing. J. L. THOMAS.

SALMON CITY, IDA., March 1, 1891.

MR. EDITOR: We hav had a great deal of sickness in our family within the last year, and Christians hav had the audacity to tell us it is all on account of our belief. Our little boy has not walked for a year, on account of sickness, only by the aid of crutches, and he could not do that well until we treated him under Dr. E. B. Foote, of New York city. I think in another month our son will be able to walk without any aid of crutches or cane. Now, if the Christians' God afflicted our son in this way because his parents did not believe in that old Jewish history of wholesale murder, robbery, and rapin, why does he idle around and let Dr. Foote outgeneral him in one of his most pleasant pastimes, that of visiting the sins of the parents on the children? Truly Dr. Foote is a wonderful man. And if what the so-called Christians say is true, he, Dr. Foote, is more wonderful than ever. I would advise anyone in bad health or disabled in any way to advise with Dr. Foote. He will do just what he tells you he can do. If God knows all things, past, present, and future, he knew such men as Dr. Foote would exist. Why did he allow such grand, great, and good men as he to spring up and down his mighty work of revenge? The fact is, it is all a fable, and no thinking man or woman that pretends to believe it does actually believe it. We see occurrences every day that refute that old book of riddles and falsehoods. If God made something out of nothing, he might hav been thoughtful enough to procure a patent-right on the invention and sell out to some energetic man that could carry on the work after our mighty maker chose to retire from this little globe, so that many persons in the United States, and in fact, all over the world, would not be in a suffering condition, and helpless. But instead of doing so, he retired from this sphere, perched himself upon his magnificent throne of luxury, and peeps down upon this world of failure and destitution without ever one look of sympathy.

C. W. COCKRELL.

CENTREVILLE, ILL., March 15, 1891.

MR. EDITOR: I received yours of the 5th inst. giving me to understand that I hav come to the station of 291, and I suppose I must get a ticket for the station on the line of Freethought for 292. As I do not think Christ will appear with old woolly-headed Gabe, or that this world will come to an end, by that time, I inclose $5 to pay for another year's journey with the rest of you godless scribes and pharisees.

And now I want to say a little about what you published in the paper some time ago about this infernal Mormon outfit here, giving your readers to understand that the Mormons

were being persecuted by the Christians. I deny this; they are not. But just change the word "persecution" to prosecution by United States law for their beastly rascality and living in open violation of the laws of this great country. And old Woodruff's manifesto is a lie and all humbug. Do you suppose the old fellow, and Smoothbore Cannon, and many others, hav put the women away, and given them liberty, as the law requires? Not much. The fact is, the Mormons hate the law, and also its officers. And many of them are living with the women the same as usual, and some are hiding and skulking from the law and deputy marshals.

Well, now a little of something else. I think it would be a good thing to print John Peck's "India Rubber God" in pamphlet form, so we can send it to our friend.

Well, now I must tell you what I want: Two ANNUALS, two copies of Miss H. H. Gardener's book, "Men, Women, and Gods," and if you hav any of Mr. Bennett's "Gods of Superstition" send me some.

I find it uphill business to get a subscriber in this saintly place. It is like committing the unpardonable sin.

I admire the way the good lady, Miss Wixon, is conducting the "Children's Corner;" also the language of the other ladies who write for the paper. It seems time for women now to step to the front and vindicate their sex in vigorous language, fearlessly. Yours for Universal Mental Liberty,

WM. WILLIAMS.

MOAULEY, IDA., Feb. 17, 1891.

MR. EDITOR: I hav taken your paper for about seven years, and never hav found fault with any of your editorials until the issue of February 7th, which has just been received. In your editorial on "The American Secular Union" you say that in your opinion we should not hav a field secretary at all. But I say that we should hav one, and the verdict of the contributors to the Guarantee Fund is the same. Those that pay for the fiddler hav a right to choose, and also say who the fiddler shall be, providing that they do not form or appoint a committee (in business it is called a board) to attend to the management of the affair. In my opinion, the members at the congress had a right to recommend whom they pleased, but no right to say to the board, You must accept this or that man, or, You must not question the ability of the person that we recommend to you. The board has also a right to say what the program of the field secretary shall be. The field secretary, as I understand it, should try to secularize the states and not the individual. Suppose that the state of Washington had tried to secularize all of its citizens first, why, they would hav to wait for state secularization until all Catholics were Protestants and all Protestants were Catholics. This, in my opinion, should be attempted by having the field secretary lecture on the Nine Demands and set them forth with as much ability as Dr. Westbrook has set forth "Church Taxation," and "Why the Bible Should Not be Read in Our Public Schools." And wherever the field secretary lectures petitions should be signed at once to repeal all laws that stand in opposition to the Nine Demands, and to make law of the Nine Demands. If we cannot do it in one year, let us try to do it in nine years.

I, for one, want some music from the Nine Demands, and hope that the Christians will dance to the music until they are outwinded and say, "Just stop that music and we will giv in to the Nine Demands." We want the Nine Demands expounded with great ability, and the field secretary that does this will not hav time to say that we are pampered by a clique of *quasi*-religious persons in the board of the American Secular Union. Mr. Charlesworth need not feel any more dislocated than any person else that asks for a position and does not get it. And I do not think that it looks very dignifying for anyone to call the board a clique of *quasi*-religious persons and look for a field secretaryship from them. And even if they were a clique of *quasi*-religious persons they would not hav appointed a *quasi*-religious field secretary when appointing Mr. Charles Watts, of Toronto.

Now, I hope that we will all dance to the music of the Nine Demands. Salute your partners, right and left, join hands, and circulate. HENRY BEIOHLING.

FRANK SWITOH, ORE., March 17, 1891.

MR. EDITOR: I wish to touch a few points and ask a few simple questions, which may be the cause of bringing out the truth regarding said points and questions, if the truth does not already appear on the face of them. My great question is: Why does not God practice his preachings? I will quote several of his teachings, and point out how he should practice them:

"Render unto Cæsar that which belongs to Cæsar." Yes, and why not the adviser render unto the different states in which he is permanently located that which is the states'—taxes?

"Sell all that thou hast and giv to the poor." Who ever heard of God's selling anything to divide amongst the poor? But on the contrary, he takes what the poor had. I tell you, my friend, he does not even sell a piece of his property, even to pay his delinquencies with his hired hands—preachers, who can be found all over this world claiming to hav back salaries due them.

"It is easier for a camel to go through the eye of a needle than for the rich to enter the kingdom of God." Who owns more in these United States than he? How does he expect to reach the kingdom? Perhaps he intends to arbitrate it. If he could only hav a committee of five, and let me pick the committee, I think he could make it all right. For instance, Romulus Teed as knave; Comstock, the man of morals, as jack; Holy John to play the deuce; Cardinal Gibbons as right bower, and the holy see (pope of Rome) as chairman. He would get there. Now, if God would sell half that he hath and distribute amongst us poor woodchoppers here in Oregon, I think we should be able to say as the dude did when his lady friend asked him to say grace at the tea party. He had never done such a thing in his life, and what a dilemma he was in! He rolled his eyes up and down the table, then to the floor, then to the ceiling, and as quick as a flash he clasped his hands and said: "Thanks, God, thanks. Thanks awfully."

Now, Mr. Editor, am I right—is not this excluding papers from the mails the first step to the suppression of the press? If they can stop your paper because it has an item contrary to law in it, can they not also make anything that does not suit their ideas contrary to law? Last November a little paper published in Kelso, Wash., had a little advertisment in it of some sort of a homespun lottery, which did not amount to anything, and the postmaster rejected the paper, and told the editor he did not like to do so but his political neck had the noose on it and he had to do so against his will to keep the Kelso post-office. Now, no one knows better than a country editor what it costs to run a small country paper, and its small circulation and the bad-pay subscribers who will take the paper two or three years and then if asked to square up make themselvs mad and quit the paper and the pay both. We all know that simple subscriptions would not pay office rent and keep a fire on damp, cold days. The advertising is where the money is, and if you cannot advertise you cannot exist, and if you do advertise you cannot mail. You might as well chase out the devil, make a pie of your case, and placard your door: "Holy John's holy breeze blighted us."

I append a short poem by myself.

HARRISON MAKES KNOWN HIS THOUGHTS TO HIS WIFE.

I'll rise quick in the morning, wife,
And I'll tell you what I'll do—
I'll take my little Johnny and
Giv him a talking to.

He has made an awful muss,
And surely he has seen it,
And now I'll raise a little fuss
If Johnny doesn't clean it.

He has played the devil in our mails;
He has trampled on the press;
And now he thinks he'll tie the rails
Of the U. S. mail express (Sundays).

He has got to stop right here, right now,
And take another track,
Or else he can lament on how
He came to get the sack.

He has got to stop right here or git—
I tell you, wife, 'twon't do—
Or else we'll lose our little grip
In eighteen ninety-two.

How true the saying of the bard
Who framed these words together:
"The rigid righteous is a fool,
And the rigid wise another."

That "Open Letter" from New York
About the holy Bible,
Shows his promptness to come when called
To be an open libel.

Those patriotic sons of light
Are fighting hard for truth
And liberty and equal rights—
They're taught it from their youth.

There he comes—Ha, John, come here!
What do you think of doing
To straighten up this present year
The fuss you've got a-brewing?

Ah, ah, just stop, sir, no back talk!
Or, damn your dirty pelt,
You'll hav to take a little walk
In some far land for health.

D. W. LEONARD.

CENTRAL CITY, COL., March 14, 1891.

MR. EDITOR: Accept my thanks for your promptness in sending me the "Phonetic Primer" I asked you to get me. It is not as radical as I wanted, but from it I obtained several important points. The style of shorter spelling I wished to get was such as was published in either Cincinnati or Cleveland many years ago, and from which I received impressions that hav followed me down the years that hav since passed insisting upon recognition.

For my gratification, I hav written out eight lines in the ordinary way of spelling and then the same words in the style I call the "short way." In the "English as she is writ" 287 characters are required, while in the short way 189 answer the same purpose so far as I can determin, and I hav used but thirty-five characters. With 45 or 50 characters why cannot the English language be as elegantly expressed as by our present method, and at the same time leave the word so that the letters composing it will unerringly establish the pronunciation, without either teacher or dictionary; entailing upon the compositor much less work to accomplish the same end, and, above all, making the acquisition of our language so much easier for our little folks to obtain—which is hard enough at the best? As it is now, they hav not only the letter to learn but also its many sounds and inflections, as well as certain rules requiring its use in one place and not in another, making the burden unnecessarily heavy for the feeble mind to grasp. It does seem to me there should be an easier and a shorter method than the one now in use, and as THE TRUTH SEEKER is a sort of a revolutionary affair anyhow, why would it not be a good idea to print two pages, facing each other, in the shortest and most intelligible method that the ingenuity of the nineteenth century could formulate? Such insertion, with the sounds of the different characters composing its alphabet placed at the top of the page as a key, would, I think, be a worthy addition to the already interesting and unequaled TRUTH SEEKER, and which might induce other papers to add a column or two in like manner and increase the space from time to time as the public might demand the new for the old.

The eight lines I mention are these:

"ENGLISH AS SHE IS WRIT."

He *caught* at a *laugh* on the *draught* of a *sough*	36
Which *brought* on a *cough* before he was *through*	38
And he *wrought* in a *trough* a *roughening* of *dough*	39
Tough enough he *thought* to *plough*	28
The snake that *sloughed* its skin in a *slough*	36
The drunkard who *fought* the poisoning *draught*	39
Though fraught with *phthisis enough* he *sought*	39
To wreck the *thoughts* of yough or meigh	32
Total	287

In the absence of the characters necessary to represent the sounds of a phonetic alphabet such as I mention, we will substitute numerals for such characters as may be needed for illustrating my idea; and to denote the long sound of a vowel will double the letter:

au	as in	*caught*	represented by	2
th	"	*with think*	" "	3
ah	"	*ah father*	" "	4
th	"	*them*	" "	5
ch	"	*church*	" "	6
sh	"	*shape push*	" "	7
hiw	"	*when while*	" "	8
oo	"	*voo tool*	" "	9
ing	"	*fling*	" "	*
ow	"	*cow now*	" "	$

THE SHORT WAY.

He k2t 4t a l4f on 5e dr4ft ov a suf
8i6 be2t on a k2t befōre he woz 3ru
4nd r2t in a tr2f a rufn* ov dō
Tuf enuf he 3ot tu pl$

5e snāk 3at slufd its skin in 5e sl9
5e drunkard h9 f2t 5e poizn* dr4ft
50 fr2t w3 3sis enuf he s2t
Tu rek 5e 32ts ov y9 or mō

Now that the award has been made on the "moral" question, as poor as I am, I will contribute $5 toward a fund for the purpose of obtaining the best ideas leading to a method of spelling on a principle similar to what I hav marked out above. Will those who are more competent than I am to decide upon such a question giv their opinion as to its feasibility, and oblige, A seeker after truth, DE RENO.

CINCINNATI, O., March 5, 1891.

MR. EDITOR: Regarding the "Pictorial Text-Book," which has been received in good order, I am unable to find words of admiration. It stands above criticism, both in art and its intrinsic value. It is a great cathedral of truth, moral and scientific; a real paradox of biblical sacred absurdities. It is incomparable with the so-called paradox of Rev. M. C. Lockwood's phraseology, an answer to which I herewith subjoin, to be given space in our good TRUTH SEEKER if you deem it advisable. DR. N. T. TANSKI.

THE DEVIL.

Answer to Rev. M. C. Lockwood, D.D.

In behalf of honest truth, I herewith take up the gage thrown down by Reverend Lockwood in last Sunday's issue of the Cincinnati *Enquirer*. The said challenge, quite a bombastic effusion, reads as follows:

"Wherever Christ is his [the devil's] works are destroyed. And the supreme spirit holds him forever bound a furious, raging, and immortal thrall. 'Why does not God kill him?' I answer that he does. He kills him wherever and in whomsoever God is known. The knowledge of the truth is the destruction of the devil. He was a liar from the beginning. Do I believe in the devil? No. Is there a devil? Yes. Who can explain my paradox?"

It is beyond any honest and well-balanced comprehension how an eminent doctor of divinity like Rev. M. C. Lockwood will not hesitate to style an article a paradox, of which he knows, or ought to know, that it does not contain any truth in disguise. Such teachings are simply and clearly heterodox.

Regarding your relationship to the devil, Rev. Mr. Lockwood, you are either purposely pretending to not believe in him, or you do so believe without becoming aware of this solemn fact, as long as you remain a Christian, true and faithful to your creed. It is a case of naked blasphemy to deny his Satanic majesty any and all dividends from the Christian belief and adoration, on a straight parallel with the supreme spirit of heaven.

Not the slightest animosity can possibly exist between the two great powers; on the contrary, the most harmonious understanding and coöperation is discernible in each and every important transaction concerning mankind. Instead of "holding him bound a furious and raging thrall," God actually prearranges the visits for the black prince of hades, and furnishes him free passes to wheresoever he counts on gains.

Without the devil's consent and valuable assistance, Jesus Christ would hav been absolutely powerless to redeem this sinful world. And, after carefully surveying the proceeds of this bloody undertaking, the cunning Cloven Foot seems to hav had a good reason to laugh in his sleeves.

Unless the devil agrees to lose his brains, and commits suicide, God will be unable to get rid of and kill him, no matter "wherever and in whomsoever God is known."

I heartily coincide with one of your sentiments, reverend friend, that "the knowledge of the truth is the destruction of the devil." But this very knowledge of the truth is equally fatal to the existence of the heavenly father; for, according to the generally accepted Christian, as well as your own, teaching, the whole and all knowledge of God consist merely in faith, in a pure and unadulterated "conception of the consciousness, apart from the media of the senses."

This constitutes, in a nutshell, my whole answer to your challenge, reverend sir; and that it is a true and honest paradox, in every point and term, I am ready to prove by the ecclesiastical codex of your own guiding star, the holy Bible itself.

I am at your service, Rev. M. C. Lockwood, D.D.

Respectfully, N. T. TANSKI, M.D.

Cincinnati, O.

Children's Corner.

Edited by MISS SUSAN H. WIXON, *Fall River, Mass., to whom all Communications for this Corner should be sent.*

"Between the dark and the daylight,
When the night is beginning to lower,
Comes a pause in the day's occupations
That is known as the Children's Hour."

Misunderstood.

Two little sand heaps by the sea,
As much alike as pea and pea.

Beside one heap a little lad
With serious eyes, and all intent
Upon his work, with patience had
Molded a mound, and as I went
Past him, I wondered what it meant.
"A pie?" I asked. "A fort," said he.

Two little sand heaps by the sea,
As much alike as pea and pea.

Beside the other pile of sand
There sat a tiny gold-haired maid;
She patted with her baby hand
The warm white hillock, and I said,
"That is a noble fort you've made."
"No, 'tis a pie," she answered me.

Two little sand heaps by the sea,
As much alike as pea and pea.

We grown folk hardly understand
The happy fancies children hav.
Busy amid the sea-beach sand,
That is washed white by many a wave,
The boy would be a patriot brave,
A housewife would his sister be.

Two little sand heaps by the sea,
As much alike as pea and pea.

—*E. Cavazza in Harper's Young People.*

After Many Years.

[DEAR MISS WIXON: The following is a little story written by a schoolmate of mine. and thinking your readers would be interested I rewrote it and send it to you. She is very anxious to see it in print.—IDA A. BALLOU.]

"Hush, children, don't you see that you are bothering your pa?" And Hannah, a colored servant, spoke rather sharply to two little girls who were amusing themselvs in a rather noisy fashion in Mr. Sinclair's large and spacious drawing-room. He was a Sunday-school superintendent, and the father of the oldest girl, Ida. Lillian, the youngest girl, was adopted and treated as one of the family. He allowed the children the liberty of the drawing-room, since Lillian had a cold, and it was storming outside. While he is writing his sermon let us take a peep at the room and its inmates.

Mr. Sinclair was tall, dark, very stately, with a "stand-off don't-touch-me" air, that forbade any confidence, but inspired a fear and dread that no one could explain.

Ida resembled her father very much, had the same chilling reserve, and if thwarted was—well, not a very pleasant person to encounter. But if pleased, and she felt like it, she could be very sweet and agreeable—a little of her dead mother's sweetness of disposition.

But Lillian was just Ida's opposit, that is, in race color. Her complexion was a soft, pinky white, with pretty dark blue eyes that seemed to say, "I love and am yours if you love me." As for her character, that is hard to describe. She always seemed afraid of Mr. Sinclair and Ida. Yet I think, from a certain little instance that happened—I'll tell you of it afterward—she was, if aroused, anything but the timid, shrinking little girl that she looked to be.

It happened this way: Mr. Sinclair was interrupted from his interesting occupation of saying grace at the supper table by the voice of Hannah denouncing some one in not very polite tones; anyone would jump to the conclusion she was addressing some tramp. He was heard to say, "Now, my pretty gazel, you wouldn't go hard on a poor boy that hasn't tasted a mite of food since this morning, would you?"

"Well, the impudence!" exclaimed Hannah, indignantly. "Don't address your betters in that tone, young man, or——"

But here, yielding to Ida's entreaties to go and stop Hannah's language, Mr. Sinclair arrived on the scene.

It was a young boy about fifteen, with honest-looking eyes and a very ragged coat. After listening to the boy's plea and Hannah's indignation, Mr. Sinclair silenced the latter with, "Giv the boy something to eat, Hannah," then, after a moment, he continued, "Don't you know what Christ said, 'I was hungry and ye gave me meat.'" And with that he walked into the dining-room.

The boy chuckled softly to himself, "De ole cove is a minister, is he? Well, I ain't Christ, but if he is a follower he ought not to own this," holding up a silver fork and looking critically at it. "Therefore, 'Presto! change oh, and begone oh!'" the little vagabond tried to put it in his pocket after accomplishing his maneuvers successfully. But, alas! Hannah caught him in the very act, and dragged the culprit to where Mr. Sinclair sat peacefully eating his supper with Lillian and Ida.

"There, Mr. Sinclair," said Hannah, triumphantly. "You fed me, yes, but I didn't steal."

"Silence, Hannah!" thundered Mr. Sinclair, rising in a white heat and seizing the boy by the coat collar. "How dare you to insult my kindness in this manner by stealing? I repeat, how dare you?"

"But, sir——" commenced the boy, now thoroughly frightened.

"Don't you dare insult me in my own house." Administering blow upon blow he kicked the boy down the steps.

Ida couldn't keep her face straight, and got up and left the room fearing her father's anger.

Lillian rose also; her face was white as death, more with anger than fear. She did not dare to interfere, although she longed to. But instead, she hurried down the steps to where the boy stood ruefully wiping the blood off of his face. Lillian, with a great throb of pity, exclaimed, "I'm sorry, oh, so sorry! Here, my poor boy, is a fifty-cent piece; it's a small amount, I know, but it will get you a supper. Keep out of trouble, and try and keep honest. Good-bye." And Lillian hurried into the house again.

The boy looked at the shiny piece of money lying in his hand. "She's a stunner and no mistake. But the other. Ugh! she's too much like the old man. Did you see the black one laugh, though, when the old duffer kicked me?" And once more putting his dirty handkerchief to his face he limped away.

. . . . . .

Many years hav passed since that event. Mr. Sinclair has grown older, grayer, and sterner. Ida and Lillian hav not changed much. Ida is statelier, more beautiful, in her maturity. Lillian has developed into a sweet, whole-souled woman, one of the few women who are the blessings of humanity.

Ida and Lillian are in the carriage to attend the duchess's grand ball. It is in honor of her nephew, Sir William Chancy. More than one mamma's heart is fluttering for a daughter's chances for matrimony at that ball. Before it was over it was whispered that Miss Lillian Sinclair had secured the matrimonial prize, Sir William Chancy. For as soon as Sir William Chancy put his eyes on Ida and Lillian he recalled, oh, so vividly, the minister kicking him down stairs, and a laughing, mocking face, and a pitiful pale one, with blue eyes swimming in tears, for Sir William Chancy was no other than the little beggar boy Lillian had so generously befriended. He told her of it, too, one day, when in their own home they were sitting in their large drawing-room with their children on their laps. No one scolds them now, and Lillian exclaims, laughingly, as she looks fondly up in her husband's face, "I was hungry, and ye fed me not, but gave me a fifty-cent piece instead." FLORA MCEWEN.

Buffalo, N. Y.

Correspondence.

WEST EATON, N. Y., March 2, 1891.

DEAR MISS WIXON: My papa takes THE TRUTH SEEKER. Mamma and Floyd and I went to Buffalo last fall. We went down to Niagara Falls. We went to Canada. I saw a rainbow, and I think it is very pleasant there.

I study spelling, geography, arithmetic, and reading. We hav four horses. We hav had lots of snow this winter and lots of fun sliding down hill.

I am ten years old. I think I will close for this time. JAMES W. DARROW.

STILLWATER, MONT., March 3, 1891.

DEAR MISS WIXON: It has been a long time since I hav written to the Children's Corner. I like to look at THE TRUTH SEEKER very much. Papa and I are keeping house. I am thirteen years old. My birthday comes June 27th, and papa's birthday is May 27th. He is fifty-two years old. Mamma died on the 26th of November last. My oldest and only sister is married. I would like to hav another good mamma. Since mamma has died, our school has stopped, and I suppose I will hav to go away this spring to school. Well, I must close now, hoping to find this in print.

ABBIE FRANCES HUNDLEY.

REVERE, MASS., March 12, 1891.

DEAR MISS WIXON: I am very sorry I could not get out to hear you lecture, but I had a bad cold. I hav not been to school for a week. I do not like staying at home very well. I am glad you had a pleasant day. I am in the grammar school, and I study arithmetic, geography, spelling, and reading. I am nine years old.

There was a lady in the audience Sunday when you spoke who said you looked enough like my papa to be his sister. If you were, that would make you my Aunt Susan.

MABEL F. WASHBURN.

[Mabel will hav to be counted as our little niece, anyway.—ED. C. C.]

BOULDER CREEK, CAL., March 3, 1891.

DEAR MISS WIXON: This is my second letter to the Corner. I hav not written to it for about two years.

I read the letters in the Corner every week and like them very much.

I hav been sick for a long time and cannot go to school.

I am in the third grade and hav six studies—reading, history, spelling, arithmetic, geography, and business forms, besides practicing writing and drawing.

I suppose a great many of the boys and girls that write to the Corner hav never lived in the country. I hav, and I think it much nicer than living in towns or cities.

It has rained so hard here that the railroads are impassable, but the mail manages to get here somehow.

There is one church in this town and they talk of building another. We do not go to church or Sunday-school.

As I cannot think of anything more that would interest the readers of the Corner, I will close.

Your Liberal friend,

ELWIN D. RODGERS.

BUFFALO, N. Y., March 1, 1891.

DEAR MISS WIXON: It has not been long since I wrote my last letter to the Children's Corner, but I wanted to write and thank George Remsburg for his kindly notice of my letter in the last issue. I was glad to hear that "the young people's paper" is progressing. It has always been my one hope that some day I should help the children. I thought they needed it so much; and was therefore very glad when the chance came in the shape of a letter from the editor of *Fair Play*, inviting me to conduct a children's department. I send a greeting to you, Miss Wixon, sister editor and teacher. Thank you for your kind advice. Reading your books when a child always left a deep and lasting impression upon my heart; and when I grew older I found that years hadn't erased the impression that Little Susie left there. I hav always wanted to write and thank you all I could. And now that the opportunity has come I havn't the time or space to write as much as I should like. But in conclusion, I will say that I cordially invite the readers of the Children's Corner to write to me as soon as convenient.

Ever your friend, IDA A. BALLOU.

[One of our little ones, grown up and able to take charge of a department in a newspaper! Is it not excellent? Go on and grow in grace and wisdom, Sister Ballou. Here's hearty congratulation from the ED. C. C.]

NORTH HURON, N. Y., March 4, 1891.

DEAR MISS WIXON: To-day the wind is blowing very hard, the weather is cold, and the ground covered with snow. I liv about one mile from Lake Ontario, and about two from Big Sodus bay, where they fish all winter by cutting holes through the ice, and catch large numbers of pickerel and perch. I liv near a little lake, and go fishing with grandpa almost every day through the summer; we get fish that weigh five or six pounds and they are very fine.

I hav been sick about three weeks so that I hav not been able to go to school.

We hav two churches in this place, one school-house, two stores, one mill, blacksmith shop, and a billiard saloon. We hav almost all kinds of fruit that grow in this latitude, such as apples, pears, peaches, apricots, plums, quinces, and cherries.

I would like to hav you come out here in the summer when the fruit is ripe and go fishing with me. Grandpa has a little sail-boat, so we can go sailing when it is pleasant.

I had a letter from a girl that liv's in Otay, San Diego county, California; she saw one of my letters in THE TRUTH SEEKER, so she wrote to me. Her name is Grace Johnson.

Grandpa has one or two hundred back numbers of THE TRUTH SEEKER, and he says he will send them to anyone that will send their name and post-office address to him, free.

My papa is postmaster here, and we get our mail every day. I guess I will close.

From your friend, BERTHA E. WEED.

[We would be pleased to visit Bertha some time and go sailing on the lake with her.—ED. C. C.]

"Only Loving Them."

A baby-carriage stood in front of a small shop. In it slept a pretty dimpled baby. A drowsy puppy lay on the pillow, its black nose close to the baby's cheek.

By the carriage stood a ragged little waif, dirty, with scarcely enough clothes for decency. She stroked in turn the baby and the puppy.

A lady, passing by, noticed the strange picture—the cunning little dog, the ragged child. The baby's mother was in the shop.

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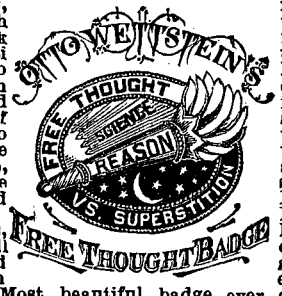
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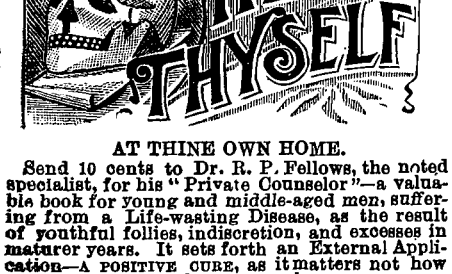
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News of the Week.

CATHOLICS are angry at the proposal of the New York board of education to reward teachers who hav served well fourteen years without having been absent more than two hundred days, by ordering that their salaries be not less than $750. This causes Catholics to denounce "the public school system and its proposed raids on state treasuries."

REV. HOWARD CROSBY died on the 29th ult.

THE pope has sent the World's Fair an apostolical benediction.

IN England prohibition of the reckless practicing of hypnotism is asked.

THE Mafia trouble may cause Italy to refuse participation in the Exposition.

THE grip is raging, especially in Chicago, where there are many deaths.

WALTER CHAPIN, of New York, died on the 20th ult. of pneumonia neglected under faith cure treatment.

IT is thought that the World's Fair committee should hav asked Whitman or some other American poet for a dedicatory ode in place of Tennyson.

IN Russia recently, under the law forbidding those born in the state church ever to leave it for another, hundreds of converts to other sects were sent to Siberia.

CATHOLICS are trying to induce the president to remove Commissioner of Indian Schools Morgan, alleging discrimination against Catholic teachers. He says he has removed such teachers only for insubordination.

THE British government has announced a royal commission to consider the labor question.

THE English *Law Times* reports general complaint among lawyers of lack of business. "Crime and contention are both declining."

EVA BRANNOCK, of Pittsburgh, Pa., a religious enthusiast and faith cure believer, said that she met a command to fast every time she opened the Bible, and began a forty days' fast, which she completed on the 26th ult.—whether honestly or not no one knows.

THE Kansas agent of the Farmers' Alliance has sent advertisments to the Alliance papers throughout the state, stating that he would advance money to all farmers depositing grain in the Alliance warehouses sufficient to meet their necessities and would giv them the advantage of the rise in the market when it came.

ON the 29th ult. at the burial of Jen Sen in a neat lot owned by Chinamen in a Pittsburgh cemetery, 1,500 men and boys trampled graves and shrubbery, jostled mourners, and snatched the coins, printed prayers, burning joss sticks, and perfumed paper placed on the graves by the Chinese, accompanying the scene with cat calls, jeers, and howls.

CATHOLICS complain of the American League, an organization to oppose election of Catholic political candidates, especially strong in Illinois. The Memphis *Catholic Journal* says: "There is only one sure method of uprooting this deadly evil, and that is the remedy that Chicago applied to a few of the leaders of the Anarchist movement."

A RECALCITRANT Catholic of Montreal, Can., named Le May, on being solicited to return to the church mission cried, "To hell with the mission," and began cursing priests, pope, and church, when he was stricken speechless and partly helpless. The doctors pronounced the seizure paralysis from excitement, but Catholics in Canada and this country combat the physicians and claim it as a divine visitation.

CATHOLIC leaders in summing up the year since the last Easter, remark: "In regard to the question of incorporating voluntary or religious schools into the public system, some progress has been made in New York state, whose influence over the school system of the country is likely to be marked. Several Catholic high schools or colleges hav been admitted to the benefits of the state university scheme, and some of the regents hav expressed the opinion that this can only be the forerunner of a long-delayed act of justice—the admission of Catholic and other religious schools to the benefits of the tax paid by all the citizens."

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Gems of Thought.

EVERY change has its immediate evil.—*Atkinson.*

I MUST choose to receive the truth, no matter how it bears upon myself; must follow it, no matter where it leads, from what party it severs me or to what party it allies.—*Dr. Channing.*

IN the twentieth century war will be dead, the scaffold will be dead, animosity will be dead, and dogmas will be dead, but man will liv.—*Victor Hugo.*

HE who would value himself on his honor should be so punctual in all his engagements that more reliance should be placed on his simple word than on the oath of another.—*Isocrates.*

THERE is only one cure for the evils which newly-acquired freedom produces, and that cure is freedom. If men are to wait for liberty till they become wise and good in slavery, they may indeed wait forever.—*Macaulay.*

FOR science the volume of inspiration is the book of Nature. Confronting all, it needs no societies for its dissemination. Infinit in extent, eternal in duration, human ambition and human fanaticism hav never been able to tamper with it. On the earth it is illustrated by all that is magnificent and beautiful; on the heavens its letters are suns and worlds.—*Draper.*

MEN are continually mourning over heresy who are cheating widows out of their inheritance and making business men bankrupts by their selfishness. . . . Even morality in the lowest sense will be a broader principle than ever religion has been if it touches the every-day miseries and wants of needy men and women.—*S. J. Stewart.*

THE man who will not change his opinion is like standing water, and breeds reptils of the mind.—*W. Blake.*

THERE is no such thing as providence, for nature proceeds under irresistible laws, and in this respect the universe is only a vast automatic engin. The vital force which pervades the world is what the illiterate call "God."—*Draper.*

MANKIND ought to hav a rational assurance that all objections hav been satisfactorily answered; and how are they to be answered if that which requires to be answered is not spoken? Or how can the answer be known to be satisfactory if the objectors hav no opportunity of showing that it is unsatisfactory?—*John Stuart Mill.*

Do you elevate woman by setting her to the task of breeding blockheads? Are you likely to improve the race by enfeebling the minds of the mothers of that race by an insidious administration of immoral Jewish fables, administered in the holy name of religion? What sort of mental and ethical stamina do you expect in a child whose mother was a religious imbecil and whose father was a moral hypocrit?—*Saladin.*

SOCRATES says that he knows nothing except the one fact that he is ignorant, and that he is superior to others in this particular—that they believe that they do know what they do not know, while he knows this one thing alone, that he knows nothing. And it is on that account that he imagins he was pronounced by Apollo to be the wisest of all men, because this alone is the whole of wisdom—for a man not to think that he knows what he does not know.—*Cicero.*

THE charge of impiety is always brought against such as differ from the public faith, especially if they rise above it. Diodorus Siculus (lib. i, p. 75, ed Rhodomon) relates an instructiv case. A Roman soldier in Egypt accidentally killed a cat—killed a god, for the cat was a popular object of worship. The people rose upon him, and nothing could save him from a violent death at the hands of the mob. All religious persecutions, if it be allowed to compare the little with the great, may be reduced to this one denomination. The heretic, actually or by implication, killed a consecrated cat, and the orthodox would fain kill him. But, as the same thing is not sacred in all countries (for even asses hav their worshipers), the cat killer, although an abomination in Egypt, would be a great saint in some lands where dogs are worshiped.—*Theodore Parker*



AN ANGEL BAKETH FLAPJACKS FOR ELIJAH.

And as he lay and slept under a juniper-tree, behold, then an angel touched him, and said unto him, arise and eat. And he looked, and, behold, there was a cake baken on the coals, and a cruse of water at his head. And he did eat and drink, and laid him down again.—1 Kings xix, 5, 6.

THE

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—AND—

Freethinkers' Almanac,

1891.

(E. M. 291.)

WITH ILLUSTRATIONS.

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OFFICIAL INCAPACITY—THERE ARE NONE SO DEAF AS THOSE WHO WILL NOT HEAR.

Notes and Clippings.

THE bill for the disestablishment of the national church in Wales was rejected by a majority of thirty-two in the House of Commons.

DR. MORTIMER GRANVILLE, of London, has cabled this formula for the grip to the Chicago health department: "Dr. Mortimer Granville begs physicians to try five grains camphor in twenty minims tincture of iodine and one dram of glycerine, with syrup, frequently for influenza. Strong meat juice is also recommended. No antipyrine." With the statement that the doctor is one of the most eminent physicians of the day, and during the prevalence of the grip last year contributed much to the medical literature of the subject, the Chicago health officer gives the formula to the public without recommendation.

REV. JOHN R. EBERLY, of Lewistown, Pa., has shown a partiality for the phrase, "O Lord, shower thy blessings down upon us!" which is incorporated in all his prayers. When this period of his invocation was reached the other night the congregation was thrown into a state of consternation by a copious fall of water from a trap-door directly over the minister, drenching him through and through. The services were checked by this extraordinary fulfillment of the preacher's supplication, and tranquillity was not reestablished until an investigation revealed the cause of the unexpected downpour. John L. Smith, a fifteen-year-old boy, had secreted himself in the attic of the school-house before the meeting and given practical effect to the Rev. Mr. Eberly's prayer with two buckets of water.

THE terms of the new law for the regulation of immigration, which went into effect on the 1st instant, are more stringent than those of the law of 1885, which has been violated with impunity. It provides for the exclusion of certain classes of undesirable immigrants, and for the sending back of all who come here unlawfully, including those who become a public charge within a year from the time of landing. It provides for a prompt and thorough inspection of immigrants by authorized officers empowered to determin their right to land. It puts a check upon the operations of the agents of steamship companies in Europe by prohibiting them from stimulating immigration to this country. The federal courts are to hav full jurisdiction in all causes arising under the law, and penalties are provided for its violation.

SOME one signing himself "Catholic Layman" has written this sarcastic letter to the *Times* of this city: "In an editorial you say that the Roman Catholic Protectory, in addition to being run as a profitable boarding-house, is used to secure proselytes. In support of this you show the number of inmates in the House of Refuge is decreasing, to the profit of the Protectory. Now, permit me to say that your imputation is unjust. In securing the inmates of the Protectory our priests hav been actuated only with the desire to minister to the spiritual welfare of the members of their own church. The great difference between the number of inmates of the House of Refuge and those of the Roman Catholic Protectory is simply indicativ of a larger Catholic crimiaal element, as an investigation will speedily show. We Catholics hav all we can do looking after and endeavoring to prevent the increase of our own criminals, without proselyting Protestant ones."

ABOUT two miles above Parkersburg, W. Va., the site of a large prehistoric village has been found, and many relics unearthed. The scope of the village covers an area of about four acres, and presents the appearance of having been at one time closely packed with people. The earth is burnt in many places, and is intermixed with fragments of pottery, bones of animals, such as deer, bear, turtles, etc , with many utensils and ornaments of stone, bone, and shells. W. T. Miller, a young archæologist, reports that in one half day he discovered in a large excavation made in one part of the field a skeleton in a sitting posture, with knees elevated and arms crossing the breast, facing the west. With this skeleton were found forty-nine bone and two hundred and fifty shell beads. About two feet from this one another was found, also with its head facing west. Two hundred and fifty bone and shell beads were found by its side. Another one was found within three feet, extended with its head to the west, with a heavy stone weighing fifteen or twenty pounds lying on its breast. There were two hundred beads of shell and two hundred and ten beads of bear teeth by its side. The bones of these skeletons were all badly decayed. Their size indicated that they had belonged to a people about the hight of a medium-sized man, but of much stronger and heavier bone.

AN exchange thus wrestles with the problem of Adam's racial peculiarities: "There has always been a tradition among the Africans that the first man God created was a black man, and that the scare he and his consort received when God called upon them to know why they were in hiding after they had eaten of the forbidden fruit caused them to turn pale with sheer fright. How much of a basis of truth there is for this curious belief it would be hard to tell; antiquarian research having, during the last decade, added to rather than taken from the original tradition. The earliest memorial tablets found by the late George Smith in Palestine and other parts of the orient, giv the tradition high credit. One of Mr. Smith's inscriptions or tablets, which has been deposited in the British museum, in class K, No. 3,364, gives an account of the creation of man by the god Mir-ku, or 'Noble Crown,' and runs as follows: 'To fear them [the gods] he made man; the breath of life was in him. May the [the god Mir-ku] be established, and may his will not fail in the mouths of the dark races which his hand has made.' The above is said to be the earliest allusion in existence to the biblical account of creation, and it distinctly points to the first race as being dark and confirms what Sir Henry Rawlinson said long ago—that is, that the word 'Adamn' (Adam) means 'dark race,' in distinction from 'Sarku,' meaning 'light race.' Mr. Smith during his life put forth many ingenious arguments to prove that the account of the sons of God marrying the daughters of men (Gen. vi) simply meant that the Sarku were intermarrying with the Adamn people. To sum the whole matter up, was Adam a negro?"

Christianity Charged with Plagiarism.

From the New York Herald.

I consider the New Testament certainly of Indian origin! This, I think, can easily be proved by the numerous points of resemblance between the lives and doctrins of the founders of the Buddhist and Christian religions, coincidences which are certainly not the result of mere chance or accident.

The conclusion which every honest inquirer is then forced to is that one account must necessarily be a copy of the other, and since the Buddhist biographer, living long before the birth of Christ, could not hav borrowed from the Christian one, the plain inference is that the early creed-mongers of Alexandria were guilty of an act of plagiarism. The parallels in the lives and histories of the two sages are clearly drawn, and I summarize some of them.



THE TEMPTATION OF BUDDHA AND CHRIST.

THE GENEALOGIES.

The genealogies of both are carefully traced from their respectiv ancestral kings (Mahasammata and David) down to their fathers (Suddhodana and Joseph), who, on the other hand, according to both legends, were not their real fathers. Both virgins (Maya and Mary), who were to become their mothers, were greeted previously by the angels and devas.

The conception by the Holy Ghost announced by Gabriel corresponds with the dream of Maya of a white elephant from heaven entering her side.

The wise men from the East came to offer frankincense and myrrh; so at the birth of Buddha gods and devas, princes and brahmans, came with presents.

As Herod was afraid of the child, so King Bimbisara made inquiries from his ministers to search the land and find whether anyone lived who by his superiority would become famous.

The Simeon of the Bible corresponds with the Brahman Asita, an aged man who came down from the Himalayas to see the thirty-two marks and the eighty signs of the Buddha.

The presentation in the temple of Jesus is similar to the request made to the father of Buddha by the elders of the Sakya race, that the child be taken solemnly to the temple, which was done with great pomp.

In his twelfth year Jesus was found discoursing in the temple with the teachers, so the father of Buddha found the Holy Son in the wood surrounded by the wise of ages past, both hearing and asking them questions. The forty days' fast in the wilderness is common to both teachers, as also the temptations by the devil and the temptation by Mara and his host. Then the angels ministered to both. Afterward the Buddha bathed in the stream Naranjana and Jesus was baptized in the river Jordan. The heavens opening and the voice from heaven proclaiming the teacher are to be found in the Buddhist scriptures.

The Sermon on the Mount begins with blessings; so, too, in the Lalita Vivtara of Buddha. The Buddha preached many of his sermons from a holy hill situated in the neighborhood of Rayagriha, the Buddhist Capernaum. The first disciples were followers of John the Baptist; so, in the Buddhist legend, the followers of the Brahman Rudraka. The first number of disciples in both accounts was five; then in both the number increases to sixty, seventy, and eighty. Jesus sent them two by two; in the Buddhist books it is said that Buddha asked them not to go two by two, in order that information might be spread wider, but afterward allowed them to go two by two to be a comfort one to another.

Both teachers were regarded by some as God, by others as sent by the devil.

Both performed wonders—healing the sick, feeding the hungry, etc.

The walking upon the waters and the declaration of death some time before are common.

MORE PARALLELS.

We can continue these parallels further:

Thus the woman from the crowd called him blessed. The Samaritan woman at the well and the Chandala woman. The courtesan Magdalena and the courtesan Ambapali, both converted by the teachers. The rich man who came to Buddha by night and Nicodemus.

The triumphal entry into Jerusalem and the triumphal entry into Rajagriha.

Jesus said to Peter, "Move away," as Buddha to his disciple Upawana. The missionary command, "Go and preach," was given by both.

In the Buddhist legend we hav the traitor Devadatta, the same as Judas in the Christian legend. Wonders and earthquakes, etc., occurred at the death of both sages. We hav also the parting of the garments and the strife for the relics. And before their death both masters put a similar question: "Which among you can accuse me of a sin?" said Christ. And Buddha, "In me there is no vestige of selfishness, nor of envy, nor of covetousness, nor of desire."

Professor Seydel, of the University of Leipsic, instances in his work, "Das Evangelium von Jesu," fifty-one analogies all distinctly pointing to Buddhism rather than Christianity as the original source. The probability is that Buddhist legends were carried over by the Essenes and others into Palestine, and were made use of by the evangelists to adorn the gospel narrativ.

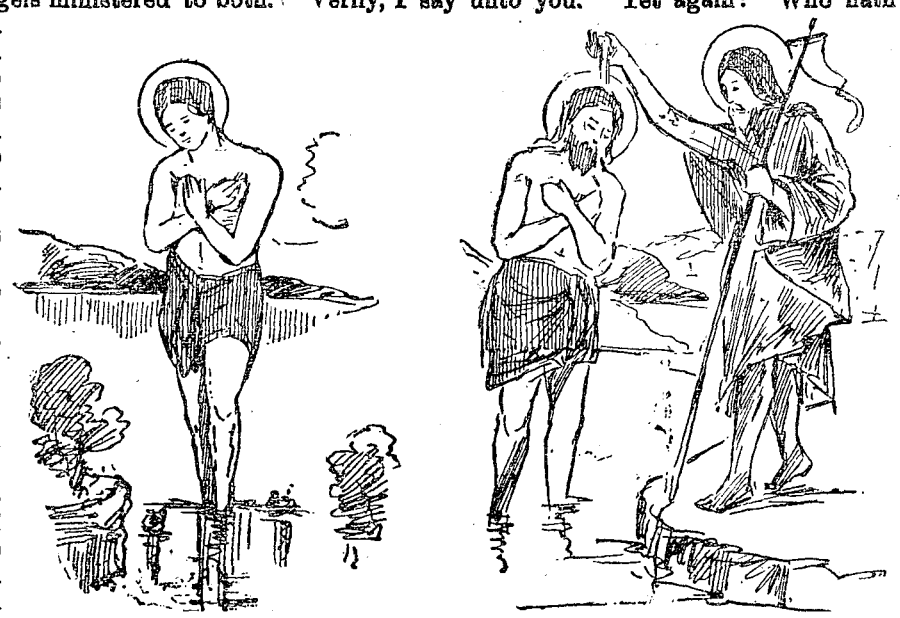
Professor Beal, too, in his "Romantic Legend," cites many singular coincidences. Dr. Hubbe Schleiden in his work entitled "Jesus ein Buddhist," quotes in all some hundred parallels.

Indeed, the abundance of the materials for the argument in favor of the formal harmony of the Christian and Buddhist tradition is so great that I must limit myself to a few more typical examples.

BUDDHA THE SAVIOR.

Just as the Buddha was pointed out as the physician, savior, and deliverer—as the deliverer from the bonds of iniquity, as the deliverer from sin, death, the devil, and hell—even so were the disciples and his followers called the "Children of God," and according to some authorities as sons or children of Buddha. It is also remarkable that the formula "Follow me!" is especially stated in the Buddhist accounts to hav been the usual one in calling the disciples. And as in the gospel of John, Jesus is supposed to say, "My kingdom is not of this world," so also the saying attributed to the Buddha reads, "I know indeed that a kingdom is appointed for me, but it is not a worldly kingdom which I seek."

Surprising, too, is the striking similarity apparent in both accounts of even the usual changes of phraseology at the introduction and conclusion of the preaching. Thus these phrases occur over and over again: "At this time," or "Again at that time," "Verily, I say unto you." Yet again: "Who hath ears to hear let him hear the word," "In order that it might be fulfilled which was spoken," etc.



THE BAPTISM OF BUDDHA AND CHRIST.

Since these expressions occur not once but frequently throughout the narrativs, we are compelled to conclude from the resemblance that the evangelists living later must hav had before them the sacred scriptures of the Buddhists. Like Luke, the *Abhiniskramana Sutta* concludes the first period of the master's life with the words, "So the child waxed and increased in strength." In addition to the mere verbal resemblances are to be remarked some of the chief hymns, such as the songs of the heavenly hosts at the birth, and the annunciation to Mary by the angel Gabriel, which should be compared with the *Gathas* recited by the Brahmans at the interpretation of the corresponding vision of the mother of Buddha.

Similarly the many poetical interpolations in Luke all bear a like character in style and sound, and carry the impress of the Mahayana writings of the Buddhist *Gathas*.

INCONSISTENCIES IN THE GOSPEL.

When we find in a short sentence in the gospel of Mark (i, 13) the history of the temptation, we know directly that it is an extract from other poetical pieces. Now, it is there stated, "And he was with wild beasts." Indeed, anything similar to this is not found in the other gospels, which might hav served as a coincidence, but only in the expositions of the Buddhist accounts. Nor does this correspond with the other words which Matthew also has, "The angels ministered unto him." These ministrations relating to the temptations in the wilderness occupy three full chapters in the "Lalita Vistara."

That the Christian gospels bear so close a likeness to the Buddhist may be declared by some to be entirely due to similar conditions, owing to the origin of both in the East, but on closer examination the harmony here is not merely in the many symbolical words, but the correspondence of entire narrativs is so general that the theory of undesigned coincidences cannot be entertained. Thus it is related of the Buddha that he had compared himself to the Sower who sowed the seed of the faith on the fields of the hearts of men.

Again, one of the older disciples came to the Buddha and presented himself before him as the prodigal son, by whom he was regarded as the loving father, and after he had come back again to him he was installed with much expense in the place as son and heir of the house.

One of the most striking incidents is the account in the gospel of John ix, 13, of the one "born blind," when placed in comparison with the detailed parallel passage in the *Saddharma pundarika*. In this *sutra* the idea ascribed to the master who healed the people (the blind people of the world) is that this man is presented as an example to everyone on account of his sinful condition in a former life. In the Indian phase of thought the idea of a rebirth in bodily form is the fundamental idea, but in the gospel of John the question of sin in one life being the consequence of sin in a previous life stands unique and unsupported. This case arouses the suspicion that sufficient circumspection was not used by the gospel writer in his borrowing.

A totally similar impress is contained in all the three synoptic gospels, where Jesus said that the secrets of the true doctrin of the word are hidden from the *hoi polloi*, but are known only to the disciples. The motiv for this teaching is clear in the Buddhist scripture, while it is an enigma in the gospels, for the Buddha distinguishes between the esoteric circle of the disciples (the Bhikshus) and the exoteric followers of the word (the Upàsakas).

It can hardly be possible that Jesus also should hav in like manner made a distinction between his disciples; but at any rate it is highly improbable that it could hav spontaneously arisen in the gospels. Again, in the Buddhist account the words occur, "Of the sun, which shines for the good and the evil; of the rain, which falls for the just and unjust:" the mustard seed serves as the simile for littleness, and the words, "Perishable is the city built of sand, which cannot maintain itself." It may also be stated here that the comparison in Matthew is incorrect about the foolish man who built his house *on* the sand. Houses are well known to stand strongest upon a good foundation of sand, but the Buddhist city *of* sand is something quite different.

COMPARING THE DOCTRINS.

Proceeding now to the comparison of the doctrins taught by Jesus and Buddha, we cannot here take credit to ourselvs for an independent and critical examination of the text, so as to affirm what was and what was not the pure, original Christianity and the primitiv teaching of the Buddha. We might certainly assume that at all events the highest moral and spiritual ideas in both teachings proceeded from the masters themselvs. And we might leave it undecided as to how far either the masters themselvs, or first the disciples and later on the dogmatic theologians, hav mixed up and confounded the esoteric fundamental ideas of the pure word with exoteric speculation and superstition. But it is easy to point out that the fundamental ideas of both teachers were the same.

The ultimate goal which Jesus pointed out to his

disciples to strive for was the life eternal. As the absolute existence, only the all-one, the unchangeable, can be eternal, because without form and without shape. No material body, no difference and peculiarity of form, can be everlasting, for what is formed necessarily yields to time and must once again decay. Each appearance can be only relativ and changeable. If thus we attain to perfection and desire the life and the full satisfaction we must be delivered from our present world and all other worlds of form. Eternal peace and unchanging happiness can only mean an absolute existence. This is precisely the idea of the Buddhist goal of perfection, which is Nirvana.

And even the outward working and visible form of this striving is, in Buddhism, just the same as in the doctrin of Jesus. Love and compassion for every fellow-creature, and not merely for mankind, but for all nature generally. Such is the essential character of the doctrin of Buddha, and in the carrying out of this fundamental idea the success is more complete, better and more general, in Buddhist countries than in Christian lands with their European civilization.

I must also remark before going further another striking similarity between the two religions. Buddhism, like Christianity, is founded on a trinity. In fact, the idea of the trinity seems common to nearly all religions. In Buddhism, it consists of Buddha, Dharma, and Sangha—Buddha, the law, and the assembly of the faithful, corresponding to the father, the son, and the Holy Ghost.

HOW DID BUDDHISM REACH THE WEST?

We now come to the question, How did Buddhism reach the west? Arthur Lillie has exhausted this subject. By the early Phenicians the commerce of the east was carried across Arabia from the port of Gerrha in the Persian gulf. It was then shipped on the Red sea and carried up the Ælanitic gulf on its road to Tyre. That some of the commodities must hav come from India is proved from the fact cited by Herodotus that cassia and cinnamon were among them, which articles could not be found nearer than Ceylon or the Malabar coast. To reach Tyre these goods had to pass close to the haunts of the Essenes near the Dead sea. The Phœnicians were in contact with India at least as early as the time of Solomon; but Alexander's expedition gave a great spur to the intercourse between India and the west. Bactria and Persia were in the hands of the Seleucidan dynasty until Persia revolted.

This brought Antiochus the Great into the field to restore the authority of the Greeks. According to Polybius, he led his army into India and renewed his alliance with Sophagasenes, king of that country. As the Asoka edicts were incised on rocks some six years after Antiochus came to the throne, this is certainly an allusion to the Constantine of Buddhism. In the mean while the building of Alexandria had given a powerful fillip to the intercourse with India by sea. Alexander had designated it to be the capital of his vast empire and the bridge between India and the west. This project was ably carried out after his death by his lieutenant, the first Ptolemy. Under his wise government and that of his successor Alexandria soon became the first commercial city of the world. Of more importance even was his large tolerance of creeds, whether Egyptian, or Grecian, or Jewish. In the year 209 B.C. Ptolemy Evergetes was on the throne. He conquered Abyssinia and a greater part of Asia, including Syria, Phœnicia, Babylonia, Persia, and Media. His conquests extended to Bactria and he had a large fleet on the Red sea. his placed him in contact with India from two different directions.

He married the daughter of Magas, king of Cyrene. Macedonia was ruled by Antigone at this particular date.

INDIAN ROCK INSCRIPTIONS.

This brings us to the celebrated rock inscriptions of King Asoka, surnamed Devanampiya, the beloved of the devas, or spirits. They hav set at rest forever the question whether Buddhism was propagated westward.

On the Girnar rock, in Gugerat, the name of Antiochus the Great occurs four times. This is one passage:

> And moreover within the dominions of Antiochus, the Greek King, of which Antiochus's generals are the rulers, everywhere Piyadasi's (Asoka's) double system of medical aid is established, both medical aid for men and medical aid for animals, together with medicaments of all sorts, which are suitable for men and suitable for animals.

This is the second inscription:

> And the Greek king beside, by whom the four Greek kings Ptolemaios and Gengakenos and Megas . . . (hav been induced to permit) . . . Both here and in foreign countries everywhere (the people) follow the doctrin of the religion of Devanampiya, wheresoever it reacheth.

Now here we hav, indelibly carved in rocks still visible, a pure piece of history. It shows that the Buddhist king Asoka was closely associated with the Greeks, and that he sent missionaries to Egypt. It shows, furthermore, that at any rate he was under an impression that the Buddhist religion had been there established.

PROOF FROM THE HISTORY OF CEYLON.

One more piece of evidence I may notice here. In the "Mahawanso," an old history of Ceylon, it is announced that on the occasion of the building of the Buddhist tape of Ruanwelli enormous numbers of Buddhist monks came from all parts, including thirty thousand "from the vicinity of A'lassada, the capital of the Yona (Greek) country." In the same history is a statement that Asoka did send a missionary named Maharakkhita to Greece. A'lassada is agreed by all Orientalists to be Alexandria. The Buddhist history states that the monks came from the vicinity of Alexandria. This word, I think, is important. It was in this vicinity that convents of monks practicing rites precisely like those of the Buddhists existed in large numbers in the days of Philo (30 B.C). It may also be mentioned that Nagasena, a Buddhist, had a discussion with Menander in the capital of Syria (200 B.C.).

But even if no Buddhist came to the west, without doubt Buddhism did. For about this time there arose in Alexandria a teaching called "Gnosticism." This word is the exact Greek equivalent of "Buddhism," in Sanskrit Bŏdhi, and it simply means interior or spiritual knowledge.

MORE ROMAN AUTHORITY CITED.

Pliny says the Buddhist missionaries had settled themselvs on the shores of the Dead sea ages before his time—"*per seculorum millia;*" Josephus (verse 13) corroborates Pliny as to the Essenes being descendants of these missionaries. Megasthenes says that "the Jews were an Indian sect called Kalami, and their theology resembled that of the Indians."

We may here remark the analogy between Judea and Ayodya (Oude), and Palestine and Pali, and Staniland, the land of Pali.

Neander's "History of Christianity" says that "the Manichæans maintained that Jesus was a permutation of Buddha, and that Gautama, Jesus, and Mani were the same person." Dr. Lundy, in his work "Monumental Christianity," confesses the pre-Christian existence of the crucifix, the Round Tower



MAYA AND BUDDHA.



THE VIRGIN AND THE HOLY CHILD.

in Ireland, its Buddhistic character, and the penetration of Buddhistic missionaries to the remote parts of the island. C. S. Sotheran, in a lecture before the American Philological Society, remarks that legends and archæological remains prove that "Ireland, like every other nation, once listened to the propagandists of Siddartha Buddha."

Ennemoser says: "Into Egypt and the east went Herodotus, Thales, Parmenides, Empedocles, Orpheus, and Pythagoras—called Yavanacharya by the Indians—to instruct themselvs in natural philosophy and theology. Throughout the whole western American continent, south of the United States, exist traditions of a visit, centuries past, by one or more white-bearded men, dressed unlike the nativs, in long robes, who taught them religious precepts and the arts with which they were acquainted when the Spanish brigands and adventurers landed in America. It is known to scholars that the Chinese were acquainted with the continent of America in the fifth century of the Christian era."

Let us now look at a few of the coincidences found in ancient America, and hear what scholars hav to say about them.

BUDDHISM IN AMERICA.

The walls of the Thibetan temples look toward the four quarters of heaven, and each side is painted with a particular color—the north side with green, the south side with yellow, the east side with white, and the west side with red. The sacred palace of the Toltec priest-king Quetzalcoatl, in Mexico, was similarly arranged and decorated.

In Asia the elephant is the usual symbol of the Buddha; in Yucatan this animal, which is not a nativ of either of the Americas, is a frequent symbol.

"The ancient edifices of Chichen, in Central America," says Spence Hardy, "bear a striking resemblance to the tapes of India."

"In India," says Squier, "are found almost the exact counterparts of the religious structures of Central America, analogies furnishing the strongest support of the hypothesis which places the origin of the American semi-civilization in south Asia."

The great temple of Palenque, Yucatan, corresponds exactly in its principal details to that of Boro-Budor, in Java. The two planets Ragu and Ceta, the head and tail of the dragon so often spoken of in Buddhist scriptures, are drawn in full length upon the western facade of the palace at Uxmal.

History tells us that upon the robes of Wishipecocha (American for Hwuishin, Bhikshu) there were symbolic crosses. Schlagintweit states that similar crosses may be seen upon the curtains of the windows of Buddhist monasteries in Thibet.

Humboldt says that: "Thibet and Mexico present very remarkable traits of connection in their ecclesiastical hierarchy, in the number of their religious fraternities and in the extreme austerity of their penances, and in the order of their religious processions."

The high priest of Mexico bore the title of Tay-Sacca, the man of Sakya; Tay meaning man, Sacca having no meaning in the language, being merely the term which they applied to a monk. Other significant terms are Zaca-tlan, the place of Sakya; Zacatepec, the mountain of Sakya.

Vining thinks that Gautemala, the name of the Central American state, is merely a corruption of Gautama-than, the place of Gautama. I might cite many more examples showing the early influx of Buddhism into America, but these, I think, will suffice.

STATE OF ISRAEL AT CHRIST'S BIRTH.

Neander divided Israel at the date of Christ into three sections:

First—Phariseeism, the "dead theology of the letter."

Second—Sadduceeism, "debasing of the spiritual life into worldliness."

Third—Essenism, Israel mystical—"a commingling of Judaism with the old Oriental Theosophy."

The Essenes pursued an alliance with the upper world, the mystical union, or Yoga, of India. The Therapeutæ and the Essenes followed the same rules and had the same origin. Philo, writing to Hephæstion, describes them as follows:

The Therapeutæ, a sect similar to the Essenes, with whom you are acquainted, number many among them whose lives are truly exemplary. Their cells are scattered about the region bordering on the further shores of the lake Mareotis. The members of either sex liv a single and ascetic life, spending their time in fasting and contemplation, in prayer or reading. They believe themselvs favored with divine illumination—an inner light. They assemble on Sabbath for worship and listen to mystical discourses on the traditionary lore which has been handed down in secret among themselvs.

The most subtil thinker of the modern English church, the late Dean Mansel, boldly maintained that the philosophy and rites of the Therapeuts of Alexandria were due to Buddhist missionaries who visited Egypt within two generations of the time of Alexander the Great. In this he has been supported by philosophers of the caliber of Schelling and Schopenhauer, and the great Sanscrit authority, Lassen. Renan, in his work, "Les Langues Sémitiques," also sees traces of this Buddhist propagandism in Palestine before the Christian era. Hilgenfeld, Mutter, Bohlen, King, all admit the Buddhist influence. Colebrooke saw a striking similarity between the Buddhist philosophy and that of the Pythagoreans. Dean Milman was convinced that the Therapeuts sprung from the "contemplativ and indolent fraternities" of India. I could easily multiply citations of this sort, but I think it unnecessary.

ESSENES AND THERAPEUTS.

Assisted by Philo let us draw some more points of contact between the Therapeut and the Buddhist monks:

Enforced vegetarianism, community of goods, rigid abstinence from sexual intercourse, also a high standard of purity, were common to both the Buddhists and the Therapeuts.

Neither community allowed the use of wine.

Both were strongly opposed to the blood sacrifice of the old priesthoods, etc.

From Josephus we get some additional facts relativ to these mystics: Enforced vegetarianism was one of the main principles of the Essenes as well as of the Buddhists. They refused to go to Jerusalem to the temple sacrifices at the risk of being stoned. The Essenes had a Sanhedrim of Justice like the Buddhist Sangha. Excommunication in both was the chief punishment. This was altogether foreign to the lower Mosaism, which allowed no Jew to escape the obligations of the Jewish law.

The Essenes, like the Buddhists, forbada slavery, war, revenge, avarice, hatred, worldly longings, etc.

THE NAZARENES.

Before proceeding further we must consider the term Nazarene or Nazarite. Christ, in the inscription on the cross, was called "The Nazarite" (*o Nazaraio*) (Luke iv, 31). The church of Jerusalem was called the Church of the Nazarenes or Nazarites. *It is the only name for Christians mentioned in the Acts.* The followers of John the Baptist were called Nazarites or Nazarenes, and they still exist and are called Nazarenes to this day.

The Essenes, according to Epiphanius, were called Nazarines or Nazareans. Now we find that John the Baptist was a Nazarite or Essene. He used the rite of baptism, which was peculiar to the Essenes. He ordered a partition of clothing and necessaries. He abstained from wine and "soft raiment." He strongly assailed the Pharisees and Sadducees; that is, all Israel except the Essenes. They rejected his baptism and accused him of demonology, the favorit indictment of anti-mystical Israel against mystical Israel. Moreover, the Baptist is said to hav reached the hight or crowning Essene state of spiritual advancement, the spirit and power of Elias.

JESUS AN ESSENE.

Another point is of the highest importance—the scene of his ministry was the stony wilderness, the arid mountain region that stretches from Jerusalem to the Quarantania mountain and from the Quarantania to En-Gedi. Now this, according to Pliny the Elder, was the very spot where the bulk of the Essenes was to be found. Their numbers in his day, the very commencement of the Christian era, were enormous. Josephus fixes their number at four thousand souls. We learn of John, too, that his followers were multitudes—in fact, a whole "people prepared for the Lord." We now come to the adult Jesus. The first prominent fact of his life is his baptism by John the Essene. The full meaning of this may be learned from Josephus, who says:

> To one that aims at entering their sect, admission is not immediate, but he remains a whole year outside it, and is subjected to their rule of life, being invested with an ax, the girdle aforesaid and a white garment. Provided that over this space of time he has given proof of his perseverance he approaches nearer to their course of life and partakes of the holier waters of cleansing, but he is not admitted to their community of life. Following the proof of his strength of control, his moral conduct is tested for two years more, and when he has made clear his worthiness he is thus adjudged to be of their number. But before he touches the common meal he pledges himself in oath to make one shudder; first, that he will reverence the divine being, and, secondly, that he will abide in justice unto men, and will injure no one, either of his own accord or by command, but will always detest the iniquitous and strive on the side of the righteous.

Now if, as is so widely believed, the chief object of Christ's mission was to establish forever the Mosaism of the bloody altar and combat the main teaching of the asketes, or mystics, which postulates the principle of the malignity of matter, why did he go to an askete, or Essene, to be baptized? Whether or not Christ belonged to mystical Israel, there can be no discussion about the Baptist. He was a Nazarite "separated from his mother's womb" who had induced a whole "people" to come out to the desert and adopt the Essene rites and their community of goods. And we see from a comparison of the Essene and early Christian initiation what such baptism carried with it. *It implied preliminary instruction and vows of implicit obedience to the instructor.*

BUDDHISM NOT PLAGIARISM.

I hav already shown in my parallelism between the lives of Christ and Buddha that the latter had also his baptism, fasting, and temptation.

We see, therefore, that the seed of Eastern wisdom had been transported to Greece, Egypt, and Palestine many years before the advent of Christ, and this confirms what I said at the commencement—that the New Testament must certainly be of Indian origin. Many resemblances in certain points might, indeed, hav arisen independently on both sides, but in no case could it hav been so universal.

The theory of a derivation of the Buddhist narrativs from the Christian evangelists is wholly and completely negatived—first, by the argument of date, and again by that of internal evidence.

Lastly, the comparison of the traditions on both sides strengthens the argument, from the nature and character of the similarity.

It is admitted that the priority of the Buddhist scriptures has been established quite beyond a doubt, as the result of the researches of Professor Seydel and others. The canon of Buddhism has the advantage over the gospels not only in its original source by five hundred years, which the Buddha lived before Christ, but also in that it was already in its present and indeed in its now traditional form even before the beginning of the Christian era.

ORIGIN OF THE TWO SCRIPTURES

But the origin of the gospels of the New Testament canon dates, if not from the early part of the second, at all events from the latter half of the first century. The solution of the problem of the coincidences depends thus upon the inquiry into the nature of the origin of the Christian gospels.

But here still another inquiry naturally follows for consideration which ought not to be carelessly passed by in working out our proposition. We mean the parallel passages of the first three (synoptic) gospels—a coincidence as to contents and as to form which is so general that very often in the translation there are quite a large number of similar sayings from the same Greek words—so that the use either of an independent, or interdependent, or that of a common original document must be unavoidably accepted.

That the present four canonical gospels are poetical compositions and later compilations of original subjects is not disputed at the present day by those who hav inquired into the matter. By this, indeed, the synoptical problem is not solved, but that matter depends on this. For in the present position of this question the following is accepted as correct:

The author of the gospel of Luke had by him for reference the gospel of Mark and of Matthew. But of these two in their present canonical form the gospel of Mark is certainly the earlier work. However, the author of the canonical gospel of Mark was acquainted with the original manuscripts of the apostle Matthew, which later on were compiled by another hand into the present gospel according to Matthew.

A QUESTION OF DATES.

As to the question of dates of composition of the canonical gospels the following are received as the most probable: Matthew later than 70 A.C., Mark before 70 A.C., Luke and John later than 100 A.C. But with all this the synoptical question is still merely formal, and by no means has the complete answer been given, for the main difficulty in this problem assuredly lies in the two points of view wherein this is finally connected with the Buddhist problem, namely:

Since it is clear that so much is mere matter of tradition as regards the supposed original notes of Matthew, and as frequent coincidences occur in the gospels, is it not possible that they were derived from Buddhist sources?

Since it is clear that these interpolations which gathered round the person of Jesus were not historical events, but abundantly bore a mythical or mystical character even up to the time of the compilation of the canonical gospels, as also for a few centuries after the death of Jesus, is it not possible that they were fixed as the truths of Christ in the belief of the evangelists and their circle of religious followers?

In reply to the first question we hav amply shown in the first part of this lecture the spread of the Buddhist doctrins to the eastern shores of the Mediterranean. It is not doubted at the present day that Indian religious ideas, and, indeed, more particularly those of Buddhism, reached and were even propagated as far as Egypt, Asia Minor, and Palestine long before the Christian era.

From what has been gathered about the intercourse between India and the west there is sufficient evidence to establish this point. One has only to reflect carefully about the missionary zeal of the Buddhists, whose existence was due to the very cosmopolitanism of their faith and to the missionary commission handed down by their master from the earliest age, in order to find it wholly inconceivable that only traders and the envoys of princes, but not missionaries, should hav availed themselvs of the strongly built ships and the inhabited highways which served many years for the busiest commerce between India and Ceylon and the Roman empire.

SUMMING IT UP.

But if the seed of eastern wisdom has been transported to the west many years before the advent of Christ it was given to him to prepare the right ground for this seed of the "Light of Asia" and to make it fruitful by his teachings and his life, pushing the sacrifice so far as to besprinkle it with his own blood. Not only did Jesus fulfill every precept of the wisdom—religion—of Sakya-Muni, but he even fulfilled the prophecy of the Buddha, who on several occasions foretold that five hundred years after his death, when mankind would be in need of a savior, would appear the Maitreya Buddha—that is to say, the Buddha of compassionate love. Was not Jesus the pitiful, the compassionate, the Maitreya that the Buddha foresaw?

With Jesus, a historical character, sublime, beyond all previous western experience, appeared in the world. He gave it laws and rights and newer and greater conceptions of life. He told the Hebrew that forgivness was more noble than retaliation, poverty than riches, the ignominy of the gibbet in the cause of enlightenment than crowns of gold. He announced to the death-dealing zealot that even in the presence of outrage and treachery it was better to sheathe than to draw the sword. He taught that to perform such menial offices as feet-washing was more godlike than to accept them.

The scheme of Jesus was to slowly leaven the world by means of a secret society of mystics rigorously winnowed by beggary, celibacy, hunger, or persecution.

A sublime spectacle is the historical Jesus standing among the gray limestone hills of Palestine and planning his great battle.

In one army were a few beggars, naked, shoeless, with no shelter but the caves of the foxes; no protector except the mephitic air that depopulates the shores of the Dead sea. In the other army were the cruel Pharisees, the inhuman priesthood of Jehovah, backed by the invincible legions of Cæsar.

A sublime spectacle, also, is that of Buddha abandoning his throne, his beloved wife, his aged father, his youthful son—bidding an eternal farewell to all the luxuries and comforts of a regal court to go and lead a life of misery and privation out of pure love for suffering and ignorant mankind.

The names of Buddha and Christ shine with undazzled splendor in the history of mankind. The creed mongers who hav distorted the teachings of Jesus cannot diminish his grand figure, itself a shadow of the Eastern sage—of the gentle, loving Buddha.

Both sought to relieve the sufferings of their fellowmen by showing them the only way to happiness—that is, the destruction of selfishness and the development of pure love for man and beast; the great doctrin of universal brotherhood which we find so often on men's lips and so seldom in their hearts.

BARON HARDEN HICKEY.

The Secular Union's Monthly Report.

CONTRIBUTIONS RECEIVED MARCH, 1891.

Ruth Brettell, Rochester, N. Y.	$1 00
Mrs. Josephine Duane, New York city	2 00
I. N. Jones, Wales	1 00
Thos. Goddard, St. Johns, Ill. ($5 Guarantee Fund; $5 additional; $1 annual membership)	11 00
Fort Wayne, Ind., Secular Union charter fee, through J. W. Garman, secretary.	5 00
Nobles Co., Minn., Secular Union charter fee, through D. J. Tinnes, secretary	5 00
E. P. Bosworth, Marseilles, Ill.	1 00
Wm. Jenson, Kansas City, Guarantee Fund	5 00
A friend in Philadelphia	10 00
John L. Moore, Quincy, Ill.	1 00
Mrs. S. J. Martin, Elmira, N. Y. (new member)	1 00
Highland, Ill., Secular Union charter fee, through S. Pabst, president; also 50 cents for Flag and Pansy leaflets	5 50
E. A. Stevens, Chicago	5 00
Pamphlets	13 51
Total	$67 01

F. C. MENDE, Treasurer American Secular Union.
Philadelphia, April 4, 1891.

The Demand for the New Leaflet.

The demand for the Flag and Pansy leaflet is a growing one. Not only are our own people pleased with it, and sending in requests for it in quantity, but strangers who catch stray glimpses of it write us to know about the society, or to ask for those leaflets and other pamphlets. Each day brings in more and more of these testimonies of the good work which this little leaflet is doing.

This is, of course, very gratifying to the board of directors, and especially to the executiv committee upon whom the burden of the management falls. We are interesting the public as never before in the American Secular Union, and appealing forcibly to their patriotism and their desire to uphold the public school system. But we do not wish to claim all the credit of this circular for ourselvs. The idea originated in that wide-awake little town of Portsmouth, O., in the activ brain of that stanch worker for the cause, W. S. Andres; and although we hav, of necessity, departed considerably from the circular as at first outlined by him, and although we ourselvs hav spent a good deal of time and labor upon it, it is to him that the credit of the first suggestion is due, and whatever patriotism is expressed therein was original with him. Let us rejoice that we hav in our ranks this helpful and faithful worker for the cause!

And now, dear friends, I want to talk with you a little about getting these leaflets still more widely distributed. When we first sent them out, some division of opinion prevailed in our executiv committee as to the wisdom of charging you enough to cover the cost and leave a small margin for postage and free distribution to others. We finally agreed to let those who wanted to buy them hav these leaflets at thirty five cents per dozen or three dozen for a dollar. But we hav since come to realize that it would hav been wiser to charge you forty cents per dozen, or five cents apiece. This also would be a great convenience to us in sending them to those of our friends who want only one or two, or who want them by tens or twenty-fives. As you know, colors are more expensiv than black ink; but, on the other hand, we feel that the added attractivness of this leaflet more than balances the extra outlay. People who are overwhelmed with the usual run of circulars will take a second look at this one, before throwing it into the waste-basket; and that second look usually results in their saving it up "for a little while," at any rate. It is too pretty a thing to be consigned to the waste-basket, after all. Then, too, every true patriot has a regard for his flag which will lead him to treasure up this gay little circular for the sake of the pictured banner on the first page; while the

pansy on the last page appeals to the Freethinker, whatever his individual preferance regarding badges.

Now, we want to see these leaflets still more freely circulated. And we think it necessary that we make the price as given above—five cents each, or forty cents per dozen. But as we want to be perfectly fair to those who may be planning to purchase some at the old price within the next week or two, we will do as follows:

Those orders *reaching us not later than April 30th* will be filled at the old rate—thirty-five cents per dozen, or three dozen for one dollar. Those reaching us after April 30th will be filled at the rate of five cents apiece, or forty cents per dozen. This will giv time for the Liberal papers containing this notice to find their way to remote towns, and for any orders to reach us by the required date, so that we shall be perfectly fair to all our people in this matter.

Now, dear friends, this is a small outlay on your part for missionary pamphlets, even at the new rate; and remember that the old rate holds good for all orders reaching us by April 30th. These pamphlets you can use anywhere, among people of any theological belief; and, when you hav thus interested your neighbor, by means of this leaflet, in our demand for freedom of thought, you will hav an entering wedge for whatever phase of Liberalism you desire to present to him, and you will find him favorably disposed to listen to your words.

The Flag and Pansy pamphlets, in short, ought to be freely purchased and circulated by Freethinkers; and we hope that we shall continue to receive orders from you for these in quantity, at the new rate of five cents each, or forty cents per dozen.

IDA C. CRADDOCK,
Corr. Sec. American Secular Union.

Philadelphia, Pa., April 6, 1891.

The Torch of Reason vs. The Pansy.

Under the above caption I noticed an article in your issue of March 21st calling for remarks or suggestions touching the question of a suitable emblem for Freethinkers, in answer to which I respectfully submit a few points for consideration.

First, the "pansy" as an emblem for Freethinkers is not only *absurd*, but *ridiculous*. These expressions I use in their fullest sense. *Viola tricolor*, a variety of violet, whose language is "modesty," to become an emblem for *bold, courageous, defiant* Freethinkers! How perfectly absurd! Reason and revelation might with equal consistency clasp hands, the lion and lamb lie down together and look for the millennium, which would be certainly near at hand.

Just imagin Bruno, Galileo, Servetus, Thomas Paine, Howard McQueary, R. G. Ingersoll, Hugh O. Pentecost, with many others whose names I might mention, destroyers of those things and of that held and cherished by many in the orthodox world as being most sacred—demolishers of idols, destroyers of faiths, God-killers—wearing the "heartsease!" Is it not ridiculous? Possibly an appropriate emblem for a sentimental school girl of seventeen, a love-sick dude, or a puling old maid.

The shape of the flower certainly does not recommend it. In the professional florist's eye a well-shaped pansy flower in outline should form a circle, with no irregularities or segments upon its edge, very unlike the miserable, degenerated representation of the flower I hav seen on some of the American Secular Union's business sheets. If we are to hav a symbol, it should be perfect in design as well as symbolic, whether we approximate to it or not.

The torch as an emblem, aside from its ability and use in a past age as a means of shedding light, has even less to recommend it—stiff and ungraceful in outline; suggestiv of moans and groans, of London fogs, of burning pitch and tar, to those who may hav followed in its smoky wake and paid a small fee to be piloted from street to street, as has been the experience of the writer, or as when applied to the funeral pyre, or a pile of fagots to dispose of what were called heretics in a barbaric and bygone age. Is there anything poetical about such reminiscences? Anything pleasant or sublime for the imaginativ or reflectiv mind to disport and revel in? I think not. It does not typify, and is not at all in keeping with, the present advanced age of science and means of shedding light. Would the old stage-coach be a good representation of a vehicle for this age as a means in which to travel? I think you will say, No. These are points not to be overlooked.

Acting on your suggestion, allow me to propose a flower that I think has some features of recommendation in it—the "dandelion" (*Leontodon*), meaning lion and tooth. Dandelion is derived from the French *dent de-lion*, an appellation given on account of the tooth-like lobes of the leaves—a flower found in every clime where flowers grow; a flower whose color resembles that of our golden orb of day, the source of light, heat, and life; a flower whose very outline is clearly suggestiv of light, heat, each petal being, as it were, a point or ray, going out from and encircling its whole disk, the latter not being simply one individual flower, but many flowers, as is the case in the whole order (*Compositæ*) to which its belongs. It is, therefore, cosmopolitan in its character; perennial in nature; will liv and thrive under conditions where your pansy would dwindle and die, under the snow where your torch would go out; a flower not used by any nation as an emblem in so far as I know.

In the above we hav a flower whose meaning bears significance, at once suggestiv of the fearless and brave, about which historically or otherwise there is not even a smack of mawkish sentimentalism or superstition. I venture the assertion that no Freethinker will deny that in the present, as in the past, *energy, fearlessness*, and *courage* are essentials in the conflict now going on for the enthroning of reason and in attacking the citadels of superstition.

Here is a flower in which the imagination of the poet, the reflectiv and searching powers of the sage, the vivacious fancies of the school-girl, and the prudish whims of the old maid, may each find an ample field in which their sentiments may find expression and their fertil minds revel and delight; something that typifies a man, whom no theologian dares meet in open combat, when reason is wielded as a weapon of defense, whose stentorian tones are a menace to all weaklings, and whose very impress signifies victory.

In designing such an emblem there is large scope for talent and taste. The lion is, to me, suggestiv and appropriate. The monarch of the forest, like the mind of the Freethinker, loves and craves *freedom;* while an aggressiv animal, combativ and ferocious, under certain conditions the reverse.

With a flower in its paw, or lying in a bed of the same, with head erect, and its eagle eyes (diamonds) scanning the horizon, are forms that readily suggest themselvs. Should the subject be considered as worthy of adoption, I hav other suggestions to make.

HENRY BIRD,
President Newark Secular Union.

Chicago Jottings.

That the Roman hierarchy are organizing with renewed vigor for another raid on the county treasury is easily seen from the items in the daily press. The cross-backs will not find it quite so easy, as several *quasi*-Protestant institutions hav been inaugurated since the decision by the supreme court, and they desire to gather in the shekels for their non-sectarian religious institutions and the glory of God. The *News* of March 26th says:

The committee appointed by the county board to investigate the sectarian character, if such should exist, of the four great industrial schools of the county, is still wrangling and seemingly as far from a decision as ever.

A secret meeting was held last night, but no action was taken. A report was prepared and submitted, but one section was considered objectionable. It was as follows:

"Your committee is of the opinion that it is contrary to sound public policy to expend public money in aid of private enterprises, charitable or otherwise, and therefore recommend that contracts be not entered into with the industrial schools mentioned in this report."

The general impression of the committeemen is said to be that the Chicago School for Girls and the St. Mary's School for Boys are under sectarian influences. The Glenwood School for Boys and the Evanston School for Girls are generally conceded to be non-sectarian. The committee seems to feel its inability to decide the question and to wish to refer the matter to the courts. Messrs. Cool and Stauber demand the passage of the foregoing section. Brandt, Green, and Nelson are favorable to giving money to the schools. Mr. Green says he is opposed to a fine drawing of lines.

Following the lead of Massachusetts, California, and Ohio, whose several legislatures hav before them bills for the persecution of Spiritualists of the most outrageous character, some idiotic law-makers of Illinois are trying to immortalize themselvs by a similar piece of petty persecution. The one introduced in the Illinois legislature by Senator Thomas, of Cook, is said to be aimed at "bogus séances," but as the bill reads, to my mind, it would include the lectures of Mrs. Richmond or anyone else who is alleged to be under control, as it makes it a misdemeanor to "impersonate the spirit of any deceased person." Here is the full text of the bill:

Every person who, for profit or gain, or in anticipation thereof, for the purpose of presenting any Spiritualistic materialization, shall impersonate the spirit of any deceased person, or by any trick, device, or mechanical contrivance shall present anything representing the spirit of any deceased person, shall be guilty of misdemeanor, and upon conviction thereof shall be fined a sum of not less than $100 nor more than $300 for each such offense; or shall be imprisoned in the county jail not less than three nor more than six months; or in the discretion of the court, both such fine and imprisonment may be imposed. Provided, that nothing in this act shall be construed as applying to any theatrical performance.

If the provisions of the bill were only operativ against "bogus séances," it might meet with approbation from even Spiritualists, although if people want to be humbugged by frauds I don't know why the ministerial fraud should go scot-free. The Bible certainly makes a good basis for Spiritualistic operations. That is one reason the writer was never a convert to the angel-world wonders.

A FIVE POINTED POLITICAL FIGHT.

The World's Fair city is well supplied with candidates for the mayoralty, there being no less than five Richmonds in the field.

Since the newly acquired territory has been added Chicago is politically pretty close, but the present muddle places it beyond the ken of the most astute party strategist to figure out a majority for his favorit. As America is looking Chicagoward, the majority doubtless would like to know what sort of a mayor we are to hav. I will briefly giv my impressions of the candidates.

Hempstead Washburn, Republican, is noted as the son of his father. His father was noted for wealth and was appointed by Grant minister to France. There this Republican misrepresentativ never protested against the diabolical butcheries of those who merely demanded local self-government—not that alone, but he absolutely justified it. This American imperialist has loaned the Art Institute his collection of paintings, which include such portraits as Bismarck and King William, which shows the idols he would worship. Hempstead is a harmless nonentity. He married a Catholic, and his wife, backed by the priests, would be boss.

There is a sort of "twins" about these Washburnes. The Citizens' Association, who, regardless of party, desire a business administration, hav nominated Elmer Washburne. It is whispered on the quiet that he does not lean to Romanism and is opposed to the Irish holding all the offices. He was once chief of police and is said to hav left a good record. Since, he has been superintendent of a penitentiary; and his business career has been so checkered that he can hardly be considered a howling success. The ministerial party are "backing" the citizens' nominee and want every gambling-house closed, and, worst of all, the World's Fair—if it is ever completed—closed on Sunday. For that reason it would be too bad to spoil so very nice a gentleman by so trying a position.

The present incumbent, by virtue of the bulldozing of the police and the assiduous labors of the bread-and-butter brigade, secured the nomination of the democratic convention, notwithstanding that his political patron and godfather, Carter H. Harrison, was in training for the race. Bad as Carter was, Cregier has made about the worst mayor we could possibly hav.

Cartor H. Harrison is a brilliant, boastful man of splendid executiv ability. Personally he is financially honest, but politically he is an unconscionable demagog—the appointer, during his eight years' administration, of the worst class of ward heelers, bums, thugs, and pimps. This time this very "gang" has been captured by the seductiv DeWitt C. Cregier, the present incumbent, and Carter H. has only secured the nomination of the Personal Rights League. That organization has done some excellent work in the past, but its present incongruous attitude in this campaign compels the conclusion that it has abandoned its reform attitude for the brewers and boodle. I should not be surprised if this was the beginning of its downfall.

Cregier, by the most rascally outrages, has secured the "regular" Democratic nomination and the support of the Clan-na Gaels, while Carter has to content himself with a divided house and a few German organizations. It is proposed to read Carter Harrison and his supporters out of the Democratic party. Cregier feels so weak that he has implored Senator Palmer to come and help him. If the senator does Illinois will in future be lost to the Democracy.

Then comes the Socialistic candidate, Thomas J. Morgan, or "Tommy" Morgan, as the papers sneeringly term him. The political sheets villify him worse than anyone in the city. They recognize his honesty and ability and fear him. When the newspapers palaver a labor reformer I think it is best to keep a sharp lookout for him. Intellectually Morgan leads all the rest, not excepting Harrison—but that is intellect pure and simple, for he has little of the polish of education. He is a countryman of Bradlaugh's and has that sturdy stubbornness that defies all obstacles. The political hacks who wish to trade on their influence in their unions for boodle hav a sorry time of it when Morgan is around. His resolutions on all conceivable subjects stamp him as the most important public educator in Chicago. He could neither be bribed nor bulldozed. He is an avalanche of industrial information and every inch a moral man. He works at the bench as a brass finisher every weekday, and, strange to say, is the sort of reformer who can earn a good living for himself. He has some royalties on patents which the railroad companies pay him. He does not expect to be elected, but a vote for him is an indorsement of the most admirable city platform ever proposed.

When I went to register I encountered about the same trouble that Eugene did in New York city. I refused to be sworn, to take off my hat or hold up my hand. The regular judge refused to take my deposition, but I stuck to my position and "got there just the same." I intended to send the entire colloquy, but think the above more important.

E. A. STEVENS.

Communications.

Religion.

Religion is considered by many persons to be a very important thing to hav. It is said to be the groundwork of usefulness and the foundation of endless happiness. Books hav been written to prove that no morality is possible without it; and it is generally agreed among all religionists that access to the elysian fields depends on implicit faith in their dogmas, although no two of them agree in informing us of what the dogmas essential to salvation consist.

We find the word "religion" used only three times in the Bible; and in each case it is translated from the Greek word *threskos*, which means nothing more than outward religious ceremony. There seems to be no evidence tending to show that the practice of religion meant anything more in those days than the performance of outward ceremonies. The very performance of these, however, implied faith in their efficacy, and therefore faith in the dogmas on which they were built.

The word "religion," in the Latin tongue *religio*, is similar to the other Latin noun *religatio*, which means, binding or tying to anything; and both words come from the word *religo*, to bind back, to fasten, tie. So that the primary and essential meaning of the word "religion" seems to be, to rebind or fasten back a person by forms and ceremonies, to something from which, except for the influence of cords and ropes, he would be likely to break, wander, or be carried away.

It having been satisfactorily proved to all who read science and history, that the religions of all nations hav been spontaneously evolved from the hallucinations of dreams and disordered minds, and the superstitious fears of the ignorant savages with whom they originated; and the different forms of religion found in different parts of the world being, to every enlightened mind, self-evidently only the marks of the various degrees or stages of progress to which the devotees thereof hav attained in intellectual development, our minds can no longer honestly evade the questions: Why should any man who believes in human progress desire to be tied back to the dogmas of a barbarian past? Why should the human mind, which, unfettered, delights to soar like the eagle to sublimer hights whence its view becomes enlarged and ennobled, be chained down to something degrading, unsuited to its present needs, and incredible even when allegorized and distorted?

Originally, the Hebrew or Jewish word for God was *Aleim*, which means, the curser; and this shows that, like other nations, their first gods were evil beings. The word *Alemath*, hiding-place, shows this word in part retained after its malign signification had practically disappeared. *Elohim* is another signification of the original word *Aleim*; and, being in the plural form in Gen. i, 1, givs us to understand that "in the beginning *the gods* created the heaven and the earth." Also, in verse 26 we are told that the "*gods* said, Let *us* make man in *our* image," showing that polytheism had also been a stage of the Hebrew religion.

In Ex. iv, 14; Num. xxii, 22; Josh. vii, 1; Job ix, 5, 13; Ps. xc, 7, and many other places where the Lord God of Israel is said to hav been angry, the word for anger is *aph*, which means anger, snorting, *i.e.*, it represents Jehovah as being "snorting mad."

David tells us (Ps. vii, 11) that "God is angry [" snorting mad"] with the wicked every day;" and God is said to hav been very angry with Solomon (1 Kings xi, 9), with Aaron (Deut. ix, 20), and with Israel (2 Kings xvii, 18); but the different inspired writers are not agreed as to the propriety of men imitating Jehovah in this respect. Solomon thinks it would not be wise to do so, since "anger resteth in the bosom of *fools*" (Eccles. vii, 9); and Paul exhorts his brethren (Eph. iv, 31; Col. iii, 8) to put away this godlike trait; but Jesus is said to hav been like his heavenly father in this respect, for he looked upon his adversaries with anger (Mark iii, 5), and Paul, on second thought, deemed it best to exhort Christians to be angry (Eph. iv, 26), provided they did not sin. But even if it was no sin to be angry, it was acting the fool, according to Solomon, and such divine imitations ought therefore to be let alone. Since religion is founded upon the idea of a personal God, it would seem, to those who reason in a common-sense way, as though the said God ought to manifest himself to somebody in some way, or else "forever after hold his peace."

But the fact is, we hav no proof that any man ever saw, heard, felt, tasted, or smelled this aforesaid God —in short, he has never revealed himself to any one of the five senses, nor has he ever bestowed upon man a sixth sense so as to make the said man aware of the fact. How a God who keeps himself thus everlastingly concealed can expect any sensible person to believe in him, is more than I can understand. How Christianists expect us to hav a godly "zeal according to knowledge," when all knowledge of God is withheld from us?

True, that Moses talked face to face with the Lord, as a man talketh with his friend; but Moses, in his egotism, must hav stretched the blanket considerably in this matter, for God expressly said, "Thou canst not see my face: for there shall no man see me and liv" (Ex. xxxiii, 20).

Jacob also said, "I hav seen God face to face, and my life is preserved" (Gen. xxxii, 30). But this was not the first lie Jacob ever told. Jesus was very doubtful about the manhood of both Jacob and Moses. He says, "No *man* hath seen God at any time." According to this, Jacob must hav had little of the man about him; or, as we often say, he was "no man at all," and Moses was a good second.

So it seems that there exists no good reason why we should submit to the operation of being "tied back" with ropes and chains to the mythical dogmas of the past, or be put into a straitjacket to keep us quiet. Let them clip our wings if they can.

A. H. Darrow.

Death of Antichrist.

Not of him who signs himself "Antichrist" in the Freethought papers; he still livs, and is now penning this obituary.

Several years ago a little pamphlet was issued by the Rev. M. Baxter, from the office of the *Christian Herald*, Bible House, New York, entitled, "The Great Crisis at Hand." In it the author tells us that "Antichrist will be a Napoleon;" that the name Napoleon is derived from the Greek *Apollyon*, that is from the Greek aorist *Apoleon* (Rev. ix, 11); and that taking the Greek word *Napoleonti*, and giving to each letter its numerical value, it foots up 666, the number of the beast with the seven heads and ten horns, described in the Apocalypse.

"More than fifty clergymen and fifty laymen," says Mr. Baxter, "hav shown in their treatises that the Napoleon dynasty became in 1806 the seventh governmental headship of the Roman empire—the seventh head that continued but a short space, until 1815, when it was 'wounded to death' by the sword at Waterloo; but it yet shall be healed and reëstablished over France and Europe, and become more powerful than even in the time of the first Napoleon, and again possess military occupation of Rome and restore the temporal power of the pope."

Looking, therefore, for the "Man of Sin" in the Napoleonic dynasty, Mr. Baxter, as early as 1873, decided that though the number 666 was contained in the name Prince Louis Napoleon, yet that young prince, then seventeen years old, was lacking in the character described by Daniel, namely, "a king of fierce countenance, understanding dark sentences," and "a vile person." But furthermore, Prince Louis was killed in the Zulu war in 1879, as noted in the later editions of "The Great Crisis at Hand," in which the author proceeds to discover and point out the coming "Man of Sin," as follows:

It will remain to be seen whether some Napoleon, who is more of a fierce countenance and a vile person, does not after some time take his place.

But Prince Jerome Napoleon, who was born in 1823, seems the most likely of the Bonapartes to become the Personal Antichrist. He alone, of all of them, is a man "of fierce countenance, understanding dark sentences," *i.e.*, of defiant aspect and of great sagacity, and also a "vile person," notoriously ridiculed and vilified, and a Voltairian Infidel and democrat, all of which the Antichrist is predicted to be in Dan. viii, 23; xi. 21, 36, 37. He has also been nicknamed in France the Red Prince, because of his Red-Republican political views. The Antichrist's ten-kingdomed confederacy is, in its later stage, represented as a scarlet-colored, or Red Republicanized ten-horned wild beast in Rev. xvii, when Bonapartism, Red-Republicanism, and Romanism will coalesce.

This Prince Paul Jerome Napoleon Bonaparte's face is the very image of the first Napoleon Bonaparte's, and the fatal number 666 is discovered in the Greek nominativ for P. Jerome Napoleon.

Also, 666 is the sum total of the letters of the name P. Jerome Bonaparte in Hebrew, as follows:

Pe, 80; Gimel, 3; Resh, 200; Aleph, 1; Mem, 40; Beth, 2; Aleph, 1; Nun, 50; Pe, 80; Resh, 200; Teth, 9; total, 666.

Mr. Baxter does not explain why he contrasts Paul to P, nor why he ends Jerome's name in Greek with an *e*, making it phonetically Jerom*ee*. But the omission of that *e* would hav made the number too small by five, and the addition of *aul* to the first initial, *P*, would hav made the number 431 too many. In expounding the prophecies you must always fit the fulfillment to the prediction, even if you hav to pervert both.

But further, Jerome was not the name of the aforesaid prince, who died at Rome March 17, 1891. The prince's father was Jerome Bonaparte, a brother of the emperor Napoleon Bonaparte. The real name of the prince was Napoleon Joseph Charles Paul Bonaparte, though he was better but incorrectly known as Jerome Napoleon, and still better by the nickname of Plon-Plon.

With this correction, what becomes of the Napoleonic Antichrist? It is impossible to produce, out of the letters of the prince's real name, the number of the beast, 666. Change the Roman letters to Greek and the result is as follows:

Napoleon, 356; Joseph, 785; Charles (with the initial Chi), 941; Paul, 511; Bonapart (without the silent terminal *e*), 604; total, 3,197.

And if you take the nickname Plon-Plon, it foots up only 480.

And now what will the prophetic calculator do? Will he find another Antichrist in the Napoleonic dynasty? Victor, the eldest son of the deceased prince, has been disinherited, and the pretensions of the Bonaparte family are vested by will in the younger son Louis. But neither of the son's names will answer; Victor counts 900 and Louis 710.

Might we here suggest a search for the prophetic number among the American Bonapartes, through Jerome's first wife, Miss Patterson of Baltimore, whom he had to repudiate at the command of his brother, the emperor, because she was not a princess?

But it is needless to make this or any other suggestion to Mr. Baxter, now that his Antichrist is dead without having fulfilled the prophecies in regard to the seven-headed and ten-horned monster, nor does there appear to be time enough for these fulfillments before the second coming of Christ, which Mr. Baxter has fixed about the year 1900, or a little sooner, when all of us are to be either in heaven or hell.

The beast of the Apocalypse has been the subject of a vast amount of useless study by religious dupes. Some hav believed that the number of the beast indicated the year 666 of the Christian era—which era, by the way, was not thought of until the early part of the sixth century. Others, with more rational notions, having ascertained that the Apocalypse was probably written about A D 68 or 69, just after the death of Nero, hav professed to find the number of the beast in the name of Nero Cæsar, spelled with Hebrew letters.

And now, for the edification of Adventists and other cranks, whether Christians or skeptics, the "Man of Sin" who writes this obituary of a bogus Antichrist will submit a solution of the problem which is entitled to grave consideration from its antiquity.

The Rev. S. Baring-Gould has translated what he calls the Second Toldoth Jeshu, a Hebrew document brought to light in 1705 by Huldrich. It givs a full account of the life and death of Jesus, son of Mary, by Joseph Pandira. An uncle of Jesus, named Simon Ben Kalphus (answering to Simon Kepha in the first Toldoth Jeshu), having procured the incommunicable name (Shem Hamphoras), wrought signs and wonders just as Jesus had done. Having by this means become a leader of the sect, he sat on a tower and wrote commandments. The narrativ then proceeds:

And Simon composed for the deception of the people of Ai lying books, and he called them "Avonkelajon" (Evangelium). . . . He also wrote books in the name of the disciples of Jesus, and especially in that of Johannes (John), and said that Jeshu had given them these.

But with special purpose he composed the book of Johannes (the Apocalypse); for the men of Ai thought it contained mysteries, whereas it contained pure invention. For instance, he wrote in the book of Johannes that Johannes saw a beast with seven heads and seven (ten) horns and seven crowns, and the name of the beast was blasphemy and the number of the beast was 666. Now the seven heads mean the seven letters which compose the words "Jeshu of Nazareth." And in like manner the number 666 is that which is the sum of the letters composing his name.

Mr. Baring-Gould has not given the seven Hebrew letters answering to "Jesus of Nazareth," but the "Man of Sin" has ascertained them. Their English equivalent is Jeshu Natzr, and the names and numerical value of the Hebrew letters are, Yod, 10; Shin, 300; Vau, 6; Nun, 50; Yod, 10; Tsaddi, 90; Resh, 200; total, 666.

The authenticity or great antiquity of this document we will not pretend to vouch for; but it is perhaps about as truthful as any of the rest concerning Christ and Christianity, and it purports to hav been written by Rabbi Jochanun, son of Saccai, in Jerusalem (see Rev. of Ant., pp. 394–413).

It is said that Plon-Plon was a profligate; but we opine that his moral character was at least on a level with the average princes. He had a head full of brains, was a born orator, a brilliant writer, and, in the judgment of some competent critics, one of the greatest statesmen in Europe. He was doubtless a "Voltairian Infidel," as characterized by Mr. Baxter, and yet, like Voltaire, he died a nominal Catholic. "Church and throne," says the London *Times*, "disputed for possession of the body, which each desired to convert into a trophy. . . . Each had recourse to lying in order to simulate success. The confessors, cardinals, nuns, and other religious people hav shown a willingness to revive all the horrors of the Middle Ages. The only one who leaves the horrible deathbed scene with a higher reputation is the prince himself, who preserved intact his force of will to die as he had lived, with a horror of counterfeit in his soul and with contempt for hypocrits on his lips."

Antichrist.

Legislation versus Supreme Law.

In all the talk about the persecution of Harman, Heywood, and others, no one suggests that the United States courts hav no power under the Constitution of the United States to punish for any offenses except treason, piracy, felony on seas, counterfeiting coin, etc.; offenses against laws of nations and those

committed in territories of the United States. The debates on the Constitution show that the founders so intended, and the Constitution in express words declares that powers not given are reserved.

Congress tried to punish sedition, and frauds on United States banks. Jefferson and Madison protested, and declared that the Constitution givs Congress power to punish the above-named offenses and no other offenses whatsoever, and that therefore the acts to punish sedition and frauds on banks and all others save those named are null, void, and of no effect. Congress abandoned the attempt. Now, "if any man knew the Constitution it was Madison," as Daniel Webster said. That instrument has never been changed in that point. And what is the excuse for this violation? for this highest crime known to human law? for surely, under our modern constitutional governments, a deliberate violation of that supreme law is treason, murder, civil war combined, because these all follow in the wake of the arch crime. And every court, every judge, enforcing these violations is guilty of atrocious crime. It is as plain as twice two makes four. No one can even deny it. The excuse is, the state must hav power to punish violators of its laws! That is, the state or nation must hav power to do what it has neither power nor right to do by the very law of its own being; to do what its creators deliberately declared, after long debate, it never should do.

The history of the whole thing shows that we hav not advanced one step as intelligent, liberty-loving freemen, but are just as ready to creep and fawn before usurped power as were the people of Rome two thousand years ago. Judges, jurors, and prosecutors ought to refuse to sit in cases of the kind. HOLT.

Woman Suffrage.

Fiat justitia ruat celum.

Justice does not in itself embrace only a single idea; and acts in themselvs, apparently right and proper, may, when considered in their effects and results, taking into account the attending circumstances, be very improper and unjust. And, *vice versa*, acts which, under ordinary circumstances, are very improper and unjust, may, under other circumstances, be in the highest degree proper and just. For instance, in the great fire in New York city (I believe in 1836), when so cold that the fire engins were useless, and the wind high, causing the fire to rapidly sweep everything before it, the people went some distance before the destroying element, and putting barrels of powder into buildings, blew them out of the way, and thus saved a great portion of the city.

Now, we cheerfully acknowledge that many women are as well qualified—nay, better qualified—to properly exercise and enjoy the right of suffrage, than the majority of male voters. And further, they are equally as true friends of a genuin republican government, and should now, no doubt, be in the possession of the right of suffrage. We cannot deny that there are many male voters too ignorant or unprincipled to properly exercise this right; but they hav been put in possession of it, and it can never be taken from them, until aristocrats and plutocrats hav crushed out liberty and independence in the industrial classes; and this they will probably never fully accomplish.

No intelligent Liberal, male or female, needs evidence to show the status of the church through past centuries toward Liberals and Liberalism. In weakness it said: "If any man hear my words and believe not, I judge him not." In power it said: "And those my enemies who would not that I should rule over them, bring hither and slay them before me!" Untaxed church property, chaplains in legislatures, state and national, and in the army and navy, proclamations for fasts and thanksgivings, Bibles in schools, religious tyranny in courts, "Sabbath" laws, prosecutions of Liberal publishers, almost universal denunciation and ostracism of Liberals, male and female, together with their desperate efforts to more effectually unite church and state, and put "God" and their religion into our constitutions, both state and national—if all these things are not sufficient to satisfy people of the folly, danger, and madness of putting more power into the hands of the clergy, then their condition is hopeless.

Every intelligent person, whether Liberal or bigot, very well knows that, at present, women are the chief attendants on, and supporters of, the church; and the great majority of them are under the thumb of the clergy. If it were not for the women—the great majority of which are "soldiers of the cross," and must attend the "dress parade" on the orders of the brigadiers—the churches would be empty in less than six months. Giv them the right of suffrage now, and the church would soon fill every legislature with her willing tools, and the triumph of "God in the Constitution" would be a reality heralded by the "hallelujahs" of the Women's Christian Temperance Union, the Young Men's Christian Association, and the Young Women's Christian Association. And where, then, would be the inalienable rights of heretics and Liberals, either male or female? I feel fully confident this would be the result of such a step at the present time; and such a result would bring on the bloodiest revolution America ever saw. Who would put the ballot in the hands of the "lady" plutocrat of New York who said "Shoot down the strikers!" or the one who attended the opera there with a "crown" on her head? Shades of Paine, Franklin, and Jefferson! I would sooner giv the ballot to a royal Bengal tiger or a hyena.

Denver, Iowa. M. FARRINGTON.

Wanted, a Fact.

Ah, parsons are solemn, and grave, and wise,
But still, when I sit in some cushioned pew,
My lashes will droop o'er my half-shut eyes,
And I can't help wishing the service through;
For they dish up miracles not a few—
With dogmas galore is the discourse packed—
But I long for talk that's a trifle new,
And I'd giv all creeds for a solid fact.

They ask me to swallow such ancient lies,
With fictions and stories each phrase imbue,
And dwell on the gourd of stupendous size
That up over Jonah so quickly grew;
And by pictures the old-time prophets drew
My spirit is tortured, my brain is racked,
And I'm tired of their texts and tenets too;
And I'd giv all creeds for a single fact.

And so, when I listen, I can but rue
That rarely the preachers will seek to rise
Up into the hights of the brave and true,
Away from the darkness their faith implies;
But seldom they offer to serve in lieu
One taste of the stuff I hav always lacked;
And while they hold faith I'm exceeding blue,
And I'd giv all creeds for a single fact.

ENVOI.

And silent they are when I humbly sue
For legends with proof and the vouchers backed;
But still they must know it's my simple due,
And I'd giv all creeds for a single fact.

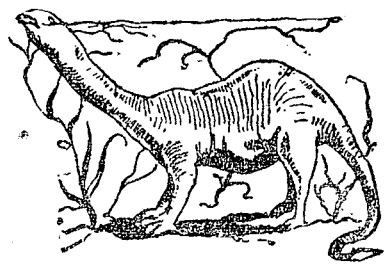
—*Nellie Booth Simmons in Chicago Times.*

Animals Not in the Ark.

From the Washington Star.

Reptils, as they are found in the world at the present day, are but degenerate survivors of their kind as they existed in epochs long ago, said Professor Cope. The first reptils of the world made their appearance at the close of the paleozoic period, when the coal was in process of formation. They were all land animals. Among them there were no flying creatures, no marine swimmers, no gigantic types, and no especially herbivorous kinds.

At the close of the coal-forming period there occurred a great emergence of land from the water, and reptilian life rapidly spread and grew. The reptils which had previously existed were all of one kind. Their remains are found in this country wherever the deposits in lagoons, lakes, and estuaries hav been calculated for their preservation. From this point of time, however, began what may be appropriately called the epoch of reptils. The paleozoic period was brought to a close by a great upheaval, due to contraction of the earth's crust, by which the Alleghanies and the Ural systems were uplifted. Then began what is called the "mesozoic epoch," during which the reptils may be said to hav run creation. That is to say, they were the highest order of beings at that time alive. What man is now the reptil was then—that is, lord of all existing things. Reptils walked upon land, navigated the water, flew through the air, and, in short, pursued every avenue of existence that is zoologically conceivable.



CAMARASAURUS, SEVENTY FEET LONG.

Early in the mesozoic epoch there appeared marine reptils which, though derived from land species, became more and more aquatic through the necessity of living in water, developed on that account swimming organs, etc. Land reptils also began to develop in huge proportions. Why they grew so big no one knows, but it may hav been because they had no rivals in the struggle for existence; they had all they wanted to eat and naturally increased in bulk. At all events, no creatures are known to hav ever existed in this world comparable in size to these reptils of ages ago.



AGATHAUMOS, FORTY FEET LONG.

What the mammals are in the scale of creation today the reptils were in the mesozoic epoch. They swam the seas, climbed trees, and were most phenomenal jumpers. Some of them even flew. While some were herbivorous, living upon plants, others were carnivorous, preserving existence by devouring their vegetable-eating cousins. The vegetarian reptils were enormous beasts, often as much as seventy feet in length. They afforded food for the carnivorous reptils, which were smaller than the herbivorous kind, just as lions and tigers nowadays are smaller than oxen. Though bigger, the vegetarian creatures usually had no armor nor weapons to defend themselvs with. Their most powerful defense was a kick, which, delivered with a hind leg fifteen feet in length, was assuredly not by any means to be despised. The herbivorous reptils of that epoch were mainly of three descriptions:

First was the biggest of all animals known to the world from the beginning thereof to the present day. Its name was the "camarasaurus." It went on all fours, and the vertebræ composing its backbone were hollow—mere shells in fact—filled with warm air from the lungs, just as is the case with the bones of some birds to day. Undoubtedly it lived in the sea, walking along in water deep enough to cover its back. It fed upon the vegetation along shore, and its neck was long and crane-like.

Other herbivorous reptils of the same period had enormously long hind legs, on which they were able to wade far out into deep water after seaweeds and other food. These creatures were particularly extraordinary in point of their dental equipment, inasmuch as each of them had about two thousand grinders to chew with, arranged in magazines of five hundred each, like cartridges.



CARNIVOROUS LAELAPS FORTY FEET LONG.

Another species of herbivorous reptils lived upon land, but they were so powerfully armed that they were able to oppose a formidable defense against attack. Some of them had huge horns on their heads like bulls, while others bore similar weapons above their noses, like the rhinoceri of to day. So well able were they to defend themselvs that they lived and multiplied in the same regions with the most ferocious of the carnivorous monsters.

Thus you will understand that there were three kinds of herbivorous giants in the mesozoic epoch. There was the camarasaurus, which fed neck-deep along the seashore, its hollow backbone serving as a float and its solid legs and tail for anchors; next was the kangaroo-like hadrosaurus, which waded out upon its long hind legs into deep water in search of food, and finally there was the dangerous agathaumos, with enormous horns.

The carnivorous reptils of that wonderful age were more uniform in their structure. They were mostly built in the kangaroo style and of lighter frame. Early in their history there were some of them with hollow bones which were probably the greatest jumpers ever known among vertebrates. Certain varieties of these developed flying powers, with a spread of wing, if such it may be termed, of twenty feet from tip to tip. Some of these latter had teeth, while others were provided merely with beaks like those of birds, diving in the water for the fish on which they lived. Thus, you observe, there were land saurians, water saurians, and air saurians.

The so-called mesozoic epoch was brought to a close by the cataclysm, due to contraction and consequent crumbling of the earth's crust, which upheaved the Rocky mountains and the Andes on this hemisphere, and the Alps, Pyrenees, Balkans, and Himalayas on the other side of the world. Incidentally to this tremendous alteration in the face of the earth all these giant reptils were wiped out of existence. This event opened what is called to-day the tertiary epoch. It is in the tertiary epoch that we liv now. At the beginning of this epoch the only reptils which survived were the snakes, lizards, turtles, and crocodiles, all of them resembling closely those of their kind which exist to-day.

Of the turtles it may be said that they represent the most ancient type of all vertebrates, resembling closely as they do the reptils of their kind which existed so far back as the mesozoic era. There were sea tortoises during that epoch which measured twenty feet in spread of flippers, while some tertiary tortoises were not less big in body, measuring twelve feet from head to tail.

Reptils hav not changed much since the opening of the tertiary epoch. Perhaps the most marked feature of their development is found in the poison glands of snakes, which are simply salivary glands modified. However, such reptils as we find to-day on the earth, where once they reigned as the most highly developed beings, are but degenerate types of those which lived long ago.

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THERE are about five hundred subscribers on our list in arrears on their subscriptions. We hope it will only be necessary to say to them that we need the money to induce them to pay up.

And we trust, too, they will remember that a renewal and a *new* subscription costs but five dollars, and that they will take advantage of the terms and the occasion to help us a little. We need more subscribers to the paper. We giv more than any other Freethought journal for the money, and consequently it costs more to publish the paper. The pictures alone cost some fifteen hundred dollars annually; yet they are a feature that all would dislike to hav discontinued. They are forcible weapons against superstition, and do their work well. But our friends should not forget that they cost a good deal.

Send us your arrearages and renewal, and a new subscriber!

THE constant discussion in the press of this country and Canada of the benefits and dangers of reciprocity in trade with, or annexation to the United States of, our northern neighbor, as well as the making of the question an issue in the last Canadian elections, has led to the preparation for THE TRUTH SEEKER of an exhaustiv article upon Canada so far as its annexation would affect the progress of this country toward complete liberty in religious matters and the total separation of church and state, now unhappily a matter of theory and not of fact. The title — "Canada — the Coming Issue" — suggests its scope. It carefully considers Canada's history and government; the Protestant and Catholic provinces, so widely divergent in all interests but those of orthodoxy; their un-American doctrins; the outlook for annexation, and "The Next War From the North." Catholicism is shown in all its hideousness, and its dangers to our country

The article will appear in the next issue of THE TRUTH SEEKER.

Two Admirable Pamphlets.

J. D. Shaw in Independent Pulpit.

The TRUTH SEEKER ANNUAL for 1891 is a very handsome pamphlet of 114 pages, containing, besides a complete calendar, several very interesting articles on important subjects. Among these is one entitled "Side Lights on South Sea Missions," by Ada Campbell. This one article is worth the price of the pamphlet, which is only 25 cents.

Liberty in Literature.

From Dr. Foote's Health Monthly.

Here we hav in neat book form an address delivered before a large audience in Philadelphia, Oct. 21, 1890. It is accompanied with an excellent portrait of Whitman, and on the title-page we read the motto, "Let us put wreaths on the brows of the living." This worthy task was well done by the colonel, and it is worth remarking that the profits of the lecture were given to its subject, the venerable poet, to add to his comforts in his helpless declining years; but besides this double benefit to Whitman, Colonel Ingersoll has laid us all under obligation to him for this grand tribute to liberty in literature. He says Whitman is in the highest sense a believer in Democracy, that there is but one excuse for government—the preservation of liberty, to the end that man may be happy, and this declaration of independence the colonel indorses, justifies, and fortifies by a grand presentation of the useful and beautiful in Walt Whitman's poems. Further he praises Whitman because he announced the gospel of the body, denied the depravity of natural man, taught the dignity and glory of the father and the mother. Every lover of poetry and of liberty should possess this rare book of grand ideas. Price, 25 cents in paper; 50 cents in cloth.

The Postmaster-General's Delinquencies.

The following is from the *Independent* of last week:

"Some of the Western Catholic papers are still keeping up their attack upon Postmaster-General Wanamaker because 'a registered letter, written by Cardinal Simeoni, and sent from Rome to a Catholic Polish gentleman in Detroit, was delivered to another person in that city, who had a peculiar interest in learning its contents,' and who substituted a different inclosure before it reached the person to whom it was addressed. We said that there was no question that if the guilt were proved the offender would be punished. But one would hardly imagin from reading the report that the letter-carrier delivered the letter at the house of the man to whom it was addressed and took a receipt therefor from the man's wife. It was after it had been delivered to the man's wife that it passed over into the hands of the person who made the substitution before it came back to her husband. The carrier was dismissed for delivering it to the woman instead of to her husband. This very much relieves the weight of the charge."

Just how far Mr. Wanamaker is responsible for this particular delinquency of course we cannot say.

There is, however, another delinquency relating to business of the postal department about which we are better informed, and to which we desire to again call the attention of the postmaster-general. In our possession there is a document as follows:

"UNITED STATES EXPRESS COMPANY.
"*Received from* THE TRUTH SEEKER COMPANY,
"Feb. 11, 1891, One Pc'k marked to the Postmaster-General,
"Washington, D. C.
"10c. p'd. (Signed) STEVENS."

It was just two months ago that this particular document came into our possession. The United States Express Company has lately carried for us several hundred packages, and every one has been promptly delivered to the person for whom it was designed. The company claims to hav also delivered this, but so far no acknowledgment of it has been received from Washington.

The package contained a well-bound book, purchased from a large publishing house of this city, and also a letter to the postmaster-general. The name of the book and the purport of the letter may be learned from the following extracts from the letter:

TO JOHN WANAMAKER, POSTMASTER-GENERAL OF THE UNITED STATES:

Dear Sir: In your report for the fiscal year ending June 30, 1890, which you hav kindly forwarded to me, I find in explanation of your act excluding from the mails "a translation of a questionable book," these paragraphs:

"An act of Congress passed March 3, 1873 (R. S., section 3893), provided, 'That no obscene, lewd, or lascivious book, pamphlet, picture, paper, print, . . . shall be carried in the mail;' and further, that any person who should knowingly mail or cause to be mailed, or who should knowingly receive or cause to be received from the mails articles before declared to be non-mailable should be deemed to be guilty of a misdemeanor, and liable to a fine of not less than $100 nor more than $5,000, or to imprisonment at hard labor for not less than one year or more than ten years. It was soon found that it was not enough merely to provide for the exclusion of 'obscene, lewd, and lascivious' publications, but that publications that were simply 'indecent' had also better be excluded; and accordingly Congress, by the act of July 12, 1876 (19 Stat., p. 90), extended the prohibitions by adding thereto the words, 'or other publications of an indecent character,' and by forbidding not only the carriage of such matter in the mails, but 'the delivery of it from any post-office or by any letter-carrier;' so that the statute was amended to read as follows:

"'Every obscene, lewd, or lascivious book, pamphlet, picture, paper, writing, print, *or other publication of an indecent character* . . . is hereby declared to be non-mailable matter, and shall not be conveyed in the mails, nor delivered from any post-office, nor by any letter-carrier.'

"The statute was thus broadened by prohibiting the transmission of any matter offensiv to modesty, or tending to subvert respect for decency and morality, first by constituting the postmaster-general the judge of the character of such matter to forbid its carriage in the mails (which could only be prevented by executiv order), and second by leaving to judicial action the duty of imposing penalties.

"It does not matter whether or not a given publication presented for mailing appears, by complaint or otherwise, to a postmaster to be 'obscene, lewd, or lascivious,' if it does appear to be 'indecent.' He is obliged, in order not to become a law-breaker, to refer the questionable point to the proper department official. It does not matter, when the referee considers the question, whether the given publication is merely 'obscene, lewd, or lascivious.' If it is simply indecent, he must exclude it or break the law. A translation of a questionable book was, as a matter of fact, presented some months since at the post-office in a Western city for transmission in the mails. It was held and referred to this department. The assistnat attorney-general, finding it indecent under any definition of the word, issued an order excluding it. To exclude the book was the simple duty of the department. For myself I never discuss the policy or wisdom of breaking the law, and the officials of the post-office department do not.

"Some hav said that the exclusion of a book only draws attention to it and makes the damage caused by its sale the greater. That, as I conceive, is no affair of a sworn public official. Moreover, the 'advertising' which it is held the department gave the objectionable publication was entirely due to the thrifty bluster of the publisher who, however much he complained of the injustice of the decision of the department, never appealed to the postmaster-general to hav it reversed. The question is not pertinent, either, why the department does not exclude certain other publications from the mails which are admitted to be indecent. It treats these cases only as they are brought to its attention; and one complaint is considered as carefully as another. To try to pursue any other policy—to try to find publications which on one pretext or another might be excluded—would be to try to establish a real censorship of the mails, which is entirely foreign to what I conceive to be the duty of the postmaster-general."

In a marginal title to the subject you are discussing, you say also that the "postmaster-general is obliged to act when applied to," and in the case of the book alluded to that to exclude "any matter offensiv to modesty, or tending to subvert respect for decency and morality," is "the simple duty of the department."

I now respectfully apply to you for a decision on a book published in this city and other places, and which can be found in nearly every bookstore in the country, and is sent through the mails daily. The title of the book is as follows:

THE
HOLY BIBLE,
CONTAINING THE
OLD AND NEW TESTAMENTS:
TRANSLATED OUT OF
THE ORIGINAL TONGUES;
AND WITH
THE FORMER TRANSLATIONS DILIGENTLY COMPARED AND REVISED.
NEW YORK:
AMERICAN BIBLE SOCIETY,
INSTITUTED IN THE YEAR MDCCCXVI,
1890.

The volume appears to be made up of little books bound together. To facilitate your examination of the work, I would respectfully refer you to chapters iv, xvi, xvii, xviii, xix, xx, xxi, xxix, xxxiv, xxxviii, xxxix, and others of the book called Genesis; chapters iv, xiii, xxii, xxxiii, xxxiv, and others of the book called Exodus; chapters xv, xviii, xx, xxi, and others of the book called Leviticus; chapters v, xxxi, and others of the book called Numbers; chapters xxi, xxii, xxiii, and others of the book called Deuteronomy; chapters ii, vi, and others of the book called Joshua; chapters xvi, xix, xx, xxi, of the book called Judges; chapter iii and others of the book called Ruth; chapters i, ii, xix, and others of the book called 1 Samuel; chapters iii, vi, xvi, and others of the book called 2 Samuel; chapters i, xi, xvi, and others of the book called 1 Kings; chapter ix of the book called 2 Kings; chapters xxxi, xl, and others of the book called Job; chapters v, xxiii, and others of the collection called Proverbs; chapters i, ii, v, vii, viii, and others of the book called Solomon's Song; chapters lvii and others of the book called Isaiah; chapters i, ii, iii, xlix, and others of the book called Jeremiah; chapters iv, xvi, xxiii, and others of the book called Ezekiel; chapters i, ii, iii, iv, and others of the book called Hosea; chapter i of the book called Micah; chapter i of the book called St. Matthew; chapter vii of the book called St. Mark; chapters i and ii of the book called St. Luke; chapter viii of the book called St. John; chapters i and iv of the book called an epistle to the Romans; chapters v, vi, vii, and others of the book called an epistle to the Corinthians; chapter xvii of the book called Revelation, and such other passages as Mr. Tyner may find, if indeed he find these, to be obnoxious to the statutes cited by you in justification of the exclusion from the mails of the book alluded to.

I am not ignorant of the fact that there is a great difference of opinion as to what constitutes a book which would come under the law of March 3, 1873 (R. S. § 3893), but since Congress has added the clause italicized by you in the act of July 12, 1876 (19 Stat., page 90), and you hav given your definition of such works as "any matter offensiv to modesty, or tending to subvert respect for decency and morality," the classification of literature has become easier; and I submit to you whether the book under consideration does not come within your definition of publications which are of an indecent character. If it should be so, the public has your word for it that the "postmaster-general is obliged to act when applied to," and that the exclusion of such works is but "the simple duty of the department." The facts that the book has had a large sale, is read by the best of people, and is to be found in the home of nearly every citizen of the United States, will of course hav no influence with you, for we know that you "never discuss the policy or wisdom of breaking the law, and that the officials of the post-office department do not." And also, that calling attention to the work in this public way, by which its circulation may be greatly increased, will not deter you from doing your duty we also know from your own words, as such is no affair of a sworn public official. Whatever advertising your department may giv the book will be due of course to the thrifty bluster of the publishers, and not to you or me who are but doing our duty as citizens—I in calling your attention to the work (as your department "can treat cases only as brought to your attention"), and you as a sworn public official who never discusses the policy or wisdom of breaking the law.

Yours very respectfully,
EDITOR OF THE TRUTH SEEKER.

It seems to us, in view of the words of the post-

master-general in his report, that the neglect to reply to this letter is as culpable a delinquency as the one cited by the Catholics in their reflections upon Mr. Wanamaker; and that if some employee of the post-office department has thrown the package to one side, he should be as promptly discharged as the carrier who delivered to a man's wife a letter intended only for the husband.

We hav repeatedly written to the postmaster-general in relation to this matter; hav also sent copies of the letters to Judge Tyner, the subordinate who sits in judgment upon books submitted for official decision as to the modesty or indecency of their contents, and Mr. Benjamin Harrison's attention has likewise been called to the case. But if some clerks in Mr. Wanamaker's department and in the White House hav concealed our letters, we respectfully submit that such clerks should be discharged and more conscientious people employed in their places.

We desire a decision; but if we cannot obtain that, we desire to know why? Other publishers had not been treated thus cavalierly, and why should the editor of THE TRUTH SEEKER be made an exception in the exercise of official courtesy and duty?

Our Rulers' Recreations.

There are certain members of the senate and assembly of this state who can always be depended upon by the church, especially the Roman Catholic church, to vote for exemptions of church property, for priests and ministers in our public institutions, and for money to be paid directly to church institutions.

The other night there was a prize-fight between a nigger and a paddy at Troy, N. Y., a few miles from Albany, and about every one of these fellows was there. There were Assemblymen Byrne, Mullaney, and Sullivan of this city; and "Senator Mike Collins of Troy held a seat so near the ring that he could see the punchmarks on the men." Not only were the city representativs there, but, say the reports in the daily papers, "many an assemblyman from Wayback, who had paid his $10 quietly and like a man with a guilty conscience, has seen enough to open his eyes wider than they were ever before. There were plenty of them at the ring side last night. Assemblymen and prize-fighters sat shoulder to shoulder." Besides these there was a judge from this city whose business it is to punish lawbreakers of the class which includes pugilists, and who is noted for his partiality to Catholic institutions in committing vagrant children. The ornamental among our officials were also mixed up with the useless. "Among the early birds was Assistant Adjt.-General McEwan. His long title did not seem to make him a bit gloomy. On the contrary, he was the happiest man there. At the opening of the fight he pulled out a quart bottle of champagne and, uncorking it, drank to the success of Dixon. After that, every time Dixon landed on McCarthy the jovial ring-sider would take a drink from the bottle." Neither were great politicians not in office wanting at the festivities. "In the first row and near McEwan sat Gen. Erastus Corning. His big mustache had a sporting curl to it. He was a Dixon man from the ground up as high as he could wave his cane. His cane came in very handy on several occasions, for when McEwan would drink success to Dixon's blows the general would wave his cane and shout. Behind these two enthusiastic patrons of fistiana sat sandwiched in together men from every walk and class of life."

These fellows all enjoyed themselvs, even the assemblymen from Wayback. "Those who were in the same class with Dry Dollar Sullivan [assemblyman] came out so they could be seen, and yelled like hoodlums at the upper cuts and swings; but those who were new to the company of men with broken noses and mutilated ears kept in the background and rather shrunk from observation."

The Christian church has a fine lot of men to support her in her peculations from the people, and these self-same people ought to feel very proud of their representativs, particularly those from Wayback. New York city is run by the Romanists, and naturally her representativs would be found among the criminal classes.

But it must hav been an anomalous sight at the ring side to see a lot of Irishmen cheering at the fistic victory of an African over one of their own race. There are some young men in New York who can remember when they chased the nigger through the streets and hanged him to a lamp-post when caught.

Bloodthirsty Christians.

The events in this country of the past few weeks in connection with our Italian fellow human beings has shown how signally Christianity fails to civilize.

In the first place, the Mafia Society of New Orleans is composed of good Roman Catholic Christians, the sort that in Sicily band together for systematic robbery, and keep a private priest to absolve them and to care for the share of the plunder which goes to the church.

Secondly, the jury which acquitted the arrested members of the society were good Christian citizens.

Thirdly, the mob which murdered them was led by men made up of other good Christian citizens.

Fourthly, the government which refuses to punish the mob are all orthodox Christians.

The Italian government is the only party to this murderous business which shows up respectably, asking for the enforcement of law and order, and unless things hav greatly changed since Crispi's administration, that government is composed of heretics.

Fifthly, when the Italian government withdrew its minister to emphasize its demand for order, the Christian people of this great country at once begun to talk fight, count ironclads and cannon-balls on hand, and otherwise conduct themselvs like a small boy making faces at a neighbor's boy over the back-yard fence. They wanted to fight, and hoped they could. They wanted to kill somebody, because he happened to be born on the other side of the Atlantic ocean with a brunet complexion. They wanted to see blood flow a million times faster than it did in the parish prison yard at New Orleans.

Jesus Christ said he came not to bring peace but a sword. His disciples hav changed the sword into hundred-ton guns, explosiv shells, dynamite bombs, rapid-fire guns, and torpedoes, but the same old spirit of war clings to them. And the more conservativly orthodox they are, the fiercer is their desire to fight and destroy other Christians. They are greatly disappointed that the Italian government will afford them no opportunity.

Make It a Political Issue.

Mr. C. Beal, president of the Oregon State Secular Union, has addressed the following letter to the Liberals of his state:

"I desire to address myself to the Liberals and other reformers of the state of Oregon. One churchman holds the legal title to about five million dollars' worth of lands in this state. This passes to his successor in office, thus fastening on our commonwealth a heartless perpetuity. Every forty years the property of this nation passes through the hands of the tax-collector. Five million dollars' worth of unburdened real estate, with its accretions, will be able in time to swallow up every other acre in the state. A large majority of the people favor the taxation of church property. A majority of the present legislature personally desire it. But with a cartload of petitions and all our influence it cannot be obtained.

"We must beat somebody and elect somebody with the ten thousand votes we hold. This does not mean a new party. The experiment has been tried before. We took Governor Hoadley of Ohio out of a party that was in the minority and elected him by a large majority when superstition undertook to crush him out. The same persons who led that campaign hav proposed to come and lead us here. Let us accept their services. Let us make up the next legislature so that we will hav dominion over it sufficiently to procure a few righteous laws for the benefit of the people. Let us beat a gold-bug for United States Senator and elect a silver man. Let us defeat a Blair fanatic and elect a man who favors Secular government and undisturbed religion, who will work and vote for civil and religious liberty for the people.

"To this end I invite you to attend the Oregon state Secular convention to meet in Portland the middle of October and inaugurate the campaign. In the mean time I will appoint a committee of fifteen to prepare and submit an address to the convention, and when passed upon to be circulated among the people as the first 'Crisis Paper' in the coming struggle for the rights and liberties of the people. These are the times that try men's souls."

This is a good and practical beginning, and if the Liberals of Oregon can control ten thousand votes they can, by standing aloof from both political parties and voting only for men pledged to carry out their objects, tax the churches and make Oregon's government strictly secular. The total vote of the state is about seventy-two thousand, and the usual Republican majority is about eight thousand. Ten thousand votes would control the situation, as the majority of Liberals in the West hav heretofore acted with the Republican party.

Editorial Notes.

WANTED to know: If the Prohibitionists were correctly represented by one of the editorial writers of the *Voice* when he told his German tonsorial friend that the Prohibitionists did not want to stop the drinking of liquor, only its sale over saloon bars? How will they get liquor to drink if no one can sell it? Will each be his own distiller? or shall the government make it? or shall it be distilled as at present and hid away in dives, hollow trees, barber shops, drug stores, and other hypocritical places?

THE Ohio and Massachusetts legislatures are endeavoring to suppress the materialistic side of Spiritualism, and for that purpose the proposed California bill has been introduced in both bodies, as follows: "That any so-called clairvoyant, medium, or other fortune-teller, who shall practice his or her profession in this state, and receive money or other consideration therefor, shall be deemed guilty of a misdemeanor, and upon conviction thereof shall for each offense be fined not more than $20 nor less than $5, or be imprisoned not more than ten days, or both, as the court may direct." In Illinois a bill is before the legislature making it a misdemeanor to impersonate the spirit of any deceased person at any Spiritualist séance or exhibition. These are stupid persecuting measures, and are evidently inspired by the clergy, who dislike religious rivals.

THE Wesleyans of London are excited over a paper read by Professor Davison at a meeting of the London Wesleyan ministers, in which he admitted the composit character of the Pentateuch and the double authorship of Isaiah, and held that the traditional view of inspiration was no longer tenable. He also held that Christians must not take up the position that their faith in Christ depended upon their faith in the scriptures, but that their faith in the scriptures depended upon their faith in Christ. In the course of the debate following the paper Dr. Rigg said that he had never accepted the doctrin of verbal inspiration, and the Rev. J. S. Simon was relieved to find that Methodist standards did not affirm definit views of inspiration. These declarations hav caused dismay in orthodox circles, as they well may. If this sort of thing keeps up there will soon be no simon-pure Christians left but the Roman and Greek Catholics.

ONE of the most dishonest methods of the church is her method of writing for children. In an Easter supplement for the young of a religious journal are some brief stories of "Reformers and Philanthropists." Among the men thus glorified are Abraham Lincoln and Horace Greeley. Of the first it is related: "No man could be found more familiar with the Bible than he. This is apparent both in his conversation and his writing. There is hardly a speech or state paper of his in which allusions and illustrations taken from the Bible do not appear." This bare statement is in itself strictly true. Lincoln was very familiar with the book, as are most Infidels. But the impression left upon the mind of the child reading it is that Lincoln was a believer in the book; that he regarded it as greater and worthier than all other books; that he was a Christian. This impression is false—a downright lie—and the church people are flagrantly dishonest in permitting such writing. Of Horace Greeley the same dishonest impression is left. The story states: "The first book which he read consecutivly through was the Bible, under the guidance of his mother, when he was about five years old." Very likely a pious mother did guide him through the Bible—and a child of five years needs skilful guidance through that book—but Horace Greeley was not in mature life a Christian. He was the first president of the Manhattan Liberal Club, then as now an organization of heretics, and he never subscribed to any Christian creed.

IT will be remembered that when E. B. Foote, Jr., one of the vice-presidents of the American Secular Union, was before the legislativ committee at Albany to oppose the "Freedom of Worship" bill, he found Eldridge T. Gerry, a professional Protestant philanthropist, favoring the measure, which caused Dr. Foote much surprise, as heretofore the same gentleman had been opposed to the proposed law, which should allow the Roman Catholics to set up an altar in the Randall's Island House of Refuge. We pointed out the probable reason of this change of heart on the part of Mr. Gerry, and since then it has developed that we were about right. A new bill has been introduced, forbidding the commitment of children under twelve years to the House of Refuge. This would compel the police magistrates of this city to hand all children under that age over to the sectarian institutions, chief of which are the Protestant New York Juvenile Asylum and the Roman Catholic Protectory. A fair division of these human spoils is what Mr. Gerry, of the Juvenile Asylum, desires; and to get it he is willing to let the Catholics into the House of Refuge. It is the evident intention of both sects to supersede the state institution by their own sectarian houses, and thus compel the state to pay for making good Christians of the "flotsam and jetsam on the wild rude sea of life." We said last week, before the introduction of this new bill had been made public, that Mr. Gerry was log-rolling, and those subsequent proceedings prove that we were right.

Letters from Friends.

PETERBORO, N. H., March 30, 1891.

MR. EDITOR: I would as soon think of living without food as to be without your paper and also the *Ironclad Age*. What we Freethinkers want is peace and harmony amongst ourselvs and not so much twitting and flinging, for it does not look well nor sound well. I giv away all of my papers after I read them, and I do not want people to think, which they will, that we are fighting amongst ourselvs. Please giv my best regards to all of our Freethinking women and tell them all through your paper to keep right on writing and talking. H. B. RALEIGH.

COQUILLE CITY, ORE., March 26, 1891.

MR. EDITOR: I write to THE TRUTH SEEKER concerning the death of my brother, T. V. Nichols, a stanch Liberal who fought the good fight and has crossed over the river. He has been a subscriber to THE TRUTH SEEKER for fifteen years, taking it almost from the start; an ardent admirer of D. M. Bennett for the past eight years. He was a Spiritualist, having become such by investigation; an Infidel of the Thomas Paine school. Although a Spiritualist, THE TRUTH SEEKER was a favorit paper of his. In politics he was with the workingmen. A minister called on him a few hours asking him to embrace Christianity. My brother asked him if he had anything better than humanity; if so, in what did it consist. The D.D. left to pray for him. He died as he had lived, leaving many friends who will some day meet him. For the last five years he has lived in Bandon, Coos county, Ore. He served during the war in the 46th Regiment Pennsylvania Volunteers. The people of Bandon lose a good man. HENRY H. NICHOLS.

FORT WAYNE, IND., March 20, 1891.

MR. EDITOR: Within please find $3 25 to apply on my subscription and for the ANNUAL for 1891. We are having a Freethought revival here at the present. J. E. Remsburg gave us a lecture on the 9th of last month. His subject was, "False Claims." The small audience was well pleased, and I think by the time he or some other Liberal lecturer comes here we will be in shape to giv them a larger audience.

We hav started a Secular Union here, with some thirty-three names; got our charter, elected officers, and rented a hall. Now all we need is the hearty assistance of the Liberals here and elsewhere to make our Union a grand success. We hav plenty of material here to work on. Ignorance and superstition hav been sown broadcast in our city by the Christian churches for years, and therefore we hav rather a hard job before us. But with proper management and hard work I feel confident of success. Our Union will be the Fort Wayne Secular Union, with J. S. Frost, president; J. C. Garman, secretary, and M. W. Mench, treasurer. Hoping as soon as we get something in our treasury to send you an order for some pamphlets, I remain,

Yours for the good of humanity, J. S. FROST.

ITHACA, N. Y., March 25, 1891.

MR. EDITOR: Having just subscribed for your valuable paper, I thought I would giv you a few of my imaginations. For the whole human family liv on imagination, for no human being ever saw, smelled, tasted, heard, or felt a Lord. And if there is one I love him better than any Christian in the world, for my Lord never created an Adam to be the father of all the human family, black, white, and all colors, and devils, and Eves, and pronounced them all very good. My Lord knows what he is about, for when he makes anything he is never sorry, for my Lord never had to hav a son born, the best boy in the world, and see him nailed to a cross with his hands and feet pierced with nails while he could at one swoop of his hand hav wiped the whole world out of existence. Oh, what a cruel God the Christian God is, to make that good son suffer for his own misdeeds, and place that good man Adam in his garden and let his Satan come down and tempt poor Miss Eve, for she did not know the serpent was a-lying. And he had to turn the poor things out. That was a farce for the devil, and Adam and Mrs. Adam beat the Lord out of his good intentions. Now the churches hav to fight the devil night and day. They hav their priests to tell them how to keep him back and scare him off. They all differ as to the mode of procedure. They all claim, "We are right and the other church is wrong."

WM. L. MARSH.

DALLAS, TEX., March 29, 1891.

MR. EDITOR: I hav been intensely interested and amused in the late controversy of field secretary, and now the badge. The pansy, the first, can well be disposed of as "the winter of our discontent." Of the latter some very truthful things hav been said. Each participant has, in a measure, narrowed and lessened Freethought to individual benefits—in fact, limiting that which should remain unlimited. The question I shall spring is as to the necessity of a badge. Is it essential? Must it become a necessity? I am inclined to think all symbols are a hindrance to progress. The honest man does not hav a label attached to his person asserting his integrity, nor need he shout aloud, I am an honest man! Opportunities are abundant in which he may truthfully assume his position more effectivly. Labels and badges are like paste diamonds, but are not proof positiv that the possessor has the real article at hand. Freedom and liberty are only one brand, and the real article may present itself unsupported by labels or badges. Labels add nothing to the *bona-fide* article, but always giv a false value in the spurious. Although the beautiful pansy contains all the elements of unobtrusivness, all ideal tints of truth and gentleness, peace and joy—indeed, how sweetly and kindly do the beautifully tinted blossoms hide and overcome the green leaves of jealousy till nought is left of their evil earthliness—yet if we pluck this beautiful flower how soon it withers. Is it not possible to love and revere and not destroy? If by art we imitate the blossom, it then is only paste; can we be satisfied with paste? Hardly! Then being at liberty to model from this beautiful and lovely blossom, let us commit no sacrilege. J. V. MULKS.

PAYSON, ARIZ., March 14, 1891.

MR. EDITOR: When I gaze on Mr. Heston's cartoon, "Freethought Turnpike Free to All," hope within runs nigh Sierras high. But when I turn a few pages of the grand TRUTH SEEKER and there read the quarrels of the American Secular Union, I see things in a different light, or no light at all. Their quarrels are like the lines:

What they killed each other for
I never could well make out.

What they are fussing over one can hardly tell, save it is because they all want an office. You know and I know our numbers are small, while the forces of the enemy, superstition, are well united and number millions. Why not make up the great family quarrel, right about and face the foe? I suppose the Union believes in evolution. I do, and that by their late actions they are drifting back into the monkey (except the ladies of the Union). If uneducated people would do as our Union they would be termed heathens. I do not know who is in fault. One can seldom tell, when a family fuss is going on. I hav been helping on the cause all I hav been able—buying books, taking THE TRUTH SEEKER and the *Independent Pulpit*, also doing all the missionary work I am able to do. I did want to join the Union after a while. But if this great family fuss does not close or cease I can see but little hope for Freethought. I'll sing you a song and quit:

Wherever the Lord erects a house of prayer
You will always find a jackass there,
And 'twill be found upon examination
He's a pedler of hell and damnation.

Yours in the kingdom we hav, ARIZONA SAND.

NORSE, TEX., Feb. 22, 1891.

MR. EDITOR: Mrs. Mattie P. Krekel, of Portland, Ore., delivered a lecture here at Norse on Saturday night, March 14th, to a good and appreciativ audience, on "The Old and the New; or, Evolution *vs.* Creation." She handled her subject in a masterly manner, and held her audience in enraptured attention for one hour, the only regret being that her lecture was not continued for another hour. She intended to hav lectured on Sunday, March 15th, but the incessant rain compelled its postponement till the next dav.

On Monday night, March 16th, Mrs. Krekel delivered a lecture on "Natural Morality Superior to Theological Restraint," in which her penetrating and keen acumen was used to great advantage, and her great oratorical power was displayed with great effect. The audience was held in enraptured attention for over an hour, and interrupted her with frequent and spontaneous applause.

I think that Mrs. Krekel, in these lectures, successfully removed the foundations of the Christianity of to-day to the entire satisfaction of those of her audience whose prejudices did not prevent them from seeing clearly. Her lectures must be heard to be appreciated, and I shall not even attempt to giv a synopsis.

Some—not to say many—people think that a woman must necessarily be sentimental when speaking in public. This, however, cannot be truthfully said of Mrs. Krekel. Her discourses abound in indisputable facts, arrayed in such coherent order as to not only logically prove her positions, but she marshals the facts to sustain her arguments in such a way as to make her positions impregnable. She is a good reasoner, and a master of logic. She presents facts, verified knowledge—science—truth. She is scholarly and profound, and does not want in rhetoric.

Mrs. Krekel is, in short, an earnest, logical, coherent, and at the same time, comprehensiv and eloquent speaker.

May success attend her efforts, wherever she may go, in her noble endeavors for the advancement of a truer and higher civilization. T. THEO. COLWICK.

DALTON, GA., March 29, 1891.

MR. EDITOR: Mr. Remsburg gave us a free lecture on the 23d of this month on "False Claims." It was the first Liberal lecture ever delivered in this place, and we think our little city was highly honored, as it was the only one in Georgia in which he lectured.

We procured the Opera House for him to speak in.

The audience was composed of about one hundred and fifty persons, and in honesty and intelligence it was somewhat above the average of church attendance, though there were few or none of the codfish aristocracy present, and the professional gentlemen were conspicuous by their absence. I presume they were afraid of the church. Several ladies graced the occasion with their presence. All honor to them for having sense and courage enough to come out and hear a Freethought lecture. The crowd behaved remarkably well, and gave the speaker close and respectful attention, only four or five persons leaving the hall during the speaking.

Almost everyone I hav spoken to since the lecture admits Mr. Remsburg to be a talented and polished speaker if he is an Infidel.

We hope to hav him with us again in the near future. The church is all-powerful in this section, and of course tyrannical, but I think the Liberal element is making some progress.

A few years ago it would hav been impossible for an Infidel to hav procured a house here to speak in, or induced anyone to come out and listen to him. The owners and manager of our Opera House, although nominally Christians, are enlightened gentlemen, and we had no trouble in getting the hall at the customary price, which is not always the case, I am sorry to say, in the cities of the enlightened North. I am a Materialist of the Otto Wettstein, T. Winter stripe, and all my friends and neighbors know it. I see you hav up a controversy over the badge question. I prefer the Wettstein badge, and only wish I was able to possess one. Long liv Heston and the pictures.

Yours for Universal Mental Liberty, J. H. HAMILTON.

P. S.—I forgot to mention that the Christians' so-called "Providence" favored us with a beautiful moonlight night for our meeting. It was the most pleasant night since Christmas. J. H. H.

HANKINS, N. Y., March 29, 1891.

MR. EDITOR: Please allow me to express my opinion, though humble, on the pansy versus Freethought pin as an emblem for the Liberals of America. First take the pansy—true, it means thought, but does it mean Freethought? If not, why, it may be worn by people of every thought, whether it has been told to them by priest or preacher, whether it is a superstitious thought or non-superstitious thought. There is nothing more of it. Second, they say it is a cheaper emblem, as the torch is too expensiv. But could not the torch or Freethought badge of Mr. Wettstein be produced in a somewhat cheaper form also, for those that cannot afford such an expensiv one? For surely if they would wear a cheap pansy badge they would wear a cheap Freethought one as well. In the main I agree with Miss Susan H. Wixon, that the pansy is more for lovers than for that which is destined to be the largest shade of opinion on the globe. Do not let us follow the countries in this particular that hav always followed us in others, when we hav something equal and which I think is far superior—namely, the Otto Wettstein Freethought badge as an emblem for the Liberals of America. Why? First, because it is a very neat and fine badge, with the word Freethought engraved on a very clear blue background, which signifies that everything should be clear and bright before the mind before we can think for ourselvs or hav Freethought, that is, be free from that dark fog of superstition. Second comes the sunlight of science, which giv the mind more light, as the rising sun does the eye as it rises over the eastern hills and transforms the clear blue sky of early morn to a golden hue, for as we see with our eyes so sees our mind. Third comes the torch of reason, by which we are trying to guide our fellow-man out of the darkness beyond the moon and stars where superstition reigns supreme, which is the fourth and last place on my badge, and which as I look at it my eye can not see nor my mind cannot reach. Miss Wixon says, if there is to be any change she suggests to do away with superstition. If that is done, what do we want of the torch of reason? In my opinion, as it is so shall it remain, and be the emblem of the world for mental freedom.

Respectfully, W. S. GALLOWAY.

CHATTANOOGA, TENN., March 25, 1891.

MR. EDITOR: The ice is broken and the Liberal people of Chattanooga hav listened to lectures on Freethought and Liberalism delivered by J. E. Remsburg in Post No. 45 G. A. R. Hall in a most effectiv and satisfactory manner. It worked about like this: The first lecture was on Saturday night, and about two hundred and fifty people were present. Sunday morning about three hundred and fifty heard and appreciated the wise and powerful sayings of the speaker. And Sunday night the hall was packed to hear the Sunday question discussed, and Mr. Remsburg did ventilate that question most thoroughly, and the audience would show their appreciation by frequent and repeated applause. It is hardly necessary to say here that they were the best, most intelligent, industrious, and enterprising people of Chattanooga; educated people, who investigate, find out the truth and stick to it; people who become Freethinkers from personal investigation. This city is a great field for some one like Mr. Remsburg to come to and settle down. Mr. Remsburg is at home in Kansas, and I simply say, like him. Because the man who would come must be a good man; not offensiv, but of pleasing address and manners; not a challenger to preachers and priests. He must be a man whose sayings are unanswerable and invincible. We hav hundreds of people here who do not and cannot believe the Christian teachings. Those people hav investigated the matter enough to let it rest right there, because they hav no one to encourage them and they hav not got knowledge enough to defend themselvs against Christian intruders in an argument. And to become known as an unbeliever is no small matter for a business man to overcome. The word "Infidel" rings horribly in the ears of a Christian. But if we became organized, with a good man at the head of the society, the number would soon be up to a thousand. Popularity and social strength would follow. More light on Liberal subjects would bind us together in one grand social order of cheerful, intelligent, Liberal-minded people, who would command the respect of all good citizens. Last Sunday night it was announced that all Freethinkers should remain after the lecture, and temporary officers were chosen and forty-seven signed their names to organize a Liberal club. A committee was appointed to draft by-laws and resolutions for the members to adopt next Sunday. When once we are perfected then we shall become members of the American Secular Union, and through it we expect to get able lecturers, from time to time, to come here and storm superstition and hell out of Chattanooga. I can assure you it does not take much to do it, either, for this city has some great, Liberal-minded, talented, and brave people, and it does not take much to develop them. I will simply prove what I hav said by the fact that it took less than two hours to raise money enough to pay Mr. Remsburg and pay all other expenses connected with the lecture. You can see by that that the

people here are financially liberal as well as mentally, and they hav also confidence in each other.

I would like to mention that when Mr. Remsburg mentioned the name of the great and good man, Col. Robert G. Ingersoll, the applause, and repeated and storming applause, was something that I could only compare with some great event that would sometimes happen during the dark days of war. In the future you will hear from Chattanooga often.

Very respectfully yours, CHRIS. BATHMAN.

NEW CAMBRIA, KAN., March 24, 291.

MR. EDITOR: The Kansas legislature passed a law to prevent the Kansas City Sunday *Sun* of Kansas from circulating within the state, but I learn from our representativ that the objectionable features hav been eradicated and so everything goes on smoothly for the present. But the law is there for future use, and was passed through the behest of the ministers of this state, or, more properly speaking, by the ministers of Salina. It was Senator J. G. Moler, of Salina, that introduced the bill, who is becoming quite notorious; it was he that introduced the "age of consent bill" placing twelve years as the time that a girl can consent to get married, which became a law a year ago, and which has not "been reduced yet."

As near as I can learn why the late law was passed for the repression of the above paper, is that it was given to divulging scandals in high places, and so you can easily understand why the ministers took such an activ part against it. That and the object of having future use for such a law is no doubt the motiv. Now I want to say, whatever the cause, it is a bad precedent, because it is a direct blow at free speech and free press. The law on libel is sufficient to protect these gentlemen unless they "are caught in the very act." Such a law is dangerous on any statute book, because all Liberals know how prone bigots are to prosecute and persecute anything new. They are the buzzards and hyenas of civilization. Everything has to become old and stinking before it becomes palatable food for them, and through them for anybody else if they could help it. And yet they lay claim to every reform that has taken place, while all history proves they fought every new idea just as long as there was any show to suppress it. It makes me mad to think they hav the effrontery to come in and claim they are the father of every new reform.

Is it not about time to take the timely warning of Jefferson and Madison, viz., "We should take alarm at the least encroachments upon our liberties," and "Eternal vigilance is the price of liberty?" But I predict that the majority of Liberals will never wake up from their lethargy until they are almost bound hand and foot. They are just as much bound to their idols as the Christians are, viz., "our party." The facts are, a person that has a religious creed or a political creed is not a Liberal. A true Liberal will confer with all other Liberals and then pull together. And the experience of the Alliance proves how much can be accomplished if we will "only stick." And unless the above movement shows more of a disposition to carry out the most important Demand, viz., "equal rights to all and special privileges to none," it would be a good idea for Liberals not to become wedded to it. There were, no doubt, some Liberals in the Kansas legislature, but they never raised their voices against the passage of such a law, on the plea that there was such a few of them they were powerless to do anything. But everybody knows by experience that it is surprising what a few men or women can do if they hav only got the backbone to stand up and defend the right. One person in the right ought to be able to put a multitude to flight. Liberals must remember that they are the pioneers of progress, and they are out of their sphere to become orthodox for one moment in any direction. Do not wait for the procession to catch up unless "it is going your way." I do not believe that we will ever accomplish the Nine Demands of Liberalism until we organize a political party for that purpose. The body politic never makes any concessions until some organization shows fight. Then it will concede something to that organization. We need not fear that everything will go to the dogs while we are bringing about another reform, because there are enough constitutional laws and precedents to hold them in check.

In the good old times of kings it was much easier to unite church and state than at present. All that was necessary then was to convert the monarch. So like causes produce like effects, and as progression is abroad in the land, unless we revert back to the old system of the priest behind the throne to suppress all progression there is no cause of fear. So these barriers in their way will giv us ample time to popularize our cause, and we hav a very encouraging future before us. To allow the Christians the very outside figure, they hav the cheek to claim 18,000,000, and that leaves 47,000,000 outside the church. There are a very large per cent of their number that are in favor of our Demands, while we know we are sure to proselyte a vast number of the remainder. Why, some of the best workers we hav in our ranks used to be Christians, and we are certain of those outside the church, and then why not make the effort, when it is only a question of time? JOHN W. ABBOTT.

RICEVILLE, IA., March 27, 1891.

MR. EDITOR: Let Mr. Heston keep on with the pictures. I vote for the pictures every time. Mr. Heston's picture in THE TRUTH SEEKER of March 14th, entitled, "The Chief Object of Christian Worship," conveys more ideas to one's mind than a written volume. The truth of the above-mentioned picture was well manifested to me a little while ago, when I attended the services in the Baptist church of this place. They had a grand rally to make a raise of money, and they passed envelopes around for the faithful to put their offerings in and then put them in the contribution-box. The following are some of the maxims printed on the envelopes: "Giv for Christ's sake;" "The liberal soul shall be made fat," which should read, "The liberal church-member makes the preacher fat," and again: "God loveth a cheerful giver," which should read, "The preacher loveth a cheerful giver."

I was amused by reading an article in THE TRUTH SEEKER stating that the holy coat of Joseph, the husband of the Virgin (?) Mary, will be exhibited during the summer in Treves. In the year 1844 the coat of Christ was exhibited in Treves, and a few years later his shoes were exhibited in a town called Pruem, near Treves, and I would not be at all surprised if, in the near future, the Catholic authorities would exhibit in Treves the nightskirt of the "blessed Virgin Mary," and the wonderful swaddling-cloth of the infant Jesus, mentioned in the Apocryphal New Testament. There is no end of holy humbug in the Roman Catholic church.

I hav read Wm. Hart's book, "The Candle from Under the Bushel." I pronounce it the strongest argument against the Bible and the Christian religion I ever saw. The book would be cheap at $1. Every Liberal should hav it.

THE TRUTH SEEKER is a terror to snakes—I should say, preachers. A few weeks ago I was in a certain place of business in this town, and amongst the crowd present was the Methodist preacher. I pulled a copy of THE TRUTH SEEKER out of my pocket, evidently to seek cause for an argument with the preacher, but as soon as the preacher had a glimpse of the terrible sheet he disappeared.

There are two female preachers in this town and neighborhood. A Mrs. Van Aukin is holding Free Methodist meetings in country school-houses, and is causing great excitement, and a Mrs. Hinkley is preaching in the Congregational church. I wonder if these female preachers ever take their text from the epistle of Paul, where he says, "Allow not woman to speak in church," etc.

A few weeks ago it leaked out that a certain preacher of Brownsdale, Minn., had been in the Holy Ghost business and caused the ruin of one of his fair church-members, a girl sixteen years old. I understand that M. E. Billings has joined the church. Well, if he has, we need not mourn over his departure from our ranks, but somebody should continue the good work he left and publish new editions of "Crimes of Preachers," for I consider it the duty of every honest Freethinker to expose the foul deeds of the sky-pilots and wolves in sheep's clothing.

A month or so ago, a woman spoke to me about as follows: "Say, you wicked Infidel, don't you know that the devil has been born up in Minnesota, and if you don't become a Christian and join the church, he will get you sure?" And then she went on to describe him, saying he had hair all over, and that he had horns, and a tail sixteen inches long, and that he was jumping around town and raising hell in general, and that people could do nothing with him, and she said that it was surely so, because her brother had seen a man that had seen the young devil. I told the good woman that I had heard many a sermon preached about worse-looking devils than that, but that I was not losing any sleep about that either.

We had a fair sample of Christian love and humanity in this town last summer. A man by the name of D. Nicol was supporting his family, which consisted of his wife and five children, by running a billiard hall, but some good Christian swore out a warrant against him for running a nuisance, and a Christian judge sentenced him to three months' imprisonment in the county jail, and all the man was guilty of was that the majority of men of the town more frequently visited his hall than the churches. He was compelled to serve his time in jail last winter while his family were sick, and the youngest died before his term was expired. Such is Christian charity.

A few days ago a Christian friend of mine handed me a book, which he said would convert me and convince me that Ingersoll and Infidelity are wrong, and that the Bible and Christianity are true. The title of the book is, "Ingersoll Answered from the Bible and Ingersoll Against Himself. By Rev. O. M. Owen." I hav looked the book over carefully, and find nothing but bosh. Moral: Once a donkey kicked a lion, but the lion was not dead, but he evidently does not think it worth while to fight with such an ass as Rev. Mr. Owen.

I wish that Mr. Heston would design a picture representing a priest and a Catholic congregation in the act of cannibalism, *i. e.*, holy communion. Every true Catholic has to eat his savior, God, man, and all. Can anything be more absurd than such cannibalistic ideas? And still there are millions who believe in that doctrin. Oh, what fools these mortals be! It is discouraging to see so many men who are professed unbelievers in the Christian doctrins and still do not support Freethought papers. THE TRUTH SEEKER should hav at least ten times as many subscribers as it has at present. I know about a dozen men in this town and neighborhood who are Freethinkers, and still I cannot induce one of them to subscribe for THE TRUTH SEEKER, but some of them giv from $25 to $50 a year to support preachers and uphold churches, simply because they are church-members. How much more good those men would do if they only would spend their money for Liberal papers and Liberal and scientific books, instead of shoving it into the big pockets of pulpit-pounders. I remain,

Fraternally yours, HENRY BISSON.

CHICAGO, ILL., March 30, 1891.

MR. EDITOR: The reasonable, common-sense article by one of your contributors—"In Search of a Spirit," by James Beck, March 21st—suggested many thoughts and reflections to my mind and recalled many experiences in my search for spirit, spiritual truth, and the raw article truth in its royal robes.

With your permission I will make a few plain statements and a proposition or two.

1. Modern Spiritualism (now nearly forty-three years old) came teaching and healing the sick, two quite important duties we all owe each other.

2. Modern spiritual teachings hav been superior teachings from the first. The external phenomena hav challenged the wisest men and women on earth to explain them upon any other hypothesis than the intelligence claimed for them, viz., that the intelligence that produced the rap, etc., through mediums, was the spirit of a former inhabitant of a physical form similar to our own. Further, these same intelligences, through their chosen instruments, hav given the world from the first superior lessons upon hundreds of the most important subjects which interest humanity in all ages of the world and conditions of life.

3. The scientists, the philosophers, the skeptics, and the clergy hav failed to explain the varied manifestations of modern Spiritualism.

4. Skeptic, scientist, and clergy (with a few noted and honorable exceptions) hav ignored, misrepresented, scoffed, persecuted, and played the hypocrit from the first to the present.

5. Spiritualism has never in a single instance asked anyone to believe upon faith or bare and barren statements of spirits or mortals, but has always offered tangible demonstration. At least ninety-five per cent of the million or more of converts in America hav been converted by absolute tests—demonstrations—and notwithstanding these patent facts, look at the position of many of our Liberal journals and public men; what does their position remind a truth seeker of? Base hypocrisy, rank and rotten deception, a brazen-faced ignoring, a childish evasion of truth as well demonstrated as life itself. What is the position of our Liberal men and press at this time? Is it manly, is it truthful? Does the sun shine? Do THE TRUTH SEEKER, the Boston *Investigator*, and a dozen lesser Liberal lights know that the sun shines? Can they demonstrate it to millions of intelligent people?

6. What does all this cry of fraud and fraudulent mediums signify? Is there more fraud in mediums than in church, state, business, or Liberal press? If so, show it up for humanity's sake. Does not this cry of fraud only signify a fear of truth? Do not the majority in the church, and out, prefer to go it blind rather than face the truth? Do we not all understand, who are really free, what this ignoring, this barefaced hypocrisy in church and among our very Liberal press, really means? Is it manly? Is it not childish and weak? Is it not about time to giv truth a fair show when it has asked and begged for over forty years to demonstrate the most important truth the world has ever grappled with?

7. Gentlemen and ladies of the so-called truth seeker class, can you much longer expect to be respected unless you respect truth and yourselvs? Hav you not toyed, played, and fooled with this great subject of modern Spiritualism about long enough? Can you not see plainly, as our brother James Beck has stated in the article referred to, "that Spiritualism has met so many enemies and survived all of them, and the more it is persecuted the more it seems to grow?" Is there no lesson for truth seekers in this? Just think of the three hundred clergymen and others who are about to investigate this subject, from their faith standpoint, of course; where will our Liberal friends stand after such a farce is concluded?

My proposition is to prove to any intelligent man or woman, using the same evidence that is used in business, government, and law courts:

1. That spirits of the so-called dead do return and communicate intelligently to their friends in physical form through mediums.

2. That spirits do materialize full forms that are recognized, and talk, sing, and manifest many attributes of humanity, and then disappear in full view of their friends. Further, these forms are photographed; these spirit intelligences telegraph to their friends; these spirits communicate to their friends upon closed slates under conditions precluding the possibility of fraud or deception.

3. If anyone desires I will show such evidence of many spiritual facts as will command respect from every truth seeker.

4. Conclusion: if Spiritualism is true, is it not of first importance? If it is not true, is it not the greatest of all delusions? If it is not true, can any one of the readers of THE TRUTH SEEKER prove to me that he livs at all, or that he knows anything? Can we not all see and understand that bigotry, hypocrisy, and evasion are not good-looking, no matter if labeled Liberal? Would it not be more in harmony with truth if the society of "Brotherhood of Moralists" would change their title as well as their methods? A moral courage society would sound well for Liberals.

I do not think there is a single excuse for one intelligent free man or woman in New York, Boston, or any of our Eastern cities denying the communion between this and the spirit world. Gross ignorance, prejudice, and bigotry may be an excuse, but blindness and deafness with a good pair of eyes and ears is not excusable.

Of course, no one is compelled to know; the Ingersolls, Investigators, and Truth Seekers may ignore—it is easy, and no courage is required so long as it is the order of the times—but remember, these are times of a spirit of restlessness; a crisis is near at hand; the farmers hav set the quack politicians all a-thinking; the spirit world, who are largely in the majority, will soon be heard and felt, and then will come a time when ignoring will be out of order.

Gentlemen of the Liberal label, it is just as consistent to ignore one truth as another; the popularity does not signify. Spiritualism is a fixed fact as much as sunshine, it is as patent as electricity, as well proved as any science, and is of more value to humanity than all the discoveries and inventions of the last forty years. Can you afford longer to ignore its truths? DR. M. E. CONGER.

Children's Corner.

Edited by MISS SUSAN H. WIXON, *Fall River, Mass., to whom all Communications for this Corner should be sent.*

"Between the dark and the daylight,
When the night is beginning to lower,
Comes a pause in the day's occupations
That is known as the Children's Hour."

A Grievous Complaint.

"It's hard on a fellow, I do declare!"
Said Tommy one day with a pout;
"In ev'ry one of the suits that I wear
The pockets are 'most worn out.
They're 'bout as big as the ear of a mole,
And I never hav more than three,
And there's always coming a mean little hole
That loses my knife for me.

"I can't make 'em hold but a few little things—
Some cookies, an apple or two,
A knife and pencil and bunch of strings,
Some nails and maybe a screw,
And marbles of course, and a top and ball,
And shells and pebbles and such,
And some odds and ends—yes, honest, that's all!
You can see for yourself 'tisn't much.

"I'd like a suit of some patent kind,
With pockets made wide and long;
Above and below and before and behind,
Sewed extra heavy and strong.
I'd want about a dozen or so,
All easy and quick to get at;
And I should be perfectly happy, I know,
With a handy rig like that."

—*St. Nicholas.*

Bad Lands of Dakota.

A friend passing through the bad lands of Dakota writes as follows:

These bad lands are wonderful sights to behold. Abruptly, with one step, you think yourself on another, but unfinished, planet, so narrowly defined is the line between the surface of our earth from that of the bad lands. I don't know how to describe these lands. It is somewhat like the sea in a storm, but not as regular as waves. Such grotesque forms! Columns, pillars, cones, gates, round towers, steeples, beehives—all possible imaginary forms, jumbled and bundled together in an indescribable conglomeration. It is all so strange, surprising, and, withal, so fascinating and attractiv. It holds one spell-bound, as it were, and you almost expect to see gnomes, fairies, ghouls, and other uncanny creatures popping up from behind these curious and startling forms.

Why are these bad lands here? What sudden freak of nature tossed up these uncouth formations? What stories and histories lie hidden beneath these strange formations? Did once the deep sea flow on over these bare and barren spaces? Are extinguished cities buried underneath, and are these the unread monuments that some one shall decipher? Who knows?

Preferred to Be With Papa.

One of the best children's *bon mots* is told by a well-known bookmaker in town. His little daughter was happy amid a parlorful of company when bedtime came, and she rebelled against having to leave. She threw herself on the floor, face down, and kicked and screamed. "Come," said her mother, "be a good little girl, now, and go to bed. Don't you know what mamma has always told you—if you aren't a good little girl you can't go to heaven?" "I don't want to go to heaven," said the child; "I want to go where papa goes."

Ida and the Orange Seed.

"Here is a nice sweet orange for you," said nurse to little Ida one day; "but be sure not to swallow the seeds."

Ida made a little hole in the orange and began to suck it. It was very juicy, and she liked it very much. But when she was almost through with it, she happened to swallow a seed.

She ran to Nurse Mary at once to tell her about it.

"Will it grow inside of me, nurse?" she asked.

Nurse Mary laughed. "Wait and see," she said. "If you find a little orange-tree coming up, you must tell me."

One morning Ida's mother saw her standing before a mirror with her mouth wide open. She was trying to see down her throat.

"What are you doing, Ida?" asked her mother.

"I'm looking for my orange-tree," answered Ida, tears in her brown eyes; "I'm afraid it will choke me when it comes up."

Mamma did not know what Ida meant, and she laughed very much when the little girl told her about the seed she had swallowed. She told Ida there was no danger that a tree would grow from it.

But it was a long time before Ida forgot what nurse had said, and for many weeks she was often seen standing before a mirror with her mouth wide open, looking for that orange-tree which might come up after all.

Chats with Correspondents.

JOHN J. D.—You know what Davy Crockett said: "Be sure you're right, then go ahead." It is the best advice we can giv.

CAROLINE.—Do not be impatient. "All things come round to him who will but wait." The truth may be pushed aside but cannot be crushed.

GEO. W. K., Kent, Ia.—It has been thought not advisable to do anything about the matter you so kindly write about. The amount we could raise that way would be so very small, and many dislike to hav such business urged upon the children.

UNCLE JACK, Dallas, Tex.—Your story is good, but it is rather long for the space at our command. You see we hav only a little to spare. Short stories, short sketches, short articles, are always in order. However, we will keep it and see if it can some time be used.

DAVID S., Missoula, Mont.—Ella E. Gibson is editor of the organ of the Brotherhood of Moralists. Her address is Barre, Mass., and the price of the paper is $1 per year. You are justified in saying that real Liberals are moral and that they obey the health laws. Of course there are many inheritances that hav to be overcome, but, as a rule, Liberals, they who are worthy of the name, endeavor to liv moral, upright, and honorable lives.

ROSE TAYLOR, Denver, Col.—You inquire about our book, "Summer Days at Onset." It is descriptiv, legendary, and is illustrated. Yes, it tells about Onset. It is in pamphlet form and sells at the low price of twenty-five cents. The editor of the Corner will be happy to fill any orders addressed to her, or it can be ordered through the Truth Seeker Company, as can also her other books, "Apples of Gold," "All in a Lifetime," and "The Story Hour," all good and useful books, and entirely devoid of superstition.

Correspondence.

MILFORD, MASS., March 8, 1891.

DEAR MISS WIXON: I thought I would write a letter to the Corner for the first time. Papa has taken THE TRUTH SEEKER nine years, and likes it very much. I will be twelve years old the 27th of this month. I go to school and study spelling, reading, arithmetic, writing, geography, grammar, and drawing. My teacher's name is Miss Wilson. Hoping to see this in print, I remain, Yours truly, ROSA MOREY.

[We are glad to greet Rosa, and hope she will come and see us in the Corner again soon.—ED. C. C.]

STILLWATER, MONT., March 8, 1891.

DEAR MISS WIXON: I saw a few letters of the children in THE TRUTH SEEKER which I read at a neighbor's house, and so I concluded I would write to you also.

My father is a cowman and livs two miles from Stillwater town. We liv on a farm and raise a few crops every year, just enough for our own use and just a little to sell.

I hav six brothers and sisters. We hav only a few neighbors out in this uninhabited part of the country. There are very few city-bred people here. If I am not mistaken, everybody here was born here or somewhere near.

I hope my letter won't go in the waste-basket, as some of the others hav.

Good-bye. Hoping to see this in print soon, I remain,

Your affectionate, MARY E. SHANE.

McCUNE, KAN., March 12, 1891.

DEAR MISS WIXON: I thought I would write a letter to the Corner. My folks are mostly Liberals—grandpa and grandma, my father and mother, nearly all my uncles and aunts. We read THE TRUTH SEEKER. Grandpa had taken it for a long time before I was born. I am eleven years old. I hav two sisters and one brother. I had a twin brother who died when he was seven years old. We like the pictures in THE TRUTH SEEKER. Grandpa got the picture book; we hav it at our house. We children spend lots of time looking at the pictures. I am on a visit now at grandpa's. I was reading the letters in the Children's Corner last night. I think the letters real good. This is my first letter I ever wrote to hav published, and I hope you will not put it in the stove, for I would like to read it in the Corner.

Your little friend, HALLIE GOWIN.

DALLAS, TEX., Feb. 11, 1891.

DEAR CORNER: I often think of the little TRUTH SEEKER folks all along the line, and it occurred to me that C stands for children and many other words of significant meaning which I will present: Cradle, caress, cooing, conscience, confiding, cunning, creatures, curious, captivating; apt to love cake, candy, comfits; may be made consistent, courteous, capable, or perverted to cunning, crafty, cruel, corrupt, conspiring; if they are surrounded by truthful and honest examples they become truthful and honest. It is just as easy to teach a child courtesy, and a light, gliding, elastic step, as to teach it to double its fist and strike, or be rude and shuffling in its walk. It is less trouble to teach the beautiful than to inflict coarseness. Children are just what we make them to be. Let every parent and child be taught by this last assertion. UNCLE JACK.

CISNE, ILL., March 16, 1891.

DEAR MISS WIXON: This is my first attempt to write to the Corner. My father died before I was born. I now liv with my mother, and stepfather, B. S. Jones, who has renewed his subscription for THE TRUTH SEEKER. I was very glad he did, for I like to read the Corner better than the "Holy Bible," for there are more truths in it to my knowledge.

I am a strong Freethinker. If I can't get to heaven without being baptized and paying the preacher, I think I shall hav to go to the other place. I was present at a big revival not long ago. It was a very disgusting place; the people howled, jumped, sang, and prayed loud enough to be heard two miles away. It was too disgusting a meeting for civilized people to attend. I only went three times. It resembled the picture shown in the "Freethinker's Pictorial Text-book" of the monkeys.

For fear of taking up too much space, I will close, hoping to see this in print.

Your fifteen-year-old Freethinker,
WILLIAM J. PRIDE.

NETTLETON, MO., March 17, 1891.

DEAR MISS WIXON: I thought I would write a few letters to the Corner. I like the Corner and the children's letters. Papa has taken THE TRUTH SEEKER for several years. He says he cannot do without it. I enjoy reading the Corner and looking at the pictures.

I am twelve years of age. Our school began September 1st. We had a six months' term. I hav but a quarter of a mile to go, for the school-house is on papa's land. My studies are history, arithmetic, geography, physiology, grammar, spelling, and writing. I only went half of the term; mamma was sick, and I had to stay home and wait on her. She took sick on the Fourth of July, and is still bedfast.

Papa bought me "The Story Hour," which I enjoy reading.

I hav seven pets: two canaries, one redbird, a little lamb, and three calves. I hav a sister and two brothers. As this is my first letter to the Corner, I hope it will not be thrown in the waste-basket. I remain,

Your friend, PEMMA M. PAWSEY.

RICHMOND, VA., March 12, 1891.

DEAR MISS WIXON: As you are always interested in hearing from Freethinking friends, I know you will be glad to hear from me. We last night had the pleasure of hearing that noble Free lecturer, J. E. Remsburg. He gave the lecture, "The Apostle of Liberty." The two leading papers to-day contained about three-quarters of a column about it. The *Times* gave a very good account of it; but the *Dispatch* erred from the truth by saying, "In talking of the 'bigots' who 'slimed up' the dead man's memory, the lecturer was unusually abusiv and severe." There are but few outspoken Freethinkers here, consequently the audience was small, though it was highly appreciativ of all given. This is the first lecture of the kind ever given in this city; but if my father and mother stay here, it will certainly not be the last. This is a very orthodox community, and the people can find but little else to talk about but church, Sunday-school, etc. I hav two brothers and one sister, and we are all Freethinkers. I am seventeen, and am an operator for the Postal Telegraph Cable Co. I saw in the Corner that you are thinking of getting up a Freethought paper for little Freethinkers, and I sincerely hope you will succeed, and I shall be very happy to assist in any way I can. If I was as well informed as Mr. Remsburg's son George, I should contribute an article to its columns every week. We hav been here but five months from St. Joseph, Mo., and we like the West much the best, as there are more Liberal, thinking people there.

Thinking my letter long enough for this time, and wishing success to the Corner, yourself, and the prospectiv children's paper, I remain,

Yours for Universal Mental Liberty,
RAYMOND J. COLE.

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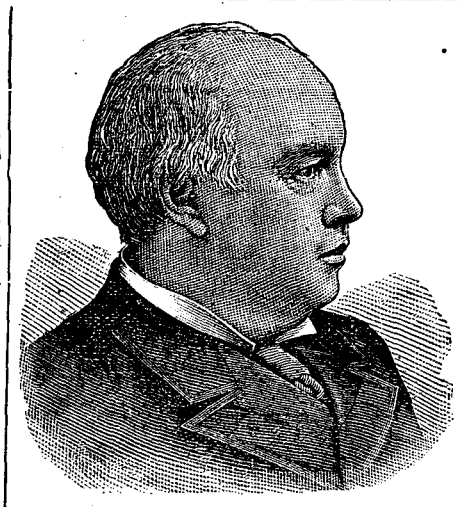
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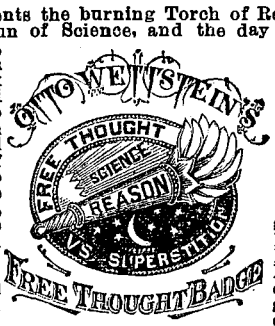
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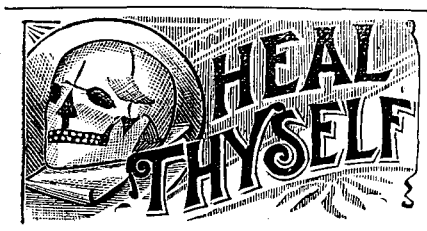
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News of the Week.

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THE grip is abating.

TYNDALL is dangerously ill.

KOCH'S cure remains in disrepute.

THE Farmers' Alliance is organizing in Oregon.

ITALY thinks of forbidding emigration to America.

THE latest Christ is Preacher Sheldon, of Missouri.

THE tariff making sugar free went into effect April 1st.

IT is stated that the Bible is read in 13,000 out of 21,000 Pennsylvania schools.

THE Massachusetts senate has refused municipal woman suffrage by a vote of 22 to 9.

SPRINGFIELD, O., Protestants and Catholics are attempting union, and holding joint meetings.

THE Indians remain dissatisfied, and their condition continues unsettled by the government. Settlers fear outbreaks. General Miles says: "This is not the last of the Indian wars. There will be many more. The same causes which produced this one will bring about others."

THE "manna" which fell from the sky in Asia Minor last August, and was baked into bread, has been identified as lichen by scientists.

NEBRASKA railway employees, fearing reduction of wages, hav petitioned against the bill limiting freight rates which passed the legislature and awaits the governor's signature.

A REVISED call for a third party convention at Cincinnati May 19th has been issued by the Farmers' Alliance, inviting the American Federation of Labor, the Federation of Railway Employees, and the Nationalists.

THE struggle of the miners of the United States for eight hours began on the 1st. At Mt. Pleasant, Pa., 500 strikers attempting to wreck property were fired on by 65 deputy sheriffs, and 10 were killed and 40 wounded.

A NEW French law empowers courts, in certain offenses, to postpone sentences for first offenses five years in hope of reformation, and if there is no second offense, the sentence is then void. Second offenses are to be visited with severity.

AT St. Matthew's church, Washington, D.C., on the 27th ult., Louis Dewees ascended the altar until in front of the figure of the crucifixion, when he faced the congregation, dashed down his coat and umbrella, and shouted, "I am a disciple of the Lord Jesus Christ. I hav come to save ye sinners." He was confined. He had been reading the Bible closely for some time previous.

A ROME dispatch says that additional anticlerical laws hav gone into effect, suppressing religious guilds and fraternities and abolishing chaplains in hospitals, asylums, and prisons. The 5 300 masses celebrated in Rome each Sunday hav been reduced to 800, and 152 churches will be closed and their altars demolished. The pictures and statues, except some reserved for public galleries, will be sold at auction.

IN resentment of the New Orleans lynching Italy last week recalled her minister at Washington, Baron Fava, as though contemplating war, but Premier Rudini now cables pacific sentiments. He urges, however, that the lynchers be punished. The governor of Louisiana after a week's delay replied to Secretary Blaine with a bare statement of previously known facts, expressing no regret and giving no assurance that the lynchers will be punished. The letter disappointed the state department and incensed Italians. Catholics resent this remark by Mayor Shakspeare of New Orleans about Father Manoritta, editor of the *Gazetta Cattolica*, the Italian paper of that city: "I can tell you that the Italian consul is himself in pretty bad company. At least so I am told. That little priest—what's his name?—Manoritta, is a bad man."

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ELIJAH EATS ENOUGH TO LAST HIM FORTY DAYS.

And he arose, and did eat and drink, and went in the strength of that meat forty days and forty nights, unto Horeb the mount of God.—1 Kings xix, 8.

THE

Truth Seeker Annual

—AND—

Freethinkers' Almanac,

1891.

(E. M. 291.)

WITH ILLUSTRATIONS.

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PRICE 25 CENTS.

Gems of Thought.

LET us for fifty years study heredity, and leave theology alone; and at the end of the five decades our doxology will be a victorious pean over the vanquishing of Disease and Crime.—*Saladin.*

THAT man, I think, has had a liberal education who has been so trained in youth that his body is the ready servant of his will; whose intellect is a clear, cold logic engin; whose mind is stored with a knowledge of the great and fundamental truths of nature and of the laws of her operations; one who, no stunted ascetic, is full of life and fire, but whose passions are trained to come to heel by a vigorous will, the servant of a tender conscience; who has learned to love all beauty, whether of nature or of art; to hate all violence, and to respect others as himself.—*Professor Huxley.*

THAT in the world accessible to man's experience no supernatural fact takes place is a truth which imposes itself more and more on the conscience of mankind. Men, nowadays, pray less and less; for they know that no prayer was ever effectiv. . . . If ever there were a deity whose power was established by documents apparently irrefutable, it was the goddess Rabbat Tanit, of Carthage. Nearly three thousand stelæ "bear-witness" to vows made to that goddess hav been excavated; they are now, for the most part, preserved in the National Library at Paris. Each and all state that Rabbat Tanit heard the prayers addressed to her. These three thousand witnesses to a prayer having secured its object certainly deceived themselvs; for, indeed, Rabbat Tanit, being a false deity, never could grant anyone's prayer.—*Renan.*

I HONOR any man, anywhere, who, in the conscientious discharge of what he believes to be his duty, dares to stand alone.—*Charles Sumner.*

I CANNOT forbear observing a fact which may be worth the attention of such as make human nature the object of their inquiry. It is certain that in every religion, however sublime the verbal definition it givs of its divinity, many of the votaries—perhaps the greatest number—will still seek divine favor, not by virtue and good morals, which alone can be acceptable to a perfect being, but either by frivolous observances, by intemperate zeal, by rapturous ecstasies, or by the belief of mysterious and absurd opinions. The least part of the Sadder (an abridgment of the Zendavesta, in the modern Persian language), as well as of the Pentateuch, consists in precepts of morality; and we may also be assured that that part was always the least observed and regarded. When the old Romans were attacked with a pestilence they never ascribed their sufferings to their vices, or dreamed of repentance and amendment. They never thought that they were the general robbers of the world, whose ambition and avarice made the earth desolate and reduced opulent nations to want and beggary. They only created a dictator in order to drive a nail into a door, and by that means they thought that they had sufficiently appeased their incensed deity.—*Hume.*

WE are all short-sighted, and very often see but one side of the matter. Our views are not extended to all that has a connection with it. From this defect I think no man is free. We see but in part, and we know but in part; and, consequently, it is no wonder we conclude not right from our partial views. This might instruct the proudest esteemer of his own parts how useful it is to talk and consult with each other, even such as come short of him in capacity, quickness, and penetration; for, since no one sees all, and we generally hav different prospects of the same thing according to our different, as I may say, positions to it, it is not incongruous to think, nor beneath any man to try, whether another may not hav notions of things which hav escaped him, and which his reason would make use of if they came into his mind.—*Locke.*

OH, for a man that will stand up and say: I want to be good, honest, virtuous, and upright, loving my neighbor as myself, helping my fellow-man along the rugged road of life, simply from a love of doing these things for their own sake, and not because he fears eternal torture in hell and hopes for a reward of a golden crown in heaven!—*Thomas Paine.*

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FAITH AND REASON—OR TASTES NATURAL AND UNNATURAL.

Notes and Clippings.

"If you want to grow rich," said an aged thinker to a business man who was about to start a factory, "make it a rule to giv the largest possible amount of goods of the best possible quality for the least possible sum of money." The business man took the advice, and it worked so well that he soon bought out the factory of a rival, whose rule had been to get the largest possible sum of money for the least possible amount of goods of the poorest possible quality.

The New Orleans *Picayune* says: "Vital to the Christian religion as is the fact of the birth and ministration of its founder, it is inconceivably more important to hold to the fact of his resurrection after death. That is the foundation stone of the church. The resurrection must be accepted as a fact. There can be no question that this is the position taken by the founders of Christianity, nor any shadow of doubt that this is the point of attack selected by the shrewdest opponents of Christianity to-day. Huxley and Ingersoll, *et id genus omne*, strike straight at this every time. And here is where the Newtons and MacQuearys and Lyman Abbotts are doing the religion that they profess to believe and to teach the greatest possible harm. In giving away the fact for which Easter stands, they cut the cable of faith that anchors the church to certitude, and allow her to drift hopelessly into the breakers of speculation on the sands of doubt."

Studious Youth writes to ask what induced the whale to eliminate Jonah from his internal economy. Maybe the gleeful boy considers this a joke, but we do not, and neither would Jonah if the question were submitted to him. On entering the domain of speculation upon the question a number of good and valid reasons for the eccentricity of the leviathan present themselvs. Perhaps Jonah tried to smoke a cigaret; peradventure he whistled a couple of bars of "Annie Rooney;" maybe he slapped the fish on the liver and asked him if he was "having much fun;" he might hav claimed that his stateroom was too close to the boiler; maybe he recited "'Ostler Joe" and made the whale sick; like enough he refused to tip the waiters and got starved out. Should none of these suggestions commend themselvs to our juvenil interlocutor he might obtain further information by communication with the fish editor of the New York *Tribune*.—*St. Paul Pioneer Press.*

Mrs. Mary Lease, of Kansas, the heretical lady who has made a national reputation for herself in her support of the Farmers' Alliance, addressed an audience of good size at Music Hall yesterday afternoon. Here is a representativ bunch of some of her sayings: "I defy any Republican or Democrat to giv a reason why he is a Democrat or Republican except that his daddy was one." "The men who hovered near the Canadian line and never smelled war in all their cowardly lives are the men who hav kept the North and South apart." "Which is the worst, the black slavery of the past or the white slavery of the present?" "The West and South are two peas in the same pod." "Republicans always say that Democrats are corrupt, and should hav no place on the face of the earth. Democrats say the same thing of the Republicans. We will satisfy both of them by taking charge ourselvs." "The difference between the two dominant parties is that one is in and the other wants to get in." "We asked for the earth in Kansas, and we nearly got it." "The Alliance plow is strong enough to turn a furrow and hide both of the old parties from the light of day."—*Kansas City Times.*

John Brisben Walker, editor of the *Cosmopolitan Magazine*, delivered before the Seminarians at the Washington Catholic University on the 18th ult., an address which is creating much remark. He himself, he said, was a strict Catholic, and it was with the utmost reverence for the church that he called to account some of its priesthood for their disposition to toady to the wealthy for the sake of policy. He opened his broadside by saying that fully one-half of the sins revealed in the confessional, or that were kept from the confessional, were the direct result of either extreme poverty or of great wealth; that the clergy of the church were getting too much within the influence of the rich and too far away from the poor. If the clergy preferred to enjoy the luxuries of life, to become portly, well-fed gentlemen, their ministrations were practically useless, because they were then out of the reach of the people. In the Middle Ages, Mr. Walker said, it was common for weak bishops and other priests of the church to stand at the portals of the castle and chant in holy forms the praises of the mailed robber baron as he returned with his retainers laden with ill-gotten booty, and so now, he added, it is too often the case that the clergy are eager to sing the praises and to win the favor of the robber baron, the millionaire of the present day.

A dispatch from Ottawa on the 5th instant to the daily press says: "Canada may now hav on her hands a big religious fight, as well as a political one, over the Manitoba school act. Cardinal Taschereau and the entire Roman Catholic hierarchy hav entered upon a war against it, and in all their churches to-day a joint *mandement* signed by them was read. The act in question prohibits religious instruction in public schools in Manitoba, making them all non-sectarian as in the United States, and was passed by the legislature of Manitoba. The hierarchy insists that the government of Canada must veto the act, and the result of the *mandement* must be to form Canadian Catholics into an almost compact body in support of this course. Catholic members of the new parliament will be largely influenced by the *mandement*, and in view of the reduced majority for the government at Ottawa the situation in which Sir John will find himself cannot fail to be critical, for it will become a question of expediency, and while the people of Manitoba claim the right to manage their own affairs, and the Protestant electors as a rule throughout Canada take the same stand, and while the Roman Catholic church on the other hand hold that the act is a violation of vested and sacred rights, Sir John will certainly count noses and decide upon the course that will expose him to the least possible loss of support. Only a few weeks remain of the period within which the act may be disallowed at Ottawa. Sir John's friends here think he may evade the question by referring the constitutionality of the act to the supreme court."

Canada—The Coming Issue.

Annexation of Canada to the United States appears to be daily increasing in probability and nearness. The event will be in importance to this nation—in pregnancy of effect on its future—scarcely second to any that has taken place during its existence. It will be of especial consequence and interest to Freethinkers. In THE TRUTH SEEKER we hav from time to time given particulars as to our northern neighbor. Desiring, however, that what we believe to be the coming issue *par excellence*—the vital theme of conversation for some decades next—be made still more fully familiar to the Freethinkers of America, and ambitious to maintain a reputation of being the first to post our patrons on the outlook of the hour, we hav prosecuted some considerable researches into the subject, and take pleasure in submitting the results.

HISTORY AND GOVERNMENT.

The country entitled the Dominion of Canada differs widely in extent from the province so known before 1867. Previous to that date the name of Canada designated a territory of but moderate proportions—about 1,400 miles in length and 200 to 400 miles in width, the area being about 331,220 miles. Alongside of it lay the independent British provinces of Nova Scotia, New Brunswick, Prince Edward Island, and Newfoundland, while beyond it to the north and west lay the vast region known as the British Northwest Territory, abandoned to the Hudson's Bay Company. Now, however, the Dominion of Canada comprehends nearly the whole of the sections just named. Other changes hav been made. From the wide extent of the Northwest Territory two strips, British Columbia and Manitoba, hav been subtracted, and erected into separate provinces. The names of Upper and Lower Canada hav been changed to Ontario and Quebec. The Dominion now stretches across the continent from the Atlantic to the Pacific ocean and embraces an area of about 3,500,000 square miles, surpassing the 3,026 494 square miles of the United States if Alaska be excluded.

The federated Dominion contains about four million three hundred thousand inhabitants, exclusiv of the Indians of the Northwest Territory. Ontario and Quebec are the most populous members of the federation, and they are the ones that hav made such trouble in the past as to hav induced perpetual changes of government in the effort to keep them in peace. The great body of the Protestants inhabit Ontario. The Roman Catholics, numbering about one and one-half million, dwell chiefly in Quebec. The latest exact enumerations are as follows: In 1870 the four original provinces of Ontario, Quebec, New Brunswick, and Nova Scotia, 3 484 924. In 1870, Manitoba, 11,953 In 1871, British Columbia, 50 000. In 1871, Northwest Territory, 28,700. Total of Dominion in 1871, 3 575 577. Total of Indians in 1871, 86,543. In 1861 there were in the four provinces of Ontario, Quebec, New Brunswick, and Nova Scotia, 1 372 913 Roman Catholics, 471,946 Presbyterians, 465,572 Anglicans, 431 927 Wesleyans and Methodists, 189,080 Baptists, 29,651 Lutherans, and 17,757 Congregationalists.

On the cession of Canada to Great Britain in 1763, the province of Lower Canada, as it was then called, was allowed a license rare in that intolerant age, in privileges permitted its Catholic religion. Further, and, it is now said by Protestants, unwise, powers were given that faith by the "Quebec Act" of 1774. Thus Quebec has continued under a hierarchical sway that has kept it markedly distinct in creed and general sentiment from its sister provinces, and it has been the leaven that has kept the whole country about it in a ferment of dissension for a century. In the first decade of the present century trouble had already made its appearance, in vehement opposition throughout Lower Canada to public education, which Parliament wished to establish. Sectarian antagonism continued activ up to 1841, but it was, however, secondary during this period to race and commercial hostility. These differences combined brought matters to such a pass that in 1841 it was admitted on all sides that Upper and Lower Canada could not exist side by side under separate provincial governments. The expedient was then tried of uniting them under one government. The union which was thus formed might hav prospered, and the English and French hav gradually coalesced into one harmonious people, but for the difficulty which difference of religion now threw in the way. The constitution of this union had succeeded in adjusting commercial and all other points in such a way as to secure fair satisfaction on both sides, but on the one rock of religion this promising embarkation was wrecked. The religious contention took the form of a fight over religion in education. "The difference between the character, sentiments, and views of British Upper Canada and French Lower Canada," says one account, "was displayed especially on the subject of education. The majority of the Upper Provinces was in favor of free non-sectarian schools, under governmental and municipal control; the majority of the Lower Province, or at least the hierarchy that controled that majority, contended for sectarian schools, under ecclesiastical supervision. . . . There was continuous battle and legislation over the school question for years. The endeavor to unite the provinces educationally, as they were politically, was frustrated by the influence brought to bear by the hierarchy on the French Canadian and Catholic representativs, who, though in a minority, were, owing to party divisions among the British and Protestant representativs, enabled to throw their support on the side of the party in power, and thus exercise a control on legislation. The sectional strife produced such bitter feeling, and such frequent ministerial crises, as to make government almost impossible. At length, in 1864, the leading men of all parties stopped to consider seriously the position." In the language of another describer, "matters were brought practically to a deadlock." A proposal was now made to substitute a federal, instead of a legislativ, union. Many in the British and Protestant provinces of Upper Canada, Nova Scotia, and New Brunswick would hav preferred to continue a legislativ union, but Lower Canada stood in the way. "Her leaders," says a writer in *Macmillan's Magazine*, "would hav nothing but a federal union which should giv to the local legislature, where the French and Catholic element would be all-predominant, the guardianship of her peculiar institutions." The work of constituting a federal union, "similar," it was provided, "in principle to that of the United Kingdom," was now prosecuted. The union was consummated in 1871. Thus, as at present constituted, the Dominion of Canada has a central government at Ottawa, and is composed of the provinces of Nova Scotia (including Cape Breton), New Brunswick, Prince Edward Island, Quebec, Ontario, Manitoba, British Columbia, and the Northwest Territory. Newfoundland still remains without the confederation, and directly subject to the British government. Its legislature declared in favor of joining the Dominion, but the people in November, 1869, voted against it by a large majority. The federal government consists of the queen, the Senate, and the House of Commons. The queen is represented by the governor-general, who is paid by Canada a salary of $50,000 a year. He has his personal staff and is aided and advised by a council, called the queen's privy council of Canada, thirteen members constituting the ministry, who must be sustained by a parliamentary majority. The English model is exactly followed. The provinces are miniature copies of the Dominion government. Each has a lieutenant-governor, and each has an electiv assembly, which assembly in most cases has two houses.

THE PROTESTANT PROVINCE.

The province of Ontario is as hopelessly sunk in Protestant ignorance and bigotry as Quebec in Roman Catholic. The capital city of this province, Toronto, is spread over a very large area, yet it permits no horse cars to run on Sunday. There are no Sunday newspapers. All business is stopped on the Sabbath. One would imagin, on listening to the Protestants of the Dominion, that the Catholics are the only offenders in the article of intolerance. Yet the complainers themselvs are equally guilty in bigotry and barbarism. Most Freethinkers will recall the violent handling experienced in 1888 by a Liberal lecturer at Grand Manan, New Brunswick, in which attempts were made that might hav resulted in his death. A short time ago copies of Paine's "Age of Reason" were seized by the customs officers at Toronto and Montreal, and it was declared that the book could not be imported into Canada, as it is "immoral and obscene." Freethought is well-nigh unheard of throughout the Protestant as well as the Catholic portions of Canada. The Protestants exclaim against Catholicism in schools, yet insist that their own sectarianism be there inculcated. In Ontario the public schools are avowedly Protestant, and in management connected with the Protestant clergy. The best satisfaction got by the Catholics in this province is that they are not compelled to send their children to these public Protestant schools, but are suffered to support separate schools of their own faith if they wish. The extent to which the dominant sect here imposes its exercises upon the common schools, may be seen from the words used by Charles Dudley Warner, a late traveler through the region: "In Ontario the Christian religion is fundamental in the educational system." The mandatory regulations of the provincial Assembly are of this nature: Every public and high school shall be opened daily with the reading of the scriptures and the Lord's prayer, or the prayer authorized by the department of education. A volume of scripture selections made up by clergymen of the various denominations on the Bible may be used, in the discretion of the trustees, who may also order the repeating of the Ten Commandments in the school at least once a week. Clergymen of any denomination, or their authorized representativs, shall hav the right to giv religious instruction to pupils of their denomination in the school-house at least once a week. The historical portions of the Bible are to be given with more fulness than the others.

THE CATHOLIC PROVINCE.

We now come to view the province which is accorded at Rome that distinction in North America which among European nations is expressed by the envied designation, "the eldest son of the church." "The province of Quebec," says Charles Lindsey, "is now among the most demonstrativ in its obedience to Rome."

Favorers of Canada desire to hav it pass that that land has in none of its provinces what is called a state church, or an established church. It has not, to be sure, in certain senses of the phrases; but it has in Quebec what practically amounts to such an institution. Says one report: "The Vatican is the real ruler of Canada East [Quebec]." Says the Episcopal bishop Usher, of Montreal: "In the province of Quebec the church of Rome is practically the state church." Says Professor Goldwin Smith, of Toronto: "The church in French Canada is virtually established." In the province the priest meddles with the private daily life of all his parishioners, and exercises a sway as autocratic as that of his medieval predecessor in Europe. Any peasant who fails to secure his goodwill becomes subject to a general dislike and persecution as effectual to coerce conformity and submission as were the methods of the state churches of the Middle Ages. It was in Quebec that, not many years ago, Bibles disbursed to the nativs by Protestant colporteurs were wrenched from their owners by priestly hands and publicly burnt. The Roman Catholic church was given, a century ago, authority to collect by law tithes from every adherent of its faith, and the right also to levy the additional taxes called "*fabrique*" for ecclesiastical edifices, including churches, priests' houses, etc. It was empowered to order the metes and bounds of parishes. "The Quebec act," which conferred these powers, "is now seen," says an Ottawa correspondent, "to hav been a fatal mistake."

The wealth of the Roman Catholic church in the province of Quebec alone has by one calculator been estimated at $80,000,000. This is made up of nine hundred churches, valued at $37,000,000; nine hundred parsonages, together with the palaces of the cardinal and the archbishops, whose value is $900,000; twelve seminaries worth $600,000; seventeen classical colleges, $850,000; two hundred and fifty-nine boarding-schools and academies, $6,000,000; eighty convents, $4 000,000; sixty-eight hospitals and asylums, $4,000,000, and two million one hundred and seventeen thousand acres of land, the gift of the state in 1857. The yearly revenue is estimated by the Rev. J. R. Black, of Barrie, Ontario, at $8,000,000, as follows: Two hundred thousand farms under cultivation giving a total yield of thirty-one million two hundred and eighty thousand bushels, whose value is $18 000,000, and upon which the church tithe is $700,000; taxes on families not possessing land, $300,000; pew rents, fees for marriages, baptisms, funerals, and masses, $2,000,000; voluntary gifts, legacies, income from land owned by the church, $3,000,000; taxes for the maintenance and construction of ecclesiastical edifices, $2,000,000. These items do not include the wealth of the numerous ecclesiastical orders, and it is known that some of these are very rich. The Sulpicians own some of the most valuable business property in Montreal, and their wealth perhaps exceeds that of any corporation on the continent.

A later computation, however, declares that the holdings of the church and her orders, including sacred edifices, priests' houses, bishops' residences, convents, seminaries, hospitals, with the real estate attached to these structures, and in the form of farm, town, and city property, amount to between $90,000,000 and $110,000,000. By the same calculation it is estimated that the revenue from all sources, including tithes, fabrique taxes, sacramental fees, ordinary dues, pew rents, revenue from real property, from mortgages, and general investments, amounts to not less than $10,000,000, and probably more than $12,000,000. The hardship of so heavy a tax as this on the scanty substance of the French Canadian peasant, is very great. It keeps him in deprivation, without any of the modern appliances of luxury or art or civilization, and without books or papers even if he were in rare cases disposed toward these latter.

The grinding oppression of the clergy of France before the Revolution is commonly pointed to as an extreme illustration of priestly rapacity and impoverishment of their charges, yet the clergy of Quebec outdo their prototypes across the ocean. The property of the church in France just before the Revolution amounted to four milliards of francs and the annual revenue to 200,000 000f., or $41,000,000. There was a population of 27,000,000 to support the burden by paying $1 50 apiece; while in Quebec it is borne by 1,000 000 persons, who are obliged to pay from $10 to $12 each. A comparison between the hierarchy in France and that in Quebec having been made in the article of revenue, we may add one made in point of numerousness. There were in France before the Revolution, according to Taine and Debos, 18 archbishops and 113 bishops; 28 religious communities, inhabiting 24,089 convents;

60,000 members of the regular clergy and 70,000 of the secular clergy. This gave 1 cleric to every 200 persons in the population of 27,000,000; but in Quebec there are 9,076 priests or others dependent on the church, which makes 1 for every 130 persons, or for every 26 families. Were the clergy of the United States in the same proportion to the laity as they are in Quebec, their number would be 480,619. "The burden," says a traveler, "is heavy on land that is too cold for the highest productivness." The same writer remarks that "the traveler down the St. Lawrence sees how the interests of religion are emphasized in the large churches raised in the midst of humble villages." This peculiarity was also remarked by Mr. Godkin, of the New York *Post* and *Nation*, in his trip: "The size and costliness of their churches are generally, judged by the American standard, amazingly out of proportion to the means and numbers of the worshipers. In New England one rarely finds, out of the large towns, churches of half the size, or costing half as much, as one is almost sure to meet with in the smallest Canadian village. We found in perhaps the poorest parish in the province, which for eight months of the year has no communication with the civilized world without a four days' journey through the wilderness, a lofty stone church, one hundred and fifty feet long by seventy broad, with a large vestry in the rear. The number of families which can reach it in winter, in fine weather, does not, we are assured, exceed three hundred." In Montreal, among a population notable for lack of wealth, there is now being built a cathedral one-third the size of St. Peter's.

The tithes being leviable on cereals, the farmers attempted to escape them by changing to the cultivation of peas, but the church wisely declared that peas was cereals. This was several years ago; a later proceeding of the same nature comes to us in a dispatch of October 19, 1890:

A change in the tithe system has been made by Mgr. Lafleche, bishop of the diocese of Three Rivers, in his letter read in all the churches of that diocese. The change, though apparently insignificant, means a revolution to the farmer. In the past the tithes were collected by the curés on grain only, the twenty-sixth bushel being given to the parish priest. There came a time when this contribution was deemed insufficient, and an ordinance was issued making it compulsory for all families not growing grain to pay $2 per year, and all other communicants not farmers, such as clerks, servants, etc., were required to pay $1 each per annum. The bishop says that both of these are now insufficient, and that the majority of the parish priests are unable to liv, owing to the fact that by far the largest area of the diocese has been given over to hay-growing, which was considered most profitable, and on which no tithes were paid. The bishop says that, from the present, all farmers and others raising hay within the limits of the diocese must pay to the curés seven and a half cents on every one hundred or $7 50 on every one thousand bundles of hay. This contribution will hav to be paid in money. It will hav to be paid in the time intervening between Ash Wednesday and Easter.

The bishop states that the faithful who do not pay this supplementary contribution will be guilty of larceny in keeping that which does not belong to them. This increased contribution, his lordship says, will enable the curés to liv as they should, and to exercise the charity which they must toward the church. The tithes heretofore existing were collectable by law, so that it is probable that an amendment will be asked to the civil code giving this extra contribution the force of law.

It is eminently characteristic of this Roman Catholic civilization that festivals in general are controled by the church, and made either religious or semi-religious in both their aims and their ceremonies. A crafty priest said to a traveler, with a shrewd smile, "Our people don't enjoy holidays unless the church assists them;" and his statement summarizes the national custom. The chief national civic festival, the Saint Jean Baptiste, is made semi-religious; the chief religious festival, the Fête-Dieu, or Corpus Christi, is made semi-civic; and the purely political holiday, Dominion Day, the 3d of July, set apart to celebrate the federation of the provinces and the foundation of the nation, receives no hearty support from the church or marked attention from her flock.

The schools of Quebec are conducted by nuns and friars, and impart scarcely anything beyond a knowledge of the catechism. "The public schools of Quebec province," says a report, "especially in the country, giving special attention to the interest the church regards as the highest, do little to remove the ignorance of the French peasant." One correspondent asserts that twelve in thirteen French Canadians cannot read or write. Be this estimate excessiv or not, it is certain that the proportion of illiteracy is very large.

The French Canadian peasant, or *habitant*, as he is often called, presents in the midst of the American continent to-day an exact duplication of the benighted denizen of medieval Europe. "The prayer-book," says Dr. Prosper Bender in the *Magazine of American History*, "constitutes the whole of his reading", in case that he is able to read. He pays no attention to government, and knows literally nothing of the outside world. He leaves to the priest of his village the conduct not only of ecclesiastical affairs but of those civil transactions that are everywhere else accounted quite without clerical purview. When pestilence or famin appear, he prays to saints, or perhaps clerics move about the vicinity in processions bearing holy insignia. The *habitant* combats the potato bug by sticking wooden crosses in his fields. He crosses himself before beginning or completing almost any act, and stops work three times a day to say a short prayer. Above his bed is a wooden cross painted black, below which is the sprig of blessed palm in a small bottle or vase, *benitier*, containing holy water, and close by is the religious calendar of the diocese. This twig of palm plays an important part in the religious ceremonies of the household, around it clustering beliefs of impressiv character. It is credited with the power of exorcising the evil one and preventing a stroke of lightning to the house. It is renewed each Palm Sunday, the old twig being carefully burnt. All houses are blessed by the curé about the time of their completion, while as soon as the walls are raised, a few bunches of palm, which they call *le bouquet*, are attached to the chimney or a gable, and a gun is fired by way of salute. The processions of the Host meet with the reverence and prostrations of centuries ago. The Host, most know, is a wafer made of wheaten flour and water; according to the Catholic church, prayers said over it at mass induce a miracle, by which the wafer is changed, "truly, really, and substantially," into the actual body of Christ. Wherever the procession bearing it passes, everyone falls on his knees and bows low; it seems as if some magic spell sweeps along the street and mows people down just where it finds them—in the house, on the walk, or in the mud. One visitor cannot repress his surprise at "seeing how this Catholic people mingle their religion with their daily duties and pleasures—at their frequent visits to the church, pilgrimages to shrines, the wearing of religious charms, the asking for blessings on their possessions and enterprises, their belief in miracles, their fear of a personal devil, their enlisting the saints to combat his witcheries." The artist and journalist C. H. Farnham, exploring these regions in the interest of *Harper's Magazine*, communicates to that periodical this amusing incident:

While conversing with the people I was in the habit of taking notes, as I had done elsewhere in my travels. But here this custom appeared to excite suspicion, so that I was often received with coldness and restraint. . . . The explanation was subsequently given me, partly by acquaintances who knew the people, and partly by knowledge of the people's history, traditions, and superstitions. . . . Many of them believe that any man who has their names or their portraits can command their persons through occult forces. Seeing me write often had thus given them very grave apprehensions. Then they generally believe in witchcraft, and one of the means for warding off spells is to place the thumb of each hand in the palm and close the fingers over it three times. My habit of coddling my thumbs may hav been taken as a sign of uncanny relations.

It is to be expected that the immorality which elsewhere invariably accompanies unhindered ecclesiastical rule, will likewise be found to attend the priestly *régime* of Quebec. At the time of this writing a daring curé of the parish of St. Henri, near Montreal, has just created a genuin sensation throughout the province by his exposure of the immorality of its people. The most casual observer, says this priest, cannot fail to be struck with the increasing immorality in the province of Quebec, much of which may be traced to the effects of early intemperance. In the city of Montreal alone there are over seven hundred licensed taverns, besides any number of unlicensed groggeries and gilded palaces of sin. In the French-Canadian country parishes, where the spirituous liquor most extensivly used is "whisky blanc," or high wines slightly reduced by water, drunkenness prevails to an alarming extent, even among young men still in their teens. An immense amount of villainously bad liquor, illicitly distilled in concealed shanties in the backwoods, is constantly upon the market. The last report of the minister of justice shows a startling increase in the census of the criminal classes, and the warden of the provincial penitentiary at St. Vincent de Paul reports that "the steady progression of crime observed for many years past has received no abatement during last year," and that "the total number of prisoners received in the penitentiary for the year 1889 was one hundred and thirty-four, showing an increase of twenty-six over the number received for the preceding year." The many lying-in hospitals and institutions for the reception of illegitimate children tell but a portion of the story. One maternity hospital in Montreal had between three hundred and four hundred patients last year, and the hospital of the Sacre Cœur at St. Sauveur, near Quebec, which is in charge of nuns, has recently had to be enlarged, though a large five-story institution. It is a home for foundlings, who are received nightly in a basket placed at the door, where those who bring them deposit them without fear of discovery, and leave them to the care of the Sisters, after ringing a bell to announce a new arrival. French oaths, that translated into English would not be tolerated in any decent society, are freely used by both men and women in the highest social circles of French Canada.

Montreal, though the capital of this province and the farthest removed from penury of all this priest-consumed country, is yet a city deficient beyond an American imagination in civil, social, and literary life. It is, says Mr. Farnham, "almost without social organization, lacking social leaders, amusements of worth, intellectual, scientific, and artistic centers and activities. . . . Intellectual interests," continues this describer, "are not a prominent interest in Montreal life. . . . Montreal is said to be the chief book center of Canada, . . . it is a center of Roman Catholic education, . . . but the city does not possess a public general library, excepting the Frazer Institute, just struggling into existence; the libraries of individual institutions do not cover well any other topics than theology and civil law. . . . The press of Montreal is very much hampered by the constant necessity of being politic in a sharply divided community. Music suffers from the disfavor with which the churches regard the drama; for without successful theaters or an opera an orchestra cannot be maintained, and the art thus lacks its chief means of expression." Montreal is, in short, concludes this writer, "the capital of a theocracy overgrowing a democracy." The city is full of gigantic monasteries. Indeed, the city was founded by building first of all a monastery big enough to contain the entire community; and to-day the same ratio holds, for the largest edifices of the city are convents. The chief obstruction to the city's growth is this ecclesiastic element. About twenty per cent of the property pays no taxes; many religious corporations manufacture various articles and make a ruinous competition with the working classes; and much of the land is locked up in religious orders that will neither sell nor improve it.

Such are some of the aspects of this dark province of Quebec, "said to be actually haunted by the devil and his spirits, and defended by God and his angels; with miracles of daily occurrence; the air full of legends and superstitions, as well as of religious zeal."

UN-AMERICAN DOCTRINS.

Notice is to be taken that the whole pretensions and spirit of the Roman Catholic church in Canada are more undisguisedly intolerant and more impudently presumptuous than in almost any other country. While in lands where ignorance and docility are less that church veils her foul designs and modifies her public expressions, in Canada she is not afraid to publish the extremest of her sentiments. It will be well for Americans to scrutinize such of her utterances as we giv following. That party in the church which aims to giv absolute power to the pope and take all its commands direct from Rome, called the Ultramontane party, has within the last half century obtained in Canada ascendency over the more moderate ecclesiastical wing. This Ultramontane movement is led in Canada by a society of fanatical propagandists called the "New School." This New School "approves everything the pope approves, and condemns everything that the pope condemns; consequently it rejects liberalism, philosophy, Cæsarism, rationalism, indifference." It is the glory of this school to follow in every particular the teaching of Rome, and to prove its sincerity by its acts. Bishop Bourget, the head of the New School, laid it down that "No one is permitted to be free in his religious and political opinions." Abbe Páquet, a professor in the University of Laval, Quebec, teaches that "man has neither the right nor the liberty to refuse to believe, or to choose between the different religions;" that "religious toleration is a gross error, a blasphemy, and an impiety;" that "everywhere and at all times the principle of religious or dogmatic intolerance will remain master of the position, because it is the truth, and truth is indestructible and eternal." A government, he says, cannot proclaim civil liberty of worship without usurping a right that does not belong to it. In perfect accord with this are the writings of Father Braün, a Jesuit priest of Montreal. "It is customary," he says, "to regard Protestantism as a religion which has its rights. This is an error. Protestantism is not a religion; Protestantism has not a single right. It possesses the force of seduction. It is a rebellion in triumph; it is an error which flatters human nature. Error can hav no rights; rebellion can hav no rights. Neither error nor rebellion can dispense with the obligation to perform a duty. Rebellion has a strict duty to fulfil; this duty is to repent, to come back; submission to the church."

The writers of this New School hav declared marriage performed by civil authorities alone to be void. "Some very serious practical results," says Charles Lindsey, "would follow application of this principle to the marriage relation. It would compel thousands of husbands to separate from their wives, and of wives from their husbands, while it would put the stigma of illegitimacy on the offspring. Civil marriage, the Jesuit Braün contends, is concubinage, the contract null, and the two parties, to whom the church refuses the sacraments, are bound to separate. . . . It may not be new to be told that it is 'the sovereign pontiff who declares what is the law of marriage, not only among the faithful, but also among heretics and Infidels,' and that 'he givs his decisions independent of local laws and temporal princes' (Braün, Mariage Chretien)."

The joint letter of the eight bishops of Quebec,

(*Continued on page* 246.)

The American Secular Union.

R. B. WESTBROOK, President.

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"Ashamed of Being Called 'Infidel.'"

The above expression, as applied to the corresponding secretary of the American Secular Union, has been going the rounds of our Liberal papers of late. So long as it was the expression of people who are not members or who giv nothing whatever to support the society, it was unworthy of official notice. Recent letters from one or two members, however, indicate that the expression is finding credence among our own people. The secretary therefore thinks it incumbent on her to publicly define her position, not from personal motivs—as she long ago learned to liv above her neighbors' misapprehensions—but because the business welfare of the society demands it.

Those who know me best, know that I am never "ashamed" of letting any of my opinions, upon any subject whatever, be known. I was educated at a Quaker school, where the Quaker principle of "bearing testimony for the truth" permeated the entire moral atmosphere; and at this moment, I know of no motto which I would prefer for my inspiration to those splendid words of Lucretia Mott: "Let us hav truth for authority, not authority for truth."

But, while I am proud to call myself everywhere, and at all times, a Liberal and a Freethinker, I protest at all times and places against the term "Infidel." I protest because I consider it an incorrect term. *Infidel* and *infidelity* convey the idea of *unfaithfulness*, both etymologically and in the popular acceptation of the term. Where a Freethinker is sneered at for "infidelity," it is not so much his variance from the Christian or any other religion which his opponents think of when they utter the sneer, as it is the fear which they hav (an unbased fear, to be sure, but none the less real to them) that he is false to what nature and the consensus of civilized humanity, through long ages, hav made the established order of things. He seems to them like a retrograder to a looseness which the experience of mankind has shown to be undesirable, a betrayer of the evoluted faith of humanity (in a much larger sense than the narrow religious sense of "faith"); and so, in their fear and their ignorance, they hurl at him the epithet "infidel." This term is as much a misnomer of the true Liberal as "thief" or "liar" would be; and, to my way of thinking, it should be as indignantly repelled by any self-respecting man or woman.

I am aware that some who read these words will differ with me upon this matter. They will claim that "infidel" is a term of honor. It is quite conceivable that a man might in time so liv as to make even the epithets "liar" and "thief" terms of honor; but they would be none the less incorrect terms, if applied to an honest man. So, likewise, do I protest against the application of the word "infidel" to a Freethinker.

It is true that Webster's Dictionary givs, as a secondary definition of "Infidel," "one who disbelieves in Christ, or in the divine origin and authority of Christianity." I, however, dare to differ with that authority on this definition—although it is quite probable that, when Webster's Dictionary was first compiled, the definition may hav been a correct one. Evidently this definition is based on the presumption that the majority of Englishmen and Americans are professing Christians. Is this presumption correct? You know that it is not. You know very well that the majority of the people, both in England and in America, are either non-professors, or non-attenders (regularly) of church, or decided Liberals or else indifferent. Even Dr. Stevenson, the secretary of the party which is opposed to us, when talking to a church audience, and congratulating Christians on the triumph of Christ's cause, estimated only one in every five as a follower of Jesus! And yet he was turning the fair side to London when he made that estimate. With these and other statistics, how can the term "Infidel" correctly apply to a non-Christian even under Webster's definition? The faith of the majority of the people in England and America is to-day *not* Christian, whatever else it may or may not be. Consequently, it is incorrect to call a Freethinker "an Infidel," even under this secondary definition by Webster.

But even stripped of its offensiv meaning of falseness to humanity, and confined to the narrower meaning of falseness to the Christian creed, "Infidel" applies to few, if any, save Christians themselvs. For who hav departed from the precepts of the founder of Christianity, if not Christians? Who are laying up riches on earth, and insisting on oaths in courts of justice, and resisting those who try to rob them (or who merely, in cases of labor oppression, try to get back their own), if not Christians? Curiously enough, it is upon the Freethinker to-day that the duty has devolved of emphasizing some of these very precepts, such as, for instance, "Swear not at all; but let your communication be yea, yea; nay, nay." And thus, my friends, I hold that, even under the least offensiv definition possible, "Infidel" applies more particularly to church people than to any others; so that, if only for this reason alone, it should be resented when applied to a Freethinker.

In conclusion, I beg to quote part of a letter which I lately wrote to one of our members on this matter:

My objections to the term are based entirely on its etymology, its dictionary meanings, and its popularly accepted signification; and not at all on any fear that I hav of my opinions on religious matters being generally known. I am only too glad, at all times, to hav an opportunity of "bearing testimony," as the Quakers phrase it. It is true that I prefer to bear that testimony in my own way. In meeting strangers, I do not care to blurt out my Freethought views at first—not because I am afraid, but because I can do better for the cause by having a little patience, and gradually surrounding the individual whom I want to conquer with breastwork after breastwork of argument, and then suddenly and swiftly bearing down upon him from all quarters, so that he has to cry for mercy. When I fight for Freethought, I fight to win; and I *must* be allowed to fight in my own way. A coward I am not, and never hav been. As to martyrdom, I think it very foolish to seek an opportunity for that; but, when it is inevitable, I hav always borne it without flinching.

IDA C. CRADDOCK,
Corr. Sec. American Secular Union.
Philadelphia, Pa., April 11, 1891.

Progress of the Cause in Washington.

There is good reason for congratulations on the results of the work done by the Washington Secular Union.

It will be remembered that the barbers of Seattle, under the subtle scheming of Rev. W(ily) Crafts, of the American Sunday Union, applied to the common council for an ordinance to compel closing of all barber shops on Sunday. Defeated in this by the Washington Secular Union, they next endeavored to hav the old territorial law enforced, and made several arrests; defeated again, they rearrested one of our members and took him before the superior court, and the Washington Secular Union scored another victory.

The fanatics next arrested the principal clothing merchants, had trial; jury promptly acquitted. Sunday fanatics were discouraged.

The following editorial notices, gleaned from to-day's Seattle newspapers, tell the story:

The barbers hav united in their efforts to decrease the hours of labor, and hereafter all the shops will close at noon on Sundays.—*Press Times*, April 4.

With bat and ball.—Exhibition game, April 12 —Arrangements hav been made for an exhibition game between the Amateur league team and the Seattle professionals, on Sunday, April 12th, one week from to-morrow.—*Press Times*, April 4.

John Cort's Casino.—Where to spend a quiet Sunday afternoon with pleasure. This new and thoroughly equipped place of amusement, under the management of Mr. John Cort, the enterprising young theatrical man, will no doubt continue to be crowded with pleased, enthusiastic audiences. Take the Yesler avenue car to-morrow at 2 o'clock, and don't get off until you hav reached the pavilion.—*Press Times*, April 4.

To-day the Sunday Closing Association paid in $68.56 as costs in the four suits that they brought against saloon men, and then had dismissed, owing to failure to convict in the first case tried. The date of hearing in the appealed Bowers case has not been set. Prosecuting Attorney Snell says the association is now playing the baby act in trying to saddle the costs in the Bowers case on the county. He says the association ageeed before the suit was commenced that the county would not be asked to pay costs if the prosecution failed. He also added that he did not think the association would be successful in making the public pay for the association whistle.—*Seattle Telegraph*, April 2.

At a private meeting of the ministers and those who are working up the anti-Sunday saloon agitation, it was decided to appeal to the Bowers case, recently thrown out of court, and hav the other four complaints withdrawn. This is done to save the risk of costs, as decided against them in the Bowers case. They hav had an ordinance drawn, which they hope to hav passed, which is a duplicate of the state Sunday law, and which will make the city the prosecutor.—*Seattle Telegraph.*

There is no question but the territorial law is unconstitutional, hence it was not to our interest to make effort to help the passage of the Owens Sunday law: that would exempt all within city limits, and enforce the law on all outside corporate limits.

The power to annoy by causing arrest is still in the hands of the fanatics, and will continue to be until a case is decided by the supreme court; but as we beat them on every case in the lower courts, there is little chance of obtaining a supreme court decision. Hence the need of educating the people on the facts, biblical, historical, and legal, in regard to Sunday laws and Sabbath observance. The manuscript of the pamphlet ordered by the convention is in the hands of the printers. An edition of five thousand copies will be gratuitously but very carefully distributed throughout the state by the vice-presidents of our organization.

I make no claim to any original ideas, but the facts are concisely stated and presented in startling array; the pamphlet is written in such a spirit of frankness that even the most rabid Sunday devotee will be constrained to admit the facts and be forced to serious consideration of the subject.

RELIGIOUS EXERCISES IN OUR PUBLIC SCHOOLS

The following extract from a letter just received givs evidence that the good work is progressing:

TEANAWAY, WASH., April 2, 1891.

C. B. REYNOLDS, Secretary Washington Secular Union, Freemont, Wash., *Dear Friend:* Your very valued communication received and read to our society. We are moving on very harmoniously and progressing nicely. Everything points to success for the future of the Kittitas Secular Union.

I am instructed to report to you that we hav stopped the reading of the Bible and religious exercises in our public schools here.

I inclose herewith a copy of our constitution and by-laws just received from the printers. Our members express themselvs as very grateful for all your kindness.

Yours in friendship, G. W. SEATON,
Vice-President Wash. Secular Union.

TAXATION OF CHURCH PROPERTY.

The passage of the amended assessment law, and at the last moment ringing in the exemption of church property clause, afforded no opportunity, as in California, for any protest. It was publicly given out that the churches, in view of the very heavy expenses incurred and the high rate of taxation in consequence, would seek in vain for any modification of the law of last session. Then in the very last days of the session the clause copied from the old territorial law was smuggled into the assessment act and rushed through.

An extra session is likely to be called. Should it be, every possible effort will be made to enforce the righting of the mean, treacherous wrong perpetrated by those conservators of morality, the priests and parsons.

Would that the Liberals were prepared to test the constitutionality of the exemption act in the supreme court.

It is impossible to reconcile the exemption of church property with the "declaration of rights" of our state constitution:

"No public money or property shall be appropriated for, or applied to any religious worship, exercise, or instruction, or the support of any religious establishment." C. B. REYNOLDS,
Secretary Washington Secular Union.
Freemont, Wash.

The Kansas People's Party.

[We voted the People's party ticket last fall and subscribed for the Salina *Union*, which is the Salina county Alliance organ. I don't know how the Liberals of the county can keep their mouths shut any longer. Here we hav had the party platform published week after week, and nothing said about it all winter long. Not long since I wrote a few lines and sent them to the office of the *Union*, but the exreverend immaculate senior editor of this scarcely feathered-out national reform paper very tenderly returned my manuscript with the highly edifying remark that he and I did not agree or believe alike in regard to the existence of God and the immortality of the soul. I suppose he will be quite likely to disfranchise all of the Infidels, and in fact all others with whom he differs, as soon as he becomes powerful enough to do so. I send you the rejected manuscript, which you may dispose of as you like.—NEWTON MITCHELL.]

The simple declaration, "Governments derive their just powers from the consent of the governed," has survived the tempest of political strife for more than a century, and I cannot believe that the American people will ever voluntarily surrender this most vital of all principles pertaining to free government. The founders of the republic placed the source of government within the reach of humanity.

"God is the rightful sovereign of nations, from whom all just powers of government are derived, and to whom all human enactments ought to conform." Such is the declaration of our new party of Kansas, and in the estimation of many good people such high-sounding words display great political wisdom; but there are many others who most decidedly and seriously object to the introduction of such a principle into our form of government. If the majority of our people favor the above sentiment, I would mildly suggest that we kill the American eagle and supply his lofty perch with a goose.

The remainder of the platform relates only to matters which may be investigated and understood by ordinary mortals, and the St. Louis platform is free from that ancient style of politics, for which we are truly thankful.

We hav no use for the hidden mysteries, no use for the incomprehensible or the unknowable in connection with our platform; what we need can only be determined by mortal experience and human reason.

Had the Farmers' national convention recommended any such fossiliferous fragments of dogmatic theology for political use, it might justly hav been denounced as an act of folly. Why did the People's party take this decided stand for the union of church and state? If they were sincere (which is doubtful), it displays only fanatical imbecility; if not, so much the worse, for we can ill afford to see this mighty uprising of a great and honest people shrouded in the mantle of political dishonesty and idiotic hypocrisy. AGNOSTIC.

Brookville, Kan.

Prohibition.

It is utterly wrong under the Declaration of Independence and the Constitution of the United States.

Prohibition, as it is now being agitated in the United States, means the enactment of laws forbidding the manufacture and sale, and thus, indirectly, the use, of spirituous beverages, as wine, beer, whisky, and so forth.

Properly speaking, the United States is the only civilized country of the globe where such prohibitory laws exist, in some of the states, and where their enactment, in other states, is advocated by certain parties. The highly civilized nations of Europe do not know anything of Prohibition, with the exception of the Turks, who by the Koran, their religious book, are taught to abstain from the use of spirituous beverages. Yet, among them the abomination of polygamy prevails as a legal institution. The Bible, on the other hand, rather encourages the use of wine. Beer and whisky were plainly not yet invented when the scriptures were written.

The beverages named are products of civilization, having been invented, and being manufactured and used, by civilized nations. The preparation of certain kinds of the same is attended to with great care by these nations, and has reached a high degree of perfection. It is a well-known fact that in the Old World the nations using these beverages are intellectually brighter and rank higher in their achievements as to civilization than the nations do that are not using them.

Prohibition absolutely violates both the Declaration of Independence and the Constitution of the United States. The former recognizes the natural, inherent, and inalienable rights of man, eating and drinking included, and says that all men are created equal, that is, that they are entitled to equal treatment under the law. A man, therefore, in this country, may drink what he pleases—cold, fresh water (being the cheapest and healthiest of beverages), or wine, beer, hard cider, and so forth, provided he pays for the latter beverages, if he has not produced them himself. Then, the Constitution is to secure the blessings of liberty, personal and industrial liberty included, to the American people. A man, therefore, in the United States, may use the gifts of nature for his own benefit or for that of others, as he sees fit and chooses, also for the manufacture and sale of spirituous beverages.

The Supreme Court of the United States has repeatedly decided prohibitory legislation in any state of the Union to be lawful under the American Constitution. Yet, its decisions in this respect are at variance with both common sense and the fundamental principles of this free country. This tribunal is not infallible, although its decisions become the law of the land.

In one of its decisions the Supreme Court says that no man has a natural right to sell spirituous beverages by the glass. Why not? They are, exactly like tea, milk, coffee, chocolate, and similar beverages, nothing but liquid food. No discrimination, therefore, can lawfully be made, under the fundamental charters named of our American freedom, as to the sale of spirituous beverages. Another argument used by the Supreme Court, in its decisions referred to, reads, that, under the Constitution of the United States, every state of the Union has the right to adopt police regulations, and that prohibitory laws are nothing but such regulations.

In answer to this argument, it may be said, that in a free country police regulations can be directed only against nuisances—things that annoy and giv trouble and vexation—either to prevent or to abate them. Yet, it can not be proved that the manufacture and sale of spirituous beverages are nuisances. As to their manufacture, they are made of the best fruits, grains, and of other useful products of the soil of this country, and their sale simply consists of transactions of trade. While prohibitory laws, where they exist in the Union, are worded thus, that they forbid only the manufacture and sale of spirituous beverages, their real aim is plainly to prevent the consumption of such beverages. Yet it cannot be justly said, that a man, by decently and sensibly drinking spirituous beverages, which he has produced himself, or for which he pays, and which benefit him, commits a nuisance by thus offending his neighbor, who, believing in total abstinence from these beverages, is using only non-spirituous drinks. Thus it will be seen that neither the manufacture nor the sale, or the use of spirituous beverages, is a nuisance.

These beverages are frequently called intoxicants. Every one of them, it is true, because it contains alcohol, is intoxicating, if used to excess. But none of them is so by itself, if properly used. They all contain more or less water, which, as a matter of course, is not intoxicating. It has also never been proved that spirituous beverages decently and sensibly used, and if of good and pure quality, are injurious to the health of man or poisonous. On the contrary, the men using them as liquid food, in a proper manner, say that they are physically benefited, by being refreshed by them.

The advocates of Prohibition say that the use of spirituous beverages frequently leads to crime. It is true that a good many murders are committed in this country by intoxicated men. Yet, is the circumstance that they carry concealed weapons—a fact necessarily implying a murderous intent—not the real cause, and their intoxication only the occasion of their murderous deeds?

Drunkenness, a vice and a shame, can never be made a lawful excuse for any crime or misdemeanor. On the contrary, a man should always be as severely punished for any wrong or violation of the law committed by him while drunk as if he had been perfectly sober. Otherwise, if criminally inclined, he would only hav to become drunk to commit his crime with impunity!

Drunkenness may be considered as a short insanity. Yet it is exclusivly caused by the drunken man's own fault, and has not the characteristics of insanity caused by disease, physical defects, or misfortune. The law does not hold a man suffering from insanity of the latter kind responsible if he commits a crime.

An excessiv use of spirituous beverages in the United States—which is by no means the rule but only the exception, and always to be deplored—can be effectivly prevented only by the advancement of social education among the American people. Legal Prohibition in this country, in any form or shape, by a constitutional provision or amendment, or by a statutory law, or by local option—which is nothing but localized Prohibition—is plainly a social and political untruth, having moral slavery for its object. No man can be made virtuous by law. This can be accomplished only by self-respect. Self-respect, therefore, not prohibitory laws, ought to dictate every man in the United States his course as to the use of spirituous beverages. Total abstinence is, as a matter of course, a good and praiseworthy thing for a man if he feels unable to control himself as to the use of such beverages, or if they do not agree with him, or if he cannot afford to pay for them. Common sense, nothing else, will permanently render the American people a sober nation.

Prohibition, according to the foregoing discussion, is unworthy of the free men of this free country, and should, as soon as possible, be buried forever in the United States. J. G. HERTWIG.

Washington, D. C.

The Badge.

I hav been much interested in the pansy and torch discussion. I like the idea of a cheap floral emblem, one that we can stamp all our stationery with. The world is growing more and more cosmopolitan. We cannot all be leaders, and why then object to the pansy because other countries adopted it first? The old is not always best, but the stamp of age has its value. The pansy is a universal favorit, and its motto a good one.

Can we not combine the torch and pansy in some pretty design for our stationery, and get rubber stamps made, and so hav a print that will be suggestiv, handsome, and effectiv? The new emblem need not supersede or injure the others, only supplement them.

I hav never seen Wettstein's badge, but I hav Miss Churchill's, as I aided her in getting her first ones out of the express office where they were held for payment.

I am glad Mr. Wettstein explained about the patent. I hav always felt a little hard toward him for superseding her pin and giving her no recompense. We often misjudge people from not knowing all the circumstances.

Yours for the best, and for harmony and unselfish Liberalism. ELMINA DRAKE SLENKER.

Snowville, Va.

Hav we not had *quantum sufficit* of flowery speeches over the badge-pin topic? Others may like it, but it seems a waste of valuable time and space when three columns of THE TRUTH SEEKER are taken up in a quibbling over the choice of a badge for Liberals. First catch your Liberals! I agree *in toto* with what Miss Wixon says about it. Mr. Wettstein's badge-pin tells what is meant, the same as Mr. Heston's cartoons divulge thought. Hence we hav not only thought, but reason, science, and liberty, contrasted with superstition, persecution, and murder, as the true history of past ages givs us.

But we liv in the practical. What are we doing for our present martyrs for freedom of speech? With E. H. Heywood, a brave worker for religious liberty, serving two years in the penitentiary; Moses Harman sentenced to one year for offending "good taste" in behalf of woman's marital freedom; J. W. Caldwell's case not yet decided, and the "lost ground" cases spoken of in a late TRUTH SEEKER, there is need of more work and less words. Surely the Washington Secular Union is taking the lead, and, I think, it has no pansy badge, either.

I hav been reading D. M. Bennett's book, "Champions of the Church," and I confess I "*don't love 'em* a little bit." Read it carefully, my beloved Christian friends. And do not fail to read "Is This Your Son, My Lord?" true to life and twice as interesting. Success be yours! FLORA W. FOX.

Sunday Question.

In Exodus the Jews are commanded to "remember the Sabbath day to keep it holy." In Leviticus xxiii, seven verses are devoted to commanding observance of the 10th day of every seventh month. The most awful penalties are threatened against whoever violates it by labor—"that soul will I cut off—ye shall do no manner of work, and it shall be a statute forever among all your generations, in all your dwellings."

How is it that no attention is paid by our "unco guid" to this last, while they would obey the first by even changing the day from Saturn's day to the Sun's day? HOLT.

Too Close a Union Now of Church and State.

From the World.

An extraordinary bill is pending in the legislature, or rather it would be extraordinary were it not for existing legislation concerning religious corporations. Whether or not it has been the intention of the authors of this measure to conceal its purpose, and even its existence, we do not know; but thus far it has escaped the notice of those who are most interested in it.

If its provisions should become law the state will hav made a definit alliance with every church not only in respect to its temporal affairs but in respect to its spiritual affairs as well, and this is directly contrary to the spirit and intention of our institutions, which decree the divorce of church and state.

Naturally the state must hav relations with religious corporations, because they hav a moneyed side and hold property in trust; but beyond that the state has no duty whatever to perform. The bill in question determins the method of choosing vestrymen, wardens, trustees, or by whatever name the governing body of a church is called. It makes rules for their meetings, and regulates the appointment and dismissal of ministers. In this connection the canons of the Episcopal church are made part of the statute law of the state, so that the bishops may call upon the secular power for aid in the enforcement of their spiritual powers.

All this is wrong. It is against the genius of our country. It involves the state with the churches. It makes it a necessary part in theological controversies. The people of the churches ought to make the rules for their government, not the politicians at Albany.

It is evident that some one is behind this bill who wants a little more power than his own church is willing to accord him, and who would like the assistance of the state in religious matters.

There is no doubt that the laws of New York respecting religious corporations need amendment, but in the other direction. They already bring the state into too close connection with the church. The statute providing for the incorporation of such societies should be no longer or more specific than that which provides for the incorporation of clubs, and it should be confined to the business or temporal side of the subject.

Brotherhood of Moralists.

Report of the Propaganda Committee of the Brotherhood of Moralists, at Hannibal, Mo., from March 1 to April 10, 1891.

SECRETARY'S REPORT.

During the past six weeks fifty membership certificates hav been issued by the Hannibal Brotherhood of Moralists society; making a total of 1,413 enrolled. The new members are from: Missouri, Illinois, Kansas, Indiana, Michigan, New York, Iowa, Wisconsin, Texas, Ohio, California, Washington, and the West Indies. Brothers E. dos Santos, of Trinidad, and J. H. Crain, of Illinois, deserve special mention for their successful efforts in obtaining applicants for membership and contributions for the propaganda fund. Until further notice our reports will be closed on the 10th of each month. The good work goes bravely on. A copy of our constitution will be sent free to any address by the editor of the *Moralist*, Barre, Mass., or the undersigned.

F. H. RAU, Sec.

TREASURER'S REPORT.

Balance, last report		$65 70
P. Bruch		75
J. Cretean, A. Spooner, M. Bardin, E. A. Scribner, and J. H. Taylor, each twenty-five cents		1 25
A. Randal and A. Richards, each ten cents		20
Total		$67 90
Mailing constitutions, circulars, letters, membership certificates, etc	$ 3 10	
Paid Ella E. Gibson for 1,000 *Moralists* mailed to members of the order who are not subscribers	10 00	
Total	$13 70	13 70
Balance		$54 20

April 10, 1891. A. R. AYRES, Treasurer.

SEND for catalog of our publications. Sent free on application.

(*Continued from page 243.*)

dated September 22, 1875, claims for the clergy nothing less than the absolute direction of political elections. It is also assumed therein that the church is independent of civil society and superior to it; that "the state is in the church, and not the church in the state." The priests, who are assumed to belong to a society superior to civil society, are also empowered to giv supreme directions to the constituted authorities. Should anyone deny the right of the priest to interfere in elections with spiritual censures, Bishop Bourget says, on his own account, he ought not to be elected. Nor are the electors to regard as eligible any candidate "who desires the separation of church and state; who sustains propositions condemned by the syllabus; who rejects the intervention of the pope, the bishops, and the priests in the affairs of government;" who "criticises and censures the mandates and circulars of bishops and the instructions of pastors on the subject of elections;" who "favors journals, books, and societies which the church condemns." Bishop Rogers of New Brunswick goes as far as any of the Quebec bishops. He lays it down that the law of God, which is to be the rule in politics as in everything else, is to be interpreted for Roman Catholics by their legitimate pastors, especially the pope, the first pastor, the authorized interpreter of the law of God not only in matters of faith but also of morals, which comprehend every human act. Even Archbishop Lynch, of Toronto, who has aimed to play a liberal *rôle*, defines politics to be morals on a large scale; and we know that the church claims absolute direction in all matters of morals. The bishop of Rimouski, apart from the joint letter, in 1875 claimed the right of the priests to interfere in elections with the terrors of spiritual censures, and denied the right of the civil authority to put any limits to the ecclesiastical power. He warned the faithful not to vote for anyone who sustains principles which the church has condemned. Notwithstanding that it is made penal by civil law, the priests habitually command their parishioners to vote in a certain way under pain of future punishment. The simple peasants, believing fully that the priests can send them to hell, vote as they dictate.

THE OUTLOOK FOR ANNEXATION.

Canada has an extensiv sea-coast, indented with many bays and harbors, affording admirable facilities for maritim enterprise. To these will soon be added, no doubt, the island of Newfoundland, which possesses fisheries unequaled either in the Old or in the New World. The value of Canadian forests is yearly becoming more evident. The great plains of the Northwest Territory contain land of almost inexhaustible fertility. These and other material advantages must soon attract the desires and schemes of more than one American syndicate. The past and present conduct of our Congress does not leave ground for expectation that these syndicates would seek in vain to procure from our government a declaration of claim to Canada. This, of course, in the event that their commercial interests would be forwarded by annexation, which they probably would. Or, in the event of war between Russia and England, the landing of troops by the former on the province of her enemy would very probably be followed by an appropriation of that country by the United States, and expulsion of Russians and British as well. Again, it has been rumored that the Roman Catholic church will enter upon machinations to procure annexation both of Canada and of Mexico, that she may elect a president from her ranks. In more ways than we may now pause to conjecture the northern territories of this continent may come to us. We must take possession of them, says General Butler, "sooner or later, peaceably if possible, forcibly if we must." No opinion for or against annexation is to be understood as given in this article. Our object is solely to call the attention of Freethinkers to the religious troubles that can scarcely fail to follow, and entreat them to prepare against those troubles by endeavoring to add to that number of Freethinkers in the United States in whom rests the hope of the future.

"THE NEXT WAR FROM THE NORTH."

Let us consider more at large the possible effects of annexation upon the relations of religion and the state in our nation.

Certainly the proportion of Roman Catholics in our citizens will be largely augmented. It is an unpleasing fact that the French Canadians, who are nearly all of that denomination, are so extraordinarily prolific that their present rate of multiplication will before long enable them to predominate over large portions of this continent. If they keep their present faith, it can scarcely be otherwise than that they will become an element of the greatest power for evil. They hav already overspread large sections of Canada that were English and Protestant. Throughout the eastern edge of Ontario, which strip they are overrunning, they hav extensivly converted the English-speaking schools into French clerical schools. The ecclesiastics advance to their parishioners money at low interest to buy out the property of the Englishmen, because the land in Catholic hands will pay tithes. The tax assessors aid by raising the taxes on property under British ownership. The church urges the scriptural command to increase and multiply on the earth. The *habitants* marry very young, and in a dozen years hav bred as many children. Families of twenty or twenty-five are not at all uncommon. Another method by which French extension is effected is reported thus: "Wherever Canadians intermarry with the English or Scotch, the Canadians, owing to their greater religious tenacity, almost invariably succeed in bringing up the children as Catholics; and the children being Catholics, they naturally consort with the French, and are soon absorbed by them." "Protestantism and the British element in Quebec," says Professor Smith, "are now almost at their last gasp. They are fast being shouldered out of every part of the province except the English quarter of Montreal. Even there, their commerce is being attacked by the plundering hostility of the French Catholic legislature, just as the commerce of Belfast would be by an Irish Catholic legislature in Ireland. Nor is the advancing tide of aggression confined to Quebec. Eastern Ontario is being rapidly overflowed." These spreading Canadian Catholics hav already overflowed into New England in legions, and with the Irish Catholics of the south hav changed many parts of that region to Roman Catholic hot-beds.

It is not simply in numbers but in intensity of churchism that the population of Quebec presents a most threatening aspect. The clergy of that province are inflexibly set upon a hierarchical rule over all civil authorities, and the people are as immovably devoted to the procurement of this ecclesiastical rule for their spiritual fathers. As illustrativ of the assumption of civil authority by the clergy, the following instances may be given. At the opening of Parliament on Jan. 11, 1889, Cardinal Taschereau and his clergy were assigned seats on the floor. The cardinal instantly expressed the greatest indignation and demanded a seat on the throne, claiming precedence over the lieutenant-governor, the queen's representativ. Speaker Bruére and Premier Mercier hastily sent an apology to his eminence, and a throne was erected beside the queen's throne and exactly under the royal arms. Cardinal Taschereau and his train of prelates occupied this when Parliament opened, amid murmurs of Protestant members. Again, at the visit of Prince George of Great Britain in the autumn of 1890 the cardinal demanded precedence at the reception given that prince, and failing to obtain it refused to attend. The act of Parliament by which the Jesuits were awarded $400,000 for claims which were properly long outlawed by lapse of time, was in itself a shameful thing; but the point that we wish to note here is that it was made conditional on the concurrence of the pope. Thus a foreign potentate was admitted to participation in the legislatorial authority of the Dominion of Canada. For helping to carry through this legislation, Premier Mercier, the representativ of the queen through the whole Dominion, received from the Vatican the decoration of a knightly order of the church. There are statutes on the books having marginal references such as, "Decree by our holy father, the pope, to take precedence," etc. It is to be marked that these proceedings took place not in the provincial parliament of Quebec, but in the federal parliament of the Dominion of Canada; and that these statutes are not those of the province but of the Dominion. By zealousness of religious faith the Catholic representativs in parliament are solidified into a body that invariably obtains the balance of power. Quebec—which is to say, the hierarchy—virtually rules the Dominion. Under wily ecclesiastical guidance the French hav got the better of the English in every contention or intrigue.

Many other examples of assumption by the church of superiority to civil institutions, are reported to this country; sometimes nuns claim exemption from judicial citation to court as witnesses, sometimes bargains are asserted invalid because of lack of ecclesiastical concurrence, and sometimes marriages of backsliding priests are pronounced null and void and the repentant priest reinstated in orders while the wife and children are abandoned to the world. "The aim of Rome," writes the Episcopal bishop Usher, "is to make her church the state church of the Dominion." A dispatch lately received from Kingston, Ont., contains passages from an address by Archbishop Cleary as follows: "Poor little wretched ministers!" he cries of his opponents; "the right to control the education of youth will never be surrendered to any men; to premier, to governor-general, to queen, to anyone. Never! Never! No surrender!" Respecting the agitation to discontinue Catholic separate schools in Ontario, he exclaims: "Separate schools are in the constitution! And the constitution must go, the confederation must go, the Dominion of Canada must go, before we will giv up separate schools!"

The turn of the contest now going on in Manitoba over the schools is illustrativ. After a desperate struggle the Protestants succeeded in getting through the legislature of that province an act abolishing the separate schools devoted to the French language and the Roman Catholic religion. But these separate schools are still in full operation; not one has been closed. The church, boasted Archbishop Cleary in the address noted above, simply sent out instructions to the people not to pay any attention to the new law, and they didn't.

The hostility between the two great sects in Canada is inappeasable. It has kept the two elements in a perpetual conflict for years. Violence is incessant. Street brawls and riots and midnight assassinations are occurrences of nearly every day. Throughout 1890 the outbreak of a set war was continually expected. In March, 1890, there was exceptionally fierce contention between the Protestant and Orange city of Ottawa and the Roman Catholic city of Hull—population twenty thousand—situated opposit on the Ottawa river. Premier Mercier was compelled to dispatch a corps of detectivs and one hundred police; and the 43d regiment Carleton Rifles, with a detachment of dragoon guards, were got ready. Orange parades in Montreal hav met with such handling that they hav been discontinued for several years; but it is intended to hold one next July, and the Catholics promis the paraders bloody usage. Writes C. H. Farnham: "The outlook for peace [in Montreal] is well-nigh hopeless, with two systems of education producing fundamental differences of character, and nourishing religious intolerance, race antipathy, social division, political antagonism, and commercial separation." "It will be difficult indeed," says another writer, "to form a homogeneous people on this half of North America under circumstances and conditions such as the present." The Catholics of Montreal not long ago requested of the city council a site in the center of Mount Royal park on which to erect a colossal statue of the Virgin Mary, nearly as large as that of Liberty in New York harbor. The Protestants counter-petitioned, and declared that they would blow up the statue some dark night. Retaliation was threatened on the statues of Nelson and Queen Victoria, which are displeasing to the French and the Irish population respectivly. "I say to the Protestants," exhorts Bishop Usher, "put forth your power to prevent war—civil war—or come it will!" In the memories of us all there still dwell the ominous words of General Grant: "If we are to hav another contest in the near future of our national existence, I predict that the dividing line will not be Mason and Dixon's, but between patriotism and intelligence on the one side, and superstition, ambition, and ignorance on the other." Is it possible that the fulfillment of Grant's prophecy may come upon us through the opening indicated in the following lines of Professor Goldwin Smith?—"I hav told public men that if they did not take care, trouble, as it had come to them from the south, would some day come to them from the north. The South Carolina of a second irrepressible conflict is not unlikely to be found in French Canada, dominated by the Jesuit."

Let us hope that a century hence will not find on the continent of North America a half-score of embittered and contending nations, unhappy disrupted members of a once great Union; some perhaps struggling toward the light, some uninformed and erring, and others wielded by the dark powers of ecclesiasticism in designs of subjugation and degradation against the whole. Rather let us hope for victory of the principles of good—for the illumination of the dark places, the freeing of the minds enthralled, the gentilizing of the savage, the undeceiving of the beguiled, the carrying of the banner of civil and religious liberty in jubilation and hope over all the ramparts of ignorance and ill. In the achievement of this mighty end, there is demand for every Freethinker's devotion and effort.

Mediumistic Phenomena.

The question now before THE TRUTH SEEKER meeting-house seems to be, How are the demonstrations of the Spiritual mediums to be accounted for?

It is getting to be a pretty well-established fact, I believe, that they are not all the result of legerdemain or deception, and that there are some phenomena that cannot be attributed to hypnotism or any other known law or force.

For one I would be glad to be able to believe that disembodied spirits hav something to do with them, but I confess with genuin sorrow and disappointment that in my thirty-five years of investigation I hav never had a single solitary proof of spirit existence. If ever a poor mortal wanted to believe in the beautiful philosophy of Spiritualism I did.

When "physical medium" Allen and wife, now at Summerland, Cal., were on their way West, they stopped off one night in this city and gave us a séance at the residence of Mrs. Christina Mailey, 607 Shawnee street. Her sitting-room was prepared for the occasion by taking up the carpet and darkening the windows. Sixteen chairs were placed in a circle, one for each person in the room, inside of which stood a table about two feet in front of the medium.

On the table was a pad of writing paper, several short pencils, a lamp, a guitar, and a bell. About two feet behind the medium, outside the circle, stood two chairs, side by side, on one of which rested a dulcimer, with the sticks lying on the instrument. The doors were bolted, the occupants of the chairs clasped hands all around, and the light was blown out. The chairs were wedged together so that the persons of the guests were in close contact. On the right of the medium sat Mrs. Gillan, an old citizen, firmly grasping his right hand, and on his left I sat part of the time stoutly clenching his left hand. The stillness of death pervaded the room; the drop of a pin could hav been heard all over it. The slightest move of foot, limb, or body, and every long breath even, could be distinctly heard by all. We were all intent upon watching the medium and his wife, and our perceptiv faculties were intensified to a high degree. Within two minutes after the light was extinguished the medium began to twitch, and remarked that there was an unusual force of magnetism present and that we would not hav long to wait for developments.

A moment later a low, sweet, weird-like music began upon the dulcimer, gradually increasing in volume, until finally reaching the full capacity of the instrument. As many as forty or fifty tunes, I should think, were played during the evening, often accompanied by guitar and bell in the air over our heads, producing as well-timed and as fine concert music as could hav been executed by professional musicians.

Interspersed was quite a variety of other phenomena, but I will only refer to a few. Occasionally we had a display of fire-works over our heads. Balls of soft, pearly light, about the size of small marbles, would appear, and move laterally a little downward, disappearing eight or ten inches from the point of appearance.

Those taking turns sitting on the left hand of the medium would be manipulated by so-called spirit-hands, patted, sometimes light, sometimes hard, on head, face, or shoulders—beard stroked again and again—articles taken from pockets, and hair-pins from hair, and flung against the wall—the scratching of writing plainly heard on the table, and the letter when finished torn from the pad with a loud swish and whisped through the air to the pocket of the person on the medium's left.

All phenomena took place within two or three feet of the medium. The guitar and bell did not "float about the room," as we are apt to express it, but appeared to vibrate or gyrate about within two or three feet of the medium's head. When the entertainment was over and the lamp lighted, the two chairs were found piled one on top of the other on the table and the dulcimer on top of all.

Hypnotism could hav had no hand or agency in the production of these phenomena. That force does not act uniformly on all persons; but all in this circle heard, saw, and felt precisely alike. Hypnotized persons are practically asleep and oblivious to everything really taking place while in that condition; but we were all wide awake and intensely conscious of everything coming within range of our five senses. How can hypnotism account for the so-called spirit-letters written and put into our pockets or bosoms, the hair taken down, the hair-pins and pocket-books thrown against the wall and afterward picked up on the floor, and for the chairs and dulcimer lifted over our head and piled up on the table? These were veritable realities, far beyond the ideal realities of hypnotism.

The contents of the letters failed to furnish me any proof that they were inspired by departed friends, and nothing in the entire evening's program had the effect to convince me of the presence of disembodied spirits. If a disembodied spirit can pick up a pencil and write, I see no good reason why a spirit still dwelling here in the body may not do the same. If we are spirits, if we possess spiritual bodies, why may not the mind or will direct our spirit-hands to write or to play tunes upon a musical instrument?

Now, I may be wrong, but the facts connected with that evening's manifestations forced this conviction upon my mind: that our circle constituted a battery which generated a sufficient force, call it magnetism, or whatsoever name you will, to perform those acts, directed of course by the intelligence and will of the medium. We acted as an engin—the medium acted simply as an engineer or operator.

Why attribute an effect to some foreign, far-away cause, of whose very existence even we hav no proof, when a present and known cause is, to say the least, equally adequate? Until the contrary is proved it is safe to rest upon the proposition that spirits in the body are quite as powerful as spirits out of the body. Particularly, when it is remembered how helplessly dependent disembodied spirits are upon their earthly friends for assistance in performing their tricks. If heavenly spirits can utilize a magnetic current after it is already prepared for them by earth spirits, what is to prevent earthly will and intelligence from doing the same? Is it not a rule of logic as well as a law of science, reason, and common sense to attribute an effect to the nearest sufficient cause?

The possibility of these phenomena having been caused by a confederate is even more remote than that of disembodied spirits. If a confederate got into the room he either crawled through the keyhole, came down the chimney, removing the flue-stopper, or was concealed in Mr. Allen's pockets or in the folds of Mrs. Allen's skirts.

Mr. Allen and wife were both chained fast in the circle. The only thing they could possibly do without our knowledge was to wink. We held them firmly as in a vice. While manifestations were in progress Mr. Allen appeared as if in the throes of hard labor—convulsiv contraction and twitching of muscles and cords, and two or three times the spasmodic clutching of his right hand was so pronounced that Mrs. Gillan cried out with pain and declared that if he did not desist she would take another seat in the circle. He would frequently sigh deep and heavy as though suffering exhaustion of vital energy.

Mr. Allen, very likely, honestly believes that he is coöperating with, and directing and controling, disembodied spirits. When he directs the "spirits" to play a certain tune upon the dulcimer, he unconsciously accompanies it, and may little dream that he is the real performer. I recollect that, in my younger days, I played some tunes on the violin so much that the execution of them seemed to be something separate and apart from myself. The tunes appeared to play themselvs while I looked on as a spectator—much the same as the leg will vibrate, in spite of all efforts of the will to stop it, when balanced in a certain position on the toes.

Séances of this character are valuable contributions to scientific research. This was by far the most wonderful and interesting display of power over the occult forces, or higher laws of nature, that I ever witnessed, and the committee of investigation recently appointed could do no better than to hunt up Mr. Allen and study his marvelous powers.

Leavenworth, Kan. S. R. SHEPHERD.

On Wagner's Music.

Col. Robert G. Ingersoll's Address at the Stanton-Seidl Liederkranz Banquet.

It is probable that I was selected to speak about music because, not knowing one note from another, I hav no prejudice on the subject. All I can say is that I know what I like—and, to tell the truth, I like every kind, enjoy it all, from the hand-organ to the orchestra. Knowing nothing of the science of music, I am not always looking for defects, or listening for discords. As the young robin cheerfully swallows what comes, I hear with gladness all that is played.

Music has been, I suppose, a gradual growth, subject to the law of evolution—and nearly everything, with the possible exception of theology, is under this law.

Music may be divided into three kinds: First, the music of simple time, without any particular emphasis—and this may be called the music of the heels; second, music in which time is varied, in which there is the eager haste and the delicious delay, that is, the fast and slow, in accordance with our feelings, with our emotions—and this may be called the music of the heart; third, the music that includes time and emphasis, the hastening and the delay—something in addition that produces not only states of feeling but states of thought. This may be called the music of the head, the music of the brain.

Music expresses feeling and thought without language. It was below and before speech, and it is above and beyond all words. Before man found a name for any thought or thing, he had hopes and fears and passions, and these were rudely expressed in tones.

Of one thing, however, I am certain, and that is that music was born of love. Had there never been any human affection, there never would hav been uttered a strain of music. Possibly some mother, looking in the eyes of her babe, gave the first melody to the enraptured air.

Language is not subtle enough, tender enough, to express all that we feel, and when language fails the highest and deepest longings are translated into music. Music is the sunshine, the climate, of the soul, and it floods the heart with a perfect June.

I am also satisfied that the greatest music is the most marvelous mingling of love and death. Love is the greatest of all passions, and death is its shadow. Death gets all its terror from love, and love gets its intensity, its radiance, its glory, and its rapture from the darkness of death. Love is a flower that grows on the edge of the grave.

The old music for the most part expresses emotion or feeling through time and emphasis, and what is known as melody. Most of the old operas consist of a few melodies connected by unmeaning recitativ. There should be no unmeaning music. It is as though a writer should suddenly leave his subject and write a paragraph consisting of nothing but a repetition of one word, like "the" "the" "the," or "if" "if" "if," varying the repetition of these words, but without meaning, and then resuming the thread of his article.

I am not saying that great music was not produced before Wagner, but I am simply endeavoring to show the steps that hav been taken. It was necessary that all the music should hav been written in order that the greatest might be produced. The same is true of the drama. Thousands and thousands prepared the way for the supreme dramatist as millions prepared the way for the supreme composer.

When I read Shakspere I am astonished that he has expressed so much with common words, to which he seems to giv new meaning; and so when I hear Wagner I exclaim: Is it possible that all this is done with common air?

In Wagner's music there is a touch of chaos that suggests the infinit. The melodies seem strange and changing forms like summer clouds, and weird harmonies come like sounds from the sea brought by fitful winds, and others moan like waves on desolate shores, and mingled with these are shouts of joy, with sighs and sobs and ripples of laughter and the wondrous voices of eternal love.

Wagner is the Shakspere of music. The funeral march for "Siegfried" is the funeral music for all the dead. Should all the gods die, this music would be perfectly appropriate. It is elemental, universal eternal. The love-music in "Tristan and Isolde" is, like "Romeo and Juliet," an expression of the human heart for all time. So the love duet in "The Flying Dutchman" has in it the consecration, the infinit self-denial, of love. The whole heart is given—every note has wings, and rises and poises like an eagle in the heaven of sound.

When I listen to the music of Wagner I see pictures, forms, glimpses of the perfect—the swell of a hip, the wave of a breast, the glance of an eye. I am in the midst of great galleries. Before me are passing the endless panoramas. I see vast landscapes with valleys of verdure and vine, with soaring crags, snow-crowned. I am on the wide seas where countless billows burst into the white caps of joy. I am in the depths of caves o'erwalled with mighty crags, while through some rent I see the eternal stars. In a moment the music becomes a river of melody flowing through some wondrous land—suddenly it falls in strange chasms, and the mighty cataract is changed to seven-hued foam.

Great music is always sad, because it tells us of the perfect, and such is the difference between what we are and that which music suggests, that even in the vase of joy we find some tears.

The music of Wagner has color, and when I hear the violins the morning seems to slowly come. A horn puts a star above the horizon. The night in the purple hum of the bass wanders away like some enormous bee across wide fields of dead clover. The light grows whiter as the violins increase. Color comes from the other instruments, and then the full orchestra floods the world with day.

Wagner seems not only to hav given us new tones, new combinations, but the moment the orchestra begins to play his music, all the instruments are transfigured. They seem to utter the sounds that they hav been longing to utter. The horns run riot, the drums and cymbals join in the general joy. The old bass viols are alive with passion. The 'cellos throb with love, the violins are seized with a divine fury, and the notes rush out eager for the air as pardoned prisoners for the roads and fields.

The music of Wagner is filled with landscapes. There are some strains like midnight thick with constellations, and there are harmonies like islands in the far seas, and others like palms on the desert's edge. His music satisfies the heart and brain. It is not only for the memory—not only for the present, but for prophecy.

Wagner was a sculptor, a painter, in sound. When he died the greatest fountain of melody that ever enchanted the world ceased, but his music will instruct and refine forever.

All that I know about the operas of Wagner I hav learned from Anton Seidl, and I believe that he is the noblest, tenderest, and the most artistic interpreter of Wagner that has ever lived.

IT may be questioned whether a single man, or even a single priest, preacher, or churchman, ever fully "realized" the import of the doctrin that is spoken of as "everlasting punishment in hell." We know the names of several men whom the far-off contemplation of it drove to the madhouse. Nothing but dense ignorance, credulity, mental and moral apathy, wrapping human sensibility about as with the hide of a rhinoceros, enabled them to bear the suggestion of it, and still go on their way believing, hoping, and rejoicing. In proportion as men become intelligent, conscientious, and sensitiv, they throw the incubus off, though with it they cast over creed, church, scripture, and all the associations of religion. For reason is more than all.—*O. B. Frothingham.*

MY aim has been to prove that the powers before which man crouches are creatures of his own limited, ignorant, uncultured, and timorous mind.—*Feuerbach.*

THE TRUTH SEEKER.

FOUNDED BY D. M. BENNETT.

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THERE are about five hundred subscribers on our list in arrears on their subscriptions. We hope it will only be necessary to say to them that we need the money to induce them to pay up.

And we trust, too, they will remember that a renewal and a *new* subscription costs but five dollars, and that they will take advantage of the terms and the occasion to help us a little. We need more subscribers to the paper. We giv more than any other Freethought journal for the money, and consequently it costs more to publish the paper. The pictures alone cost some fifteen hundred dollars annually; yet they are a feature that all would dislike to hav discontinued. They are forcible weapons against superstition, and do their work well. But our friends should not forget that they cost a good deal.

Send us your arrearages and renewal, and a new subscriber!

The Christian Forgeries in Josephus.

Mr. S. Roberts recurs to an old question in the following letter:

"Last Sunday Rev. Florence E. Kollock, pastor of one of the Universalist churches of this city, in her remarks upon the resurrection of Jesus, read a quotation from Josephus, referring to that portion which says that such a person as Jesus appeared in Judea. I hav heard it asserted by several Liberal thinkers that the passage referring to Jesus was an interpolation by Eusebius. What I wish to know is, if the assertion can be substantiated, and where is the authority for it? Please ventilate the matter through your paper.

"Yours for truth, S. ROBERTS."

It seems necessary to furnish the information necessary to confute the small Christians who refer to Josephus as a reference for Christ about once a year. But first, we desire to assure the aforesaid small Christians that there is no Christian scholar of reputation to-day who pretends that the passage in Josephus's Antiquities, book 18, chapter 3, section 3, is genuin. The facts in the case are about as follows: Its authenticity was given up as long ago as the time of Dr. Nathaniel Lardner (born 1684, died 1768), author of the "Credibility of the Gospel History," and one of the most highly regarded of Christian writers. Gibbon, too, decided it to be a forgery. Bishop Warburton, the distinguished defender of Pope's Essay on Man against the charge of Atheism, and one of the most distinguished of Christian defenders, agreed with Lardner. The Rev. Robert Taylor quotes many other Christian writers as coinciding, and the "Freethinker's Text-Book," Part II, by Annie Besant, adds still other reverends as holding the same opinion. The biographer of Josephus in the Encyclopedia Britannica says the passage is unanimously regarded as spurious. Drs. Oort, Hooykaas, and Kuenen, German Christian writers of great repute, in the "Bible for Learners" declare the passage to be "certainly spurious" and "inserted by a later and a Christian hand."

Gibbon says it was forged between the time of Origen (A.D. 230) and Eusebius (A.D. 315). The credit of the forgery, however, is generally given to Eusebius, who first quoted it. The distinguished authors of the "Bible for Learners" distinctly state that Josephus never mentioned Jesus, and cite Josephus's close following of the atrocious career of Herod, up to the very last moments of his life, without mentioning the slaughter of the innocents, as indubitable proof that Josephus knew nothing of Jesus. Dr. Lardner givs these reasons why he regards the passage as a forgery:

"I do not perceive that we at all want the suspected testimony to Jesus, which was never quoted by any of our Christian ancestors before Eusebius.

"Nor do I recollect that Josephus has anywhere mentioned the name or word *Christ*, in any of his works; except the testimony above mentioned, and the passage concerning James, the Lord's brother.

"It interrupts the narrativ.

"The language is quite Christian.

"It is not quoted by Chrysostom, though he often refers to Josephus, and could not hav omitted quoting it, had it been then in the text.

"It is not quoted by Photius, though he has three articles concerning Josephus.

"Under the article Justus of Tiberias, this author (Photius) expressly states that the historian (Josephus) being a Jew, has not taken the least notice of Christ.

"Neither Justin in his dialog with Trypho the Jew, nor Clemens Alexandrinus, who made so many extracts from Christian authors, nor Origen against Celsus, hav ever mentioned this testimony.

"But, on the contrary, in chapter xxxv of the first book of that work, Origen openly affirms that Josephus, who had mentioned John the Baptist, did not acknowledge Christ."

The Rev. S. Baring-Gould, in his "Lost and Hostil Gospels," though considering it killing dead birds to again examin and discredit the passage, goes into the matter somewhat exhaustivly. He says:

"This passage is first quoted by Eusebius (fl. A.D. 315) in two places (Hist. Eccl., lib. i, c. xi; Demonst. Evang., lib. iii); but it was unknown to Justin Martyr (fl. A.D. 140), Clement of Alexandria (fl. A.D. 192), Tertullian (fl. A.D. 193), and Origen (fl. A.D. 230). Such a testimony would certainly hav been produced by Justin in his apology or in his controversy with Trypho the Jew, had it existed in the copies of Josephus at his time. The silence of Origen is still more significant. Celsus, in his book against Christianity, introduces a Jew. Origen attacks the argument of Celsus and his Jew. He could not hav failed to quote the words of Josephus, whose writings he knew, had the passage existed in the genuin text. He indeed distinctly affirms that Josephus did not believe in Christ (Contr. Cels. i).

"Again, the paragraph interrupts the chain of ideas in the original text. Before this passage comes an account of how Pilate, seeing there was a want of pure drinking water in Jerusalem, conducted a stream into the city from a spring two hundred stadia distant, and ordered that the cost should be defrayed out of the treasury of the Temple. This occasioned a riot. Pilate disguised Roman soldiers as Jews, with swords under their cloaks, and sent them among the rabble, with orders to arrest the ringleaders. This was done. The Jews, finding themselvs set upon by other Jews, fell into confusion. One Jew attacked another, and the whole company of rioters melted away. 'And in this manner,' says Josephus, 'was this insurrection suppressed.' Then follows the paragraph about Jesus, beginning, 'At this time lived Jesus, a wise man, if indeed one ought to call him a man,' etc.; and the passage is immediately followed by, 'About this time another misfortune threw the Jews into disturbance, and in Rome an event happened in the temple of Isis which produced great scandal.' And then he tells an indelicate story of religious deception which need not be repeated here. The misfortune which befell the Jews was, as he afterward relates, that Tiberius drove them out of Rome. The reason of this was, he says, that a noble Roman lady, who had become a proselyte, had sent gold and purple to the temple at Jerusalem. But this reason is not sufficient. It is clear from what precedes—a story of a sacerdotal fraud—that there was some connection between the incidents in the mind of Josephus. Probably the Jews had been guilty of religious deceptions in Rome, and had made a business of performing cures and expelling demons with talismans and incantations, and for this had obtained rich payment.

"From the connection that exists between the passage about the 'other misfortune which befell the Jews,' and the former one about the riot suppressed by Pilate, it appears evident that the whole of the paragraph concerning our Lord is an interpolation. That Josephus could not hav written the passage as it stands is clear enough, for only a Christian would speak of Jesus in the terms employed. Josephus was a Pharisee and a Jewish priest. He shows in all his writings that he believes in Judaism.

"It has been suggested that Josephus may hav written about Christ as in the passage quoted but that the portions within the brackets are the interpolations of a Christian copyist. But when these portions within brackets are removed, the passage loses all its interest, and is dry statement, utterly unlike the sort of notice Josephus would hav been likely to insert. He givs color to his narrativs; his incidents are always sketched with vigor. This account would be meager beside those of the riot of the Jews and the rascality of the priests of Isis. Josephus asserts, moreover, that in his time there were four sects among the Jews—the Pharisees, the Sadducees, the Essenes, and the sect of Judas of Gamala. He gives tolerably copious particulars about these sects and their teachings, but of the Christian sect he says not a word. Had he wished to write about it, he would hav given full details, likely to interest his readers, and not hav dismissed the subject in a couple of lines.

"It was, perhaps, felt by the early Christians that the silence of Josephus—so famous a historian and Jew—on the life, miracles, and death of the founder of Christianity, was extremely inconvenient; the fact could not fail to be noticed by their adversaries. Some Christian transcriber may hav argued either Josephus knew nothing of the miracles performed by Christ—in which case he is a weighty testimony against them—or he must hav heard of Jesus, but not having deemed his acts, as they were related to him, of sufficient importance to find a place in his history. Arguing thus, the copyist took the opportunity of rectifying the omission written from the standpoint of a Pharisee, and therefore designated the Lord as merely a wise man."

The Rev. Dr. Giles, an English clergyman, author of the "Christian Records," adds to the reasons for rejecting the passage, as follows:

"Those who are best acquainted with the character of Josephus, and the style of his writings, hav no hesitation in condemning this passage as a forgery interpolated in the text during the third century by some pious Christian, who was scandalized that so famous a writer as Josephus should hav taken no notice of the gospels, or of Christ, their subject. But the zeal of the interpolator has outrun his discretion, for we might as well expect to gather grapes from thorns, or figs from thistles, as to find this notice of Christ among the Judaizing writings of Josephus. It is well known that this author was a zealous Jew, devoted to the laws of Moses and the traditions of his countrymen. How, then, could he hav written that *Jesus was the Christ?* Such an admission would hav proved him to be a Christian himself, in which case the passage under consideration, too long for a Jew, would hav been far too short for a believer in the new religion, and thus the passage stands forth, like an ill-set jewel, contrasting most inharmoniously with everything around it. If it had been genuin, we might be sure that Justin Martyr, Tertullian, and Chrysostom would hav quoted it in their controversies with the Jews, and that Origen or Photius would hav mentioned it. But Eusebius, the ecclesiastical historian (i, 11), is the first who quotes it, and our reliance on the judgment or even honesty of this writer is not so great as to allow our considering everything found in his works as undoubtedly genuin."

In Dr. Lardner's time the controversy over this passage was quite warm, and its defenders resorted to all sorts of verbal tricks to keep it as authentic. The Rev. Robert Taylor tells us that they introduced imaginary parentheses, made arbitrary omissions, and mistranslated it in order to make it harmonize with the style of Josephus, and to giv it even the appearance of genuinness. The Abbe Bullet, one of Dr. Lardner's chief opponents, argued that Josephus *ought* to hav known of Jesus, and that as he gave accounts of all the impostors or heads of parties which arose among the Jews, he must hav spoken of Jesus, and that as Eusebius was the first to discover the passage, Josephus might hav published two editions of his Antiquities, inserting the passage in that one which Eusebius obtained and omitting it in the other! "So struggles," says Dr. Taylor, "conquered sophistry against victorious truth."

Another forged reference to Christ is found in the Antiquities, Book XX, chapter ix, section 1, where Josephus is made to speak of James, "the brother of Jesus, who was called Christ." Some theologians who reject the longer reference to Jesus accept this as genuin. But they do it without reconciling the discrepancies between the stories regarding the end of this same James. According to this passage James was put to death under the order of the high priest. But according to Hegesippus, a converted Jew who wrote a history of the Christian church about A.D. 170, James was killed in a tumult, not by sentence of a court. Clement of Alexandria confirms this, and is quoted by Eusebius accordingly. Eusebius also quotes the line from Josephus, without noticing that the two do not agree. The statement is quoted in various ways in the early writers, and the conclusion is irresistible that the copies of Josephus were tampered with by copyists. Even had Jesus lived and taught as described in the gospels, Josephus, an orthodox Jew, a priest, and conservativ government official, would never hav given him the title of Christ, or messiah, a party leader for whom the Jews were looking to free them from their Roman bondage.

The third and last supposed reference to Jesus to be found in Josephus is found in his discourses on Hades, wherein he says that all men "shall be brought before God the word; for to him hath the father committed all judgment; and he, in order to fulfill the will of his father, shall come as judge, whom we

call Christ." But this passage, says Mrs. Besant, supposing it to be genuin, simply refers to the Jewish belief that the Messiah, or the Christ, or the Anointed, was the appointed judge, as the prophet Daniel saw in his vision—the son of man who came with the clouds of heaven and to whom was given dominion, and glory, and a kingdom, that all peoples, nations, and languages should serve him. This dominion of the Jews' looked-for Christ was to be everlasting. Josephus was a thorough Jew, and depended a great deal upon the Old Testament, as the fact that the material for his first eleven books of the Antiquities of the Jews is drawn exclusivly from that collection of documents shows. The passage is not quoted as evidence by any but the most ill-informed of Christian writers. The only quotation from Josephus upon which stress is laid is the longer description of Jesus first noticed. But the truth is, and it is universally admitted, that Josephus never heard of that Jesus whom the Christians allege to be *the* Christ.

The Inspiration of the Bible.

The Bible has been the inspiration of much bloodshed and crime, but that does not affect the question of its own inspiration.

In the first place, who was there to inspire it? We know nothing, nor does anyone, of any power outside of man capable of inspiring a book. So far, also, as we know, nobody but men ever wrote books. And until it is proved in the first place that there is somebody besides man to inspire books, and in the second that there is a book in existence which could not hav been written entirely by men, intelligent people will doubt divine inspiration. We know nothing of Jehovah but what we learn from the Bible. The Bible asserts his existence and offers itself as proof. It is as though a man should walk into another man's office and producing a book, say, "I am the Lord; I made the world; this is my revelation to man." Certainly the man addressed would want more proof before accepting the pretender's say-so. Yet the astonishment of the person addressed would be still greater if the pretender should assert, "I am everywhere; I fill all space; I am without bounds; yet, as you see, I hav the form of a man." He would say that it is impossible to be formless and yet hav form; to be at once infinit and finite. And yet the assurance of the pretender would not be greater than is the impudence of Christians in making such claims for their "God." They make him of chameleon color, changing as the wind, and then claim for him stability. They hav drawn a picture of an omniscient God who knew his own mind scarce twenty-four hours in advance; of an omnipotent God who is weaker than his own creations; of an infinit God with the circumscribed form of a man. Such a God is manifestly impossible. He cannot be one person and yet three; he cannot be omniscient and yet limited in his knowledge; he cannot be omnipotent and yet weaker than his own creatures; he cannot be infallible and yet continually repenting his own works.

So we see that the Bible God cannot be at all. And until it is first proved that there is a divine inspirer we cannot see how there can be a divinely inspired book. There is no book now in existence which was not penned by man. An infallible God could not write a fallible book. That the Bible is fallible its own pages prove, and Christians admit by their continual revisions. The Bible is full of blunders in every department of science. An omniscient God must necessarily know everything. Would he hav written down that which he knew was not so? That would convict himself of falsehood, and he must hav known that for a lying God men could hav no respect.

It must be borne in mind that the Jews did not do all the cruel, barbarous things recorded in the Bible because they were ignorant of its real teachings, but because they were imperativly commanded by it and God to do them. In killing people for changing their religion and for being witches the Christians of later times were not ignorant of the Bible's real teachings, but were acting in exact accordance with its commands. People in those days seem to hav been naturally cruel, and the Bible helped them wonderfully. In it they could find excuses for any conduct, however outrageous. In the Dark Ages murders were not committed by ignorance, but by religion. The most learned were priests, and they were the most cruel. According to the Bible, God himself in his scheme of redemption set an example of infinit cruelty.

To sum the Bible up, it is in conflict with science and morality, is barbarous, cruel, and an unfit guide for any people. It bears undeniable evidence that it was written not only by ignorant men but by men who would be regarded at the present day as barbarians. Its inspiration must be given up because there was no God to inspire it, and if there had been he never would hav inspired such a book.

The Late Howard Crosby, D.D.

It is a trifle wearisome to read so many eulogies of Howard Crosby. *De mortui nil nisi bonum* is all right if the friends of the deceased do not carry the fulsomeness of epitaph literature to too great a length. Howard Crosby was in many respects a level-headed man. That while possessing great intelligence, he still took the Bible literally and believed it to be plenarily inspired, we will not count against him, as a great many otherwise learned and smart folks hav thought the Bible to be different in some way from other books.

But with Howard Crosby's intellectual orthodoxy, he had also what we may call physical and moral orthodoxy. He believed in deceit, and he also believed in dungeons for heretics.

In January, 1880, D. M. Bennett, the founder of this paper, was in prison because he had mailed a copy of "Cupid's Yokes" to spy Comstock. There never was a man more innocent of real offense than Mr. Bennett. His arrest was due to Comstock's avowed effort, mentioned in his report of 1878, to "stamp out the works of Freethinkers." During that month Comstock's society held its annual meeting, which was largely devoted to chuckling over the fact of Mr. Bennett's imprisonment, and here are two things that Howard Crosby said at that time:

"If this society had never done anything more than put that man Bennett in the Albany penitentiary, the man who was the leader and defender of the propagators of obscenity, it was worth a hundred thousand times more than all our citizens hav given to its treasury."

Mr. Bennett was the leader and defender of Freethinkers, and they it was whom Howard Crosby classed as "propagators of obscenity." He lied in his throat, and he knew it, but he had no more compunctions of conscience at uttering the scoundrelly sentence than he had pity for the Freethinker thrown into prison by Comstock's efforts for the church. At the same meeting he said, referring to Comstock's well-known method of inveigling people into violating the law:

"Deceiving them! I tell you, gentlemen, I believe in deceit. I believe in deceit wherever you hav got a rightful enemy to destroy. Could you carry on a war without deceit? Are you to tell your enemy everything you are going to do? Wherever you hav a rightful enemy, and hav a right under God to destroy him, you hav a right to deceive him."

And at the very time he said that he was Chancellor of the New York University! More Jesuitical, intolerant, and false statement no chancellor of any Roman Catholic university ever made.

"Say nothing but good of the dead," but do not lay it on too thick, lest some lover of truth is provoked to wrath.

The Suppression Societies' Agents.

THE TRUTH SEEKER has more than once intimated that the "agents" of the "suppression societies" of this city are men who need watching on the part of honest folks. The general public, it seems, and some of the police magistrates, are at last finding out that we were right, and the reporters hav somewhere found sufficient courage to print the facts about them.

Week before last A. Comstock, known as the agent of the Society for Suppression of Vice, accompanied some policemen to serve warrants against poolsellers which Comstock had secured in February. It is the duty of the police to serve such documents, but with his usual insolent effrontery, Anthony took the lead, and broke open the door of the alleged pool-room. The warrant called for three men, but four were found, and Comstock insisted upon taking all of them. When the case came up for hearing, the district attorney, whose assistance had been asked by the justice, was not there. Mr. Comstock then stated that he had seen the attorney, who had told him that he could not come, but recommended the holding of the four men. He had scarcely said this, when the district attorney came in, who flatly denied having spoken to or seen Mr. Comstock. Then Judge Hogan, who had issued the warrant, and before whom the men were arraigned, said this:

"*Anthony Comstock is a man who would stoop to any means to accomplish his end. He has deliberately lied, as no gentleman would do, in order to cover up his mistakes. He thinks himself mightier than the law. Indeed, I think he is laboring under the impression that the statutes were framed especially for his benefit.*"

The agents for the late Howard Crosby's Society for the Prevention of Crime, of which a bullnecked fellow named Whitney is chief "agent," is also in trouble over the acts of his employees. Before Justice McMahon on the 9th instant was the case of Otto Metz, agent of the society, against Dennis O'Brien, a bartender, for selling a pint of beer to a minor. Daniel B. Curtin gave bail for O'Brien's examination, and while clerk Farrell was making out the bond, Curtin told him that he had been approached by an agent of the society to settle the case for $50. Clerk Farrell reported the matter to the justice. Mr. Curtin repeated his statement and was told to make an affidavit, which he did. The bartender also swore that he had been approached by another agent of the society and asked if his employer would "do business" with the agent.

Dr. Gunn's Society for the Enforcement of Criminal Law, of which Joe Britton is chief "agent," is also accused of trying to get cash illegally through its "agents." One of his detectivs had applied for warrants for a pool-room in Eighth street but could giv no description of the men he wanted to arrest, nor did he know their names. The justice refused the warrants, asking if the detectivs thought police justices were appointed to assist in carrying out blackmailing schemes.

Two days afterward the society's lawyer produced six witnesses. Under examination it developed that all were in the employ of Britton. When the room was raided no one was found, but the following question of the justice was significant: "*Did you hear that Britton had offered to settle for six hundred dollars?*" It was said that some one told Justice McMahon before the court opened that a demand for $600 had been made by an agent of Britton with a promis that if it was paid, the warrant would not be applied for.

The charters of all these societies should be repealed. The enforcement of law should be done by the regularly constituted authorities and not by private villains.

THERE is one society in this city of which the Ingersoll family evidently approve—the American Society for the Prevention of Cruelty to Animals. The report of the organization for last year shows Colonel Ingersoll, his wife, both daughters, and his son-in-law to be members.

THE following resolution was passed at the congress of the National Liberal League (now the American Secular Union) held in Cincinnati, O., in 1879:

"*Resolved*, That we are utterly opposed to the dissemination, through the mails, or by any other means, of obscene literature, whether 'inspired' or uninspired, and hold in measureless contempt its authors and disseminators."

The attention of our present postmaster-general is respectfully called to the resolution, with the hope that he will shortly announce his position as to to the wisdom of disseminating inspired obscenity.

THE log-rolling between Eldridge T. Gerry and the Catholics has been successful in the assembly of the state, and the "Freedom of Worship" bill has passed that body. Gerry has evidently helped the Catholics and now they will help him—if the bill passes the senate and is signed by the Governor—get the bill passed prohibiting the commitment of children under twelve years of age to the state House of Refuge, but dividing them between the protectory and the juvenil asylum, according to the "pull" the two institutions hav with the judges before whom the children are arraigned. Through his Society for the Prevention of Cruelty to Children, Gerry has much "influence," and the protectory can take care of itself, because most of the vagrant children are of Catholic parentage, and most of the police justices of the city are political if not religious victims of the same church.

JOHN E. REMSBURG was in New Orleans March 26th. On the 27th he spoke at Ponchatoula, La. From Louisiana he went to Mississippi, where he gave three lectures at Brookhaven. Afterward he spent a week in Florida, lecturing in DeLand, Gainesville, Ocala, and Tampa. The lectures were for the most part well attended and enthusiastically received. Referring to his lecture in Tampa, the daily *News* of that city says: "The lecture by J. E. Remsburg is highly spoken of by those who heard it. He is probably the finest lecturer who has ever visited Tampa." The credit for arranging for these, the first Freethought lectures delivered in Florida, is due to the following named gentlemen: DeLand, H. A. Bowley; Gainesville, Dr. Wm. H. Bracey; Ocala, Geo. B. Tyler; Tampa, Dr. F. Weightnovel. Mr. Tyler is treasurer of the Republican State League of Florida. Dr. Weightnovel is a friend of Count Tolstoi. He is a Russian scholar and reformer—a political exile—who prefers the climate of Florida to that of Siberia.

Letters from Friends.

MINNEAPOLIS, MINN., April 2, 1891.

MR. EDITOR: You are publishing a splendid paper. You are one of the best editors who ever wrote an article.

Respectfully yours, FRANK W. GREAVES.

BLUFFTON, TEX., March 22, 1891.

MR. EDITOR: I think so much of the paper I cannot do without it. You will please send me "Semitic Gods and the Bible," by D. M. Bennett, also your new leaflet, also your ANNUAL. Yours in truth, D. M. BAKER.

MARIETTA, O., March 31, 1891.

MR. EDITOR: I will cast my vote for R. G. Ingersoll for president of the United States of America in 1892. And, Mr. Editor, please hit the Bible-whangers a little harder. But Heston can beat the world in giving a true cut of those pious frauds. Wishing you all success, I remain, Your friend, DR. OGDEN.

PETERBORO, N. H., May 29, 1891.

MR. EDITOR: Tell Brother Heston that his pictures just knock the time right out of the damned good people here. If they say that they do not believe the Old Testament I just ask them if they believe in Jesus Christ. "Oh, yes," they say. Then I quote some of his sayings. Then they are completely knocked out. Keep right on. Giv them hell.

Yours forever, J. B. RALEIGH.

TOUTE, ILL., April 3, 1891.

MR. EDITOR: I see you are trying to wake Wanamaker to the necessity of preventing the holy Bible, on account of obscene language therein contained, from being carried in the mails. A test case might help him to make up his mind about the matter. To save him from the trouble of indecision I hereby pledge $5 (will make it $10 if necessary) toward paying for the prosecution. I would suggest retaining R. G. Ingersoll in the case, if it can be done. Hoping this as a starter may strike the lovers of justice and fair play as the proper thing to do, I am,

Sincerely yours, S. A. COPE.

WEST VIEW, O., March 28, 1891.

MR. EDITOR: I would like to make one or two suggestions in regard to publishing the much-talked-of Pictorial Bible. My idea would be to publish it in parts in pamphlet form, each of a size that would sell for twenty-five cents and so arranged that they could be bound afterward, and hav with each book of the Bible the best authority as to when it was written, whom by, how it came into its present form, and everything connected with its formation. We think that in publishing it in this way and form you would sell many more than in any other way; as many would be apt to be sold at news-depots and other places; and as "silence givs consent," Wanamaker will make no objections to your sending it through the mail. L. C. TANNEY.

SILVER PLUME, COL., March 6, 1891.

MR. EDITOR: The books arrived all safe. "The Pictorial Text-Book" is fine. It is what we needed in the field of Freethought to reach the orthodox. They will look at a picture when they will not read an essay on the same subject. I hav been amused a good deal since I got it. Some will look at it and get mad, throw it to one side; after a sharp discussion, in which Heston is roundly damned, they will again pick it up and look at some more. In fact, they are ashamed of their religion when presented in that form, and are anxious to prove that the picture is false. After a little rolling in mud and filth they retire crestfallen. So the good work goes bravely forward. Long liv Heston and THE TRUTH SEEKER. JOSEPH GALLAGHER.

IPAVA, ILL., March 30, 1891.

MR. EDITOR: Inclosed find $4.56 for THE TRUTH SEEKER and invoice of pamphlets received a short time since. I hav been amused, but not agreeably so, at the great difference in the opinions of men and women who are battling for truth. I like the different opinions; but the unpleasant writers, who hav in them a desire to remove or exterminate those who differ with them, are wrong. We must learn to grant as well as receive homage, remembering always that there is a cause for all wrong. If we hav a superior knowledge of life and a better idea of living than others less fortunate, let us by an exemplary life teach others to do good from a sense of right doing. I am fearful that down deep in all our hearts we are a little bit selfish.

Very truly yours, C. S. RANDOLPH.

SALEM, MASS., Feb. 24, 1891.

MR. EDITOR: Inclosed please find $5.50 for THE TRUTH SEEKER and your "Pictorial Text-Book," cloth. Will you please inform me through THE TRUTH SEEKER if there is any official census of what per cent of the criminals in our prisons and houses of correction, and of the inmates of insane asylums, are furnished by the churches? If so, where can I obtain it? And if not, what would be the proper course to pursue in order to hav a census taken? And can you giv me an idea of what the expense would be of having it done?

Yours for truth and justice, C. E. AMES.

[There is no general census of that nature. Partial censuses may be found in previous TRUTH SEEKER ANNUALS, the "Freethinkers' Pictorial Text-Book," and J. E. Remsburg's "False Claims." The government could not be induced to hav such a census taken.—ED. T. S.]

ORILLIA, ONT., March 25, 1891.

MR. EDITOR: Our good friend the English church has just completed a fine church here, and it was arranged that the Lord would be allowed to enter it last Sunday, but the bishop was snowed under on his way from Toronto and it had to be postponed for another week. I do not know if the storm stopped the Lord or not—but I think that was of minor importance, as no one cared whether he came or not. It was the bishop that they were constantly looking for. Finally, when they could not wait any longer, a red-nosed priest with a long white shirt came forward and said that he could preach as well as the bishop, and after making a short speech announced that the collection was $600. This pleased all, and the meeting was closed. We all went home and the Lord flew up through the roof and has not been seen here since. TH. MOFFATT.

FORT ANN, N. Y., March 30, 1891.

MR. EDITOR: Will our Editor giv thanks in his paper to one who sends THE TRUTH SEEKER and *Freethought* gratuitously to a backwoods woman too poor to hav them otherwise? I enjoy them all by myself, and would gladly loan them to help enlighten others, but those around me are all church-goers, too ignorant as yet to appreciate a different thought from what their fathers did. I hav been making a scrap-book out of the pungent editorials, the "Gems of Thought," and the observations of that witty brother of yours. Then I cut out the Bible pictures, and took a leisure afternoon and distributed them evenly among my neighbors within walking distance, as questions to put out in Sabbath-school. In about three weeks I made the same round, with an ear open for remarks of any kind. One family saluted me with, "I burnt up them nasty pictures," and another, "Well, I didn't know there was so many mean things in the Bible," and others omitted to say anything. So you see the kindness of sending the papers sent a little leaven to stir up thought to those that could think. But to the great masses that cannot think, what can anyone do? Please find twenty-five cents for the ANNUAL. MRS. EMEROY GIBBARD.

BROOKHAVEN, MISS., March 30, 1891.

MR. EDITOR: Brookhaven is a neat, healthy town, of two thousand inhabitants, on the Illinois Central railroad, one hundred and twenty-nine miles north of New Orleans. It is usually an orderly town, indeed one of very quiet habits; but it has just been shaken from the center to its circumference. A thing has just happened in it that no staid church-member had ever dreamed could take place here—an actual Infidel lecture. Mr. John E. Remsburg, according to appointment, arrived on Saturday, the 28th, and gave us three glorious lectures: "False Claims" that night, "Sabbath Breaking" the following afternoon, and "Bible Morals" Sunday night. Mr. Remsburg is a strong, effectiv speaker, with all the power necessary to interest and instruct an audience. The closest attention was paid to all his utterances, and the brethren were highly edified and much refreshed. Some came long distances from adjoining counties to hear the lectures.

Brother Remsburg is a quiet, modest gentleman, who presents facts and arguments in a masterly, convincing way, and who, like the true, dignified gentleman that he is, scorns to resort to sophistry or personal abuse. S. F. SMURR.

AUBURN, IA., March 19, 1891.

MR. EDITOR: Within find draft for $5 for my renewal and a new subscriber (who votes for the pictures) to the grand old TRUTH SEEKER, truth finder, and truth speaker. I hav taken it since Brother Bennett made his journey round the world, and it grows dearer each succeeding year, for it seems plain to me that it is trying to fulfill the request made by its founder when he asks that we continue the work he left unfinished, and in the future I shall do, in my weak way, what little I can to add to its prosperity and the cause it advocates. And Brother Heston, I pray you not to falter in your noble work, for you hav the thanks of many, many friends who are not situated, financially, so as to help you.

May success crown every endeavor of Miss Wixon to giv the true education to the little ones, remembering that as the twig is bent so the tree inclines. And for Miss Gardener I hav only words of praise; also for Mary B. Finch, the song-bird of the West. May they never weary in well doing. And I would not forget the many contributors to your paper, John Peck in particular. I consider him a bushel full to the brim. May his pen never rust for want of use. And I trust that I voice the sentiments of all true Liberals in saying that I mourn the loss of Bradlaugh, Mendum, Kelso, and Geo. M. Boman, four noble men gone, whose places will be hard to fill. E. M. CARR.

KANSAS, April 4, 1891.

MR. EDITOR: "Prohibition *vs.* Anarchism" (long meter) is good. Happy conception! "They fit each other like the upper and lower jaws of a wild beast." Like pestilence fits famin. Extremes meet. One begets another. Pestilence breeds famin and famin produces pestilence. Twin hags! Take your choice. Whichever you take you'll wish you'd taken the other. Prohibition invented the Inquisition, the rack, the wheel, the pulleys, the pincers, the stake, and the fagot. Therefore Infidels love Prohibition. Prohibition breeds Anarchism and Anarchism breeds Prohibition. Neither one can exist without the other. The fruit of Prohibition is intemperance, insanity, weakness, vice. Ranting, rabid Prohibition parents raise drunken sons. Drunken, debauched parents spawn Prohibition progeny. Both extremes are disease, a curse to the country. Let's put them in a sack together and throw them in the sea. The four-fifths of humanity who occupy temperate, medium grounds should not be annoyed by the hell-raisings of such vermin. The Baltimore Institute of Medicine compiled a record of 5,000 deceased men's habits. Average longevity: Light drinkers, 58 years; moderate drinkers, 56; excessiv drinkers, 52; tea totalers, 53. Showing that nature abhors drunkards and Prohibitionists about equally. One gets drunk on whisky, the other gets drunk on fanaticism. Equally detestable. Equally a nuisance. S. R. S.

DAYTON, WASH., March 21, 1891.

MR. EDITOR: I am a constant reader of THE TRUTH SEEKER, and should miss it sadly if it did not come into our home every week. I loan some of the papers to my lady friends when I can get them to read them. One lady said she would like to read Liberal papers, but disliked to hav such literature in her house, as there were so many of her Christian friends coming in that would see them. The Christians talk a great deal about free moral agency, but I cannot understand how anyone can be a free moral agent who dare not read and discuss any subject, and make the standard of their morals according to their intelligence. I enjoy the "Letters from Friends" very much, and think it a great treat to get the ideas of so many intelligent and able correspondents. But I dislike to see so much discord among Liberals. I agree with W. W. Walker, that it is an easy thing for either party in a controversy to call the other ignorant and superstitious, but that proves nothing and is not Liberal. I believe in investigation and earnest seeking after truth, and when it is once found and established as the truth, accept it as such no matter from what source it comes. When we go to the gold mines to dig the precious dust we do not expect the pure dust without any dirt, but the gold while in the dirt is the same article as when it is cleansed and freed from all rubbish. So with truth. No matter how deep it is buried in rubbish, what search and investigation can purify and establish is the same bright gem on the road to progress. MRS. NANCY A. BOGGS.

OMAHA, NEB., March 25, 1891.

MR. EDITOR: I hav just laid down THE TRUTH SEEKER with its grand mental food, and make a few remarks. It seems at present when I cannot enjoy reading its contents that there must be something wrong in this organization; how long I am going to liv to enjoy it I cannot tell. I shall be eighty-one in a few weeks. Talk of superstition, it seems that everything is permeated with it like scarlet fever. Even the ragpicker is Christian; from that it goes into paper handled by Christian influence; next it goes to the press; next we hav the books, holy Bible, and thousands of other religious ones—all Christian influence. Dear brother, I think there is a fountain of intelligence (March 14th, Robert Swail; please giv us more). I think it will send us into the third heaven. We shall pass the first and second. We are getting a host of great minds besides our beloved Bob. I cannot impose longer on your valuable paper. Let me tell you I hav never regretted one half-hour of reading it. I became a subscriber it must be sixteen years ago. Cottinger in the issue of the 21st givs us more of solid truth. I love to read Brother James Beck's idea on one of the wonders of life. Keep on. Giv us more. Work for harmony in our camp. Pray do not think of Ingersoll being nominated for president. Why, do you know that some lunatic or lunatics will take that valuable man's life, as that cursed brute took Garfield's, in the name of the Lord? Let us know we hav an overwhelming majority. Let our states get wiser.

With kind regards, W. L. GRAY.

MONTESANO, WASH., March 28, 291.

MR. EDITOR: This is a beautiful place for a good town. It is growing steadily, and I think it will be one of the best and largest towns around here, because it is the best place, and the great majority of the people here are unbelievers and Liberals. If only a little more activ and enthusiastic, this queen city of the West will march forward and grow up, and instead of attending to churches the Liberals will work for the welfare of every citizen—of every honest man and woman. Then we shall hav here the paradise on earth. There are only a few orthodox people. Not many go to church, and some of them that go are unbelievers. I went to church about three times. I only went to know what was going on and how they preach now. I was surprised—no progress at all; I think worse than ever. The preacher stands there looking so earnest, as if he was telling the truth. His whole sermon was only talking against Infidels, expressly against Thomas Paine and R. Ingersoll, shouting: "Paine and Ingersoll are tearing down religion! Only tearing down, that's all; they never build up anything!" At last, when the sermon was over, he said: "Don't rush to the door. I want to speak a good word to everybody." He came to me, shook hands with me, and asked me what my name was. I told him. Then he asked if I was a Christian. I answered, "No." And furthermore I said: "You never knew Thomas Paine." "I never did," said he. "I hav been reading some of his works," said I, "for instance, where he said, 'The world is my country, to do good my religion.' There is good moral teaching in that. He was a good man. Good writing we hav from him!" "That's right," he said to me; "come again." Now, how is that? I never went to church since.

Please send three more copies of the ANNUAL.

Yours truly, W. WEDEKEN.

ST. ELMO, TENN., March 29, 1891.

MR. EDITOR: I send you herewith a copy of an order to John Wanamaker for a Bible. In the way of orders you may consider this unique, but you must also consider it as a very unique book that is ordered.

It is now over four weeks since I sent the original order. We usually get returns from Philadelphia in four days. I conclude he is of my opinion, as he has not sent the book.

It is a curious coincidence that you should send him a Bible by express at almost the same time that I order one from him by mail. His treatment of my order is a plain decision in the case you place before him. Still, it is not so satisfactory as what I hope you will force him to promulgate in writing over his own signature. I am glad to see you holding him up to the gaze of the world as you are doing. Giv him sheol mixed with hell and hades until he decides your question. Very respectfully, L. L. GOODWIN.

[COPY.]

ST. ELMO, TENN., March 1, 1891.

JOHN WANAMAKER, Merchant, Philadelphia, Pa.:

Dear Sir: My old Bible, that I carried through the civil war (diamond type), is getting pretty badly worn; besides, it is almost too fine a print for easy reading, even with glasses.

I wish you would send me as good a coarse-type Bible, King James translation, as you can for about $2, *by mail*, and I will immediately remit the price and postage.

I want you to place on the outside wrapper your name and address in full, so I will know it is from you. And now, to be honest with you, I request this so I can use it as evidence, for if you comply with my request I propose to bring suit against you in the United States courts under the obscenity statutes for mailing an obscene and blasphemous book.

I hav read the Bible pretty thoroughly, and I regard it as the most vulgar, obscene book I hav ever read.

And if there is a God—which I do not believe—and he is a being of purity, goodness, and love, then I denounce the Bible as the most blasphemous book that can be conceived of; for it makes him the author of evil, the creator and upholder of the devil, thus making him a devilish sight worse than the devil. It makes him the author of war, pestilence, and famin, and of all the misery, woe, and injustice that fill the land.

The reason why I request this of you is because I see by the papers that you are interested in the sale of this stink-pot of filth and nastiness, and urge young men and young ladies to buy it and study its contents, while at the same time you are very forward about suppressing some other books not a tenth part as filthy as this one.

You may not be inclined to fill this order. If you do not fill it I shall claim that you are of my opinion concerning the indecent, obscene, and blasphemous character of the Bible.

You can saddle either beast you choose—send the book and be prosecuted, or refuse to send it and thus condemn it as I do. Very respectfully, L. L. GOODWIN.

BRONSTON, KY., April 3, 1891.

MR. EDITOR: I indorse heartily every word of a communication from Bozeman, Mont., by Thos. Burk, which appeared in your issue of March 28th. He certainly hit the spiritual nail square on the head, if it has any head. For the last ten years I hav been an honest investigator of Spiritualism, and up to this time I hav not evidence enough to convince me that a man has another life after this. I hav evidence that convinces me that there is a power or force which seems to be intelligent—that can move articles of furniture, such as tables, chairs, etc., across rooms, and write messages in locked slates. My faith in the last item (locked slates) is weak, not able to stand alone yet. Let me giv you an occurrence which happened several years ago right here where I liv. I vouch for the truthfulness of every word of it. I hav a brother-in-law by the name of Denny, who is a strictly honest, truthful man, and last, but least, a pillar in the Baptist church. He had a young lady in his family by the name of Mary Kelly, who was a bright, honest girl of moderate education. She was employed by Denny as maid of all work. Miss Kelly seems to hav had mediumistic powers. She would place her hands on a small pine table, and there would be taps on the table making a noise like a drop of water falling from an elevation from the table of eight or ten feet. Miss Kelly would answer questions by the raps from the spirits, as she expressed it, rapped out alphabetically. Miss Kelly's powers created quite a stir in our neighborhood. Now, I want strict attention. Denny had three brothers, who lived on a creek eighteen miles distant. Miss Kelly had an uncle by the name of John Caldwell, who had lived most of his life at Steubenville, Ky., thirteen miles distant, but had the year before this occurrence moved to the state of Texas. Denny wished to buy up a lot of hogs. He started early in the morning and went to the creek, eighteen miles distant, to his brother Tom, and bought fifteen hogs from him. From his brother Reuben he bought twenty-five. From his brother Jackson he bought thirty-five. Leaving his hogs at his brother's to be received at a future day, he went to Steubenville, the former residence of John Caldwell. While there the news came from Texas that Caldwell had very recently died. Caldwell being a very worthy and prominent man, the news of his death created quite a sensation at his old home. From Steubenville Denny returned home, arriving about 8 o'clock P.M. of the same day of leaving. After eating his supper he called Miss Kelly and asked her to see if she could call up the rapping spirits. Miss Kelly got her table out and the spirits promptly responded. Denny's first question was, "Mary, tell me how many hogs Brother Tom has for sale." After some rapping Miss Kelly answered, "Fifteen." The next question was, "How many has Brother Reuben?" The answer was rapped out correctly, "Twenty-five." The next question was, "How many has Jackson?" and to his utter astonishment the correct answer was promptly rapped out, "Thirty-five." After waiting a few minutes, Denny said, "Mary, ask the spirits how Uncle John Caldwell is." Miss Kelly, after a very few raps, arose suddenly from the table, exclaiming, "Oh, Uncle John is dead." Now, sir, the foregoing are absolute facts, and the only way that I can account for the absolutely correct answers of Miss Kelly is that it was Denny's mind acting on Miss Kelly's mind in a natural way, but in a way not yet understood. This may be the key to explain or demonstrate modern Spiritualism. Denny was the only person in the house at the time Miss Kelly called up the spirits who could hav answered correctly his four questions. I hav lost sight of Miss Kelly. This rapping annoyed her a great deal. It would rap on her pillow of nights so she could not sleep quietly, and some of her superstitious connections told her she was dealing with wicked spirits, and she gave up the business. J. N. BROWN.

MADISON, GA., March 30, 1891.

MR. EDITOR: The following lines were found among the papers of Ex-Senator Joshua Hill, who lately died in Madison, Ga. Yours truly, A. A. BELL.

WITHOUT A CREED.

(Lines written in view of death, Sunday, Feb. 23, 1879.)

When death shall claim me for his own,
And of this world I cease to be a part,
To those I love I would make known
The oft-expressed desire of my heart.

When well assured that I do sleep
The peaceful slumber that knows no waking,
Then no longer my body keep,
To allow of idle, empty leave-taking.

Apparel such as now I wear,
Plain and modest, avoiding all display,
Clothe me with; but let me cease to bear
A gem or jewel when I am laid away.

Without lesson, prayer, or song,
Bear me to my appointed resting-place
In profoundest stillness—earth's throng
Will neither miss nor mourn my absent face.

I ask no monumental stone
To proclaim and magnify my poor worth;
But something simple, meant alone
To tell the story of my death and birth.

The doubts and hopes that fill my breath
Vainly I've sought to solve in Christian creeds.
Content I am to think at last
That man's only merit consists in deeds.

I know not where power resides,
I know not in whom rests supreme control,
I know not where man's soul abides,
Nor am I certain that man has a soul.

If to reverence nature be a test
Of man's devotion to creativ power,
Then should I feel supremely blest,
Nor fear to meet the inevitable hour.

I go hence: I know not whether
To bright scenes of bliss or dark caves of woe;
Or, it may be that to neither
Nor elsewhere I am destined to go.

Without a creed I leave the world,
Wholly ignorant of a future state;
Like a ship with sails unfurled
I leave the shore; my only pilot, fate. J. H.

LEXINGTON, KY., March 25, 1891.

MR. EDITOR: We hav had one millennium—the absence of war, peace, plenty enough for all. The idle hav lived well during this happy season, while the industrious poor hav starved. A terrible interregnum is taking the place of order. Anarchy now would be a spoiler, instead of a redeeming principle. We do not understand the heroic anarchy of ancient times, when some show of it was necessary to the very existence of liberty. Then Timoleon, weeping, inflicted a death-wound upon his brother, who was an enemy to the freedom and best interests of Corinth. Just men are now often the most weak and inefficient.

During the fermentation and confusion of thought, described by Walt Whitman, literature acquires no permanent character; art has no enchanting features to seize the sinking mind and bear it away from itself. Now is the nick of time. Let Infidels impress upon the human mind a splendid literature, such as the world never before thought of, and a benevolence beyond the highest idealism of virtue. Power is slipping from the hand of the trembling priest. He exalts the clergy above God, and shrieks, "Confess not to the almighty, who pardons you and lets you steal and lie and murder the next day as usual; confess to the priest!" Young ladies take the sacrament, then go into the back streets and beat the harmless, feeble passenger for pastime.

Laundry hands are worked until they die of cancer, by cruel men who are amassing fortunes by the blood and tears of their victims. These men are Christians. The poor hav struggled through the fierce cold of winter, uncared for by the heavenly Christian, but the bleak wind of March brought them on the streets to beg. Then we heard the cry, "Arrest street beggars." Cast-off garments were sent to cover their shuddering forms. Persons called on them piously, without a dime to giv them for bread. "No, that will make even the genteel, industrious ones vicious and idle." But the rich hav taken care to ruin their business in various ways. They should help them before they sink so low. If all suburban lots, if all cheap lands, hav been absorbed by the greedy rich, the praying capitalist, then the poor must fester and rot in fearful holes without decent food, air, regular business, and wages. If Christians, if such persons, are not actual thieves, they may take thought and stop enlisting under the banner of Abaddon. They can restore, they can reclaim, that which is held unjustly. No doubt they should prepare for the recoil of the terrible wave which they hav lashed into foam and fury by their groveling injustice and tyranny, their foolish legislation, and idiotic distribution of lands and property. Something more effectual than the charter of Runnymede must be constructed for their benefit, and by patriots like Simon de Montfort, earl of Leicester. With heart burning for his country, he swore by the gullet of God, and *per os Deus* (the mouth of the almighty), that he would find some way to arrest the horse-leech Henry III. in his shameless career of unjust exactions and extortions, and serpentlike tyranny. The priests are saying now that Christ uses the sacrament for his habitat. God is so powerful, and spirits are nothing; they require no space; a thousand of them could dance on the point of a needle ("and devils, too").

It is well that the hard sense of mankind exists in spite of such ludicrous attempts at logic—miracles, too. And then Rev. Mr. Georgewell's idea that "effects can be independent of usual causes" would dash the mind upon the rocks of uncertainty, and land it where it is now, in the hands of tricksters and hungry liars, who manufacture dreaming idiots to pay their board-bills. Such obliging slaves are without dignity, intelligence, or love of mental progress. The moment we are conscious, if we are healthy, we desire something. A beaming, magnetic hand points to a star. All our energies rush that way. This is the will. Giv the vicious man a chance to reach his star.

Let friends skip over my poor letters, or help me. How beautiful was the letter of C. C. Germann, Bloomdale, O.

Better than pious mysteries or political economy, sweeter than heaven, is the ardent desire, born of reason and purity. Fallacious hopes lead not to inferior organization, but to disorganization, monstrosity, annihilation. ALHAZA.

MARTINSBURG, W. VA., April 3, 1891.

MR. EDITOR: In the search for truth, the whole truth, and nothing but the truth, many on all sides seem not to be able to conceive what truth actually is. The truth is hidden in the unsolved mystery of existence. All must agree that it is impossible to discover and positivly reveal to the world the truth. As I said, the nature and character of truth is not correctly or fully comprehended. We exist, but we know not whence we came or whither we go. Positivism and truth are twin brothers. The truth is found, if it is possible to be found, only through positivism. What does truth mean? It means that it is the all in all. If the gospel as taught by different creeds—Christianity, I mean—is true, then God, heaven, and hell are the truth. If not true, then the gospel is a humbug, and God, heaven, and hell a myth. If natural evolution of the spirit, Spiritualism, is true, that is the truth. If not true, then it is a myth. If death is total annihilation, that would be truth. The truth is eternal, whatever it may be.

Beyond the natural we know nothing. It is unthinkable to try to conceive the supernatural. It is a perfect mystery what is beyond this world, to all rational minds. Life and death is, so far as we are concerned in knowledge, as open a question as ever.

Christianity teaches that the gospel is positivly true; and that man is fearfully and wonderfully made—as if man was the only being in existence, when hundreds of others of the animal order exist everywhere in the universe, some superior in some respects to man, and all created by nature and existing in the same conditions of a common destiny. Men and women are only speaking animals. Christians declare that God made man in his own image, with an immortal spirit. These are claims that they affirm to be facts. The knowledge of spirit, what it is and where it is, has never been demonstrated. Then that is all there is about those claims. I am a devotee of the truth. I am entirely disposed to be broad and Liberal and impartial in my views. I would be far happier to know all that concerns my destiny. Knowledge is a blessing, as well as power, and our greatest foes are ignorance and deception.

The world has been disputing and contending about the questions of what is true and what is untrue. It is still going on and the truth is yet undiscovered. In my experience in life I hav found that when people desire to be just and impartial they must take everything into consideration. The diversity of sects and churches is not so strange, after all. All things considered, it is a necessary result of many causes. Surely Freethinkers must respect any conviction that is sincere. The Golden Rule itself justifies that. Do unto others as you would hav them do unto you. Ignorance, vanity, and self-conceit are plentiful. Hypocrisy and shams are what we must watch and expose. The Liberal must practice what he or she preaches. Our words and actions are observed and analyzed. This is an age of responsibility and accountability. Those who bring reproach on the church are the inconsistent and hypocritical.

Great principles of truth will stand, and triumph over all that is false. Religious and civil liberty must be guaranteed to all. Keep church and state separate. Make all mind their own business and keep within bounds. Then all will enjoy their religious and civil rights, and injustice and tyranny disappear. I am a Freethinker, but open to conviction. We must hear all sides, and come to no conclusion only as far as the evidence goes. I do not say there is no God. That would be affirming. As a positivist I could not say that. I am holding off from any dogma. I define my position as Agnostic. It is not in my power nor the whole world combined to solve the mystery of existence. Our duty goes no farther than our knowledge as lovers of the truth. I must recognize what is possible. My Christian friends believe without evidence. I disbelieve for the want of evidence. I know the facts of nature—that all existence is sustained by many causes. Possibly God may exist, but not probably. I say there is no positiv evidence that an almighty God exists. He may exist without this evidence. If so, Agnosticism is the only rational, honest position to take. I will endeavor to do right because it is right. Goodness has its own rewards. I hav found that good and bad conduct hav their own reward and punishment here on earth. If we must differ with others let that difference be respected. Let us be firm, but respectful, to those who believe differently. Liv a moral life and quit making claims about the problems of the unknown. Make the best of life, for the truth is eternal. THOMAS J. CONNERS.

Children's Corner.

Edited by MISS SUSAN H. WIXON, *Fall River, Mass., to whom all Communications for this Corner should be sent.*

"Between the dark and the daylight,
When the night is beginning to lower,
Comes a pause in the day's occupations
That is known as the Children's Hour."

Lines

CONCERNING, 1. VIRTUE; 2. CHARITY; 3. WORLDLY PRAISE; 4. ENVY; 5. PLEASURE; 6. FAULTS; 7. OUTWARD THINGS.

He who runs in virtue's way
To win a place and bear the sway;
Who, not from principles divine,
Succeeds to power here in time;
Will finally be brought to know
His virtue is an empty show.
But virtue that is true indeed
From honest motivs doth proceed.

Did charity in all prevail,
No selfishness would dare assail;
But earth would quickly thus become
A paradise, a blessed home.
And sin would be a chaos passed,
No more to man a scorehing blast;
For charity and love combined
Giv happiness condensed, refined

He who little knows the world
Will praise its banners where unfurled;
Will worship at its gaudy shrine,
And call its relics all divine!
While he who knows the world the most
Will never of his knowledge boast;
But rather such will wish to be
Away therefrom, redeemed and free.

As nettles hugged upon the breast
Would soon destroy all quietness;
So envy cherished in the heart
Will cause all comfort to depart.
It leaves a thousand stings indeed,
Enough to make one's spirit bleed;
And justly too it poisons those
Who blindly seek from it repose.

Mental pleasures pure, serene,
Never cloy, as e'er was seen;
But oft repeated they increase
In calm reflection, giving peace;
While sensual pleasures fade and die,
At best their promised joy's a lie.
They do the mental pleasures bind,
Which less improved are less refined.

Better one fault, our own, subdue,
Than find in others one or two;
This eagle eye to other's faults
At our misgiving never halts.
If so, it soon tries to discover
Some faults abroad our own to cover;
Then I for one will first subdue
My greatest faults—let this be true.

While here in time we all should be
From dirt and useless rubbish free,
From everything that dwarfs the mind,
As earthly joys of lowest kind.
Our outward things of care and trust,
If in confusion, dirt, and dust,
Bespeak, I know, just what we are,
Most loudly, too. Let us take care.

My Collection.

MY YOUNG LIBERAL FRIENDS: I am the owner and possessor of a fine collection of mineral specimens, Indian relics, war and other relics, fossils, shells, coins, old books, and curiosities of all kinds from all parts of the world. I am proud of my collection, and I think I hav a right to be, for it has cost me much time and money. I wonder how many of the readers of the Corner hav a collection? I think they should all hav one, for a collection of quaint and curious things affords much pleasure, and besides, there is much to be learned by studying each object carefully. By careful study of each object in my collection, I hav gained many important facts in geology, botany, natural history, archæology, and other important branches of study.

Thinking it would be of interest to the readers of the Corner, I take pleasure in mentioning a few of the most valuable and interesting things in my collection. One shelf of my cabinet contains the Indian relics, arranged in boxes of different sizes, and each relic correctly labeled. This collection of relics is composed of grooved stone axes, a stone hammer, stone and flint war-club heads, spear and arrowheads made of flint, quartz, jasper, agate, etc., a flint scraper, a pottery pipe, a pottery vase, old pottery fragments (grooved, painted, and plain) from South Carolina, New York, Alabama, Arizona, and Kansas; Pueblo pottery fragments, and a white turquoise bead from old ruins in New Mexico (one thousand years old); "wampum," or Indian money used by the North American Indians one hundred years ago; pretty colored beads from Arizona; buttons, nails, paint, and flint from an Indian grave; Indian skulls and other bones, besides a number of unfinished flint and stone implements.

On another shelf, arranged the same as the Indian relics, are the various other relics, of which the following are the most important: A sickle owned by the honored D. M. Bennett about eighteen years ago; a sword and sash used in the great battle of Lundy's Lane, fought during the war of 1812-14 (this sword was also used in the civil war); a small bell made from a piece of the frame on which the old Liberty bell swung; a piece of wood from a mulberry-tree at Washington's old headquarters in Richmond, Va. (it was to this tree that he hitched his horse); old Revolutionary relics from Bemis Heights, near Saratoga; relics from the scene of Burgoyne's surrender; wood containing a minie ball from the battle-field of Spottsylvania; also wood from the fields of Fredericksburg, Seven Pines, Bull Run, and Cold Harbor; a cannon ball from the field of Cold Harbor; a brick and a piece of wood from Libby prison; a copy of the daily *Citizen*, published at Vicksburg the day before Grant took that city; a copy of the New York *Herald* as it appeared the morning after Lincoln's assassination; a small plug hat made of United States national greenbacks, redeemed and macerated at the United States treasury; a piece of wood from the house in which Spiritualism originated, 1848; a supplement to the Toledo *Blade* of Jan. 1, 1846; a pair of cuff-buttons over one hundred years old; a leaf from a copy-book used by Abraham Lincoln when a school-boy; also a book from which he selected his school-day speeches, and one of his old law documents in manuscript; an old certificate bearing the genuin signature of President Jackson and dated Dec. 6, 1830; a $20 Confederate bill dated Richmond, Feb. 17, 1864, and bearing the portrait of Alexander H. Stephens; also an old Missouri defense bond (Confederate); a piece of cloth cut from a flag at Fort Ethan Allen, July 4, 1864; a book and clock from the Johnstown flood; old United States stamps and postal cards; books printed in 1801, 1812, 1845, 1852, etc.; autograph letters of noted people, and many other interesting relics. These relics are all genuin.

I also hav a collection of coins, among which are the following: a Roman coin, 1,500 years old; a Mexican coin, used when Cortes conquered Mexico; old English coins, one being 134 years old; a Spanish coin, 155 years old; and other very old coins, besides coins from the following countries: China, Jamaica, Portugal, Brazil, Venezuela, Nicaragua, Costa Rica, Nova Scotia, New Brunswick, Prince Edward Island, Canada, and others.

One shelf of my cabinet is filled with curiosities, such as fine corals, shells, star-fish, sea cookies, sea beans, sea urchins, skate eggs, shark eggs, shark teeth, alligator teeth, barnacles, and other marine curiosities; porcupine quills, cacao beans, live-oak acorns, willow cones, snake rattles, buffalo beans, castor beans, Chinese book, slippers, beads, charms, and napkins; a mounted tarantula and his nest, a mounted horned toad, wood and bark of the redwood tree, bark of the cork tree, lava from volcano, buffalo horn and tooth, hook of the giant fishhook cactus, curious copper calcite, and marl formations, pretty mosses, and other botanical specimens. I also hav many curiosities in the fossil and petrifaction line, such as petrified wood, fossil crinoid heads and stems, fossil fish and snake, petrified wasp's nest, fossil ferns, petrified buffalo meat, petrified moss, fossil shark's tooth, fossil trilobite, fossil sea urchin, fossil coral, petrified fir-gum, fossil bones and shells, fossil marl, fossils from New York, stag horn coral, honeycomb coral, paleo cycles, Missouri river fossils, and other varieties too numerous to mention.

I hav made this account of my collection as brief as possible, but I expect it is too long to find a place in the Corner. If it does escape the waste-basket I hope it will be of interest to the readers of the Corner. I hav just mentioned the most important things in my collection. If any of the children, or anyone, has any Indian relics, or anything quaint and curious that they could add to my collection, send it to me, and I will send you something in return. My collection is growing all the time. Wishing you all success, and hoping this little contribution will be of interest to you—that is, if Miss Wixon accepts it—I remain, Your Liberal friend,

GEORGE J. REMSBURG.

Oak Mills, Kan., March 26, 1891.

[Our friend George is very kind to giv us the above account of his fine collection. We hope it may stimulate others to begin a cabinet. It is a great source of education. Some time we may tell you about our collection of curios, minerals, etc., but it is not near as beautiful or as extensiv as the one enumerated above.—ED. C. C.]

Correspondence.

TECUMSEH, NEB., March 17, 1891.

DEAR MISS WIXON: This is my first letter to the Corner. I hope this will be in the paper. Papa gave Sister Maggie and Eda a little calf. Papa has been taking THE TRUTH SEEKER for years. Sister Susie is making a rug; she is five years old. We talk about going to Washington next fall. We are all well.

I am eight years old.

DOROTHA WEDEKIND.

TECUMSEH, NEB., March 16, 1891.

DEAR MISS WIXON: This is my second letter to THE TRUTH SEEKER. My papa takes the paper. I like to look at the pictures and read the Children's Corner. We had five little puppies and gave them all away but one, which we will keep. I would like to correspond with Annie Ballhorn, as we are going to Washington next winter. I guess I will close. Your Freethinker friend,

EDA L. WEDEKIND.

TECUMSEH, NEB., March 17, 1891.

DEAR MISS WIXON: This is my second letter to the Corner. I enjoy the pictures and love to read the Corner. The snow is nearly all gone now and it makes it muddy. I was ten years old the 4th of February. Papa has lots of garden seed. We didn't raise any garden-stuff last year, but papa says he will raise lots of it this year. Our school will begin the 1st of next month. Mr. Warren is going to teach the school. I will be glad when school begins. Mr. Owen Tracy is working for us; he is a good hand. I will close, hoping to see this in print.

Your Freethinker friend,

BERTHA M. WEDEKIND.

POWDER MILL, MONT., March 12, 1891.

DEAR MISS WIXON: My uncle takes THE TRUTH SEEKER. I hav been reading the Children's Corner, and seeing no letters from any children in this state, I thought it might be interesting to some of the readers of the Corner to hear about this part of the country. There are lots of cattle here, which are rounded up twice each year in the spring for the purpose of branding the calves, and in the fall for gathering the beeves, which are driven in large herds to the railroad, which is about eighty miles from this place.

I am twelve years old, and I am a Freethinker. As this is my first letter, I will close. Hoping to see this in the Corner, I am,

Yours for truth, HARVEY CROSBY.

TECUMSEH, NEB., March 16, 1891.

DEAR MISS WIXON: This is the second time I hav written to the Corner. We are going to Washington next spring. Papa said he would like to get one of those large books. Pa has been taking this paper for three years. I am thirteen years old, and am the oldest of seven girls. We hav a bouncing baby boy now. It is three weeks old. We raised a plenty of potatoes to do us till potatoes come again. We had bad luck this evening. Our family riding pony kicked our favorit colt to death. We were all very sorry; he was so gentle. The Christians hav started a Sunday-school here. They wanted pa to be secretary, and he said he didn't want any truck with it. So they did not take him. The neighbors would stop for us girls to go, but we didn't want to go. I think I will close for fear of the dreadful waste-basket. Hoping to see this in print, I remain,

Your Freethinker friend,

MAGGIE M. WEDEKIND.

VERNON, TEX., March 27, 1891.

MISS SUSAN H. WIXON: Mr. O. A. Phelps, of Colorado, has been holding a series of Liberal lectures here, and he suggested we raise some money for Mr. J. H. Cook. I am very much pleased with him. I am a little girl eleven years old, but I hope I may be able to do much for the cause of Freethought and mental liberty.

I am your well-wisher and little friend,

IDA FITZGERALD.

P. S.—You will find $2.35 for Prof. J. H. Cook, of Columbus, Kan. I. F.

[The money has been forwarded. It would save some trouble to the editor if donations would be sent directly to the parties concerned instead of passing through the hands of the editor, who is always very busy. The amounts sent will be acknowledged in the Corner. Again, when it is desired that the editor shall transact business outside of the Corner, at least, stamps should be sent for prepaying postage, a little matter that we are sometimes apt to forget. We are pleased to hear from Ida and hope to hear from her soon again.—ED. C. C.]

A PAGAN HOMILY.—Reflect frequently upon the instability of things, and how fast the scenes of nature are shifted. Matter is in a perpetual flux. Change is always and everywhere at work; it strikes through causes and effects, and leaves nothing fixed and permanent. And then, how near us stand the two vast gulfs of time—the past and the future. Now, is not that man a blockhead that lets momentary things make him proud, or uneasy, or sorrowful, as though they could trouble him long? Remember what an atom you are in the universe, what a minute of immeasurable time falls to your share, and what a small concern you are in the empire of fate. A man misbehaves himself toward me. What is that to me? The action is his, and therefore let him look to it. As for me, I am in the condition that universal nature assigns me. We ought to liv with the gods. This is done by him who always exhibits a soul contented with the appointments of providence. *Marcus Aurelius.*

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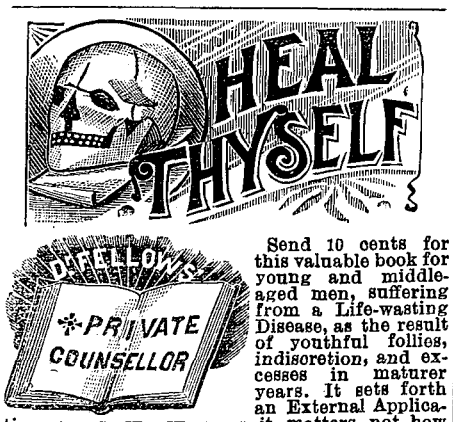


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News of the Week.

P. T. BARNUM died on the 7th.

TENNESSEE has enacted that her school directors shall be able to read and write.

SENATOR EDMUNDS has tendered his resignation, to go into effect November 1st.

REV. GEO. ANDREWS, of Gloucester, Mass., has been arrested for firing his own store.

FOURTEEN states and territories in 1889 and eight in 1890 rejected woman suffrage.

ANNA DICKINSON, lately committed as insane, says she is sane and that her sister confined her illegally.

BELGIAN Catholics are united with the government in opposition to the eight-hour law asked by workingmen's Atheistic organizations.

ANTI-CATHOLICS suggest that a Catholic political party would at least make open the machinations that are now secret, and put public men on record and make them accountable.

Two factions of the Mormon church near Kansas City are warring over a temple site. The branch called Latter Day Saints proclaims that the long-predicted temple will be built by heavenly masons within five years.

THE holy synod of the Russian church has ordered that all converted Jews attend public worship once a week or be deemed to hav relapsed.

MINNESOTA theater managers retaliate for the anti-tights bill with a bill imposing on wearers of low-necked dresses a fine of not less than $500 or imprisonment not less than a year.

PARNELL is keeping up his arduous campaign in Ireland. The clergy are fighting him with bitterness, cloaking their secret political motivs with pretended objections to his immoral relations with Mrs. Shea.

THE shereeff of Wazan, head of Mohammedanism in Morocco, has taken to drink, saying he is saved from breaking the abstinence command of his religion by a miraculous change in the liquor. "True," he says, "the champagne in the bottle is intoxicating, but when poured into the glass in my hand it becomes as simple as water."

THE pope has issued to the Austrian archbishops and bishops a letter stating that "to wish that the Roman pontiff may be subject to no human power . . . is a sacred obligation which concerns the Catholics of all nations," and that the bishops should "apply themselvs to arouse and excite the solicitude of the faithful in this very just cause."

POSSESSIONS of European powers in Africa now stand: France, 7,400,000 square kilometers, 24,000,000 inhabitants; England, including Egypt, 5,000,000 kilometers, 32,000,000 inhabitants; Germany, 2,300,000 kilometers, 7,800,000 inhabitants; Portugal, 2,200,000 kilometers, 10,000,000 inhabitants; Italy, 1,250,000 kilometers, 5,100,000 inhabitants.

SOME sensation has been caused by this utterance of Rev. Washington Gladden, Episcopal, in a New York church: "In ancient times thieving barons with their hands full of blood and plunder were sometimes sainted because they gave generously to monasteries. The modern brigand, who has the trunk line for a highway and state legislatures for tools, is considered by many generous and pious if he givs his money to churches and colleges."

ITALY persists in requiring a satisfactory reply from Secretary Blaine. It has been rumored that she will dismiss American Minister Porter from Rome if not answered by a set date. It is suggested that Russia's friendship for America would induce the sending of French fleets, now at command of the Russo-French alliance, to drive Italian warships from our ports. Italy is on the verge of bankruptcy, and could not carry on war. It is learned that one of the victims of the mob had already confessed, incriminating the Mafia, but his story was so contradictory that it was little heeded.

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ELIJAH HEARETH A STILL SMALL VOICE.

And he said, Go forth, and stand upon the mount before the Lord. And, behold, the Lord passed by, and a great and strong wind rent the mountains, and brake in pieces the rocks, before the Lord; but the Lord was not in the wind; and after the wind an earthquake; but the Lord was not in the earthquake; and after the earthquake a fire; but the Lord was not in the fire; and after the fire a still small voice. And it was so, when Elijah heard it, that he wrapped his face in his mantle and went out, and stood in the entering in of the cave. And, behold, there came a voice unto him and said, What doest thou here, Elijah?—1 Kings xix, 11, 12, 13.

THE
Truth Seeker Annual
—AND—
Freethinkers' Almanac,
1891.
(E. M. 291.)
WITH ILLUSTRATIONS.

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PUBLISHED AT THE TRUTH SEEKER OFFICE,
28 LAFAYETTE PLACE.

PRICE 25 CENTS.

Gems of Thought.

ONE precedent creates another. They soon accumulate and constitute law. What yesterday was fact to-day is doctrin. Examples are supposed to justify the most dangerous measures.—*Junius.*

THOSE of humanity who reflect, see, and advance always hav to drag behind them the long tail of those who know neither to reflect nor to see, and who will not advance.—*Guyau.*

THERE are a good many pious people who are as careful of their religion as of their best service of china, only using it on holy occasions, for fear it should get chipped or flawed in working-day wear.—*Douglass Jerrold.*

THE purpose of my writing is to make men anthropologians instead of theologians, man-lovers instead of God-lovers, students of this world instead of candidates for the next, self-reliant citizens of the earth instead of subservient and wily ministers of a celestial and terrestrial monarchy.—*Feuerbach.*

How so many absurd rules of conduct, as well as so many absurd religious beliefs, hav originated we do not know; nor how it is that they hav become, in all quarters of the world, so deeply impressed on the mind of men; but it is worthy of remark that a belief constantly inculcated during the early years of life, while the brain is impressible, appears to acquire almost the nature of an instinct; and the very essence of an instinct is that it is followed independently of reason.—*Darwin.*

WHAT is prayer but the telling of the almighty that you know better than he?—*Thomas Paine.*

TRUTH is the most powerful thing in the world, since fiction can only please by its resemblance to it.—*Shaftesbury.*

To be a philosopher is not merely to hav subtle thoughts, nor even to found a school; but so to love wisdom as to liv, according to its dictates, a life of simplicity, independence, magnanimity, and trust. It is to solve some of the problems of life, not only theoretically, but practically.—*Thoreau.*

I KNOW not what the world may think of my labors; but to myself I seem but a child playing on the seashore—now finding some pebble rather more polished, and some shell rather more agreeably variegated than another, while the immense ocean of truth extends itself unexplored before me.—*Sir Isaac Newton.*

THE history of Supernaturalism in human belief, . . . when read with honest candor, is a condemnation, since it is, for the most part, a tragical story of the continued doings of the worst things, notwithstanding continually wasted aspirations after and professions of the best things.—*H. Maudsley, M.D., LL.D.*

IT is easy to show, if we hav the exact words of Jesus, that he always was mistaken in some points of the greatest magnitude—in the character of God, the existence of the devil, the eternal damnation of men, in the interpretation of the Old Testament, in the doctrin of demons, in the celebrated prediction of his second coming, and the end of the world within a few years. If religion or Christianity rest on his authority, and that alone, it falls when the foundation falls, and that stands at the mercy of a school-boy.—*Theodore Parker.*

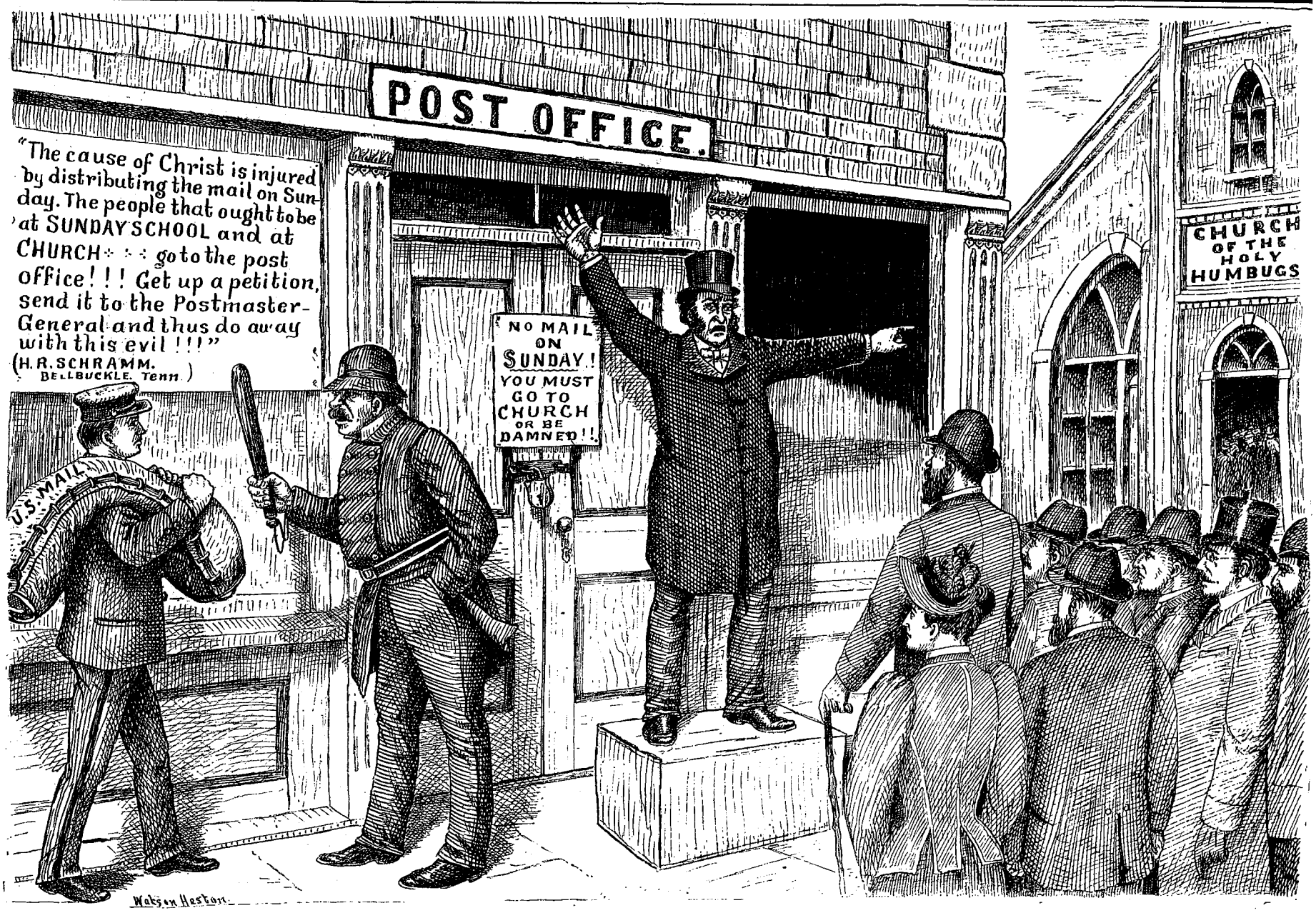
PRIESTS were the first deluders of mankind,
Who, with vain faith, made all their reason blind;
Not Lucifer himself more proud than they;
And yet persuade the world they must obey;
Of avarice and luxury complain,
And practice all the vices they arraign.
Riches and honor they from laymen reap,
And with dull crambo feed the silly sheep.
As Killigrew buffoons his master, they
Droll on their God, but a much duller way.
With hocus-pocus, and their heavenly fight,
They gain on tender consciences—at night.
Whoever has an over-zealous wife
Becomes the priest's Amphitryo during life.
—*Andrew Marvell* (1620).

THE TRUTH SEEKER

A JOURNAL OF FREETHOUGHT AND REFORM.

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HOW THE SABBATARIAN FANATICS WOULD INTERFERE WITH OUR MAIL.

Notes and Clippings.

THE French periodical, *L'Afrique*, which is published in Chartum, reports that the Arabs there hav been holding indignation meetings, protesting against the traffic of rum as conducted by the Christians with the African peoples. Measures were discussed as to how to prevent the admission of these goods.

A UKASE about to be issued withdraws the privilege given to Jewish workmen of residing outside the limits assigned to Jews, and orders the expulsion of those living without the pale. Two years' grace is granted to possessors of real property and one year's grace to others. This will result in the expulsion of fourteen thousand Jews from Moscow.

ADVICES from Camden state that Walt Whitman got out in the mid-April sun and warmth of Thursday of last week propelled in his wheel chair, the first time after four months of imprisonment in his sick-room. He has had the worst winter yet from grip and gastric troubles and threatened blindness, but keeps good spirits, and has a new little forthcoming book in the printer's hands.

THE New York East Conference, Methodist, led by Jim Buckley, has voted that it does not want the museums open on Sundays. The Conference said: "*Resolved*, That we protest against such opening on the ground that the maintenance of the Sabbath as a day of rest, of opportunity for worship and of suspension of business, is of far more advantage to the classes referred to [working] than the results which might follow from the opening of the museums and libraries." It would be interesting to be told exactly how a workman's visit to a museum is going to prevent Jim from resting, or worshiping, or suspending his business!

A GERMAN-AMERICAN who returned to Berlin and entered business, reports to Americans these taxes that he is asked to pay out of an income of 10,000 marks: "State income tax, 200 marks; city ditto, 150; business tax, 100; rent tax, 100; church tax, 120; commercial chamber tax, 20; old age insurance, 110; accident insurance, 70. Total, 1,870 marks."

A TEXAN who has been strolling over New York for a week expresses surprise at seeing so many well-dressed colored people of both sexes in the streets of this city. He says: "They must get along pretty well here, if you are to judge of the style of their turnout. I hav not seen a ramshackle darkey in this place yet, but then I might see him in the African quarter, for all I know. Most of the blacks I hav seen in the streets wear good clothes, and you can see women in real high-tone fashionable style, without fuss or feathers. I hear that they are now called Afro-American in this part of the country. I always supposed they were the worst-off set here, but you ought to look at some of the white crowds in the Italian-Polish-Russian-Hungarian parts of the city."

THERE is a serious question in regard to Gen. Harrison's traveling library, says the *Sun*. One Washington correspondent undertakes to catalog some of the books selected for the expedition. He mentions Gen. Lew Wallace's truly moral romance, "Ben Hur," Mr. Carnegie's "An American Four-in-Hand in Europe," Uncle Remus's tales, and "a copy of Balzac's droll stories." This last specification is probably a deliberate and malicious invention. If the "Contes Drolatiques," either in the original or translated, hav a place on the shelvs of the Atzalan, it is merely because Gen. Harrison was misled by the title of the book. As soon as he discovers its true character it will go out of the Atzalan's window. It is not a fit book for young Mr. Russell Harrison to read.

THE Anti-Lottery act of Congress forbids transmission through the mails of any newspaper "containing any list of prizes awarded at the drawings of any lottery." The Charleston *News and Courier* inquires if th s rules out its issues if they contain lists of the winners at certain church fair raffles in that city, and the post-office department is of opinion that it does. A lottery, in the eye of the department, is "any scheme for the distribution of prizes by chance." Immemorially, long and short terms in the United States Senate hav been drawn for by lot, and the supreme court of Indiana has just decided that candidates at the head of the list with an equal number of votes may settle the right to the office in the same way. To be consistent, therefore, says the *World*, "Mr. Wanamaker will kindly exclude from the mails any *Congressional Records* or Indiana or other newspapers giving any account of such drawings." But then, Mr. Wanamaker is not a consistent man. He rules on every question submitted to his department but the one we submitted, and to make exception in our case because the book we asked for a ruling on is the Bible is not consistency. Therefore he will let the *Congressional Record* into the mails.

THE late Mr. Barnum, like Horace Greeley, says the *Sun*, was a Universalist throughout his life, and in his will he singled out Universalist institutions to be recipients of his bounty. He believed in the ultimate salvation of all mankind. The tortures of hell seemed to him inconsistent with the divine justice, mercy, and loving kindness. Formerly that belief was looked upon by orthodoxy as a dangerous and pestilent heresy. In 1684 when Joseph Gatchell preached in Massachusetts that "all men should be saved" he was sentenced by the Suffolk county court "to the pillory, and to hav his tongue drawn forth and pierced with a hot iron." In our own day the denunciations of Universalism from orthodox pulpits hav been frequent and violent. Universalists were counted as altogether outside of the evangelical fold, and as little better than Infidels. Mr. Barnum lived to see all this changed. Before he died Protestant orthodoxy had given up the hell doctrin, or at least had ceased to preach it. Even the Presbyterians, in whose formal Confession of Faith it is fundamental, were anxious to get rid of it. More than that, some of their greatest theological leaders had gone further toward overthrowing the authority of scripture generally than any of the founders of Universalism went. As compared with Professor Briggs, Mr. Barnum, prabably, was conservativ in his religious belief. He was not an Agnostic. Universalism is no longer confined to any single Protestant denomination, and therefore the reason for the separate existence of the Universalists as a distinct sect seems to be gone. Mr. Barnum died in the faith which now prevails among Protestants, so far as concerns the salvation of all men.

Communications.

Christianity and Evolution.

THE LACK OF EVIDENCE.

For over two hundred years after the death of the alleged founder of Christianity the world was left without the smallest particle of evidence of the existence of Jesus as a real character, or of the extraordinary miracles alleged to hav been wrought by him to demonstrate his divine mission. And yet these things are of such an extraordinary character that one would naturally think that the early Christians would hav fortified themselvs against adverse criticism by collecting on the spot the strongest evidence attainable—viz., the evidence of eye-witnesses. When, however, evidence is advanced—we hav numerous gospels and epistles put forward to demonstrate the reality of Jesus and the efficiency of his teachings to effect the salvation of mankind.

These books it was soon seen were not in themselvs evidence of the truth of anything alleged therein, but required independent and outside evidence to support them. Now, it was just this outside evidence that was not forthcoming.

And right here it is important to remark that ordinary evidence—the evidence of eye-witnesses of the wonders alleged to hav been wrought by Jesus—should hav been easily obtained; for if Jesus opened the eyes of the blind, healed the leper, made the deaf to hear, the dumb to speak, the lame to walk, and the dead to come out of their tombs, there must hav been hundreds who would hav been glad to giv evidence and who would hav hastened to hav given their testimony, if not during the lifetime of Jesus, certainly very shortly after. When, in addition to these miracles, we hav such extraordinary events recorded as a three hours' darkness over the land; an earthquake which rent the temple and opened hundreds of graves; a number of resurrected corpses walking about the streets of Jerusalem; Jesus himself rising from the dead and ascending bodily into heaven—it is easy to understand how, if these things happened, thousands of witnesses would hav voluntarily come forward to testify concerning them. But contemporary history is silent respecting these events. There were several historians ready to record such events if they had known anything about them; plenty capable of describing all these alleged phenomena in glowing and effectiv language—but they are silent. Why should they be silent if these things were true? They hav faithfully recorded events, comparativly speaking, trivial when compared with these. Why, then, were they silent? Not because they were dishonest, not because they desired to suppress the truth; but simply because they had no knowledge of these alleged occurrences. With good reason Gibbon asks: "How shall we excuse the supine inattention of the pagan and philosophic world to those evidences which were presented by the hand of Omnipotence, not to their reason, but to their senses? During the age of Christ, of his apostles, and of their first disciples the doctrin which they preached was confirmed by innumerable prodigies. The lame walked, the blind saw, the sick were healed, the dead were raised, demons were expelled, the laws of nature were frequently suspended for the benefit of the church. But the sages of Greece and Rome turned aside from the awful spectacle, and pursuing the ordinary occupations of life and study, appeared unconscious of any alteration in the moral or physical government of the world. Under the reign of Tiberius the whole earth, or at least a celebrated province of the Roman empire, was involved in a preternatural darkness of three hours. Even this miraculous event, which ought to hav excited the wonder, the curiosity, and the devotion of mankind, passed without notice in an age of science and history. It happened during the lifetime of Seneca and the elder Pliny, who must hav experienced the immediate effects, or received the earliest intelligence of the prodigy. Each of these philosophers, in a laborious work, has recorded all the great phenomena of nature—earthquakes, meteors, comets, and eclipses—which his indefatigable curiosity could collect. Both the one and the other hav omitted to mention the greatest phenomenon to which the mortal eye has been witness since the creation of the globe. A distinct chapter of Pliny is designed for eclipses of an extraordinary nature and unusual duration; but he contents himself with describing the singular defect of light which followed the murder of Cæsar, when, during the greater part of the year, the orb of the sun appeared pale and without splendor. This season of obscurity, which cannot surely be compared with the preternatural darkness of the passion, had been already celebrated by most of the poets and historians of that memorable age" (Gibbon's Decline and Fall of the Roman Empire, vol. ii, pp. 191, 192, ed. 1821).

If the silence of pagan historians is remarkable, the silence of all the great Jewish writers is more extraordinary still. Why should not Josephus hav something to say on the subject? Except the *forged* passage—which did not appear in the oldest manuscripts—not a single mention of Jesus or his wonderful doings can be found in any of this learned author's works.

There were, moreover, many other great Jewish writers who might reasonably hav been expected to hav said something concerning Jesus and his alleged resurrection if they had heard anything about either the one or the other.

"Nicholas of Damascus, who preceded Josephus, and lived to the time of Herod's successor Archelaus; and Justus of Tiberias, who was contemporary and rival of Josephus in Galilee, equally knew nothing of the movement. Philo-Judæus, who occupied the whole period ascribed to Jesus and engaged himself deeply in figuring out the Logos, had heard nothing of the being who was realizing at Jerusalem the image his fancy was creating." (See Judge Strange's "Portraiture and Mission of Jesus," page 27.)

From this, then, it is quite clear that so far as any direct evidence regarding the reality of Jesus or the alleged occurrences surrounding his career is concerned, none was available during the first two centuries of the Christian era, and whatever evidence was adduced after that was not only worthless in itself but often exhibited the worst characteristics of daring and wicked forgeries.

MANUFACTURED EVIDENCE.

Already I hav pointed out that, during the first three or four centuries, a large number of gospels appeared which are now admitted by Christians to be spurious. It is also admitted that these gospels were written by persons calling themselvs "Christians;" and it is further acknowledged that these "pious" persons manufactured these gospels for what they regarded as a very good purpose, viz.: to strengthen and support the Christian faith.

Well, if Christians were capable of manufacturing one class of supposed evidence in support of Christianity, it is rational to suppose that they were capable of manufacturing another. And the examination of the matter put forward as evidence by Christians demonstrates this beyond doubt.

Let us take the famous passage inserted in Josephus relating to Jesus Christ. It runs as follows: "Now, there was about this time Jesus, a wise man, if it be lawful to call him a man, for he was the doer of wonderful works—a teacher of such men as receive the truth with pleasure. He drew over to him both many of the Jews and many of the gentiles. He was [the] Christ; and when Pilate, at the suggestion of the principal men amongst us, had condemned him to the cross, those that loved him at the first did not forsake him, for he appeared to them alive again the third day, as the divine prophets had foretold these and ten thousand other wonderful things concerning him; and the tribe of Christians so named from him, are not extinct at this day" (Antiquities of the Jews, book xviii, chapter iii, sect. 3).

Now, this passage has the stamp of fraud upon it; it carries the evidence of its forgery clearly upon its face. In the first place, it would hav been impossible for Josephus to hav written that Jesus was the Christ and remained a Jew. For him to hav made such a declaration would hav converted him at once into a Christian. Moreover, Jews did not regard men as *Gods* because they were capable of performing wonders; otherwise they would hav had a whole tribe of gods to worship.

Nor could Josephus hav written that the Christians were "not extinct," since he must hav known that, mainly through the persecution they received from Nero in Rome, they continued to increase right up to the time of his death. It is satisfactory, however, to know that nearly every scholar of note has given the passage up. It is now admitted to be a flagrant forgery. Even Dr. Farrar, in his "Life of Christ," does not pretend that the passage is authentic. Among the great writers who gave up the passage were Lardner, Gibbon, Bishop Warburton, Dr. Giles, and many others; while Dr. Paley and Renan believed in its authenticity. In the early ages not only were spurious passages inserted in authentic works of great authors, but whole pieces were produced of a forged character, and attributed to writers of reputation.

Mosheim, the great ecclesiastical historian, and Dr. Pye Smith affirm that the early ages of Christianity were remarkable for these artful and unscrupulous copyists. Bishop Faustus (quoted by Lardner; read also J. M. Wheeler on "Frauds and Follies of the Early Fathers") makes this clear in the following passage: "It is certain," he says, "that the New Testament was not written by Christ himself nor by his apostles, but a long while after them, by some unknown persons who, lest they should not be credited when they wrote of affairs they were not acquainted with, affixed to their works the names of apostles or of such as were supposed to hav been their companions, asserting that what they had written themselvs was written according to those persons to whom they ascribed it."

At best the authorized version of the New Testament is but a copy of a copy of a number of copies of an original of which no man knows anything. Dean Alford, who declares that he read in the Vatican library at Rome the oldest existing manuscripts of the text, remarks: "A formidable list of passages might be given in which our version either has confessedly misrendered the original or has followed a form of the text now well known not to hav been the original form." This view is also taken by Dr. Giles, Professor Norton, and others, who point out many passages which are, in their judgment, unmistakably spurious.

Dr. Paley thought that one of the strongest pieces of evidence of the truth of the Christian religion was to be seen in the fact that many of the early Christians suffered death rather than giv up the faith that was in them. By this method all religions could be shown to be true, for all of them hav had their martyrs. The truth is that the willingness of a believer to die for his religion does not prove the truth of that religion; it only demonstrates the sincerity of the believer. Paley also brings forward Tacitus, who was born A.D. 54 and died A.D. 134; Suetonius, born A.D. 65, died in the second century; Pliny the Younger, born A.D. 61, died A.D 115, and others, but all these writers—even supposing the passages quoted to be authentic, which there are strong reasons for believing they are not—are really out of court.

None of them knew Jesus. None of them saw him perform any of the wonders recorded in the gospels; none of them were even acquainted with anybody who did see them. What value therefore can be attached to their evidence? Very little if any. It is extremely doubtful whether either of them refers to the Jesus of the gospels, although in the one case we hav the name of a person called by his followers "Christ," and in another, "Christus." In neither of these cases hav we any guarantee that the person mentioned is the same. Gerald Massey has marshaled a good deal of evidence to show that the historical Jesus appeared in Egypt two centuries before the alleged birth of the Nazarene carpenter. Even the gospels acknowledged that many false Christs appeared; how, therefore, can we, living two thousand years after the alleged events, judge between the true and the false when the only evidence we hav upon which to form a judgment is not only tainted with fraud and forgery, but if true, is not the evidence of eye-witnesses?

However, such as the evidence is, we will examin it; we will sift it to the very bottom and show how it was manufactured; how creeds grew out of it; how the gospels were subsequently altered to fit in with this manufactured testimony. Christianity is not one consistent system; it is a thing of patchwork, it is the result of years and years of growth, of alterations or improvements made by successiv generations of believers; but as Christians hav never been agreed as to what Christianity really is, one sect arguing for one thing, another for another; one desiring to cut out certain passages from the New Testament, another for leaving them alone, it has come down to us as an inconsistent mass of statements concerning Jesus and an absurd and impracticable set of teachings which believers consider themselvs at liberty to interpret according to their own feelings and desires, without the slightest reference to the clear and palpable meaning of the words.

ARTHUR B. MOSS.

Spiritology.

I will say to Mr. T. E. Longshore and the readers of THE TRUTH SEEKER, that I am a truth seeker, and hav been, I can truly say, about as far back as I can recollect. I hav the wrong kind of a head for a believer. I hav yet to see a more skeptical or suspicious person than myself. But I am an investigator. I search for the cause, the why and the wherefore, of every phenomenon that comes within my observation. The more mysterious or hidden, and the more dangerous to human happiness, the greater has been my desire to learn the cause, and how to prevent or remedy evils. All the great questions of the day hav claimed my attention more or less—religion, morals, government, and science. These general headings cover the ground of modern thought.

Certain facts in nature, on which a new discovered science is founded, hav claimed my attention for nearly ten years; but Mr. Longshore thinks this is much too short a time to make valuable discoveries and solve "the mysteries of the nervous system, which hav not been solved by centuries of study and investigation of experts and specialists." I am glad to be able to assure Mr. Longshore that this science solves these "mysteries of the nervous system," and also solves the mystery of "witches, ghosts, angels, spirits, signs, and omens;" it makes clear the cause of what people hav cataloged under these headings. I will say again, I know what I here affirm as well as I know any of the demonstrated facts in life; and I also know that any "healthy, vigorous, critical, observing man," with "robust doubt," if he is an honest investigator, can get this knowledge by observation of the facts, by experimentation; but there are smart persons who go into a circle with the secret intention of exposing the medium, of proving the whole business a fraud; such persons are not investigators, and are as much out

of place in a séance room as a razorback hog in a parlor.

I learn that Mr. T. E. Longshore is a physician. I am glad of this, for the study of the human system in health and disease, in all its varied manifestations both in body and mind, is the special business of the doctors, and this has been one of the subjects that hav claimed my attention, and I hav made some discoveries of valuable drug remedies, as well as the cause, nature, and remedy of the evil consequences of what the doctor calls "mysteries of the nervous system," which, he affirms, "hav been the means of deceiving millions;" and of "haunting, harassing, and beleaguering human beings day and night, . . . working out their fatal consequences."

The doctor writes as though he knew considerable of evils afflicting humanity, the cause and remedy of which are entirely unknown to him, and he is very anxious that other people should remain as ignorant as himself, and sounds the alarm in unison with other allopathic doctors, religious fanatics, and know-all Materialists.

The doctor seriously questions my ability to observe and judge correctly; he places me among that "flabby, uncritical" class of people who with eyes and mouth open behold any common or uncommon phenomenon without ever a thought of the cause or the moving power back of it; this he has evidently done to weaken the force and effect of what I hav said, and prevent investigation by others by making people believe I am only a common fool, and anything I may say is unworthy of attention.

The doctor has certainly failed to learn the difference between knowledge and belief and the processes by which each is acquired.

I will quote from his article: "Knowledge obtained without the use in acquiring it of all or a majority of the senses, or from those who hav used all their senses in acquiring it, combined with a well-grounded judgment, formed from varied and extensiv past experience, cannot be safely trusted."

Knowledge on the subject under discussion can only be got by personal observation and experience, and not, as the doctor affirms, "from those who hav used all their senses in acquiring it." Real knowledge is not transferable. Transferred, it becomes belief. The doctor belongs to that numerous class of persons who hav not yet learned that there is any difference between knowledge and belief. For my part, I am not writing these articles to giv knowledge or belief to anyone, but to set honest, earnest, thoughtful men and women to thinking and investigating for themselvs.

I will now giv a concise statement of the senses I hav used in acquiring the knowledge that people liv after going through so-called death; and in a future article I expect to giv some of the details of the facts I hav observed.

I hav seen my father, mother, and one of my sisters materialized. I knew them. I hav seen many other spirits, and many strange things done by spirits. Here I used one of the senses.

I hav heard writing being done between two slates; spirit-raps thousands of times; music played, talking, singing, and dancing done by spirits. This counts two of the senses.

I hav shaken hands with spirits, and had their hands on me a great many times. This is three, a majority of the senses.

My investigation was made through developed mediums—persons who, the doctor says, hav the "proper, sensitiv, necessary nervous system." I had the most "robust doubt," for I did not believe that people lived after going through so-called death, any more than a lamp givs light after it is blown out; but, as requested, I behaved myself, sitting quietly, but my thinker was going about as activly as a cyclone.

But if the doctor should attempt to make an investigation, he would surely want to whistle and dance to keep up his courage, for throughout his whole article he has exhibited great fear of these "weird, nondescript intruders from the unexplored realms, that hav haunted, harassed, and beleaguered people day and night;" and I cannot help but think that, doctor as he is, he rejoices in his ignorance of both the cause of these, to him, mysteries, and the remedy of the evils produced, principally, if not altogether, by lack of knowledge of their true cause, which has been discovered through mediumship, and will establish a science which will remove the mystery, fear, and ignorance of the life after so-called death from the minds of mankind, and thereby destroy the very foundations of religion; but the doctor would frighten people from making this investigation by telling of the direful consequences of getting knowledge on this subject. My experience is, ignorance protects no one, and it is a very lean, barren bliss it brings to its worshipers.

The doctor has formed far too hasty and mystical a judgment as to the number of senses used in many instances to acquire true knowledge. For example, I will call attention to the world-acknowledged sciences, mathematics, geology, and astronomy. Mathematics is said to be the most exact science known, and seeing is the sense used by investigators of mathematics. Some may say hearing also, as in oral instruction by a teacher, but seeing is the only essential sense used.

Geology, as a science, has done good work toward destroying superstition, and seeing is the sense employed by investigators of this science. Feeling may be used, but it can add but little, if any, to what is learned by sight.

Astronomy has done its work in destroying the fictions of the gods, as to the operation and organization of the universe; and seeing is the only sense used by the investigators of astronomy, there being no possible use for hearing, tasting, or smelling.

If the doctor turns his battery on these sciences, can he knock them out of the minds of intelligent people, because they are known to exist only by "a clamorous testimony" of one or two of the senses?

According to the doctor's own proposition, Spiritology has a wider and more solid basis, and is proved true by the use of more of the senses, than either of the three great sciences, mathematics, geology, or astronomy; for in investigating Spiritology seeing, hearing, and feeling are each and all often used, and occasionally smelling also, as the smell of a sickroom in diphtheria or typhoid fever, or the smell of certain drugs or perfumery reproduced to bring a more "clamorous testimony" to the mind of the investigator of a special time in the past, when the same smell was present in connection with the operating spirit while yet in the earth life. Here four out of the five senses hav been and can be used in investigating this science. How many of the sciences that hav been discovered will admit of the use of more of the senses in their investigation?

How about the "healthy culprit, . . . who died from hemorrhage, but without losing a drop of blood, . . . killed without the presence of spirits?"

The culprit himself was a spirit, and the medical experts about him were each a spirit, all in their earth bodies, not to mention the fact that no human being is ever alone. These invisible people are always about everyone. But I will refer the doctor to mesmerism, which is so little, if at all, understood by many so-called specialists and experts, for the explanation of the culprit's death. These medical experts murdered this man with their magnetism, as surely as if they had stuck a dagger in his heart.

The control of a spirit in the body over a spirit in the body is mesmerism; the control of a spirit out of the body over a spirit in the body is spirit control or mediumship. In one case the control is visible; in the other, invisible. Any person who can be mesmerized can be developed into an operating medium; mesmerizing a person aids in developing his or her mediumship.

Mesmerism is one of the phases of this science I call Spiritology.

The doctor attributes facts he does not understand to "credulity," as the pious do facts they do not understand to the supernatural.

There are two kinds of "flimsy"-minded people. Each has a large supply of "credulity." One accepts everything with eyes and mouth open, without reason or thought; the other, credulous of his own ability, wisdom, and learning, shuts his eyes and mind against anything as a fraud that he cannot comprehend at a glance. *I would be delighted to* be with the doctor in his own home, with a strong, well developed physical medium. In the full light of day, when all present were sitting quietly, raps could be heard on the door, window, floor, ceiling, and furniture, and articles in the room would be moved about without contact. If such an exhibition of hidden power could not make him an investigator of spirit phenomena, I should pronounce him impervious to the evidence of facts, and too full of "credulity" to desire to learn more than he already knows.

The doctor's expression, "The spirits need the dark," is proof to me that he knows little or nothing about spirit phenomena, and all his article testifies to the same ignorance. I hav seen, heard, and felt a variety of spirit phenomena in the full light of day and in bright lamplight at night. Many of the manifestations take place in the dark, or dim light. Bright light disturbs some of the elements that spirits use, requiring more strength and power in the light to make the same manifestation.

The doctor says, "If the visits of the spirits are confined to the people of this flimsy type" (meaning those who comply with conditions) "they may answer for their amusement and instruction, but it is difficult to see of what practical use they can be in the sterner works and walks of life," and to what extent they can prove their own existence.

Does the doctor class in this "flimsy type" D. M. Bennett, founder and former editor of THE TRUTH SEEKER; Horace Greeley, Ben Wade, and Abraham Lincoln, all of whom the spirits did "visit" and communicate with, and thousands of intelligent and thoughtful people who are communicating with spirits every day—but it appears that many did not and do not make a racket, like Willis, about this business, for fear of the ostracism, abuse, and persecution from both religious and irreligious fanatics.

The doctor questions the "practical use" to be derived from the knowledge of this science. I will make a brief statement. It produces the proof that people liv after so-called death; it destroys religion and all its paraphernalia; it teaches absolute justice, in that no one can escape the consequences of his or her acts; it testifies, in unison with other sciences, that the law of cause and effect is the only governing power in the universe; it makes known the fact that all kinds of diseases can be cured with magnetism better than with drugs; and it presents to mankind the cause, prevention, and cure of insanity.

Now, I mean exactly what I say; and, if not during my earth life, in the future, every proposition I hav here made will be established beyond the least shadow of a doubt.

The directions I gave to the Brotherhood of Moralists are the most practical for investigators who know but little or nothing about the facts of this science. As soon as a circle begin to get communications, the sitters can get instructions as to who is the medium and how to sit to get the best development and the strongest manifestations.

Every science has always existed, whether known or unknown, and depends on facts in nature for its existence; but every religion has been made by man, had its beginning and will hav its end. It depends altogether on belief for its existence, and when belief in it ceases, it no longer exists.

Spiritology depends on facts in nature, and exists whether known or unknown. These facts exist independent of knowledge or belief, and, like the facts of astronomy and geology, existed before discovered by man; and also when many of these facts were observed, but not understood, and people had very erroneous ideas of their real nature. And in like manner, throughout past ages of traditional and recorded history, spirit manifestations hav occurred, but were greatly misunderstood, at least by the great mass of mankind; and crafty priests and pious people, sustained by this ignorance, were enabled to use these manifestations to support religion. Some phenomena they attributed to the work of the gods and called these miracles; and others to the work of devils, which they called witchcraft.

When spirit manifestations began in 1848 through mediums in the Fox family, the ideas of miracles and witchcraft had lost their strong hold on mankind and could not be revived; but religion still held its grip, though greatly weakened, on these manifestations. The idea of their origin from gods and devils changed to their real cause, human beings living outside their earth bodies; and the final outcome of this communication between earth and spirit-life destroys religion and establishes the grandest and most useful science that has yet been discovered by man.

The world is full of "smart" people, who are not either deep or systematic thinkers, who make foolish assumptions, ask foolish questions, and jump at very erroneous conclusions. For the benefit of this class of persons, I will make a few remarks on spirits.

A spirit is matter, material, not immaterial. An immaterial thing is not anything, and has no existence, is not.

Can two kinds of matter occupy the same space at the same time?

Are light, heat, magnetism, and electricity material or immaterial? If immaterial, there are four things that are known to exist that do not exist.

Light occupies the same space with the air without displacing it. It passes through glass without making a hole, and so does heat; magnetism and electricity occupy the same space at the same time with other bodies, which we call solids, and pass through them without making a hole.

The spirit is the real being, who sees, hears, feels, tastes, and smells; who thinks, reasons, remembers, loves, and hates, and is the finer being or matter that occupies the earth body, as light, heat, magnetism, and elasticity occupy the same space at the same time with other bodies.

A spirit passes through solids, glass windows, iron or wood doors, and solid walls, as light, heat, magnetism, and electricity pass through various substances without making a hole.

Because spirits are usually invisible to people in earth life, many deny their existence, seeming to forget that many invisible things exist, as air, and most, if not all, of the gases, are invisible; and water becomes invisible by evaporating, but under proper conditions becomes visible again.

When a spirit leaves the earth-body, it becomes invisible to ordinary sight, but with the proper conditions can again, like water, become visible.

Enemies to this knowledge do very shallow thinking and no investigating, but they are excellent hands at blowing and striking at *facts*. They neither know nor desire to know anything about them, or they would spend their time at the more intelligent and useful business, investigating.

I thank Mr. T. E. Longshore for his criticism; I am at home on this subject, of which I hav been a critical, thoughtful observer and investigator.

Kokomo, Ind. W. L. WILLIS.

Our London Letter.

The action of those pious individuals who make a practice of attending horse-races for the ostensible purpose of giving away tracts warning the other visitors of the sin of going to such places has always been looked upon with a certain amount of suspicion by the undevout, and that such suspicion is not without reasonable ground is confirmed by the bankruptcy examination of the secretary of the Prayer-Book Revision Society. His liabilities were considerable and his assets *nil*. He attributed his difficulties to advances he had made to the society and non-payment of his salary and expenses, and it was only on cross-examination it was shown that his losses were brought about by card-playing and betting. Of course he was most virtuously indignant that these matters should be gone into, and he considered himself so much aggrieved and injured that he intends at some future time to proceed against those persons who hav exposed him for libel. He modestly informed the court that he and his work had been highly spoken of, and it had been said of him that he was the right stamp of man for these perilous times, and would that there were more like him. He did not say whether it was the professional bookmakers who pocketed his losses that gave him such a valuable testimonial. No doubt his fellow race-course missionaries will be estimated at their proper value.

I hav been informed that the Zenana mission does a valuable work in the East for the cause of Christianity, but did not know till just recently that one of its most important works is to introduce dressed dolls into Indian harems. How this furthers Christianity I do not quite understand, but should imagin it savors more of commercial enterprise, something of the same nature as the diffusion of "moral pocket-handkerchiefs." It would be interesting to know the cost price of these articles of merchandise and what is realized by the sale of same, what is done with the profits and with the donations of the faithful for the furtherance of the good work.

In the debate on the Clergy Disciplin (Immorality) bill, it was stated that the bill was not required on account of the vice of the clergy, but in the temptations thrown in their way, and while they are an exceptionally moral body of men, still among twenty-three thousand of them there must always be a certain definit proportion of black sheep. This refers to the state clergy only, as bishops hav no power over dissenters and other religious bodies. Now, as it is stated that these men when they are turned into priests are filled with the "Holy Ghost," I fail to see why any single member should be worse than the whole number. Surely the afflatus is as powerful in one as in another. At all events, it has never been claimed by the church that the case is otherwise. Consequently, if there were any truth in the inspiration theory—and the clergy all declare that it is absolutely true—the regular army of state parsons would be paragons of virtue, while the irregulars or dissenting parsons would be steeped in vice. As this is not the case, it effectually disposes of the benefit of "the laying-on of hands" by the bishops.

Booth's idea of the "millennium" is somewhat peculiar; he fondly hopes that London may become the new Jerusalem, when Hyde park is to be "roofed in with towers climbing toward the stars as the world's great, grand, central temple," and pictures to himself the demonstrations, processions, assemblies, and reviews, while the streets are to be impassable with the joyful multitude going to and fro, though how they can go to and fro in an impassable street is not explained. At 12:30 each day all business is to be suspended, and the entire population of the city will be prostrate in prayer and thanksgiving. Booth evidently is an imitator of Mohammed, and if he could only use the sword as well as the word, he would in all probability succeed in founding a new religion.

There is a sect called the Gospel Messengers near London, who started two years ago with three members, and are now becoming an important body. The meeting-houses are known as "havens," and the members are distinguished as "comets, planets, stars, first and second lights, and tried men and women." They rejoice in the possession of a banjo and tin-whistle band, and an official journal. If they continue to increase in the same ratio, in no long time they will become formidable rivals to the Salvation Army. Truly the Lord manifests himself in many ways and divers manners.

J. D.

Items of Foreign Freethought News.

Freethought is booming in Belgium. The formation of five new societies is reported in the last number of *La Raison*.

Eleven new auxiliary societies and six individual members comprise the February acquisitions to the French Freethought Federation.

We never pick up a Spanish, Belgian, or French Freethought exchange but to find the announcement of a number of civil marriages. In these countries people are proud to assert their independence of clerical rule and official custom.

Germany has now got a badge of her own. A female figure representing truth, who in one hand holds a burning torch, in the other a palm branch (peace), stands on the globe. In the background sun and stars are visible.

Mr. Aug. Kruhl-Hirschberg has been sentenced to six months' imprisonment by the court of Schweidnitz for the terrible crime of blasphemy of the Holy Ghost and slander of the "only" true church. Not possessing a copy of the law under which he was condemned, we are unable to giv more than a general statement of the fact.

For the benefit of those of our German Roman Catholic friends who possess more faith than common sense, we are happy to announce that some time during this year the "holy rock" will be exhibited at Trier. Last fall a number of ecclesiastic and lay experts "scientifically" examined the rock and found it O. K. We do not know what diseases this rock can cure, but we suppose that a solid application of it on the heads of the clerical frauds will rid the world of a public nuisance.

The spirit of Rationalism is slowly working its way into the minds of the Scandinavians. We are the recipient of *Gristan*, a radical weekly, published in Minneapolis, Minn., by the well-known Scandinavian Freethinker, Axel Lundeberg, who is author of several anti-orthodox pamphlets of considerable merit. The paper is not, however, an out and out Freethought journal, but a very Liberal Unitarian publication. We wish our new contemporary success in his mission, for even Unitarianism is better than evangelical Christianity.

That our readers may hav an idea of how persons in Germany who leave the state church are treated, we giv the following instance: A German Freethinker left the state church a short time ago, and the clergy, full of rage, caused his name to be publicly read from every pulpit in the city on three successiv Sundays, and afterward to be published in a religious journal. But, unfortunately for the clergy, they struck the wrong man; for, angry over the treatment he had been subjected to, he agitated for a wholesale exodus from the church, and already, through his instrumentality, twenty persons hav left it and more are to follow.

We are the recipient of an illustrated radical and impious weekly, *El Diablo*, published in Caracas. The editor, Señor Salvador Presas, evidently not alone is aware of the fraud and injustice which prevail in Venezuela but possesses courage enough to proclaim them. Judging from one of the illustrations, it seems that in our sister republic the Roman Catholic church is as greedy as she is here, and that the politicians are as desirous to appease her hunger for the world's goods. But while Venezuela and the United States are thus far alike, the latter is ahead in one particular—she has an Anthony Comstock, Venezuela has none. We are pleased to make the acquaintance of our South American contemporary.

The bishop of Eichstädt in a Lenten pastoral letter sounds the following wail: "Modern science, the terrible example, and the bad daily press hav sown the seed of these horrible evils [Freethought and Socialism] all over Europe. . . . Our country [Germany] forms no exception; through it flows the stream of unbelief founded on science. And from our high schools and academies come down the ice-cold winds which kill the religious life of the common people. . . . Not alone in college text-books, but even in literature for the home circle, which finds its way into the most Christian families, the devil of unbelief and skepticism makes his presence manifest." It is too bad. Why does not God kill the devil?

We are now able to giv the reasons of the arrest of our friend Dr. Titus Voelkel, who has fifteen prosecutions for blasphemy pending against him, which we announced in our last "Items." Early in the morning of March 5th a policeman in citizen's clothes came to the house of the doctor and told his wife that he should "as soon as possible report at the station house." The doctor did so. In the station he found an arrest order issued from Halle, and the officer in charge told him he would better go to the prosecuting attorney and judge at once. A policeman kindly showed him the way to the lock-up, where the doctor was confined. The doctor called for books and asked to be released on bail. Five days later his bail was fixed at five thousand marks, but before he could inform his friends he was taken to Halle, together with Paine's "Age of Reason," which he is busy translating into German; and on the 16th of March, after an imprisonment of twelve days, he appeared before his judges. Those gentlemen laughed and joked with one another until the witnesses appeared in the form of two clergymen. They claimed that the doctor had said several things regarding the church and the doctrin of the trinity which were very irreligious. During the time occupied by the prosecution the judges were all ears, and grave as Methodist deacons, but when Dr. Voelkel took the stand and stated that each and every statement of the two clergymen was absolutely false, and offered to prove the truth of his assertion by reputable witnesses, the judges began making fun with one another again, not paying the slightest attention to him. When ten minutes had elapsed he was cut short, sentence was pronounced—six months' imprisonment (the same as given by the police court)—and the next case was called up. Not satisfied herewith, some or another religious scamp, evidently to entail additional misery on Mr. Voelkel, started the official rumor that some other authority wanted to see the doctor on a similar case. Seven places were mentioned. The doctor was first released, when upon telegraphing at his *own* expense to these places it was found out that the rumor had no other foundation than the malignity and rascality of some pious individual. A prosecution like this fastens a shame on the German nation; it is an outrage of law, justice, yes, even of common decency. We send the doctor our best wishes and heartfelt sympathy, and hope that he may liv to see a new, a better, a more just era ushered in. This prosecution is a good example of what is to be expected from a union of church and state.

Rome's Power in Illinois Politics.

THE TRUTH SEEKER recently recounted the attitude of the Romish House of the Good Shepherd toward our county treasury—how this institution, on various flimsy pretexts, has implored the county board to disregard the constitution of the state, the emphatic interpretation of the sectarian clause by the supreme court itself, and has succeeded in compelling the county board to appoint committees of investigation and find out whether its school came under the prohibition. A majority of every such committee of investigation, after reading the law on the question, hav reported that the House of the Good Shepherd is a "sectarian institution." A recent committee brought in the usual report, on which there has been much wrangling, but the report was accepted.

At a board meeting called two days prior to election the question was again brought forward—a question that was thought to hav been settled—and, in spite of the constitution, the supreme court, and their own committee's report, a majority of this despicable county board, representing both parties, voted to steal this money, under the powerful political lash of Rome. Four men voted against it—General Herman Lieb, Frank A. Stauber, and Messrs. Struckman and Cool. This could yet be blocked by anyone who could afford the time, trouble, and expense. As there is no Liberal organization in Chicago worthy the name, this steal will doubtless go unchallenged.

THE PANSY.

The following editorial from the Chicago daily *News* of April 10th, shows that there are persons advocating the pansy for a national floral emblem and for very different reasons than hav been adduced for its acceptance by Freethinkers. If this move is successful it will be fatal to its adoption by Secularists. The article says:

Iowa, the state of ideas, comes to the front with a proposition to make the pansy our national floral emblem. An enthusiastic Iowan, Mr. Hopkins by name, has established a propaganda for the dissemination throughout the nation of two truths:

1. That this country should hav a national flower, around which sentiments of patriotism will cluster.
2. That the pansy is the proper flower for Americans.

To the first proposition there will probably be no serious objection. Anything that will cultivate patriotism, whether it be a flower, a flag, a public school or a Fourth of July oration, meets the approbation and appreciation of all true Americans. If Frenchmen revere the lily, Englishmen the rose, if Erin loves her shamrock, Scotland the thistle, and Canada the maple leaf, why may not Americans center their affections upon a national flower, a sprig, or even a leaf?

As to the second proposition—the pansy—opinions will differ. The difficulty in selecting a representativ flower for this nation will be that every section has its favorit according to climatic variations. The pansy is perhaps as universal as any, and Mr. Hopkins is right in calling it the emblem of "union, culture, and peace."

Some would prefer a more showy representativ, as the sunflower, while in the modest West there would be a large vote in favor of the daisy. In order to harmonize these differences let the World's Fair auxiliary call an American congress for the special purpose of deciding upon a national floral emblem. We are young, but we should hav everything that older nations prize, and the World's Fair year will be an appropriate time to choose the national posy.

COMSTOCK'S PROPOSED CRUSADE.

Saint Anthony must be in need of funds, as he has taken the trouble to employ so large a space in the press dispatches, which he has unquestionably promised to pay for, hoping that the highly moral quidnuncs with the money will promptly come down with the cash. Here is the screed that is being sent out from New York:

NEW YORK, April 11th.—There will shortly be put on foot in New York one of the strongest and most combined efforts

ever made to suppress the sale, not only of out and out obscene books, but that mass of so-called "erotic fiction" which of late has flooded the news-stands more particularly. It seems that the worm has at last turned, and this time the fight will be such a strong one and backed by such powerful influence that I should not wonder if it resulted in completely routing the class of fiction which has for the past two years especially been an eyesore to people who stop to look over the new books on the stands.

Anthony Comstock is the prime factor in the movement, and he has been carefully laying his plans for some time past. He has first successfully secured the coöperation and influence of some of the strongest publishing houses in the business. With that accomplished, he interested the leading officers in New York political and legal circles. When these were thoroughly interested he sought some of the rich men of the town, and from them secured the necessary capital to wage the fight. I am authoritativly told that the American News Company has also promised its full indorsement and activ participation in the warfare. The plan of operations is a most careful and elaborate one, and I must say that it has been most admirably laid out. To giv the details of the proposed crusade would, of course, defeat the aim of its projectors. But I can say that the chief batteries in the *modus operandi* of the scheme will be turned toward the actual output of the books. The idea is to stop the mouth of the sewer so effectually that any attempt to put a suggestiv book on sale will be surrounded by so many obstacles as to make it almost impossible for copies to get into open markets. This proposed fight seems to hav more actual promis to it than any which hav heretofore been attempted, and those who will be the workers in it are hopeful for the results. Surely the crusade has with it the heartiest godspeed of every lover of good literature.

E. A. STEVENS.

The Demise of a Michigan Liberal.

It is with unfeigned sadness that I announce that the supreme sorrow whose impending coming has so long cast darkened shadows athwart my pathway has at last fallen to my lot. My venerated father, James Ruggles, died of pneumonia, on March 16, 1891, after an illness of ten days, aged eighty-eight years. He was of the seventh generation, descended from Thomas Ruggles, who came to Roxbury, Mass., from Nazig, Eng., in 1637. He emigrated to Michigan in 1835, for many years kept hotel, occupied positions of public trust, practiced law, managed his farm of four hundred acres, was an uncompromising Democrat and avowed Freethinker.

During his illness he was a patient sufferer, and would not giv up the flower of hope that blooms on the banks of the river of death, until the day before his decease. He retained his faculties and was able to recognize all his calling friends until the approach of the throes of dissolution, when his "mind's eye" caught glimpses of beautiful beings, one of whom he called his long-deceased sister, and exclaimed, "How like a dream!" These visions, however, soon vanished. The western sun looked kindly down and kissed his throbbing temples, loving friends were at his bedside ministering to every want, and so with one hand held by that of his weeping wife and the other in the embrace of his eldest son, thus bravely and peacefully, with that serenity of mind that only consciousness of a well-spent life can giv, "the grand old man" passed away as gently as the coming of the dawn. Manfully he lived; heroically he struggled with disease until, becoming fatigued with fighting the battle of life, he surrendered to the grim monster only, and philosophically died. Thus one by one our loved ones leave us, one by one good men expire, and day by day life's heroes fall.

In the loss of my father I feel that I hav parted with the best of all my friends, one whose tender solicitude for me knew no bounds and that no words of mine are adequate to express. He was a home-builder, a home-provider, and a home lover; he worshiped his family and venerated the fireside. No father could ever take a greater interest in the welfare of all his children than did he.

As in his declining years he neared the evening sunset he experienced no desire to relapse into theological fancies of his childhood, but followed Rationalism's flaming torch of intelligence, and died in the love of reason. He liked the world in which he lived and the world liked him. Gladly would he hav longer remained with us, but the inexorable inevitable decreed otherwise.

Not only his family but the village has experienced a loss as well, for an upright citizen, a venerated pioneer, an ancient landmark of the town, a veteran friend of our people and of humanity, has dropped out of our ranks. His years were golden, and he has gone forth to meet his destiny. He paid all his obligations, including the "debt of nature."

A touching memorial tribute prepared by myself was read at the funeral, and he was buried without any aid from the clergy. Many good people came to the services expecting they would be "shocked," but went away only to admire, remarking that had a minister only read the address it would hav been superbly sublime.

Solemnly, reverently we hav placed the earth over his honored bones, and over the little mound which will mark his resting-place fragrant flowers of which he was so fond will be planted that will blossom and twine their living tendrils around our hearts and keep forever green the memory of the loved one at rest in mother earth.

Through the spirit of kindliness he has written his name in human hearts, so that a good memory will be his crowning monument and a noble life his best epitaph.

J. FRANCIS RUGGLES.

Universality of Conscience.

Rev. Geo. S. Weaver in the "Heart of the World" says: "Every man is a character builder. There is nothing about which men talk more positivly and learnedly and sincerely than about this, of which they know so little. No Infidelity denies this, no skepticism hesitates to believe in it. Though immaterial as spirit, the Materialist has faith in it, and though bodiless and inexplicable as God, the Atheist staggers not a moment in his acceptance of it as a real thing, in its best forms worthy of every endeavor to secure and of the admiration of all good people. Invisible, unknown, immaterial, inexplicable, as it is, it compels universal belief in its reality. Nor is this a shadowy, will-o'-the-wisp thing of the imagination, but a solid reality, the substance of what we make ourselvs in the process of the mysterious life we are now living. We know that we make characters, and that our characters determin our weight, worth, usefulness, and happiness, and that they are made of the little things of our whole lives combined. There is nothing we know better than this, and no knowledge about which we are more of one mind. Here, then, is the basis of our wisdom, our moral philosophy, and our religion. Materialists, skeptics, and religionists must all stand together here, and confess the facts and forces that exist in human character. Here, all can make a confession of faith together—of faith in the power of little things to produce great results—of faith in mind as so operating as to produce character—of faith in character as the most valuable thing which it is in our power to produce."

The greatest reason for honesty is, honesty is the greatest thing in reason.

If, then, the Materialist, the skeptic, and the religionist all occupy the same conscious pedestal and come to the same conclusion in conscience, that character determins happiness, which all desire, and that it is to be had only by attention to all the little things which occur in our lives, what moral condemnation can there be in being a Materialist, skeptic, or religionist—or commendation, either—for one or the other? And if the Atheist recognizes the value of character and weighs it in the same balance as does the theologist—the scale of utility—is he not as likely to be a worthy person as any praying priest or cringing churchman whatever? And yet, on another page of Mr. Weaver's book is woven this thread: "The common sense and sentiment of mankind repudiates the Atheistic notion that human life is such a miserably mean failure that life is not worth living." Why *Atheistic* notion? Nowhere is our life reckoned as so miserably mean a failure as in the vaunted "word of God," which says he repented that he made man, and in the prayer-book which confesses, "Miserable sinners are we all." The theologist bemeans man to magnify deity: the Atheist discards God to magnify manhood. It is the religionist who calls the world a vale of tears and is in a strait to depart this life, whilst the Atheist wants to liv as long as he can in the only world he is sure of for himself. In the Milwaukee, Wis., Unitarian Sunday-school, in 1884, Mr. Weaver congratulated me on being one of the very few who had principle enough to be an Atheist. Most men, said he, are obliged to rely on belief in some personal authority.

Tyngsboro, Mass. JOHN P. GUILD.

The Alderman on the Drunkard.

Many reformatory ideas start into being suggested and encouraged by your Liberal sheet, THE TRUTH SEEKER. Our venerable weekly junto, the Progressiv Pilgrims, of Brooklyn, freely allow each member to express his own thoughts; hence we hav at times some queer radical remarks.

"Gentlemen," said Ex-Alderman Brick, "I hav some remarks I should like to make. I hav witnessed several attempts to reform confirmed drunkards, but, alas! hav never seen one successful. I am assured it never will be until beastly drunkenness is rated as a *crime;* whereas now it is ranked as only a funny 'lark,' as something to be smiled over.

"Until it is held as a crime the beating and thrashing of wives, the demolishing of household chattels at home, the maiming and cruelty to children, and the jabbing of penknives, etc., will be considered only as a funny exuberance or something to be smiled over.

"Gentlemen, one who starts out on a habitual drunk, what is it but predetermined insanity? And his extravagance, be it murder, rowdyism, or pilfering, etc., while in this state, is softened by his acquaintances with a sly wink, and saying, 'Oh, well, he was *only* drunk.' I repeat," continued Ex-Alderman Brick, somewhat warming up, "I may seem somewhat Utopian, but I assert that until the habit of drunkenness is held as a *crime* little advance can be made toward its suppression. To the confirmed drunkard imprisonment of a few months or a year in a county prison, although somewhat irksome, carries with it little recollection of punishment. What then? It must be conceded there is a point in human nature where the sense of degradation ceases, and man or woman becomes insensible to shame, and nothing is left but the physical carcass to appeal to. Now, gentlemen, I propose a remedy. When, as now, the culprit is arraigned for his crime of drunkenness and has clearly been proven guilty, he should be imprisoned, as now, one or two months or a year in some county lock-up—but mark, before his incarceration the culprit should be publicly whipped with a rawhide on his bare back and shoulders by some minor criminal; for the first offense say fifteen lashes, doubling the whipping at every repetition of the crime—a something he will recollect and dread!"

The ex-alderman resumed his seat convinced he had made an impression, which was quite evident; several members shrugging their shoulders and mutely leaving the hall. One stolid-looking old Quaker member, by the name of Baker, arose and made a few remarks in reply. "I fear, Friend Brick, thee has but hastily considered the immensity of the obstructions now before us, which will require removal before thee can establish thy *whipping post.* I fear thee forgets this is thought to be an age of refinement. Witness one thousand and one untaxed churches with their hireling priests; verifying the saying, 'the nearer the church the farther from God!' Alderman, has thee thought of this? These hireling priests are a greatly privileged class. They hav ever been exempted from military and jury duty, but ever ready for a chaplaincy."

D. B.

Brooklyn, N. Y.

Lectures and Meetings.

THE New Orleans *Delta* says that J. E. Remsburg delivered "a most interesting lecture" in that city.

DR. H. SOLTAROFF, of New York, will lecture before the Newark Liberal League on Sunday, April 26, 1891. Subject: "Is Society an Organism?"

W. F. JAMIESON has just filled lecture engagements in Des Arc and Rogers, Ark.; Joplin, Mo.; Neodesha, Kan. He is announced for several weeks ahead every evening, with two exceptions.

ON Sunday, April 26th, Mr. Charlesworth will lecture before the Newark Secular Union on "The Life and Career of Charles Bradlaugh," at 3 P.M. At the close of the lecture a collection will be made, the proceeds to be forwarded to London, Eng., to assist in the erection of a memorial institute in honor of Mr. Bradlaugh's memory. Mr. Charlesworth wishes us to state that he has found it impossible to enter upon his intended lecturing tour as arranged, owing to serious complications arising in the trades organization to which he belongs. New York city has just barely escaped a crisis in the building trades, which threatened to involve upward of fifty thousand human beings in want, strikes being imminent owing to an internecine quarrel among the bricklayers' trades unions. Happily the trouble is averted, and Mr. Charlesworth has now found himself the president of a local union. Friends are notified that he will take up the tour about the beginning of October. In the mean time he will be pleased to make arrangements for lectures about that date. Address, 505 East 83d street, New York city.

WE rejoice in the widening thought that marks this age of ours, in the broadening and sweetening sympathy that extends itself further and further where grace and compassion are needed; in the increasing fortitude and courage, in the growing determination to hold evil at bay and compel the world to giv up its long-hidden secrets of knowledge and beneficence. We rejoice in all the spread of truth, in the deepening love of liberty, in the higher respect for order and harmony and peace, and in that grand vision of a nobler and better time coming that floods with light all higher spirits and touches with its beams of radiance even the dark and stubborn ground where poverty and misery hav their abode.—*Frothingham.*

WHEN it is no longer practicable to punish heresy as a crime, men hav practically abandoned the orthodox theory of revelation. Religious persecution belongs to the spirit of past ages, and has been gradually dying out as that spirit has been informed and changed; but it is the proper fruit and action of theology and belief in a fixed, infallible revelation. Believers are now tolerant because the perfect, fervent, compelling faith of the past is no longer possible. They ought, logically, to persecute as fiercely as of yore; but, unconsciously molded by the spirit of the age, it is no longer in them to do so.—*N. R. Waters.*

THE secret of genius is to suffer no fiction to exist —to demand, in all things, good faith, reality, and a purpose; and, first, last, midst, and without end, to honor every truth by use.—*Goethe.*

ALL of us who are worth anything spend our manhood in unlearning the follies or in expiating the mistakes of our youth.—*Percy B. Shelley.*

Communications.

The Crescent City Tragedy.

Suppose Superintendent Murray had been ambushed and assassinated by a secret league of cut-throats because in the execution of his duty he was trying to the best of his ability to elevate American law and order above the reign of organized criminal conspiracy. And suppose further that New York, confident in the strength and purity of its courts of justice, had restrained its avenging hand, had given the assassins a fair and impartial trial, and after hearing the evidence which tended to confirm and prove the existence of this organized band of alien murderers, had seen its mercy, justice, and forbearance laughed at, had had its great patience and magnanimity insulted with a verdict which scorned and stultified justice, made a jest of law and order, murdered reason, and handed over our fair city to the tender mercies and gentle passions of a coterie of cut-throats, every member of which had a price on his head, and a halter around his neck—suppose all this, if you can, and you will hav an accurate picture of the state of affairs in New Orleans on the morning of March 14th this present year of grace. Suppose this had happened in New York, would the citizens of New York hav remained passiv, still, and silent, satisfied to hav their laws nullified and to let justice lie dead, killed by the steel and silver of a league of assassination? I know if I had been in New Orleans that day, and had possessed sufficient physical courage, I would certainly hav slung a musket over my shoulder and followed Parkerson's lead. Nobody regrets more than I that this stain has soiled and spotted the American escutcheon, and it does not lessen my regret to know that it could easily hav been prevented at Castle Garden. But sniveling over spilt milk has never yet done any good; and as the stain is still there, the best and wisest thing to do is to blot it out as soon as possible. But on second thought it hardly seems to be much of a stain, and what there is of it is on the cowardly and corrupt jury more than anything else. If the jury had done their duty as they were sworn to do, the more or less lamentable occurrence would never hav happened. It seems to me that the citizens of New Orleans simply did what their unfaithful representativs in the jury-box should hav done—dealt out even-handed justice to a mob of bloody-handed murderers. In this country the people are generally acknowledged to be the sovereigns; and no government or court or jury is above or superior to the people; and when the people's representativs prove recreant to their trust or fail to do their duty, the people are fully justified in protecting themselvs. You cannot with fairness condemn the citizens of New Orleans, when, seeing that their courts were useless, and their laws weak and powerless, they took summary action, and calling in the impartial and efficient aid of that grim and incorruptible magistrate, Judge Lynch, showed to the world that murder would not go unpunished nor assassination unwhipped of justice, even though the ordinary and more orderly rules of law had to be violated. There is one result of this occurrence that has not attracted the attention it deserves. From nearly every part of the country—certainly from every part where there was an Italian colony or population—American citizens, who were born in Italy, hav held meetings and passed resolutions denouncing the government of the United States and appealing frantically to the Italian government for redress and vengeance. Their heated references to the power of Italy's navy and treasonable communications to Italy's minister of foreign affairs certainly prove them to be exceedingly poor American citizens. Why do they appeal to a king whom they hav repudiated? Hav they no pride or confidence in their own government? If they hav, why do they ask assistance from a foreign state? If they hav not, why do they remain in this country? If this navy of which they so exultingly boast should advance upon America with hostil intentions, what action would these citizens take? Would they espouse the cause of their adopted country, or would loyal Americans find themselvs confronted by a hostil army encamped on American soil—an army which had not crossed the Atlantic in transports, but in the steerage of immigrant vessels? This exhibition of treason can hardly be called an outburst of patriotism or loyalty to American institutions. It showed very plainly that the Italian residents propose to get all they can out of this country and giv in return nothing but abuse and treason. It is not putting the case one iota too strongly to say that nine out of every ten Italian immigrants are a curse and a pest to this country.

The Italian immigration of to-day, like that of the Hungarian and Polish, is very largely composed of paupers, criminals, and people of such weak mental capacity as to be but a trifle better than idiots. The majority of them can neither read nor write. They huddle together in quarters filthy and foul beyond the power of decent language to describe, work for less money than other and better-bred workers find necessary to liv, or rather exist, on, and are a constant menace to the health of the communities they curse by their presence. They commit numerous deeds of violence, and in proportion to their numbers giv the police more trouble than any other of our foreign residents.

This picture is not in the least overdrawn. It is most cheerfully admitted that some Italians make good and law-abiding citizens, but a large majority of them are, by reason of their ignorance, their customs, their slavish allegiance to the pope or King Humbert, and, above all, their propensity to deeds of crime and violence, unfitted to liv in a country of the character of the United States.

I am aware that the utterance of such sentiments is deprecated and denounced, called Knownothingism and un-American bigotry. Humane, but badly mistaken men declare that it is unkind and, oh horrors! un-American to try to stop or stem the tide of immigration; that this is the land of the free, and a city of refuge for the oppressed, and everybody should be made welcome and invited to share our national hospitality and hearthstone. The day for such Utopian sentiment has passed by and we should know by this time that this is the land of the oppressor as well as the oppressed.

It is conceded, I take it, that in a republic the ballot is the true and proper remedy for existing evils. But if we put the ballot, that most potent weapon, into the hands of the unlettered and ignorant hordes who know nothing of our systems or institutions, and care almost infinitly less, who regard election time as the heaven-inspired day in which they can make a couple of dollars in a couple of minutes—if, I say, we put the ballot into the hands of such people, we giv them a sword with which they will eventually assassinate the republic.

Taking an oath of allegiance to the United States is not all that is required to make a good citizen. A European slave or serf cannot be made an American freeman in a day, courts, naturalization bureaus, laws, and pot-house politicians to the contrary notwithstanding. Where ignorance and illiteracy exist citizenship is a mockery, and to put the ballot in the hands of those who do not know how to use it, is as suicidal as to giv a dagger to a man possessed of an acute homicidal mania.

So long as this tide of unrestricted immigration is allowed to sweep in and debase, dilute, and defile the stream of American citizenship, so long will the great republic be retarded in its great onward march of progress. If the gates of Castle Garden are not closed or the lines between good and bad immigration more closely drawn, it will be but a comparativly short time when this country will be Europeanized.

Some of the American societies demand that we oblige the foreigner to liv here twenty-one years before granting him the privilege of citizen. I confess I do not see much good in that plan, and even admitting that it was efficacious, it should not be forgotten that these people are not required simply to work; it is but common justice that they should bear a fair share of the burdens of citizenship, and should know what it means and the duties and responsibilities it entails. For my part, I freely admit that I would like to see all immigration stopped, for a time at least. We hav imported enough and it would be a national blessing if the importation ceased.

This I suppose is almost out of the question, and the next best plan, in my judgment, would be something of this nature: Let all intending immigrants file a declaration of their intention to come to this country with the American consul nearest to their homes, say, not less than two years previous to the date of their departure. It should be made a part of the consul's duties to thoroughly investigate the character of the intending immigrant, his financial condition, and require such other information as may be deemed necessary and desirable. If the examination is satisfactory to the consul he should be required to giv the intending immigrant a certificate stating the bearer was a fit person to become a resident of the United States.

It would be well to hav the certificate state that the bearer was not afflicted with any contagious or incurable disease. As the consul would hav no interest or concern in preventing the intending immigrant from trying to better his condition there would be no trouble in getting his signature if the intending immigrant was worthy and deserving of it. This plan would do away with the constant friction between the steamship companies and the United States emigration commissioners. It would also tend to make it easier to place the responsibility for bad immigration, and if the consuls were held to a strict accountability the bad or undesirable immigration would practically cease. When the immigrant lands make him thoroughly understand that if in five years he is not able to read the organic law of his adopted country, the Constitution of the United States, he will be shipped back to the country from whence he came. But important as the question of citizenship is, it is not the only question involved in the immigration problem. During President Arthur's administration we found it necessary and desirable to keep out the hordes of Mongolians which threatened to overwhelm us. John was not particularly vicious or depraved, obeyed the laws, and in some few respects was a good kind of immigrant. But because we believed he interfered with the right of the American laborer to earn his living we excluded him, and for that reason if for no other we ought to say to the people of all other foreign nations, "You are not wanted, and will not be received, so long as our social conditions are such that your presence will inflict additional hardships on our people, nativ-born and naturalized, citizen and alien. The corrupt and selfish politicians of both the great parties know full well the dangerous and utterly unfit character of much of our immigration, but they make no sound. They might lose the votes of the Pope's paddies or dagos if they did. And some of our otherwise admirable German-born citizens might withhold the German-American vote. When, however, the present wretched and utterly insufficient means of protecting ourselvs from a foreign invasion—which is none the less dangerous because it is apparently peaceful—hav brought our country to the verge of national annihilation, there will go forth such a stentorian cry for laws for our self-preservation that party lines will be wiped out, patriotism will take the place of partisanship, the paltering cry of the vote-seeking demagog will be silenced, the voice of alien traitors will be hushed, and America, invincible America, will rise in the majestic might of her too sorely tried and outraged patience, and all good and loyal Americans, regardless of creed or race, will unite shoulder to shoulder to save and perpetuate the American nation as they united thirty years ago to-day to save and perpetuate the American Union. EDWARDS ROUSSEAU.

Brooklyn, N. Y., April 12, 291.

A Short Anti-Prohibition Sermon.

From four columns of tirade against anti-Prohibitionists in THE TRUTH SEEKER of March 28th I extract the following passage as a text:

> The Anarchist opposes prohibition and hates it, because of the abuses and extremes to which religion or churches are trying to carry it in their own interest by prohibiting Sunday work and Sunday amusement, and suspending all public and private activity on their so-called holy day. The hearts of these pious zealots are right, yet their heads are wrong.

Mr. Editor, and brother truth seekers, I hav been a Prohibitionist, and before I was a Prohibitionist I was a Presbyterian. I evoluted out of the latter long ago, and out of the former not so very long ago.

Had I read the "Age of Reason" before joining the church I am quite sure I should never hav been a church member. And the second paragraph in Paine's "Common Sense" constrains me to become an anti-Prohibitionist. I quote the beginning of the second paragraph:

> Society in every state is a blessing, but government, even in its best estate, is but a necessary evil, in its worst state an intolerable one; for when we suffer, or are exposed to the same miseries by a government, which we might expect without a government, our calamity is hightened by reflecting that we furnish the means by which we suffer. Government, like dress, is the badge of lost innocence; the palaces of kings are built upon the ruins of the bowers of paradise.

When Paine came to America he found the colonies in what might be called a state of paralyzed anarchy. This is forcibly described in the Declaration of Independence. And yet, in a vast extent of country, where there were few that might be called wealthy, there was very little abject poverty.

It was a fundamental doctrin of the old Republican party, founded by Paine and Jefferson, that "The world is governed too much," and that "That government is best which governs least."

Consequently the cost of government in America was at the outset very small. Paine in his "Rights of Man" says:

> The whole expense of the federal government of America, founded, as I hav said, on the system of representation, and extending over a country nearly ten times as large as England, is but $600,000.

That sum divided by four million inhabitants, would be only fifteen cents *per capita*.

Further on Paine compares the expenses of the English government with those of America. Every person in England, says he, male and female, pays on an average in taxes two pounds eleven shillings and sixpence—nearly twelve dollars—while the average of taxes in America, including the cost of state governments, is only a dollar and a quarter.

If these calculations were correct is not the change in one hundred years appalling? The present cost of our federal government alone is $8 *per capita*—more than fifty times greater than in 1791. And one quarter of this $8 *per capita* tax is paid for pensions. This *per capita* burden for pensions alone exceeds the whole cost of government, national and state, a hundred years ago.

Mr. Editor, and fellow truth seekers, I am not an Anarchist. But if we were transported to Russia how would we be likely to stand on the question of government? My opinion is that those of us who would not become at once avowed Anarchists, would become hypocrits lest we might hav to undergo a further transportation by order of that paternal government. VETERAN.

The True Story of Jonah.

THE EARLIEST PATENT MEDICIN TESTIMONIAL KNOWN, FOUND AMONG THE SOULPTURES OF ASSYRIA.

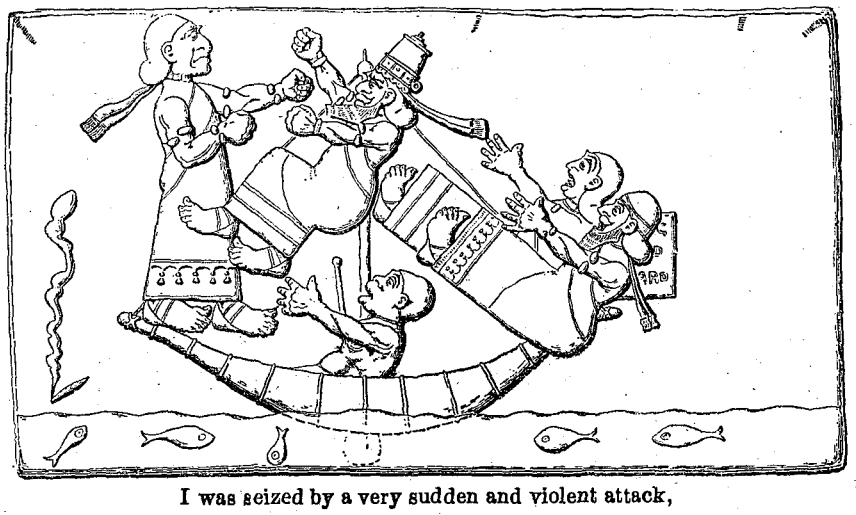


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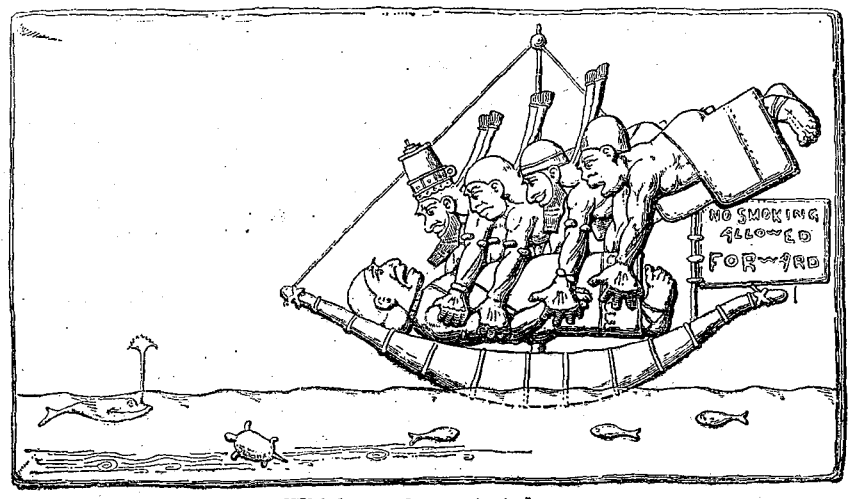
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Dear Sirs:

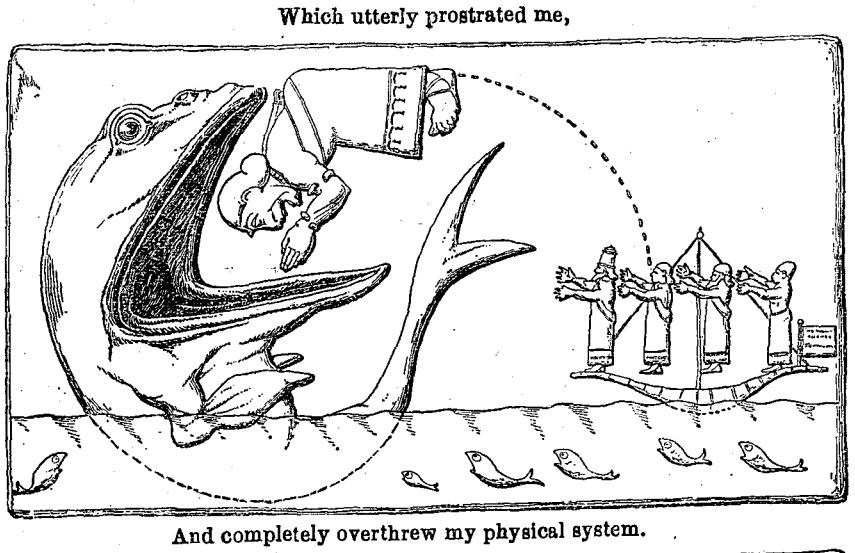
While coming from Tarshish to this city recently, by water,



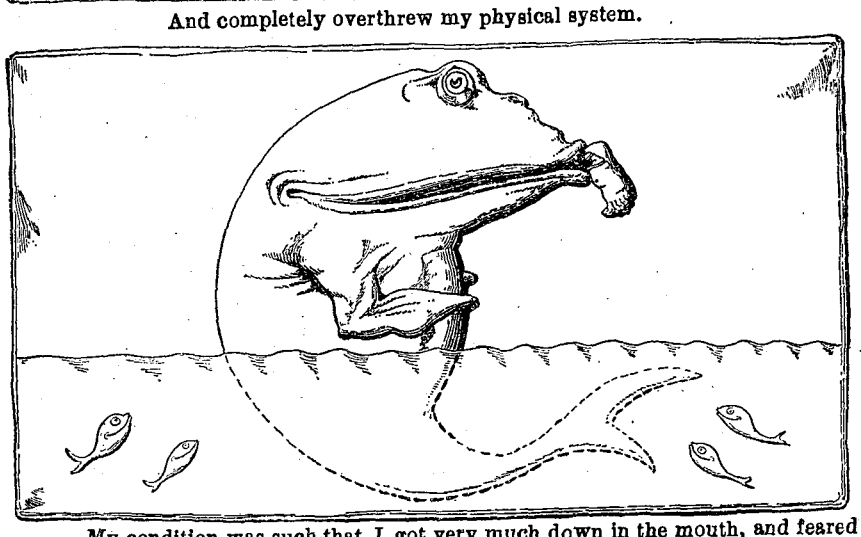
I was seized by a very sudden and violent attack,



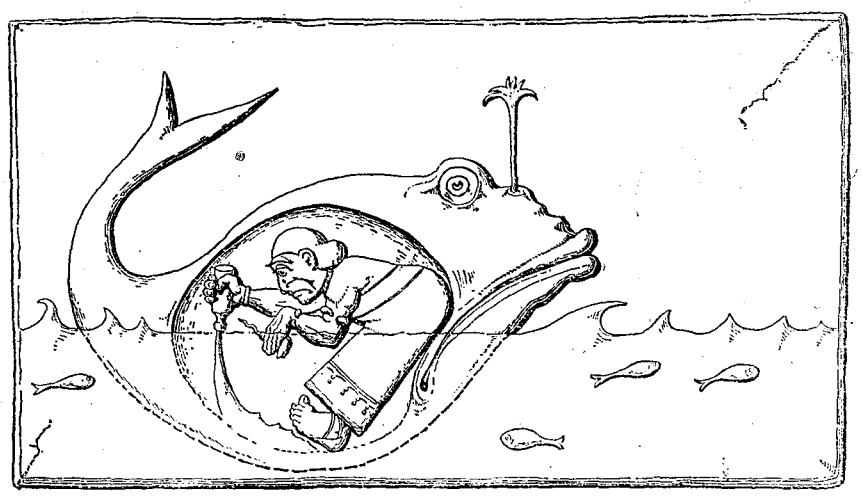
Which utterly prostrated me,



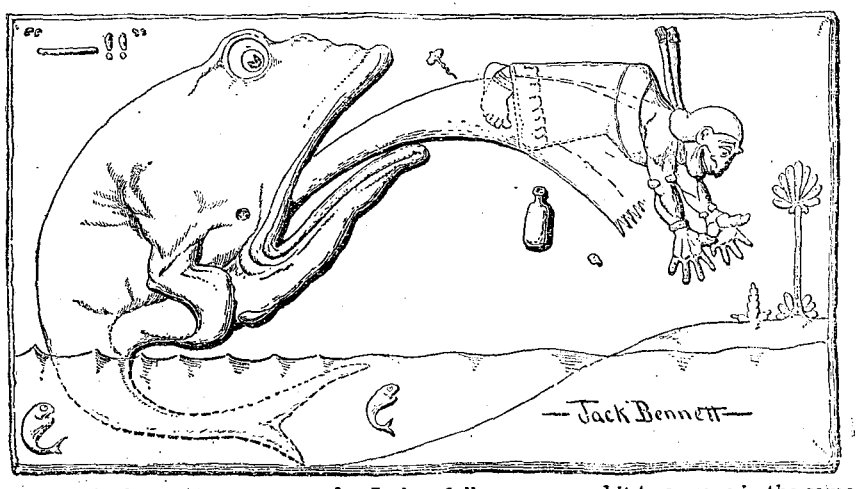
And completely overthrew my physical system.



My condition was such that I got very much down in the mouth, and feared that I should never see home and friends again.



But I used one bottle of your celebrated Gourd Vine Elixir,



And was at once restored. I cheerfully recommend it to anyone in the same condition.

Very sincerely,

JONAH,
Nineveh, Assyria.

P O Box 76543892567.

—*Life.*

Salvation's Scheme.

Salvation's scheme,
Based on a dream,
A holy Bible story,
This you believe
And you'll receive
A harp and crown of glory.

But if you fail,
You'll weep and wail,
And gnash your teeth in anguish;
While ages roll
Your naked soul
In sheol's flame must languish.

THE SCHEME.

In Palestine,
Where grows the vine,
There lived a Jewish beauty,
A virgin pure,
Of this we're sure;
She always did her duty.

A God she gave
A world to save
To nature's law or passion.
Love ruled the day,
And had its way
Regardless of the fashion.

The boy she had
Looked always sad,
But grew by good behavior
To man's estate,
But met sad fate
And thus became a savior.

A half-man God
Seems rather odd,
But all the world hav praised him;
It may be wise
For sacrifice,
Since for that end they raised him.

By him alone
We could atone
For Mother Eve's transgression;
Lured by a brute
She stole God's fruit—
That talking snake's suggestion.

God said, "You'll die
The day you try
Your teeth upon my peaches."
The serpent said,
"You'll not go dead,
But become wise as he is."

Now, to be wise
Was, in their eyes,
The very thing they needed;
They'd just been made
Full grown, 'tis said,
So they God's serpent heeded.

The fruit so fair
Hung high in air;
She tiptoed tall and took them.
She gave her mate
And they both ate
Till appetite forsook them.

With wondering eyes
In great surprise
They saw that they were naked,
Then made a rush
For fig-leaf brush,
The serpent overtakèd.

In deepest shade
They aprons made
Of fig leaves sown together,
So bright and green,
And neat and clean,
Just fine for summer weather.

Next morning cool,
God called his school:
"Ho! Adam, where art thou?"
"I shamed to find
My form like thine."
"Me, too," says Eve. "So now!"

"You've stole my fruit!
Taught by that brute,
You're now as wise as me.
I'll turn you out,
And guard the route,
To save that other tree."

His awful loss
Made him so cross
He went about a-cursing,
And ever since
That great offense
He's been his wrath a-nursing.

He cursed the snake
And earth for sake
Of Adam and his wife,
Then made a place
For all their race—
A hell for endless life.

To sweat and toil,
And till the soil
The man he made a sinner—
Through brambles, thick
With thorns that prick,
"To chase a snake for dinner."

Of all the cursed
Eve fared the worst.
A slave to man he made her—
Sorrow and pain
When joy should reign,
And motherhood degrade her.

He turned them out
To roam about
'Mong thistles, thorns, and brambles;
In horrid suits
Of skins of brutes,
To take their homeless rambles.

MORAL.

A lie's a lie,
You can't deny,
No matter who's the teller;
The truth will stand
For God or man,
Or even the other feller.

A God I'd own
Would not atone
For Mother Eve's transgression
By suicide,
Nor yet provide
A hell for indiscretion.

Jamie, Mich. S. M. BAYARD, *M.D.*

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And we trust, too, they will remember that a renewal and a *new* subscription costs but five dollars, and that they will take advantage of the terms and the occasion to help us a little. We need more subscribers to the paper. We giv more than any other Freethought journal for the money, and consequently it costs more to publish the paper. The pictures alone cost some fifteen hundred dollars annually; yet they are a feature that all would dislike to hav discontinued. They are forcible weapons against superstition, and do their work well. But our friends should not forget that they cost a good deal.

Send us your arrearages and renewal, and a new subscriber!

The Pedigree of Jesus.

Mr. P. B. Reasoner, an esteemed subscriber, desires light on the following assertions of Mr. C. T. Russell, editor of *Zion's Watch Tower*. Mr. Russell, by letters and papers, hopes to convert Mr. Reasoner, and this is the way he explains a scriptural difficulty:

"Yours, with reference to the genealogy of Christ, is at hand. In reply: Matthew and Luke giv two totally distinct genealogical lines. Matthew givs the line of Joseph, and Luke givs the line of Mary. According to Jewish custom, a wife was adopted into the tribal family of her husband, and had all the appertaining rights. It is a mistake to suppose that Mary was of the tribe of Levi as you suggest. Her genealogy is traced in Luke to the family of David, of the tribe of Judah. Instead of saying, as we do nowadays, that Joseph was the son-in-law of Heli, it is said that Joseph was the son of Heli, Heli being the name of Mary's father. The fact that the number of generations of the two families are different counts nothing. The same is true of many families to-day."

This "explanation" was first made, we believe, by Augustine, and has been adopted by some Protestant commentators. But no weight can be attached to it, for the reason that other commentators and writers, equally distinguished, reject it.

The assumption that Luke givs the pedigree of Mary and not of Joseph possesses no scriptural authority, for Luke mentions Joseph and not Mary, and Greek grammarians assure us that no possible rendering of the Greek will stand that construction. Luke (i, 27, and ii, 4) declares Joseph to be of the house of David, while he nowhere says the same of Mary, or that she was the daughter of Heli. According to the epistles of James, or the Protevangelion (an apocryphal book), Mary's father was Joachim, who, as the commentators who use this "argument" assure us, was identical with Heli. This is not so, and even if it were, it would not reconcile Matthew and Luke, for they both assert that they are giving the genealogy of Joseph. And if Christ's own words are of any weight, he did not believe himself to be of the house of David (see Matthew xxii, 41–46; Mark xii, 35–37; Luke xx, 41–44). The people who listened to Jesus, and those who wrote the gospels, believed Christ to be the carpenter's son, and according to the last three references cited, neither his father nor mother was believed to be of Davidical lineage (see Matthew xiii, 55; Mark vi, 3; Luke iv, 22; John vi, 42). It may be noted, in passing, that about the only point upon which the "evangelists" agree is that Jesus and his parents were not of royal blood.

The "argument" that Mary was the daughter of Heli instead of Joseph being his son can be admitted only by impeaching the veracity of Luke—precisely what the editor of *Zion's Watch Tower* is endeavoring not to do—establishing the identity of Heli and Joachim; and making canonical the apocryphal Protevangelion. Now, it is easy enough to impeach the veracity of Luke (Matthew alone does it), but it can not be established by any sufficient authority that Joachim was Heli, or that Mary was Heli's daughter. If the words "son of" in italics in Luke signify son-in-law, then Adam was, according to that theory, the son-in-law of God, which is nonsense. It is unreasonable to believe that "son-in-law" was meant to be expressed in each case from Christ to Jehovah, and there is no excuse for discriminating in the case of Joseph and Heli. Another point against the supposition that Mary was of royal blood is that she was a cousin of Elizabeth, whose husband was distinctly declared to be of the house of David, but nowhere is the claim made for either Mary or Elizabeth.

A slight comparison of Matthew and Luke made by Lord Amberley in his "Life of Jesus" (a chapter from "Analysis of Religious Belief," one of the best works ever published) will be pertinent here. After giving in parallel columns the genealogies as recorded by the only two evangelists who pretended to know how Jesus came to be born, Lord Amberley says:

"Various observations offer themselvs on these discrepant genealogies. In the first place it will be observed that Matthew, in his anxiety to show that the whole period comprised is divisible into three equal parts of fourteen generations each, has actually omitted no less than four generations contained in the authorities he followed. For since he traced the descent of Joseph through the royal line of Judah, we are enabled to check his statements by reference to the book of Chronicles (1 Chron. iii), and thus to convict him of positiv bad faith. In the first instance he omits three kings, representing Uzziah as the son of Joram, who was his great-great-grandfather; in the second he passes over Jehoiachim, making Jehoiachin the son instead of the grandson of Josiah. In the third period we hav no authority by which to verify his statements beyond Zerubbabel, but his determination to carry out his numerical system at all hazards is shown by the double reckoning of Jehoiachin, at the close of the second and the beginning of the third division. The latter has in fact but thirteen generations, and it was only by this trick—a little concealed by the break effected through his allusion to the captivity—that the appearance of uniformity was maintained. Luke has adopted a different method. Leaving the line of kings, he connects Joseph with David through Nathan instead of Solomon. Now, beyond the fact that Nathan was the offspring of David and Bathsheba, nothing whatever is known about him. Indeed it may hav been his very obscurity, and the consequent facility of creating descendants for him, that led to his selection in preference to Solomon, though unless it were that his name stood next above Solomon's (2 Sam. v, 14)—there is no obvious reason for his being preferred to several other children of David. However, he answered the purpose as well as any, and after him it was not a difficult operation to invent a plausible list of names to fill up the gap between him and Joseph. The compiler of the list in Matthew had the advantage in so far that he did not require to draw on his imagination except for nine names between Zerubbabel and Joseph, while the compiler of the list in Luke had to supply the whole period from Nathan downwards with forefathers. But the second compiler had the advantage over the first inasmuch as his fraud did not admit of the same easy exposure by reference to its sources, and it was, on the whole, a safer course to desert history altogether than to falsify it in favor of an arithmetical fancy.

"Another discrepancy between the two writers remains to be noted; it is the enormous disproportion in the number of generations between David and Joseph. Matthew has twenty-five generations, and Luke forty, excluding Joseph himself. A difference of this magnitude—involving something like 400–450 years—is not to be surmounted by any process of harmonizing. To which it may be added that the two evangelists, by assigning to Joseph different fathers, clearly inform us that his true father was unknown."

To this we may add the statement of Scott ("Life of Christ," p. 20):

"Paul lays great stress on the circumstance that the promis given to Abraham was made, not to his seed, as of Mary, but to his 'seed which is Christ.' To whatever passages in the Psalms or elsewhere Peter may be supposed to refer, to the Jews unquestionably the words meant, what they appear to mean. That such anticipations could be fulfilled by a prenatural birth, without any known father, from a virgin of whose Davidic descent there is the slenderest possible evidence, or rather *no evidence at all*, is a conclusion which can be acceptable to those only who believe in alleged historical narrativs on no other grounds than that they wish them to be true, and dare not call them in question."

And Dr. John McNaught, incumbent of St. Chrysostom's church, Everton, Liverpool, says of this "explanation:"

"On the first glance these genealogies, as given by Matthew and Luke, are so evidently different that it has been the ordinary, if not invariable, practice of Christian harmonists and commentators to represent the former evangelist as recording the descent of Joseph, while the latter evangelist is said to hav given the pedigree of Mary. We will say nothing of the plausibility of this explanation, which acknowledges the genealogies to be wholly different, and supposes they belong to two persons. *Our questions must rather affect the truthfulness of this mode of explaining away the difficulty.* Let the reader bear in mind how Matthew states that 'Jacob begat Joseph, the husband of Mary,' and how Luke's words are, 'Joseph which was the son of Heli,' and then let the reader say whether it is truthful to allege that these different genealogies belong to different individuals. Is it not plain that each of them professes to trace the lineal descent of one and the same man, Joseph? If we are still to be told that when Matthew professes to giv the descent of Joseph, he is to be understood as giving the descent of Mary, then we simply rejoin that such an explanation *is nothing more or less than an abandonment of the idea of inspirational infallibility; for it represents the Bible as saying one thing and meaning another.*"

Greg's "Creed of Christendom" says of the discrepant genealogies:

"One critic *supposes* that one evangelist givs the pedigree of the adoptiv, the other of the real father of Joseph. Another *assumes* that one is the genealogy of Joseph, and the other that of Mary—a most convenient idea, but entirely gratuitous, and *positivly contradicted by the language of the text*" (p. 172).

Another writer says:

"The genealogy of Jesus in the canonical gospels . . . *is traced solely through Joseph, who alone is stated to be of the lineage of David.* The genealogies of Matthew and Luke, though differing in several important points, *at least agree in excluding Mary*" (Supernatural Religion, p. 259).

Scott says further:

"Both the evangelists profess to giv the genealogy of Joseph; *while neither of them gives any support to the Davidic descent of Mary*," and "the pointed expression that Joseph went with Mary to Bethlehem 'because *he was* [not, *they were*] of the house and lineage of David' (Luke ii, 4), *seems to exclude the idea*" (English Life of Jesus, p. 26).

We may therefore dismiss this "explanation" as of no avail, and the remarks based thereon, for the following reasons:

1. There is no scriptural authority for it.
2. Mary was not the daughter of Heli.
3. If "son of" meant "son-in-law," and Luke iii, 23, ought to read; "And Jesus himself, being, as was supposed, the son of Joseph, which was the *son-in-law* of Heli," then Heli would be "*son-in-law* of Matthat, which was the *son-in-law* of Levi," and so on to the end of the genealogy. Try to follow the pedigree back by this method and see where you will land.
4. Where the writer speaks of Elizabeth, he takes pains to say *her husband* was of the house of David; but nowhere says the same of her or of Mary.
5. There is no authority for saying Joachim and Heli were identical; and
6. If they were it would make no difference, for, according to the Protevangelion, Joachim probably was the father of Mary in the same way that Joseph was the father of Jesus—by proxy of the angels. This is the substance of the story:

"Joachim, a rich man, brought offerings to the Lord. Rubim the priest told him he must do so no more because he was childless. Joachim in great grief retired to the mountains, resolved to fast and pray until he could become a father. His wife Anna knowing not what had become of him, and supposing him dead, began to bewail her childless widowhood. But soon she put off her mourning garments, and, resuming her wedding dress, took a walk in the garden. Sitting under a laurel-tree she prayed, not for a husband but for a child. Looking up she saw a sparrow's nest. 'Alas! O Lord!' she said, 'why am I not like the birds or beasts which are productiv before thee? I hav become a reproach to the sons of Israel, and they hav driven me in derision out of the temple of the Lord.'

"Just then a good angel appeared and promised to answer Anna's prayer. Presently two more angels came and told her her husband was alive and coming home, for another angel had heard Joachim's prayer, and promised an answer.

"The reunion of husband and wife was joyful. Joachim made a grand offering of goats, lambs, and calves to the priests, and in due time, reckoning no doubt from the good angel's visit in the garden, a female child was born, and they called her Mary."

Luke says Jesus was supposed to be the son of

Joseph, which was the son of Heli. The words "the son" are not in the "original Greek." Yet the *name Joseph is in the Greek* (not the original, for there *is no original*), and St. Augustine's hypothesis that Luke was giving the genealogy of Mary *is therefore impossible to maintain.* "Mary, the daughter of," could never hav been meant by "Joseph, the son of." And Kitto's "Cyclopedia of Biblical Literature" says that the legends respecting Anna, who is said to hav been Mary's mother, "are pure fables, without the slightest evidence." This is rough on the priest's authority, but is undoubtedly true. The hypothesis, therefore, that Luke givs the genealogy of Mary, is disproved by the gospel itself.

Biblical Reasons.

For unique silliness there is no one so conspicuous as a man who really believes that the Bible is worthy of credence and plenarily inspired. Some one has asked the editor of the *Christian Advocate:*

"How do you answer those who say that if the church forbids woman to sit in the general conference as delegate, and will not ordain her and admit her to the ministry, to be consistent it should forbid her to teach in the Sunday-school, speak for temperance, and giv her experience in class-meetings and prayer-meetings?"

But this is nothing to Dr. Buckley; he straightens up and replies: "We answer them easily from the scriptures (1 Cor. xi)." And this is the scripture he relies upon:

"4. Every man praying or prophesying, having his head covered, dishonoreth his head.

"5. But every woman that prayeth or prophesieth with her head uncovered, dishonoreth her head, for that is even all one as if she were shaven.

"6. For if the woman be not covered, let her also be shorn; but if it be a shame for a woman to be shorn or shaven, let her be covered."

The most obvious meaning to this reply is that women can teach in Sunday-school because there it is entirely proper to keep their bonnets on, while the pulpit demands an uncovered head.

The depth, learning, and logic of some theologians remind us of Goldsmith's village schoolmaster:

"In arguing, too, the parson owned his skill,
For e'en though vanquished he could argue still;
While words of learned length and thundering sound
Amazed the gazing rustics ranged around,
And still they gazed, and still the wonder grew
That one small head could carry all he knew."

A New Petition for the Pardon of Mr. Heywood.

In the Boston *Transcript* of April 11th appeared the following:

"A petition having been circulated for the purpose of securing the pardon of Ezra H. Heywood, the following counter petition has been forwarded by the directors of the New England Watch and Ward Society to the president of the United States and to the United States district attorney of the state of Massachusetts:

"'The directors of the New England Watch and Ward Society, formerly the New England Society for the Suppression of Vice, are extremely reluctant to oppose the well-meant and kindly intended efforts for the release of Ezra H. Heywood from prison.

"'They are sure, however, that no one can intelligently or justly urge Mr. Heywood's pardon who has seen the vile, obscene, and disgusting language and ideas for publishing and circulating which he was sentenced. We hav yet to know of any person of respectability who, on being confronted with the actual language used by this man, has not experienced a revulsion of feeling and withdrawn the advocacy for his release.

"'Our society, moreover, would itself add its influence to this petition for his forgivness upon his promis not to repeat his crime. As long, however, as his utterances and publications are too unspeakably vile to be printed, and he declares his purpose of continuing his offense if set free, we must earnestly demand that so infatuated an offender should serve out the entire term for which he was committed.'"

Considering the statements made by this Boston branch of Comstock's vice society, knowing that its influence with the president is greater than the influence of any Freethinker, sincerely desirous of ascertaining just what standard is to be used to measure literature, and being earnest also in asking for the remission of the penalty inflicted upon Mr. Heywood, some of the friends of his friends hav prepared the subjoined petition, and ask the Liberals of the country to cut it out, paste it upon proper-sized paper, get it signed, and return it to E. B. Foote, Jr., 120 Lexington avenue, New York city:

"PETITION FOR THE PARDON OF EZRA H. HEYWOOD.

"WHEREAS, the New England Watch and Ward Society, formerly known by the name of the New England Society for the Suppression of Vice, is reported by the Boston *Transcript*, in its issue of April 11, 1891, to have expressed a willingness to add its influence for the release of Mr. Heywood, who is now serving a term of two years' imprisonment in Charleston prison, in the state of Massachusetts, provided he will promise not to further use, in the discussion of the sex problem, certain words or expressions alleged to be indecent, and

"WHEREAS, he might be disposed to use certain other words or phrases sanctioned by Holy Writ, and which might in future involve him in further trouble;

"Now, we the undersigned, while not wishing by this action to be considered apologists for Mr. Heywood in the use of the terms for which he has been condemned, hereby pledge ourselves that we will, in case he be restored to his afflicted family, through a pardon of the President of the United States, discountenance the employment by him of any words or phrases which may not be found in a book standard in all Christian families, entitled

THE
HOLY BIBLE,
CONTAINING THE
OLD AND NEW TESTAMENTS:
TRANSLATED OUT OF
THE ORIGINAL TONGUES;
AND WITH
THE FORMER TRANSLATIONS DILIGENTLY COMPARED AND REVISED.
NEW YORK:
AMERICAN BIBLE SOCIETY,
INSTITUTED IN THE YEAR MDCCCXVI,
1890.

"And we, the signers of this petition, do hereby protest that it is a glaring inconsistency, a hollow mockery, and a gross outrage for those who hold to the language and teachings of the aforementioned book, to imprison editors and publishers for sending through the United States mails papers and books which, in their most offensive expressions, are fully within the limits of decency, judged by the criterion established by said book, issued and freely mailed by the Bible Society, and upheld by the postmaster-general of the United States, and the other societies which take an antagonistic attitude in opposition to the pardon of Mr. Heywood.

"We therefore unite with the friends of the imprisoned editor in the petition for pardon on the conditions hereinbefore stated, in view of the fact that Mr. Heywood has already suffered imprisonment for more than eight months for the offense for which he has been incarcerated. Respectfully submitted to the president, the department of justice, and the postmaster-general for their impartial, considerate, and immediate action."

If the vice society which procured Mr. Heywood's imprisonment is now really desirous of repairing the injustice done him, the members must feel satisfied with this petition and can hav no possible reason for refusing to sign it. Mr. Heywood's family is in great distress, some of them being ill, and he should be restored to them without delay. We trust therefore that the "Watch and Ward" Society will coöperate with the Liberals in procuring his pardon. Let the petitions be numerously signed at once, so that when President Harrison returns from his Johnsonian task of swinging around the circle his attention can be asked to them.

Suppressing Eroticism.

That is quite an interesting item which E. A. Stevens sends from Chicago about an attempt on the part of Anthony Comstock to suppress the sale in this city of all books of an erotic or "broad" character, such as translations of novels by Maupassant, Zola, Gautier, and others, and some by our own writers, like Edgar Saltus, Amelie Rives, and a half dozen other sensational writers for cash. There is nothing so satisfactory as going a long way from home to hear entertaining news.

The statement that some big publishing firms hav promised to coöperate with Anthony, that politicians will lend him countenance, and that wealthy merchants donate cash, suggests a thought. Has the big publishing firm between Third and Fourth avenues, Astor place and Ninth street, volunteered to coöperate? Hav the clerical politicians ensconced in the building offered the loan of their countenances? Hav the wealthy people who belong to the firm put up any cash? Is Comstock ready to proceed?

If the replies to these queries be favorable we desire to point out a book which offers a promising beginning. The output of the volume is large; it is sold, given away, and offered as premiums to religious journals, in such numbers that we doubt if there is a man, woman, or child in the country who has not heard of it. It is found in railroad cars, hotels, on steamboats, and extracts from it are scattered from innumerable street corners.

The book is published by the big firm between Fourth and Third avenues, Astor place and Ninth street, and the name of the firm is on the title-page of the book, at the bottom, as follows:

THE
HOLY BIBLE,
CONTAINING THE
OLD AND NEW TESTAMENTS:
TRANSLATED OUT OF
THE ORIGINAL TONGUES;
AND WITH
THE FORMER TRANSLATIONS DILIGENTLY COMPARED AND REVISED.
NEW YORK:
AMERICAN BIBLE SOCIETY,
INSTITUTED IN THE YEAR MDCCCXVI,
1890.

Nearly three months ago we called the attention of Postmaster-General Wanamaker to this work, asking for a decision as to its mailability, under the ruling which closed the mailbags to that irrational book named "Kruetzer Sonata." We believe the work which we asked Mr. Wanamaker to consider to be more irrational than the other; and under his definition of unmailable matter we suspected that the work called the Holy Bible might be rejected by his department. Up to the present we hav received no decision—not even an acknowledgment of the receipt of the book. We therefore suggest that the first supposedly erotic publication which A. Comstock considers be this work, which Mr. Wanamaker apparently will not read. If he can and will suppress that book—though it ought not to be suppressed—the people will giv him credit for sincerity in professions which they now sneer at as hypocritical and blackmailing.

In speaking of T. J. Morgan, the Socialist candidate for mayor, in the Chicago *Jottings* of April 11th, the types had it that he was "every inch a moral man." The last word should hav read hero, says our correspondent, "as a 'moral man' usually passes for one who simply conforms to the established, while the 'moral hero' is the demolisher of moral conceptions of his time. Taking morals in the limited sense the expression, as it reads, is quite accurate, but I prefer to consider Mr. Morgan in a wider sense than that."

This is from the Chicago *News:* "The death of William Herndon, the law partner of Mr. Lincoln, will be some relief to Minister Lincoln," was the remark of a well-known attorney of this city. "When Herndon had written his life of Lincoln he sent a copy of it to Robert, who was at that time quite a young man. The latter looked it over and wrote Herndon, asking him what he would take for the entire edition. Herndon replied that it was not for sale in that way. Young Lincoln then tried other means of buying up the work, but failed. He was of the opinion that while the author meant well there were things in the work which would not be of any special interest to the public and which were not becoming in the biography of a man like Abraham Lincoln. Young Lincoln, seeing that he could not buy up the edition, endeavored to get the author to issue another edition and eliminate therefrom the sections which were objectionable. Mr. Herndon refused to do this. As Mr. Lincoln was on the eve of his departure for the court of St. James a friend asked him if there was anything he could do for him after he had gone. The new minister replied with a wink in one eye, 'Yes, watch Herndon, and see that he writes no more biographies of my father.' The book actually haunted Robert Lincoln." The book "haunts" our English minister probably because it reveals that his father was not a Christian, and he is. There is one thing that no Christian wants to hav the truth about *get* out, and that is the heresy of their relativs or of great men.

"'Wanted to know: If the Prohibitionists were correctly represented by one of the editorial writers of the *Voice* when he told his German tonsorial friend that the Prohibitionists did not want to stop the drinking of liquor, only its sale over saloon bars? How will they get liquor to drink if no one can sell it? Will each be his own distiller? Or shall the government make it? Or shall it be distilled as at present and hid away in dives, hollow trees, barber shops, drug stores, and other hypocritical places?'—*New York Truth Seeker*, April 10th.

"The easiest way for THE TRUTH SEEKER to find out what it wants to know is to read some Prohibition platform, or read some recognized authority on the subject. If it will find a platform in which Prohibitionists propose to exercise a censorship over a man's diet, it can read the 'writer' referred to out of the party without further notice. The personal right of a man to drink milk swarming with bacilli if he wants to and the legal right of barter and sale in it are two different questions. How men will get liquor to drink under Prohibition doesn't trouble us. That is their funeral. Society isn't bound to establish public nuisances in order that they may gratify their private appetites."—*Voice.*

This whipping the devil around the stump does not answer the question at all. If the Prohibitionists do not *want* to stop liquor drinking why try to stop the selling? If a man wants to buy milk with bacilli in it, knowing the facts in the case, why is his right to purchase not the same as his right to drink? It is the use which does the damage, not the act of purchase; and the position of the *Voice* reminds us of the attitude assumed by that other old woman, of poetic memory, in reply to a query of her daughter:

"'Mother, may I go out to swim?'
'Oh yes, my darling daughter.
Hang your clothes on a hickory limb,
But don't go near the water.'"

"Bestow thy money for whatsoever thy soul lusteth after, for oxen or for sheep or for wine or for strong drink, or whatsoever thy soul desireth," whether it be milk filled with bacilli or beer loaded with a headache, would seem to be a biblical command, and the Prohibitionists are very pious.

Letters from Friends.

HAMBURG, IA., April 3, 1891.

MR. EDITOR: Attention, Liberals! W. S. Bell delivers three lectures in this city on May 1st, 2d, and 3d, and Chas. Watts on the 4th, 5th, and 6th. Come and enjoy the banquet of Liberalism. E. T. DALBEY.

NEW YORK, April 13, 1891.

MR. EDITOR: I can see nothing appropriate in *any flower* as a distinguishing badge to be worn by Freethinkers. Why not adopt the circle or the suggestiv triangle, inclosing a medallion of an emancipated man and woman with priestcraft and some of its toggery lying prone under their feet?

L. G. REED.

ST. LOUIS, MO., April 10, 1891.

MR. EDITOR: I acknowledge receipt of the "Pictorial Text-Book." It is a grand work, and the strongest weapon against our common enemy, the church. I wish it could be placed in the home of every truth and freedom loving family where the English language is spoken. Pictures are more telling than words, and the effect is lasting, for "seeing is believing." The book is on my desk, and is viewed with interest by my friends of all shades of belief. The good results will follow, for it will stir their brains to thinking, and once moving in the right direction they will find the road to freedom and religious liberty. GUSTAV H. SOHEEL.

OBITUARY.

ROCKFORD, ILL., April 8, 1891.

MR. EDITOR: When a good man or woman dies it is meet that some tribute be paid to their memory. Whipple Jilson departed this life March 24, 1891. He was a self-made man. Adversity seems only to hav drawn out and accentuated the strong points in his character. Truth, honesty, and industry were cardinal points in his creed, and his word was as good as his bond. When a young man he united himself with the Baptist church, but being a profound reasoner he finally evolved into one of the most Liberal of Liberals.

His was a life of adversity, he being crippled in infancy, but he paved his way with an inexhaustible fund of wit and humor, and where many in his condition would hav been a public charge, by untiring industry he amassed a competency. He was a constant reader of THE TRUTH SEEKER, and not only read it himself, but took pains to distribute it among his friends. He had been a resident of Rockford, Ill., for many years, where he was widely known and respected. He was stricken down with the grip and lived but one week. He was seventy-two years of age. He leaves a wife, son, and daughter to mourn their loss.

A FRIEND AND NEIGHBOR.

PAINTED POST, N. Y., April 6, 1891.

MR. EDITOR: I see it is time for me to renew my subscription to your valuable paper. I hav taken it for a number of years, and it would be very hard for me to do without it. This little village of about one thousand population has a larger percentage of religious people than any other place I know of. As I am the only outspoken Freethinker, I could not get you another subscriber. We hav three churches here—Presbyterian, Baptist, and Methodist. I hav counted the people that attend them as they left the churches, and there was an average of three women to one man. I am now seventy-three years old, and hav always labored hard since I was twelve years old. I read from two to two and a half hours every evening before retiring. My reading is principally history and scientific works. The best history to me is Gibbon's "Decline and Fall of the Roman Empire." I hav read it through six times within the last thirty-three years. About forty-five years ago, I joined the Methodist church, and commenced reading the Bible, and the more I read the less I believed. After about ten years, in building a new church there was so much rascality performed that I became disgusted and withdrew.

Please find inclosed $6 for THE TRUTH SEEKER, and "Freethinkers' Text-Book," cloth; balance for "Candle from Under the Bushel."

Please accept my best respects. B. C. WOOD.

SOUTH AMBOY, N. J., April 6, 1891.

MR. EDITOR: THE TRUTH SEEKER is always a welcome visitor to my home, and every article that appears in its columns is given a careful perusal. I shall continue to take it as long as I can afford it, and I trust I may always be able to do so until the ship wrecks on the journey of life, and then I suppose the great Christian Whangdoodle will appease his wrath by roasting me in hell forever.

I notice a number of friends are advocating the formation of secret beneficial societies, and as I hav been a member of two for a number of years, I strongly indorse them. Mrs. Slenker opposes such a project, but she is not aware of the fact what an immense good those orders are doing to alleviate the sufferings of mankind. We do not know how soon we may meet with adversities, and those orders never see a member wanting. All benevolent orders are more or less Theistic and their superstitious rites are no doubt objectionable to every Atheist and Agnostic. When I joined those orders I was a Deist and my belief was perfectly in accord with the requirements of those orders, but since my evolution into Atheism I must frankly say I am liable to be expelled at any time, if any member sees fit to prefer charges against me.

There is no crime in secresy as long as it is for the protection of a craft or the advancement of mankind, but if societies meet in secret to plan the destruction of life and property, then I am strongly opposed to them.

I see the new constitution of Brazil has been amended again to suit the consciences of the clericals. For centuries the Catholics of Brazil hav trampled upon the rights and violated the consciences of non-Catholics, and now that radical Freethinkers are at the head of the provisional government, the archbishop of Bohia makes a lot of fuss about their inaugurating radical reforms. What is sauce for the goose is sauce for the gander.

Mr. Editor, I hope you may continue to let your light shine by spreading the gospel of Atheism throughout the world. Yours sincerely, AUG. BEHN.

ASH FLAT, ARK., March 6, 1891.

MR. EDITOR: I hav been a subscriber for THE TRUTH SEEKER for about thirteen years. I am well pleased with its contents. There are very few outspoken Freethinkers in this country. So I am almost alone to contend for the truth as reason and common sense teach.

I herein send you a piece clipped from our county paper. What do you think of such lies as this?

Yours truly, a truth seeker, W. H. ROBERTS.

News from Howard lake, Minn., says that all Wright county is excited over a phenomenal birth, which occurred four months ago at Boone Bridge, four miles south of this point. The animal is described by those who hav seen it as a devil. Its body is covered with hair a couple of inches long. It has horns, a tail, and a foot which is a cross between that of a man and a dog. Its mother is Mrs. Sarah A. Morris, a woman of English parentage, and of the best connections. She became violent on sight of the monstrosity, and was sent to St. Peters this week hopelessly insane. The devil-child developed rapidly and now weighs twenty-two pounds. It already shows a greater degree of intelligence than a child usually does at the age of one year. Members of the Morris family explain the phenomenon from an accident that occurred about two months before the birth. A peddler of Bibles came to the house, and Mrs. Morris attempted to drive him away with the remark that she would as soon see the devil in her house as the Bible. Growing angry at the remark the book agent raised his arms as if to strike her, and said dramatically, "I will send a devil to you."

April 9, 1891.

MR. EDITOR: Having struck a serio-comic vein and worked the lead a little I inclose results to you for assay. Should you find it worth a place in THE TRUTH SEEKER cabinet and feel disposed to place it there, perhaps your friends would like to look it over. "A little nonsense," etc. W.

THIS OUGHT TO BRING HOLY JOHN TO TIME.

Uncle Sam, as we all know
  Throughout this mighty nation,
Carries letters to and fro
  For our accommodation.
He carries books and papers too—
  Too many things to mention
According to direction true
  Can go with good attention.

Bad men thought in this they saw
  A way to bring them cash, sir;
Bad books were sent (ag'in the law)
  That youths might read such trash, sir.
Uncle Sam'l vowed that he
  Could never hav such doin';
'Twas so very plain to see
  'Twould bring us all to ruin.

Uncle Sam, who said he'd take
  Some way to fix things right, sir,
'Pinted Mr. Wanamake
  To hold such fellows tight, sir.
J. said he was bound to act
  Whenever called upon, sir.
Never till then would he crack
  The head of anyone, sir.

Never would he hunt the game
  Or look for any sinner,
But when caught he'd take the same
  And serve it up for dinner.
He must take a book when sent
  And see if it should go, sir,
Through the mails with good intent,
  And answer Yes, or No, sir.

One Macdonald sent a book
  (Mac was in doubtful mood, sir),
Asked J. if he'd in it look,
  And say if it was good, sir.
"Holy Bible" it was called,
  Books both "Old" and "New," sir;
Mentioned several verses bald
  To learn how them he'd view, sir.

Though he asked him o'er and o'er,
  No word from J. it brought, sir;
Never would J. answer more,
  He feared that he was caught, sir.
Why this fear and why not tell,
  To make his actions plain, sir?
Mac was called an Infidel;
  'Twould bring to J. no gain, sir.

Christian had Macdonald been
  He'd got a ready answer;
But, as may be clearly seen,
  "Truth seekers" seldom can, sir.
Now, Macdonald, keep it up,
  Don't let the bigot fool you;
'Tis for him a bitter cup;
  He'd like the church to rule you.

"Seventy-six" is still alive,
  True men will swell the chorus,
Bigotry must never thrive
  While Freedom's flag is o'er us.
Yes, TRUTH SEEKER, keep it up;
  With bigots you are handy.
Make him drink his nasty sup,
  Says Yankee Doodle Dandy. W.

CATHLAMET, WASH., March 27, 291.

MR. EDITOR: Having left the sage-clad ranges of Wyoming, above the clouds and now five to ten feet under the snow, I find myself to-day in the most northern and western state of the Union, the state famous for its Liberal and rustling population—Washington; on the banks of that Hudson of the West, the wide, deep, far-reaching Columbia; in the city destined to become the metropolis and chief seaport of southern Washington, Cathlamet.

Eastern Liberals, think of this. Here along the Columbia on the Washington side Freethought is in the majority, and from what I can learn of other parts of Washington a large percentage of the population are of the Liberal stamp. Nowhere in America to-day does the hustler hustle to more effect than in the young state of Washington.

Why is this? I answer:

1. Because the Liberal man works, thinks, and plans for this world—the betterment of himself and the place wherein he livs.

2. Washington has the best harbors, the finest timber, the richest soil, the most desirable and agreeable climate, in the world.

3. Floods or famins will never visit her towns or ranches. God will never send his cyclones here to rend his house of prayer, and Christians never will hav occasion to ask him to furnish them a greater abundance of rain.

The forests of thousands of years hav lived and died upon these ranges. Their remains constitute the rich, damp, deep soil beneath our feet. Still the forest's latest generation of trees flourish. Their massiv trunks tower skyward straight as arrows for two hundred feet. He who wants a farm of virgin soil must, wherever he may be in western Washington, clear these wooden giants from the land, then he can plant seed and harvest the biggest crop on earth without a prayer.

Eve must hav eaten the kind of apples that Liberals grow in Washington. Washington apples contain no worms.

Perhaps one reason why Christians get lukewarm in Washington is because in this land of plenty they can find nothing to pray for.

At present the town of Cathlamet, Wash., has no church and no minister. She has a live newspaper edited by a Liberal rustler, also a "truth seeker" lawyer with a lively "tum-tum," and it has been said "he never told a lie." Cathlamet, I am sorry to say, contains one ruin; it is a sad, sad sight to see; it is not a church or a saloon, but it is the Wahkiakum county jail.

The map in Harper's School Geography represents a railroad down the north bank of the Columbia. This railroad has not yet been built. If the Cathlamet people knew how to pray so as to remove mountains they would hav this railroad before the month is over. But in spite of prayer, with their own wild Western energy they will remove mountains of timber and the iron steed will race erelong against the swift boats of the Columbia, while at Cathlamet's dock Northwestern products will be transferred from land to ocean, onward to the markets of the world.

On the horizon of Washington's future there are no flies.

Lands of sage-brush may parch and inland prairies under cloudless skies may cry in vain for water, but the moss upon the Northwest spruce will be forever damp and green, and crystal springs will gush from out the rock-ribbed everlasting hills of Washington. DR. BOYNTON.

HANOVERTON, O., April 12, 291.

MR. EDITOR: After reading Dr. Conger's article in your issue of April 11th, I feel impelled to scratch down a few words in reply, in a perfectly friendly spirit.

The claim that modern Spiritualism came teaching and healing the sick, and that its teachings hav been superior teachings, is as old as the oldest fraudulent faith in existence, and has no bearing upon the question of its truthfulness.

Will the doctor be kind enough to mention the important subjects of interest to humanity which the lessons of Spiritualism hav made clear?

If scientists and philosophers hav failed to explain the manifestations of Spiritualism, is it not fair to assume that they hav not been explained, but merely insisted upon as true without any reason to justify the claim?

The doctor appears to think that a scientist, skeptic, or clergyman who can be induced to believe in Spiritualism is therefore honorable, while one who cannot be so induced is a scoffer, persecutor, and hypocrit.

If demonstration has really been the converting cause in a majority of the million cases in America, why does the doctor lament the absence from the ranks of most of the scientists, philosophers, Liberal journals, and public men? And if his estimate be correct, does it not suggest the suspicion that the best of judgment rejects it, and that the possessors of this judgment differ with the doctor in regard to the demonstration being as plain as that of life?

If there is as much fraud in Spiritualism as there is in church, state, business, or Liberal press, that is sufficient. We do not ask for more. It is the claim of Spiritualism that it is the truth, and, as the doctor says, begs for an opportunity to demonstrate its claims, and yet when a man with the critical acumen to detect fraud, and who will submit to no conditions favorable to its employment, starts out in search of a spirit, do not the professional custodians of the dear departed prefer to go it blind, or rather to not go it at all rather than face the probability of exposure?

We fear the doctor has overestimated the importance of the truth of Spiritualism, even if it were demonstrated to be such. The truth is, that how they shall manage to liv now is of much more importance to the majority of men than whether they shall liv hereafter.

In regard to the enemies which Spiritualism has met and still survived, cannot Christianity discount it a hundred to one, and will the doctor, therefore, admit its truthfulness?

The doctor proposes to substantiate Spiritualism by the same kind of evidence used in business, government, and law courts. This will not do. Evidence produces belief only, which may be correct or incorrect. But when you

desire knowledge, nothing short of demonstration will giv the desired result. Now, if the doctor can demonstrate with the same clearness that spirits do communicate with men as I can that dynamite will explode, then I will know that it is a truth and can make it clear to all men. The fact that it is denied by men who hav shown a willingness to investigate is the strongest kind of evidence that it is a faith and probably not a fact.

We desire to suggest to the doctor that when he communicates with the next spirit, whom he recognizes and hears talk and sing and sees manifest many attributes of humanity, he feel its pulse and place a thermometer under its tongue, and then report its temperature and the number of pulsations per minute, and then let us know if it disappeared in full view of its friends. Why should spirits who can talk use a telegraph, and why must these communications always be through a medium who receives money for conducting the séance? As regards conditions precluding the possibility of fraud or deception, that depends upon who is to be deceived.

The doctor does not think there is any excuse for an intelligent man in our Eastern cities denying the so-called truths of Spiritualism, and yet he admits that, with a few exceptions, the scientists, philosophers, skeptics, and even the clergy do so. We feel positiv the doctor has made a mistake in accusing men like Ingersoll, Washburne, and Macdonald of insincerity and a disposition to ignore anything in the shape of a fact. The reason these men do not become Spiritualists is that nature and education hav produced in them the conditions precluding at least the probability of fraud and deception being successfully employed in their cases.

As a prophet the doctor has not secured our confidence, and his statement that the spirit world will soon be heard and felt we take with the same amount of salt as we do Bible prophecy.

The doctor's concluding statement that Spiritualism is a fixed fact as much as sunshine or electricity, as well proved as any science, and of more value than all the discoveries of the last forty years, refers only to mediums, who, like preachers, make a living out of the delusion which they practice and advocate. W. H. KINTNER.

HANKINS, N. Y., April 12, 1891.

MR. EDITOR: This being the third time I hav written to you, it may be appropriate for me to tell you and my Liberal friends a little of this place, and something about the people with whom I hav lived for the last two years. This place, Hankins, derived its name from an old family who settled here some years ago. They owned a tract of land of about one thousand acres. The old homestead is still inhabited by some of that family. The village has about one hundred inhabitants. It is situated on the New York, Lake Erie, & Western railroad, in the valley of the beautiful Delaware river, which flows along on its winding course on its way to the Atlantic. Lumbering, in days gone by, was a great source of income to this locality. I hav heard people say that they hav seen one hundred or more rafts glide along on this beautiful river daily. Now you will not see one hundred in a season. Our income now depends upon the farms and bluestone quarries. Our stone shipments are from five to six hundred car-loads per year. Our milk shipments from here to your city average about seventy-five cans daily. We hav one hotel, two saloons, four general stores, and no manufacturing (a good place for a mechanic). The people here are the average industrious kind, mostly slaves to the church, of different denominations, though principally Catholics. We hav no church inside our village, but we hav plenty within an hour's drive, but we contrive to hav mass, or meeting, about every Sunday. Just think what a cheek the Christians hav when they come to lay out a diocese, or section, and send their priests and preachers out amongst us unasked for, and they hav the cheek to say after a time, "Your dues to the church are so and so." What are they but pious thieves? I had a certain lady ask me for $1 for the preacher. I answered, "Mrs. ——, that is against my principle." "What!" said she, "do you not think it is necessary to hav a church?" I answered, "No, ma'am." Then she said, "You must be something like that, that——" I interrupted, saying, "Ingersoll!" "Yes," she said. I answered saying, that "I try to follow that gentleman as near as it is in my power." She answered saying, "This is the first time I ever heard anyone express themselvs in that way." I hav also been asked to contribute to foreign missions. My answer was, No, that I attended to "home missions" first. And my punishment for all the above is that the people hav elected me justice of the peace of this town.

I write the above principally for the benefit of your younger readers like myself, who hav, or are about to, start in life for themselvs. I say to them, never be afraid of your colors; be honest; say what you mean, and do what you promis as near as possible; try and never promis more than you think you can fulfill; try and let beer and liquors devour themselvs, and keep out of such company, and you will sail through life with ease. In a word, be a gentleman or lady. Respectfully, W. S GALLOWAY.

LA LOGIA SINALOA, MEXICO, March 15, E.M 291.

MR. EDITOR: I left Lincoln county, Kan., last November, for this place. I hav delayed writing to the TRUTH SEEKER family in order that I might write from personal observation. Many friends of progress and reform requested me to giv my verdict of this country through your paper, and here it is. A perfect climate; the richest soil I ever saw; more game to the square mile than I ever saw before, such as geese, ducks, turkeys, quails, rabbits, deer, hogs, and some I hav not learned the name of. The colonists gather duck eggs on the little islands in Topolobampo bay during the month of January by the wagon-load, and with the four-hundred-foot seine they catch fish by the ton. One need not toil all night here and not catch a fish. Turtles as large as a dining-room table are here, and if anyone is too lazy to go out and catch one he can buy a three or four hundred pound one for fifty cents from an Indian almost any time. I hav seen hundreds of orange trees, and I hav yet to see one but that was loaded down with fruit. We buy them here for $5 a thousand and the nicest I ever ate, and I tell you, if you never ate a Sinaloa orange you want to try them, for they are the finest in the world. I went in swimming about three times a week in January.

The Frureta river is a clear mountain stream of soft water twenty rods wide and three or four feet deep in low time. I landed on the bank of this stream on December 23d, opposit La Logia, and while fording the stream with our two hundred and ten horses and forty-three cows I heard the steam whistle at the saw and grist mill, the first I had heard since I left Guyamas, where our party divided, a part going by boat and the rest by land. We got over all right and turned our stock into the colony's pasture of two or three hundred acres fenced with Gliden wire, and for the first time I saw a banana grove, and I do not believe even God could see a fellow there, but it would be a splendid place for him to take a walk in the heat of the day. The farm here, I am told, is three hundred acres. Corn was in roasting ears, tomatoes ripe, and the finest sweet potatoes I ever saw. I went into the strawberry patch. I found two or three half ripe. We had the first ripe one on January 8th. Now they are rotting on the ground. We planted seven acres of Irish potatoes in January—no, the last day of December. They do well here. In fact, everything does well here that has a fair chance. The great trouble is water. They irrigate with a Colorado pump. The Mexicans irrigate with a high water ditch. That sometimes plays out. We are now cutting a low water ditch. It will cost $100,000. It will be finished in July.

This ditch is cut by men coöperating and not money. Some put in horses, some leather for harness. The people at La Logia send us up vegetables. I am developing my lungs driving bulls on a big plow, and when the ditch is done I may use them to uproot damnationism. There are only two or three cremationists here and a few Spiritualists. Some of the Spiritualists tell me they know a medium who will let one write out three or four questions, seal them up, put the letter in his trunk or hide it, and she will answer all correctly. I hav prepared my questions and promised $100 for the ditch fund when they are answered.

But one thing I want to say to the friends of Freethought is that here among the five hundred Freethinkers, all unbelievers except two or three, I hav found the most intelligence, the most brotherly and sisterly regard for each other, and the purest morality. Everybody seems to put all confidence in everybody else. There are no locks or bolts. A hundred men go to work on the ditch at the ring of the bell. They are strung out for over a mile, and no boss; each feels in duty bound to do his best. We hav loud discussions at times and fight some mighty battles, but ideas are the shot and shell and love the projecting or hurling power. And again I will say, there are more books of brain and thought right here than I ever saw before among so many. There is a house full at the bay, another house full at La Logia, and nearly every man has a trunk or valise full and some both. And I believe our head men are as pure in mind as Confucius or the Grecian Stoics.

Also, Mexico is away ahead of the United States in some things. Here there is a more complete separation of church and state. Church property has been confiscated here. The little the church does hav is taxed. Such a thing as a convent is not known. And the clerical scamps are forbidden to wear their holy gowns on the streets. Neither are they allowed to marry anybody. The priest is a mighty little fellow whom the Indian has but little respect for. The stores are all open here on Sunday and everyone does as he likes. This is a very Liberal government and a very rich country.

I will only mention one little thing. Mescal is the Mexicans' drunk medicin. It is distilled from the maguey plant, which grows without irrigation or cultivation. It makes an excellent alcohol, which sells here for a dollar a gallon. The leaf that is wasted here would make more rope and binding twine than would supply the world. I will send you a specimen of the fiber. Thousands of tons of this fiber go to waste annually.

There is *no* sickness here of any kind.

I inquired at the post-office if any TRUTH SEEKER came here, and was told No. I want you to send me THE TRUTH SEEKER, also another one of those picture books.

If any Freethinker wants to know about this country, I will answer any questions I can through your paper, if allowed, but will not otherwise on account of my correspondence being large already.

It grieved me to hear of the death of some of our old warhorses. Love to all the brethren at Corinth, Laodicea, and Mesopotamia, and Tipton, and from beyond Jordan.

A. BUTTERFIELD.

KANSAS CITY, MO., April 6, 1891.

MR. EDITOR: A few days ago I bought two copies of THE TRUTH SEEKER at a news-stand; I read them; they pleased me—echoed my sentiments—and yesterday I sent $3 to pay for fifty-two numbers, at the end of which time I shall expect to renew and hav some of my friends join me also.

You are seeking for the truth, the whole truth, and nothing but the truth; what more worthy object could be sought after? Every civilized human being should join you in the search until bigotry, hypocrisy, priesthood, and fanatical superstition hav been brought to light and by the power of truth crushed ne'er to rise again.

The letter of Thomas Burk in the March 28th number, respecting Spiritualism, interested me, and perhaps a few words of my experience in that field may interest some.

When I grew into manhood I was a member of the Methodist Episcopal church, and believed I had found the truth and it had made me free. As years grew on apace and the mind began to assert itself, reason overthrew the doctrin of "vicarious atonement," and I concluded not to enter heaven through the blood of an innocent man, but that if to heaven I must go, it should be on my own merits.

Cast out thus on the sea of uncertainty and doubt, and looking for a place to anchor, I was charmed with the beautiful illusions of Spiritualism; I embraced; I became a Spiritualist. Why had I not heard of this before? It was that for which I sought and longed because I found it naught.

I do not desire to speak slightingly of a subject which seems to offer the only rational solution of the mystery of after-life, but Spiritualism has been brought into such a ridiculous use by so many self-styled mediums that one almost loses respect for even the most sacred parts of its creed.

How absurd to think that simply because the spirit is released from this earthly form, it can come back, dodge into the cellar, and under the old apple-barrel discover hidden treasure; look inside a letter, commit to memory its contents, and then repeat it through ignorant individuals styling themselvs mediums; go down into the ground and discover ores; look into the future and tell whether Tim McCarty will love and marry Bridget Finnigan; tramp around through the mud and tell where Mrs. Sampson lost her ring, and a thousand and one things which people believe disembodied spirits can do. Is it any wonder, then, that Spiritualists themselvs become disgusted at the very word?

Then, again, who of us in pursuing an honest investigation after the truth in Spiritualism, has not found more fraud than truth? And again, who has not found some things in connection therewith that were passing strange, which they could not explain? The answer is, none.

My investigation, so far, made in the spirit of doubt always, has demonstrated to me that:

There is a power that can come in communication with our minds and produce results we could not otherwise obtain, which power seems not to be from within us.

A person may be mesmerized by the spirit or essence of an inanimate person or body, and talk, act, imitate the voice and manner, and take on the individuality of such person as when living.

Questions relativ to the death, or as to the time or place of any event in the questioner's life, may be answered correctly if such questioner will keep the mind on the subject inquired about.

Valuable advice in reference to business matters may be satisfactorily given.

The change we call death does not make a bad spirit a good one, but an evil-minded spirit before death or dissolution will afterward return as deceptiv and evil-minded as ever.

All ideas of time, distance, and amounts seem to them vague and indefinit.

At times I am controled by this power myself, and while I am unable to giv any idea as to whence it originates, yet I know I am conscious of all around me, and that what I am writing or saying at the time is not thought or evolved from my own brain, as I am making no mental effort and personally know nothing of the subject. That I can and do often get advice on business matters by this power, and that I am successful in business, I boldly affirm.

I would not use this power for the purpose of gratifying the curiosity of the credulous, or making money from the superstitious, but I am honest in my endeavor to understand from whence it comes. I hav asked these so-called spirits about Christ, God, and their spiritual life, and they answer: "We hav not seen Christ; we know nothing more of him than you; we hav not seen God; we are no nearer him than you; we seem to be no nearer the solution of the great problem of life, existence, than when on earth. Superstition and ignorance prevail here as on earth, and many are pursuing the same line of thought; as regards the future, we are told of a higher life which comes to those who work out their salvation; we are controled by laws above which we cannot rise, as when on earth; our plan of work is love; many of us cannot come back to you; those who hav gone before a great while are not here; they hav passed up higher."

While they all giv the same general answers, yet some express it in different manner, showing always the same characteristic tendencies of the individual when here.

I hav written this much not as a believer in the phenomena as being from or caused by disembodied spirits, not as a disbeliever of spiritual manifestations, but as an earnest investigator, a seeker after truth, hoping that what I may do may start the bright minds of the readers of THE TRUTH SEEKER to think, to act, and gather in the experiences of others, so that we may learn what there is in it.

I am willing to offer my services free for what they may be worth in the hands of honest investigators, either to make Spiritualism odious if untrue, or noble and exalted if it is the truth.

To that end I will endeavor to answer such questions as are sent me in honest inquiry after truth, and not pertaining to charlatanism or individualities, by submitting them to the power of so-called spirits, and if they cannot fight their own battle let them suffer defeat and be forever silent; we shall then know that in them there is not truth; if they can by their answers demonstrate to a reasoning and logical mind that Spiritualism is a fact, they will enjoy the reward of truth.

Shall we put them to the test?

Yours for the truth, ALLEN C. WEED.

Children's Corner.

Edited by MISS SUSAN H. WIXON, *Fall River, Mass., to whom all Communications for this Corner should be sent.*

"Between the dark and the daylight,
When the night is beginning to lower,
Comes a pause in the day's occupations
That is known as the Children's Hour."

Boyish Visions.

"God and all the foolish clan" is rich. He must feel at home for thanksgiving when put in company with goblins, ghosts, fairies, and flits. What is there about them all understandable at all by childhood or scholarship, except that they are "make-believe," as the children say, and lies? A moment is long enough to wish to entertain them again. JOHN P. GUILD.

In the splendor of the sunset, mantling western skies with gold,
Purpling hills and gilding treetops, spreading glories tongue ne'er told,
Saw I once through childish fancy all of heaven's scenes unrolled,
But, alas! my mature vision sees but clouds and hills and wold.

In the soughing of the south wind, in the waves among the weirs,
In the dashing of the cascade, scattering countless crystal tears,
Heard I through my boyish fancy voices whispering hopes and fears,
But they now are nature's noises, and they grate upon my ears.

In the flashing of the lightning saw I God's abode of light,
In the rolling of the thunders heard I stories of his might,
And my boyish heart would feel him close beside my bed at night,
But they now are nature's forces, if my reason speaks aright.

Oh, the foolish dreams of boyhood! Oh, the wisdom of the man!
Yet I often think the children understand what man ne'er can
About heaven and unseen voices, God and all the foolish clan,
And I wish for just a moment that the child would teach the man.

—*Yankee Blade.*

Lotteries.

The word "lottery" is fast becoming synonymous with "humbug;" for such experience has proved it to be. It holds a place among our most ruinous dissipations, and has proved a curse to its dupes. Recollect that thousands of the youth, the older people, the impoverished households, are robbed by the lottery gambling habit—victims of the well-cast lines baited with visions of gold that never materialize! Not only robbed of money, but of their business ideas and their morality—their self-respect. It is far more satisfactory to engage in some steady, honest business occupation. Is there not more certainty of success in doing this? Bear in mind that the expensiv lottery ticket brings success only by chance, while on the other hand good, steady business habits bring a sure reward. Some lotteries bring no success whatever—not even by chance. It is certain that a number, and probably all, use fraudulent methods, and when you invest in a ticket, the money is simply squandered, thrown away.

Even in some of the most satisfactorily conducted lotteries not over half of the money entrusted them is awarded. The largest part is coolly pocketed by the company. In other words, the public, for every dollar invested, receives in return but half a dollar at the most. In spite of this there are many people professing respectability who constantly patronize these thieving institutions.

GEORGE J. REMSBURG.

Mustache, a Military Dog.

If the deeds of brave men find their record in print, may not a corner now and then be given to brave doings of our four-footed friends, the dogs? Probably no dog has ever rendered such good service as the celebrated poodle whose name stands at the head of this short notice. French by birth, he followed the fortunes of the French army through most of the consulate wars, winning special honors at Marengo. At the battle of Austerlitz he rescued the regimental standard from an Austrian soldier, when in the act of snatching it from the hand of its mortally wounded bearer. The plucky poodle drove off the assailant, and then, seizing the tattered colors in his teeth, dragged them triumphantly back to his own company. There is nothing said as to his personal appearance and bearing, or whether he was a large or a small, a black or a white poodle; but for his brave conduct, as above recorded, he was decorated on the field of Austerlitz by one of the French officers.

The Glass of Water Under the Hat.

An innocent trick, which may afford some amusement at an indoor party of young people, is as follows:

Place a glass of water upon the table, put a hat over it, and offer to lay a wager with any of the company that you will empty the glass without lifting the hat. When your proposition is accepted, desire the company not to touch the hat, and then get under the table and commence making a sucking noise, smacking your lips at intervals, as though you were swallowing the water with infinit satisfaction to yourself. After a minute or two come from under the table, and address the person who took your wager with, "Now, sir." His curiosity being of course excited, he will lift up the hat in order to see whether you hav really performed what you promised, and the instant he does so take up the glass, and after having swallowed its contents, say, "You hav lost, sir, for you see I hav drunk the water without raising the hat."

Correspondence.

HENRY, S. D., March 31, 1891.

DEAR MISS WIXON: I thought I would write you a few lines. I go to school and study physiology, reading, spelling, arithmetic, and grammar. My teacher's name is Miss McCarl. My father takes THE TRUTH SEEKER. This morning I took a TRUTH SEEKER and read some stories. I like the Children's Corner. I will be ten years old November 1st. A man gave me one of your books, "Apples of Gold." I hav a little brother named Robert Ingersoll Short. It snowed three or four times to-day. Your friend,

MAUD SHORT.

PRAIRIE CITY, IA., March 31, 1891.

DEAR MISS WIXON: This is the first time I hav ever written to the Children's Corner. Pa has taken THE TRUTH SEEKER for about fourteen years. I like the Corner and the children's letters. I am thirteen years old. I go to school. I read in the Fifth Reader. I study arithmetic, geography, grammar, physiology, history, spelling, writing. We liv in the country. Our school is not far away. I hav three brothers and one sister. Our school will be out the 27th of this month. Our teacher's name is Daisy Turner. We hav been having a great deal of snow here this winter. I must stop for this time, and I will write some time again to the Corner. I remain,

Your friend, NELLIE E. WILSON.

PHILADELPHIA, March 18, 1891.

MISS SUSAN WIXON, *Dear Madam:* I hav now arrived at an age (fourteen years) when I believe it to be my duty to engage activly in the cause of Liberalism. My father takes THE TRUTH SEEKER, and I am always delighted to read it, especially the Children's Corner, from which I learn that many of your correspondents are girls about my own age. It is from this fact that I now take courage to address you, to let you know that there is one more Liberal girl who has one Liberal sister and four Liberal brothers, none of whom hav ever been Sunday-school scholars. The most of my time is devoted to music, and we hav our Sunday concerts at home, to the enjoyment of many friends who visit us. I will now close, with many wishes for your prosperity. Yours respectfully,

BESSIE SCHAFFER.

[Welcome, Bessie, and may you never regret joining our band in the Children's Corner.—ED. C. C.]

HANOVERTON, O., March 22, 1891.

DEAR MISS WIXON: As I am a stranger to the Corner, and thinking that perhaps you had room for one more little girl, I ask permission to enter and become acquainted. I was nine years old the 29th of January, so you see I can celebrate my birthday and Paine's at the same time. Pa takes THE TRUTH SEEKER. I like to read the Children's Corner and also like to look at the pictures. I hav two brothers; the older one is seven years old and the younger is five. They like to look at the pictures. My older brother and I go to school. I study reading, spelling, writing, arithmetic, geography, physiology, language, and drawing. I read in the Third and Fourth Readers. My teacher's name is Miss Minnie Ray. School will be out the last of April. We are not to hav any summer school. Archie and I do not go until the religious exercises are over. I like to go to school. I hav not missed a day of school this term. I hav forty-six headmarks. There are eleven in my class. Archie reads in the First and Second Readers. I hav a Maltese cat. Its name is John. I hav "The Story Hour." I like it very much. As this is my first letter I will close.

Your Freethinker friend,

ALICE KINTNER.

[Welcome to the Corner, Alice.—ED. C. C.]

AUSTINVILLE, PA., March 22, 1891.

DEAR MISS WIXON: As I hav never written to the Children's Corner I thought I would let you hear from me. My father has taken THE TRUTH SEEKER about eight years. I like to read the letters from the boys and girls very much. I am twelve years old. I go to school and study the following: Reading, arithmetic, spelling, history, physiology, geography, intellectual arithmetic, and writing. My father keeps bees—he has about seventy colonies. There are three kinds of bees in a hive—the queen, drone, and worker. The worker does all the work—gathers the honey and builds the comb of wax from its own body. The life of a worker bee is short in the summer, as they liv only a few weeks. The drone is a male and has no sting. It can be handled as safely as a fly. The worker bee cruelly kills all of the drones as winter approaches. The queen is a female and lays many thousands of eggs in a single summer. One of the strangest things about the bees is, they can raise a queen, drone, or worker from any egg they may choose. It is thought this is done by the kind of food fed to the young bees, and the shape and size of the comb cells they are raised in. The queen has a sting, but cannot be provoked to use it, only when meeting another queen. I could say much more about the bees, but it might make my letter too long, so I will close. Wishing the Corner success, I remain,

Your Liberal friend, ALICE ROTHWELL.

COLLEGE POINT, March 27, 1891.

DEAR MISS WIXON: I hav never written to the Children's Corner before, and as our school has given us a holiday until March 31st, I thought I would write, for probably I may never hav the chance again. I am kept quite busy at school. My studies are rhetoric, civil government, German, English history, and physical geography.

My favorit study is physical geography. We hav an excellent teacher for it, she makes it so very interesting.

At the end of each school month we hav a lecture delivered to us, and the subject of the last one was "Emerson."

I am quite puzzled about that lecture, and I would like to ask a question—Was Emerson a Christian?

I spoke to the speaker, but he would hav it that he was a Christian. *The speaker was a minister.*

I believe, but I am not sure, that I am the only Freethinker in the school, except my sister. There are not many Freethinkers here, and we do not hav any Liberal meetings, but we are only nine miles from New York city, and there we hav the privilege of hearing Mr. Hugh Pentecost.

I'm afraid this letter will take up considerable space, so I will close, but if you will permit it, this shall not be my last letter to the Children's Corner.

Yours for Freethought and Reform,

HERMINA A. BUCHER.

[Emerson was *not* a Christian in the usual acceptation of the term. By no means.—ED. C. C.]

SHERMAN, MICH., March 31, 1891.

MISS WIXON, *Dear Friend:* As you approve of my plan, I will write and ask some history questions to open the history class.

Who discovered America?
Who gave his name to America?
When and where did the "Pilgrims" land?
When and where was the first mint to make coin set up?
What was stamped on the coin?
By what name was the coin called?

Now, all the above questions are short and easy, and all of you can answer them without trouble.

Our snow has nearly all vanished from sight. My people are making maple sugar, and as some of the readers of the Children's Corner liv "away down South" where they do not make maple sugar, I will tell you the way we make it. This spring we tapped nearly five hundred maple trees, but hav trees enough to tap a thousand. The way we tap is this: We bore a hole in the tree with a three-quarter inch bit, and drive the spile under the hole made by the bit. Beneath this we hang the bucket. We use tin buckets. We draw the sap to the "shanty" in barrels. Our "shanty" is built of logs. We use an evaporator to boil our sap in. As the sap boils the water rises in the form of steam and the "sweet" is left. It goes to the back of the evaporator, where, when it is thick enough, all you hav to do is turn the faucet and the molasses runs out. All this time the cold sap is running into the front part of the evaporator.

The molasses is taken to the house, where it is put in the large sugar pan and boiled until it "wakes" when dropped on the snow or ice or in cold water. Then it will grain and you will hav maple sugar.

Well, my letter is too long now and probably will land in the waste-basket, so I will close. Your Freethinker friend,

M. AURORA SOUTHWICK.

LISBON, IA., March 12, 1891.

MISS SUSAN H. WIXON: *My Dear Friend:* In the Corner I hav seen letters from little Infidel children, and you often ask them to write again and tell of the country they liv in, etc. So I thought I would write and tell you of the country I liv in, which is the central part of the United States, so I might interest my Eastern and also my Western friends. My home is in eastern Iowa, Linn county, so that part is all I know much about, but it is as beautiful and as good as nature could make it. We raise in Iowa corn, oats, rye, and a little wheat. Our fruits are apples, cherries, plums, and lots of small fruits. We hav nearly every kind of vegetable. Melons are raised along the Cedar river. Hogs and cattle are raised to ship. Hogs are fattened, loaded in wagons, and then hauled to the buyer. The reason I told you how we take our hogs to market is because my mother said it would be quite a sight for some people in the Eastern parts of the United States, because they do not raise stock to sell, corn being too scarce.

Iowa's soil is very rich and productiv; it has no stones nor hills—you could walk miles before you would find a stone to throw at a bird in the air. We hav some quarries in which we get our stones for building purposes.

I will now tell you of the Cedar river. It is noted for its high bluffs along the river. There is one place that is called "Palisades;" it is a very pretty place. It has high bluffs, some being over a hundred feet. They are almost straight up and down; nobody could climb the sides at any place. There are large caves in the rocks; we could not get to them without a boat. There are three large hollows—their names are "Dark," "Spring," and "Back" hollow. It seems as if you cannot get from one hollow to the other without a boat. There is one man, named Minott, who built himself a house and stables and has lots of boats to rent. So when people go there they put their horses in the stable and then hire boats, and they almost always enjoy themselvs. People often go there and tent awhile in the summer. It is a sort of summer resort.

I would like to correspond with Miss Annie Ballhorn, if she cares to write to me. I will say something to Miss Ballhorn. I am not as tall as she is, but weigh more. I am five feet two or three inches tall, weigh one hundred and fifty-one pounds. I am thirteen years of age. My letter is getting rather long. Of course I would like to see my letter in print, but if you think it is too long you need not print it. If you hav time, Miss Wixon, please drop a line to me, and all other children of the Corner are cordially invited to write to me. I will now close, wishing success to the Corner. I remain,

Your Freethinking friend,

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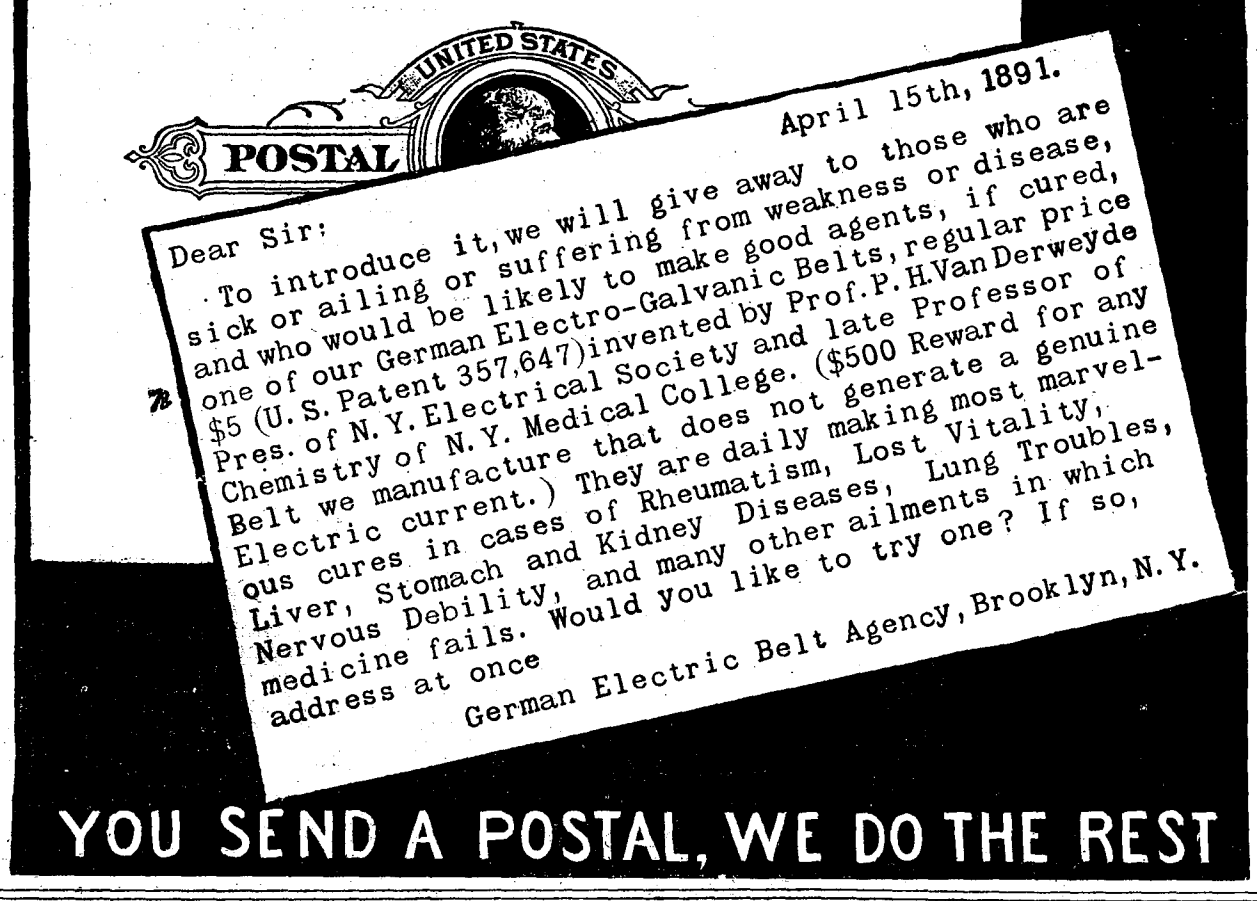
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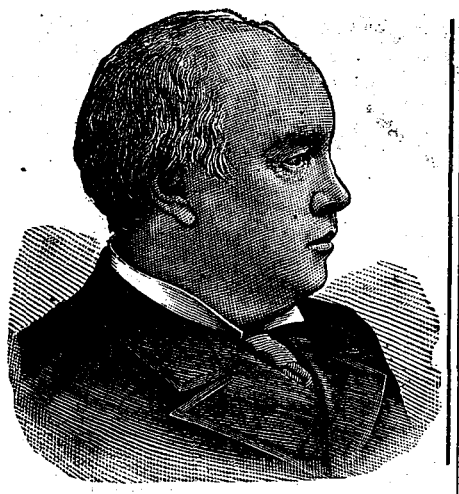
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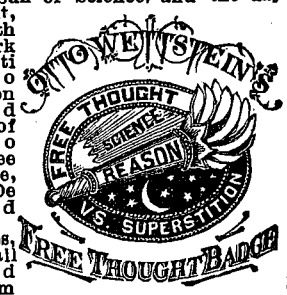
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ESSENCE OF CHRISTIANITY.

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News of the Week.

REV. R. T. HANKS, editor of the Dallas, Tex., *Western Baptist*, has been made the subject of two grand jury indictments, one for libeling Rev. E. Hardy, the other for publishing that Rev. E. B. Hardy, Rev. L. H. Scruggs, Rev. S. J. Grant, and Rev. A. M. Johnson are "paid scandal-mongers of the *Baptist Herald* and notorious liars."

ANNA DICKINSON is at liberty, and will lecture.

PRESIDENT HARRISON started on a national tour on the 14th.

A EUROPEAN war this summer is pronounced "probable."

THE Baptist church at Era, Tex., was blown down by a providential storm on the 12th.

THE Minnesota legislature adjourned without passing Alliance measures. It voted down the anti-tights bill.

IT is cabled that "the illiterate vote" at the Sligo election "was cast by the influence of the clergy" against the Parnell candidate.

Two parsons of Hamburg, Germany, hav given scandal to the pious, one by disclaiming belief in original sin, the other by pronouncing the resurrection narrativ legendary.

A MEXICAN dispatch says: "Most of our people who travel return home with new ways and new means, the clergy only sticking to old notions and old forms of political disciplin."

THE Columbus centenary having given rise to some glorification of Queen Isabella, there are called forth denunciations of her as a "miserable, bigoted tool of priests, who ruined her country."

IT is now said that the shooting of striking miners in Pennsylvania by deputy sheriffs was unprovoked. Two later riots, on the 17th, are reported, and blamed on the workingmen.

GEN. G. W. STROH, the just retired mayor of Sunbury, Pa., on the 13th was arrested and fined 63 cents per oath for swearing twenty-seven oaths. The oaths had been uttered in a controversy with a lawyer, and jotted down by a personal and political enemy.

JESSE LOCKWOOD, of White Plains, N. Y., on the 11th beat his wife, aged sixty-one, to death with a club, saying the Lord commanded it. A few days previous he rang the Methodist church bell and proclaimed that the Lord desired a sacrifice of human life. He has often been called a religious crank.

COSTA RICA, Central America, has been depressed in industry by Holy Week, in which all the legends connected with Christ's life hav been acted, to the delight of "the women and the children and the people of the humbler classes," though, the dispatch says, "the prominent men, the representativ minds of the republic, hav all been beautifully scarce."

BLAINE has given Italy a reply containing little of conciliation or of explicit assurance that reparation will be made. He says that the attorney-general is considering whether prosecution of the lynchers can be had in federal courts, and "if it shall be found, as seems probable, that criminal proceedings can only be taken in the courts of Louisiana, the president can in this direction do no more than to urge upon the state officers the duty of promptly bringing the offenders to trial. This was done in his telegram to the governor of Louisiana as early as the 15th of March." If, he says, the state grand jury fails to act, the federal government will consider whether there be other modes of redress; and, he concludes, if "it should appear that among those killed . . . there were some Italian subjects who were resident or domiciled in that city, agreeably to our treaty with Italy, and not in violation of our immigration laws, and who were abiding in the peace of the United States and obeying the laws thereof and of the state of Louisiana, and that the public officers charged with the duty of protecting life and property in that city connived at the work of the mob, or . . . failed to take any steps for the preservation of the public peace and afterward to bring the guilty to trial, the president would, under such circumstances, feel that a case was established that should be submitted to the consideration of Congress with a view to the relief of the families of the Italian subjects who had lost their lives by lawless violence."

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A CONVENIENT WAY OF GETTING OVER A RIVER.

And Elijah took his mantle, and wrapped it together, and smote the waters, and they were divided hither and thither; so that they two went over on dry ground.—2 Kings ii, 8.

THE

Truth Seeker Annual

—AND—

Freethinkers' Almanac,

1891.

(E. M. 291.)

WITH ILLUSTRATIONS.

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28 LAFAYETTE PLACE.

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Gems of Thought.

THERE was a time when the most powerful of human intellects were deluded by the gibberish of the astrologer and the alchemist; and just so there was a time when the most enlightened and virtuous statesmen thought it the first duty of a government to persecute heretics, to found monasteries, to make war on Saracens. But time advances; facts accumulate; doubts arise. Faint glimpses of truth begin to appear and shine more and more unto the perfect day.—*Macaulay.*

"AH, but," say you, "Protestantism gave her learning to the people, and Rome kept it to herself." And what learning, pray thee, did Protestantism giv to the people? The only learning she gave, and which Catholics refused, was that which can be culled from "an open Bible." And this is, of course, *learning* to be proud of—inexpugnable cosmogony, incontrovertible astronomy, and geology that cannot be questioned; and abundant sanctions for stealing, lying, murdering, slavery, polygamy, harlotry, and, perhaps, every crime of which human turpitude has ever been capable. This is the *learning* (save the mark) which Protestantism gave and which Catholicism wisely withheld. An "open Bible" is an open Pandora's box. Learning proper neither church has ever encouraged; and at this hour Catholicism is not more hostil than Protestantism to the fearless researches of science and the unbiased generalizations of philosophy. Catholicism and Protestantism—which of the two weird sisters is at present most amiably disposed to Charles Darwin's Evolution or to Herbert Spencer's Agnosticism?—*Saladin.*

IF we are born for heaven, we are lost for earth.—*Feuerbach.*

AT present let us remove what is bad, which must always be done before good of any kind can spring up.—*W. S. Landor.*

IF there is a devil, he is God's devil. Either this, or God is not infinit. If he is infinit, then there is nothing in the world which is not a fraction of his wholeness.—*Chadwick.*

No lie can speak or act, but it will come after longer or shorter circulation, like a bill drawn on nature's reality, and be presented there for payment, with the answer, No effects.—*Carlyle.*

WE want no men who will change, like the vanes of our steeples, with the course of popular wind; but we want men who, like mountains, will change the course of the wind.—*Horace Mann.*

JESUS had defects and imperfections like all other men, and it is but simple justice to him and all other men that these defects should be dispassionately pointed out, so that mankind may know the truth and be free—free from the thralldom of ancient superstition, free from the absurd idea that Jesus was a perfect man. He was a simple Jewish enthusiast and religious reformer, foolishly supposing himself the messiah, thereby coming to an untimely death.—*W. E. Coleman.*

PLEASURE is a shadow, wealth is vanity, and power is a pageant; but *knowledge* is intrinsic enjoyment, perennial fame, unlimited space, and infinit duration. In the performance of its sacred office it fears no danger, spares no expense, omits no exertion. It scales the mountain, looks into the volcano, dives into the ocean, perforates the earth, wings its flight into the skies, encircles the globe, explores sea and land, contemplates the distant, examins the minute, comprehends the great, and transcends the sublime. No place too remote for its grasp, no heavens too exalted for its touch.—*De Witt Clinton.*

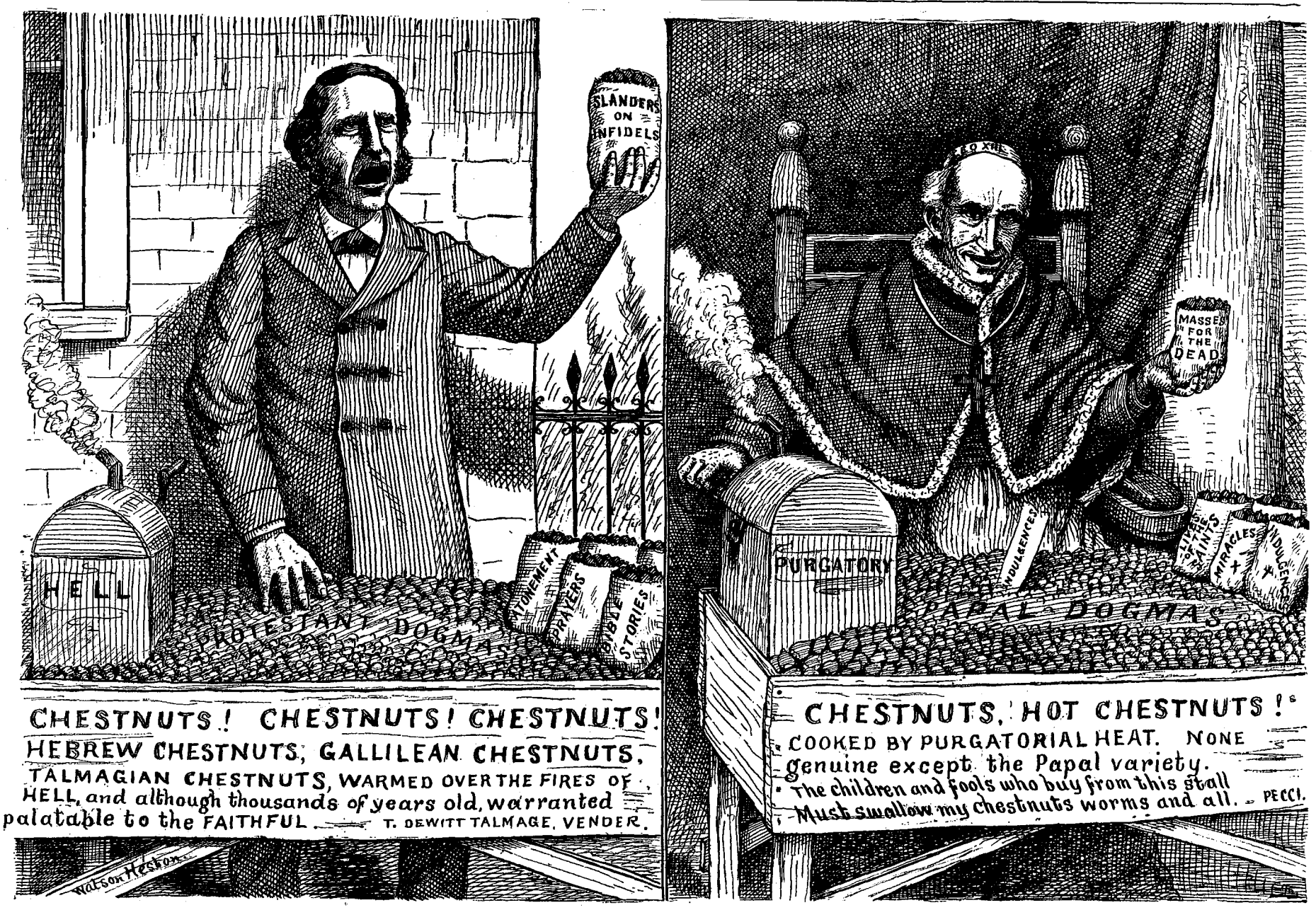
THE originals [of the New Testament] do not anywhere exist, and consequently it is utterly impossible for anybody to know who wrote any one of the books of the Bible, which is, therefore, a compilation of anonymous writings, and as such is no authority whatever. So far from being a divinely-inspired record, it is, as we hav seen, a product of the cunning and ingenuity of knaves and fanatics, who deserve credit for only one thing, and that is that they managed to make any sense whatever out of the wretched scribble and scrawl from which they derived their information.—*Dr. Hardwicke.*

THE TRUTH SEEKER

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RIVAL VENDERS OF STALE "CHESTNUTS."

Notes and Clippings.

SPAIN has appropriated fifty thousand pesos to the construction of a sepulcher for the remains of Columbus in the Havana cathedral, where they now lie.

NOBODY has ever explained how it happens that when a New York politician seeks salvation and joins the church his creditors begin to get uneasy and want to hav an expert to examin his books.—*Philadelphia Times.*

SALOONKEEPER PETE SCHMIDT, of Jefferson City, allows nothing to interfere with his religious duties. Two weeks ago he closed up his saloon long enough to attend church in the morning. Pete is a particularly striking Christian.

THE army of the Vatican for the current year has two generals, two colonels, two subcolonels, one major, two captains, and four officers. The whole army officered by these dignitaries consists of sixty warriors, including the Swiss guard. The cavalry consists of thirteen noblemen, with eight horses between them.

THE headmaster of a large school in New York asserts that a girl of sweet sixteen or seventeen of the present age is taller and of better physical development than one of the last generation. According to the teacher, this improvement should be attributed to the prevalent practice of outdoor games and gymnastic exercises.

AN ungodly wretch stole $1,200 worth of silverware and jewelry from the residence of Rev. F. W. Clampelt, of Christ's church, Springfield, Ill., Sunday night while the dominie was in church trying to save sinners. Rev. Mr. Clampelt wishes now that he had laid up his treasures in heaven, but he would like to pelt the burglar just the same.

THE Rev. T. J. Shelton, editor of the *Arkansas Christian* and one of the most prominent clergymen in the South, has gone insane. He was arrested at Little Rock while attempting to resurrect the body of a young woman who recently died. Recently he announced that he was the messiah and declared that he was ordered to go to Kansas City with the wife of a prominent merchant, who is a member of his church.

THE new Talmage Tabernacle in Brooklyn was dedicated last Sunday. There were three services and at the last one Talmage spoke. On the day before the dedication the *Recorder* printed this:

> Talmage's house-warming
> Will begin to-morrow morning,
> When the church will be specially blest.
> It's to be a dedication
> For cash and consecration,
> If you send a check they'll do the rest.

I HAV listened to many Unitarian sermons, says an editorial writer in *Secular Thought*, but invariably with the same result. The beginning of the sermon leads directly on the road to reason; the revolt against orthodox crudities seems to hav opened one more intelligent mind; but suddenly a switch is turned and back we get on to the well-worn old road; and a prayer takes us back to realms not very far removed from those reigned over by Wild and Walsh.

A CURIOUS case lately came up before the court of appeals in Kazan, Russia. The son of Russian townsman (*Miestshanin*), a boy of eight years, playing with other boys in the street, made the sign of the cross over a Tatar boy, a Mohammedan. The Tatar boy ran away crying over the sacrilege, and complained to his father. The latter immediately went out, caught the Christian boy, and gave him a sound thrashing. The Russian father brought suit against him. The judge sentenced him to imprisonment.

CARDINAL TASCHEREAU and the other Quebec prelates say in their letter against the Manitoba prohibition of separate schools: "The church, being alone commissioned by God to teach men morals, cannot, at any period of their lives, abandon her mission. She is not free to renounce her action and control in the schools; under no conditions, under no form of government, can she approve schools wherein youth receives no moral instruction. Therefore she always has reproved and always will reprove the schools commonly styled 'unsectarian schools.'" It is to be borne in mind that the Catholic church under the head of "morals" includes political duties, and in fact about everything else.

To the weary worldling Lent must be welcome indeed, and to hav a truly fashionable and legitimate excuse to giv up striving must be an absolute relief to many. To the mother who has conscientiously struggled to every ball in order that her young daughter might see and be seen; to the father who feels that his girls hav "had their chance" for this winter at least and that he can now draw in the pursestrings; and even to the girls themselvs, who must experience a genuin sensation of relief in being able at least to stay home and take the much-needed rest without feeling that they are "out of it." The queer admixture of so-called religion and fashion that we hav nowadays would hav considerably astonished the apostles.—*New York Tribune.*

AT a meeting of the board of health of Riverhead, N. Y., lately, a resolution was adopted ordering Town Clerk John Bagshaw to make complaint before the grand jury at its next session against Father Patrick Creighton, the pastor of St. John's Catholic church, for violation of the law which requires every person who performs a marriage ceremony to file with the board of health a copy of the marriage certificate. Father Creighton went to St. John's less than a year ago from the church of Our Lady of the Victory in Brooklyn. In the time of his pastorate at Riverhead he has married a number of couples, but no certificate had been filed. Sometimes a certificate has been filed by the bridegroom, but even in such case it was not in the regular form of marriage certificates. Where the statutory form uses the words, "according to the laws of the state of New York," Father Creighton substitutes the words, "according to the rites of the Holy Catholic church." "I can't go against my conscience," says the priest. "The laws of the state recognize and grant divorces. The law of the church does not. For me the law of the church is supreme. As a part of the state law relating to marriage the right of divorce comes under the words in the form of marriage certificate, 'According to the laws of the state of New York.' Not recognizing the practice of divorce, we cannot recognize that form of marriage certificate or the law which requires us to file it."

Communications.

Design Argument.

Design in the universe is the most potent factor in all discussions where Theism takes a part. It formulates a prearranged plan. It has a fixed, changeless purpose emphasizing every argument falling from the lips of all defenders of the faith once delivered unto the saints. The experiences of life lend their aid in support of such deliverance. From the crude attempts of primitiv man to fashion a club or in any way make an instrument of offense or defense, and on through the changes of a million years resulting in the multitudinous complex machines which disclose plans, designs—these, and the adaptations seen in all which tends to make up modern civilization, are in demonstration of Freethought. The entire history of our race is in support of the fact that design succeeds design, plan succeeds plan, and we are advised at every step of the adjustment, means, and measures which aim at the realization of objects of desire. All point toward the attainment of certain ends. Therefore it is not at all surprising that not only the ignorant and the unadvised but multitudes who claim to reason and enjoy the benefits of what is called an education, should reason in the same way. The pulpit also errs in relation to this question. It is wondrous strange that the most competent portion of the clergy fail to see the radical defect in the design argument which they formulate with such assurance—that the universe is a creation and that there is no way of accounting for it upon any other hypothesis than that of creation, which necessarily involves a creator. If the universe and its intelligent beings are only competent of a rational explanation upon the theory of an infinit intelligent being, then it must follow with increased emphasis that this infinit intelligent being must of necessity come through the same process which ushered into existence this wonderful universe.

It will be seen readily that Theism is not at liberty to set up the claim that this infinit creator did not come to be, but that he is eternal and hence self-existing. This would be to abandon the fundamental argument of Theism, which is design. If the intelligence of a bird is in evidence of a designer, much more must an infinit God be in evidence of a still higher designer. To deny this necessary demand is to compromise the argument used in the speech of Theism. There are many serious objections urged against the argument of theology. Design implies rationality. It necessarily involves a plan, a method, means aiming at an approved end or result. If it is infinit reason (whatever that is), then all the plans of that infinit reason would be founded in that reason and would be perfect. We hav no means of judging of the value, good or ill, of a design or plan only through that which the race has learned by the expensiv purchase of experience. Through such experience rules hav been slowly formulated through all of the ages of human development in relation to conduct. But through all of these ages these rules hav been subject to modification and change which higher experience has rendered necessary. Hence it is that when we institute a comparison of the rules of conduct of the long ago and those formulated by modern civilization we see a very marked difference—a difference so great that the sacred books of the distant ages are obsolete, are without any practical value as guides for the present age.

We hav as a result of human experience rules of conduct in the light of which it is manifest that certain acts put forth by rational beings are pronounced praiseworthy and other certain acts blameworthy, according to the design or plan of the actor. If the designs are in harmony with praiseworthy acts, these said acts are good; but if not, then they are pronounced bad. And we may well believe that this state of things alone renders society possible. We are placed under strict moral necessity to enforce the discrimination which these formulated rules of conduct emphasize. This applies to all premeditativ action, which necessarily implies intelligence. The advanced in intellectual and moral endowment cannot plead for any liberty not equally conceded to the less intellectually and morally endowed. If any distinctions were to be made, certainly they should be in favor of the latter class. If these rules cover the actual high and low they must in all attempts involving a process of reasoning applied to our ideals, otherwise reasoning would be a palpable fraud.

We must now make an application of these rules of conduct to our ideals, or divinities, otherwise we are left entirely in the dark. This infinit designer and creator must be judged in the light of his designs, which are clearly manifested and set forth in his creation, and by these are we compelled to make our estimate of this rational creator. What are the particular facts set forth in the reign and administration of this infinit creator, are we to consider, that his character may be vindicated. We hav clear ideas of power, wisdom, and goodness. Power is competent to do, wisdom is qualified to guide, and the moral element involved in goodness will see that no misuse is made of either power or wisdom. These are all fundamental in the infinit creator of the universe.

Now allow us to imagin, in the light of human experience, which has given us our rules for the judgment upon conduct and its regulation, in what class of facts we shall find the infinit creator's designs, plans, provisions, and methods vindicated. The universe in the presence of these revelations must be taken as the most fitting exponent of the character of the infinit creator. Every thoughtful student of nature must thoroughly understand that design has failed to discriminate or draw any line between virtue and vice, morality and immorality, good and evil. None of these are revealed in God's method seen in plan and design. The creation impresses the student with the conviction that in the management of this world good and evil are not factors at all.

It is useless to attempt to evade this argument upon the ground that this infinit creator has made a revelation not contained in his creation. This will not do. It is a fatal compromise. It is a surrender. That any really rational being should take the Bible as authority, with the innumerable liabilities to corruption and ruinous errors, as against the testimony set forth in creation where error and corruption is impossible, is hardly possible. It can only be done through the subjugating power of superstition, which dethrones reason.

If there is a plan, or design, a planner, or designer, which discriminates between virtue and vice, he, she, or it is nowhere to be found in the nature of the divine management. What does nature voice when we listen? The strong subjugate the weak. The big fish devours the small ones. The varying forms of organized life are living upon each other. One half of the structural forms liv on the other half. Think for a moment of the straits and the suffering that reign in all parts of this world, and then for a moment imagin that a being that is wise, powerful, and all-good would thus render the conditions of life such that one-half, if it livs at all, must liv on the quivering flesh of the other half. And the same is largely true in the history of human beings. Think—no, we cannot think, of the possibility of this world of sentient life being what it is as a result of a plan or design on the part of any being who is wise, good, and powerful. How could such a being endure the torture which a vision of the ceaseless suffering would produce when all seen at once? Torture, infinit torture, it must be to any intelligent existence of whom it is possible to predicate wisdom, power, and goodness. This universe of woe must annihilate every argument in the speech of Theism. Such a world as this in the light of its bloody history would knock out in the first round every vestige of a designing creator, infinit in power, wisdom, and goodness. If this world is planned, designed, by a God such as theology defines, we hav a legitimate right to demand that sorrow, suffering, and pain in every form shall forever cease—shall be excluded from the domain over which this God has jurisdiction. If not, we are compelled to deny the design argument and exclude the designer.

In the second place, if the universe is a creation, then before that universe there was no creator, but an infinit uncreator. Also, this infinit uncreator was alone, and is unchangeable. We must remember that he was just as old before he became creator as he is now, for he is eternal and has no succession. And yet the passage from an infinit uncreator to a creator, which implies succession, and hence a contradiction, has been made. Creation is a measured quantity, because it began, and that which begins is necessarily a measured quantity, and demands in strict logical necessity a cause only adequate to produce quantity; and quantity, being finite, limited, can hav as cause only that which stands related to it, and that is a limited cause, and not an infinit cause such as theology postulates. It is not conceivable that an infinit uncreator, being unchangeable, could become a creator, which involves change; and change breaks down the argument of Theism.

But this, in the next place, confronts us with another very serious difficulty. The time came when he was not an uncreator, and also when he was not an undesigner. He was, in fact, an undesigner from strict necessity, seeing that he was alone, and hence there was nothing for design to relate to. There was no universe, there was no creator, and hence there could hav been no design, for design implies something, as a necessary condition of design, but there *was nothing*, and design therefore was impossible. Theistic creation must hav taken place without design, and this is impossible; it is not conceivable. There being nothing for design to relate to, nothing for it to fall upon, it becomes an impossible conception itself. It is evident that if creation ever did take place, it must hav started with something, and as that something must hav been without design, if any something could hav come without design, then all somethings could hav come in the same way.

But it is flippantly asked, If the universe did not come in the theological way, how did it come? Though it should be impossible to answer this question, this in no sense confirms the theological postulate. It does not follow because we cannot tell the stuff out of which dreams are made, that therefore they are revelations of the gods. That a reasonable hypothesis can be suggested is supported by the best thought of this age. This is saying that which cannot be said of the hypothesis of Theism, for that in no sense is reasonable, but in all things quite the reverse.

The intolerable egoism with which Theism has invested man lies in the way of a correct rendering of the facts of this world. It compliments man in the terms which make him a co-factor in all plans and designs in the so called created universe. He is *en rapport* with the creator. He sees, hears, and talks with him. He imagins that he is the end and aim of design, and that all ends seen in the method of this creator culminate in him. The earth with its fullness was made for him. The sun also, as well as the moon and stars, were all created for his benefit. A divine trinity was called into existence to meet his needs, and Calvary's bloody victim was an offering for his sins and nothing more. A heaven and a hell are for him. The winds, the rains, the dews, are all for him. The cattle upon a thousand hills are for his benefit. The gold and silver, precious metals and rare gems, are all in honor of him. The coal-beds and forests, the wild beasts which roam therein, and the fish in a thousand streams, rivers, lakes, and oceans, are all in his interest. The birds of the air are all for his benefit. Such unpardonable claims set up by him make all forms of life his foes. He fails to see that he is only a link in the chain of life upon this globe, and that all other links in this chain dispute his claims, seeing that all forms of life hav like fundamental traits. Man has to contest his claims with all forms of life. All classes in the chain of organic life are alike egotistic and are alike foolish. The fish in the waters of this world deny that these waters were made for man—"they are and were created for us fishes." And the fishes show this fact by the way they will capture the man that ventures into their waters where some of the finny tribe show their shark teeth. They like the bloody flesh of their egotistic lord of creation as well as this same lord likes the result of his angling. The birds of the air reason in like manner: "This air is for us and all the good things in this world are for our benefit."

And the beasts of a thousand forests are of the same opinion. "All are for us, and we are at the head of the universe—all things created for our benefit." And thus it is as we run through the varying forms of life, until we encounter the little autocrat, the ant. He is inspired with the idea, as much as any Christian, that this world was created for his inheritance, for his benefit. He builds his little stalls, directed by inspiration, and with Christian deftness captures the little aphides, giving them stall-room, and then milks them, and thus has food for the little baby ants. They are comforted with the inspired thought that this world is for them, and if they do not hav it all to themselvs, they think that they are wronged out of their rights. They do not imagin any more than man does that there is anyone higher than they are.

Man's creators are never higher than man and his ideals. All forms of life can use the same arguments as man in the interest of design. And in the last analysis we find that design is never higher than the human possible. And in fact, all of the theological arguments are on the line of the human, and never go beyond. They first fashion their god after the human design, and take his measurement in the light of that design.

J. H. BURNHAM.

What Religion Shall be Taught in Our Public Schools?

AN APPEAL OF THE WASHINGTON SECULAR UNION TO THE COUNTY SUPERINTENDENTS OF PUBLIC SCHOOLS, ASSEMBLED IN CONVENTION AT OLYMPIA.

OFFICE OF THE WASHINGTON SECULAR UNION,
April 7, 1891.

GENTLEMEN: The Washington Secular Union, having auxiliary local Unions throughout the entire state, organized to protect its members and all other worthy citizens in the "absolute freedom of conscience in all matters of religious sentiment," as guaranteed by our state constitution, respectfully call your attention to and solicit your earnest consideration of the following facts and petition:

Our public schools are created and maintained by the civil government, and therefore are a civil, not a religious institution, and are not maintained in the interest of or in opposition to religion, nor in the interest of any sect or denomination, but of the people, by the people, for the people.

Roman Catholics, Protestants, Jews, Infidels, all are taxed alike for its support, all hav equal rights, and no preference can justly be given to any one religion.

The greater part of a community may be agreed concerning some matter of conscience, but if only

one among them holds a different opinion, his or her rights of conscience are just as sacred as those of all others, and must be respected.

Your attention is especially called to the fact that our state constitution is pledged not only not to interfere with that right, but to protect it.

Art. i, Sec. 11, reads: "Absolute freedom of conscience in all matters of religious sentiment, belief, and worship shall be guaranteed to every individual. No public money or property shall be appropriated for, or applied to any religious worship, exercise or instruction, or the support of any religious establishment."

Liberty of opinion, liberty of worship, liberty in all matters pertaining to religion, is not a privilege created or awarded by the state, but a right inherent in the personality of the individual conscience. And the state of Washington by its constitution is pledged not only not to interfere with that right, but to protect it.

There is no executiv, no legislativ, no judicial power or authority in existence that has any right to decide for anyone what system of religion that person shall study, or read, or hear read, or what code or form of prayers they shall repeat or hear repeated, nor has the governor of the state, the legislature, or any department of the government any power in themselvs, still less can they confer on any others the power, to decide what constitutes the Bible; since the Bible of the mother church, the Douay or Roman Catholic version, is denounced by the Protestants, and the Protestant or King James version is denounced as heretical by the Roman Catholics.

Why should our public schools be made propaganda nurseries for Roman Catholics, Protestants, Jews, or Buddhists?

If it is right and just, when a majority of the school board are Protestants, that the religious exercises in the school shall consist in reading passages of the King James Bible, and repeating the Lord's prayer, will it not be equally right and just whenever a majority of the school board are Roman Catholics, for them to insist on reading such passages as they choose from the Douay, or Roman Catholic Bible, and repeating prayers to the Virgin Mary?

We respectfully suggest to your honorable body, that no number of persons, whether self-elected or appointed by government, possess any right to use coerciv means to restrain any student from the full enjoyment of any of the rights guaranteed to every individual by our state constitution, or to induce them to profess any religion, or practice any act of worship, or be made to even in seeming take part in, or by their presence (against their own free will, or that of their parents or guardians) sanction any religion, much less compel their presence at any religious exercise against which they hav conscientious objections.

You will observe that in our state constitution the exclusion is not of sectarian instruction, but of any religious exercise or instruction; and that under our constitution there is not even room for the contention made in the case of Weiss *et al. vs.* School District No. 8, in the city of Edgerton, Wis., decided by the supreme court of Wisconsin, March 18, 1890, and reported in volume 44 of the Northwestern Reporter, at page 967, to which your attention is respectfully called.

The reading of the Bible is religious instruction, and when the Bible is read and prayer offered or recited in a school, to that extent—as the supreme court of Wisconsin unanimously decided—that school becomes by such religious exercises and instruction a place of worship.

What constitutes worship at the ordinary Protestant church? Is it the sermon? No. The worship consists in reading the scriptures, the prayers, and the singing of the hymns of praise.

School tax is not collected for the purpose of propagating any religious faith; school-teachers are not employed to save souls, but to afford secular education, to instruct the pupils in what the teachers know, not what they guess. We respectfully suggest that the pupils can guess about the unknowable about as well as the teachers.

The teachers are paid from the public money—taxes—paid by the people of the state; and it is the duty of the teachers to impart instruction that shall qualify the pupils for useful, happy lives in this state. It is no part of the duty of teachers to giv instruction in regard to how to attain happiness in some foreign state, nor in some future state; that is the duty of the parents. The place for such instruction is not the public school, but the home, the Sunday-school, and the church. Inculcations of religious dogmas or doctrins are matters for the home or the church. They are matters with which the government has no concern, and which it cannot interfere in without uniting the functions of church and state in a manner and to a degree wholly repugnant to the spirit of American institutions.

Objections are made that this is to make our public schools "godless," "immoral;" the objection is absurd. The terms godless, immoral, cannot be applied with any more consistency to a public school because the Bible is not read and the Lord's prayer daily repeated therein, than it can to schools of phonography, telegraphy, or any of our business colleges, because the Bible is not read and the Lord's prayer not repeated as part of their regular exercises.

The state superintendent of public instruction, R. B. Bryan, under date of June 14, 1890, wrote: "The supreme courts of other states where the provisions of the constitution and laws are similar to ours hav decided that religious exercises cannot be conducted in connection with school work even to the repeating of the Lord's prayer."

"What objection can anyone hav to the children being taught to recite the Lord's prayer?"

It is religious instruction and forbidden by our state constitution.

But from a Christian standpoint it is objectionable, because it ignores Christ.

The Lord's prayer is of itself Antichristian, inasmuch as it teaches that we should go direct to "our father," as children to a parent needing no mediator, for the Lord's prayer utterly ignores Christ—makes not the faintest allusion to him, affords no hint of our having any need of a vicarious atonement or any use for either a savior or a redeemer.

It teaches that instead of trusting to Jesus to pay the penalty or to secure for us forgivness of sins, we should ask or rather demand forgivness of sins on our own merits. The exact language of the prayer is, "And forgiv us our sin, for we also forgiv everyone that is indebted to us" (Luke ii, 14).

It is contended that school boards hav a right to sanction religious exercises in public schools because of established custom.

We appeal to you that it is no excuse or justification for wrong-doing that the aggressor was but following the example of his predecessor. But whatever pretext or shadow or coloring of law there might hav been for permitting religious exercises in the public schools in the past, it certainly no longer exists, for at the framing of our state constitution this subject was fully considered and freely discussed, and the provisions of Art. i, Sec. 11, hereinbefore quoted were inserted, and by an overwhelming majority those wise, reasonable, and just provisions were adopted.

The officers and members of the Washington Secular Union are each and all most stanch and devoted friends of our public schools, regarding them as the bulwarks of American independence and the only sure reliance for the perpetuation of our republic.

We therefore petition your honorable body, now in convention assembled, to pass resolutions expressiv of your determination to enforce obedience to the constitution in this matter, "affording absolute freedom of conscience in all matters of religious sentiment and belief to every individual," to insure which you each and all, as the county superintendents of schools, positivly prohibit any religious worship, exercise, or instruction in connection with school work in any public school of the state.

By order of the board of directors of the Washington Secular Union. C. B. Reynolds, Secretary.

Belief in the Existence of a God the Curse of Mankind.

Of all the superstitions which debase and dwarf the mind of man there is none so prolific of evil as the belief in the existence of a God. It is the instrument by which the poor and ignorant multitude are compelled to endure the cruel injustices and outrages which stain the pages of the nineteenth century literature as well as of the history of all past ages. Begotten of ignorance of the nature and laws of the external universe, the belief in an omnipotent and omniscient agency external to, and independent of, nature itself, has been perpetuated and disseminated by crafty and selfish political rulers and their indispensable allies, the priests, for their own welfare and glory.

After almost nineteen hundred years of so-called Christian teaching and effort we see around us what? The mass of the people in rags or approximately so, and the vultures and parasites of society—priests, ministers, thieves, and monopolists—gorged with their ill-gotten wealth. Side by side with high-spired marble church edifices may be seen the tenement and the factory, the one stunting the intellect, the others weakening and preventing the full development of the body.

But, it will be asked, how can the belief in a God be held responsible for the wretchedness and misery by which we are surrounded? History furnishes the answer in the story of the past. When the mental faculties of man had sufficiently developed to enable him to appreciate the instability of his environment and his absolute dependence for support upon conditions which were not within his power to modify to any great extent, he naturally ascribed as the cause of the phenomena which he witnessed agencies which were essentially anthropomorphic. The roaring of the wind, the rain storm, the thunder which made him tremble, and the lightning which oft-times perhaps destroyed his forest home, were all, to primitiv man, manifestations of the power of unseen Gods, whose actual existence he could not for a moment doubt. Thus it was that man's ignorance of his environment gave birth to the conception of spiritual beings who controled the phenomena of the material universe. This superstitious notion of invisible anthropomorphic agencies, or, as its modern development exists to-day throughout the nations of the earth, the belief in a God, has disastrously retarded the social, industrial, and intellectual advancement of mankind. In all ages the priestly class hav perpetuated their ecclesiastical as well as political influence by appealing to this superstitious sentiment, which, even in the shadow of the truths which science has revealed, is still sufficiently potent to fill the churches with the effeminate-minded of both sexes.

Were it not for the priestly Januses, who hav deluded the people with the hope of a heavenly paradise if they are only loyal and liberal enough to the church, the majority of mankind would not be as they are to-day, praying for those who are robbing the people of all that makes life worth living. The priest and the professional politician are the precursors of intellectual and social slavery, whether their presence pollute the atmosphere of a republic or of a monarchy. Hand in hand they travel together, the one promising a post-mortem picnic with God and the winged tribe of heaven in return for as much of your salary as you can afford to spare; and the other vowing that he will relieve you of the burden of excessiv and unnecessary taxation if you will only contribute the remainder of your income to his support. The agent of God teaches the necessity of absolute and unquestioning obedience to temporal and spiritual rulers, and also expatiates upon the blessings of poverty and humility; though he himself enjoys the comforts of opulence. The politician realizes the usefulness of this kind of "moral" teaching in enabling him to retain his grip upon the public collar and treasury, and encourages the dissemination of these views by exempting church property from its equitable share of taxation, and granting the most valuable tracts of the people's land for church purposes. Would there be such poverty and misery as may be witnessed among the working classes of all lands if the church had not sided with the rich and unscrupulous in the task of despoiling the people of their rights? And would the church hav so powerful an influence over the people if their mind was not fettered with the fatal belief in a heavenly despot, the keys to whose monarchy are in the possession of religious bigots and fanatics?

It is not contended here, however, that there are not many honest and sincere men and women who believe in the existence of a God, but the evidence upon which they base their belief is insufficient and unworthy of the scientific era in which we liv. The indestructibility of matter, and inferentially the eternity of its duration, is now capable of complete and satisfactory demonstration, thanks to the exhaustiv labors of those eminent philosophers of the past and the present who hav spent their lives in the search after truth. Physics and chemical analysis are hourly disclosing to the popular comprehension the fact that matter itself is possessed of all the properties necessary to the generation and development of all organic life. Bearing these facts in mind, it may be well maintained that it is no longer excusable to cling to a belief which has been rejected by the greatest thinkers of the nineteenth century.

Brooklyn, N. Y. Harry Powers.

What the Bigots Say.

The establishment by a Christian commonwealth of a system of public schools which is Christian but not sectarian, in which an open Bible is maintained as the standard of morals and the fountain of such religious knowledge as it is needful the citizen should know, and in which the facts of history are taught impartially, with regard only to the claims of truth, works no injustice to any citizen.—*Christian Statesman.*

Another effort is being made to open the Metropolitan Museum of Art on the Sabbath. This one is being made by women who, believing a half loaf is better than nothing, ask for its opening on Sabbath afternoon. Yet they must be ashamed of their course, for they do not disclose their identity. There is absolutely no need for this request. The museum is open two evenings each week, and no admission fee is charged. The plea that the working people are too tired then to avail themselvs of this opportunity will not hold. Let there be the desire to profit by what is there displayed, and weariness will not prevent the seeker after knowledge from attending.—*Christian Instructor.*

Historical study shows the Bible wonders to be of the same character as those recorded in the religious books of all other nations; and literary criticism proves it to abound in errors, inconsistencies, and contradictions, showing it to be the word of man.—*Robt. C. Adams.*

The Cause in Washington.

RELIGIOUS EXERCISES IN THE PUBLIC SCHOOLS.

In making the appeal and sending petitions to the county superintendents of public schools, while they were in convention at Olympia, asking them to pass resolutions that they would instruct school boards to insist on all teachers obeying the state constitution and stop all religious exercises in connection with school work, I had only hoped at best to induce them to discuss the subject and realize something of the gross injustice of forcing upon the children religious instruction repugnant to the convictions of their parents and antagonistic to their church and home instruction.

But I am pleased to be able to report that the state superintendent of public instruction, R. B. Bryan, who was chairman of the convention, appointed a committee to examin and report on the petition. The said committee reported a resolution decidedly in favor of the enforcing of the provisions of the constitution, but the fanatics and those afraid of Mrs. Grundy managed to table the resolution. I am, however, assured by one of the superintendents present that "the sentiment of the convention was in favor of the enforcing of the provisions of the constitution, and I hav no doubt but that such a course will be followed."

SUNDAY LAWS.

At Tacoma the ordinance prepared by the Sunday fanatics, under the direction of Wily Crafts and the American Sabbath Union, by which baseball and all other amusements were to become criminal offenses, although drawn up so carefully that the ordinance was declared of binding force and in harmony with the rights and powers of the council to enact—at least such was the opinion delivered to the council by the city attorney—was defeated.

The fanatics who cause arrest of persons for having their places of business open on Sunday in Tacoma hav learned that they must themselvs pay the costs. This last ordinance asked for was to make the city responsible for all costs of such arrests and prosecutions.

I expect the pamphlet on "Facts in Regard to Sunday Laws and Sabbath Observance" will be out the first of next week. The Washington Secular Union will judiciously, through its vice-presidents, distribute five thousand copies throughout the state, and thus educate the people to a clear understanding of the question.

We hav the glad tidings that one of the most able law firms in the state will hereafter act as the legal advisers of our board of directors—Liberals who will do all possible to help the cause at smallest possible outlay—workers for love of right and freedom, and not for lucre only.

The only drawback to our work is the want of funds. Surely it needs only this fact should be known to those able to help to secure their prompt action. The treasurer's address is Mrs. Mary E. Boman, Fremont, Wash.

Anacortes will be one of the most important cities of the sound. It has the geographical position, and the progressiv, wide-awake, enterprising citizens, to make it so. I delivered three lectures here, April 11th, 12th, and 13th. I found a very large Liberal element. I lectured at the theater. Each audience doubled in numbers the preceding one. On the last (Monday) night over sixty had to stand during the entire lecture. To that earnest worker and veteran in good works, Martin H. Willfong, of Guemes—across the sound from Anacortes—the Liberals are indebted for the effort made. He assumed the responsibility and made all the arrangements, ably and most willingly seconded by the friends; it proved that there are very many more genuin Liberals in Anacortes than anyone had ever supposed.

I hope soon to hav the privilege and happiness of again visiting Anacortes, or of what perhaps would prove more effectiv, sending our field secretary there. Another course of lectures will beyond doubt result in the formation of a strong local Union. Already they hav started the work of gathering funds to build a Freethought hall and establish a free Liberal and scientific library.

OUR FIELD SECRETARY.

Let it be understood our field secretary does not receive any salary, either in fact, or in promises or forlorn hopes. This luxury is extended to the secretary only. But in any place in the state where there are only a few Liberals, or where there is need of lectures or help in forming local organization, if the Liberals of the place are unable to bear all the expenses, if the facts are made known to the secretary (Lock-box No. 5, Fremont, Wash.), the matter will at once be laid before the directors, and if they approve, our field lecturer will be sent to do the needed work, and such part of the cost as the Liberals of the place cannot meet will be paid by the directors from the field secretary lecture fund. So the field secretaries pay only for work actually performed, at reduced rates, agreed upon by the board of directors. Subscriptions to this especial fund are solicited. C. B. REYNOLDS, Sec. Wash. Sec. Union.

Mrs. Besant in Washington City.

A reception was given in honor of Mrs. Annie Besant under the auspices of the Wimodaughsis society at the house of Miss Adelaide Johnson, in Washington, D. C., Sunday afternoon, April 19th. Among the numerous callers were Mr. and Mrs. W. Burr. On being introduced to Mrs. Besant, Mr. Burr said: "Had you come to Washington a dozen years ago, when you were under a cloud, I would hav been just as ready to welcome you as now, when the common people of England seem to be ready, should an opportunity be ready, to make you their queen."

"I hope, said Mrs. Besant, "that I may never suffer such a degradation."

The change in public opinion in regard to this lady is strikingly indicated by the fact that the Washington *Post* in September, 1880, in animadverting on the congress of Freethinkers at Brussels said:

There were those who upheld the wildest schemes of revolution, others who would cut loose from the restraints of society and set up a saturnalia of self-license in its place. . . . The only point of harmony around which they seem to revolve was the slip-shod morality of the Freethinking and obscene English woman.

The same paper now speaks only in praise of Mrs. Besant, saying that she is perhaps the most popular woman in England to-day. Stilson Hutchins was the proprietor and ostensible editor of the *Post* in 1880, and at the same time an unsuccessful aspirant for a Democratic nomination for Congress in New Hampshire. The ownership of the paper has changed since 1880. Mr. Hutchins was never the real editor, and one of his writers is said to be now employed on the paper. It is to be hoped that Mr. Sylvester did not write that disgraceful editorial.

The New Orleans Affair.

The communication of Edwards Rousseau would need no reply had it appeared in any other journal than THE TRUTH SEEKER. I will be as brief as possible and quote as little as I can under the circumstances. He commences with a string of suppositions from which he draws analogies between the butchery of the Italians in New Orleans and what should hav happened in New York under similar conditions. He supposes:

Suppose Superintendent Murray had been ambushed and assassinated by a secret league of cutthroats because in the execution of his duty he was trying to the best of his ability to elevate American law and order above the reign of organized criminal conspiracy.

Now, you may as well look to the church to elevate law and order as to the police, presuming the church and police, in the present state of society, to be a necessary evil to be tolerated. Yet the very terms hav become synonymous with the words defaulter in the upper, and thief in the lower, walks of life. He says:

I know if I had been in New Orleans that day, and had possessed sufficient courage, I would certainly hav slung a musket over my shoulder and followed Parkerson's lead.

Certainly it cannot require much courage to whip a horse tied in his stall, physical or mental.

But sniveling over spilt milk has never yet done any good.

This in allusion to the dead in their cells. Yet that remains to be seen. The brutality of this expression would do honor to God, when he says to the ninety and nine, "Depart ye cursed."

If the jury had done their duty as they were sworn to do, the more or less lamentable occurrence would never hav happened.

Who were the best judges of this matter, the jury who sat through a long and tedious trial, hearing the evidence discussed and sifted as evidence is sifted in courts, or you?

Italian residents propose to get all they can out of this country and giv in return nothing but abuse and treason. It is not putting the case one iota too strongly to say that nine out of every ten Italian immigrants are a curse and a pest to this country.

The Italian resident will get nothing out of this country except through toil, which he seems willing to perform. Italy has been at the expense of his support until he has become a producer, and America is getting the products of his labor.

The Italian immigration of to-day, like that of the Hungarian and Polish, is very largely composed of paupers, criminals, etc.

What other class can hav any inducement to leave home and all its endearments?

They commit numerous deeds of violence, and in proportion to their numbers giv the police more trouble than any other of our foreign residents.

Hav you reference to the excise law? Are the police Irish, and do they antagonize with the Italians? Who congregate at the corner of liquor saloons? Not Italians.

It is most cheerfully admitted that some Italians make good and law-abiding citizens, but a large majority of them are, by reason of their ignorance, their customs, their slavish allegiance to the pope or King Humbert, and, above all, their propensity to deeds of crime and violence, unfitted to liv in a country of the character of the United States.

Can they be more slavish to the pope or king than the American is to his party or his church? "A country of the character of the United States"—bah! This is putting on conceit with a vengeance—two presidents of this country hav been assassinated, two more hav died so suddenly and under such circumstances as to leave a taint.

It is conceded, I take it, that in a republic the ballot is the true and proper remedy for existing evils. But if we put the ballot, that most potent weapon, into the hands of the unlettered and ignorant hordes who know nothing of our systems or institutions, and care almost infinitly less, who regard election time as the heaven-inspired day in which they can make a couple of dollars in a couple of minutes——

Who else but the unlettered and ignorant hav ever done the voting in this country? Does the Fifth avenue man vote? Did the poor voter ever make anything out of his vote, except to sell it? Was there ever a president elected by honest votes? Hav you forgotten the "Credit Mobilier?"

Let all intending immigrants file a declaration of their intention to come to this country with the American consul nearest to their homes, say, not less than two years previous to the date of their departure. It should be made a part of the consul's duties to thoroughly investigate the character of the intending immigrant, his financial condition, and require such other information as may be deemed necessary and desirable. If the examination is satisfactory to the consul he should be required to giv the intending immigrant a certificate stating the bearer was a fit person to become a resident of the United States.

Well, really, this would be a nice bone for the consuls. We doubt if the immigrant would hav much left to get him here.

When the immigrant lands make him thoroughly understand that if in five years he is not able to read the organic law of his adopted country, the Constitution of the United States, he will be shipped back to the country from whence he came.

Your limit is original. Reminds me of the patient who wished to make a contract with his doctor to cure him of the diabetes within a given period.

America, invincible America, will rise in the majestic might of her too sorely tried and outraged patience, and all good and loyal Americans, regardless of creed or race, will unite shoulder to shoulder to save and perpetuate the American nation as they united thirty years ago to-day to save and perpetuate the American Union.

This is good. You take them all in now—rag-tag and bobtail—something like the Universalist heaven.

It is in bad keeping to object to immigration in a country but a little over one hundred years a government, and a little over three hundred years ago undiscovered—indeed, are we not all immigrants?—is it not immigrants who hav brought the country to its present prosperity? Is one to blame for the spot he is born on? And after he is born, should he not hav the privilege of living on what part of the earth he wishes, if he does not trespass on individual rights? Hav the immigrants ever shown the nativ American (the Indian) any mercy? His hunting-grounds are gone, and to-day he is at the jumping-off place. GEORGE M. DAVENPORT.

Pious Lying.

How few so-called Christians read the Holy Bible. If they did, Christianity from the start must justify the most monstrous lying or worst of common sense. When a person calling him or herself a Christian tells us they hav read and believe every word of it, they can be safely set down as bare-faced liars; and to prove it, it is only necessary to point to its numerous absurdities and contradictions, if read with ordinary observation. The first book, Genesis, in chapter vi speaks of a multiplicity of Gods; and of the "sons of God"—that they saw the daughters of the sons of men and they took wives of such as they chose.

Perhaps I am wrong, however, as to the book speaking of the "sons of God," and it really means pulpit divines choosing wives of the sons of men, as now.

Why the Christian of the New Testament should endeavor to strengthen his pretensions and faith by hugging to his bosom this old Jewish history, seems to me marvelous.

The New Testament is based upon the naked fact that Jesus was the *only* son of God; that he was crucified at Jerusalem, which the Jews flatly deny. But lying, assumption, deception, and superstition seem to be the component parts of what is called piety. D. B.

Brooklyn.

A Voice from the West Indies.

Since my last nothing has happened here of any importance. The census is just about being taken, and a circular has been addressed to all Freethinkers, as this census is a religious one, asking them to conscientiously write in the space allotted to religion their true opinions. This census has caused an open warfare between the Roman Catholics and Anglicans, as both parties claim to be in the majority.

Some time ago I read in a West India newspaper that British Honduras, Central America, has given birth to a Freethought society. The *Guardian* newspaper of that place commenting on the movement called them a set of boys forming an Infidel association.

I hav just been reading in a Portuguese religious review of 1870 a curious article on the Freethinkers' council which was held in Naples in the month of December of that year. The following is a translation:

The same people of the "infernal banquet," which was celebrated in Paris, pretend also to celebrate a conventicle in Naples. The vicar of the devil on earth has already dispatched his letters of convocation. Those addressed to Ricciardi are as follows:

CAPRERA, January 10th.

MY DEAR RICCIARDI: Reunite in December proximo, in Naples, the Freetninkers. It is a true, grand work, and I desire very much that we realize it.

With such a project we intend to extinguish the sacerdotal gangrene with which we are infected.

I am yours, G. GARIBALDI.

God permit that the ministers of Satan may make such sad and significativ parodies to the sacred functions and to the assemblies and practices of the Catholics, so that the world may compare, for example, the Fridays of Lent, which Pius IX. spends in holy devotion, with the "infernal banquets" celebrated drunkenly by the Freethinkers, who are convocated by Garibaldi to meet in Naples, on the same occasion, in which hundreds of bishops will reunite. Compare and judge.

This shows at once the difference in opinion which existed and which exists now—and not very long ago, only twenty-one years. E. S.

Whom the Spirits Join Together, They Can Put Asunder.

Dispatch from Boston, April 21st, to the New York Sun.

Spirits formed a very important factor in a divorce case which was heard in this city to-day before Judge Staples. They ordered the marriage in the first place, and then ordered the tie broken, and the man and woman obeyed without a murmur.

The couple are William Peck, the Spiritualist lecturer, who brings suit for divorce, and Sarah G. Vetter, better known as Mrs. H. S. Lake, speaker at the First Spiritual Temple. Her maiden name was Sarah Genervа Chafa, and her life as unfolded to-day has been eventful.

When a mere girl it became a part of her creed that a married woman has an unalienable right to her person, her property, and her name, and she has advocated those ideas ever since. That accounts for the different names of the couple.

This is the story which is told: When Mrs. Lake was seventeen years old, she started out to make her own living. In three years she drifted to New York, studied elocution, and gave a series of dramatic recitals with good success.

She met a young and handsome Catholic priest, Henry S. Lake. It was a case of love at first sight. He renounced his religion for the purpose of marrying her and they lived together for two years.

He died early in 1876. She was overwhelmed with grief until a medium gave her an opportunity to commune with her departed spouse. Her spirit husband told her to enter the lecture field.

She obeyed. After lecturing nearly two years she met Professor Peck. The spirits still guided her actions, and, acting under their instruction, she proposed marriage under the following contract of co partnership, written by her, and signed in the presence of witnesses by both:

MARRIAGE CONTRACT.—We, the undersigned, hereby enter into copartnership on the basis of the true marriage relation. Recognizing love as the only law which should govern the sexual relationship, we agree to continue this copartnership so long as mutual affection shall exist, and to dissolve it when the union becomes disagreeable or undesirable to either party. We also agree that all property that shall be acquired by mutual effort shall be equally divided on the dissolution of said copartnership. Should any children result from the union, we pledge ourselvs to be mutually held and bound to provide them support whether the union continues or is dissolved.

Given under our hand and seal this 5th day of October, 1877. MRS. JENNIE LAKE,
WM. F. PECK.

Witnessed by—Without approval, J. B. Garrison; with approval, Mrs. J. A. Palmer.

This marriage contract was a surprise to the court and spectators, and created a decided sensation. For eleven years Mr. Peck and Mrs. Lake lived together as husband and wife, traveling all over the country lecturing on matters pertaining to spirits.

The spirit still acted as the guardian of the couple. In 1888 the spirits thought Mr. Peck and Mrs. Lake had lived together long enough, and so they ordered Mrs. Lake to sever the marital bonds which held them.

Mrs. Lake followed the dictates of her spirit guides. She told Professor Peck of the commands she had received from the spirit world. He is a pronounced Spiritualist, but he did not like this phase of the situation.

He pleaded hard with his wife, but she cared more for the spirits than for her husband. He wrote her several letters imploring her return, but they did not move her. She responded with a long letter, which she took pains to say was dictated by her spiritual guides, and she desired him, when he read it, to "rise out of those states of the body which becloud the soul into the spirit of things." His pleadings for her mortal self called forth this response:

You hav always acted on the hypothesis that spirits were not able to discover the motivs and movements of mortals, and to convey information regarding the same. This is evidently something you hav yet to learn. By and by you will be relieved of those painful mental states and will recognize the wisdom of this event, and will, I know, if you will but make strenuous efforts, rise to higher and better stages of living, reaping both spiritual and material advantages which hav never before been yours. I know how hard it seems for you, with your nature, to believe what I hav written, but I feel satisfied, if you will but graciously accept the situation, after a time you will reap much advantage from the environment under which you will be placed. Your powers will be called out, your resources developed, and you will be brought into contact with persons who will be of service and satisfaction to you.

In regard to any immediate inquiries which may be made by people relativ to me or my work, the guide suggests that it will be wise to reply that I am passing through a new development for a special work, and that I am taken to such places and environed by such conditions as far as possible as will be conduciv to these ends. That you yourself realize how important it is that you should acquiesce in the desires of the guides, who hav proven themselvs wise and efficient guardians of an instrument who from childhood has striven to coöperate with her spirit instructors.

Judge Staples listened to the reading of this letter with a good deal of interest. Then he said that he viewed the contract simply as a contract, with no evidence of marriage. "She has simply carried out the terms of the contract." The court added: "I do not question the desertion, but I hav some doubts as to whether this is a marriage. It is, to my mind, just the same as though a man and woman met upon the street and agreed to liv together as husband and wife for a day, a month, or a year. The fact that it is in writing makes no particular difference. An oral contract would be just as good." The court finally took the case under advisement.

The Trustees in Session.

The chairman called the meeting to order, and after prayer had been offered by Trustee Littlesoul, the board united in singing the hymn which begins:

And every day will be Sunday over there.

Trustee Grabitall reported several munificent gifts and bequests from public-spirited citizens to the Metropolitan Museum in trust for the people of New York. These were unanimously accepted, and each trustee winked the other eye.

The finance committee reported that it had audited and ordered paid the bill of expenses for keeping the museum open Sundays for the benefit of the trustees and their acquaintances. As this expenditure caused a deficit in the treasury it was recommended that for the next two months the museum be kept open only one evening a week instead of two. The report was accepted and the recommendation adopted.

Trustee Kerr stated that he had overheard the third assistant janitor remark to a policeman that it was a shame the people down in his ward never had a chance to see the inside of the museum. He moved that the offending janitor be discharged at once without a recommend. Carried.

Trustee Goodheart rose in his place and begged leave to make a few remarks. He stated that he felt diffident on account of his youth in offering suggestions to men older than himself, and who were looked up to as being representativ of the better elements in the community. But from his personal observation in other cities, both abroad and in this country, and from conversation with the progressiv, wide-awake men of the day, not only business men but men who were well known for their practical and useful philanthropy, men who loved their fellowmen, he was forced to the conclusion that the trustees were, in one particular at least, pursuing a mistaken course. Furthermore, from the point of view of public policy, he thought the trustees were making a mistake. Every large city contains turbulent and dangerous elements which are increased both in number and kind because their minds hav nothing elevating to dwell upon, and are perforce turned into lower channels. Knowing these things and knowing that he and his associates had in their keeping a tremendous means of popular education, and that they held it only as a sacred trust for the people, he would move that hereafter the Metropolitan Museum of Art be thrown open to the public on Sundays.

Chairman Narrowmind sprang to his feet and called the trustee to order. He stated that that question had been settled once for all, and it was nothing short of impertinence for the trustee to allude to it. He supposed that next the trustee would actually dare to bring a copy of *Life* into the sacred edifice.

Trustee Littlesoul hoped and prayed, although he greatly doubted, that the Lord would forgiv Brother Goodheart for his blasphemous remarks. It seemed to him that a man guilty of such wicked sentiments could not possibly escape the sulphurous flames and other torments of eternal punishment. As for himself, he should look down from his place among the angels upon his erring brother in the place below with infinit pity, but, he could not help confessing, with equal contentment and triumph.

Trustee D'Onki stated that he was surprised. "Them pictures," he said, "cost money. Do we want rag, tag, and bob-tail comin' in here and lookin' at 'em? No, sir. What do the laborin' people want o' pictures, anyway? They couldn't tell a Rafael from a Titan, or a Mike Angelo from a Joan of Arc. First thing you know we'd be havin' people up here from Mulberry street and all them disreputable neighborhoods. We'd hav people that never seen a pictur' in their lives. No, sir. Sunday's the Lord's day, an' it's a day of rest. Let them people stay down in their tenement houses and rest."

Trustee Mewl said that he stood with Trustee D'Onki on this question and, as usual, they both stood firm. The Metropolitan Museum, he stated, was a respectable institution and was considered a great convenience by the friends and relativs of the trustees. To hav it opened to the public on Sundays would bring to it a lot of people who were not acquaintances of the families of the trustees and whom they did not care to meet. Some of these people would be shabbily dressed and doubtless some of them would smell of onions. They would feel far more at home in the saloons downtown, and that was the proper place for them.

Trustee Goodheart rose to withdraw his motion. He said he had been aware that his associates were followers of the meek and lowly Jesus, and that their daily lives were governed entirely by Christian motivs. Had he been aware, however, that they were so peculiarly sensitiv on the subject of Sunday observance he would not hav dared put in his impertinent and sacrilegious plea for giving pleasure and instruction to the poor.

There being no further business Chairman Narrowmind offered up a prayer and the meeting adjourned after singing the hymn which begins:

This is the day the Lord hath made,
Let young and old rejoice.

—*Life.*

Laws of the Unco Guid.

The following is a copy of some of the laws which hav been enforced in the good old state of Vermont:

"No one shall be a freeman or giv a vote unless he is converted and a member of one of the churches allowed in the dominion."

"Each freeman shall swear by the blessed God to bear true allegiance to this dominion, and that Jesus is the only king."

"No dissenter from the essential worship of this dominion shall be allowed to giv a vote for electing of magistrates or any officer."

"No food or lodging shall be offered to a heretic."

"No one shall cross a river on the Sabbath but authorized clergymen."

"No one shall travel, cook victuals, make beds, sweep houses, cut hair, or shave on the Sabbath day."

"No one shall kiss his or her children on the Sabbath day or fasting days."

"The Sabbath day shall begin at sunset, Saturday."

"Every ratable person who refuses to pay his proportion to support the minister of town or parish shall be fined five pounds and five shillings every quarter."

"Whoever wears clothes trimmed with gold, silver, or bone lace, above one shilling per yard, shall be presented by the grand jurors, and the selectmen shall tax the estate three hundred pounds."

"Whoever brings cards or dice into the dominion shall pay a fine of five pounds."

"No one shall eat mince pies, dance, play cards, drum, trumpet, or jews-harp."

"No gospel minister shall join people in marriage. The magistrate shall join them in marriage, as he may do it with less scandal to Christ's church."

"When parents refuse their children convenient marriages, the magistrates shall determin the point."

"A man who strikes his wife shall be fined ten pounds."

"A woman who strikes her husband shall be punished as the law directs."

"No man shall court a maid in person or by letter without obtaining the consent of her parents; five pounds penalty for the first offense, ten for the second, and for the third, imprisonment during the pleasure of the court."

Lectures and Meetings.

MAY 1st George Francis Train will explain the Italian Embroglio to the members of the Manhattan Liberal Club.

W. S BELL lectured in Denver, Col., April 18th and 19th, and is now in Iowa. Liberals of that state may address him at Clinton, in care of James A. Greenhill.

DURING the last six months J. E. Remsburg has visited thirty-six states and territories, traveling twenty thousand miles and delivering one hundred and fifty lectures.

MISS ADA CAMPBELL, of New York, will lecture before the Newark Liberal League, 177 Halsey street, on Sunday, May 3d, at 3 o'clock in the afternoon. Subject, "The Real Atonement; or, Man's True Savior."

SOME amiable individual in the Tennessee legislature endeavored recently to repeal the statue depriving unbelievers in Christianity of their standing in court, but the legislature refused to pass the bill he introduced for that purpose. It seems that the lawmakers of that state regard freight trains on Sunday as of more importance than human equality and justice, for a bill prohibiting such running was also defeated.

Communications.

The True Currency.

On Jan. 1, 1881, a convention was held in Independence Hall—a convention not of men or women, but a convention of representativs of that form of life that exists in the mineral and vegetable kingdoms. There were representativs of Gold, Silver, Iron, Cotton, Sugar, Corn, Rice, and many other of the various forms of life as it exists in these kingdoms.

The occasion was this: For a long time previous to the year 1860, by the decrees and customs of men Gold and Silver were the sovereigns of all other substances. That is to say, while in this country all persons are supposed to be sovereigns, in a kingdom the sovereignty is in a king, the rest being subjects, so Gold and Silver represented the sovereignty of all other substances, while they in turn were subjected to them. In the year 1860, however, a fearful epidemic called civil war broke out amongst mankind in this United States and for four years raged with great fury. The sponsors of Gold and Silver were alarmed. They felt that these sovereigns were too precious to stand the hazard of war, and imitating the example of a certain French king who always ran away when there was danger, Gold was spirited away across the ocean to junket with the sovereigns of the Old World, while Silver found a more convenient refuge across the Canadian border, and for twenty years they were both aliens to our country. In the mean time the disease of war had spent its force. Peace once more reigned throughout the land. Gold and Silver still tarried—were not with us, or at least in their sovereign capacity. After a while, however, there came to be clamorings for their reinthronement. Mutterings were heard that matters were going wrong. Coal was too dear for the buyer and too cheap for the seller. Butter was strong and cheese was mitey. Peas would mix with coffee and glucose would pass itself off for sugar. These and a thousand other equally potent reasons were given why Gold and Silver should be reinstated in their sovereign capacity, and after much counseling it was enacted that on and after Jan. 1, 1881, Gold and Silver should again assume the form of royalty over all other substances.

When the announcement was made that Gold and Silver were to be reinstated in their sovereignty, there was a commotion in the various forms of mineral and vegetable life. It was decided by them to hold a convention on the day this was to take place, and we hav undertaken in the briefest manner to giv the main points expressed at that gathering. Iron was elected to preside, and on taking the chair spoke as follows: "I am profoundly grateful for your kindness in selecting me as your chairman, though I am obliged to confess myself somewhat rusty as to the duties of a presiding officer. The business of the meeting is of a dual character. You are to receive and giv due reverence to the sovereigns who hav returned to reign over you, also to giv expression to any thoughts that may hav come to you during your last twenty years' experience. It is the statement of an eminent philosopher among men that the same law of mechanical action governs all life from man down to the lowest forms of organized matter. Reasoning from these premises we can infer that whatever is good for man might be good for us. Now, mankind in this country declared themselvs free sovereigns, while they left us subject to the sovereignty of Gold and Silver. It is for you to consider whether the two cases are analogous. At all events, when men desire to accomplish certain results they hold conventions, and this is what this body has decided to do. In order to insure harmony in the proceedings I hav taken advantage of the prerogativs of the chair, and hav selected Sugar to giv the welcoming speech. As Gold has arrived we will now proceed."

Sugar, putting on its sweetest smiles, said: "Your most golden majesty, it is with profound admiration and gratitude that we once more behold you among us in your sovereign capacity. We hav long felt our need of you and trust you hav returned nevermore to leave us. Will you pardon my presumption in saying that I hav sometimes thought myself related to you? Before I hav been subjected to the work of those misnamed refiners, it is well known that I possess that golden color similar to yourself. Should it ever again become necessary for you to leave this country, would it be asking too much that you should abdicate in my favor as your next of kin? In behalf of this assembly I am happy to welcome you once more to your subjects."

"My friends and subjects, it is with mingled feelings of pride and pleasure that I assume the role of sovereignty once more among you. Notwithstanding the long period of my absence it is creditable to your honor and patriotism that you turn once more to your true sovereign, and I trust this feeling will be a lasting one. I understand that Silver is putting forward the claim that it is to be equal to me and that we are to be joint sovereigns over you. I assure you that is not in accordance with the latest ideas of sovereignty in the Old World, or the best informed in this. It is proper that Silver should assume the position of sovereignty in a limited sense; but quite out of character that it should be fully equal to myself. I must also administer a rebuke to you, Sugar, for suggesting that possibly you might be a relation of mine. I hav no relativs, but stand completely by myself. Therefore dismiss all dreams of royalty, and perform the duties assigned you by nature. I am proud, however, to consider you one of the best of my subjects. I assure you, Miss Sugar, you are very sweet."

Silver, in the mean time, had arrived, and was incensed at the design of Gold to partially ignore it in the reconstruction. It said: "My friends, whatever view Gold may hav about sovereignty in the Old World, it may rest assured that it will not be accepted here. If Gold is not satisfied with an equal division of power with me, to use the vernacular of the camp, 'It can git.' Am I not the Dollar of the Daddies? And if it comes to a question of a survival of the fittest, I do not fear the result. Let Gold go back to the Old World and mingle with the sovereigns there. I am fully able to reign over you in the New World in the most complete and royal manner."

Cotton was announced as the next speaker, and said: "Where were Gold and Silver in times that tried men's souls? Junketing in foreign climes, skulking in Canada, or perchance hiding in old ladies' stockings. In those days it was Cotton that was king. It was Cotton only that brought Gold and Silver from their hiding-places, but at my command they came forth. Besides, I belong to that section of country where mankind believes that white is by divine permission the ruling power. Now, it is well known to all that I am the whitest of the white. I express the hope that this convention will echo the sentiment that 'Cotton is king.'"

Coal was the next speaker, and ridiculed the idea that Cotton was king, when with one touch of its hot breath it could burn it to powder. Cotton comes from that section of country that is afflicted with secession, state rights, colorphobia, and yellow fever. Coal became red with heat, and declared it could melt Iron, but the chair ironically asked, "In melting me what becomes of you?" This was a poser for Coal, and turning to an ashy paleness, he subsided.

There was one representativ in the body, young, but vigorous and lusty, of a greasy and uncouth appearance, which essayed to be heard. The chair recognized a familiar acquaintance by announcing that Petroleum had the floor. "My friends, I am the light of the world; notwithstanding the claims of Gas and Electricity I am still to be found in the homes and among the delvers in all parts of the industrial hive. As a sovereign I ought to succeed, as I am skilled in pipe-laying and know well how to oil the machinery of life. I trust my claims for promotion will be fully considered."

There was a decided feeling of contempt when Yeast rose to speak. It said that good Yeast was always on the rise. It had been associated for a long time with the staff of life, and wished to say a good word for it. In any future deliberations of this body for the selection of a king it trusted that it would not overlook the flower (flour) of the family.

There were other speeches, but as the drift of them was somewhat similar, we will spare our readers a further infliction in this connection, and introduce, by way of biography, another participant in the proceedings of the convention. Soon after the departure of Gold and Silver in 1860, there appeared a new substance known as the Greenback. Wise men from the West had prophesied its coming, and on its arrival had fallen down and worshiped it. Like the baby in the manger, its physical composition was of the most humble character, and in its formativ process was first baptized in water. Born in troublesome times, it received the baptism of fire. In a miraculous way it escaped the tyrannical Herods who sought to destroy it. It was subject to abuse, and, in derision, was called the Rag Baby. Like the youthful Nazarene, it disputed with the learned and those in authority, and overthrew the money-changers in the financial temple. It went about doing many wonderful works. It was a messenger bringing glad tidings to the sick and in distress, and joy to the needy. Had a record been kept of all its wonderful works no building would hav contained them. Like the savior of the world, it was crucified by the government at the demand of its chief priests and scribes, but rose again and appeared before the convention, and to such portions of them as had ears to hear it spoke as follows: "Of myself I am nothing, not even a sounding brass or a tinkling cymbal—a mere worthless rag—but with your indorsement I am of more value than all the gold and silver in the world. As your representativ I can level mountains and span rivers. I can restore life to the financially dead and feed a multitude without diminution. As partakers of that life which belongs to all, welcome Gold and Silver to that mutual sovereignty, which of right is equally yours and theirs, but do not bow down before any image whether it be in the form of golden calves or golden dollars. Make me your servant, but not master. In peace I am with you; in war, unlike Gold, I will not desert you. Investing Gold and Silver with special sovereignty over yourselvs, is only a fit accompaniment to that monarchy that still clings to the Old World, and is entirely out of place in a republic."

There was a disturbance in the audience at the speech of Greenback, and Gold, true to its instincts, quietly stole away. But the convention was finally adjourned to meet at the hustings.

Letters to Workingmen.

I hav sought to show that man, being in ignorance, began wrong. That he was influenced in his thoughts and actions by false ideas. That religion enslaved him by establishing an authority debasing in its character, engendering in his mind a belief that he was created by a God as a puppet, a plaything; that he had no rights this God was bound to respect; that his nature was vile—so very bad, in fact, that it was almost a mercy in God to damn him to never-ending flame. I hav sought to show that man is the highest result of the slow process of evolution which is summed up in the phrases, "struggle for existence," the "survival of the fittest," and the "law of differentiation." I know how inadequate these expressions are to convey to your mind any answer to the question of how things hav come to be as they are. The wonderful adaptation, the beauty and harmony, of things about you, all suggest that there must be intelligence at work somewhere or somehow, and while you may be, and no doubt are, disgusted with the pretensions of those who claim to know something of the will of this power and seek to control or direct your actions as agents of this intelligence; while you hav outgrown creeds and biblical authority, believing the book was written by priests to keep the people in ignorance and themselvs in office, still the idea of no God is shocking, and, like Voltaire, you think the idea of a God a necessity of man's nature. But could Voltaire hav had the evidence we now possess of the origin of the God idea, and hav been familiar with the facts that form the evolution hypothesis, I believe his theory of God would hav been considerably modified. I advise you, friends, to get and carefully read Darwin's "Origin of Species." The Humboldt Library has it in a cheap edition, as well as his later work, "The Descent of Man." Read them carefully, as well as Huxley on "Man's Place in Nature," and "The Physical Basis of Life;" Romanes's "Evidence of Organic Evolution;" and the four essays of Th. Ribot, "Diseases of Memory," "of the Will," "of Personality," and "The Psychology of Attention." These, if carefully perused with a determination to know all that it is possible to know of the truth of our origin, will awaken such an interest in your mind as no work of romance ever possessed. You will be convinced that "truth is stranger than fiction."

But the story of biology is no more wonderful than that of astronomy, geology, and chemistry. Read Balfour Stewart's "Conservation of Energy," Kingsley's "Town Geology," and Proctor's "Essays on Astronomy." Read Miller's "Romance of Astronomy," and you will agree with me that it discounts any work of fiction ever penned. You will find the study of science wonderful, grand, and interesting, but you will find no evidence of a plan or design, no evidence of any intelligence adapting ways to means; nothing but the workings of force on lines of least resistance. Science has demonstrated beyond dispute the utter impossibility of anything to indicate that there is in nature any will or desire or beneficent intention looking to the particular good of any species or kind. True exposition shows that the whole course of nature is one gigantic warfare. If we look upon it in any other light than as the working of unconscious force, of blind, impartial law, "it is bad," as Gunning says, "shockingly bad. A female buries her jaws in the gills of a fish and hangs there every moment of her life sucking the life of her host. The male buries his jaws in the body of the female, sucking from his mate the life she is sucking from the fish. We stand aghast before the pangs inflicted on all ranks of conscious life with no compensating good to the victim, and no enjoyment to the parasite. . . . The flea that bites you is itself bitten. The flea that bites the flea is bitten by a biter still smaller. We hav taken a musketo gorged with our own blood and found her body covered with parasites which were sucking from her the blood she had drawn from us. . . . Organic nature is the war of each against all." Notwithstanding the bias of belief in favor of establishing the proof that everything was designed, it has failed, utterly failed to do so, and the course of science is now to the opposit extreme. Even Spencer's "Great Unknown" is becoming more and more unknown and undemonstrable.

And yet the old desire for a God is pervading much of our scientific literature to-day. And who can wonder, when from the great past comes

> The shudders of restraining awe,
> The slow-wept tears of contrite memory;
> Faith's prayerful labor, and the food divine
> Of fast ecstatic,

and the fact of man's limited knowledge, his utter ignorance of matter and its forces, of the how and the why of its action? He may trace the evolution of the various organs; the complicated and wonderful mechanism of the eye, the ear, and the whole nervous system, and acknowledge, as he must, his utter ignorance of why the light of the sun and the necessity of the animal should start pigment cells upon the skin which in course of generations develop organs of sight, of hearing, and all the sensatory apparatus of the nervous system. It is indeed wonderful, and the wonder is not lessened to know that a little intelligence applied at any stage of the process could hasten and improve the organization; that a little "infinit wisdom" might prevent the faults and imperfections and diseases of parents being transmitted to the children, even to the fourth generation; to know that the most perfect organ contains many imperfections, which infinit goodness would never hav allowed. Our wonder and amazement is not lessened. But the awesome fear which filled our minds in contemplating a creator is gone, and we are left to enjoy the beauty and harmony, and feel that our increasing intelligence will enable us to right many of the wrongs about us; and, better than this, to feel there is no one to blame—that things are as they are because, under the circumstances, they could be no other.

But the ego of man introduces a new factor in evolution. Man, being possessed of the highest intelligence, is master of the situation. No longer subservient to any higher being, he can pursue his investigation in no fear of intruding upon the domain of a God. And although in regard to any knowledge of infinity we are but

> An infant crying in the night,
> An infant crying for the light,

there is really no necessity that we should know the why and wherefore of matter and its laws. The fact of their existence, their indestructible and uncreatable qualities, warrant us in asserting that their beginning or end is an absurd and unthinkable proposition. I hav sought to show that whatever is, is but a modification of what was; that nature is the same yesterday, to-day, and forever, and human nature is no exception to the rule. Intelligence is the dial that marks the progress of the ages, and shows the difference between ourselvs and the "gentleman in the dug-out." We are as selfish in our way as he. We love our liberty no more and hate oppression no less. Ignorance prevented him, as it still prevents us, from grasping true principles. But as the darkness of ignorance and superstition fades, the light of science and right reason enables us to act more and more from correct principles. This is the "data of ethics," the science of right conduct. Yet the change is almost unconscious. We still cling to theories which in practice we abandon. We are continually acting upon principles which in themselvs we repudiate, and loudly applaud others which we dare not practice. We talk of the beauty and utility of truth, yet deliberately lie to our own children. We are continually denouncing the tyrants of church and state, while playing the tyrant in our own family. We are continually singing the praises of liberty, yet are continually enacting laws for its suppression. We talk of the degradation of slavery, and yet hold our wives and rear our children in its baneful bonds. We declaim against the evil influence of street and saloon in the education of our young, yet allow them to receive from thence the most important instruction of their lives. We claim that knowledge is power and recount the beauties and utilities of an education, yet fear to enlighten our children on some of the most important truths pertaining to their welfare.

I hav sought to show—and this is the essence of my argument—the non-existence of authority higher than man's will. That, coming up as we hav from a common origin, there is no such thing as man acquiring rights over his fellow-man except by physical force; that one excels another only by force of circumstances; that our existence implies no obligation on our part, as our preference in regard to being was never consulted; that centered in ourselvs is "God and king and law." All institutions of authority hav come into existence by and through man's endeavor to rob and enslave his fellow-men. Yet the robber was no worse than the slave. Ignorance and superstition directed alike the actions of both. And man is ever better than his institutions. He means well, but he creates a soulless monster which is forever defeating its own object. Introduced as a necessity, the idea becomes ingrained. A reformer may be tolerated, but an abolitionist must be damned. And this is the reason for our reverent feelings for a deity even though his recorded acts we hold in abhorrence. And this is why we are submitting to the outrageous system of robbery perpetrated by civil government. And thus I end my letter as I began. Man, being in ignorance, began wrong. And his institutions were wrong. Yet he clings to them still—to his early faith and necessary institutions, while admitting their manifold evil and degrading influence.

A. L. Ballou.

Buffalo, N. Y.

Let Us Pray.

O thou mighty devil! thou horny-headed and skinny-boned devil with a long tail and double hoof, thou eater of brimstone and saltpeter who breathest flames and smoke, thou chief of ten thousand imps who wadest through all the fires of the inferno with impunity—listen, we pray thee, to our earnest supplication and hav mercy upon us! Thou who didst tempt our Lord and savior Jesus Christ and set him up on the lightning-rod of the holy temple and dare him to jump down, wilt thou kindly spare us from a similar experience at thy hands? We beseech thee, O Satan! not to offer us any of the kingdoms of the world or any considerable portion thereof, lest we be tempted to either take it or slay thee. Hast thou not already had sufficient revenge upon us by robbing our dear old grandmother Eve of her virtue and causing her and our other ancestor to be abused and run out of that beautiful garden with its extraordinary and unheard-of rivers by an angry God who is noted for taking great offense at small things? Think of all the misery thou hast caused since the beginning of the world—think of the manual labor we hav performed for thy sake! "The sweat of our brows" would fill the oceans, and if the real truth was known and the statistics published in a Prohibition tract, it would be found that we hav sweat all the water on the earth through the pores of our skins several times. Be contented, we pray thee, to ease up on us a little space. And, O Beelzebub! we wish to ask one more great favor of thee, and we ask it with bowed head and bended knees. We know of a little curly-headed, blue-eyed baby boy who is (according to the creed and confessions of faith) at this moment in thy realm of torment. He is suffering excruciating agony and screaming with terror and pain. He is calling in pitiable accents to his papa and mamma for only one little drop of water to relieve him if for but a second. And, oh, we pray thee, Satan, please grant this one request and giv him a glass of cold water for the love his parents bear him. We pray thee to do this one little act of kindness, because the dear little innocent fellow never did a bad act during the short space of his life. If it is strictly the command of God and thou canst not do this trifling favor, then, O Satan! can not his father (who is to blame for not having him baptized with holy water) take his place in torment? His father, who loves and pities him, would willingly suffer tortures forever, if he who is so innocent and so young and so sweet could be saved from this terrible torment and his dear little eyes could be dried. O dear devil! wilt thou not hear and grant this our humble prayer for his sake, and we will serve thee and praise thy name forever. Amen. F. H. H.

Liberals in Convention.

From the Denison Sunday Gazetteer.

The second state meeting of the Liberal Association of Texas, took place in San Antonio, commencing Friday, April 10th, at 10 o'clock A M., and continuing three days. There were about fifty members present from nearly as many portions of the state. The sessions took place in the hall of the local Liberal Association, and the first meeting was called to order by its president, Col. George W. Sweet, who, after a few prefatory remarks, introduced the president of the Association, J. D. Shaw, of Waco. Mr. Shaw delivered a short and appropriate address. He stated the Association now numbered a little over five hundred members. He outlined the progress made the past year and reported the organization of six auxiliary societies. Through him the executiv committee made a report showing the Association to be in a healthy condition financially. After the address and the report the Association proceeded at once with the business before it. The secretary being absent, Mr. A. Chapman, of San Antonio, was elected secretary *pro tempore*. The president was authorized to appoint a committee of seven on organization, and he announced that he would name the committee in the evening. The Association was informed that an informal reception would be tendered the delegates at St. Leonard Hotel at 8 o'clock. The convention then took a recess.

At 3 o'clock the convention reconvened. The president announced the committee on organization as follows: Judge J. P. Richardson, of Austin; W. J. Allen, of San Antonio; B. C. Murray, of Denison; J. A. Handley, of Moscow; George Bondies, of Forney; C. F. Dunn, of Uvalde, and N. Chaddock. Col. G. W. Sweet was added to the committee. The report of the executiv committee was referred to the committee on organization. On motion the president appointed the following committee on resolutions: Messrs. A. L. Teagarden, of Austin; A. Chapman, of San Antonio; M. Parish, of Moscow; Dr. L. J. Russell, of Bell county, and Dr. W. W. Graves, of Whitesboro. The remainder of the two hours' session was taken up in discussing various suggestions for the advancement of the objects of the Association, and especially that of having the Association chartered, with power to charter subordinate societies.

The convention met Saturday at 11:30 and got down to steady work. The committee on organization submitted majority and minority reports. The majority report was signed by five of the seven members of the committee. The report was as follows:

> We recommend that this Association formally adopt the Nine Demands of Liberalism.
>
> We further recommend that the first and most important object of this Association is to firmly establish the base of operations which has been commenced by Mr. Shaw of Waco. Following the action of the meeting in the summer of 1890, we hereby direct that the funds of the Association be applied to pay the debt and interest on the lot now held by Mr. Shaw, and to the building of a permanent office for the *Independent Pulpit*.

The minority report was tabled. The majority report was then taken up. A motion was adopted that it be discussed by sections. The first section, relating to the Nine Demands of Liberalism, was approved. A prolonged debate followed a motion to adopt the section relating to the disposition of the funds. Mr. Shaw argued against this section. He represented that the report put him in a false light, as he did not wish the Association to assume his debts. The discussion was also participated in by Messrs. Allen, Richardson, Temple, Graves, Becking, Sweet, Copeland, Sevier, and Murray. On a final vote this section was rejected.

The committee on resolutions submitted a report on the statement furnished by the executiv committee. It was recommended that the funds now on hand be applied toward strengthening the Liberal base at Waco. This report was laid over for action at the afternoon session.

At the afternoon session the report of the committee on resolutions was taken up, and after a short discussion the report was adopted.

The following resolution was offered and unanimously adopted:

> *Resolved*, That a committee of three members, one of whom shall be a lawyer, be appointed, whose duty it shall be to draft and hav printed a form of a last will and testament, for the use of Liberals. The provisions of this will shall be so set forth as to prevent priests or parsons from making themselvs obnoxious at our death-beds and from holding funeral obsequies at our graves.

President Shaw called the attention of the convention to the challenge of Elder L. S. Scott, a Campbellite minister, who wanted a debate on religious topics with any champion the Liberals might put up.

It was the general opinion that nothing should be allowed to interfere with the regular business of the Association, that the debate would keep, and that after adjournment, if Mr. Scott wanted to hav a tilt with a Freethinker he would be accommodated. It was subsequently announced that the debate would take place at the Opera House between Elder Scott and Mr. A. O. Phelps, commencing Monday night. Colonel Sweet tendered the use of Liberal Hall free to any speaker who would do battle with the Christian. The annual election of officers was announced as the next thing in order. Judge J. P. Richardson, of Austin, was placed in nomination for the office of president and was elected unanimously. A. L. Teagarden, also of Austin, was nominated and elected secretary. B. C. Murray was nominated for treasurer, but by his request his name was withdrawn in favor of the present treasurer, Mr. T. V. Munson, of Denison, who was elected.

Mr. Shaw, in a few graceful remarks, relinquished the gavel to his successor. A vote of thanks was tendered by the convention to the retiring officers. A motion that the secretary be instructed to hav printed one thousand copies of the proceedings for distribution, was adopted. The convention then adjourned to meet at Mission Garden at 7:30 o'clock P M. At the evening session the following resolutions were submitted by the committee on resolutions and unanimously adopted: The thanks of the Association were given to A. O. Phelps, S. P. Putnam, Mrs. Mattie P. Krekel, and others, for their labors in Texas; resolutions of respect to the memory of Chas. Bradlaugh and J. P. Mendum were passed; a resolution encouraging the work of the *Independent Pulpit*, and a resolution opposing the movement to hav the Chicago World's Fair closed on Sundays, adopted. Also, that the thanks of this convention be tendered to the press of San Antonio for its full and accurate reports of the meetings.

Friday night the Association was addressed at Mission Garden by Judge Richardson, of Austin, and Ex-Rev. M. Sevier, of Vernon; Saturday night, at the same place, by the president, Mr. J. D. Shaw, and Colonel Sweet of the local Association; Sunday night, by Mrs. Mattie P. Krekel and others. After the lecture Saturday night the delegates were tendered a reception by the San Antonio Liberal Association at the Garden, where an excellent supper was served, followed by a dance.

The meetings on the whole were as harmonious as such gatherings usually are, and after the work was over, general good feeling prevailed. The local press gave the Association courteous notices, and the *Express* published very full and impartial reports every morning during the session. The place of the next meeting will be announced later by the executiv committee.

THE TRUTH SEEKER.

FOUNDED BY D. M. BENNETT.

E. M. MACDONALD, . . . Editor.
C. P. SOMERBY, . . Business Manager.

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THERE are about five hundred subscribers on our list in arrears on their subscriptions. We hope it will only be necessary to say to them that we need the money to induce them to pay up.

And we trust, too, they will remember that a renewal and a *new* subscription costs but five dollars, and that they will take advantage of the terms and the occasion to help us a little. We need more subscribers to the paper. We giv more than any other Freethought journal for the money, and consequently it costs more to publish the paper. The pictures alone cost some fifteen hundred dollars annually; yet they are a feature that all would dislike to hav discontinued. They are forcible weapons against superstition, and do their work well. But our friends should not forget that they cost a good deal.

Send us your arrearages and renewal, and a new subscriber!

All of It is Good.

From Watts's Literary Guide.

The contents of THE TRUTH SEEKER ANNUAL FOR 1891 are excellent. Miss Ida C. Craddock writes charmingly on "Some Alaskan Myths;" Mr. T. B. Wakeman discourses eloquently "Anent Spooks: Where are They?" while Mr. Watson Heston contributes a humorous sketch entitled "Shoutin' Joe," being the history of a local Methodist preacher. The illustrations are, as usual, remarkably good.

Liberty in Literature.

From the Madisonensis, Hamilton, N. Y.

An address delivered in Philadelphia, Oct. 21, 1890, by Robert G. Ingersoll as a testimonial to Walt Whitman. That which has endeared the aged poet to so many is here brought out with all the force and beauty of the renowned orator. His chief characteristics are revealed and explained in a way that cannot fail to attract. Several poems of Whitman's are given special attention.

The Evils of Sunday Mail.

Mr. H. R. Schramm, of Bellbuckle, Tenn., without doubt a reverend, contributes to the *Baptist and Reflector* a paper on the "Evils of Sunday Mail," of so unique a character that some of its paragraphs are worth reproducing for the amusement of Freethinkers. The first reason advanced why Sunday mails are evil is this:

"1. The temptation for Christians to set a bad example, and influence sinners to lose regard for the Sabbath; for if mail is opened on Sunday many Christians will be found at the post-office getting their mail, and we should set good examples before the world."

That is to say, Christians are of such weak natures, and their religion sits upon them so lightly, that they could not remain at home if they knew the post-office doors were open. Poor things!

The second reason is thus outlined:

"2. It is injurious to the spirituality of the Christian to secularize his mind with Sunday mail. His Sunday paper is the leech that fastens himself to the Christian and draws out what spirituality there is in his mind, and secular things crowd into the mind.

"If he is a superintendent he is so engrossed with the things of the world that he is not in such a condition as he should be before his school, or perhaps his mail has made him late, and the scholars must learn from him the lesson of getting late to Sunday-school.

"The same is true with the teacher. On account of this delay he can't hav a word with his scholars, and he, too, is perhaps thinking about other things than the lesson. And the scholars perhaps hav been after their mail and filled their minds with the Sunday paper, and it unfits them for reciting.

"The others are business men, and they perhaps get orders for goods, and while the preaching is in progress that has been prepared by earnest prayer and labor to benefit those persons, their minds are on filling these orders the next day, and so preaching is a noise, but does not edify them, and thus many merchants become careless and cold, lose their interest in the church, and are led off into temptation because they were not spiritually minded enough on Sunday. The mail was the serpent that poisoned them."

So, then, the Sunday paper is more powerful than the word of God, the word of the preacher, and the will of the Christian combined! It knocks his spirituality higher than a kite, and so the law must come in and suppress the paper!

Poor superintendent, poor teacher, poor scholars. Too bad, too bad, too bad!

And how that poor business man will everlastingly squirm in hell for thinking of the order he got in that mail and for not hearing understandingly the preacher's beseeching appeal for a large donation to the contribution-box. But if the merchant did not lose his interest in the church—that is to say, did not refuse to contribute heavily—would any preacher care whether he thought of his orders or of the sermon?

Reason three:

"3. The cause of Christ is injured by distributing the mail on Sunday. The people that ought to be at Sunday-school and at church congregate at the depot and then go to the post-office, where they remain for some time, and very few, if any, talking about religion. After the mail is opened the Sunday newspaper is examined, and then at many places it is too late for Sunday-school, and they get interested in the paper and in many instances never attend church, and so they can't be reached by the preaching."

Ah! The Sunday mails keep people from church, therefore Sunday mails must go. The preachers must be protected by law and brute force in their monopoly of one-seventh of the people's time. Mr. Schramm seems to think that the clergy own Sunday from sunrise to sunset.

Reason four:

"4. The Sabbath day is desecrated by allowing the mail to be distributed on Sunday. We hav six days in which we can get our mail and we ought not to rob the Lord of the seventh day. We favor having our mail on the Sabbath, and we thus compel the trains to run on Sunday, and work a lot of hands whose souls are lost, with no chance for them to hear preaching. Who is responsible? Are not those who demand the trains to run so they can get their Sunday mail? Christians, will your skirts be clear of their blood?"

We should be extremely gratified to hav Mr. Schramm, or anyone else, show how the Lord owns any more of Sunday than of any other day. If we are to follow his example as set forth in the Bible, he labored on that day; and what the Lord did certainly ought to be good enough for Christians to do. And if preaching saves souls, why cannot the sinner hear it upon some other day than Sunday, and so get to heaven while we get our mails?

"The Bible says: 'Remember the Sabbath day to keep it holy.' People were punished in Old Testament times for violating the Sabbath. Is not distributing the mail on Sunday a violation of the Sabbath, and can it please God for us to practice it?"

The day the people were punished for violating is, as everyone knows, Saturday, and not Sunday. Saturday is also the day the Bible commands Mr. Schramm to keep. Sunday has nothing to do with the case.

"If Christians don't raise their voice and use their influence for the observance of the Sabbath, will it be long before we will not hav any Sabbath?"

And the preachers know that with the going of the day will go their holy and reverend selvs. And that is precisely what ails them.

Mr. Schramm concludes his little essay with this exhortation to his fellow-pulpiteers:

"1. Let preachers preach against it, showing that it is one of the evils that should be discontinued.

"2. Let all Christians keep away from the post-office themselvs on Sunday, so that sinners will not see any Christians there, and thus teach them that you are willing to make the sacrifice to do without your mail for the love that you hav for the Lord's day.

"3. Talk with sinners during the week and invite them to your Sunday-school and preaching, ask them kindly to come to Sunday-school in place of going after the mail; suggest to them that it will be more profitable to them, and that they ought not to compel the postmaster to stay there on Sunday, but let him hav a chance to go to Sunday-school.

"4. Pray over the matter, ask God to help you, and go to work and get up a petition, and see if you cannot get a majority of your corporation to sign it, and send it to the postmaster-general, and thus do away with this evil, which causes a great many other evils. Do away with it, and thousands of souls will be saved."

Mr. Watson Heston sent us the *Baptist and Reflector* containing Mr. Schramm's article, and right across the bottom of its two columns he wrote: "Doesn't this damn fool need a leather medal?" We are compelled to answer Mr. Heston's profane query in the affirmativ.

To Think About.

In THE TRUTH SEEKER of January 10th we printed what to the average unthinking mortal was some queer statistics relating to the people confined in the Kansas penitentiary at Leavenworth. Old-fashioned notions concerning the incentiv to crime and regarding the environments and conditions of those found in prisons were set aside as erroneous, and the students of sociology found from the figures that they must begin all over again. The report showed

Prisoners whose parents were church-members	500
" " " " non-church-members	175
" who did not know anything about it	69

The denominations of these parental sponsors were:

Catholic	69	Lutheran	20
Methodist	175	Episcopal	7
Baptist	125	Congregational	8
Presbyterian	80	Dunkard	1
United Presbyterian	2	Advent	4
Cumberland Pres'terian	10	Quaker	1
Christian	80	Unknown	10
United Brethren	8		

More than one-half of the prisoners belonged to some churches, the Methodists leading. More than two to one—500 to 244—attended Sunday-school regularly in their younger days; the parents of more than one-half were total abstainers from liquor; about one-half were themselvs total abstainers; there were only ten whose ancestry was criminal; the country had been the homes of one-third more than had lived in cities; nearly one-half were too pious to swear; most of them had had good associations, had stayed in the house nights, and were of stable disposition.

By way of the *Globe* of Tacoma, Washington, we now get the figures from the Pennsylvania penitentiary, which curiously corroborate those from Kansas. During 1890 there were two hundred and ninety prisoners received. There were pious as follows:

Catholics	97	United Brethren	6
Methodists	91	Episcopalians	5
Lutherans	25	Scattering	18
Presbyterians	25	No denomination	10
Baptists	13		

On the temperance question they were equally strong:

Total abstinence	52	Occasional drinkers	129
Moderate drinkers	91	Habitual drinkers	25

All but forty-two had attended school; all but one had a trade, and two-thirds of them lived with parents until they were old enough to leave school. During the two years this report covers the prisoners borrowed from the prison library, books as follows: History, 2,428; biography, 3,352; science, 4,843; morals, 1,512; poetry, 1,029; fiction, 11,810; and it is apparent that a good many hours were spent in reading.

This is as startling an upset of preconceived notions as the figures of the Leavenworth institutions. In that case it was found that temperance parents furnished more criminal children than drinking parents; that only a very few of the criminals were such through heredity; that the country breeds criminals faster than the city, while the towns make boys comparativly moral; that but very few could trace their downfall to bad associates; and that most of the prisoners had usually spent their evenings at home. In this we find fourteen-fifteenths of the criminals church-members, almost as great a proportion educated, about one-fifth total abstainers, and but one-twelfth habitual drinkers, all but one with some trade or occupation, and almost all hav had home training.

In commenting upon the figures of the first report, we said: "All these things are so different from the prevalent idea that a study of them will incline one to question either the value of statistics or of a 'simple Christian life.'" In giving publicity to the

figures of the Pennsylvania institution, the Tacoma *Globe* thus moralizes: "If these same ratios hold good in other states, our students of morality had best giv the statistics close attention and readjust certain prevalent beliefs. Pennsylvania is doubtless no worse and no better than other states, but the idea of a state penitentiary filled with sober, educated, industrious, well-trained church-members certainly offers food for thought."

It is funny, isn't it?

A Nice Scheme Proposed.

The Romish church in Pennsylvania is endeavoring to introduce the "Poughkeepsie plan" of operating public-parochial schools into that state. In the state senate two weeks ago Mr. Hall of Elk county introduced a preamble and resolution, with a view to making laws in harmony therewith, of which the following is the nub:

"*Resolved* (if the House concur), that a joint committee of six be appointed whose duty it shall be to confer with the managers of such denominational schools throughout the state, in order to learn if some feasible plan may be adopted whereby the control of such schools may be given over to the various school boards, to become a part of the public school system and be made practically non-sectarian, so as to come within the meaning of the constitution, and if so, to draft and report a bill to secure that end."

At the same time an act was proposed qualifying all who hav been parochial school-teachers to continue their work without submitting to examination. This of itself is a monstrous proposal, for the average parochial school-teacher needs to go to school herself for several years before being placed in a position to teach others.

The plan which the managers of the denominational schools desire to see adopted by the state is to let the state support the schools, make them undenominational during a portion of the school hours, afterward allowing the teachers, who are to be recommended for appointment by the priests, to detain the children for instruction in sectarian religion. The schools will, therefore, as a Philadelphia Protestant journal points out, to all intents and purposes remain Roman Catholic schools, under the nominal control of the school board for certain hours, but with the priests as the power behind the throne dictating the appointment of teachers and using the school to train a generation who shall be thoroughly subservient to the Roman church and available in any emergency for priestly or ecclesiastical use.

The ingeniousness of the plan is worthy its Jesuitical source!

Editorial Notes.

PERHAPS some of our readers can help our religious friends to some information. Mr. F. G. McCauley, of Fredericksburg, O., desires information upon this point: "Are there any well-authenticated cases of persons rescued from the drink habit relapsing into it through the use of fermented wine at the communion table?"

AN Omaha Universalist preacher thinks—or says, rather—that Barnum was "an agent in the hand of God" to amuse people. What, was God the principal behind Barnum in the show business? We are willing to admit that Barnum was a Universalist, which isn't enough of a Christian sect to hurt, but we deny that God was running a circus under his name.

THE following notice appeared in the Denver newspapers recently:

"Hon. Joseph Wolfe, of Boulder, who has been for forty years an Atheist, and was recently converted to a belief in God through Christian science, will lecture at Woodmen's Hall, Charles block, on Sunday morning at 11 o'clock. His subject will be 'The Nugget of Gold and the Priceless Pearl.'"

Who in thunder is the Hon. Joseph Wolfe, of Boulder?

THE editor of the *Twentieth Century* says: "As I hav said again and again, in spite of disappointed contributors, I think we do liv up to our motto: 'Hear the Other Side.'" The *Twentieth Century* brags more about its liberality and practices it less than any other journal coming to this office, with the exception possibly of Mr. Tucker's *Liberty*. THE TRUTH SEEKER is the only journal which absolutely does what the others ostentatiously pretend to do.

FREETHINKERS everywhere will be sorry to learn that Colonel Ingersoll has been seriously ill for several days, but glad to know that he is now able to sit up and is convalescent. The *Sun* calls it a narrow escape, as the illness was an inflammation of the *appendix vermiformis*, believed to be caused by the intrusion of a foreign body. Narrow escape or not, everyone who knows Colonel Ingersoll breathes a great big breath of joy to know that he is out of danger and out of bed.

THE Rev. Mr. Talmage has broken loose again in a series of sermons on "the ten plagues of the cities." One of his "plagues" is "Infidelity, the Mother of all Plagues." It is but a condensed repetition of his harangs against Colonel Ingersoll some years ago, and is not, in our opinion, worth further notice. The Brooklyn Presbyterian's "arguments" are so completely demolished in "Ingersoll on Talmage"—and he has given no new ones—that it is worth no one's while to assail him now. There is no need of killing the dead.

ROSE TERRY COOKE says: "Nothing would induce me to go to the polls and vote, for the reason that I do not think it is a woman's place or within a woman's capacity to do so. I fully agree with St. Paul in his estimate of a woman's powers and duties." The Troy *Press* adds to this sentiment: "For a woman with a reputation Mrs. Cooke is most meek and submissiv—on paper. She acknowledges voting to be beyond a woman's capacity, and with St. Paul thinks that humility, obedience, and silence best become her. We are sorry that she has such a poor opinion of her sex."

THE Montreal weekly *Witness* says: "The Freethought establishment on Fleet street, London, has been closed. It has been for years the propagator of Atheistic literature, and has long been identified with the name of Mr. Charles Bradlaugh. The reason for closing it is that there is now so little demand for the kind of publications in which it dealt that it did not pay. The rage for its issues, which at one time was so extensiv, has ceased." This is a very misleading statement. Only the store has been given up. As much heresy comes from the Secularists of London now as at any previous time, and the National Secular Society is in a flourishing condition.

WHAT a dreadful muss there is in "the church" these perilous days, exclaims the *Banner of Light*. Ministers are called to account for alleged immoral conduct, while others are accused of stealing, etc. Now we find that the New York presbytery has appointed a committee to examin the alleged heretical utterances of Dr. Charles A. Briggs! And next comes a protest against Rev. Heber Newton and two other New York Episcopal ministers, for inviting outside clergymen to take part in Lenten services in their churches. In the mean time it is mooted by some of the orthodox clergymen of Boston that Rev. Mr. Savage's last Sunday's sermon was rank Infidelity.

THE *Independent* publishes a collection of opinions episcopal and archiepiscopal regarding the opening of the Chicago World's Fair on Sundays. Of course the consensus is against such opening, and the reasons vary all the way from the usual hypocritical plea of love for the workingman to the brutally frank but honest expression that the day belongs to the Lord, known in this country as the "clergy." The most curious thing about the symposium is that the *Independent* should regard it as of any value. As well ask the miser to giv up his gold, or the king his scepter, as to ask the preachers to relinquish the only day on which they amount to anything.

THE *Independent* complains that the mission for converting Jews in St. Mark's place, this city, conducted by the Rev. Jacob Freshman, never givs in its annual reports "any statistics of conversion or names of converts or account of financial receipts or expenditures." This is the mission which our Jewish friend Benjamin has so often attacked in these columns and elsewhere. It is a good sign that the conscience of at least one Protestant editor has been pricked. And now that Howard Crosby is dead perhaps the mission will be not so well protected as formerly, and that inquiring contributors can find out how many indigent Jews their contributions hav purchased.

THE Rev. Howard McQueary, of Canton, O., convicted Episcopalian heretic, lectured before the Nineteenth Century Club recently. One of the paragraphs in his speech was this: "Nobody knows who wrote Genesis and many other parts of the Bible. Certainly you cannot ask us to believe that of which we know not the author. Another reason why doubt and disbelief exist is the moral depravity of some of the statements that unintelligent men would hav us believe. The story of Solomon and his concubines makes that worthy man out to be no better than Brigham Young, and David's invocation of the wrath of heaven upon his enemies and their children, paints the Psalmist in the colors of a ruthless slaughterer. When with these facts are coupled the grotesque legends of Samson, of Balaam, and of the resurrection of the dead when Christ was crucified, I do not see how thinking men can believe. These writings do not speak to us with the authority of the infallible oracle of God. I was taught, as you were, to believe them *in toto*, but when I found that they were written by men, and very fallible men at that, then I declined to accept their *ipse dixits* on any subject."

THE *Christian Statesman* wails: "A new administration for the city of Philadelphia went into power at noon on Monday of last week, Edwin S. Stuart taking the office of mayor for four years. He is a representativ of the 'New Philadelphia,' a cry which has awakened much enthusiasm. It means new pavements, rapid transit, improved public facilities for business and consequent commercial prosperity. The harbor is to be deepened and improved by the general government at an expense of some million of dollars, and altogether the Quaker City will strive hard to keep up with sister cities in the race for wealth and population. But in all these ambitions and hopes the moral and religious element is sadly wanting. In the secular press and in official utterances there is absolutely no recognition of a great city's responsibility to God. The lesson which God taught to Nineveh, and through Nineveh to the world, has not been learned by Philadelphia. Whose voice is heard in the city councils advocating measures for the promotion of good morals, for the more effectiv employment of our public schools for the formation of right character, for the suppression of blasphemy, gambling, and licentiousness? Yet these are the great interests, beside which smooth pavements and elevated railroads and deeper water fronts, and even purer water and more brilliant gaslights sink into utter insignificance." These opinions show to what utter imbecility a thorough and implicit belief in Christianity reduces people.

OF the refusal of the faculty of Cornell College to invite Colonel Ingersoll to deliver the address at the annual commencement the Seattle *Telegraph* says: "The faculty of Cornell University has decreed that Col. Robert G. Ingersoll cannot be invited by the senior class of that institution to deliver the annual commencement lecture on law. One ridiculous professor assumes to put it on the ground that the colonel is not a lawyer, only an 'advocate' at the bar, nothing but a pleader, not doctor enough in the great principles of law to be called in on such an important occasion. But this, of course, is a subterfuge. The actual reason is that Colonel Ingersoll is not supposed to be sound enough in his orthodox views to suit the precise gentlemen who preside over Cornell. As they are the dictators in this matter their embargo stands, but it will strike folks in this big country as a very contracted blue-law decree unworthy the mental and moral breadth of an American university of the nineteenth century. Colonel Ingersoll, being a man of good breeding and taste, would not be likely to crowd his views on religion, whatever they may be, into a lecture on law, and, whether he be a great lawyer or only an 'advocate,' it is entirely safe to assume that he could teach even the senior class at Cornell a few points about law. They believed he could, and were willing to run the risk, but the faculty, acting as their mental and moral nurse, has interdicted the lecture because of the lecturer's orthodox religious views. What is law, anyhow? Is it some sort of a religious affair? Not by any means. All over the civilized world of Christendom to-day law has been divorced from all connection with creeds. It governs the relations of citizens to one another and to the state in which they liv; to the obligations of contracts, to the whole field of civil duties that confront a man in his capacity as a citizen. It is purely a civil affair. To prescribe a religious qualification for a lecturer on law is as nonsensical as to require a lecturer on art to be a church deacon. The simple fact is that Cornell has written itself down an ass. Colonel Ingersoll's civil character, whatever may be thought of his religious views, is above reproach. No scandals, domestic or public, taint his career. He pays his debts, obeys the laws, loves his family, helps the poor, defends the weak, and minds his own business." Colonel Ingersoll has heretofore seemed to hav a tender spot in his heart for Cornell because, we suppose, he thought it was a Liberal University. We should like to hear him make a remark or two now about those professors.

MRS. ANNIE BESANT'S lecture tour in this country has so far been highly successful, though probably few hav been converted to Theosophy even by her persuasiv eloquence and gentle pleading. She has received a most generous welcome from the press and the people, her work for the poor school-children and the working-women of London endearing her to all humane Americans, while her prominence as a Freethinker and later as a disciple of Madam Blavatsky makes her an object of newspaper fame. Mrs. Besant is not quite satisfied with the Bradlaugh Memorial Hall project, as she thinks other Radicals besides Secularists would contribute could they be assured of a voice in its management, and she deprecates the exclusiv position assumed by the National Secular Society of England in regard to it. Her own views are given in this circular:

"It has been felt by a number of Freethinkers outside the National Secular Society organization that, as Freethought is a wider thing than any society, it would be well that Freethinkers, who owe so much to Charles Bradlaugh's long struggle for freedom of speech and life-long attacks on superstition, should find means of testifying their gratitude and honoring his memory by some step over and above the establishment of the proposed Memorial Hall, the control of which is to be entirely in the hands of members of the National Secular Society. As the closest friend and colleague of Mr. Bradlaugh since 1874, and as excluded from the Memorial committee by the National Secular Society, I hav been casting about for some way to do honor to his memory. He dearly loved his books, and would hav bitterly grieved over their dispersion; yet they must be sold to pay the liabilities incurred by us in the service of Freethought. It would hav rejoiced him to think that these books, gathered by so much self-denial, and forming a splendid reference library for the Radical and the Freethinker, should be placed as the 'Bradlaugh Library' in some central place open to all who desire to study. So I suggest to my fellow-Freethinkers and to the Radicals, excluded like myself from coöperation with the Memorial committee, that we should raise £1,000, purchase his library, and vest its ownership and control in trustees, bound not to allow any sectarian barriers to shut any student out from its use. I know this would hav pleased him living; and it will therefore be a pride and a pleasure to me to help in doing it for him dead. The Bradlaugh Library will thus help in the education of the people he loved and served, and will so do him honor in the way he would hav best liked. The Bradlaugh Library might well be placed in the Memorial Hall, if there should be a suitable room in connection with it, and if arrangements could be made for the free admission of all alike. If this condition could not be secured, the trustees would hav to make other arrangements."

That Mrs. Besant feels keenly the loss of Mr. Bradlaugh is evident from her tender manner of speaking of him and the restrained quiver of the lip when alluding to his death. The party, too, she thinks, will miss him, though Mr. Foote, the present president of the Secular Society, she holds to be a very able man. But the work done by the Freethought party in the past was largely due to the personal genius of Mr. Bradlaugh, and it is difficult to fill his place. Mrs. Besant is under the management, while in this country, of Mr. Judge, the secretary of the Theosophical society. She has lectured several times in this city, and in Washington, and is now in Boston. Her subjects are political and theosophical.

Letters from Friends.

BEAVER DAM, WIS., April 11, 1891.

MR. EDITOR: Inclosed you will find $5.50—the $5 to renew my subscription for two years, and fifty cents to Watson Heston's pictures. I wish you all the highest prosperity, also all true Liberals throughout the world.

A seeker after truth, MRS. D. MOMILLAN.

WEST BROOKLYN, ILL., April 11, 1891.

MR. EDITOR: I wish you could afford to print the picture on the first page of No. 15 one extra for every subscriber, and let them show it to their neighbors, and then let them send it to Wanamaker. Ask in your next who will giv a little to cover expense. I will, for one.

U. R. PATOHEN, M.D.

MT. JACKSON, VA., April 11, 1891.

MR. EDITOR: Please find check for $4—$3 for THE TRUTH SEEKER, 25 cents for the TRUTH SEEKER ANNUAL for 1891, and 75 cents for the pictures, as I do not want them stopped. I am sorry to see five hundred of your subscribers owing for the best paper now published. I do not think they can be very good Liberals, or they would certainly pay for THE TRUTH SEEKER. Yours truly, LEONARD WALTERS.

COLERIDGE, CAL., April 5, 1891.

MR. EDITOR: Your paper has been a great benefit to me for the last three years, or about so. Your paper contains a great deal of good brain food, that is healthy food, that is easily digested. It has whetted my conscientious scruples to quite a keen edge. It has expanded my brain. It has enlarged my circle of acquaintances. It has taught me to respect myself, and by so doing I hav gained the respect of others. With love for THE TRUTH SEEKER, I conclude.

A. W. MOLEAN.

SHIBLEY POINT, MO., April 4, 1891.

MR. EDITOR: Inclosed find stamps for the TRUTH SEEKER ANNUAL for 1891. I hav only been a subscriber to THE TRUTH SEEKER for the past year. I derive much pleasure in reading it. I lend it to some of my friends to read. We hav a little band of Liberals at this place. We meet twice each month. And as one of our members and lecturers will soon leave this part, we will hav to depend on THE TRUTH SEEKER to fill his place. Long liv Heston and THE TRUTH SEEKER.

W. S. MILLS.

SAN ANTONIO, TEX., April 11, 1891.

MR. EDITOR: We hav taken THE TRUTH SEEKER ever since just after the pictures began. I send my papers to Baltimore when I hav read them, and I gave all our old papers to Dr. York for distribution. My husband opened up the field here for the doctor, who has proved a great success. The Liberals are in full blast, and dedicated their new hall last Wednesday.

I forgot to say that it was the pictures which caught my husband's eye, and the monkey won his heart, and so he made the acquaintance of THE TRUTH SEEKER.

VIRGINIA DONALDSON.

HUNTINGTON, W. VA., April 19, 1891.

MR. EDITOR: My trip to the Puget sound country was not very encouraging on account of dull times. Work is very slack on account of the place being boomed by advertisments of real estate agents. Generally the flow of immigrants to that place is immense, mostly of people who depend on day's work. There is not work for nearly all that go there. I think it is time that it should be checked. Men are being deceived with the promis of large pay and steady work. A consultation with men who hav been there the last five months is pitiful indeed. It has proved a waste of time and money and disappointment. H. S. SMITHERS.

OBITUARY.

LACON, ILL., April 11, 1891.

MR. EDITOR: I hold THE TRUTH SEEKER in the very highest favor. I am very sorry to tell you—though you may hav already been apprised of it—you hav lost a noble subscriber in Lacon, and we hav lost one of our best and most useful citizens, a man who carried the true brand which characterizes the Freethinker everywhere—a man well known for his sound and practical common sense, and his boldness and independence in the expression of his antagonism and hatred of the orthodox religion. Such a man was George Johnson, who died a few weeks ago of heart disease in Lacon. With plenty of such men, societies and governments would flourish and prosper. D. D. OWEN.

OBITUARY.

ROOKFORD, April 12, 1891.

MR. EDITOR: I wrote to inform you of the death of Mr. Whipple Gibson, a subscriber to THE TRUTH SEEKER ever since it started. He died on the 24th of March, aged seventy-two. He was sick just one week of *la grippe*. Up to that time he seemed in perfect health. He was an outspoken Liberal—never concealed his views from anyone. He was intelligent. He was kind to everyone, always reaching out his hand to help the oppressed. He practiced the Golden Rule—did unto others as he would like them to do unto him. So he passed away, his life filled with good deeds. He had no fear of what the future would bring. If it was life, he would redeem it; if oblivion, he was satisfied. I thought his death ought to be noticed in the paper he loved so well. Respectfully, MRS. S. B. MILLER.

LAKE CITY, IA., April 9, 291.

MR. EDITOR: What is the matter with Holy John? Has an examination of the book you so kindly and generously called his attention to taken his breath entirely? It could hardly be wondered at. I made an investigation of that old musty, corrupt book about thirty years ago, and I think I hav never felt quite so well since. And what would be the result on a man strung with catgut nerves like Holy John? There is any amount of passages in that book that would almost sicken a respectable dog. But let us, by all means, when Holy John properly recovers, hav his report, let it be good or bad; that much he surely cannot refuse to a confiding people. We feel, Eugene, that you hav been quite faithful in presenting your case to pious John, but still insist that you call his attention occasionally to the matter, and the lovers of justice and good morals will thank you kindly for so doing.

Find money inclosed for paper, picture book, and ANNUAL.

Respectfully yours, J. L. TOMPKINS.

KIRKSVILLE, MO., April 11, 1891.

MR. EDITOR: As an interchange of views concerning a Liberal badge-pin has been solicited, I will giv a few thoughts concerning the subject. Being a jeweler, I hav kept pins representing the pansy for sale for years, and they are purchased by parties without regard to organizations or classes of any kind. You will see by the newspaper slip inclosed that we hav a store here called the Pansy:

Go to the Pansy drug-store for paints, oils, and varnishes. First door east of post-office.

The pansy is a beautiful flower, but as a pattern for a Liberal badge-pin, for the purpose of recognizing each other without some motto of distinction, it would be useless. There are several Liberal badge-pins on the market now, and others may follow, and those who wish to buy can take their choice. And now, concerning the pansy and the secretaryship, I think all hav expressed their honest convictions, so let us move along smoothly.

Ere this reaches you it will be four months since I was crushed down through fire by falling walls. I am still confined on my back in bed. For a long time it seemed as if I was on an equilibrium between life and death, but now the forces of nature, though weak, hav turned the scale in my favor. I had given directions concerning my funeral—that my body should not be taken into any church, nor should any minister take part in the services—though this was hardly necessary, as my wife would not hav suffered it.

I would suggest that Mr. Heston hereafter represent those orthodox birds called angels with a tail of feathers, as a bird cannot fly or guide itself without a tail. WM. HART.

OBITUARY.

LE MARS, IA., April 15, 1891.

MR. EDITOR: By to-day's mail I send you a copy of the Le Mars *Sentinel* containing a short notice of the sudden death of my father, L. W. Sibley, which occurred on the 28th of last month. With a competency of this world's goods, gained by honest toil, he was living a quiet, peaceful life at his pleasant country home, apparently in full health, at the age of sixty-six years, when he passed away after a brief illness of an hour and a half. Rheumatism or neuralgia of the heart is supposed to hav been the cause of his death. I shall not attempt to portray the grief of his family at the sudden and unexpected separation. No one knows the depth of such grief until taught by just such experience. He was an exceptionally good man, loved and respected by all who knew him. His record was clear, his character above reproach. Honest, industrious, temperate in all things, with the highest sense of justice and integrity, he practiced what he believed, and lived a pure, clean, fearless life. He was a true Liberal in the fullest sense of the term, jealous of his own rights, but equally cautious of encroaching upon the rights of another. The weak and struggling always found sympathy and help in the man, outspoken in opinion and fearless in the discharge of duty. His orthodox friends could find no fault with him except as to his belief. In religion he was an Agnostic, but a great admirer of Mr. Bennett and his works. The funeral services consisted chiefly in the reading of Mr. Bennett's oration, nearly complete, as found in the "Truth Seeker Collection of Forms and Hymns," by our friend and family physician, Dr. A. P. Bowman. All the good words in that oration were never more fittingly pronounced. The subscription lists of THE TRUTH SEEKER will show the name of L. W. Sibley away back in its infancy and on down to the present time. But his life's work is done, and he has gone to the great unknown where we must all soon follow. If there is a future life, there my noble father will be found in his place among the true and good. Proud of his name and deeply grateful for such a parent, my ambition shall be to cherish his memory and emulate the example of his well-spent life. C. H. SIBLEY.

COLOMBO, CEYLON, Feb. 28, 1891.

MR. EDITOR: Though I am in Ceylon, I find it extremely hard to be without THE TRUTH SEEKER. I find some of your Christian preachers touched our island on various occasions and uttered the greatest amount of lies in public places (Christian) regarding the Freethinkers of America, and it is therefore necessary that an Agnostic should be a subscriber to THE TRUTH SEEKER, so that he may be prepared with the latest news from your quarters. These divine people never giv correct account of your doings whenever they happen to land here.

On one occasion, I remember, one Dr. Scott, who visited Ceylon, gave a lecture to a Christian audience in connection with the Young Men's Christian Association, and boldly declared that Freethought was dying in America, and that the Freethinkers are not able to carry any of their works successfully. He said that the Paine Hall is in the hands of the Christians, the Freethinkers being unable to keep it up. A lawyer friend of mine, who happened to be present at this meeting, called on me the next day, and inquired if there was any truth *re* the Paine Hall; unluckily for the doctor, I knew all about the Appleton church difficulty from the Boston *Investigator* here. I called on the doctor, and met him at the Salvation Army barracks. I spoke to him and told him that he bad been telling the people of Colombo some untruth, and made him understand that he would not hav been very happy if I had been in the audience at the time. I asked him what made him say that Paine Hall was sold to Christians, when we received news from the same place weekly. His answer was that he read it somewhere, but was not sure. I had to explain to the man that the editor of the Boston *Investigator* had to shelter some Christians till they were able to find out another place, etc. The man opened his eyes and expressed his regret, and promised to recant in the Christian papers the next day; but when I called on him at the hotel, he was *non est*. This was some years ago. So you see what a good thing it is to keep reading your papers. I hav been meeting several others since.

You hav evidently heard of the death of Mr. Charles Bradlaugh. Freethinkers all over the world suffer a great loss. I expect Colonel Ingersoll to pay a tribute to this great man's memory. If it is so, please do not fail to let me possess one copy at least. Yours faithfully, M. C. GERERA.

MONTPELIER, IND., March 13, 1891.

MR. EDITOR: It has been quite a while since I hav written a letter to THE TRUTH SEEKER family. I hav been an invalid for more than a year and my lease on earth life all the time slipping by. Perhaps my TRUTH SEEKER friends will remember me as an avowed Spiritualist, but I hav an orthodox brother by consanguinity that is intensely concerned about my soul's welfare. Had I better pray, "Good God, good devil," and be on the right side at all events, and get some old mossback conch-shell with more noise than brains to take me through the goose-pond and giv me a through ticket on the Frog Fur line to the golden city of the New Jerusalem—then if "one misses and the other fails" I will be all right? Come to think of it, I might find some disadvantages when I get there. If God's countenance is brighter than the shining sun, reflecting on those golden seats, they might absorb more warmth than would be comfortable. I know what a mowing-machine metal seat is like after dinner of a clear day. And then I might get a little tired of the monotony of those harps after a few million years. But perhaps my ticket might take me to the other place, and according to Jonathan Edwards that would be terrible. What kind of a God would it take to make Edwards's kind of a hell and make man with the decree that ninety-nine out of each hundred shall go there for his (God's) own glory? My chance for heaven is one out of a hundred at best, and when I get there it is doubtful whether it will pay to bold possession. To sum it up, I guess I will accept the Spiritual doctrin that man first existed on earth in a primitiv condition and is being educated up to a higher estate and has eternity in which to grow, only removing from the primary to the higher school when leaving the mundane sphere. H. Wettstein may think I would get a little crowded, but philosophy teaches that space is without bounds and it and matter are exactly equal. At all events, I hav faith in the future rather than in the orthodox scrapbook of the past. WILLIAM ALLEN.

ROOHESTER, MICH., April 14, 1891.

MR. EDITOR: I was very sorry that Sister Ella Gibson did not choose to tell Brother Willis what she has so long known about that mysterious force that she is so sure spirits hav nothing to do with. If Mr. Willis is not in a proper state of mind to hear her, doubtless there are many others of your readers who would listen very attentivly to her. If she persists in withholding her information, as hinted, until the other party converts all the scientists, philosophers, and non-believers generally to his way of thinking, I fear it will be so long a time that table-tipping or some other equally tabooed method will only be left her through which to communicate.

I was much interested in the article in THE TRUTH SEEKER taken from the New York *Herald*, entitled, "Christianity Charged with Plagiarism," but was not the conclusion a *non sequiter?* The writer seemingly pointed out enough of damaging parallels in the reputed teachings and lives of Buddha and Jesus in the body of his argument to consign the latter to the limbo of myths, and by inference the system founded thereupon to that of gigantic frauds, yet in his summing up he rallies to the rescue of the popular belief, as follows: "A sublime spectacle is the historical Jesus standing among the limestone hills of Palestine planning his great battle," etc. Indeed? And so, after showing that the thrilling story of the Swiss patriot was of mystical origin, as has admittedly been done time and again, that in its leading features it has come from one nation and people to another, ringing along down through the centuries, forsooth having in the distant past the far-away plains of central Asia for its birthplace; might not one as consistently add the following: A sublime spectacle is the historical William Tell standing there in the market-place of Altorf, with bow and arrow in hand, planning to hit the apple and miss the head of his boy.

After reading it I could but wish that some modern Antichrist or Illinoisan Dr. Brown would review Baron Hickey's article in some future number of THE TRUTH SEEKER.

C. H. GREENE.

ALLIANCE, O., April 14, 1891.

MR. EDITOR: I meet your valuable paper here, as I do in scores of cities where I lecture and labor in reform. I am here temporarily from Chicago, where I began editing and publishing the *Mental Science Magazine* in 1884. I hav been constantly in that wing of reform since it began its public career, but during these years and before I hav toiled much

in the cause of advanced Spiritualism. I heartily esteem the work these two armies are doing in reform. Theosophy is entitled also to receive great credit by all who look deeply into her grand work and fraternal unions. Feeling the need of her wisdom and help I took membership in her tried and true brotherhood, and can say she has food strong enough for the most advanced.

I am pleased to note a more fraternal feeling of late between the Agnostics and the Spiritualists at large. This has interested me anew in the great work they are to accomplish unitedly for reform. I hav just sent in my name for membership in the Brotherhood of Moralists at Hannibal, Mo., and now that it represents a large and national body of Agnostics, and that its aims are so aggressiv and grand, I am pleased and strengthened because of enrolment therein. In doing this it is not to cease the fraternal relations and needed help I obtain from these other great wings of Liberal thought, but to gather good from all, and to work for the union of these augmenting armies as against the common foe of creedal theology. While a seeming antagonism has vastly increased the strongholds of Materialism and Spiritualism, still there is a sense in which they present a united front, as an avalanche of resistance against the fated empire of creedism.

While lecturing in Alliance, eight of the clergy in the Ministerial Association here signed a paper in two dailies criticising the iconoclastic views I had given as answers to an editor in an interview. I then challenged the said Association to put anyone of their number forward to debate publicly with me on one or seven propositions I published. They had all put their heads out far, but when their theology was to be held up to the light of science and evolution, turtle like they drew them far into their shell.

I hope to see more direct fraternity among all the armies of reform, that the prowess of Freethought may prevail grandly against the open frenzy of the beast, *i.e.*, theology.

Yours for union, A. J. SWARTS, Ph.D.

RED CLOUD, NEB., April 13, 1891.

MR. EDITOR: A neighbor has handed me a sermon of the great Christian's mogul, T. De Witt Talmage, of Tabernacle fame, in which the aforesaid personage slops over on the subject of the plague of Infidelity, and tops off his pile of froth and vaporings by crying, "Get out, you miserable paupers of the universe!" It shows how he practices the precept of "Love your enemies." It contains the usual amount of misrepresentation and false assumption. Says the great prevaricator: "I ask you to mention the names of the merciful and the educational institutions which Infidelity founded and has supported all the way through." He wants a list, bound in octavo, of Infidel institutions that are dedicated to suffering humanity. If he had asked for the names of Infidels that Christians had put to death, of institutions stolen or perverted from the use of their founders, I could accommodate him. He had no need to inform us that Girard College is invaded by Christian instructors. But look at the cheek of him! Does not the great mogul know that it is but a short time since that an Infidel was allowed to liv, and that even now Infidels jeopardize their friendship with their Christian neighbors, to say nothing of business boycott, etc.; that a Freethinker yet runs the risk of social ostracism if his sentiments are known by the followers of the meek and loving Nazarene? His accusation, by implication, that Infidels would burn every Bible, destroy all hopes, and brand all the grand philanthropists that hav believed in its divine messages or eulogized it by their utterances as imbecils, idiots, etc., is characteristic of the regard for truthful representation held by those who believe that they can tell the biggest of lies to-day and wash out the stain in the blood of the lamb that was slain the next day.

"Infidelity is the religion of don't know," says the great divine. But it is the religion of some things that are known. Infidels know that Mr. Talmage does not know any more about the origin or destiny of man than they do. They also know that there is no merit in believing anything they do not know, and that they could not believe an absurdity great enough to merit a harp and crown. They know that Mr. Talmage is in the soul-saving business for the money that is in it. In fact, they know that Mr. Talmage pretends to know a great deal that we know he does not know. So good-bye, Brother Talmage, and look out for the crash of Westminster abbey, and I suppose the Tabernacle will go up in the same catastrophe. H. J. O.

HANNIBAL, MO., March 24, 1891.

MR. EDITOR: I am sorry to see that some of your contributors are unhappy because of the existence and rapid growth of the Brotherhood of Moralists.

They heartily indorse that part of our constitution which declares our disbelief in miracles and witchcraft, but we must not say that we regard modern Spiritualism as a delusion, lest we be classed as sectarian bigots, according to their wonderful logic.

It is also remarkable that each writer who has attacked the Brotherhood has inadvertently, or as a necessary adjunct to his argument, misrepresented the character of the order.

1. We are charged with denying the existence of any deity or ruling intelligence.

2. We are charged with denying the possible future existence of man.

3. We are charged with barring progress by obligating our members not to investigate strange phenomena or new theories.

Our constitution is very short and plain, and every person at all familiar with it knows that these charges are all utterly groundless.

Our constitution declares our disbelief in special providences; but says nothing about gods.

Perhaps most of our members are Atheists or Agnostics, but there are others who accept the deistic theory, and, like Voltaire and Paine and scores of other eminent Freethinkers, hav a speculativ belief in an all-pervading intelligence which "rules by *general*, not by partial laws."

Our constitution says: "We hold it to be self-evident that he who most conscientiously performs the duties of this life is best fitted to enter into a higher state if he is still to exist." Is this a denial of future existence? Our constitution declares it to be "the inalienable right of every rational being to investigate and decide for himself all questions pertaining to his present or future welfare." Does this look like a desire to suppress investigation? Are our enemies so blinded by prejudice that they could not see these passages, or hav they purposely ignored them? We solicit criticism, but it is to be hoped that the next writer who attacks us will make a truthful statement of our position, supported by quotations from our constitution, a copy of which can be obtained, without price, from Ella E. Gibson, Barre, Mass.

Yours for truth, A. R. AYRES.

BARRE, MASS., April 19, 1891.

MR. EDITOR: I like the article, "Mediumistic Phenomena," by S. R. Shepherd, in THE TRUTH SEEKER, April 18th, also the letter of J. N. Brown, in the same number. Their conclusion that spirits had nothing to do with the manifestations described, in my opinion is correct; also, in the main, in the one instance, that the "circle constituted a battery, which generated a sufficient force . . . to perform those acts," etc., etc.; and in the other case, "was mind acting on mind in a natural way."

It is not necessary that a good perceptiv should be in the presence of the person having the information communicated, or that anyone, present or absent, should be in possession of that knowledge, for a good perceptiv can gain it direct from the fact itself. I hav done it repeatedly where no person was in possession of the information I gave. For instance, being a stranger in the town where I was to lecture, a neighbor called where I was staying and told the lady of the house that Mrs. S., another neighbor, must die, for a council of physicians had decided that day that she had consumption, and could not liv. I replied, without a moment's reflection, she hadn't consumption, and diagnosed her case fully, the ladies protesting and ridiculing me during the time, I saying, "The case is incurable."

Some three weeks after I left the place I received a letter from the lady where I stayed, saying her neighbor was dead, and to the surprise of all the *post mortem* examination revealed that she did not die of consumption, but was precisely in the condition I had described. You perceive, I could not hav taken this fact from the mind of the ladies present, or anyone absent, for no one knew it, but saw it from the fact itself. I do not believe it is necessary for me to die and jump into some other person's body, in order to thus perceive and state it through a medium, but can myself see while connected with my own body, with my own unaided senses, all that is claimed for spirits that is not trick and fraud.

The philosophy of this perception is so deep and intangible I never attempt to explain it, for there is no language in use whereby I can convey my ideas. In conversation, I might make myself partially understood by a few, but to the general reader on paper never, and would only expose myself to ridicule and contempt.

The great, mighty future will reveal it all when science holds full sway, and the mind becomes so punctured by perception as to admit the rays of light that are constantly shining upon it; but now, so great is the darkness that the darkness comprehendeth it not. ELLA E. GIBSON.

YPSILANTI, April 13, 1891.

MR. EDITOR: I am between seventy and eighty years old. I came very near going over to the majority last winter with the grip, which I think a great invention.

I inclose a piece cut from the Detroit *Evening News*.

I am sorry to learn you hav so many delinquent subscribers. I hope the gentle hint you gave them will be effectual. Respectfully yours, JAS. P. DICKINSON.

Rev. Jas. P. Mills, district secretary of the American Sabbath Union, discoursed to the Simpson church congregation yesterday morning in the interest of that society. The object of the organization is to preserve the Christian Sabbath as a day of rest and worship. The "American Sabbath" is not the "Puritan or colonial Sabbath" of our early history, said Mr. Mills, which was of a severely and strictly religious character, and enforced by law. When the American Constitution was adopted the principle was established of noninterference by legislation with the conscience or religious convictions of the citizen. Our American Sabbath laws are, therefore, not of a religious but purely civil character, and hav been so decided by the United States Supreme Court. In our homes and churches, not in the state, is the proper place for the enforcement of religious laws.

It is a favorit pastime with a certain class of people to sneer at the rigid religious customs of our Puritan forefathers, declaring that they raised up a nation of Infidels, of Bible-haters, of Sabbath-breakers, by the severity of their religious laws. This statement, said the speaker, is false; it is a lie! The Puritans never had a law "forbidding a man to kiss his wife on the Sabbath day," as has been asserted. Nevertheless, it would be well, said he, to hav a law at the present day forbidding a man to kiss another man's wife on Sunday or any other day. It might save us from so much of our disgraceful wholesale divorce business.

The continental Sabbath of Europe is a day of horse-racing, of beer-garden festivities, of open saloons, theaters, and all classes of amusements. God is nowhere in it. With the large influx of foreigners the past few decades this continental Sabbath has been gradually gaining a foothold in this country. It is a menace to the moral life of our nation. The American Sabbath Union just now is bending its energies to securing the closing of the World's Fair on the Sabbath in 1893. The beer and liquor interests of this country are moving heaven and earth, not only for the open Sunday, but likewise the free sale of beer in and around the Exposition on that day. Neither President Harrison nor Congress will interfere with the commissioners nor board of directors in this matter. The directors hav intimated to the brewers, who threaten to withdraw their $300,000 subscription if refused, their willingness to accede to their demands. If this is done, this national acceptance of the continental Sunday will inevitably fasten it upon this country and become the sure precursor of its downfall.

April 15, 1891.

MR. EDITOR: I wish to say to Mr. Wettstein that I hav neither "begged the question," "dodged the issue," "wriggled nor wiggled." Both in intent and in fact, Brother Wettstein, I treated your arguments with perfect fairness. I met every proposition you made with the "figures, data, and mathematical demonstration" to which you appealed, and I proved your positions and assumptions to be utterly absurd and preposterous. And you, without attempting to analyze my arguments, and demonstrate on scientific principles the unsoundness of either my premises or calculations, deny their correctness, and ignore them as unworthy of consideration or notice. This, doubtless, is a much easier mode of disposing of them than to answer and refute them. Basing my computations on the highest scientific authority I was acquainted with, and giving you the benefit of all doubts, I proved that the population of our earth, up to date, could not be more than 20 trillion souls. Prove that our race has been in existence more than 200,000 years, and I will accept the truth most cheerfully, and change my figures accordingly. But then you must cease to call it a "few thousand years." Having rejected my demonstrations, you claim to disprove them by the following scientific process (?). You say: "One of the greatest of scientists has been accredited with saying that every handful of earth and rock of the earth's crust represents a human grave. How does that rough estimate tally with Brother Walker's arithmetic?" Why, it does not tally at all, because my arithmetic is based on scientific truth, while the statement of the ignoramus whom you term "one of the greatest scientists," is unscientific and false. The rocks which form the earth's crust, from the Silurian formation up, are the graveyard of nearly all the inferior forms of animal life that existed on our planet prior to the advent of our race, but they do not contain one atom of human remains; for when they were forming man was not there. The idea of settling the population question by grinding the rocks which constitute the earth's crust to powder, and then "to swell up every handful into the size of a man (or spirit)," and then count them, though a marvel in itself, is not particularly scientific! Then you hav another "scientific" way of settling this question. By "a logarithmical computation, based on the estimate of three children to every couple since the time of Adam and Eve!" My! Do you believe in that old lady and gentleman too? "This computation," you say, "makes the number of earth's inhabitants up to date over 600,000 quintillion souls." Now, in 6,000 years, which is about the age of our race, according to the book where you get Adam and Eve, there are 300 generations of 20 years each, and the above sum would giv to each generation an average of 2,000 quintillion souls, or one trillion times the number of inhabitants that are now, or ever were at one time, on our earth! How so intelligent a man as you are can believe in and advocate methods and propositions so insanely foolish, puzzles me, and I giv it up. But it seems you believe in these methods of computation, and also your former statement that the soul product of our earth, during "the *few thousand years*" (your own term) during which they hav been being produced, would form a globe, in "compact mass," 16 trillion times larger than this earth, while I demonstrated in my former article that it would require the product of our entire solar system 23 million years to form a globe the size of our earth! I respect the honest opinion and belief of an honest man, and I must say that your capacity to believe unreasonable things exceeds anything I am acquainted with. I hav read of different kinds of faith—saving faith, faith of miracles, faith of devils, etc.—but yours beats them all. "I hav not seen so great a faith, no not in Israel!" Some of the old Christian fathers pretty nearly equaled you. Their rule was to believe everything that was so utterly, intrinsically, and monstrously unreasonable and absurd, that it could, by no possibility, be true. But they differed from you in this, that they were generally ignorant, uneducated, and unscientific men. You persist in talking about "eternal production of souls," and "plethora of souls," etc., and ignore altogether the axiomatic truth which I stated in my former communication in these words, viz.: "It is a self-evident proposition, that if you continue to giv, without any equivalent being returned, the supply will ultimately be exhausted. If the earth furnishes the material from which spirits are evolved, and none of it is returned, the supply will be exhausted and the production cease, as certainly as if it were any grosser product." It seems difficult, by any illustration, to make this proposition plainer. When I look at the wheat and clover fields that lie within my vision, clothed as they are in deep, rich green, and at the thrifty peach orchards, just now clothed in floral beauty, I might imagin the soil inexhaustible, but occasional specimens of careless, thriftless farming prove it otherwise. If the productiv capacity of an acre of land is 1,000 bushels of grain, and no more, when it has, without any added fertility, produced that amount, its production will cease, and it can never yield another grain, unless renewed by fertilizers, but will forever remain a barren desert. This principle applies to all products, spirits not excepted, and proves the absurdity of all your talk about "eternal production," "plethora of souls," and all similar nonsense. Wishing you an ample share of all the good things of this life, and hoping that when you lay down life's burden here, and cease to fight its battles, you will find yourself in the enjoyment of a far higher and happier life, with good company, and plenty of room for a jolly good time,

I am, etc., W. W. W.

Children's Corner.

Edited by MISS SUSAN H. WIXON, *Fall River, Mass., to whom all Communications for this Corner should be sent.*

"Between the dark and the daylight,
When the night is beginning to lower,
Comes a pause in the day's occupations
That is known as the Children's Hour."

In Corn-Planting Time.

O Susie, find your hat and hoe,
And call to Charley, Will, and Joe.
For birds are singing high and low
In corn-planting time.

When "corn is king of every crop,"
We must not play, nor lag, nor stop,
With hoes to cover, hands to drop,
In corn-planting time.

To follow boys who hold the plow
Is on'y fun, so hurry now—
"Four grains to drop"—Joe told me how,
This corn-planting time.

And father said this very morn,
For all who helped to plant the corn,
Nor stopped till sound of dinner horn
In corn-planting time,

That should the work be hard to do,
New books he'd buy, and dresses, too,
For you a pink, and me a blue—
Hail corn-planting time!

I heard him telling mother so—
You take the basket, I the hoe,
And we'll divide the half-mile row,
This corn-planting time.

We'll build a bower on the meads,
A half-way house of rosin-weeds,
Where we may rest while Charley reads,
In corn-planting time.

At night, when moonlight floods the vales,
Dear grandpa says he'll tell the tales
Of ocean isles and summer gales
In corn-planting time.

MARY BAIRD FINCH.

Relic of a Prehistoric Race.

In the Children's Corner of a recent number of THE TRUTH SEEKER was a short sketch of what may be seen in the Bad Lands of Dakota. Perhaps some of your readers of the Corner may be interested to learn what a curious specimen of a prehistoric race of human beings was found in the same Bad Lands.

This specimen was not wholly a mummy, nor yet a petrifaction, since both these qualities united in its preservation during the lapse of many ages of time. I was so much interested in the matter that I was at some pains to learn all I could about its history. It seems that on July 20, 1885, a cowboy named Lathe Spake, while exploring a cave or cavern in the Bad Lands, discovered this remnant of a race, now long extinct, in a standing posture, leaning against the side-wall of the cave. The dust and rubbish of, maybe, untold centuries had accumulated about its feet and buried them nearly to its knees. A singular fact connected with the discovery was, that all of the body exposed to the air of the cave was thoroughly mummified, while the feet and limbs, nearly to the knees, standing in the dust, were turned to stone. This mummy, as we will call it, from its being more mummy than petrifaction, was on exhibition some three years ago at Ithaca, Mich., where I had a favorable opportunity for examination. I found it to be only two feet six inches in hight, but it had a large, broad chest, and arms that extended below the knees. On examination of its teeth by several scientists, they agreed that its probable age at death was about sixty years. Its most striking peculiarities are the remarkable development that must hav given great muscular power in shoulders, chest, and arms. This curious relic of humanity lived and struggled for existence in a period of the world's history of which we can hav but a vague conception, and which antedates all human history.

TO THE MUMMY.

Who are you, and where did you liv?
Hav you an account of yourself to giv?
Were you civilized, wild, or tame?
Of what race, and what was your name?

We all wish to know, but hardly can guess;
We know little of your time, all must confess.
That you are human, is plain to be seen,
Perhaps some wild old mountain queen.

O mummy, if you could only tell
The story of your life, and what befell
The lost race to which you belong,
Then would I gladly finish my song.

But all is mystery—deeper than death—
When and how you lost your breath,
And changed to mummy, and partly to stone,
And there for ages slumbered alone.

Union City, Mich. J. GUIWITS.

History Questions.

1. When was George Washington born?
2. When did he die?
3. What took place in 1871?
4. Why did the people object to being taxed by England?
5. What party gained the election of 1840? Who was chosen president?

ANSWERS.

1. Feb. 22, 1732.
2. Dec. 14, 1799.
3. Chicago fire destroyed $200,000,000 of property.
4. They said that taxation without representation is tyranny.
5. The Whig party. W. H. Harrison.

CLÉLIE JAMES.

Correspondence.

ROCKVILLE, IDA., March 22, 1891.

DEAR MISS WIXON: I thought that I would write to the Corner for the third time. There is no school here now. I wish some of the boys of the Corner would write to me. I cannot write very well. There is an old man here about seventy years old. He got married the other day.

Yours truly, W. A. CARLTON.

DANA, ILL., March 24, 1891.

MISS WIXON: I go to school and I read in the fourth reader. I study arithmetic, geography, spelling, and grammar, and I am seven years old. I hav three brothers at home. I am not the oldest boy; I am the next to the oldest. We hav a little baby; he is fifteen months old; he can walk. The boys are gone to bed now. Our baby will h t you with a stick. My father has the asthma, and he has to smoke a pipe. I will write more next time; so that is all.

Your friend, VICTOR STRAWN.

[A nice letter for a boy only seven years old.—ED. C. C.]

HAMILTON, BERMUDA, April 10, 1891.

DEAR MISS WIXON: I thought of writing a letter to the Children's Corner to-night. It is the first letter that I ever wrote to the Corner. I hav a brother named John Jacques Rousseau Stecker. I hav a picture of John Jacques Rousseau and of Thomas Paine in the parlor. Papa gets THE TRUTH SEEKER paper every week, and he has the "Freethinkers' Pictorial Text-Book," and I like to look at the pictures in it. I go to school twice a week—on Mondays and Thursdays—and study in arithmetic, writing, and drawing. I was nine years old last December.

Yours truly, MARTIN G. STECKER.

[Write to the Corner all about Hamilton, Martin.—ED. C. C.]

PALOUSE CITY, WASH., March 21, 1891.

DEAR MISS WIXON: My father has taken THE TRUTH SEEKER since January, and I like it very much. I always like to read the Children's Corner, but I hav never seen any letters in it from this place, so I take the liberty of writing one, and telling you something about it and how I like it. Palouse City is a small place with about twelve hundred inhabitants, and has some nice brick buildings. It also boasts of four churches. But that sentence speaks for itself. We hav a schoolhouse and six teachers. I am going to school. The Palouse river flows through the town. I like it very well. I would like it better, I think, if there were fewer churches here. There are not many Liberals in this place; we had one Liberal lecture here in September, by Mrs. Mattie Krekel; she lectured two nights. My father thinks it is the best thing he has heard for a long time. I think I had better close now, for my letter is getting quite long and tiresome. I remain,

Your thirteen-year-old Freethinker,
CLARA PFAENDTNER.

CLEARWATER, NEB., April 3, 1891.

DEAR MISS WIXON: Remembering what you once said of your corn-planting times, and your grandpa's evening stories, I hav blent that with my own experience of a long field where my sister and I divided the rows, each planting to the middle of the field, where we had thrust great strong rosin weeds down after the manner of a stockade, and covering with weeds and our aprons spread on top. Of course we had to "move on" quite frequently, but we didn't mind it in the least, as we had nothing else to do in the interval of waiting. "Charley," the family book-worm, often came in to read and rest with us. He is now J. C. Baird, of Dodge City, Kan., and a reader of THE TRUTH SEEKER.

The Corner grows in interest. I am always glad to see the letters from the young people. This writing of letters is of itself an education to them, and to hav a wise head to direct and encourage them, to say just the right thing at the right time and place, is a privilege that not many of my age had when young. I hope the young folks appreciate these advantages.

Wishing you the success your work merits, I am,

Yours for humanity, MARY B. FINCH.

AUSTIN, NEV., March 20, 1891.

DEAR MISS WIXON: I liv away out West on the lofty plateau of the Great Basin. I should like to travel out in Massachusetts to see the lovely farms and valleys. The only river I hav seen is the Reese river. The only city I hav seen besides Austin is Battle Mountain.

While the boys of the Eastern states can sit down and eat an apple or a peach, I can sit down and find in an hour twenty cents' worth of silver ore on a dump.

If I go on the hill I can see only sage brush or cactus.

My father works in a mine called the Union mine, which, in its time, has produced many a thousand dollars. One time this winter it produced $6,400. There are many mines here now that are not working. The deepest is the Lander mine, which is one thousand feet deep. The next deepest is the Frost mine, which is about eight hundred feet.

There is to be a railroad through here this spring. The town is very dull now, but if the railroad comes it will giv employment to a great many idle men who cannot procure work.

I go to school every day. I study geography, grammar, arithmetic, spelling, reading, history, writing, and drawing. My teacher's name is Miss Wible. I read in the Fourth Reader. I am in the A class of the third room. I am eleven years old and will be twelve on March 31st.

There are two papers that are published here, one called the Reese River *Reveille* and the other called the *People's Advocate*—both good papers for so small a town. The editor of the *Reveille* is Albert Phillips, and W. D. Jones is the editor of the other paper.

My father has taken THE TRUTH SEEKER for a long time. We take many papers, but THE TRUTH SEEKER is in the lead.

I hav been saving my money to buy some of your books, such as "The Story Hour" and others, for I am a great hand to read. I hav one book of science published by Aunt Elmina.

We received the ALMANAC and enjoyed the piece about "Shoutin' Joe" very much. I hope this will miss the waste-basket. I fear this letter is too long, so I will close.

Your Liberal friend forever and success to your paper. HARRY MOSS.

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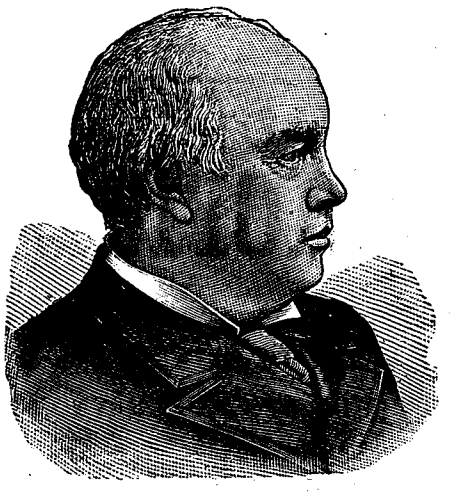
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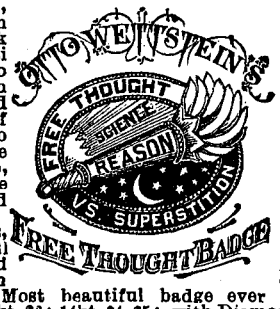
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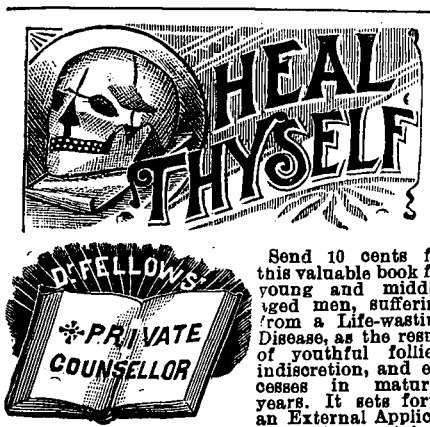


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ESSENCE OF CHRISTIANITY.

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News of the Week.

THE Pennsylvania striking miners are suffering from evictions. Riots and bloodshed continue.

MRS. HELEN FIELDS, of Wichita, Kan., has given birth to a child whose father she avers is the Holy Ghost.

A COMPANY with a capital of $10,000,000 will erect between New York and Philadelphia a pneumatic tube that will transmit parcels in twenty-five minutes.

REV. J. G. WHITE while lecturing in St. Louis against Romanism was pelted by a mob with rotten eggs and other missils, and police were required to restore peace.

ITALY is taking steps to detain soldiers from mass Sundays, employing them at the time. Sacred names are being removed from school-books and sacred emblems from school-rooms.

ON the 23d ult. the explosion of a powder magazine near Rome killed several persons, and shook the city fearfully, alarming the pope and injuring the Vatican and other buildings.

PROF. C. A. TOTTEN of Yale University, lieutenant U. S. A. and detailed to Yale as military professor, predicts, on elaborate biblical data, that Christ's second coming will occur in March, 1899.

CATHOLICS deny the report that the Vatican has bargained with England to induce the Irish to relinquish the demand for home rule, contenting themselvs with provincial councils, in return for which England will establish an embassador at the Vatican.

DEPEW says that Harrison's conduct of his tour proves that he is able, and will be renominated; and that the South's reception of him shows that the South and North division is obliterated. The immigration issue, he says, is now to be the salient one.

THE census of Ireland just taken gives 4,600,000 against 5,174,836 in 1881. Catholic dignitaries are alarmed, apprehending that "once the population goes below the 4,000,000 mark, nothing but the providence of God can save the Celtic race in Ireland from extinction."

REV. MR. PENZOTTI, an Italian Protestant, agent of the American Bible Society, by intercession of the American minister has been released from the Callao prison, where he has been confined since July for the offense of propagating a religion "contrary to the established church of Peru."

THE failure of every charge brought against Barondess, leader of the New York cloakmakers' strike, and of the charges against alleged train-wreckers during the New York Central railroad strike, causes some to suspect that the accusations were concocted by capitalists to form public opinion.

INDIAN COMMISSIONER MORGAN disapproves of the Catholic exercises of catechisms and prayer, and corresponding Protestant ones, held in the Indian schools, and says: "I believe that the whole system of appropriating public moneys for sectarian uses is contrary to the spirit, if not the letter, of the Constitution of the United States; that it is a menace to the public school system, and threatens the prosperity of the whole Indian school system."

RUDINI will consider Italy as having received justice, for the present, only when the federal government has declared in precise terms when prosecutions will begin. Some international lawyers think the federal government cannot plead non-interference with state authority. If the Constitution, they say, givs authority to negotiate treaties, it givs power to carry out their provisions. The Constitution, being the supreme law of the land, is thus a higher authority than federal or state laws.

THE American Peace Society will solicit the United States government "to invite all governments to hold an international conference of official delegates during the Columbian Exposition." The idea is a conference, on a larger scale, similar to Mr. Blaine's Pan-American Congress. All powers will be invited to consult on the manner in which, first, "national laws may be harmonized and an international code constituted;" secondly, "treaties of arbitration may be extended to all civilized countries;" and thirdly, a high court or tribunal may be established "to sit permanently and consider all causes of international difference."

SISTER PHILOMENA of the Visitation convent at St. Louis had suffered five years from an abscess that threatened brain injury, and had produced partial blindness. A few days ago she decided that before submitting to an operation she would ask that prayers for her be said to the Blessed Sister Margaret Mary. Sister Baptista after praying gave her a relic, which she inadvertently swallowed in the night. When she awoke she felt a pricking above the left eye, and drew forth a needle, with the relic transfixed on its point. "The truth of the marvelous miracle," says a Catholic journal, "is vouched for by Dr. Alt and the mother superior. . . . The days of miracles are by no means over, and we are well entitled to giv credence to the report."



ELIJAH TAKES A LITTLE DRIVE.

And it came to pass, as they still went on, and talked, that, behold, there appeared a chariot of fire, and horses of fire, and parted them both asunder; and Elijah went up by a whirlwind into heaven.—2 Kings ii, 11.

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Gems of Thought.

I DENY the illusions of theology and religion that I may affirm the substantial being of man.—*Feuerbach.*

IN actual modern life belief in a supernatural manifestation, an immediate divine agency, is at once attributed to ignorance or imposture.—*Strauss.*

ALL successful men hav agreed in one thing—they were causationists. They believed that things went not by luck, but by law.—*Emerson.*

EARTH is the home wherein we are to strive toward the realization of that ideal of the true and just of which each man has in his own soul the germ.—*Mazzini.*

IF a man empties his purse into his head, no man can take it away from him. An investment of knowledge always pays the best interest.—*Benjamin Franklin.*

GREAT deeds cannot die;
They with the sun and moon renew their light
For ever, blessing those that look on them.
—*Tennyson.*

THERE cannot exist a greater subject of grief than the reflection of how much superstition has retarded the progress in intellect and, consequently, the happiness of man.—*Percy B. Shelley.*

No lie can speak or act, but it will come after longer or shorter circulation, like a bill drawn on Nature's reality, and be presented there for payment, with the answer, No effects!—*Carlyle.*

A GOOD conscience is to the soul what breath is to the body; it preserves a constant ease and serenity within us, and more than countervails all the calamities and afflictions which can possibly befall us.—*Addison.*

Is there anything which is more certain to sap the foundations of morality than the public maintenance of a creed which has long ceased to command the assent and even the respect of its recognized defenders?—*Farrar.*

IF we are responsible when we make our brother offend by tempting him, we are equally responsible if we make him offend by leaving him in those wretched conditions where nothing but offense is possible.—*William H. Mallock.*

INFIDELITY is often only the unmeaning accusation brought by timid persons half conscious of the instability of their own belief, and furious against anyone whose words make them tremble at their own insecurity.—*F. W. Robertson.*

IF we are told a man is religious, we still ask, What are his morals? But, after we hear at first that he has honest morals, and is a man of natural justice and good temper, we seldom think of the other question, whether he be religious and devout.—*Shaftesbury.*

A MISTAKE is not the less so, and will never grow into truth, because we hav believed it for a long time, though perhaps it be the harder to part with; and an error is not the less dangerous nor the less contrary to truth because it is cried up and held in veneration by any person.—*Locke.*

FOR more than three centuries the decadence of theological influence has been one of the most invariable signs and measures of our progress. In medicin, physical science, commercial interests, politics, and even ethics, the reformer has been confronted with theological affirmations that hav barred his way, which were all defended as of vital importance, and were all compelled to yield before the secularizing influence of civilization.—*Lecky.*

MANY a man occupies the pulpit who disbelieves what he preaches. He justifies himself by saying that the people are not ready for the truth, which simply means that he is not ready to meet the consequences of uttering it. It is said, by way of excuse, of such a one, "Oh, it is his business." As though it were not the business of the preacher to be sincere!—*Felix Adler.*

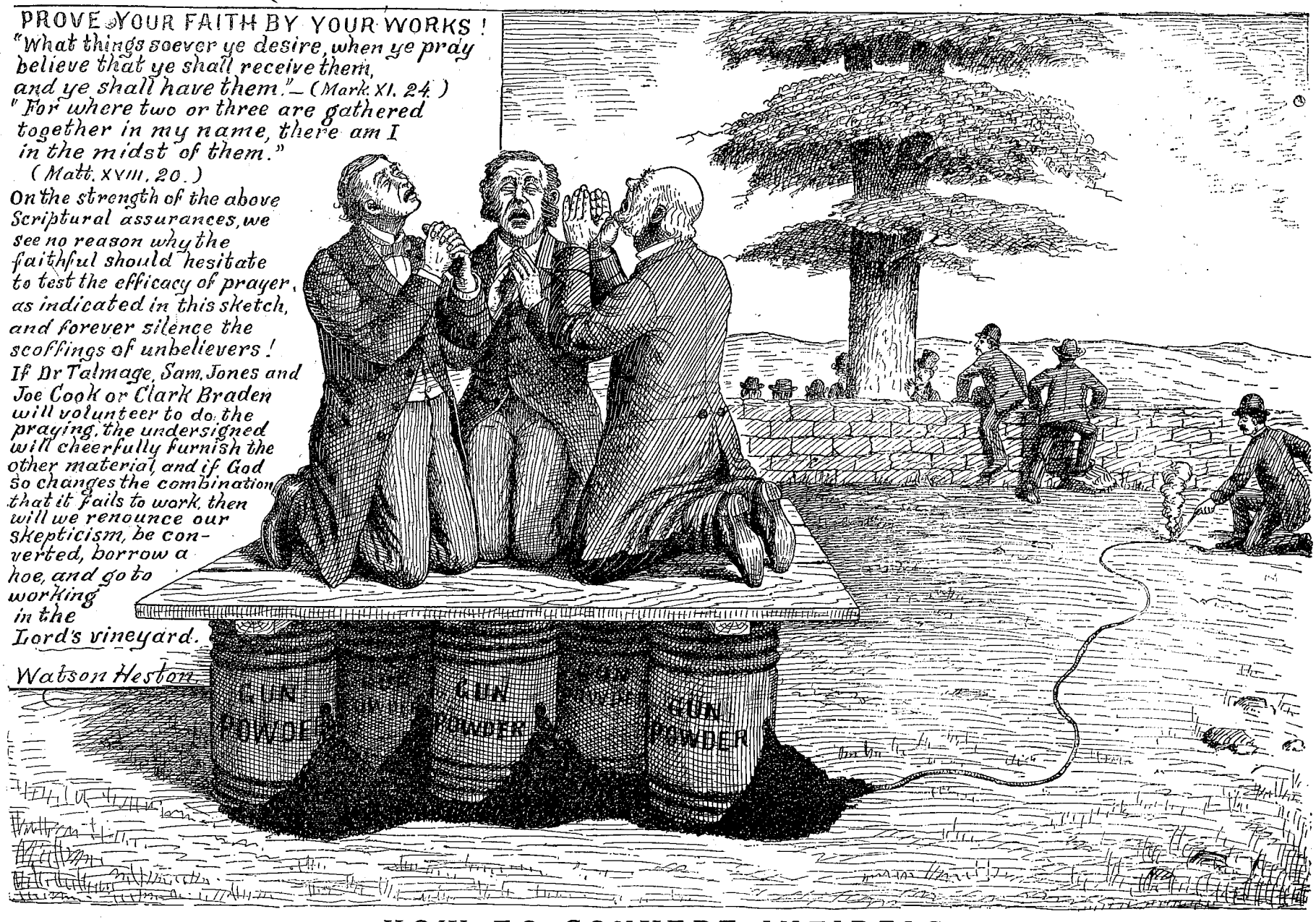
IF we are sometimes inclined to regret that our lot is cast in these unhappy days, let us remember how much more fortunate we are than those who lived a few centuries ago. The working man enjoys more luxuries today than the king of England in Anglo-Saxon times; and at his command are intellectual delights which, but a little while ago, the most learned in the land could not obtain. All this we owe to the labor of other men. Let us, therefore, remember them with gratitude; let us follow their glorious example by adding something new to the knowledge of mankind; let us pay to the future the debt which we owe to the past. All men, indeed, cannot be poets, inventors, or philanthropists; but all men can join in that gigantic and God-like work, the progress of creation. Whoever improves his own nature improves the universe of which he is part. He who strives to subdue his evil passions—vile remnants of the old four-footed life—and who cultivates the social affections; he who endeavors to better his condition, and to make his children wiser and happier than himself, whatever may be his motivs, he will not hav ived in vain.—*Reade.*

THE TRUTH SEEKER

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HOW TO CONVERT INFIDELS.

Notes and Clippings.

REV. KINDLEIGH: "Such lovely weather as this is!" Art museum trustee (sourly): "And on Sunday, too!"—*Puck.*

AN Atchison woman, who would not giv a cent to the heathen in Africa, has spent $50 this winter on clothing and provisions for the family of the woman who does her washing.

THE success of the first venture of the "Society for the Suppression of Prejudice," as the Lakewood Hotel Company is called by some, indicates that other hotels may be started on the same basis in other health resorts where prejudice now excludes Hebrews.

IT seems that there are more deaths than births in Ward 10, Boston, every year, and our esteemed contemporary the Boston *Democrat* puts the case against Ward 10 in this way: "The plain purpose of the creator was to preserve and perpetuate mankind, and, as a consequence of this, cities and states are preserved and perpetuated, but this result fails in Ward 10." Our esteemed contemporary forgets that Boston is inclined to think itself wiser than the creator.—*Sun.*

IF the pursuit of Dr. Briggs as a heretic is begun, says the *Sun*, it must lead to something more than mere heresy hunting. It must end in a hunt to find out whether there is really any authoritativ source of perfect and absolute truth for theology to rest upon, and by which heresy can be determined. If the Bible is fallible, as Dr. Briggs says, that cannot be such a source. If the doctrin of election is to be rejected, as Presbyterian revisionists demand, at the dictate of human reason and sentiment, every other dogma and doctrin of theology must be subject to the same dictation, leaving reason alone as the authority. That involves a tremendous religious revolution. It means the overthrow of dogma and the substitution of reason and speculation. Nothing will remain for faith to rest upon. Instead of dogmatic theology we shall hav only religious philosophy—Agnosticism.

A DISPATCH from Zante, capital of the Ionian island of that name, dated May 1st, brings news of a serious religious riot which has taken place there. The day is observed by the Greek Christians as the Greek Good Friday, and part of the ceremonies consisted of a procession which marched through the principal streets. The processionists, however, were not contented with a peaceful demonstration. When they neared the quarter of Zante, which is known as the Hebrew quarter, the Christians practically besieged that section of the town. In order to guard against just such an occurrence a cordon of soldiers had been drawn around the Hebrew quarter, and upon the refusal of the Christians to retire in peace, the soldiers fired upon them, killing and wounding several people. The Christians, the dispatch adds, are now pillaging the houses of the Hebrews at Zante and threaten to burn the Jewish quarter of the town. It is supposed that disturbances at Zante hav their origin in the disturbance which recently occurred at Corfu.

THE Rev. Pfarrer Beyer, of Pottsdam, Germany, is accused of having kidnapped a young girl named Marie Stiller for the purpose of placing her in a religious house known as the House of the Good Shepherd at Charlottenburg. The girl is of age. Three years ago she was removed from the custody of a stepmother who ill-treated her and placed in service. She appears to hav given satisfaction to her employers, but, as she declined to hand over her wages to her stepmother after attaining her majority, the latter is believed to hav got the priest to exercise his authority over her stepdaughter. The Rev. Mr. Beyer invited the girl to call on him, and after lecturing her severely, and even, it is alleged, inflicting corporal punishment on the young woman in the presence of her stepmother, he had her carted off to the Charlottenburg institution, paying no heed to her protests. At the house she was kept a close prisoner and her friends were not able to hold any communication with her until the police were applied to, and her release was effected through that agency. Marie Stiller has since made a charge of assault against Beyer.

LAST October small-pox broke out in the Poodozhskiy and Poviénetzkiy districts of the government of Olonetzk, on the coast of Lake Ladoga. Since then the plague has spread throughout the region, and is still unabated. In the villages and towns where the scourge has appeared ten per cent of all the children up to the age of twelve years hav died, mostly such as had not been vaccinated. A large percentage of adults hav also died. The medical and the administrativ authorities are doing all in their power to resist the evil, but the prejudices of the common people are against them. The people of Olonetzk regard small-pox (Ospa) as a divinity to be propitiated and not angered. They call it "Ospa Ivanovna," or "Matooshka (little mother) Ospa"—appellations which imply profound respect. Since vaccination is a means to oppose it, they believe that it would be a sin to be vaccinated, and try to avoid the operation by all possible means. As soon as a person gets stricken with the disease all the children of the village are dressed as nicely as their parents can afford and taken to his house to pay their respect to Ospa Ivanovna. They take cakes and fruit to the house of the invalid, which they deposit on a table placed by his bedside for the purpose. Then they kiss the sick person on the mouth and sit down around him for some time talking and partaking of the food they had brought with them, or of the other victuals which the host provides. Sometimes children are brought from a distance of twenty versts (seven versts are five miles) to salute Little Mother Ospa in this wise. As long as there is small-pox in the house the rooms must not be cleaned and the inmates may not wash themselvs or change their garments. No rough expression or curse may be pronounced in a house where there is a small-pox patient. If such an expression escapes involuntarily from the lips, the offender must forthwith kiss the invalid by way of propitiating Ospa Ivanovna. No medicin is given to the patient, but he must be bathed in hot water twelve times during his illness. The presents which the children bring must be left on the table by his bedside for visitors to partake of. These superstitions are deeply rooted among the peasants of the entire region, and serve to propagate the disease despite all efforts made by the more cultivated.

Communications.

A Calvinistic Sermon;

ADDRESSED TO HIS BRETHREN IN THE PRESBYTERIAN CHURCH, BY THE REV. DR PLAIN SPEECH.

Romans, chapter ix.

The Lick telescope in California is said to reveal the fact that there are as many as a thousand millions of stars in the firmament of heaven, each one, reasoning from analogy, being a sun to warm and enlighten a system of worlds like our own. The church teaches, on the authority of the word of God contained in the Bible, that a little less than six thousand years ago there was nothing in existence of all this vast universe but God himself; and that then he created it by an act of his will, put all these worlds into motion, and has kept them in motion without collision ever since by the constant exercise of the same will.

But descending from generals to particulars, and confining our attention to the planet called the earth, when God called it into existence and fitted it up with soil, climate, and atmosphere, he did so with a design. What would we think of a workman who would bestow much time, labor, and skill in producing, out of the raw material, a certain thing that looked like a machine, but evinced no *purpose* in the maker, and was entirely without adaptation to any other thing? The all-wise God, therefore, saw fit to exercise his power in creating this globe, and making it a theater for a race of intelligent beings bearing his own image and likeness, and whose character and destiny should display the divine perfections.

The striking feature of God's character is his almighty power. It is the attribute around which cluster all the rest—wisdom, goodness, justice, etc., indicating merely the way in which it manifests itself, and without which they would be useless ornaments, for in a great calamity when thousands are suffering, a person's heart may be bursting with benevolent feeling, but what does it amount to if he can *do* nothing? We are so constituted as human beings, and indeed so are all the lower animals, that there is nothing in the character of either God, man, or nature which so impresses the beholder as the majesty of power. So true is this that Milton, in his "Paradise Lost," unintentionally makes his readers almost fall in love with Satan himself because of his amazing intellect and daring ambition. The phenomena of nature—the lightning, the earthquake, and the wind storm, on the sea or on the land, produce the same effect of awe upon men and the inferior animals.

It is the crowning glory of almighty power that it is exercised by one whose will is sovereign and who has the unquestionable right to do as he pleases with the thing he has created, whether it be a single material globe floating in space, or a family of sensitiv beings, like those of the various species which dwell upon the earth. With whom should, or could, God take counsel? To what authority could he defer, and to whom could he be responsible, when, before the creation of the world, he was the only being in existence? Can it be possible that he intended to make himself responsible for the exercise of his omnipotence to any of the men or angels whom he should afterward create? It is the absolute sovereignty of the all-mighty and all-wise God that makes him competent to rule the universe and fix the destiny of every created person or thing. His best and complex empire would hav gone to pieces long ago, one planet colliding with another, and all going into hopeless ruin, had there been divided counsels in its management, for unity of plan and attainment of its purpose can be the result of only one mind.

If this be true, who can measure the hight and depth, and the length and breadth, of the arrogance which is displayed when an ephemeral being like man, born yesterday and dying to-morrow, sets up his feeble judgment above that of the eternal and all-wise God, and dictates to him what, as a sovereign of the universe, he ought to do and what he ought not to do, concerning the creatures he has formed! If the anger of the Lord was kindled against Uzzah, and smote him dead on the spot at the threshing-floor of Nachon, because he put forth his hand to the ark of God and took hold of it; and if he smote fifty thousand three score and ten men of Beth-shemesh because of their irreverence in looking into that symbol of the divine presence, how that costly crime pales into insignificance when compared with the presumption of those who would rob God of that attribute, without which he would be no God at all!

This is the very feeling that was in the mind of the divinely inspired Apostle Paul when he wrote the ninth chapter of his Epistle to the Romans, which constitutes my text. There were some in his day, and there are more in ours, who rival the presumption of the angels that fell in striking at the chief attribute of God in executing the purpose he had from the beginning concerning the two classes of the human family, the redeemed and unredeemed. He reminds the Roman heretics, in line upon line, that the sovereignty of the divine will in its relation to all the rest of his attributes is like the key-stone of an arch which binds all the other stones together, and without which they would tumble out of place and accomplish no purpose. He points out, in the cases of Jacob and Esau, that before the children were born, and had done neither good or evil upon which to base his decree, it was written: "Jacob hav I loved, and Esau hav I hated." Why then did God, from all eternity, discriminate in favor of Jacob, when, from the scriptural account of the twin brothers, Esau was evidently the better man of the two? Did not God foresee that Jacob would prove himself to be a rogue in his morals, and Esau turn out to be an honorable man? These are fair questions, and Paul fairly answers them when he says: "That the purpose of God, according to election, might stand, not of meritorious works, but of him that calleth." If good works had anything to do as the basis of election to eternal life, God would hav loved and called Esau rather than Jacob. But he made Jacob an elect sinner, and Esau a predestinated reprobate, in order to display the sovereignty of his will. It is not I who say this: it is Paul himself.

But so important is this doctrin in the scheme of redemption that he goes on further with his argument and illustration, citing the case of Pharaoh, and showing that God raised him up and hardened his heart for the express purpose of showing the truth that God was not responsible to man for the exercise of his sovereignty. Then, knowing that the rebellious objection would be started in the minds of the Roman skeptics that it was inconsistent in God to punish a man for actually carrying out the divine purpose, he marches bravely to the point, like a geometrician who knows that his demonstration is built upon axioms, and says: "Thou wilt say unto me, then, why doth he yet find fault? for who hath resisted his will? Nay, but, oh man, who art thou that replie st against God? Shall the thing formed say to him that formed it: Why hast thou made me thus? Hath not the potter power over the clay, of the same lump to make one vessel unto honor and another to dishonor? What if God, willing to show his wrath and to make his power known, endured with much long-suffering the vessels of wrath fitted to destruction, and that he might make known the riches of his glory on the vessels of mercy which he has afore prepared unto glory, even us whom he hath called, not of the Jews only, but also of the Gentiles?"

You would scarcely believe, my brethren, from listening to modern preaching, that there was such a chapter as this in the Bible. But here it is, and it is only one of many other passages, all teaching that the doctrin itself and those which immediately spring out of it are the very foundation on which the system of theology, and the church as a soul-saving institution, rest. It is so plainly, so frequently, and so forcibly taught, especially in the New Testament, that when in 1673 the Westminster assembly of divines was convened in London by the Parliament to draw up a scriptural creed for the inhabitants of the British isles, after settling the canon of scripture they laid down in the very beginning of their work this doctrin of the sovereignty of God as the prolific fountain from which issued all the rest of the doctrins and duties inculcated by the Christian religion. These great scholars occupied more than four years in their sessions, comparing scripture with scripture, endeavoring to find out what was revealed therein as eternal truth, and made God, as an all-wise sovereign, the starting-point in their system of theology.

But although Paul was by far the most copious expounder of the doctrins resting upon this axiomatic truth of the sovereignty of God, the apostle Peter, inspired by the same Holy Spirit, agreed with him, as you will see in his sermon on the day of Pentecost, recorded in the second chapter of the Acts of the Apostles, where, in addressing a large audience of Jews and gentiles, he says: "Him, being delivered by the determinate counsel and foreknowledge of God, ye hav taken, and by wicked hands hav crucified and slain." It is alleged by those who wish to expunge the doctrin of the decrees of God from our Confession, that if we preached it from our pulpits we could get up no revivals of religion to fill the vacant seats in our churches. But as an answer to this charge, I point to the amazing success of Peter's sermon, where an immense out-door audience were so pricked in their hearts by the arrows of conviction that they cried out asking what they should do to be saved. Now, look at the apostle's answer to this question. "Repent and be baptized, for the promis is unto you and to your children, and to all that are afar off, even as many as the Lord our God shall call;" which was Paul's way of saying as many as God had elected and predestinated to eternal life. On this occasion, instead of preventing a revival, it produced one, and no less than three thousand souls were converted.

Adam Clark, the Arminian commentator on the Bible and the self-appointed attorney at law to defend his divine client, God, from the reproach of the Infidels, in expounding the significant sentence I hav quoted from Peter's great revival sermon, takes the ground that, to avoid the blasphemy of making God the author of sin, there was a large class of sinful events in the future, the crucifixion of Christ being one, of which God kept himself in ignorance, and therefore was not responsible for. Dr. Clark plainly perceived that any event which God *fore*saw was as certain to come to pass as any past event which he *after*saw; and if, "by his determinate counsel and foreknowledge," God delivered up Jesus to be crucified by wicked hands, he could not, according to Dr. Clark's ideas of equity, rid himself of the responsibility of being accessory before the fact, by verbally placing the blame upon the Jews and the Romans, whose hearts he had hardened and then employed for that very purpose; and therefore he was frightened at the bugaboo, which has scared Dr. Briggs out of his wits and deprived God of his omniscience, so that he could not see the class of sinful events, but those only that were good. A child might hav whispered into his ear that before God could select the events of which he would keep himself in ignorance, he must necessarily see them in order to decide upon their character of good or evil; and if in his survey of the future he saw them, and did not use his almighty power to prevent them, he was as much the author of sin as Paul and Peter and Calvin and the Confession of Faith made him out to be.

The Arminian theology, therefore, can make no pretension whatever to being either scriptural or consistent with itself. It is a conglomeration of all the contradictions and absurdities which our scores of sects fancy they find in the Bible. The Arminian God has only one eye. He is both a coward, afraid to contemplate a part of his own plan, and an ignoramus, knowing nothing of the largest and most important class of events that take place in this world, nor of the necessary relations they bear to other events. In short, he is an imbecil, and as unfit to perform the duties of a sovereign ruler of this world, much less the universe of worlds, as a man born blind is to act as a locomotiv engineer on a train of cars going at fifty miles an hour. Arminianism is the basis of all the creeds of Christendom, Catholic and Protestant, except ours. It is like the multitudinous patches upon a beggar's coat, made of all kinds of materials, from silk down to shoddy, and displaying all kinds of colors and of shapes.

The only *system* of theology in the Christian world is that which is contained in our Confession of Faith. Like a demonstration in geometry, it has a beginning, a middle, and an end, all linked together as a chain that cannot be broken. Embodied in a church whose ministers and members believed it, it stands in history as a colossal power, commanding the respect of all minds that know how to reason and love truth for its own sake. It has stood among the contending creeds of Christendom as a rock stands in the ocean, defying the power of the waves, no matter from what quarter the winds blow. It is only hated now by the aliens who hav come in from the heretical sects, and who are converting the sons of the church into parricides, willing to dishonor and destroy their own mother.

Some people are shocked, as Calvin himself was, with the "severity of God," as displayed in his dealings with the children of men in regard to their future happiness, and we believe it for the very same reason Calvin did, because it is as clearly taught in the Bible as human language could express it. But if on this account you giv up the worship of Jehovah, what will you gain in worshiping the God of nature? His character is open to the same charge of cruelty which men impute to the God of the Bible. He allows earthquakes, cyclones, and epidemics of disease to sweep off his children by thousands, and although almighty in power to help physically, and intellectually to enlighten, he has never done a single thing to prevent such destruction of life and happiness, but allows the human family to wallow in hopeless misery from one generation to another.

Now, I take the ground that Dr. Briggs, and his clerical associates in the Presbyterian church, in their deliberate and pertinacious attacks upon the fundamental doctrin of the sovereignty of God in the work of redemption, hav, either consciously or unconsciously, become Atheists. The great Lord Bacon, in his Essay on Superstition, says: "It is better to hav no opinion of God at all, than such an opinion as is unworthy of him; for the one is unbelief, the other is contumely." The Agnostic is neither an Atheist nor a Deist. He neither affirms nor denies the existence of a God, but modestly and frankly says that, as he knows of no undisputed facts in the case, so he has nothing to justify himself either in believing or disbelieving. Dr. Briggs, however, as professor of theology, puts *contumely* upon God. He declares that while God may exercise his sovereignty over the other worlds he has created, he has no right to do as he pleases with the inhabitants of this world. He admits, with Paul, that God is a potter, that humanity is the lump of clay, and that God has a right to make vessels of honor, but he denies altogether that he has any moral right to make vessels of *dishonor*. He thinks he knows bet-

ter than God himself wherein the divine glory consists, and what is proper and becoming in so august a being as God. Thus he first dethrones, then degrades, and finally, to all intents and purposes, annihilates God. The devils in hell are said in the scriptures "*to fear and tremble.*" Why? Because they believe in the all-mighty power of God to do with them as he pleases. They would soon start another rebellion if they had a leader like Dr. Briggs, who would teach the doctrin that God, in fixing the character and destiny of his own creatures, usurped a power that did not belong to him. By thus robbing God of the sublimest and most essential attribute of his character, he and his *confrêres* hav made him as contemptible as the one-eyed God of the Arminians and Unitarians. Where is the difference between an ignorant, fearful, and imbecil God on the one hand, and Mumbo Jumbo on the other?

This questioning of the sovereignty of God, therefore, and the proposition to eliminate it, with its dovetailing doctrins, from our Confession of Faith, leaves that form of sound words a mere eviscerated cadaver calling aloud for burial. It is a proposition to preach another gospel, and subjects the inventors of it to the awful curse of the Apostle Paul: "Though we, or an angel from heaven, preach any other gospel unto you than that which we hav preached unto you, let him be accursed."

My brethren, I regard Atheism as the only alternativ to Calvinism; and as they are the only two *systems* of thought about God and the universe that are logical and worthy of respect, I feel that, before I close this discourse, I ought, in fairness to the Atheists, to giv you, in as few words as possible, a sketch of their creed, for creed it is, and its believers are so sincere that they brave and defy all the scorn and misrepresentation which their profession of it has invoked.

The Atheist, like the Calvinist, has a starting-point in his system which he considers axiomatic. It is the eternity of matter, and therefore that everything which exists at all is matter in some of its infinit forms, and that what is not matter is nothing, things which are spoken of as immaterial or spiritual being only one of the infinit forms of which matter is capable. This implies that as matter existed from all eternity, under the universal law of change, as to time, motion, and form, it will continue to exist forever.

The Atheist declines accepting the idea of a personal God, because, if God exists at all, he must needs be infinit and omnipresent; and since a *person* must occupy space, if God existed as such, he would occupy the whole of space, leaving no room for any other person or thing; and because, if God were a person and had in his character the benevolence and power imputed to him, he certainly would *do* something to mitigate at least the sufferings endured by the human family. But the little and only improvement that has been made in the world in any respect has been made, not by God, but by man himself.

Atheism teaches that the human race, now standing at the head of all organized matter on the earth, is the outcome of the process of evolution, whereby the spark called life, after the globe had cooled enough to allow it, sprang into existence, just as water now appears in a laboratory after the two dry gases, oxygen and hydrogen, are placed in a jar, in proper proportions, and subjected to a charge of electricity; and that this germ of life, beginning in the lowest forms, has worked up through millions of years till it has culminated in man, and the present degree of development in mind and form which he has reached. And it argues that, as this development has, from the beginning, been on ascending lines, because there is a law in the case, we may look forward with confidence that the race will not deteriorate, but, under the genial influence of knowledge, will go on steadily toward perfection in the future.

The Atheist holds the opinion that life in matter is like the quality of yeast in meal, it permeates the whole mass with its influence, and produces all the phenomena we see. Matter is the Saxon term from which our word *mother* is derived, and indicates the capability of the maternal function in nature to produce all the infinit forms of life as they exist and hav existed, so that according to this scheme there is no place in the universe for a personal God and no duty for him to perform. As to the mystery of suffering, the Atheist explains it by saying that in the struggle to emerge from low conditions into higher it is a natural and necessary accompaniment. It givs acuteness to the intellect, and urges it to study the laws of life and health, and devise ways and means, not only of curing, but destroying, the causes of disease.

In regard to a future state of existence for man, after he has worn out his faculties of mind and body on the stage of life, and dies, Atheism is as silent on the subject as the Old Testament is. But in the wonderful organization of the human body, if the thing called the soul, or the will, which prompts to all action of the body, and constitutes its personality and individuality, exists at all after death, it is not on account of a quality supernaturally imparted to it, but because it is as natural to liv after death as it was to liv before birth. Man's future after death, as his birth was, is a matter over which he had no control, and the fate of one man will be the fate of all the human family. Hence Atheism takes no stock in religion of any type, regarding it as the offspring of ignorance and fear, and when embodied in the church, making it the nurse of the most dangerous institution that has ever existed upon the earth.

The Atheist, if he were offered the immortality which the Christian expects to enjoy after death, upon the understanding that he retains the same consciousness and intelligence he possesses in this world, would probably decline accepting it, because, to say nothing of the tiresome monotony, as he calls it, of the heavenly employments, it would be impossible for him to be happy when he knew that the countless millions of the human family, including, perhaps, many of his own kindred, were weeping and wailing and gnashing their teeth in the agony of eternal hell-fire. There are other things dearer than immortal life; and annihilation is one of them, when a person with keen sympathetic feeling is compelled to contemplate eternally intense suffering which he can do nothing to relieve.

As a rule of life for the self-government of men in their relations to each other, the Atheists accept that which was taught by Hillel, the Israelite, Confucius, the Chinese sage, and five hundred years later, by Jesus of Nazareth, when he said: "*Whatsoever ye would wish that men should do to you, do ye also to them.*" This is not a "*positiv*" law, so called because it derives all its force from the authority of the legislator, but a natural law of reciprocity, which was understood even in the childhood of the human family; for it requires but little intellect for a man to perceive that if he values his own rights, his equal brother values his also; and if he feels that his brother should respect *his* rights, the inference is clear that he should respect his brother's too.

Thus you see, my brethren, that if I understand it, Atheism, like Calvinism, is a connected *system;* and in the world of thought they are the *only two systems.* All the others purporting to be such are a mere jumble, an orderless mass of unrelated ideas, which it is the despair of the human intellect to understand. Calvinism and Atheism being opposit to each other, one of them must be right and the other wrong. Dr. Briggs and his associates, afraid or ashamed to stand up for the Calvinistic system, as it is logically and symmetrically contained in our Confession; are trying to put it through a metamorphosis that will make it accord with their notions, and be popular with the world; but when they finish their botched work, and I must choose between them, I hav no hesitation in saying that I would infinitly prefer legitimate and logical Atheism to a contemptible and bastard Presbyterianism.

Letter from Mr. Heywood.

STATES PRISON, P. O. BOX 100,
CHARLESTOWN, MASS., April 27, Y L. 19

DEAR MR MACDONALD: As the struggle to realize mental freedom in style of expression persists, I am often reminded of views proclaimed by that peerless scholar, master philosopher, and world-embracing reformer, Stephen Pearl Andrews. When, in 1860–61, I was acting general agent of the Massachusetts Antislavery Society, I was sitting one morning at my desk in the fenced-off corner of the office, where the executiv committee, Mr. Garrison's cabinet, used to meet, looking at "Love, Marriage, and Divorce," a discussion between S. P. Andrews, Horace Greeley, and Henry James, a copy of which I had found on the shelvs in that headquarters of "crazy" evolution, when Charles K Whipple, one of Garrison's quills, came in. "Who is Stephen Pearl Andrews?" I asked. "He is a scoundrel," replied the irascible quills aforesaid. Of course, I was bound to read the book then. "Suppressed" truth livs to write the history of the suppressors; ideas float further on the hisses of opposition than on the accents of the most eloquent oratory. If ever severity in repression could hav won, it certainly was relentlessly tried under "Bloody Mary" in 1549–1556; three hundred men, women, girls, and boys were burnt alive for heresy. The government was especially "kind" in allowing friends of the accused to bring bags of powder to be tied about the neck, under the arms, and between the legs of those bound to the stake among the fagots to be fired, so that by consequent explosion their bodies would be torn limb from limb, and thus pain ended at once. Cranmer, Ridley, and Latimer, being the chief intellectual exponents of progress, were treated with select severity. Cranmer, as you know, was the spiritual founder of the English church, and the author of the superlativly noble liturgy still used by Episcopalians. Froude, the historian, endeavors to show that Henry VIII., the political originator of Episcopacy, was "virtuous," because he did not hav "irregular" relations with women, but "loved" them legally; that is, when he got tired of one wife he would contrive to hav her beheaded and then marry another! Fierce indeed were the measures of the Romish church to hold England in her grasp; but the ashes of "dead" dissent proved stronger than living-bodied affirmation of "wrong that needs resistance." As growing thought confronts social evil, the old fires of state-church frenzy rekindle in the obscenity fury, which Dr. Foote rightly calls the "American Inquisition."

Vice societies are becoming so very generally detested that Henry Chase, Comstock's Boston "pal," has got a new *alias;* he has organized himself into "The Watch and Ward Society," the latest association mask behind which "decoys" conspire for Christ's sake and the cash it fetches. Constructiv treason was a crime in England until Erskine, in the celebrated cases of Horne Tooke, Hardy, and Cartwright, demolished the fiction. Here the old bloody spook now comes up in the guise of alleged "obscenity" or constructiv indelicacy; they try to make a man "an offender for a word." It is simply one of the many alleged offenses where *opinions* are fiercely assailed, where there is no "overt act" against life or property—said opinions usually being rational growth, the *truth vs.* legalized, classic error. If ignorance relativ to "the gods" was in fewer men, as when Abner Kneeland was jailed for alleged blasphemy in Boston, your graphic Bible pictures would be excellent kindling among fagots for truth seeking heretics. Daniel Webster said, "The true office of government is to protect persons and property from invasion." If typed or oral views are thrust on persons who do not wish to hear or read them then there might be a grievance; but no real persons hav ever offered to say that *they* hav been invaded or hurt by alleged obscene prints. It is "decoys" and "spotters" who liv by blackmailing, by invading the right of citizens to select their own books and newspapers, that pretend hurt. Elizur Wright said: "The Comstock law cannot be enforced without falsehood; no person can be got into court under it, unless a *lie* is the locomotiv to draw him." In my pending case not even a "decoy" appeared against me; "orders from Washington," John Wanamaker's "orders," required Deacon Gregory, the Princeton postmaster, to *lie* to us. Of course there cannot be agreement in morals any more than in religion until truth prevails. These laws to *force* agreement in opinions touching morals are the bloody old "Acts of Uniformity" over again. T. B. Wakeman, Elizur Wright, and others clearly showed that local state laws are abundantly sufficient to protect persons from invasion in these respects, though they never hav been enforced against impudent imposition of Bibles on dissenters. So far as enactors of obscenity laws had any rational purpose they could not hav intended persecution. Hoar, Garfield, and Butler protested in Congress that they never intended sanction of the fierce persecution of opinions Comstock has rioted in. The ruling of Attorney-General Devens in my case of 1878, of Judge Nelson in the case of 1883, of Judge Putnam in the case of 1884, and the action of Judge Paul, of Virginia, in releasing Mrs. Slenker, all sustain our view of the statute —that it was never meant to cover publications of the reformatory and educational character issued by Mr. Harman and our Princeton people. Discussion of morals, physiology, and language is absolutely necessary, explicit utterance right and proper, as between publishers of books and newspapers and their patrons. Judge Carpenter's outrage on General Butler was not more atrocious than his scandalous treatment of Mr. Chamberlain in my case. General Butler, of course, will follow up the fight, and Carpenter will be impeached and unfrocked, his judicial robes be taken from him, before we get through with this serious business. I really hav violated no law; no Massachusetts judge has put me behind prison bars. In 1878 it was Judge Clarke, of New Hampshire; now it is a superstitious bigot from Rhode Island, who, without law and against law, has suppressed a newspaper and imprisoned an editor in the old Bay State. EZRA H. HEYWOOD.

Why Mr. Wanamaker Answereth Not.

FRIEND MACDONALD: I am not at all surprised that Wanamaker does not answer your questions about the Bible. I should be much more surprised if he did answer them. He is like a man exposed to three saws; if he moves either way or stands still, he is sure to be ripped up in the end, and he is probably taking the course that he thinks safest for himself. If he comes out honestly and confesses that the Bible is a filthy, fraudulent, obscene book, not fit to be read in families, schools, and churches, nor circulate through the mail, as half its chapters prove it to be, he will hav all the eighty thousand priests and clergymen of this nation and their millions of dupes after him like so many hounds, and they will hate, despise, and ostracise him to the day of his death. That is one saw that he is in danger of.

If he comes out in favor of the Bible, declaring it to be the work of a supreme being, he will prepare the way to open such a flood of nastiness from the Bible as the world could not get rid of in a thousand years. That is the second saw. If he keeps quiet

without answering your question, his reputation for honesty will be gone forever. That is the third saw.

If he is honest, he will come out like a man and confess that the Bible is not the work of inspiration but of ignorant men—that each writer gave the book and its God a patch of his own character, and thus the Bible was made up, and has no more divine authority than any other book. If Wanamaker will come out and confess this in a hundred years from this time, his name will stand higher than any or all of the eighty thousand clergymen now in this nation.

Vineland, N. J. J. HACKER.

What Produces Spiritual Phenomena.

In the issue of the 21st ult. Mr. Beck takes up his pen as an avowed neutral but resigns it as a rampant Spiritualist.

He solicits another solution of spiritualistic phenomena than magnetism; but as consistently might he endeavor to account for the sights and sounds accompanying delirium tremens without considering the imbibition of alcoholic liquor.

I need but to insinuate the significant fact that the "circle" is barren of results, and the efforts of the mesmerist are unavailing, during an electric storm. The reverend sophist, Bovee Dods, the arch exponent of the Spiritualistic field and one of the most adept compounders of philosophy and superstition who ever tarnished the escutcheon of science, freely admits that the virtue of the "circle" depends exclusivly upon the elaboration and infection of magnetic sympathy.

The simple state of intoxication and the spiritualistic spell are identical in cause—cerebral orgasm, due to eutonic action of the nerves and the blood. In each case exaltation is succeeded by depression, energy by torpor. A spook-smitten friend is loud in his boast that he has been both mesmerized and initiated into the mystic orgies of the "circle," and that the respectiv sensations differ both in nature and degree. In the former surmise he is mistaken, in the latter correct. But because he has experienced two stages by no means implies that he is familiar with twenty. The common "spiritualistic" state is precisely analogous to the first hypnotic stage, termed *ergoiu dissement*. Hypnotism in its broadest signification embraces not alone the lethargic, cataleptic, somnambulistic, and ecstatic states, but many neurotic disorders which are in many persons constitutional, chiefly the hysteric and monomaniac. All hypnotists admit the difficulty of acutely distinguishing the blending states between absolute self-consciousness and the introductory hypnosis.

It is protested by the minions of Spiritualism that hypnosis cannot be induced otherwise than by manual manipulation or mechanical or chemical aids to subjugate the senses, repress the will, and divert the attention, such being the customary adjuncts of mesmeric charlatans.

Reference to any standard work on magnetism will quickly dispel such misconceptions, be they ever so deeply rooted in prejudice.

The "magnetic fluid" or other emanation—for such undoubtedly exists though its subtilty evades chemical analysis—is imparted, not only by mesmeric gesture, but by simple contact on a hypnogenic zone, or by a mere effort of the will. The morbidly nervous are often susceptible to hypnotic influence without submitting to the usual process; and the fact that a healthy person of moderate, balanced intellect and proportionate will power has repeatedly to participate in the séance before becoming *en rapport* with the "spirits," notwithstanding the circumstance that the united powers of all composing the circuit are focused upon himself, by no means sustains the objection.

For explicit expositions of the many problems of psychology and magnetism I refer the sincere investigator to any skilful hypnotist or to the elaborate treatises of Carpenter, Bain, Mansel, Maudsley, Charcot, Gessman, Braid, Liebault, and others, especially commending those of the schools of Nancy and La Salpetriere. If the "spiritologist," the inebriate, the erethist, and the Bedouin prophet demand a sacred resolution of the profane freaks of a distempered imagination, philosophy cannot "stoop to conquer." There is no cure for blissful ignorance but enlightenment, no key to the mental mechanism but psychology, magnetism, and phrenology.

The master logician of the age, Alexander Bain, rejects Spiritualism, among various reasons, on the ground of antecedent incredibility. Its theories are compatible with no logical inference; and the silent contempt of the scientific world stamps its votaries as survivors of a barbaric age.

It is strange, the uninitiated may exclaim, that the spirits imitate the example of Israel's celestial tyrant in manifesting themselvs only to a chosen few; but it is by no means marvelous that credulity should always be the dupe of its own infatuation.

No anti-Spiritualist has, to my cognizance, attempted to establish his individual ideas as a standard of infallibility, as misrepresented by Mr. Beck; he has simply tested the validity of testimony as Hume tested the veracity of credulous witnesses—and the probability of miracles—by logical canons. No Secularist should be guilty of applying the epithet fool to a mistaken man; but that such is the bigot no candid man can deny.

The Brotherhood of Moralists are assailed by the phantom-brokers because they hav drafted their constitution in strict accordance with the teachings of science and the open page of nature; because they hav exercised a prerogativ pertaining to all free-born men in adapting the conditions of membership to suit themselvs, and not to pander to the servility of ghost-intoxicated opinion. Unless the Moralists encroach on state or person, such defamatory invectivs are as contemptible as they are unnecessary; for to deny their principles is to reject the essentials of the entire circle of the sciences. The Moralists evidently consider it unnecessary to re-investigate that which a thousand investigations hav proved to be a mental phenomenon perverted to subserve a superstitious end.

As well might the dead demand repeated exhumation and eternal repetition of the *post-mortem*. The Brotherhood has not legally prohibited the nursery lullaby and the fairy tale, where there are bearded babies in ancient swaddling-clothes to relish them; but because they exclude Mother Goose and her broomstick from their councils does not signify that they "oppose progress."

One hobgoblin champion glories in the happy casualty that, despite the scepter of reason, he still exists and propagates his species; so did the idolator, the crusader, and the inquisitor—each by virtue of the sacred law, survival of the unfittest.

I perceive that Mr. Willis still endeavors to trace the bon-bon in his little stocking to the magic sleigh of Kris Kringle; still searches for the footprints of Santa Claus in the embers on the hearth. So long as men will lisp the interrogatories of the nursery, to that source they must resort for entertainment.

In affinity with his coterie, he calumniates those whose principles he cannot refute, and joins Mr. Beck in deliberately garbling the unequivocal terms embraced in Article 3 of the constitution. An appropriate term has so often been applied to those who suppress half the truth that I forbear useless repetition.

THE MYSTERIES OF "CLAIRVOYANCE."

During the autumn of 1886, while a resident of San Francisco, two letters were one morning left at my apartments by the postman. The address of one was written in a familiar hand, and had long been anticipated; the other bore a foreign postmark and its superscription was wholly unfamiliar.

I opened neither, but repaired to the parlors of a well-known "clairvoyant" on Eddy street, who, for the consideration of a fee, advertised to predict the future, solve the problems of the present, and disclose the hidden past.

I was neither skeptical from prejudice nor credulous from predilection; but was not prone to accept or reject a theory simply because it was indorsed or condemned by current scientific opinion. I regarded all unauthenticated scientific discoveries as I regarded "revelations"—as a fact or a "revelation" only to such party or parties as to whom such had been disclosed or "revealed." Neither believing nor doubting without a good and sufficient cause, I estimated such facts as I was about to investigate not as supernatural but psychical or legerdemain.

When I explained my mission, she demurred; but on doubling the fee she assented, and seated herself in a posture of complete repose on an ottoman directly confronting the chair which I occupied and in close proximity to myself.

On entering I had perceived the physiognomical symptoms of hysteria; and but ten minutes elapsed before she entered the somnambulistic state, without the aid of a magnetizer and without having passed the usual intermediate lethargy or catalepsy. She demanded perfect silence and enjoined me to occupy my thoughts solely with the purpose of my mission. She neither saw, nor requested to see, either of the missivs, and was content with my assertion that the seals were unbroken.

Concerning the letter whose author I drew from the character of the penmanship, she correctly divined the age, the complexion, the occupation, the relationship, the residence, and the name of the writer; but of the author of the second she would not even venture a surmise, while of the contents of either she was equally as ignorant as I—a significant coincidence.

On awaking, she dismissed me without ceremony, declining to answer any question pertaining to my own age or vocation, without re-entering the trance or exacting an additional fee.

For a moment I was perplexed, if not astounded; but on reflection I perceived that she had only related circumstances of which I myself had been previously aware, with the exception of the age, once known, but temporarily forgotten.

Concerning the recognition of indistinct memories, such penetrativ powers are greater only in intensity than those which gain a magnetic equilibrium with the activ memory and induce a corresponding state in the mind of the somnambulist.

Such powers are by no means endemic to the "clairvoyant," but are possessed in equal degree by every accomplished mind-reader and telepathist.

This equilibrium once attained, the second chain of ideas can be partially connected and the association restored in a degree perceptible to the supersensitiv mind of the somnambulist, yet not obvious to the normal senses of the subject.

In such an event it is probable that the consciousness of personality or individuality in conjunction with divided or vacillating attention of the subject renders faint memories impalpable to himself, while the percipient forfeits all consciousness of her ego and concentrates her involuntary and undivided attention solely upon the memory of the subject.

I find nothing in standard treatises on hypnotism antagonistic to this theory, but much that confirms. In order, however, to test the validity of such hypotheses, I subsequently visited her ostensibly on a similar errand, holding in my hand a folded letter taken at random from my escritoir, the contents and author of which I had carefully contrived not to perceive or even to suspect, while during her "trance" I vividly recalled another communication which I had purposely memorized. As I anticipated, she fathomed my present thoughts, repeating almost verbatim the contents of the communication which I was then abstractly contemplating, never once alluding to the import of the paper which I held folded in my hand.

As much to my surprise as to her chagrin, the "affectionate missiv," proved on unfolding to be a notice of assessment on mining stocks. 'Twould be superfluous to add that my patronage was no longer continued or solicited.

Mr. Beck represents "one more unfortunate, rashly importunate," joined in the mad pursuit of a shadow. While I admire the ardor of his "investigation," I would counsel him not to resort to a decomposing carcass if he seek the perfumes of Arabia.

Respecting Mr. Beck's "table," if its movement or rapping be real, the cause is secret mechanism; if apparent, the cause is optical illusion, heretofore explained. In addition, it may be affirmed that the existing suspension of the intellect and the abnormal exaltation of the fancy render it impossible for the participants to discriminate between the imaginary and the real.

The self-engendered hallucination of a single individual can sometimes be dispelled by an effort of the half-conscious will; but where there is a union of sympathetic individuals, the magnetic concentration generates an emotion against which the enfeebled will is temporarily powerless.

Again, in the absence of illusory movement, the table may be actually moved by an assistant, himself rendered invisible, and at the option of the medium, likewise imperceptible to the remaining four senses, either or both being accomplished by hypnotic suggestion, either verbally or sympathetically imparted. For example of such phenomena, see Bjornstrom's "Hypnotism," pp. 64, 65.

In the event of an oral suggestion the suggestion itself is obliterated from the memory upon dehypnotization, while other details of the "séance" are remembered, wholly or partly, at the option of the medium. It should be remembered, *en passant*, that dehypnotization itself can accomplished at any designated moment by suggestion as well as by reverse passes, inhibitory manipulation, juxtaposition of a magnet, or antagonistic sympathy.

Every standard work on hypnotism teems with such, and even more complicated, instances; and every practitioner is familiar with thousands of seemingly inexplicable phenomena, both of illusion and pure hallucination. As the sphere of knowledge expands, that of the supernatural recedes; and to the unprejudiced student of magnetism the fundamental principle of Spiritualism is identical in character, not degree, with those psychological laws on which depend thought-transference, or mind-reading, sensation and idea transmission, organic sympathism, and telepathy, that prince of oriental mysteries entitled the Hindoo Secret Mail.

The fact once understood that, under such conditions, ideas of the false as well as ideas of the true, hallucinations as well as realities, can be as easily and as vividly transmitted as conceived; that illusions of conception, of belief, of consciousness, of personality, are as easily induced as the simplest illusion of the external senses, the nimbus of Spiritualism will dissolve never to dazzle and decay again.

Concerning the "answer" given by the sibyl in a given instance to be correct, is it more rational to believe that a tongueless spirit speaks, than to infer that the central ideas in the subject mind, namely, the meditated question and its doubted or anticipated response, both necessarily uppermost and intense in the mind of the questioner, should magnetically manifest themselvs to one or more parties in the circle, who, in reciprocity, magnetically impress the idea of the response so intensely as to render the sensation as apparently real as an audible reply?

In such an instance no deceit may be intended by the percipient, her reciprocity being involuntary. Ignorant of the power they wield, they are often sincere in believing that the responses are actually dictated by the "spirits," and scoff at magnetism, without which they could not even exist, as mesmerists scoff at them.

That many illusions of the senses, of consciousness, and of judgment are due to magnetic reaction, was at first a hypothesis, but later an ascertained fact; and upon this discovery is founded more than one system of mental philosophy. This the "Spiritologist" denies, but cannot confute, when he alleges by implication that mind-reading is an imposture and Bishop's fame a bauble.

I would question the devotee whether it is rational unconditionally to admit the affirmativ evidence of a transitory emotion, in preference to the evidence of the sober senses, unanimous in the negativ in a thousand preceding instances?

Wherein lies the consistency in asserting the figures of imagination to be real, while those of the dream are universally conceded to be false? The raven which haunted the tremors of Poe, the ethereal melodies that thrilled the frenzied ear of Milton, were none the less "manifest" than the apparitions of the "circle."

As the Spiritualist idolizes the imagination, so the savage worships the dream. But "where ignorance is bliss, 'tis *not* folly to be wise."

Marvin demonstrates that medio-mania is contagious. That it is a mania, a mere prelude to insanity which, indulged, develops into partial dementia, is a physiological fact corroborated by the melancholy statistics of every asylum in the land. The nervous temperament invariably predominates among its victims; and repeated aggravation of an already morbid susceptibility not only renders the victim blind to his own disease, but precludes the possibility of cure so long as the excitements of the "circle" are indulged in.

Chronic neurotic derangement finally ensues, wrecking both mental and physical functions. The reflex system is impaired, the powers of concentration and of will decline, consciousness itself becomes a treacherous guide, and from this stage the transit to the horrors of delirium is rapid and irresistible.

What is more hideous, yet more pathetic, than the frantic aspect of the "haunted maniac?" The attenuated form, the pallid cheek, the crisp and almost bristling hair, the muscular convulsions, the sunken orbits, the terrified stare, the ghastly gleam of the eye—he stands the breathing image of the shadowy specter that first beguiled his reveries.

Yet whatever may be the fallacies and dangers of Spiritualism as a system, every candid opponent must acknowledge that its adherents, like the Egyptian astrologers, hav unconsciously earned the gratitude of the human race by so persisting in a species of madness as to attract the analytic attention of science.

But because some truth has been found in much error is not a valid reason for perpetuating the pernicious alliance after divorce has so often been proved both salutary and morally expedient.

Hypnotism, rightly employed, is a moral as well as a physical agent of therapeutics; perverted, it conduces to ignorance and degradation, if not to vice.

Williams, Ariz. M. L. SALTER.

Religion Undefinable—Naught But Superstition.

The late lamented Courtlandt Palmer in his exposition of "Positivism; or, the Religion of Humanity," gave this definition of religion: "A saving faith, whose creed is based on science alone."

In THE TRUTH SEEKER of Sept. 13, 1879, we controverted this definition, together with that of another writer, Mr. Brown, who defined religion as "the relation and obligation of man to his fellow-man, and not to an unknown and unknowable God," which relation, he said, was disclosed only by science.

Webster's Unabridged Dictionary, said we, makes a belief in God the very essence of religion, and the only hint it givs as to the obligation of man to his fellow-man is in a note distinguishing religion from morality, in which it says that "morality describes the duties of man, to which true religion always influences." It speaks of piety and sanctity, faith and worship, but its only mention of science is as applied to theology or man's ideas of God. Old Noah Webster did embody in his definition "the practice of all moral duties," but took pains to add that "the practice of moral duties without a belief in a divine lawgiver, and without reference to his will, *is not religion.*"

To undertake, therefore, to eliminate God from the definition of religion, we argued, was an outrage on common sense. Science does not disclose religion to our mind, and we agree with Noah Webster that the practice of moral duties alone is not religion.

The earliest authority in regard to the derivation of the word religion is Cicero, who said it was compounded of *re* and *legere*, to read over again, to reflect upon, or to study the sacred books in which religion is delivered (McClintock and Strong's Cyc.).

The next uninspired authority is Lactantius, a Christian father, who is supposed to hav died about A.D. 315. He is called the Christian Cicero, and in a verbose attempt to define religion he disputes Cicero's derivation of the word, characterizes his interpretation of religion as senseless, and concludes thus:

> They are superstitious who worship many and false gods. We, on the other hand, are religious who make our supplications to the one true God.

Both these authorities, by the way, we consider spurious, believing that the works of Cicero and Lactantius are modern monkish forgeries. Nevertheless we accept the fabricated authorities for what they are worth, mindful meanwhile that we hav a more ancient and authoritativ definition in the epistle of James, to wit:

> Pure religion and undefiled before God and the father is this: To visit the fatherless and widows in their affliction, and to keep himself unspotted from the world.

But what is such a definition worth to a Rationalist? It is evidently the conception of a monk. Furthermore, the Greek word *threskeia*, translated "religion," is derived from the verb *threskeuo*, "to introduce and observe religious ceremonies; to worship, to keep holy," or, as rendered in Latin by Screvelius, *superstitiose Deum colo, veneror*, which we translate, "to worship or adore the gods superstitiously."

For a dozen years past we hav contended that religion in its last analysis is superstition, and no new definition by any scientist has at all shaken our judgment.

The last of the attempted scientific definitions that has attracted our attention, is that of Prof. de Quatrefages (Katr-fazh), of Paris. In his very learned work on "The Human Species," last chapter, he thus defines religion:

> A belief in beings superior to man and capable of exercising a good or evil influence upon his destiny; and the conviction that the existence of man is not limited to the present life, but that there remains for him a life beyond the grave.
>
> Every people, every man, believing these two things, is religious, and observation shows more and more clearly every day the universality of this character.

Disciples of August Comte, professors of "Positiv Science," and brethren of the Materialistic school, what say you to that scientific definition?

Nay, further; brethren of the Spiritualistic school, how many of you will accept it? You claim that the only satisfactory proof of another life is afforded by Spiritual phenomena. Some of you, probably a majority, still retain a hereditary belief in a supreme being; but you know that many avowed Spiritualists are Agnostics. Some of your speakers introduce their Sunday lectures with an "Invocation;" but the unbowed heads and open eyes of the auditors indicate how little that performance is appreciated.

Agnostic Spiritualists do not question Professor Quatrefages's proofs of the almost universal belief in a life beyond the grave, and of the good or evil influences of disembodied spirits. But it does not follow that whoever believes in these two things is religious. Benevolence, conscientiousness, veneration, justice, humanity, love, we can all understand; but in regard to religion mankind are at loggerheads. Quatrefages recognizes this when he says, "We must almost everywhere, probably everywhere, distinguish religion from superstition." As if it were possible to do so! Would Quatrefages accept Lactantius's statement that only those are religious who make supplication to the one true God? Certainly not, for he says:

> I grant that religion and superstition are often, as it were, fused into the creeds of certain races, so that the priest and the sorcerer are confounded in one person. But this is not always the case; and even where the connection forms an apparent confusion, we should unquestionably distinguish the two elements.

But the learned professor of anthropology, though nominally a Roman Catholic, has dogmatically affirmed the universality of the religious sentiment; and though he would fain eliminate superstition from the religion of the savage and barbarian, he would also eliminate it from Christianity, which he admits is chargeable with it in a lesser degree. But when superstition, which is the worshipful or God element, is gone, what is left of religion? Does not Noah Webster say that "the practice of moral duties without a belief in a divine lawgiver, and without reference to his will, is not religion?" And with this authority, unaffected by the contradictory definitions of pseudo science, are we not amply justified in maintaining that religion in its last analysis is naught but superstition?

ANTICHRIST.

Reformation of Our Judiciary.

Thanks to Thomas Paine, the Author-Hero of our Revolution, in the formation of our republic the rights of the minority were held sacred, and protected by means of the judiciary.

The majority, swayed by prejudice, inflamed by passion, or corrupted by bribery, might assail the rights of the minority, might succeed in enacting laws depriving the minority of their rights of person or property; but the judiciary was enthroned in the temple of justice, to prevent oppression and insure equal rights and privileges to all.

Why, then, does injustice prevail? How account for the disgraceful—and because to so great extent justifiable, all the more disgraceful—lynchings at New Orleans, Oysterville, and Walla Walla?

Because the judiciary has failed in its high office, has forfeited the respect and confidence of the people.

Criminals with wealth, with political influence, or a pull on the ring that rules, hav nothing to fear from the courts. Courts of law exist; but courts of justice are few and very far apart.

In civil cases, the poor hav but faint hope of justice; if the opponent is wealthy, a powerful corporation, or a political heeler, they hav none.

In cases between the wealthy, instead of decisions in harmony with the law and the facts, compromise verdicts are rendered. Jurors worn out by the obstinacy or knavery of one of their number, and longing to get away to home or business, agree on a verdict in direct violation of their convictions of right and justice.

If damages are sued for—it has almost become the custom—after a few hours, failing to agree, each juror marks on a paper his estimate of the amount that should be awarded; they may vary from $5 to $5,000. The sum total of all the estimates is added by the foreman, and that amount, divided by twelve, rendered as the verdict.

Instead of the most estimable and able lawyers becoming judges, the really able lawyer cannot afford to sacrifice his practice for the small pay (and, each year becoming more and doubtful, honor). The most honorable of the legal profession will not descend to the demagogism, and befoul themselvs in the filthy pools of political corruption, necessary to insure election or appointment.

The few noble and true men who adorn the bench (each year this class is growing less) are oft grieved and disgusted by the verdicts of juries, realizing what a waste of effort it was to instruct them in the law, seeing they were selected with especial care as to their qualifications, and the possession of intelligence would hav excluded them from the position of juror.

It is undeniable that our entire system of judiciary needs revision and reformation.

We hav a military school at West Point, for the education of youth, selected from all parts of the United States, to become officers of our army, and a similar institution at Annapolis, for educating youth to become officers of the navy. After recommendation for appointment they hav to pass an examination in regard to their qualifications physically and mentally. Once admitted, they become wards of the nation. They are provided for for life, or during good behavior; and the highest honors and positions in the army or navy are the goal of their ambition. Experience has proved the wisdom and great advantages of these institutions. The money they cost is well expended, yet we may not hav another war in a hundred years.

Why not hav a judiciary school on the same principle in each state, the students selected from the various counties and passing necessary examinations as to mental and physical qualifications, and let the sheriffs summon from the passed classes of such state law schools the needed panels of jurors?

From the most able of the thus selected jurors select justices of the peace, police judges; and from the best and most able of the justices, judges of the other courts, clear up to judges of the Supreme Court of the United States?

Such a system would save thousands of dollars yearly to every county in every state in the Union; would greatly lessen the amount of litigation; for realizing that the case would be tried by jurors of intelligence, well versed in the law, and unapproachable by corrupt influences, the wealthy, powerful corporation would be disposed to yield to honest settlement and save expense of law suit, which could only result in verdict in accord with the law and the evidence.

Such jurors could not be befogged by the wiles and pettifogging tricks of the cunning and unscrupulous lawyer. High courts, where only the same honest regard to the rights of the question would hav influence, would render the now invariable "appeal" a thing of the past.

Will those most competent consider and discuss this crude suggestion?

C. B. REYNOLDS.

Lectures and Meetings.

W. S. BELL has been giving courses of lectures at Arcadia and Hamburg, Ia. His address is, Clinton, Ia., 316 Tenth avenue, in care of James A. Greenhill.

ON Sunday afternoon at 3 o'clock, May 10th, Thomas Gardner, of Brooklyn, will lecture before the Newark Liberal League, 177 Halsey street, subject: "Is There Proof of Human Progress?"

"PROFESSOR GUNTON'S Social Economics" will be T. B. Wakeman's subject at the Manhattan Liberal Club, Friday evening, May 8th. The month's program will be interesting, among the the speakers being Henry Frank, the heretical preacher of Jamestown, N. Y., Dr. R. K. Noyes and J. M. L. Babcock, of Boston, both radical Infidels. The Club meets at 220 East 15th street.

Communications.

The Inconsistency of Spiritism.

In an address to the Brotherhood of Moralists in yours of the 14th inst. Mr. W. L. Willis, who professes to be "neither an Anarchist, religionist, immoralist, nor Spiritualist," givs his reasons for not joining the Brotherhood, the principal one being, as he pompously asserts, that he *knows too much;* this excess of knowledge (!) consisting in his "knowing that people liv after they go through so-called death as well as he knows that they liv here." He further states that this knowledge is a scientific fact, but as there is no religion about it, he discards Spiritualism *in toto.*

Never was creed or cause deserted for more flimsy grounds than those advanced by Brother Willis for deserting the ranks of Spiritualism. First firing a broadside into it because he labors under the hallucination—a state of mind, by the way, to which all believers in spooks, ghosts, or spirits are peculiarly addicted—that his "newly discovered science of Spiritology" is engaged in mortal combat with its arch-enemies, the religious Spiritualists, he winds up his rodomontade by predicating for his new-fledged "science" the very processes and phenomena upon which Spiritualism is based.

Brother Willis is evidently not aware that in the last century people had as *positiv knowledge* that there were witches, as he has that there are spirits, and that one is precisely as much a superstition, *i.e.*, a belief begotten of ignorance of natural law, as the other. His effort is really most conspicuous for its inconsistencies and ambiguity. After taking Spiritualists to task for their attempts "to twist these natural facts [*showing that he accepts them as facts himself*] into evidence that their religion is true," he again turns his attention to the Brotherhood of Moralists, accusing them of aiding Christians in driving mediumship from the earth, which, if left severely alone, would soon destroy both of their creeds. Yes, and so would Canada thistles soon overrun the whole world if allowed to "put in their work" without let or hindrance. After this grave charge he delivers himself of a still graver one, namely, that the Brotherhood has pledged itself not to investigate spirit phenomena and to expose mediums whenever it can. As for the first charge, I would say that I, as a member of said Brotherhood, hav offered to deposit $100 with the Truth Seeker Company to investigate these phenomena with any medium, I agreeing to conform to all rules, which challenge has never been accepted. And as for "exposing" mediums, if they are what they profess to be, how can they be exposed? Why should they fear exposure? An honest person invites investigation, but mediums shun it, because none of them dare submit to it. If their alleged mediumship were real, *could* they be exposed, and if feigned, should they not be? If he were confident of the reality of his alleged facts, would he not rather invite scrutiny than deprecate any attempts made in that direction?

After having delivered himself at great length of the burdens that oppress his "soul" concerning the dangers that beset his new fangled "science," he at last sets out in presenting his readers with some of the "facts" relating thereto, said facts constituting the "overstock of knowledge" under which he is laboring, and which, duly conveyed to the anxious world, consist in instructions how to form circles to inveigle any spirit that may happen to be lurking around to "manifest" him or her self, but to be careful not to confound such manifestations with those of Spiritualism.

As for the facts presented being an innovation on those of "religious spiritualism," I would say that if they are not "horses of the same breed and color," then I confess myself color-blind.

It has been said "that there is but one step from the sublime to the ridiculous," and that "the mountain heaved and brought forth a mouse," which sayings occurred to me when, after having been "kept on the tip-toe of expectation" for half an hour or longer, with visions of the newly-discovered facts that would settle the question of immortality forever floating before my mental gaze, I found them simmered down to a few ordinary raps, table-tippings, and "sich-like" demonstrations which any mischievous boy or fun-loving "sitter" can produce in the circle, but which to his or her confiding *confrères* are unmistakable signs of spirit existence. He divulges his "facts" by giving the old regulation rules for forming a circle, sitting around a table "flat footed" (club footed ones therefore need not apply), room perfectly dark—the expected spooks must be therefore imps of darkness—and if there is a "strong" medium present the sitters may get a demonstration the first or second sitting. Methinks, however, that if said "strong" medium has any consideration at all, he will giv them all the demonstrations they want at the first sitting. To guard against all contingencies, however, caused by the absence of any "strong media," he advises the sitters to prolong their efforts of entering into communication with the spirit world to at least twelve sittings (*à la* protracted meeting style), and if the obstinate spirits do still refuse to enter *en rapport* with them, let the tired and disgusted ones (who would not be by this time?) vacate the premises to make room for new sitters, amongst whom, it is devoutly to be wished, a "strong" medium may perhaps be found of sufficient influence to convert the unregenerate to the new "science" of Spiritology.

As for accusing the unregenerate in not investigating the "newly discovered facts" of the science of Spiritism, the charge appears more applicable to believers in ghostology themselvs, for the very conditions they impose upon would-be investigators, sitting in the dark, etc., preclude all honest investigation.

Imagin half a dozen or more scientists sitting in a circle and prosecuting their researches in utter darkness? Can anything more absurd be conceived of?

They seek in every possible way to assist and intensify their vision, to enable them to penetrate the vail that enshrouds the mysteries of nature, but instead of thus assisting them Spiritists coolly demand that they dispense with what little vision they hav. Such a "science" deserves less recognition than the veriest amateur sleight-of-hand performer whose manipulations are carried on in broad daylight.

In the same issue appear replies from H. Philbrick and "Veritas" to mine of January 17th, to the effect that it can be mathematically demonstrated that if souls exist they would fill all space within a comparativly brief period, seeing that it is generally agreed by all advanced scientists that the infinit number of worlds pervading space will during their prime produce essentially the same organisms as ours, and that if the mind evolved on one is immortal it must be on all, as all owe their being to the same primary source. Mr. Philbrick says that "he sets out with giving us a mathematical demonstration, but fails entirely in his effort." If Mr. Philbrick will refer to my article again he will find that I did not offer to make such computation at that time, but merely argued that inasmuch as infinit space, being divided into limited parts by an infinit number of worlds producing life like ours, would become filled with souls within a computable period, immortality would, therefore, not be true, as it would preclude further soul-evolution when space had become filled with souls, which would be tantamount to asserting nature's finiteness. This computation has been made and will appear in the *Moralist*, the organ of the Brotherhood of Moralists. As to whether the facts and figures therein presented can be disputed, he may be able to determin after their examination.

The infinit extent of mind-evolution is not taken into consideration by believers in immortality. They hav even no adequate conception of the comparativly limited amount evolved from our own insignificant little planet. They forget that however differentiated the trend of structural formation may be on different planets, the mind-principle must be intrinsically alike in all, at least so far as its continuity is concerned. All sprang from the same common stock, the cosmic energy diffused through infinit space, first forming itself into worlds having the same elementary construction, as spectrum analysis has shown, and this, evolving necessarily the same plasmatic base for organic life, must produce essentially the same beings as we behold on this planet. This postulate admits of no contravention. Admitting, then, that the life-principle evolved on other worlds is as immortal as it is alleged to be on this, it is apparent that the soul-product from each one is radiated toward its neighboring planets, which radiation of souls, continuing during the life-evolving period of each planet, must result in the eventual meeting of these hosts of souls thrown off from these various worlds, resulting in the entire filling up of the interstellar spaces separating them. And such filling up is accomplished in but a fraction of a planet's lifetime, as the facts and figures will show, assuming the same rate of increase for other planets as we behold on this, although on larger ones it is, or will be, no doubt proportionately greater. This rate of mind-evolution is so prodigious that if I were to say, without being backed by indisputable figures, that the souls of the beings thrown off from this little planet alone during the last six thousand years would reach to a hight many million miles beyond the sun in every radial direction, it would be regarded as preposterous. But even though it took six trillions of years, or even ages, to fill the distances separating the various systems teeming in space, what would such epoch be to eternity? Why any need of resorting to figures at all to compute the time within which these interstellar spaces would become filled with souls, if life were immortal, seeing that such filling up would be the inevitable result of soul-evolution? What even if two or three entire world-generations or life-evolving epochs were required to fill the distances separating them with their soul-product? What are such generations to eternity? Hav not an infinit number of world-epochs preceded them? And must not the same proportionate amount of life hav been evolved during each one of these anterior epochs? And can it hav been less immortal than ours? Could nature hav shown any partiality in that direction? Are her attributes and potentialities not eternal? Could she during any of her former life-evolving periods hav fallen short in her highest possible mental developments? Then must not an infinit number of sentient beings hav preceded us? And must infinit space therefor not hav been filled with souls an infinit number of times already from the infinit number of prior worlds, if any immortal souls were ever evolved at all? But is such postulate not the hight of absurdity, seeing that space or any other receptacle can be filled but once, unless it is emptied of its contents? And must space, therefore, not be similarly kept vacant of souls that new minds may be eternally evolved?

It will be objected to these various propositions that soul-substance or spirit-essence is not of the same nature as matter, and can therefore not be compared to it, or, as Mr. Philbrick puts it, "there is no accumulation of matter in the universe." This brings us to another point. which will also show how fatal this admission is to the doctrin of immortality.

I contend that if "spirit essence" is not a substance of *some* kind, then it does not exist. However sublimated we may conceive it to be, it is either *some*-thing, *i. e.*, substance, or nothing, in which latter case it exists only in the imagination. No medial line is possible or conceivable between the two propositions. If souls exist they must therefore be a something, or, as Hugh O. Pentecost calls it, "a *something or other*," implying *some kind of substance*, however subtil or ethereal it may be in its nature, but which, *being* substance, would, in its evolvement from "matter" or cosmic energy, involve an accumulation of substance or matter which Mr. Philbrick himself denies the possibility of.

If, then, it is admitted that souls, if they exist, are some kind of substance, it can also not be denied that this, their substance, must occupy a certain amount of space, which, in fact, is not denied by the advocates of Spiritism, this substance being in conformity as to size and general outline with those it attained while in its fleshly "tabernacle." The integrity of its configuration is supposed to remain inviolate after it has "shuffled off its mortal coil," as without such preservation recognizance would be impossible. Spiritists even go so far as to assert that spirits recognize each other by certain physical deformities, scars, loss of leg or arm (head also?), showing beyond all question that they are supposed to retain their original proportions in spirit-life. This established, the question next presents itself, where can spirits exist but in space? Is there any space outside the physical universe whereto they may migrate? Can "spirit land," or the Christian's heaven, be anywhere but between the distances that separate the world-systems? Is there a limit to the universe? If, then, it is further admitted that spirits, if they exist, are some kind of substance, and occupy a certain amount of space within the physical universe (in my computations I averaged them at four feet high, with one square foot standing-room, certainly a *low* enough estimate), it is apparent that interstellar space must gradually become occupied with the souls evolved from the various life-generating planets pervading it, and that it is but a question of time when it would be filled to repletion with them, precluding further additions and further soul-evolution.

But there is still another view in connection with this subject, showing how utterly at variance the doctrin of immortality is with every known law of nature and science. I refer to the great law of the conservation of energy, which teaches that there can be no increase of matter or energy in the universe. Spiritists claim in direct opposition to this law that with the birth of every conscious organism an eternally existing being is added to all pre existing beings, which, of course, increases the sum-total of all existences to that extent, as the physical elements constituting the "lower ego" remain the same in number and quantity, not having decreased by one single atom. They formed certain alliances constituting the individual and then dissolved their partnership, each "going on his way rejoicing" without the annihilation of a single member. But during said compact a new being is alleged to hav been thrown into existence, which is claimed to exist forever, and, as we hav seen that this being must be of "some kind or other" substance, an eternal increase or accumulation would be the result, a proposition diametrically opposed to the primary law of nature.

Again, if through certain affiliations of matter, spirit-substance was eliminated, would matter not suffer a corresponding loss or depletion resulting in its final extinction? Would matter not be transubstantiated into spirit-substance if such elimination were taking place? Mind-evolution, as we hav seen, must hav been going on through endless cycles of eternity, and yet matter has not lost a scintilla of its potency, and will unquestionably continue to evolve mind for all eternity to come. From whatever standpoint we view the doctrin of

life-everlasting, it is utterly at variance with every accepted postulate of science.

Marengo, Ill. H. WETTSTEIN.

The Preachers Worsted.

The Portsmouth, O, Public Library is about to be opened on Sundays.

Of course, to this movement, this proposed change for the good of the masses, the preachers and orthodox fanatics strenuously object.

Now, since the library's founder—Colonel Wharton, deceased, a Liberal of broad ideas and pronounced views—started it upon its mission, it has been open to the public but three days in each week. Recently, however, a movement to open "daily" was set in motion. Ministers of the gospel and some of their respectiv flocks interpreted "daily" to mean the six days of labor, exclusiv of the Sabbath. On this interpretation attempts were made to raise the money necessary to meet the expenses which would be incurred by the "three additional days" opening. Calls for financial assistance through the papers passed unheeded. The public seemed "deaf, dumb, and blind" to the proposition. Determined to feel the public's pulse aright, I drafted a subscription paper in key to the proposed three-day scheme. I spent two whole days in visiting Portsmouth's most prominent and influential citizens, and in that time secured only four subscribers. The broad, fair-minded people wanted a "seven-day opening" or no change at all. Changing my subscription paper to meet *their* views, I in two days secured nearly $500. This aroused the Ministerial Association, whose members met, wrote a card and published it in public print. It appeared in the daily *Blade* and was as follows:

WHAT DOES IT MEAN?

Editor Blade: The Ministerial Association of Portsmouth respectfully ask what is designed by the proposition to open the Public Library "daily." Is it for six days or seven? Satisfied that there is doubt in the minds of some subscribers on this point, honesty and fair play demand that this question should be answered fully and clearly. While most heartily sympathizing with the effort to open the library on six days in the week, if Sunday opening is contemplated we most earnestly protest against it, believing it would be injurious to the best interests of the community. Christians are advised to hav a distinct understanding of this matter before aid is given to any attempt to break down or remove any of the barriers which preserve the sanctity of the Christian Sabbath.

Adopted at the Ministerial Association of Portsmouth, April 6th, and ordered published in the daily *Blade*.

WM. W. MIX, Secretary.

Of the above card Valjean, the brave and fearless editor of the *Blade*, said this editorially:

Our knowledge, so far as it goes, is that the subscription being taken up is with the undoubted, unquestioned understanding that a reading-room, similar to the Hamilton-Peebles Reading Room on Second street, which is kept open every day in the week including Sunday, is to be fixed up and furnished in the Public Library building, and kept open every day in the year, including Sundays, for the benefit and enlightenment of the people when they choose to avail themselvs of the glorious opportunity offered. And we believe in it. It is the right thing to do. Of all the days in the week, Sunday is the day when the poor working men and women can best spare the time to read, when they can best spare the time to go to the library. There is an unused room in the Public Library that is to be prepared as a reading-room and opened for this purpose.

We do not share the feelings of the Ministerial Association upon this question. If they taboo the Public Library on Sunday, why not the other? Both should be kept open. Looked at from a moral standpoint, it is the right thing to do, and we hope the public will see to it that sufficient money is subscribed for that purpose.

The next day I had published in the *Blade* the following:

JUST WHAT IT MEANS.

Editor Blade: An article headed, "What Does It Mean?" recently appeared in public print. It bore the signature of Rev. W. W. Mix, secretary of the Portsmouth Ministerial Association, and carried with it the conviction that the ministers had held a meeting and conversed together. Almost exclusivly it dwelt upon the Public Library subject, opposing the Sunday opening of the institution and the subscription list now being circulated for its benefit. Occasionally and between the lines the circulator of the subscription list was slapped with moderation and his honesty of purpose questioned. The inference was left that he was by some hocus-pocus deceiving or conjuring the people—sort of hypnotizing them and getting their signatures against their will or consent. Now, the signers comprise the best of Portsmouth's citizens—bankers, lawyers, and mechanics—persons, you know, who don't sign papers blindfolded; persons who are honest themselvs and who recognize the honesty of others. Of course, being the one in whose hands this "much-dreaded" (?) subscription list is, I know something about the present Public Library movement. At first I started out with a list calling for money with which to open "three additional days in the week." That was a flat failure, a whole lot of citizens refusing to sign and giv. And here let me say that almost the first person solicited to "take stock" on that paper was a preacher—one of the members, if you please, of the Ministerial Association alluded to above. He flatly refused, and I passed on. I next consulted with some of our city's most prominent and influential people and the plan to secure a "seven-days opening" was devised. It is the same for which I am now laboring, and for which I am glad and proud to labor. So far I hav met with but one refusal on the ground that a "Sunday opening" is to occur, and this refuser occupies one of the city pulpits. Up to date nigh unto $500 has been guaranteed. By Monday next it is thought it will hav run up to $600. In the mean time a subscription list securing "ten cents per month per person for one year" will be circulated among the employees of the factories and industries of the city, and in this way the Public Library be made one of the finest and best institutions of its kind in the state. These are the facts as I know them, and they are cheerfully and publicly given.

WILL S. ANDREE.

To this David S. Tappan, pastor of the First Presbyterian church, felt called upon to answer in the appended orthodox strain:

SUNDAY OPENING OF THE LIBRARY.

Editor Blade: The card from the Ministerial Association which appeared in Monday's *Blade* has served one good purpose at least. It has made clear the true animus and intent of those circulating the subscription for the "daily" opening of the Public Library. Never having seen the paper, I can say nothing as to its wording, and presume from what has been said, that it was sufficiently definit, but anyone who has had any experience in circulating petitions, knows very well that nothing is more common than for people to sign papers, the full import of which they do not grasp in the single hurried reading that they giv to them. Especially is this the case when it is generally known that a movement is on foot looking toward a certain end. In very many cases signers will unconsciously interpret a petition in accordance with previously formed opinions, not thinking it necessary to weigh the meaning of each word. That this was the case in the present instance there is abundant evidence. The attendance at the weekly meeting of the Ministerial Association on last Monday was unusually large, and yet there was only one member out of the entire number who felt sure that the movement on foot for the "daily" opening of the library meant "seven days" in the week. Perhaps he was the only one who had been permitted to read the subscription paper. Again, some of the most intelligent citizens in the community who read the paper and signed it hav assured the writer that they never for a moment thought that a Sunday opening was contemplated.

I do not believe that the workingmen of Portsmouth in any considerable number favor any such step They are intelligent enough to see that in proportion as the sacredness of the Christian Sabbath is destroyed, the danger of their being compelled to labor seven days instead of six is increased.

As a matter of wisdom and good business management, I think it a grave mistake that the library should be so conducted as to antagonize anv considerable element in the community. For its greatest efficiency, if not its continued existence, it needs the united support of all classes. The Ministerial Association in the paper which was unanimously adopted at their last meeting hav uttered no uncertain sound in regard to their attitude. They may be ignored and sneered at, their good will and hearty support may be counted as worth nothing in such a matter as the management of the Public Library, but there are Christian business men and citizens of wealth and influence who feel as deeply on this subject as they do, whose hearty coöperation it may be well to secure and retain.

As a private citizen of Portsmouth, deeply interested in everything that concerns its welfare and the highest good of its people, not claiming to speak as the advocate of the laboring man, but acting, I believe, in his interest, I want to express my decided and unalterable opposition to the opening of our City Library during any part of the Christian Sabbath. This is where I stand, and these are the sentiments I would express, even though I stood alone and hoped to influence no one else. DAVID S. TAPPAN.

I retorted with these kind and loving lines which, set to music, or as they are, would, and will, cheer the heart of almost any praying, bowing man:

Editor Blade: An extravagant yarn from the pen of Rev. Dr. Tappan appeared in your issue of yesterday. It was of the same tone and tenor as the card from the Ministerial Association which came with the *Blade* of Monday. In fact the card and the yarn so resemble each other, that it is not at all unlikely that the author of the one is the author of the other. At any rate both contain a sort of vindictiv fling at the writer—inferring that he has acted dishonestly in the matter of a certain subscription list in the interest of the Public Library and has deceived the people into signing the same. This insinuation I will try to pardon; and while it is not an indication of greatness of mind it is to be hoped the gratuitous aspersions of myself will do their authors a certain amount of good and afford them a degree of secret pleasure. Of course, being a nativ of Portsmouth, I am inclined to think that those who hav lived here for years know me best. They are aware of my honesty of purpose and straightforwardness in the present Public Library movement. They know me, and hav known me from a toddler up. They know what I hav been, what I am, and what I am striving to be. They know that I hav fought hard to overcome mistakes of the past, and that I am making an honest effort for the future. Birds of passage may chirp a contradictory song, but their notes will lose their tone and melody before the searching rays of reason and of truth.

Now, yesterday's yarn in one place reads: "In very many cases signers will unconsciously interpret a petition in accordance with previously formed opinions, not thinking it necessary to weigh the meaning of each word. That this was the case in the present instance there is abundant evidence."

I take it for granted that by "petition," subscription list" is meant, for between the two there is a difference, the latter carrying with its terms a financial or other consideration, and the former being simply the prayers of a people. As to the signers "not weighing the meaning of words," "that such was the case in the present instance," and "that there is abundant evidence to prove the same," was easy for David S. Tappan to *write*, but I think it would hav been very much better to furnish the evidence than to make such wholesale, unfounded sayings. It is easy to use sweeping assertions, but there is little argument in them.

In still another place this occurs: "Again, some of the most intelligent citizens in the community who read the paper and signed it, hav assured the writer that they never for a moment thought that a Sunday opening was contemplated."

Indeed! Intelligent citizens read the paper and signed it, and then didn't know what they had read and what they had signed. A more mixed mixture of theory and blunder could not be penned by mortal man.

And, by the way, would it not be right and proper for you to giv the names of these intelligent citizens? They may not be signers at all, and a comparison of your list with the original will, you know, tell the tale. As it now stands, you do not know who are in fact signers, for you admit you hav never seen the paper. By not giving the names you probably take the course easiest for you. And how easy, indeed, it is for you to be mistaken!

As to how the sons and daughters of toil, who work six days in dust and noise, stand regarding a Sunday opening, they know best themselvs. I rather think, however, they will take advantage of the chance to get one day in seven in which to visit our Public Library and become acquainted with the volumes upon its many shelvs. The body of the people are asking it, not because certain classes affirm or oppose, but as a matter of justice, equal and impartial to all. "Let justice be done, though the heavens should fall," is a motto they want to put into practice. As Shakspere has it:

> Poise the cause in Justice's equal scales,
> Whose beam stands sure, whose rightful cause prevails.

WILL S. ANDREE.

Valjean followed next with a sweeping editorial thus:

I wish some of you newspaper men would take the matter in hand and find out what right the Ministerial Association has to mix in and say whether or no the city of Portsmouth shall open its Public Library on Sundays. They are only sojourners here, most of them, and none of them are permanent citizens. They are all liable to go away at any time—to be called to a higher salary. One of them who has figured conspicuously over his own signature in the matter, is even now released by his church and is going away in a few days.

We acknowledge to having been a little startled when the above observation was addressed to us, for it was by one of our oldest and most orthodox Christians, one of the main pillars of a prominent church, and who for fifty years and more has been one of its most devoted communicants. We hav great respect for the Ministerial Association, individually and collectivly, but we think they are in a minority on the question of Sunday library opening. Our friend from the pews voices public sentiment. After all, the pews are what rule, in church as well as state. Come to think about it, the Ministerial Association is not a unit against Sunday opening.

In conclusion we will state that there are military martinets who hold that it is better to lose a battle while fighting by rule than to gain it by irregular methods, and that there are people so prejudiced in favor of certain schools of medicin that they would prefer dying under the regular treatment to recovery under any other. So we presume there are ministers who think it better that a man should go to perdition under orthodox treatment than become moral and upright citizens through other means. There are lots of people who would like to go to the Library on Sunday. They do not go to saloons, and cannot afford to go carriage-riding, hence Sunday is to them a dead and dreary season of loafing.

And here the fight for mastery ends, while the people continue to subscribe and lessen the demand for pilots of the skies. WILL S. ANDREE.

Portsmouth, O.

[Other Secular papers please copy.]

The Bible Not a Reform Work.

From the American Spectator.

The recent conference of the Methodist church in Yonkers, N. Y., voted against admitting women as delegates to the general Conference. This shameful exhibition of small men denying their mothers, sisters, and wives justice, and seeking justification for their own pitiful conduct in the language of Paul, calls forth the following pointed observation from the New York *Herald*:

I knew how it was going to be the moment I heard those grave and reverend doctors of divinity beginning to quote scripture against her. That's what they used to do in olden times when they wanted authority for burning Christians at the stake or indulging in other pious peccadilloes. Woman, they said, was good enough when money was to be raised or missionary work to be done, but when it came to appearing in the General Conference as a delegate, with a right to talk and vote, why then the scriptures came in solidly against it.

This attempt to keep women in the background by quoting the Bible reminds me of Theodore Parker, when, a Goliath among moral pigmies, he alone of all Boston's clergy denounced slavery, and for this offense against conservativ thought and popular religion drew upon his head the anathemas of every orthodox pulpit in the modern Athens, which quoted from Sunday to Sunday the Bible to prove that the curse and shame of the republic should be upheld, even as our good Methodist brethren now quote Paul to prevent women from exercising their right. "The Bible upholds slavery," came the cry from every side. "Well," Parker is said to hav exclaimed, "if the Bible upholds slavery, away with such a Bible!" Nothing is more pitiful than the spectacle of big men endeavoring to barricade the path of progress with the Bible. Yet this is no new performance, as Bruno and Galileo knew to their sorrow. The late Dr. Howard Crosby, in common with many other leading ministers, strenuously opposed total abstinence on the grounds that it was unscriptural. They claimed, and quoted many passages to show, that the Bible clearly taught that men should use wine in moderation. In truth, almost every real reform or great discovery has been met with this old cry, It is at variance with the holy scriptures. One would think that by this time sensible people would see that if the Bible opposes true progress or reform, the cause of humanity or of justice, the least said about such opposition the better for the Bible.

MEN sometimes take upon themselvs very humble titles, provided they can obtain from others very honorable ones. Many an abbé who calls himself brother, exacts from his monks the title of monseigneur. The pope styles himself "servant of the servants of God." An honest priest of Holstein once addressed a letter—"to Pius IV. servant of the servants of God." He afterward went to Rome, to urge his suit, and the Inquisition put him in prison to teach him how to address letters.—*Voltaire.*

THE TRUTH SEEKER.

FOUNDED BY D. M. BENNETT.

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SUBSCRIPTION RATES.

Single subscription in advance	$3 00
One subscription two years, in advance	5 00
Two new subscribers	5 00
One subscription with one new subscriber, in one remittance	5 00
One subscription with two new subscribers, in one remittance	7 00
One subscription with three new subscribers, in one remittance	8 50
One subscription with four new subscribers, in one remittance	10 00
Any number over five at the same rate, invariably with one remittance.	

THERE are about five hundred subscribers on our list in arrears on their subscriptions. We hope it will only be necessary to say to them that we need the money to induce them to pay up.

And we trust, too, they will remember that a renewal and a *new* subscription costs but five dollars, and that they will take advantage of the terms and the occasion to help us a little. We need more subscribers to the paper. We giv more than any other Freethought journal for the money, and consequently it costs more to publish the paper. The pictures alone cost some fifteen hundred dollars annually; yet they are a feature that all would dislike to hav discontinued. They are forcible weapons against superstition, and do their work well. But our friends should not forget that they cost a good deal.

Send us your arrearages and renewal, and a new subscriber!

The Post-office Department Will Not Exclude the Bible.

At last we hav a decision from the Post-office Department at Washington in regard to the mailability of a volume to which some three months ago we called the attention of the Postmaster-general, Holy John Wanamaker. But, bless you! the Editor of this paper couldn't get it, for the Postmaster-general was *not* obliged to "act in the case when applied to;" the case was not "treated" at all "when brought to his attention," and no discussion was held whether mailing the book would violate the law or not. In short, our application has been treated with silence; the receipt of the book was not acknowledged, no reply was vouchsafed to our letters, and, so far as we could learn, the post-office department knew and cared nothing of or for the application.

But as by indirection we can sometimes find direction out, so does it appear that the post office department will do for others what it would not do for us, and thus hav we at last obtained the opinion of the department upon the book. Down in Denison, Texas, Mr. B. C. Murray edits the *Sunday Gazetteer*. Mr. Murray is a Freethinker, and when he read in THE TRUTH SEEKER that we wanted a decision as to the mailability of the "Holy Bible," a work which to us, at least, appears in parts to be "indecent," and thereby to come under Holy John Wanamaker's definition of excludible books, he thought he saw a way to help us. He went out and bought a copy of the volume and sat down and wrote to his local postmaster as follows:

"DENISON, TEX., April 18, 1891.

"MR. CHARLES T. DOUGHERTY, Postmaster, Denison, Tex., *Dear Sir:* I hav a book which I would like to hav transmitted through the mails, but before mailing the same I wish to be sure that in doing so I would not be violating the act of Congress passed March 3, 1873, and amended July 12, 1876. The book referred to, as you will recognize from the title, is one of extensiv circulation. It, however, contains passages which, by the interpretation of the laws above alluded to by Postmaster-general Wanamaker, might, I fear, subject me to the penalty for knowingly mailing indecent literature. The law declares that 'any person who shall knowingly mail or cause to be mailed . . . articles before declared to be unmailable should be deemed to be guilty of a misdemeanor, and liable to a fine of not less than $100 nor more than $5,000, or to imprisonment at hard labor for not less than one year nor more than ten years.' The law as amended in 1876 reads as follows: 'Every obscene, lewd, or lascivious book, pamphlet, picture, paper, writing, print, *or other publication of an indecent character*, is hereby declared to be unmailable matter, and shall not be conveyed in the mails, nor delivered from any post-office, nor by any letter-carrier.'

"Mr. Wanamaker, in his report for the fiscal year ending June 30, 1890, in explanation of his act in excluding from the mails a questionable book, says, 'it was soon found that it was not enough merely to provide for the exclusion of "obscene, lewd, and lascivious" publications, but that publications that were simply "indecent, had also better be excluded," which led to the passage of the amendment above quoted.' 'The statute was thus broadened,' the postmaster-general continues, 'by prohibiting the transmission of *any matter offensiv to modesty, or tending to subvert respect for decency or morality.*' He says, furthermore, it does not matter whether or not a given publication presented for mailing appears, by complaint or otherwise, to a postmaster to be obscene, lewd, or lascivious, if it does appear to be indecent. He is obliged, in order not to become a lawbreaker, to refer the questionable print to the proper official. And again, 'It does not matter, when the referee considers the question, whether the given publication is merely "obscene, lewd, or lascivious." *If it is simply indecent*, he must exclude it or break the law.' Mr. Wanamaker assures us, in this letter, that he never discusses the policy or wisdom of breaking the law, and the officials of the post-office department do not; that the department treats those cases only as they are brought to its attention, and 'one complaint is considered as carefully as another.'

"The title of the book to which I call your attention reads as follows: 'The Holy Bible, containing the Old and New Testaments; translated out of the original tongues; and with the former translations diligently compared and revised. New York: American Bible Society, instituted in the year MDCCCXVI, 1889,' a copy of which accompanies this letter. I respectfully call your attention to the following chapters and request your opinion, officially, as to whether the language therein contained would be considered obnoxious to the statutes above cited, in justification of excluding certain books from the mails. Many other passages might hav been referred to, which appear to me to be 'indecent' under the postmaster-general's interpretation of the law, but those given will probably be sufficient to cover the case: Genesis, chapters xvi, xviii, xix, xxi, xxix, xxxiii, xxxix; Exodus, chapters iv, xxii, xxxiii; Leviticus, chapters xv, xviii, xx, xxi; Numbers, chapter v; Deuteronomy, chapters xxi, xxii, xxiii; Joshua, chapter ii; Judges, chapters xvi, xix, xxi; Ruth, chapter iii; 1 Samuel, chapters i, ii; 2 Samuel, chapters vi, xvi; 1 Kings, chapter i; Job, chapter xl; Solomon's Song, chapters i, ii, v, vii, viii; Jeremiah, chapter iii; Ezekiel, chapters iv, xvi, xxiii; Hosea, chapters ii, iii, v.

"Respectfully submitted, B. C. MURRAY."

Of course Mr. Dougherty had to refer the matter to the law part of the postmaster department at Washington, and this is the reply he received:

"[COPY.]
"DICTATED.

"JAMES N. TYNER,
"Asst. Attorney-General.

"OFFICE OF THE ASSISTANT ATTORNEY-GENERAL, FOR THE POST-OFFICE DEPARTMENT, April 24, 1891.

"C. T. DOUGHERTY, Postmaster, Denison, Tex.:

"*Sir:* In your letter of the 17th instant, you stated that Mr. B. C. Murray 'is anxious for a ruling from the Department on the questions he raises,' in a certain communication of his bearing date of the 18th instant, which was transmitted with your letter.

"The question that Mr. Murray raises is, as to the mailability of the volume entitled 'Holy Bible.' I find no other question involved in his communication, and I think I do not misunderstand the full scope of the question, for he says: 'I hav a book which I would like to hav transmitted through the mails; but before mailing the same, I wish to be sure that, in doing so, I would not be violating the Act of Congress passed March 3, 1873, and amended July 12, 1876.'

"If Mr. Murray should offer the Holy Bible for mailing, you can receive and deliver it at your office, or transmit it in the mails; for it is not believed in this department to come within the prohibitory clauses of the act referred to. The penalty portions of said statute are enforcible by the courts, and the question of his liability thereunder is a proper one to be submitted to the United States attorney.

"You may assure Mr. Murray that the mailability of the volume will not be questioned by the Post-office Department or by any postmaster.

"The volume sent with your communication is herein returned. Very respectfully, JAMES N. TYNER.
"Assistant Attorney-General."

It appears from this that Mr. Tyner can see no indecency in the passages referred to in Mr. Murray's letter—nothing offensiv to modesty nor tending to subvert respect for morality. We congratulate him. But at the same time we would like to hav him point out the passages in the "Kreutzer Sonata" which he found objectionable.

We shall now, in accordance with the suggestion of Mr. Tyner, apply to the attorney-general for his opinion as to the liability to prosecution of anyone who may mail a copy of the aforesaid book.

Some Reasons Why Churches Should Be Taxed.

Mr. Richard B. Sulter, of Cleveland, Ohio, asks:

"First, Why do you want church property taxed? Is not all public property exempt from taxation? If not, name some that is not.

"Second, Is there any religious sect in your city that owns property that has business blocks on that is exempt from taxation."

We desire to hav the churches pay their taxes for the same reason that they should pay the preacher, the organist, the choir, or the sexton. It is not just to make other people pay their bills. Churches are not public property in any sense of the word. They are private corporations. And, as Colonel Ingersoll once patly put it, "public money should not be used for what a few gentlemen think is for the benefit of the public. Personally, I think it would be for the benefit of the public to hav Infidel or scientific—which is the same thing—lectures delivered in every town, in every state, on every Sunday; but knowing that a great many men disagree with me on this point, I do not claim that such lectures ought to be paid for with public money. The Methodist church ought not to be sustained by taxation, nor the Catholic, nor any other church. *To relieve their property from taxation is to appropriate money, to the extent of that tax, for the support of that church.* Whenever a burden is lifted from one piece of property, it is distributed over the rest of the property of the state, and to release one kind of property is to increase the tax on all other kinds."

As our correspondent does not seem to be familiar with the subject, and also for the benefit of the Christian friends of our readers, we will briefly giv some of the reasons why the taxation of church property is one of the demands of Liberalism, and the opinions also of some eminent men upon the subject.

Colonel Ingersoll said to the American Secular Union, in Congress at Cleveland, 1885:

"We want to do what we can to compel every church to pay taxes on its property as other people pay on theirs. Do you know that if church property is allowed to go without taxation, it is only a question of time when they will own a large per cent of the property of the civilized world? It is the same as compound interest; only giv it time. If you allow it to increase without taxing it for its protection, its growth can only be measured by the time in which it has to grow. The church builds an edifice in some small town, gets several acres of land. In time a city rises around it. The labor of others has added to the value of this property, until it is worth millions. If this property is not taxed, the churches will hav so much in their hands that they will again become dangerous to the liberties of mankind. There never will be real liberty in this country until all property is put upon a perfect equality.

"If you want to build a Joss house, pay taxes. If you want to build churches, pay taxes. If you want to build a hall or temple in which Freethought and science are to be taught, pay taxes. Let there be no property untaxed. When you fail to tax any species of property, you increase the tax of other people owning the rest. To that extent, you unite church and state. You compel the Infidel to support the Catholic. I do not want to support the Catholic church. It is not worth supporting. It is an unadulterated evil. Neither do I want to reform the Catholic church. The only reformation of which that church or any orthodox church is capable is destruction. I want to spend no more money on superstition."

General Grant, in his message to Congress in 1875, said substantially the same:

"In connection with this important question, I would also call your attention to the importance of correcting an evil, that, if permitted to continue, will probably lead to great trouble in our land before the close of the nineteenth century. It is the acquisition of vast amounts of untaxed church property. In 1850, I believe, the church property of the United States, which paid no tax, municipal or state, amounted to Eighty-Seven Millions of Dollars ($87 000,000). In 1860 the amount had doubled. In 1870 it was $354,483,587. By 1900, without a check, it is safe to say, this property will reach a sum exceeding $3,000,000,000. So vast a sum, receiving all the protection and benefits of government, without bearing its proportion of the burdens and expenses of the same, will not be looked upon acquiescently by those who hav to pay the taxes. In a growing country, where real estate enhances so rapidly with time as in the United States, there is scarcely a limit to the wealth that may be acquired by corporations, religious or otherwise, if allowed to retain real estate without taxation. The contemplation of so vast a property as here alluded to, without taxation, may lead to sequestration without constitutional authority, and

through blood. I would suggest the taxation of all property equally."

James A. Garfield said in Congress, June 22, 1874:

"The divorce between church and state ought to be absolute. It ought to be so absolute that no church property anywhere in any state, or in the nation, should be exempt from equal taxation; *for, if you exempt the property of any church organization, to that extent you impose a tax upon the whole community.*"

And James Parton cites facts to prove the truth of the foregoing:

"Already, in some of our cities, the property belonging to the Catholic church is immense. In St. Louis it is computed at twenty millions; and in New York, say within ten miles of the city hall, I should suppose their property would be valued, by just tax commissioners, at not less than eighty millions.

"Far be it from me to blame the Catholics for pushing the interests of their church, with so much enterprise, energy, and tact. Their conduct is just what their belief demands of them. They could not be good Catholics if they did not regard the spread of the Catholic church as the chief interest of man.

"But the question for us to consider—for us who are American citizens first, and EVERYTHING ELSE SECOND—is, whether it is safe and right that they should go on thus absorbing the property of the country.

"Look abroad! In Sicily, Italy, Spain, Mexico, Peru—in most Catholic countries—wherever you see an edifice, or group of edifices, that overwhelm the mind with wonder, either for their magnitude or their magnificence, you may be sure that they are ecclesiastical. The people—man, sacred man, to us the most sacred object in the universe, grovels in huts and wallows in the dirt, in order that the inanimate God whom he adores may dwell in lofty temples and glisten with beautiful gems. It is a sorry sight, 'fore God, a sorry sight!' May this portion of America never witness it!

"At the beginning of the French Revolution, which was the most beneficent explosion that history records, two acres out of every five in all France belonged to the church. And the church was so good a judge of land, that, in a large number of parishes, the church's two acres were worth more than the people's three. France was then in a condition similar to that of England before Henry VIII. broke up the ecclesiastical institutions and secularized their property—that is, *stopped exempting it from taxation.*"

Thus far the financial side of the question, upon which we could elaborate and giv figures to the extent of pages of THE TRUTH SEEKER, for every city and town in the country furnishes a financial reason for taxing the churches. There are, besides, a great many *moral* reasons, and some of them we will quote. James Parton givs thus:

"How heavily rests the burden of life upon the shoulders, and upon the heart, too, of an average citizen and virtuous father of a family. For ten years he toils and saves, denying himself many alluring enjoyments, in order that he may make a first payment upon a modest home for those he loves. Then he works and saves for another five years to pay off the mortgage. When all is done, when he is at last the proud possessor of the nest that shelters his family, he goes like a man every November and pays a tax upon it, from one hundred to three hundred dollars.

"The little house in which I hav lived for the last fifteen years I shall hav to pay a tax upon in fifteen days of about two hundred and twenty dollars. It was about that last year, and in New York revolutions never go backward.

"But right before my eyes, as I used to come down the steps, rises a lofty and luxurious edifice, the property of a few rich men, which they only care to use four hours a week. It is worth, I suppose, half a million dollars; and if it were fairly taxed it would place in the city treasury in the course of next month not less than ten thousand dollars. But it will not pay in one dollar, because it has two steeples upon it, and is named in honor of the patron saint of England, who slew the dragon.

"*But mark, if a mob should burn it, the taxpayers of New York would be expected to pay every dollar of the damage.*"

Mr. Samuel B. Duryea, in a speech before the Committee on Ways and Means of the New York Assembly, said:

"Inasmuch as we hav no state belief nor national church, why should we hav an exemption relating to religious bodies, which is none other than a tax upon the whole community for the support of a doctrin or doctrins from which they may derive no benefit, and in some cases believe to be detrimental to the general welfare? It is by many believed that a republican state should not mix up its civil functions with the belief of any creed, and that all exemption of property on the ground that it is a religious corporation is a trespass upon the freedom, liberty, and equality of the thought of the people. A charitable institution, which is open to all without restriction, has a claim upon the state. Educational institutions should be founded on the principle of impartial justice. Any institution that is exclusiv has no right to claim exemption, and if it is unable to exist without state support, it should be swept away.

"This exemption from the burdens of the maintenance of the state by the exemption of many millions results in the increased burden to be borne by the breadwinners. The agricultural interests of the state and laboring classes hav to meet a larger share of burden, and the home is taxed unduly or the maintenance of institutions of a private character that do not touch the whole body politic. It is upon the homes and the public schools that American institutions are founded, and the safety of the state is in the entire and absolute separation from the church. The growth of charitable institutions is not indicativ of a healthy condition."

To the same committee Mr. T. B. Wakeman said:

"First, then, the great mass of the people who hav no connection with the churches complain that the exemption of churches and of their institutions from taxation is a gross injustice to them. It is a fact too often forgotten that the mass of our people are no longer church-members or attendants. In the city of New York, with a population of over 1,500,000, the church sittings all told do not exceed 400,000. The church people are not a third of the population. Yet this minority exempts its own property, and practically runs the city as if the majority had and ought to hav no voice whatever. In the state the majority are ignored by the church minority in practically the same way, as the census will show.

"Now, it is a mistake and an injustice to suppose that the large majority of our people who are not church-attendants hav no rights or feelings in this matter which legislators are bound to respect. They hav been ignored hitherto simply from want of organization and coöperation, while the churches are solid organizations which hitherto hav tacitly coöperated for their common exemption, although otherwise unable to agree as to their own doctrins, or indeed as to anything else.

"One consideration more is not to be lost sight of. It is founding within our secular republic an *imperium in imperio;* a power greater than the republic and independent of it. Finally, here, as lately in Italy and Mexico, and now in Utah, the question will hav to be tried out which is the real government of the people, the republic or the church. By exempting the churches we cut them loose from any part and lot in responsibility for our public welfare, and make them a foreign element, and whenever their interest may be adverse to our schools, our laws, our public interests, we shall find too late that we hav spent our millions to rear up in our midst a deadly foe to our republic and its institutions."

And Gilbert R. Hawes said:

"1. Justice to the state requires that every religious corporation or society owning real estate should bear its proportionate share or quota of taxation. Otherwise this burden must be distributed among and assumed by the general taxpayers. The only logical or legal reason or excuse for granting this exemption would be some benefit extended by the church to the state in return, as a consideration therefor. But in this country we hav no such hybrid combination as 'church and state.' Each is useful in its own sphere, while yet independent each of the other. No particular religion is recognized, because all are recognized. Consequently, there can be no such institution as 'the church.' We hav very many church organizations, none of which can in any way influence or affect the solidarity of the state or the autonomy of the state government. In other words, under the wise provisions of the Constitution, as framed and adopted by the patriotic statesmen of the Revolutionary period, the state in no way derives any rights, benefits, or powers from the church, and therefore the state is under no obligation to grant special privileges where there can be no equivalent *quid pro quo.*

"To properly sustain the government, taxation must be evenly distributed. No exemption should be allowed unless it be in a matter of *public necessity.* The very indirect and indefinit benefit to the state, as claimed, in the improvement of the morals of the community, thereby lessening poverty and crime, is not a sufficient reason for granting exemption from taxation for *all the property* acquired by the various churches, whether used by them for religious purposes or not. For very many years the churches hav enjoyed this immunity. Having received so valuable a franchise from the state, it is only just and right that *hereafter* they shall be asked to contribute to the support of that government which protects them in their rights."

Before the Taxpayers' Association of Baltimore, recently, the Rev. Franklin Wilson told why he thought churches should be taxed:

"The Mohammedan, the Buddhist, the Mormon, the Spiritualist, the Agnostic, may demand exemption as well as the Christian or the Hebrew. The Universalist, the Roman Catholic, the Puritan, and the Protestant, all share alike. These certainly vary greatly in their influence. Again, their moral power is not by any means in proportion to the value of their location, and the cost of their buildings. The plain, cheap frame mission chapel may do much more for the rescue of the dangerous classes than the elegant cathedral or imposing temple. The spiritual good accomplished may even be in inverse ratio to the splendor and costliness of the house. And yet the rich, refined, moral church-goers of the one receive from the state a far larger exemption bonus than the hard-working, useful, devoted members of the other."

To sum up, we take the points advanced by the president of the American Secular Union in his pamphlet upon the subject:

The exemption of churches from regular taxation is in violation of every principle of equality and justice, and is an evident disregard of the most obvious obligations of public morality.

The church does not render an equivalent for this exemption. Two-thirds of the people do not regularly attend any church; and they should not be taxed to pay for the other third. Moreover, those who attend the churches are, for the most part, of that educated and refined class who do not need any special moral restraint to secure the observance of law.

It creates a prejudice against the church, and drives the masses into an attitude of antagonism, because of the huge injustice of the church's increasing their personal taxes and receiving favors to which it has not the shadow of a claim.

It detracts from the glory and independence of true religion to be a pauper and a leech upon the state; and all honorable persons should be ashamed to imply that the church needs this favor from the state, even if an incidental service be rendered.

The people are in duty bound to carefully consider whether any given appropriation of the public money is wisely made; but, as exemption from taxation is the same as appropriation, they hav no opportunity to judge and act in this matter.

A system of mendicancy is encouraged by the exemption of convents and similar institutions, where the vow of poverty is taken, and convent expenses are paid by the proceeds of beggary.

The same reasons can be given for the exemption of many other kinds of property from taxation, that are given for the exemption of church property; and if these additional exemptions were allowed, the state would become bankrupt, and sequestration and revolution would be the result.

Why should the church assume the character of a beggar, asking remission of taxes, instead of paying its full share of the cost of protection and defense, and thus rendering unto Cæsar that which rightfully belongs to Cæsar?

We do not attack the rights of the *church* when we insist upon the just taxation of its property; but we champion the rights of the *people,* in claiming that all property, except that belonging to the state, shall be equally liable to taxation.

We hav presented but a few of the most salient points on this subject, in answer to Mr. Sulter's first question. We could fill the whole of this paper, as we said, with facts, figures, and arguments, but these are deemed sufficient for the present. In reply to the second question we would sav that in one ward of this city the church holds $600,000 worth of property exempt from taxation, from which it derives a large income in rents. Similar buildings and similar exemptions are the rule in large cities all over the country. We refer to the Young Men's Christian Association property.

Greek Catholic Church Teaching.

One of the questions and answers in an official Russian school-book is this:

"Question. What do we owe the czar? Answer. Divine reverence, obedience, payment of taxes, military service, love, prayer, long-suffering, perfect and unlimited obedience in every respect, and the most careful execution without question or examination of all he commands."

That is very like the questions and answers in the catechisms and confessions of faith of the Christian churches—Roman Catholic and Protestant—except that the word "God" takes the place of czar. But the Russians hav one advantage over the churches—they know something about the czar, while the church folks know nothing about "God," not even that he exists.

Another question in the same book is this:

"Question. By whose examples are these teachings enforced? Answer. By the example of Jesus Christ, who lived and died as subject of the Roman emperor, and submitted respectfully to the ukase that condemned him to death. We hav also the examples of the apostles, who loved the magistrates, bore patiently imprisonment according to the emperor's will, and did not rebel like evil-doers and traitors. We must follow their example and endure all in silence."

That is good orthodox Christian teaching, and is just what keeps the Russians ignorant and enslaved. It is also the sort of teaching which must come from all consistent Christians, and it is, too, that sort of Christianity which, more than anything else, has kept the world back.

What this world needs is a great deal less religion.

THE editor of the *American Spectator* says:

"I believe in according every Roman Catholic justice but for the public treasury of a state to be rifled in the interest of a church whose membership represents a minority of the people, merely because the church in question is arrogant in its demands, affords a striking illustration of a grave danger which confronts us."

Would the danger be any the less or the injustice at all lessened if the rifling church represented a majority of the people?

Letters from Friends.

MORGAN CITY, UTAH, April 18, 1891.

MR. EDITOR: On the evening of April 12th last, Prof. W. S. Bell, the well-known Freethought expounder and able defender, favored us with one of his grand lectures in the court-house hall of this city. The audience was large, consisting of many of the leading citizens of both sexes in the county. Good order and strict attention was given to the lecture, which lasted for nearly two hours. The professor's subject was "Popular Objections to Freethought Stated and Answered." It was well and masterly handled, and doubtless created favorable impressions upon the audience. There hav been and are now many discussions about the lecture among those who attended. Mr. Bell was on his way from California to New York. Fraternally, L. P. EDHOLM.

BARTLETT, N. DAK., April 21, 1891.

MR. EDITOR: It seems superfluous to say I am pleased with your paper; indeed, I would regard it a great misfortune to be compelled to do without it. Heston's artistic designs are far from being the least of the attractions. The "Freethinkers' Text-Book" sent me is in great demand among the Liberals; and our Protestant friends heartily indorse the thrusts at Romanism, but of course the caricatures of their own pet absurdities are terribly wicked. However, a large proportion of our orthodox brethren are more or less imbued with skepticism—do not believe all their creed—and the wild geese and brant which abound in great number at this season of the year are wise in keeping a week-day eye on the Sunday movements of the most devout even, especially if they are possessed of a loaded fusee.

Wishing you merited success, I am, E. SMITH.

BARRE, MASS., April 20, 1891.

MR. EDITOR: I am delighted with the way you follow up the postmaster-general on the Bible question. Though it is not probable you will effect anything directly on him, yet you will show to your readers and the world the inconsistency and bigotry of the man in thus passing over a complaint against God's holy book, and in other cases persecuting where the language is not any more obscene or as obscene. Not that I am in favor of obscene matter passing through the mails, but why this discrimination in favor of this book? If it is God's book, as its lovers proclaim, then it should be all the more pure and free from taint. Follow it up, please, to the end. L. L. Goodwin's letter to his honor in THE TRUTH SEEKER, April 18th, is timely and well put. I long to see that book tabooed, as you well know, for I consider it a nest of corruption, a breeder of vermin, and a parasite on the body politic that should be abated, and if the Liberals can put it where it belongs, they will effect a signal victory.

ELLA E. GIBSON.

BURLINGTON, KAN., April 20, 1891.

MR. EDITOR: Not having seen anything in your valuable paper from this part of Kansas for a long time I thought it might be of interest to you to know that the truth seekers of our community are alive to the pressing wants of the times, not only shown by their appreciation of your paper but also from the fact that they hav just closed a very interesting course of lectures on subjects suggested by their lack of belief in the prevailing religion of the time. W. F. Jamieson has been with us for a week, and has given us some talks in his usual excellent style, that hav set many to thinking on subjects that in many cases are not considered subjects to be investigated in any other way than with a mind made up to arrive at a conclusion that is indorsed by some branch of orthodoxy. Several of our clergymen expressed to me a wish and intention to attend some of the lectures. They were, however, only conspicuous by their absence. Mr. Jamieson is to return and giv us another course of lectures about May 1st, at which time we are in hopes that our friends the preachers will be able to giv themselvs the pleasure of hearing him.

The "Truth Seeker Pictorial Text-Book" I got of you some time ago is doing a good work. It being all of the time in use, it will soon be worn out in the service. I hav the pleasure to be one of your subscribers.

GUY I. WATT.

HOUSTON, TEX., April 22, 1891.

MR. EDITOR: As C. E. Ames, of Salem, Mass., wants to know the means and cost of getting the percent caused by Christianity of our criminal and insane population, I would say that it would be very difficult to get the history of insane cases, but quite easy to get the history and causes of the criminals. If the Liberals of the country will raise $1,000 to defray the actual expenses of taking the census of the criminals (the confined ones, I mean) of the United States, I will giv my labor and time to the undertaking free, and will personally visit each penitentiary in the United States, and ask each and every convict his religious views, his politics, whether he uses rum, opium, and tobacco; his habits, his occupation, his nationality, his age, his education, and the religion and politics and habits of his parents. Such statistics would be invaluable to our cause, as well as an important contribution to science in general. The statistics thus gathered could be published in pamphlet form and used as campaign literature. As I am an Atheist, physician, and phrenologist, and hav made a life study of mental and nervous diseases, crime, and the laws of heredity, I am specially fitted for such work. You are quite correct in saying the government does not want such a census taken, for such a census would be a stunner against Christianity. Last October I tried to get such statistics through a correspondence with the wardens of some of the penitentiaries, but they declined on the flimsy grounds that they could not secure such statistics, but the truth is that they did not want to, knowing too well the havoc such statistics would play with Christianity. The only way to collect such statistics is to employ some reliable, competent Atheist to collect them personally. Let us hear from others on the subject.

DR. C. W. MCCORMIK.

NATIONAL HOME, WIS., March 17, 291.

MR. EDITOR: I saw in my TRUTH SEEKER where at Portsmouth, O., not long since, one Rev. O. C. Branch broke a Bible agent's jaw for making improper proposals to his daughter. Hence these verses.

Bible agent (dejectedly):

"God knows it is a chilly day
When lambs of God can't even play
In lambish sport together,
Nor even frisk beneath the trees
Or jerk their tails just when they please
In April's sunny weather."

Preacher (arrogantly):

"A time for all things, I admit,
Regardless sun or April weather,
But in our parlor you can't sit
And play sheep pranks, don't you forgit,
With our ewe lambkin, never!"

Bible agent (defiantly):

"I'll hie me to some gentler fold,
I'll sell God's holy word for gold,
I'll tramp through blustering weather,
I'll find a ewe there that can charm
With cash galore, affections warm,
Thou blasted old bell-wether."

Here'pon, O Lord, with vengeful paw
The preacher broke the agent's jaw,
Which proved him no bell-wether.
Alas, 'tis sad such sights to see!
God's woolly pets go on a spree,
And fight like dogs together.

Yours truly, NELSON HUNT.

WALLA WALLA, WASH., April 16, 1891.

MR. EDITOR: For the first time in several months I went to Sunday-school last Sunday. That fact may not be particularly interesting to you or your readers, but it was my good fortune to find a gem of Christian teaching, and I write for the purpose of displaying that.

The Sunday-school lesson was from 2 Kings. x, 18–31, which contains an account of Jehu's little practical joke, approved of by the Lord, by which he induced the worshipers of Baal to assemble in their temple at Samaria and then murdered them. In summing up the teachings of the lesson the "Westminster Question Book" says: "A good work may be done in a wrong way and by sinful means." That is certainly a very important confession. If Christians will only stand by that "Question Book" they need not repudiate the persecutions of the church as being unchristian. It is a frank admission that the uprooting of heresy by burning the heretics has the sanction of scripture; that the extermination of Atheism by beheading Atheists is eminently Christian; that the demolition of Freethought by the imprisonment of Freethinkers has more than a parallel in the case of the Baalites.

However, that same "Question Book" contradicts itself and goes back on Jehovah in a way to make him "snorting mad," in the very next assertion, which is as follows: "We are not to seek to support God's cause by tricks and deceit." This, of course, was meant as a hit at old Jehu; but if that old sinner were here, he would certainly hav the laugh on his critics, as verse 30 of the chapter referred to says, "And the Lord said unto Jehu, . . . thou hast done unto the house of Ahab according to all that was in mine heart."

The Sunday-school in which such mischievous ideas are promulgated is composed almost entirely of children. Socrates was condemned for corrupting the youth of Athens by teaching the existence of one God. What ought to be done with a horde of mercenaries who, year after year, corrupt the youth of America by teaching the existence and supreme authority of such a *devil* as the last scripture quotation shows Jehovah to be? HARRY LEE.

OBITUARY.

FREDERICK, KAN., April 20, 1891.

MR. EDITOR: I send you an obituary notice of Wm. Murray, from the Frederick, Kan., *News.* A FRIEND.

Died March 26, 1891, William Murray. The subject of this notice was born in Kentucky Sept. 27, 1823, and moved to Indiana in 1835. In 1847 he enlisted in the Fifth Indiana Infantry, serving ten months in the war between the United States and Mexico; was married to a Miss White in 1851, and then moved to Polk county, Ia., in 1852. Early in 1861 he went with a company of cavalry to fight Indians in the western part of the state of Iowa, and was away two months, returning in June. In the fall of the year 1861 his loyalty to his country and his sense of justice induced him to forsake home, kindred, and friends, and enter the ranks of the Union army. He enlisted in the Tenth Iowa Infantry and was a brave and faithful soldier, and was discharged after serving three years and nineteen days.

He came to Kansas, settling near what is now the town of Frederick in Rice county, in the month of August, 1879. With but little capital save his own industry, energy, and integrity, never ashamed or afraid of honest toil, he worked hard, practiced economy, and by his keen foresight and sterling integrity accumulated a modest competence. His life was an open book; the worst that can be said of him is, he dared to think for himself and utter his honest convictions. He believed that happiness was the only good, reason the only light, justice the only worship, and humanity the only religion. He read, studied, and thought for himself. He rejoiced in the glorious freedom and noble truths of Liberalism, but scorned the empty professions of faith, the bigotry, the intolerance, and fanaticism of the church. He had only scorn for the false claims of divinity, but most willing help for the needs of suffering humanity. He was an Infidel and had the courage to avow his convictions. He feared not the truth, but accepted without hesitation whatever he proved was true, and rejected only what he proved to be false. He had passed on the highway of life the line that marks its meridian, and being weary, lay down by the wayside, and fell into that dreamless sleep that knows no awakening.

In the beautiful language of Eliza Cook, we say:

"'Tis a long, 'tis a last, 'tis a beautiful rest,
When all sorrow is passed from the brow and the breast;
And the lone spirit truly and wisely may crave
The sleep that is dreamless, the sleep of the grave."

WATERBURY, April 20, 1891.

MR. EDITOR: I hav read THE TRUTH SEEKER for some time, with such pleasure, and, I think, profit, that I would rather *seek* the truth in such company than obtain immediate possession from certain inspired monopolists. I think your "Letters from Friends" a good institution, and very interesting, and would be glad to be counted one of the friends. I like the general course of THE TRUTH SEEKER very much. Its attacks are made with a certain moderation and good temper that secures attention, where greater impatience and indignation (though seemingly called for) might result in a useless hostility all around.

Concerning the badge question, I agree with some correspondents whose views I hav seen stated, to the effect that it hardly deserves the attention it has received. We would more certainly compel the respect of the enemy by leaving all controversies concerning symbols to the members of some other church.

A letter from Mr. Conners, of Martinsburg, W. Va., in THE TRUTH SEEKER of April 18th, has a good many solid and wholesome truths in it. We must not expect wrong and injustice ever to end. We are mistaken if we think there are or ever will be any people who will not trespass on the rights of others, and do it in the name of justice too. We seek the truth, and find it, only as we need it. The most precious truths are yet to be discovered; and the last, never.

It is not so much through hostil attacks on the false position of others that Freethinkers should expect their doctrins to prevail, as through the persistent influence of good literature and high conduct, their philosophy appearing in daily life; thus placing others at a disadvantage and making truth prevail because of its might. MARK RANDLES.

April 19, 1891.

MR. EDITOR: To-day is Sunday, and I am feeling lonely. It is raining to-day. The reason for my loneliness is that one week ago to-day my old father was buried. He died Saturday morning, April 11th, at 6 o'clock. He was an unbeliever, and had been for fifty years or more. He was buried in the style of an unbeliever. He had no sky-piloting done for him at his burial. He said time and again while on his deathbed that he did not want any preacher to officiate at his burial or funeral, and I, feeling that his last wishes were the ones that should be respected, had the obsequies held accordingly. The funeral address was made by J. Taylor, who dwelt on the past history of my father, referring all to the business men of the county where he had done business for the last twenty years, and also referring them to the fact that it had been thrown up to him time and again that when he saw his last hour was near at hand he would change, but in answer to such taunts he calmly replied that when he died they would see an old man die that was not afraid to die, and so it proved to be. He took down sick on Friday morning, the 3d of April, and I heard him saying to one of the neighbors who was sitting by his bedside that evening that he was not afraid of the future; that it was dark (and out of this some of the Christians tried to twist out a lie, as I knew they were bound to do), a mystery, and he knew nothing about it. And time and again did he reiterate it that he believed as he always did while he was on his deathbed. His desire before his death was that the pallbearers should all be unbelievers, and they were chosen according to his wishes, consisting of David Hedrick, Jerry Bowling, J. Taylor, Thomas Hays, Gustavus Wolfart, and Thure Wolfart—all good men and men of sense and learning. He was in the seventy-ninth year of his age, and died of heart failure from the effects of *la grippe*. He was a subscriber for THE TRUTH SEEKER, and had been for twelve years. I am an unbeliever, the same as my father. Some of his children hav thrown away the comforts of an eternal hell. I, like himself, think that one world at a time is enough for me, and that I know that there is a life to liv here before the grave and will try and make the best of it, and if there is a life to liv beyond the grave I will try to do the same there, and not be like a great many who are trying to manage a business in two worlds at the same time and cannot make a success of one. GEORGE NORRIS.

LOS ANGELES, CAL., April 12, 1891.

MR. EDITOR: I notice in the "Letters from Friends" there is much said in regard to the truth or untruth of Spiritualism. Evidences both for and against it may be necessary to discuss, yet it appears to me there are much more vitally important themes which should not only be agitated, but forcibly acted upon. I admit that I am a believer in a *post-mortem* existence, as I hav been both clairvoyant and clairaudient from earliest childhood, and therefore seen and heard the denizens of the other world; yet I am not a Spiritualist in any narrow, theological sense of the term. I proudly proclaim myself a Liberalist and Freethinker. What does the average Spiritualist care for reform if he or she can attend the meetings and séances, hear from the "loved ones gone before," and of the beautiful home awaiting them "over there?" Hav they any interest in pulling down the costly churches erected often in sight of huts and hovels? A window of one in this city, I am told, cost $2,000. They all oppose reform, and teach us submission to our fates even if they condemn us to vainly aspire forever; to starve both mentally and physically; to be persecuted, misrepresented, slandered, and a victim of every form of injustice. Until

they are pulled down there will be no world-wide reform. Said a Christian to me not long since, "There is no need of Nationalism or any of those so-called reforms; if people will only come to Jesus, and join the church, everything will be all right." Such primitiv barbarism as this has ruled the world long enough. Let us all work earnestly, and fight if necessary, at least with tongue and pen, to banish such dogmas and creeds from the earth. I notice that even some who call themselvs Liberals are loath, and appear afraid, in the presence of Christians, to acknowledge their Infidelity to the abominable, filthy, and horribly unjust teachings of their Bible, to the title of which is prefixed the word holy. Would that all were as honest, fearless, and brave as W. E. Abraham, who entered the Olivet Evangelical church one evening to listen to whatever nonsense Major Hilton, who was holding a revival meeting and receiving $30 per night for his services, would say, and stood erect and alone when the request was made "that all who would not be Christians if they could would arise to their feet." This man deserves the notice of all true Liberals and Freethinkers. He has a grand and noble soul, and his wife, who is intelligent, beautiful, and good, is an activ Liberal.

I find there are many Freethinkers in Los Angeles, if they would only bravely announce the fact instead of catering to the churches because they are popular, and sending their children to the Sabbath-school for the same reason.

SADIE A. MAGOON.

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215 W. UTICA ST., BUFFALO, N. Y., April 18, 1891.

MR. EDITOR: In THE TRUTH SEEKER of to-day's date I notice Alhaza's article, which caused me to throw down the paper after reading half a dozen lines in which he speaks of the millennium in which a few idle persons hav lived well and the honest industrious hav starved. I am tired and out of patience with this hue and cry of starving honest industry. That the lazy and shrewd get more than their share and employers grind the poor laborer, there is no doubt, but that one in a thousand or ten thousand industrious persons needs to suffer for the comforts of life I do not believe. I hav traveled from Portland, Me., to San Francisco, from Seattle, Wash., to Florida, and most of the distance more than twenty times over, and hav never found a locality outside of the cities that a man or woman could not get clothing and food for comfort if they were industrious. And in most instances it is difficult to get help. In all places where I hav been an honest laborer can soon hav land, a few acres of which everyone should hav. One trouble is that many who depend on a livelihood by the work of their hands spend in a few years more than a sufficient amount to pay for the land for alcoholic drinks, tobacco, tea, and coffee, and in many other useless ways. Alcoholic beverages in the United States cost annually $1,460,000,000—to say nothing about the time lost in consequence, the crime caused, the paupers made, the expense of trying criminals and caring for them and feeding paupers, which amounts to a larger sum than the cost of the liquors. Tobacco costs $640,000,000; tea and coffee, $125,000,000. This would pay for five acres of land for seventeen million persons at $25 an acre. Five acres would be considered a small farm, yet I will venture that more than one-half of the farmers who hav a larger amount would be better off to-day if they had no more and had put their labor on five acres. There are many men who pay enough every year for cigars to pay for several farms, and very many more who squander as much or more for drinks. I hav never used any of the above-named useless articles and hav saved the money which they cost, with which I am willing to help industrious and honest laboring men to land, and let them work for me one day in a week until it is paid for and pay no interest during the time, and I will use these days' work to buy more land with for others. The land shall cost them less than they can buy the same for in cash in the same locality. I will start a dozen or more at once in the finest locality I hav found by traveling through thirty-six of the states and territories of the United States. None need to apply who use the objectionable articles mentioned, and I would prefer those who do not eat animal flesh or fish or fowl, as I use none of them. The difference in the cost of living for a vegetarian and one who uses flesh food will in a few years save enough to pay for a good home, and often much in doctor's bills.

A. H. FRANK.

OBITUARY.

BROOKVILLE, KAN., April 23, 1891.

MR. EDITOR: I send a Liberal funeral address delivered by Newton Mitchell.

A FRIEND.

Friends: We are here to perform the last sad rites for this beloved child, to tender our sympathy and mingle our tears with these bereaved friends and speak a word of cheer. Little Alice's life was like a tender plant, which perished at the first rude blast of Time's relentless breath. She seemed, indeed, a sweet and lovely flower that blossomed into life to shed its perfume on the heart, and fade away, a sweet, sad memory through all the years to come.

Life is the greatest of all phenomena and death the profoundest of all mysteries. Life to us is but a sentient, conscious existence, beginning in wonder and ending in mystery. Death is the saddest of all the experiences of the human soul.

Man's conception of the Infinit is but the reflection of his own moral and intellectual being, and the intelligence with which he interprets the phenomena that surround him. The rude savage finds himself surrounded by phenomena which he can neither explain nor comprehend, and subjected to forces over which he has no control—which he does not possess the intelligence to bend to his will for his own welfare. His idea of moral goodness is that might makes right, and that allegiance is due alone to him possessing power to enforce obedience and to punish with relentless hand every disobedience. Selfishness and cruelty are the characteristics of his nature, and his deities are beings to be feared, not loved. They are the incarnation of cruelty and revenge, who will visit condign punishment upon their enemies, and are to be appeased only by the most abject servility; who rejoice in the miseries of the tortured, and hurl fiery indignation at every offender. Pestilence and storm, disease and death, he regards as the wrathful visitations of his God, and feels himself the subject of a tyrant who, like himself, knows not the attributes of mercy and love.

Man in his higher state beholds the wonders with which he is surrounded with wonder but not with awe. He sees in all phenomena not relentless fate or merciless power, but the manifestation of forces which, through intelligent thought and right action, may become his servants, doing his bidding and adding to the sum of his own happiness and well-being. He sees that what were once thought to be evils were but blessings in disguise; that life is a grand reality pregnant with glorious possibilities; that God is not an all-powerful, relentless personality, who delights in the sufferings of those whom he has called into existence, but is a part of the great whole, a glorious, ever-abiding, intelligent force, working out the great problem of the ultimate happiness of all; and that man's life is but a part of that intelligence, as imperishable as the dust of the body it animates. And thus in death he sees, perhaps, but the beginning of a new and better existence.

Little Alice has solved the problem of that existence; and whether it be a "dreamless sleep from which there is no awakening," or a newer and better life beyond where all is peace and joy and love, we know that she is at rest; that while she has lost the loving acts and gentle endearments of loved and loving ones here, she too has missed many bitter cares.

Here ends all that loving hands can do; but loving hearts will ever hold enshrined the little form we bury here to-day.

To you, the parents of this little child, I can only say, "Misfortune comes to the heart as the tempest comes to the plain—it tears up the rough and rugged soil and prepares it for the seeds of the nobler virtues." You will be a truer man, a better woman, for having known and loved this little child. This mutual affliction will draw you nearer together, and the little mound we rear here to-day will be to you a sacred, hallowed spot through all the years to come.

DENVER, COL., April 22, 1891.

MR. EDITOR: Inclosed you will find ten demands that I hav got up with great care. As you are THE TRUTH SEEKER, I want to see if you can find truth in them. For that is the reason I wrote them—because they are the truth in a condensed form. I find Infidels no more Liberal than the most superstitious. They can afford to thrash ghosts, priests, and tear up their superstitions, but the Infidel must keep strictly to that business. He must not get out of the traces and become a labor crank. If he does, he will look upon an Infidel the same as he does a Christian. It is hard to tell which are the most superstitious, or even the most dangerous if they had their own way. Most Infidels support doctors of law. They hav not learned that no one or community ever had any right to pass a law to govern anybody. It all comes from the belief in a God and priestcraft. There is no law in nature, not even the semblance of one. If you still believe in a government passing laws to govern people, you are still under the influence of priestcraft and religious superstition.

EXPOSITION OF LAND AND LAW.

The following ten demands should be made on every government of the world.

1. That every man or woman should hav a fair share of land, without paying one cent for it, for it is justice we want, as charity is a crime.

2. A man's or woman's share should be just as much as they can attend to without hiring a wage-slave to assist them, for a wage-worker is only removed one step from slavery.

3. If anyone can attend to twice as much as another, they would be justly entitled to hav it, even if they wanted to make slaves of themselvs, for nobody would make slaves of themselvs if they had their natural rights.

4. No one can justly own land as private property, neither can they justly keep it out of use if any other one wants it, for land is nature's gift to the people and should be free to all, for nature is our only teacher that we know of.

5. No government, community, or even an individual has any right to buy, sell, or even giv a paper title to landowners, for occupancy and use is the only just and natural title to land. Neither should it make any difference when or where anyone is born.

6. And if anybody leaves his homestead for the purpose of renting it he becomes a legalized robber, for rent, interest, and profits are robbery.

7. All homesteaders can justly do when they leave the property for good is to sell the improvements thereon, for land should be free not only to the living but to future generations, as there is land enough for all, and what is left should be the common property, and kept sacred to the first one that wants their share.

8. No community or government has any natural right to enact a statute law in any form whatever to regulate the actions of anybody, for there are no statutes or laws in nature; neither can there be liberty as long as there are statute laws enforced.

9. I find that man made laws on the statute-books. They hav no action in themselvs. They are dead letters. They are compelled to hav officers and soldiers with loaded guns, and sheriffs and policemen with clubs, to enforce the laws, compelling jurors to decide according to law, ignoring justice and common sense.

10. I find that nature is just the reverse of statute laws. Nature has a continued series of actions of herself, with neither a God or man to punish or enforce her. Our lawmakers hav inaugurated the most dangerous superstition of the age. The only foundation our law-makers hav to build on is priestcraft and religious superstition; they hav imitated their God until really they are the real gods to fear.

Respectfully, from an Atheist that has been one for thirty-six years.

JOHN GILLIES.

COLUMBUS, O., ANNO ASSINI 1891.

MR. EDITOR: I will indite upon the subject of the Pulpit Ass.

In Echo cañon, Utah, overlooking the gulch below there is a famous and imposing rock called Jack in the Pulpit, which reminds one so forcibly of the jackass in the pulpit that the temptation is irresistible to draw a picture of the latter.

So far as being able to account for their existence, they are equally intelligent. The one may say that God made him, but silence is a better answer, for it contains more dignity, if not wisdom.

As there is no mention of a pulpit ass in the "Origin of Species," we are led to conclude either that he is not an evolution or that Darwin did not think him of sufficient importance to trace his lineage. Owing to his fancied resemblance, he is most probably only a transformation of the genus *homo*. His ass-ship, however, is purely artificial, having been either self-acquired or obtained at some manufactory where the particular brand is made to order.

A certain old book, whose authenticity is very questionable, begins about nineteen hundred years ago and makes two conflicting attempts to trace disconnected pedigrees of this oriental animal away back into ancient times, the one being lost in Father Abraham, who was a biped, and the other in some great imaginary anthropomorphic deification called Jehovah, or the unknown God. The same authority also speaks of a four-footed ass who was able to hold an argument upon the subject of corporal punishment with her master; and, as science teaches that the prototype of man once went upon all fours, may we not reasonably presume that this quadruped, being a female, might hav been the progenitor, or rather maternal ancestor, of the biped ass which occupies the pulpit of the present day?

However this may be, history certifies that after having been adopted by the Roman monarchy, and frightening its inhabitants out of their senses, and kicking its ancient grandeur into smithereens, he followed the star of empire westward, or, in common parlance, as civilization spread so the ass spread, until now he is quite common throughout Europe and North and South America. He is usually of the masculin gender, one of the opposit persuasion being a rare occurrence, owing probably to the fact that in early times the leader of one of the principal herds commanded the females to keep silence so that the males might secure a monopoly of the braying business. But had he been an old benedict instead of an old bachelor, to make the thing doubly sure, experience would hav taught him the necessity of applying for a charter or patent-right upon this exclusiv privilege.

In the United States we find about seventy-five thousand of these reverential brayfogles, owned chiefly by corporations, whose veneration for them is very much akin to that of the Egyptians and Hindoos for some of their sacred animals. They are an expensiv and useless luxury, the only benefit being derived from their braying, and as this can be divided among a thousand without any diminution of its individual effects, there is therefore no need of exclusiv ownership. He can bray for the many as well as for the few. In fact, as a general thing, the larger the crowd the louder the bray.

By his shrewd and conniving instinct this sacred ass has prevailed upon his owners to erect costly circuses, and to appoint one sacred day in seven for his special performance. The exhibition, or sacred farce, is a wonderful combination of the amusing and monotonous. The holy donkey, richly caparisoned in his gaudiest paraphernalia, ambles into the august presence of his delighted owners. The long visages of the males and the glaring eyeballs and erect ears of the females denote that they are interested, while the preponderance of the latter, which is universally the case, reminds the performer of the great necessity of doing it up brown. Here the scenery baffles all description, and we forbear. It must be seen to be appreciated. Suffice to say that the ass, weltering in his own heroic perspiration, has nearly split himself for the sake of being patted and applauded. Possibly he may hear the welcome invitation, "Come with us thou good and faithful servant and partake of the yellow-legged provender prepared for thee since yesterday." His bray is only for the pay. When the flatteries and emoluments cease he gets wroth, like other animals, and ceases to bray. It is decidedly amusing to see him exhibit his natural instinct by laying back his ears, turning up his nose, and snorting when he meets an individual who can behold his ass-ship through the lion's skin, but he soon beats a hasty retreat to seek the less discerning whom he can more easily frighten with his *pseudo*-majesty. When roaming at will in his every-day attire it may be difficult from outward appearance for an unpracticed observer to distinguish him from other animals, but his bray always givs him away. It is a never ending "Je—sus! Je——sus! Je——sus!"

Now, we would hav no objection to this animal running at large, if he would only mind his own business. But he makes himself an intolerable nuisance. He wants to make asses of the whole community, and even of the nation. When he gets a little authority his imperiousness knows no bounds. For instance, when he was at the hight of his glory, and held the reins of government, so jealous was he of his honors that the common herd were not even permitted to flap or switch except in perfect unison with his asininity. To enumerate the innocent doings he has punished as crimes for the sake of his time-honored, but moribund, superstition, would fill a volume, and dare not be attempted.

Although the progressiv march of intelligence has stripped him of many sacred prerogativs, he is far from being reduced to the condition of docility which an animal of his rank should occupy. By his nefarious influence with those in high places he yet receives many favors not accorded to others far his superiors in good behavior and intellectual development. He is almost as omnipresent as omnivorous, and may be found in every office from bottle-washer to president of a great nation.

Being exempt from taxation, he derives his partial support from those who hav no use for a donkey to "donk" for them. Let those pray who believe in a special providence, but not prey upon us. Let those who believe they own the seventh day, keep it holy and enjoy it as they please, but not seek to drive others into their hell. In short, let the devilish ass mind his own business and eat his own grass.

J. J. BURDGE.

Children's Corner.

Edited by MISS SUSAN H. WIXON, *Fall River, Mass., to whom all Communications for this Corner should be sent.*

"Between the dark and the daylight,
When the night is beginning to lower,
Comes a pause in the day's occupations
That is known as the Children's Hour."

A Country School.

Pretty, and pale, and tired,
She sits in her stiff-backed chair,
While the blazing summer sun
Shines in on her soft brown hair;
And the little brook without,
That she hears through the open door,
Mocks with its murmur cool
Hard bench and dusty floor.

It seems such an endless round,
Grammar and A B C,
The blackboard and the sums,
The stupid geography—
When from teacher to little Jem
Not one of them cares a straw
Whether "John" is in any "case,"
Or Kansas in Omaha.

For Jemmy's bare brown feet
Are aching to wade in the stream,
Where the trout to his luring bait
Shall leap with a quick, bright gleam;
And his teacher's blue eyes stray
To the flowers on the desk hard by,
Till her thoughts hav followed her eyes
With a half unconscious sigh.

Her heart outruns the clock,
As she smells their faint, sweet scent;
But when hav time and heart
Their measure in unison blent?
For time will haste or lag,
Like your shadow on the grass,
That lingers far behind,
Or flies when you fain would pass.

Hav patience, restless Jem—
The stream and the fish will wait;
And patience, tired blue eyes.
Down the winding road by the gate,
Under the willow shade,
Stands some one with fresher flowers;
So turn to your books again,
And keep love for the after hours.

—*St. Paul Pioneer Press.*

Two Types of Firmness.

Firmness is an excellent characteristic when there is not too much of it. If persons hav that organ largely developed they are said to be pig-headed, obstinate as a mule, dreadfully set in their own ways, hard and difficult to get along with. On the other hand, if a person has not firmness enough it sometimes leads to serious results and sometimes to something funny.

One day I took a stroll through the streets. As I approached a small cottage a man came to the door and shouted to his son. "Tom," he said, "come in; I want you." "I won't do it," replied his young hopeful. "Oh, come, Tommy, that is a good boy. Come, and see what pa has got for you." "I tell you, I won't do it!" he replied, in still more resolute tones. "Very well," said his father, "do you stay where you are, for I am bound to be obeyed some way." That man had no parental authority because he had not firmness enough. The boy was well aware of that fact and took advantage of his father accordingly. Had I been the father and he still persisted in staying out, when he got ready to come in for his supper he would find the door fastened against him. He would certainly lose the satisfaction that night of sleeping in my second-best live-geese feather-bed that he is so fond of occupying. He could stay in the yard or go into the barn and stay with the cattle. In the morning, if he should come sneaking into the house for his breakfast, he could hav it only on these conditions—by asking my pardon for his disobedience and by promising to mind me like a good boy in the future. And that is the way that I would train Master Tom.

One meets occasionally people that are happily balanced in regard to firmness, having not too much nor too little, but that is the golden mean that runs between the two extremes.

MIRIAM.

An Encouraging Letter.

MISS S. H. WIXON, *Dear Sister:* I am more than pleased, I am delighted to see the Children's Corner crowded with letters from the young cousins.

I am glad to note, "This is my first letter," and then I like to see them followed up with second, third, and fourth. It is really interesting to watch the progress from first to fourth and further. It is indeed wonderful.

I hope to see one thousand first letters this year, and any number of the higher ones. I wonder if the dear young girls and boys hav any idea with what interest we older lads watch these early efforts, and how anxious we are to see the fourth and fifth—the pride we feel in their advancement—the strong, the yearning desire we feel to hav our places filled when we shall pass away.

It is from this army of young recruits that the ranks will be filled mainly, and I am sure the broken spaces will be worthily filled. If they are not, it will not be the fault of Miss WIXON or THE TRUTH SEEKER.

There was a time when it required the strongest moral and physical courage to take a stand for freedom of opinion, and there are some such places now, but they are growing beautifully less from day to day.

Just think of it, the preacher does not speak to over one hundred on an average, and his voice reverberates around the hollow walls of the room in which he speaks and ofttimes the more hollow heads of his hearers, while a letter in the Corner reaches thousands and thousands and circles the earth. O children, what an encouragement to write! What an incentiv to do your level best!

Giv us descriptions of your homes, your studies, and your pets. Tell us of the scenery in your vicinity, of the things you like, and your ideas of right and wrong. It will all help you in composition and freedom of expression. You will gain the use of words and an easy, graceful style. What if you make an almost flat failure at first, it becomes a motiv for some one else to "beat it" and for you to do better next time. Then remember your effort looks much better when dressed in printer's garb than it does as it leaves your anxious pen.

Try always to do your best, and every time try to do a little better. What a splendid opportunity is open before you. With best wishes for a Children's TRUTH SEEKER, I am,

Yours cordially, L. L. GOODWIN.

St. Elmo, Tenn., April 14, 1891.

Correspondence.

ASPEN, COL., March 30, 1891.

MISS SUSAN H. WIXON: As I hav never written to the Corner, I hope this letter will not find its way to the waste-basket. I go to school. I am in the B 4 grade. I study reading, writing, arithmetic, drawing, language, and geography. I am twelve years old. Papa has taken THE TRUTH SEEKER over a year. I like the pictures. We hav the picture book, "Men, Women, and Gods," "For Her Daily Bread," and "Is This Your Son, My Lord?"

Yours truly, OSCAR B. KINDRICK.

EL NIDO, March 28, 1891.

MISS SUSAN H. WIXON, *Dear Friend:* As this is my first letter to the Children's Corner, I will not take the room of your grand and noble paper, but simply say a few words.

My papa has taken THE TRUTH SEEKER for nine years. I like to read the Children's Corner and look at the pictures. My papa has the "Freethinker's Pictorial Text-Book." I think the pictures mean a great deal to young America and should ever be kept in mind.

I am taking up much of your valuable space, so I will close.

Your Freethinker friends,

M. O. HENRY,
PEARL SOPHRONIA.

FT. FAIRFIELD, ME., April 5, 1891.

MISS WIXON: I write to let you know that there is another young Liberal away up in Maine.

My father takes THE TRUTH SEEKER. I like to look at the pictures and read the Children's Corner very much.

I am nine years old. I hav a baby brother sixteen months old (he is just as cute as he can be), and a sister fifteen years old, who goes to the village high school.

I hav several pets. One is a dog named Trusty. I harness him up in my sled, and he hauls me all around on the crust.

I was visiting one of my playmates awhile ago, and she showed me her Sunday-school book; I looked it over, and found a picture of a little girl hanging up by the hands and her feet in the fire, and I asked her if that was where the Christians were burning Infidels, and she said: "Why, of course not. The Christians would not do such a thing as that." Then I told her the Christians were better than the God they worshiped. She said I was wicked, and would hav to burn for making such talk. Then I asked her if she was happy. She said, of course she was. I told her I could not be happy if I believed my playmates would hav to burn for thinking differently from myself. I remain,

Your little friend, JENNIE WALDRON.

WORCESTER, MASS., April 5, 1891.

DEAR MISS WIXON: I thought I would write to the Children's Corner. I like to read the letters in THE TRUTH SEEKER. My mother died March 18, 1889. I was eleven years old February 12th, and my brother Willie was thirteen February 18th. We went forty-four miles and back on Sunday to attend the funeral of Horace Seaver, Aug. 25, 1889. It was the first time we had ever seen or heard Colonel Ingersoll, but we had often heard him spoken of as that "horrid Infidel." I don't think he is "horrid." I think he "is bright as a button." I judge from his looks and writings, not what the Christians say. I hav been to school and church and to Sunday-school, missing only three times since I came here in 1889. We go rain or shine, snow or blow. We would go to Liberal meetings if there were any here, but it is nice to hear both sides. I spoke a piece last Easter. It was this:

"An Easter lily I will bring,
And surely it will tell
Of him who walked upon the earth,
And loved the lilies well."

Willie spoke, "The Boys We Need." I should like to see it in the Children's Corner. We hav been to anatomy lectures this winter, and I go Wednesday afternoons to All Saints' church to the "Kitchen Garden" school. There are twenty girls that belong. We learn how to wash, iron, sweep, dust, make beds, etc. We sing as we work. We are going to hav an exhibition the last of this month. I can play some on the piano. I will write again some time if you would like to hear from me. I will close by wishing Mr. Thomas Winter would write soon for THE TRUTH SEEKER. I remain,

Yours truly, MARTHA C. DODGE.

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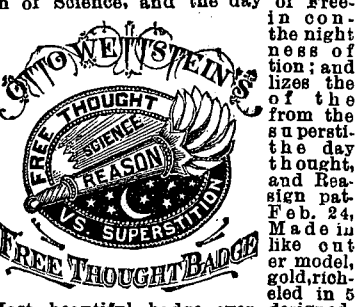
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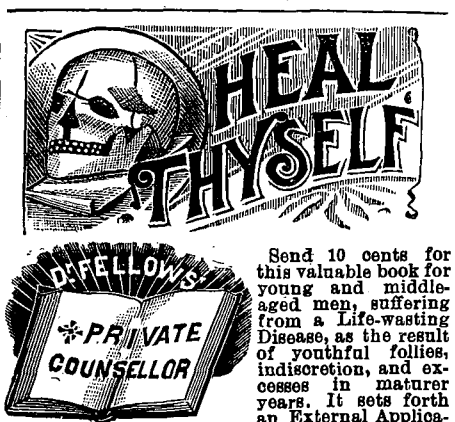
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These notices are for the benefit of Liberals who may be visiting the places where these societies are located. Local Secular Unions and Freethought Societies meeting regularly can hav their gatherings advertised here free by forwarding the necessary information.

The Manhattan Liberal Club, N.Y.
Meets every Friday evening, at 8 o'clock, at German Masonic Temple, 220 East 15th street. Lectures and discussions. The public cordially invited.

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Meets every Sunday afternoon at 3 o'clock at Liberal League Hall, 177 Halsey st., cor. Market st., Newark, N. J. Lectures and discussions on religious and social questions. Seats free and everybody welcome.

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Meets every Sunday evening at Union Square Hall, 421 Post street, at 8 o'clock. A cordial invitation is extended to all. Seats free.

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News of the Week.

THE pope in an encyclical adjures his hearers that "in the unfortunate times with which we are afflicted" they must "be united to their bishops in all good will and submission, and above all guard with ardor and bravely profess one faith and obedience, and one filial piety, under the bishop of the universal church."

A COPPER trust is being formed.

VON MOLTKE died on the 24th ult.

THE Italian trouble may make restriction of immigration an issue of the 1892 campaign.

THE endeavor to enlist the Sioux in the army, as a means to peace, is at length meeting some success.

INSANITY is increasing among Iowa farmers, attributed by some to their care-vexed and pleasure-ignoring lives.

IN San Francisco a new Christ is prophesying destruction, and a dissident form of Mormonism is gaining disciples.

MONTREAL being in danger of a flood, the populace assemble in Notre Dame cathedral and pray against it.

THE street-car strike in Detroit, attended with violence, has been succeeded by a riotous strike of car-works operators.

THE Chilean rebellion continues. The rebel flagship has been sunk, with the commodore and 500 men, by a torpedo cruiser.

REV. DR. HOLLAND, Episcopal, of St. Louis, objects to remaining in his church because there is a negro church within a block.

NEW YORK Italians will erect a monument to Columbus.

CHINA refuses to receive Blair as minister, because of language he has used against her.

ENGLAND makes fun at the declaration by John L. Sullivan that he will stand for Congress.

THE pope will issue this month an encyclical aimed to place the church at the head of the labor movement.

THE prayer-meeting at the Ridgefield Park, N. J., Methodist church May 1st was enlivened by a rough-and-tumble fight.

"NEVER," says a Catholic organ, "has there been a brighter outlook for a proper settlement of" the question of parochial and public schools "than to-day."

AT the late explosion at Rome the pope, who had been saved from being overthrown by an attendant, said to his secretary, "Perhaps it was a bomb destined for me."

THE 1st was attended with some strikes in the United States, and many strikes, with violence and bloodshed, in France. Belgium, Italy, and England had slight disturbances; Germany and Austria, none. Anarchists incited and headed the riots.

THE educational committee of the Pennsylvania senate has been hearing Bishop McGovern of Harrisburg and Father McTighe on a resolution of Senator Hall that inquiry be made as to incorporating Pennsylvania parochial schools into the state system.

THE telegram of Premier Rudini to Marquis Imperiali, head of the Italian legation at Washington, says: "Henceforward the federal government declares itself conscious of what we hav constantly asked, and yet it does not grant our legitimate demands. Mr. Blaine is right when he makes the payment of indemnity to the families of the victims dependent upon proof of the violation of the treaty; but we shrink from thinking that he considers that the fact of such violation still needs proof. . . . We hav placed on evidence that we hav never asked anything else but the opening of regular proceedings. In regard to this, Baron Fava's first note, dated March 15th, contained even the formula of the telegram addressed on the same day by Mr. Blaine under the order of President Harrison to the governor of Louisiana. Now, however, in the note of April 14th Mr. Blaine is silent on the subject which is for us the main point of controversy. We are under the sad necessity of concluding that what to every other government would appear to be the accomplishment of strict civil duty is impossible to the federal government. . . . Let the federal government reflect upon its side if it is expedient to leave to the mercy of its state in the Union, irresponsible to foreign countries, the efficiency of treaties, pledging its faith and honor to entire nations."

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ELISHA IS REMINDED OF HIS BALDNESS.

And he went up from thence unto Bethel; and as he was going up by the way, there came forth little children out of the city, and mocked him, and said unto him, Go up, thou baldhead; go up, thou baldhead.—2 Kings ii, 23.

Gems of Thought.

THE highest eminence to which Science has reached to-day, the grandest generalization which Philosophy has made up to the present hour, form the line upon which we stand—the line of *our* Bible, the line of *our* faith. But, footing this line, we do not turn round, Christian-like, and try to smite down those who stand behind us; for we believe in progress, not fixity; in mental action, not mental stagnation; and we recognize that the line we toe to-day we may be able to overstep to-morrow. Thus there is no disability annexed to investigation—no penalty attached to inquiry. There is, with us, no "Thus far; no farther;" no incontrovertible utterance of oracle; no slavish adherence to the *ipse dixit* of Ghost, holy or unholy. Show us the deepest depth to which human penetration can go; there we desire to be. Show us the loftiest peak to which human speculation can soar; there, on that peak, we take our stand to-day, and gaze upward and onward to a still loftier eminence, upon which we may take our stand to-morrow.—*Saladin.*

THE worst ill service you can do to the violent is to show them that they may work their wicked will unpunished and unchecked by the natural instincts of humanity. It is to make them "masters of the situation," to encourage them by success and impunity, to enthrone them as monarchs of the world. It is to put goodness under the foot of evil, and so to drive back the progress of humanity. . . . It is, too, to harden the sinner in his wrong, the criminal in his crime, and the brute in his brutality; to teach him to proceed in outrages and iniquities that pay so well. Hundreds that would hav been stopped at the outset of their criminal career by prompt and timely resistance are led on by the impunity which submission secures till habits of crime are formed and recovery becomes hopeless. Non-resistance, again, becomes connivance and complicity in wrong. —*Greg.*

THOUGHT and feeling are the vibrations of the brain.—*Hartley.*

HE that would make his liberty secure must guard even his enemy from oppression; for, if he violates this duty, he establishes a precedent that will reach to himself.—*Thomas Paine.*

I AM the sworn poet of every dauntless rebel
the world over,
And he going with me leaves peace and
routine behind him,
And stakes his life to be lost at any moment.
—*Walt Whitman.*

MANY of our interpretations of scripture and much of their authority rest upon the assertions of the "Christian fathers." If any one would gain a true estimate of the value of the testimony of these worthies, let him read of their lives and writings and superstitions, and he will be slow to accept their dicta about "God's word."—*Robt. C. Adams.*

TRUTH and reason never cause revolutions on the earth; they are the fruit of experience, which can only be exercised when the passions are at rest; they excite not in the heart those furious emotions which shake empires to their base. Truth can only be discovered by peaceful minds; it is only adopted by kindred spirits. If it change the opinions of men, it is only by insensible gradations—a gentle and easy descent conducting them to reason. The revolutions caused by the progress of truth are always beneficial to society, and are only burthensome to those who deceive and oppress it.—*Du Marias.*

FANATICS are almost always under the direction of knaves, who place the dagger in their hands. These knaves resemble Montaigne's Old Man of the Mountain, who, it is said, made weak persons imagin, under his treatment of them, that they really had experienced the joys of paradise, and promised them a whole eternity of such delights, if they would go and assassinate such as he would point out to them. There has been only one religion in the world which has not been polluted by fanaticism, and that is the religion of the learned in China. The different sects of ancient philosophers were not merely exempt from this pest of human society, but they were antidotes to it; for the effect of philosophy is to render the soul tranquil, and fanaticism and tranquillity are totally incompatible.—*Voltaire.*

THE
Truth Seeker Annual
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Freethinkers' Almanac,
1891.

(E. M. 291.)

WITH ILLUSTRATIONS.

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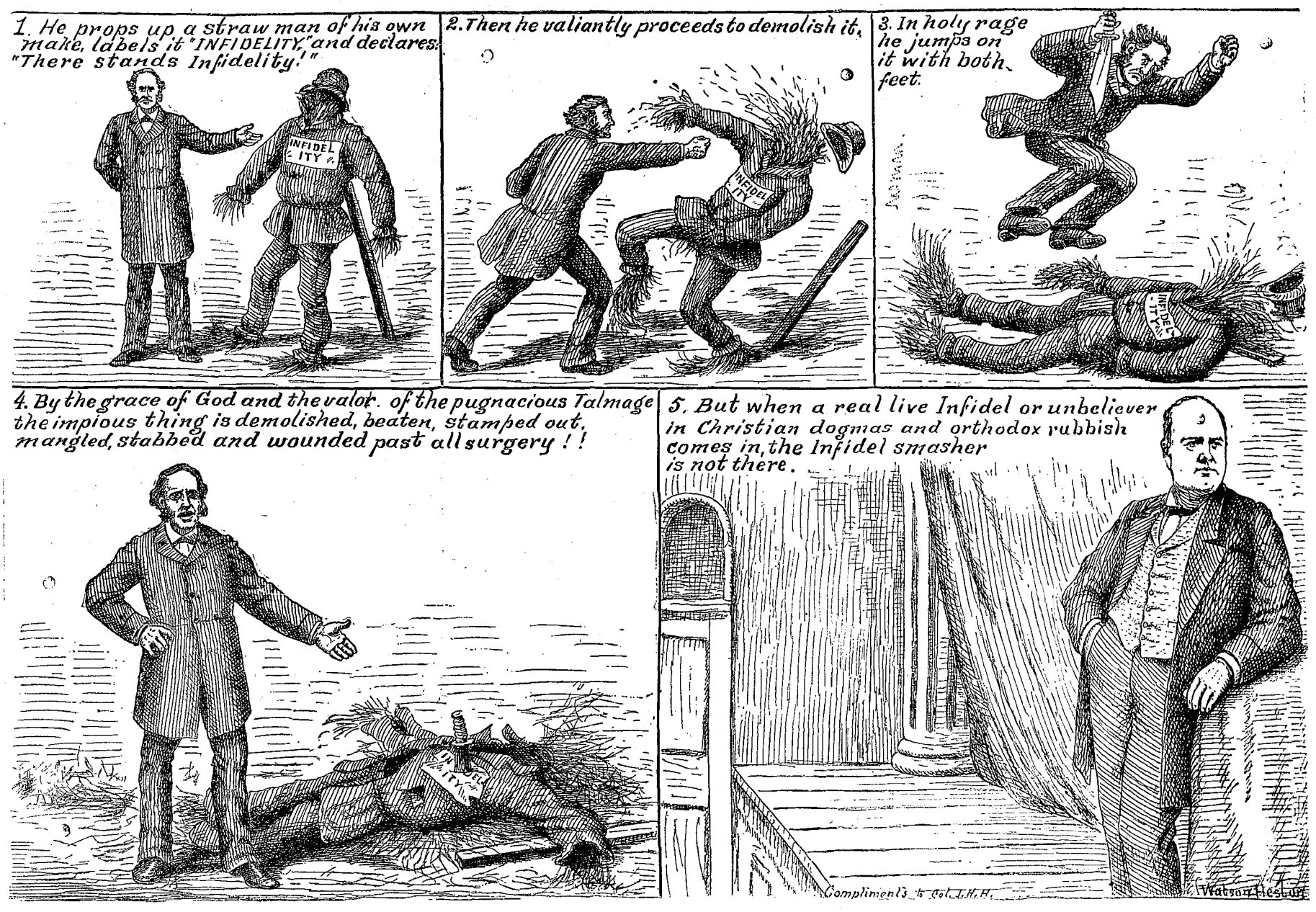
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HOW TALMAGE AND THE PREACHERS DEMOLISH INFIDELITY.

Notes and Clippings.

THE English hav been making a great outcry against Russia for turning out the Jews; but they are not prepared to giv the chosen people the hospitality of England. A call for a meeting in London to urge the government to stop the influx of Jews has been signed by many members of Parliament and other influential people.

THIS is all the public knows of a somewhat important event. It is a dispatch from London dated May 8 h: "Madam Blavatsky, the noted co-founder of the Theosophical Society, died at 19 Avenue Road, Regent's Park, three weeks ago. The fact has only now become publicly known. The cause of death was influenza, aggravated by kidney trouble. The body was cremated at Woking, according to Madam Blavatsky's desire."

IF after Annie Besant has been with us there still remain any so dense as not to know what Theosophy is all about they should paste Mrs. Besant's Boston definition of it in their hats. "The central idea of Theosophy," said the lady, "is one great circle of light spreading from the rare to the dense, from the intangible to the tangible, from the subjectiv to the objectiv." That, thinks the *World*, puts the case in a nutshell.

PROHIBITION in South Dakota is a failure, conviction being impossible under the law passed last year. In the test case recently made, a detectiv swore that a man had sold him liquor. No attempt was made to invalidate the testimony, but the defense argued that under the law the detectiv had committed a crime in buying the liquor, was therefore an accomplice of the saloon-keeper, and his unsupported testimony was insufficient for conviction. The court and jury agreed with the defense.

EMPEROR WILLIAM has taken a religious turn. He is about to proceed to the Wartburg to shut himself up for meditation in the famous room in which Luther saw the devil, fired his inkstand at him, missed him, and spoiled the wall. Among his meditations, says the *Sun*, the youthful sovereign can reflect upon the probability that if Luther had lived in a more recent period and had served his time in the German army, he would not hav missed the devil with that inkstand.

THE great John Wesley once expressed his belief that sin was the cause of earthquakes. Col. Elliott F. Shepard appears to hav taken a leaf from Wesley's notebook. On Sunday he told the congregation of the Asbury Methodist church that the reason why Chicago has of late been in the clutches of the grip was that the directors of the coming World's Fair in that city hav not yet decided whether or not the Fair shall be closed on Sundays. It would perhaps be interesting to know, says the *Recorder*, what, in Colonel Shepard's opinion, is the cause of the grip in New York, and whether there is such a thing as a sin bacillus.

THE woman's rights movement in Roumania has received a new impetus from the recent election of a woman to the mayoralty of Branessci. Meetings of women are being held all over the country with a view to organizing a woman's league for the purpose of booming women for city offices. The aims of the league will be followed in observance of the fact that, while women are legally eligible to all local offices in Roumania, public opinion and the constitution are against admitting them to parliament and granting them the ballot. The league will, therefore, be an association of women, will merely plan and execute the best means of influencing their husbands and brothers to support other women for municipal electiv offices.

A MEMORIAL recently presented to the pope in the name of all the United States emigration committees, who recently held a congress at Lucerne, begs his protection for the four hundred thousand to five hundred thousand Catholics who annually emigrate. The memorial is also signed by a representativ of Canada and contains statistics of a very pessimistic character. The pope accepted the memorial and promised to giv the matter special attention. The reason urged by the memorialists why national bishops should be appointed for America to look after the emigrants of the different nationalities is that the Irish bishops in the United States only nominate Irish priests, who do not know the languages spoken by the emigrants. The result of this is that Catholic emigrants lose their religious faith. The statistics communicated prove these two points.

THE German Liberals are determined to wrest the telegraph and telephone monopoly from the government. The censorship exercised by the officials in the telegraph department is stimulating opposition, and is becoming more and more irritating. Telegrams are scrutinized on the frontier, and liberal excisions made to meet the police sense of propriety. Reports of speeches in the Reichstag and at public meetings are not permitted to pass over the wires if objectionable expressions are discovered. The Liberals hav prepared a bill to confer upon private corporations and individuals the power to maintain local telegraph and telephone systems on the proof of the possession of ample capital for that purpose, municipal governments being exempted from this condition, and rendering the state telegraph and telephone liable to the payment of damages for dispatches illegally withheld or thrown out.

THE *Sun* troubles the brethren this wise: "The Union Theological Seminary has elected the Rev. Dr. Van Dyke, of Brooklyn, as professor of systematic theology, and the Princeton Theological Seminary has established a new chair of biblical theology. These are both Presbyterian schools of divinity; and yet the question whether there is any basis for either biblical theology or systematic theology remains to be decided by the Presbyterian general assembly which meets in Detroit this month. If Professor Briggs is right, the Bible does not afford such a basis, unless theology is to be no more than merely speculativ. According to him, and many Presbyterians who sympathize with him, the Bible is a fallible book, containing errors along with its truths, as the human reason may determin. If that is so, of course the Bible affords no positiv foundation for theology; and without such a foundation, how can there be any theology that is more than guesswork?"

Communications.

Christianity and Evolution.

PALEY'S EVIDENCES —NO. I. TACITUS.

Of the large number of works that hav been written in order to demonstrate the absolute reliability of the so-called historical evidence for Christianity, none are more popular even to-day than the famous treatis of Dr. Paley. And there are many good reasons for this. Paley knew how to write a work that would interest the reading public; he had a good method of marshaling his evidence and a fascinating style of writing, and a plausible method of arguing that was calculated to please the ordinary superficial reader; in addition to this he was a perfect master of the English language, and employed as few Latin and as many simple Saxon words to convey his ideas as possible.

Paley begins by laying down two propositions:

1. "That there is satisfactory evidence that many professing to be original witnesses of the Christian miracles, passed their lives in labors, dangers, and sufferings, voluntarily undergone in attestation of the accounts which they delivered, and solely in consequence of their belief of those accounts; and that they also submitted, from the same motivs, to the new rules of conduct."

2. "That there is *not* satisfactory evidence that persons, professing to be original witnesses of other miracles, in their nature as certain as these are, hav ever acted in the same manner, in attestation of the accounts which they delivered, and properly in consequence of their belief of those accounts."

The answer of the Rationalist to the first proposition is that we hav not the evidence of the original witnesses—nor even of those who "professed to be original witnesses of the Christian miracles."

Apart from the four gospels—the authorship and authenticity of which are disputed—who were the persons "professing to be original witnesses of the Christian miracles?" Paley fails to supply the names, but contents himself with advancing the alleged testimony of persons who were not born until after the death of Jesus. Moreover, even supposing it were true that the early followers of Jesus "passed their lives in labors, dangers, and sufferings, voluntarily undergone in attestation of the accounts which they delivered," it would not demonstrate that their belief was true; it would merely show that they were sincere.

The second proposition is beside the point. Even if persons who alleged that they had seen miracles performed by persons other than Christ or his followers, were not prepared to pass their lives in "labors, dangers, sufferings," it would not prove that they had not seen some remarkable performances the causes of which they did not understand; it would only prove that they did not attach the same importance to them as the others or that they interpreted them in a different way. The Rationalist, however, denies all miracles, and alleges that their performance would be a violation of all the known laws of nature.

Tacitus (born A.D. 54 or 55, died 134 or 135) is claimed by Dr. Paley as a witness for Christianity. It will be observed that this historian was not born until after the alleged death of Jesus, and could not therefore hav been an eye-witness to any of the miracles alleged to hav been wrought by Jesus. At most Tacitus could only speak to events that happened quite thirty years after the death of the alleged founder of Christianity. Such evidence is absolutely valueless so far as demonstrating the truth of Christianity is concerned. Paley quotes Tacitus for the purpose of showing that during the reign of Nero this emperor "inflicted the most cruel punishments upon a set of people, who were holden in abhorrence for their crimes, and were commonly called Christians. The founder of that name was Christus who, in the reign of Tiberius, was punished as a criminal by the procurator, Pontius Pilate. This pernicious superstition, thus checked for a while, broke out again; and spread not only over Judea, the source of this evil, but reached the city also; whither flow from all quarters all things vile and shameful, and where they find shelter and encouragement. At first, only those were apprehended who confessed themselvs of that sect; afterward a vast multitude discovered by them; all which were condemned, not so much for the crime of burning the city, as for their hatred of mankind. Their executions were so contrived as to expose them to derision and contempt. Some were covered over with the skins of wild beasts and torn to pieces by dogs; some were crucified. Others, having been daubed over with combustible materials, were set up as lights in the night time and thus burnt to death. Nero made use of his own gardens as a theater on this occasion, and also exhibited the diversions of the circus, sometimes standing in the crowd as a spectator, in the habit of a charioteer; at other times driving a chariot himself; till at length these men, though really criminal, and deserving exemplary punishment, began to be commiserated as people who were destroyed, not out of regard for the public welfare, but only to gratify the cruelty of one man" (Annals, book xv, sec. 44).

If this passage were authentic, it would not prove anything of value to the Christian. There may hav been a sect called Christians who were persecuted by Nero, although the Christus mentioned here may not hav been the Jesus of the gospels. But there are many good reasons for believing that this passage, in common with the others I hav quoted, was manufactured by Christians centuries after the death of the alleged author of them. In the first place, if this passage had really appeared in the writings of Tacitus, it is singular, to say the least of it, that it was not quoted by any of the early fathers. Apparently they knew nothing of it, otherwise their silence is inexplicable.

It was not quoted by Tertullian nor Clemens Alexandrinus nor Eusebius, each of whom we may reasonably suppose would hav referred to it had they known of its existence. Indeed, this passage appears to hav been first discovered during the fifteenth century.

The Rev. Robert Taylor, writing on this passage, says: "It rests then entirely upon the fidelity of a single individual, and he having the ability, the opportunity, and the strongest possible incitement of interest to induce him to introduce the interpolation. The passage itself, though unquestionably the work of a master and entitled to be pronounced the *chef d'œuvre* of the art, betrays the penchant of that delight in blood and in descriptions of bloody horrors, as peculiarly characteristic of the Christian disposition as it was abhorrent to the mild and gentle mind and highly cultivated taste of Tacitus. It is falsified by the 'Apology of Tertullian' and the far more respectable testimony of Melito, bishop of Sardis, who explicitly states that the Christians up to his time, the third century, had never been victims of persecution, and that it was in provinces lying beyond the boundaries of the Roman empire, and not in Judea, that Christianity originated. Tacitus has in no other part of his writings made the least allusion to Christ or Christians" (Diegesis, pp. 374, 376).

The valueless character of such evidence as that is seen in the fact that Tacitus knew nothing of Jesus personally, nor hav we any evidence that he was acquainted with anybody who had either seen Jesus or witnessed any of his wonderful doings; and further the passage itself was never used by Christians as a part of the evidence which they hav to present in support of the historical truth of their religion.

LATER WITNESSES.

Dr. Paley quotes the following words from Suetonius, born A.D. 65, died in the second century: "*Affecti suppliciis, Christiani genus hominum superstitionis novæ et maleficæ*" (Sent., Nero, cap. 16). "The Christians, a set of men of a new and mischievous (or magical) superstition, were punished." A passage from a Latin poem by Juvenal is then quoted, but it appears to hav no bearing on the subject. It is translated as follows: "Describe Tigellinus (a creature of Nero) and you shall suffer the same punishment with those who stand in their own flame and smoke, their head being held up by a stake fixed to their chin, till they make a long stream of blood and melted sulphur on the ground."

Paley believed in cumulativ evidence, and he seemed to think that a lot of weak evidence, if put together often, made up a very strong argument, and so he observes: "If this passage were considered by itself, the subject of allusion might be doubtful; but when connected with the testimony of Suetonius as to the actual punishment of the Christians by Nero, and with the account given by Tacitus of the species of punishment which they were made to undergo, I think it sufficiently probable that these were the exceptions to which the poet refers. These things, as has already been observed, took place within thirty-one years after Christ's death—that is, according to the course of nature, in the lifetime probably of some of the apostles, and certainly in the lifetime of those who were converted by the apostles or who were converted in their time. If then the founder of the religion was put to death in the execution of his design; if the first race of converts to the religion, many of them, suffered the greatest extremities for their profession; it is hardly credible that those who came between the two, who were companions of the author of the institution during his life, and the teachers and propagators of the institution after his death, could go about their undertaking with ease and safety" (Paley's Evidences, p. 21). Here we see that Paley assumes that some of the apostles of Jesus were cognizant of these events. But if they were, how is it that they did not mention them? Why are the four gospels silent respecting them? Why were these events left unrecorded until the above disputed passage was found in Suetonius?

The testimony of the Younger Pliny is then introduced.

Paley artfully acknowledges that this belongs to a later period, but quotes from the celebrated letter to Trajan, which, however, is not beyond dispute, and against which the Rev. Robert Taylor urges strong objections.

He says: "The undeniable fact that the first Christians were the greatest liars and forgers that had ever been in the whole world, and that they actually stopped at nothing. The flagrant atopism of Christians being found in the remote province of Bithynia, before they had acquired any notoriety in Rome. . . . The inconsistency of the supposition that so just and moral a people as the primitiv Christians are assumed to hav been, should hav been the first to provoke the Roman government to depart from its universal maxims of toleration, liberality, and indifference. . . . The use of the torture to extort confession—the choice of women to be the subjects of this torture, when the ill-usage of women was, in like manner, abhorrent to the Roman character" (Diegesis, pp. 383, 384).

Martial is the next supposed witness. He is alleged to hav written before Pliny, and made the sufferings of the Christians the subject of his ridicule. "Nothing, however," says Paley, "could show the notoriety of the fact with more certainty than this does. Martial's testimony, as well as Pliny's, goes also to another point, viz., that the deaths of these men were martyrdoms in the strictest sense; that is to say, were so voluntary, that it was in their power at the time of pronouncing the sentence, to hav averted the execution by consenting to join in heathen sacrifice." In further corroboration, Paley says: "The constancy, and by consequence the sufferings, of the Christians of this period is also referred to by Epictetus, who imputes their intrepidity to madness, or to a kind of fashion or habit; and about fifty years afterward by Marcus Aurelius, who ascribes it to obstinacy" (Evidences, pp. 22, 23).

Unquestionably, weak as the letter of the younger Pliny is, when viewed in the light of evidence for historical Christianity, the supposed testimony of Martial, Epictetus, and Marcus Aurelius is weaker still.

These writers, it is true, mention persons who were known by the name of *Christians*. Nobody, however, disputes that there existed a sect of persons bearing this name, and their existence can be traced back long anterior to the alleged birth of Jesus. What we want is evidence of the existence of the miracle-worker Jesus—not of persons calling themselvs Christians. It was a very easy matter for persons calling themselvs Christians to go about doing extravagantly absurd things between fifty and a hundred years after the supposed death of Jesus.

And as a matter of fact, all Martial did was to ridicule the stupidity of Christians who, in a stubborn frenzy, rushed to be tortured or killed out of sheer bravado. Epictetus naturally described such conduct as "madness," and Marcus Aurelius as "obstinacy;" and no doubt there was a decided mixture of both.

The Rev. Robert Taylor, in his "Diegesis," and Dr. Giles, in his "Christian Records," hav pointed out the chief defects in this supposed evidence.

The Rev. Dr. Giles sums up thus: "Though the remains of Grecian and Latin profane literature which belong to the first and second centuries of our era are enough to form a library of themselvs, they contain no allusion to the New Testament. The Latin writers, who lived between the time of Christ's crucifixion and the year A.D. 200, are Seneca, Lucan, Suetonius, Tacitus, Persius, Juvenal, Martial, Pliny the Elder, Silius Italicus, Statius, Quintilian, and Pliny the Younger, besides numerous others of inferior note. The greater number of these make mention of the Jews, but not of the Christians. In fact, Suetonius, Tacitus, and the Younger Pliny, are the only writers who mention the Christian religion or its founder" (Christian Records, p. 36). And on page 42 the same writer says: "The Greek classic writers who lived between the time of Christ's crucifixion and the year 200 are those which follow: Epictetus, Plutarch, Ælian, Arrian, Galen, Lucian, Dionysius of Halicarnassus, Ptolemy, Marcus Aurelius (who, though a Roman emperor, wrote in Greek), Pausanias, and many others of less note. The allusions to Christianity found in their works are singularly brief."

Mrs. Besant puts the view of the Freethinker with great clearness and force. She says: "What does it all—this 'evidence'—amount to? One writer, Tacitus, records that a man, called by his followers 'Christ'—for no one pretends that Christ is anything more than a title given by his disciples to a certain Jew named Jesus—was put to death by Pontius Pilate. And suppose he were, what then? How is this a proof of the religion called Christianity? Tacitus knows nothing of the miracle-worker, of the risen and ascended man; he is strangely ignorant of all the wonders that had occurred; and allowing the passage to be genuin, it tells sorely against the marvelous history given by the Christians of their leader, whose fame is supposed to hav spread far and wide, and whose fame most certainly must so hav spread had he really performed all the wonderful works attributed to him. But no necessity lies upon the Freethinker, when he rejects Christianity, to disprove the historical existence of Jesus of Nazareth, although we point to the inadequacy of the evidence even of his existence. The strength

of the Freethought position is in nowise injured by the admission that a young Jew named Jesus (*i. e.*, Jesus) may hav wandered up and down Galilee and Judea in the reign of Tiberius, that he may hav been a religious reformer, that he may hav been put to death by Pontius Pilate for sedition. All this is perfectly likely, and to allow it in no way indorses the mass of legend and myth encrusted round this tiny nucleus of possible fact" (Freethinkers' Text-Book, p. 207).

Up to the middle of the second century, then, these are the whole of the external evidences which Christians had to offer on behalf of their religion, and such evidence it must be admitted is wholly inadequate to demonstrate the historic portion of the Christian case. ARTHUR B. MOSS.

The God Idea.

In these days when men do their own thinking and the cherished creeds and established doctrins of political and religious organizations are subjected to the most searching scrutiny, it ought not to seem sacrilegious for us to investigate the god idea that permeates the philosophy of all classes and conditions of men.

The most depraved savage has his god. The Hottentot of Africa, the Figi of the South Sea islands, the Digger Indian upon the Great American Desert, all believe in the existence of some sort of a god. History loses itself in the deep labyrinths of the past, but it does not go beyond the worship of a supposed deity. Ancient Egypt adored the mighty Nile and bowed down to crocodiles and bulls. Every nation had and has to-day its peculiar god or gods, shaped and fashioned after its idea of strength, courage, and goodness.

As civilization advanced the god idea advanced, and from crocodiles and bulls, from images and shrines, we find the Christian religion evolving from the shadows of superstition with a great and unknown deity who to save from his own wrath gave his innocent son to die upon the cross as a propitiation for the sins of the world. The Jehovah of Israel becomes the god of the gentiles. Taken from his chosen people, he fortifies himself in Rome and works with a broad crimson stain through eighteen centuries the march of the Christian church.

This God is supposed to hav made the world in six days; to hav made the sun to rule the day and the moon to rule the night. To gratify his own pleasure he made man in his own image to rule the beasts of the field and the fowls of the air. He endowed man with reason and subjected him to temptation. Through the machinations of the evil one man disobeyed God and ate of the forbidden fruit. For this act of disobedience God drove his creature man out of the garden, and he (God) cursed the earth he had made; he cursed man and said, "By the sweat of thy brow shalt thou earn thy bread." He also cursed woman and pronounced a curse upon her daughters after her. His wrath knew no bounds, and to satisfy his awful vengeance he cursed the entire human race. What a picture! A great God pronouncing terrible maledictions upon millions of unborn men and women, and all for the sins of his own creatures that he had made from the dust to gratify his own pleasure. In his wrath he brought the flood and buried beneath its angry waves the world, sparing neither women nor children. In his wrath he destroyed the city of Sodom and saved only righteous (?) Lot, a villain whose very name is a stench in the nostrils of decent men. In his wrath he hardened Pharaoh's heart and visited his plagues upon the hapless Egyptians. He advised the Israelites to "spoil" their former masters, not only countenancing deceit and theft, but actually commanding it of his people. He overthrew Jericho and saved only a harlot, butchering in cold blood babes and women. He was the friend of David and Solomon, than whom no viler men ever darkened the pages of barbarism. And at last he grew so angry with his earthly children that nothing but the innocent blood of his own son would propitiate his terrible anger.

Thinking men, reasoning men, pure women, I appeal unto you. Is this your conception of a God? Is this your idea of justice and right? How long must this bloody conception of the deity last? The world advances in science and art—the locomotiv has taken the place of the bullock cart, the telegraph supersedes the carrier-pigeon, and the world advances in every respect save in its conception of a God. The idea of the blood atonement clings like a Nemesis to the human race. Intelligent men believe in and worship a God whose history, if true, would cast a shadow upon the record of ten thousand Neros.

How can virtuous women worship a God who gave unto David "all the wives of his master Saul," or a God who would bless and prosper such vile libertins as old Jacob and Solomon—a God who blessed the polygamist and the adulterer? How can honest men bow down before altars built to a God who led a band of outlaws and robbers from Egypt into Canaan, there to butcher the old and the young, to rob and plunder the hapless Canaanites? Will men and women never renounce this horrid conception of a God and learn to do right and respect the rights of others? Will they never turn from futil efforts to plant their bloody banner in every land and from preaching the cruel doctrin of blood atonement? Men need to be pointed to the future and not to the past. Men should forget Abraham and Lot and David and Peter and Paul; they should not be taught to adore the Jehovah of the Bible, but taught to follow in the footsteps of such men as Denton, Humboldt, Franklin, Fulton, Edison, Pasteur, Koch, and that mighty host of mighty men who are leading the human race from out the shadows of superstition into the glorious sunlight of reform. In Koch we see one mightier than the supposed Christ. One who not only heals, but shows others how to do his wonderful works. Christ was supposed to heal the leper, but Koch not only heals the consumptiv but places in the hands of others his wonderful power. Koch works by scientific principles, while Christ acted the part of a juggler. Koch goes to the root of the evil, while the Nazarene, if the story be true, simply removed the effect without acting upon the cause.

Christ was not the equal of Edison, for he entered Jerusalem riding upon an ass's colt, while Edison rides behind the lightnings of the clouds. Take the patriarchs of Israel, and place Jews at their head, and place around them the armies of Israel in its palmiest days, and one hundred men armed with Winchester rifles would scatter the entire host. Why, then, this eternal adoration of these benighted savages?

Let all Freethinkers band themselvs together and organize themselvs not upon the principle of old Moses or upon the principle of Jesus or Paul, but let them take the teachings of Newton, Franklin, Huxley, Darwin, Edison, and the great army of scientists, as our creed, and take the revelations of science as the only true revelations of God, and build up their race upon a higher, purer, nobler plane, and go forth to conquer the combined armies of ignorance and superstition. W. H. STITES.

Nashville, Tenn.

Letters to Workingmen.

Charles Lamb in his humorous way tells us of the origin of roast pig—how a building containing young pigs accidentally took fire and how the farmer, poking among the embers, ran his fingers into the roasted meat, and, clapping his burnt fingers into his mouth, first tasted roast pig, and how he, and afterward his neighbors, finding out his method, took to burning down their buildings to obtain this wonderful savory viand. We laugh at the idea of burning a house to roast a pig. Nevertheless the circumlocution performed by our public institutions discounts the absurdity. To roast a pig they would not only burn a house, but spoil the pig also. Why is it, take a question of law, of medicin, of theology, an appeal is made at once to the past? A search is begun for some old decision; and the older the better, the more honored. Men, even reformers, are continually decrying the degeneracy of the times and pointing to the "good old days" of our fathers, when politicians were patriots, ministers sincere, and lawyers were honest. We are forever looking backward for our model.

Yet history proves it a delusion. Its students must deny that the politics of our fathers were less corrupt than ours. On the contrary, intrigue was then, as now, the politician's stock in trade. If the minister was less a hypocrit, he was more a tyrant. And a conscience was less discernible in the doctors. The greater cry raised against corruption in our times, arises from the fact that our perceptions of right and justice are keener. We are losing our reverence for the divine right of things. We are beginning to question the truth of the saying that the end justifies the means. The old lady who excused her false prophecy in time of a revival by saying, "There is no sin in lying to scare sinners to repentance," proved herself a true follower of the Christian fathers. But somehow her efforts were not appreciated, and she is growing still unpopular. The age is getting critical. We are even questioning the good man in politics who in his endeavor to save the country by getting his party in power will resort to means which would not look just right if employed in his own individual advancement. The patient is questioning the methods of the physician, asking himself if he is not heeding the admonition, "Physician, heal [heel] thyself," and doing it at his expense. The mantle of "divinity" and "necessity" is getting threadbare, and we are discovering the form of a man beneath it. Even the long gown of the priest is getting thin, and the halo that was wont to encircle his beatific countenance is becoming beautifully less; like the wig of the councillor and the Latin of medicin and prayers, it is losing its value.

The trouble is, we hav accepted the assertions of men as truth simply because our fathers and forefathers so accepted them, but when subjected to the test of reason and experiment, they are found wanting the essential qualities of truth. Then we are inclined to doubt our reason and experiment; for we hav learned to love it as truth. Thus reason has been denounced as false and in league with the devil. The early history of all people shows how reason has to giv way to tradition. After man had made his God and endowed him with omnipotent goodness, reason wanted to know how his existence with that of evil in the world could be reconciled. Hence the myth of Eden, "original sin," and other traditions arose. Man was made perfect, the traditions of life were perfect. But the devil, in the form of wisdom, beguiled him. He began to question, to reason, and was lost; and this old fear that to follow our reason to a logical conclusion would lead us to the devil still dominates the masses. We are conscious of the working of certain principles for good, but so fearful of getting out of the road our fathers trod we dare not trust them. All reformers start from well-defined principles; but the moment success brings them many followers, a limit is set to the principle, and we find inscribed upon their articles of faith, "Thus far shalt thou go and no farther." They dare not follow their logic to a consistent conclusion; for when they leave the creed of their fathers, and claim the right to enter new fields of thought and action, to be consistent they must grant the same right to others, until every soul is at liberty to decide for himself or herself what is right, what is proper, and act accordingly. Freedom in thought is becoming popular, freedom of speech is being demanded, but freedom of action has few advocates. Yet the logic that begins with thought must end with action. Liberty must shine for all, else it is not liberty. Do as you will and be prepared to take the consequences of your acts; for as you act in liberty, by liberty your acts are judged. The principle of liberty is natural law, and based upon the perfect equality of the human race.

I know we are living in a highly artificial state of society. The idea of human equality is a modern idea, and the idea of liberty as a principle is very little understood. But the ego of man will never be satisfied until the liberty of the individual is established. Liberty is the normal or natural state of man. Prescribed morals and conduct is abnormal, artifical. Nature says, do as you please; and true education says, the pleasure of your act depends upon your doing to others as you would hav others do to you. This is the idea: like produces like. If you smile, a smile is returned; if you frown, a frown answers you. Joy givs birth to joy, and hate engenders hate. When we acquire scientific habits of thought, when we are no longer prejudiced in favor of hereditary beliefs, but shall seek the truth with unbiased investigation, then the true value of fundamental principles will be apparent. Then we shall be able to think of liberty that is in no way associated with invasion. Then we may truthfully say: "I believe in liberty, but not in license." Now it is the reverse. We believe in license, but not in liberty. When we limit liberty, we create license. We no longer say, "Do as you will," but "Do as we will." We hav established an authority, and liberty under authority is impossible. But would you giv man liberty to do wrong? I would giv man liberty; that is to say, I would make the conditions such that every man should dwell in liberty.

The idea of *giving* men liberty conveys a false impression. Liberty is the normal condition, man's inalienable right. Ignorance and superstition hav deprived him, and substituted license. Intelligence must restore it.

If man does wrong—that is to say, if he invades the liberty of others—then he is not acting in liberty, but destroys the condition and subjects himself to restrainment. Can there be such a thing as restrainment without government? "Self-preservation is the first law of nature." It certainly is essential with selfishness. If my liberty is invaded, my nature asserts the right to resist that invasion, and if my strength or ability is unequal to the task and I can convince others of the justice of my resistance, and that their interests will be advanced inasmuch as the help will be reciprocal, they will voluntarily assist me. In this way association for mutual protection and mutual advantage will be formed. Herbert Spencer says, "The spontaneous coöperation of men in pursuit of personal benefits will adequately work out the general good." Think it over, friends. Imagin a neighborhood. Some one is wronged. His friends and neighbors desire to see justice done and the wrong righted. They are thoroughly acquainted with all the features of the case, and left to themselvs would soon make restitution, but their hands are tied. The poor man or woman must suffer and be silent, or else appeal to the law, in which case they may possibly punish their enemy, but when they figure up the cost the satisfaction is not so apparent. The lawyer has been well defined as the gentleman who rescues your property—and keeps it himself. Think of these lawyers and judges deriving a vast revenue from the quarrels and misunderstandings of those who should be friends, and would be but for these vampires and leeches on the body of society. These differences could all be settled by friendly arbitration, without loss of time or expense of fortunes. And what is true of those cases arising from

traffic and intercourse is equally true of crime and all cases of injustice.

But this is mob-law, you exclaim. Nothing of the kind. Intelligence would soon arrange matters. Mob-rule and its usual acts of violence are but the volcanic eruption of pent-up indignation at the tardiness, inefficiency, and corruption of our so-called courts of justice, where criminals are arrested by "pals," confined and guarded by comrades, and finally tried by their equals or superiors in crime. When we consider the character of these men who rule us, when we divest them of the glamour of officialism that surrounds them, we shall realize that

> Proud man,
> Dressed in a little brief authority,
> Most ignorant of what he's most assured,
> His glassy essence, like an angry ape
> Plays such fantastic tricks before high heaven
> As make the angels weep.

Buffalo, N. Y. A. L. BALLOU.

Mr. Laperche's Views.

For many years back I hav been suppressing a desire to express my views on Spiritualism. I did so, thinking I had better leave the valuable pages of our esteemed TRUTH SEEKER for wiser and more talented writers, but unless I am entirely off my base, my economy of the space in your valuable columns has not the desired effect. It is not all taken up by wisdom. In the mean time, my desire to be heard is getting uncontrolable, being constantly aggravated by what seems to me extremely ridiculous pleas for Spiritualism.

My views hav been many times stated exactly by other parties, but not plain enough, it seems, for those who suffer their desires to overthrow their judgment.

Allow me, Mr. Macdonald, to ask you and all the readers of THE TRUTH SEEKER a pertinent question. Are all the Spiritualistic writers partially deranged or am I an idiot? One or the other seems to me an inevitable fact. Be frank and fear not to offend me. I want an impartial jury and am well disposed to abide by the verdict after the evidence is heard and properly considered.

I will take for my opposit the latest defender of spirits in THE TRUTH SEEKER, Mr. W. L. Willis.

Miss Ella E. Gibson and a certain doctor hav given this man what appears to me quite satisfactory explanation of the possibility of the medium being influenced by the surrounding circuit. Indeed, Mr. Willis is not able to deny that such a thing is at least possible if not altogether probable, and yet he positivly insists on attributing all the phenomena he witnessed to foreign spirits who he believes hav once inhabited human bodies.

1. I ask Mr. Willis, where is the proof that such spirits exist outside of his imagination?

2 If they do exist, where is the proof that they influence the medium?

3. If they influence the medium, why does the medium require the concurrence of a circle of friends to be influenced by the spirits, and that all the members of the circuit be entirely subservient to the medium and remain in (flesh) connection with him until an electric current is formed through which the volition of the whole party can flow to the medium and the consequent ravings of the overstocked medium can find ready access in the minds of those who hav temporarily deprived themselvs of their will power to cooperate in the formation of this huge maniac? Why cannot spirits communicate with their friends without a medium, and why can they not communicate with man in his normal state? Is it not as essential that all these questions be answered before the problem of spirits can be entertained at all, as it is for Christians to explain how an omnipotent and omniscient God could repent of his work before we can accept their Bible as a divinely got-up book?

Mr. Willis angrily exclaims: "Some vicious people attend séances for the express purpose of exposing the medium, etc." If an adversely disposed person can break the circuit and destroy the power of the medium, is this not a plain proof that the medium is controled by the circuit and by nothing else?

A short time ago Miss Gibson wrote a short letter in answer to Mr. Willis. It was so concise, and yet such a complete defeat of Mr. Willis, that I really expected to never hear from that man again.

To my great surprise, the same man is out again with one of his four-column epistles, proudly flourishing his great literary talent quite unconcerned about the damaging challenge of Miss Gibson which he never can meet, and still boasting that "he is perfectly at home on this subject!" At home! yes, like a blind man in a dark room.

In THE TRUTH SEEKER of May 21 I got another surprise from Mr. C. H Green, who does not claim to be a Spiritualist. He says: "I was very sorry that Sister Ella Gibson did not choose to tell Brother Willis what she has so long known about that mysterious force, that she is so sure spirits hav nothing to do with."

The very letter that I took to be a death-blow to Spiritualism, Mr. Green understood as throwing up the gauntlet. In that letter Miss Gibson had told Mr. Willis to explain to the satisfaction of intelligent, scientific people how all those phenomena were produced by the help of spirits, and she would explain how all the same tricks can be performed without the help of spirits.

Is this not a fair offer? To be consistent, should not Mr. Willis hold his peace until that nut is cracked?

Behold a parallel case: Moses cast his rod on the ground and it become a serpent. The magician did likewise with the same result. Moses claims that he performs this wonderful trick by the power of God, and that the magician did it by the power of the devil.

In the eyes of the beholders the two performed alike. The difference claimed is only asserted by Moses himself. Hence no one could ever believe it without committing an injustice upon himself.

Now where, I ask, is the difference between the positions of Moses and Willis?

The medium does a thing that baffles the understanding of the uninitiated, and says it is done by the spirits. The magician does the very same thing and claims there is no spirit about it. I hold that no sane person is justified to believe either on his bare assertion.

The magician proves his assertion by showing us how anyone can do the same tricks. When the medium can prove his claim by substantial evidence or by a rational argument, he will likewise be entitled to credence. Until he does that it is the duty of everyone not willing to be deceived to regard him as a crank or a crook.

Mr. Willis admits that some bogus mediums hav been exposed, but looks upon this fact as a proof that there must be genuin mediums before they can be counterfeited. Fine reasoning that is. I once saw an enormous big man made of marble and exhibited as a petrified giant. It was a counterfeit. Does that prove that such giants did liv once? Not at all. It proves that the idea of a giant is not new but does not at all prove that one ever existed.

There can certainly be no objection in investigating the possibilities of an eternal existence, but this continually trying to palm off their unsupported assertions for accomplished facts is becoming quite intolerable. If I am wrong please let me know, and I will again try to muster up patience enough to patiently suffer the annoyance, since I cannot succeed in comprehending it. CHAS. LAPERCHE.

Space-Filling.

It seems that Mr. Walker, in endeavoring to refute my proposition, never advanced before, that a plethora of souls would ensue in space if the life evolved therein were immortal, has jumped from his Agnostical fence into the most pronounced Spiritualism. Which it grieves me very much to note, seeing that I shall be obliged to shake his overweening confidence in life-everlasting by "hoisting his arguments with his own petard." He tries to evade the main point at issue by reiterating his former figures of the extent of soul-evolution presumably going on in this planet or system, deliberately ignoring the fact to which I hav repeatedly called attention that no matter at what rate souls are evolved a plethora would be the inevitable result. Admit that the life of the higher or lower orders is immortal and how can he reconcile it with the postulate of science, generally accepted, that life has been evolved during all eternity, if not from this planet or system, from the infinit number of systems preceding it, without filling all space an infinit number of times over again, showing the fallacy of this doctrin beyond all doubt, because after the first filling—though there could be no "first" in eternity—soul-evolutions would necessarily hav to cease, which would involve the finiteness of nature. What need, therefore, of wrangling about millions or trillions of years? With his admission that it would "take our solar system twenty-three million years to form a globe (of souls) the size of our earth," can he not comprehend that though it took twenty-three million *centuries* to form such a globe, nature has the necessary time at her command to fill the entire distances separating us from other systems with such globes? Can this be denied, and does "necessary time" not imply an epoch no matter of what duration it may be, and did an infinit number of such epochs not precede this particular one, and will an infinit number not succeed it? But when space is once filled, as it must evidently be at *some* time, seeing that spirits are supposed to be an imponderable matter occupying the same amount of space as when in the flesh, where can any more room be found for the souls subsequently evolved? How insignificant, therefore, Mr. Walker's period when compared to the duration of eternity. "Dame Nature" would laugh it to scorn, if she could. Is the entire life of our planet and of our solar system not to her as that of a single individual is to us? Are solar systems not individuals to her, preceding and succeeding each other *ad infinitum?* And to figure on what nature can accomplish in a paltry hundred trillion *centuries*, and pit such an insignificant period *against eternity*, what folly!

But Mr. Walker thinks he can invalidate these propositions by the "axiomatic truth which I [he] stated in my [his] former communication in these words, viz: 'It is a self-evident proposition that if you continue to giv, without any equivalent being returned, the supply will ultimately be exhausted,'" and that "this principle applies to all products, spirits not excepted." Is it possible that this axiomatic truth has been revolving all this time in his mind without his perceiving how fatal it is to the doctrin he upholds? He says I ignored it. So I did, but the reason was that I thought I had stretched the editor's patience to its utmost extent in *one* article. But now that Mr. Walker has given me the opportunity not to ignore it the second time, I will work this "axiomatic truth" for all it is worth, "biling it down" at the same time.

A Materialist might hav advanced this axiomatic truth as an unanswerable argument against Spiritism; but how a votary of life-everlasting can adduce it in defense of his doctrin passes my comprehension. "If you giv without any equivalent being returned, the supply will be ultimately exhausted." Well, doesn't nature, or "matter" (so-called), not giv, yield, or evolve souls or spirits according to spirit-philosophy, and would therefore, seeing that no equivalent is claimed to be returned for these spirits, the supply or source from which they were drawn or derived, not ultimately became exhausted? In other words, would nature or matter not become extinct if spirits were continually evolved from it, seeing that no parts of these spirits are ever returned? What plainer and more unanswerable argument to show the fallacy of immortality could be adduced? It is the very principle of the law of the conservation of energy which teaches that "matter" can neither be increased nor diminished by one atom, but as spirits are presumed to be matter is the sum total of it, therefore, not constantly augmented in space, seeing that nature's matter eternally yields soul-substance without ever receiving an equivalent in return, and holding her own at the same time? It cannot be possible that he means that as spirits increase in space, matter diminishes, so that, after space is full of spirits, there will be no matter to produce any more from. His instancing that if a fertil field were not constantly replenished with fertilizers, it would soon become a barren desert, almost points in that direction. From which I conclude that he actually believes Dame Nature intends to commit suicide, or degenerate to a barren, impotent state, after she has given birth to a certain number of souls. That this would be the result if she evolved souls at all, is self-evident, but that these facts should be cited in support of the spirit-doctrin, when they sound its death-knell, is a mystery beyond my capacity to solve. He says in elucidation of his proposition that "If the earth furnishes the material from which spirits are evolved and none of it is returned, the supply will be exhausted and the production cease as certainly as if it were a grosser substance. It seems difficult," he continues to say, "by any illustration to make this proposition plainer." Yes, it is perfectly plain. I don't ask anything plainer to show the utter absurdity, from a scientific and rational standpoint, of the doctrin of everlasting life. If the earth, or nature (for the earth without nature could not "giv" anything), furnishes the material from which spirits are evolved, and none of it is returned, the supply will be exhausted and the production cease. Hence spirit evolution implies that the material furnished by any planet, or nature, will finally be exhausted, and then she may as well "shut up shop." If he or anyone else can make anything else of his "proposition" (!) I would gladly be apprised of it.

Hoping that he will learn to be content with the only life nature is able to bestow, so as not to unreasonably yearn for a "next," I remain as ever, etc.,

Marengo, Ill. H. WETTSTEIN.

Death in the Communion Wine-Cup.

Concerning the inquiry by F. G. McCauley in your last issue: "Are there any well-authenticated cases of persons rescued from the drink habit relapsing into it through the use of fermented wine at the communion-table?" I will say that I had a step-father who was a reformed drunkard, and for a time lectured upon temperance. He remained sober for about nine years. He removed from the East to the West, where he joined the church, but absented himself, or declined to partake of the sacrament for fear of bringing back that appetite for strong drink. This caused remarks among the church people (who knew not the reason for his abstaining) that all was not right at heart with the man, which reached his ears, and caused him to yield and partake of the sacrament, which brought back that strong appetite, and, after several other attempts to reform, carried him to his grave.

I could giv cases where the sacramental wine (which is by some denominations taken weekly) has led to drunkenness and poverty.

I do not see how people can consistently advocate the cause of temperance and sanction the motto, "Touch not, taste not, handle not," and put the sacramental wine to their lips. WM. HART.
Kirksville, Mo.

Twenty-One Conundrums.

1. If, at the last day, "all the dead shall be raised up with the self same bodies and none other" (Presbyterian Confession of Faith, p. 165), in what shape will the missionaries appear who hav been eaten by the cannibals in the Fiji islands?

2 Now, as the bodies of the missionaries hav been eaten by the cannibals, they in turn compose part of the bodies of the cannibals. Now, if the missionaries appear in their self same bodies, how can the cannibals appear in their self-same bodies, which are composed in part by missionaries?

3. How are we to understand the language Jesus used, if the three are one, when he said, "O father, if it be possible, let this cup pass," etc., "but not my will but thy will be done," showing clearly they had two wills at least?

4. If the Father, Son, and Holy Ghost are one, how did the killing of Jesus affect the other two?

5. If Christ died to save the sons of Adam, did he die to save himself, as he was one of the same race?

6. If the Father, Son, and Holy Ghost are one, then Jesus must be his own father.

7. If the father or Holy Ghost is Jesus's father, how can Jesus be of the line of David through Joseph?

8. If Joseph is Jesus's father, how can Jesus be the only son of God?

9 How could Jesus be the only begotten son of God if the sons of God cohabited with the daughters of men, as stated in Gen. vi, 4?

10. "Fear not to take unto thee Mary, thy wife, for that which is conceived in her is of the Holy Ghost." Then why is Jesus called God's only son?

11. If God created man in his own image (Gen. i, 27), is man in God's image yet, as the Bible says that God caused a deep sleep to fall upon Adam (Gen. ii, 21), and he took out one of his ribs to make Eve? Now, if he was in God's image before the surgical operation, how can he be the same now?

12 Adam was told that, on the day that he eat of the tree of knowledge, he would surely die, yet he lived nine hundred and thirty years.

13. If God created the world and all that in it is, in six days, how long were the days before the sun and stars were made?

14. If of twenty-four hours each day, how were they calculated or measured?

15 If, as some say, a day was a thousand years, would not the days that Christ was said to be in the tomb represent several thousand years?

16. If Christ was several thousand years in the tomb, how was it that his mother, the Marys, and his disciples were living at the time of his resurrection and crucifixion too?

17. If God created all things for his pleasure (Rev. iv, 11), why should he repent that he made man?

18 If God be omnipotent, why should he be grieved at what he knew would come to pass?

19. If the command to man to love your enemies be just and right, should not mankind love the devil, as he is said to be man's greatest enemy?

20. It says in the Bible, "I am the God of Abraham, Isaac, and Jacob." And again it says, "God is not the God of the dead, but of the living." Now, were Abraham, Isaac, and Jacob all living on the earth at one time?

21. If ignorance is more desirable than wisdom, why hav schools and colleges to educate the masses? See Eccl. i, 18: "For in much wisdom is much grief, and he that increaseth in knowledge increaseth in sorrow." WM. LEWIS.
Mt. Forest, Ont.

Items of Foreign Freethought News.

Mr. Carl Scholl, Nürnberg, has been found guilty of blasphemy by the court of that city. The wicked expressions appeared in an article on "Christianity and Education," by Amedee Jacques, published by Mr. Scholl in his magazine, *Es Werde Licht* Twenty-five years ago the same article was published in the magazine *Freie Stimmen*, but was not deemed blasphemous enough to call for the arrest of anybody.

The official bigotry in Prussia is something surprising. We see in *Das Menschenthum* that a teacher's certificate was denied a young lady, Miss Mary Braun, of Düsseldorf, although she had passed the examination ahead of everyone else, only because she was not a church-member and positivly refused to join any of the two hundred and fifteen different Christian sects. Yet the young lady can deem herself fortunate, since she escaped imprisonment for irreverent conduct.

Editor Grimpe, of Elberfeld, has been sentenced to two months' imprisonment for "insulting Catholic church institutions." It appears that Mr. Grimpe wrote an article on "The Terrible Doings of Monk Orders." The Prussian law guarantees liberty of speech, press, and illustration, and of scientific pursuit, and the article in question was strictly historical, but Mr. Grimpe was found guilty. It is the old story of flirtation between church and state. When will people wake up and cause their total separation?

Three new Freethought societies hav been formed in Belgium during the past month, and money subscriptions for the erection of a monument for César de Paepe increase in number as well as in amount. Leon Furnemont, editor of *La Raison*, proves himself an excellent member of the executiv committee. To giv our readers an idea of the spirit of the Belgian Freethinkers we cite the following data as to the little Freethought society at Souvert. It was formed Dec. 2, 1888, with eighteen members, and has now fifty-three; it has registered seven civil marriages and thirteen births, and eight more civil marriages are announced to come off before the summer has passed.

In Sweden the Freethought movement is spreading. Mr. V. Lennstrand has now entirely recovered from the illness that he contracted while imprisoned, and he travels from place to place lecturing to ever-increasing audiences. Captain Thomson, on whose shoulders hav fallen the business part of the movement and the management of *Fritänkaren*—which excellent paper we heartily recommend to our Scandinavian friends—is not heard of so much. His business confines him to one place. Still, now and then he takes time enough to deliver a lecture in some city. Our Swedish friends can but congratulate themselvs on having with them a man like Captain Thomson, for had it not been for his superior business qualifications the Swedish Freethought movement would not be what it is to-day. We may add that that movement has received a great boom from a very unexpected quarter. The boomer is no one but the bigoted little King Oscar II. According to *Stockholms-Tidningen* the king resolved, in a cabinet meeting held April 10th, to banish Henry V. Berghell from Sweden. Mr. Berghell, who, as our readers are aware, is at present serving a three months' sentence for blasphemy, is a Finn by birth and has been in Sweden only a few years. Mass-meetings hav been held in various cities of Sweden protesting against this new royal attempt to degrade Sweden in the eyes of foreign countries. The royal decree is condemned by the press, with very few exceptions, and especially by the Stockholm papers. The latest case of banishment took place in 1850 when the Baptist minister F. I Nilson and a couple of others were sent across the border; it caused a tremendous sensation, and loyal Swedes hoped that that would be the last time Sweden would be thus degraded. The recent decree proves the contrary; only now it is not Christians but Freethinkers who are banished. Subscriptions are being gathered in for Mr. Berghell, and a monster protest, signed by some of the most eminent lights of the Swedish scientific and literary world, is being circulated. What the outcome will be we do not know, but we do know that it will prove a boom to the Freethought movement, and that the blush of shame covers the face of every Scandinavian-American when he reflects that "*gammla Sverige*" is trying to occupy the position of Russia number two. We ourselvs are glad that we are not born in the domain of King Oscar the little.

Will the Trustees Yield?

From the Herald.

A popular cause triumphs, and the Metropolitan Museum of Art, with all its superb treasures, will surely be thrown open to the wage-workers of the city on Sunday.

It is now announced semi-officially that the sub committee of the executiv committee of the board of trustees of the Metropolitan Museum of Art will, at their meeting on May 18th, report favorably to the board on the question of opening the Museum to the working men and women of the city on Sundays.

This information comes from a trustee who is thoroughly cognizant of the details of the report that will be submitted to the board. For obvious reasons he does not wish to hav his name appear as revealing the secrets of a committee room, but the information he givs cannot be questioned.

The sub-committee will recommend first, the opening of the Museum upon every Sunday in the year, between the hours of 1 o'clock in the afternoon and dusk. Moreover, they will go a long way beyond this, and recommend that the Museum be thrown open to the public on every day of the year.

To accomplish this object entails an absolute and complete change in the financial department of the Museum, and in fact a revolution in the entire policy by which it has been governed. It necessitates a provision of money from the city, and for that reason the proposition which is thus briefly outlined will be submitted to the city authorities as soon as it has been adopted by the board of trustees at their next meeting.

Of necessity some time will elapse before the city can act in the matter. The people will accept the generous proposition of the public-spirited citizens who will thus place one of the grandest collections of art in the world at the free disposal of the public of New York. Meanwhile money is necessary to accomplish the object the *Herald* has undertaken—that of opening the museum during the months of June, July, August, and September.

Since the board of trustees hav responded so nobly to the voice of the people, it is only right that the public should come forward with their contributions.

The time of the year the Museum is most accessible to the working men and women of the city is during the summer months. Four thousand dollars is needed to do this. Come forward with your money, then, and don't let the poor of the city be longer denied the privilege of witnessing the noble works of art.

Central park was alive with the families of orderly and intelligent working men and women last Sunday. The mall, the carrousel, the meadows, and every available spot was black or parti colored with the throng that went there to enjoy the beautiful scenery and to seek recreation after a week of toil.

They gazed upon the animals in the menagerie with delight, looked at the beautiful natural and artificial landscape, and passed a glorious day in the bright sunlight and on the soft green sward. They even looked at the few bits of statuary and busts of eminent men that the park contains with pleasure. A curious crowd of large proportions gathered around the foot of the ancient obelisk and tried to decipher the hieroglyphics on its face.

None of them felt the more wicked for so doing, and yet they were denied the privilege—and hav been for years—of witnessing representations of landscapes, sculpture, and curiosities within the walls of the Museum.

Some people did enter the Museum, but they were not the poor. They were the wealthy friends of influential members of the board of trustees and members of the institution itself. It is safe to say that these latter, too, had no feeling of having sinned when they left the structure. While the poor men and women hav but one day in the week upon which it is possible for them to inspect the contents of the Museum to advantage, they were denied the privilege which was accorded to the wealthy, who hav leisure to devote to such study during six other days.

It is pleasant to contemplate that this shameful inconsistency is likely soon to be corrected.

The Secular Union's Monthly Report.

CONTRIBUTIONS RECEIVED APRIL, 1891.

John L. Way, Johnstown, N. Y. (new member)	$1 00
Dr. E. B. Foote, Sr., New York city (Guarantee Fund)	100 00
Almond Owen, Milwaukee	10 00
John Petty, Santa Monica, Cal; Flag and Pansy leaflets, 35 cents; annual membership, $1	1 35
Mrs. Chris Schofield, San Jose, Cal; Guarantee Fund, $5; Flag and Pansy leaflets, $1	6 00
Chattanooga Secular Union Charter Fee, Chattanooga, Tenn., through John B. Zegler, M D, secretary	5 00
Mrs. Jacob Pitts, Massillon, O (new member)	1 00
Jacob Drissler, Willapa, Wash; annual membership, $1; Church Taxation pamphlets, 60 cents	1 60
George E. Andruss, Pleasant Prairie, Wis.	5 00
B C. Wood, Painted Post, N Y. (new member)	1 00
Wm. C Smith, South Corinth, N. Y; Guarantee Fund, $10; Bible in Schools pamphlets, 60 cents	10 60
John Turner, Philadelphia	10 00
A Friend, "	10 00
Carl Edelheim, "	10 00
Flag and Pansy leaflets and other pamphlets	11 53
Total	$184 53

F. C. MENDE, Treasurer American Secular Union.
Philadelphia, May 2, 1891.

Lectures and Meetings.

W. S BELL is engaged to lecture nearly every night in May in Iowa. His address is Clinton, Ia., in care of James A. Greenhill, 316 Tenth avenue.

THE lecture at the Manhattan Liberal Club Friday evening, May 13th, is by Henry Frank, the heretical preacher of Jamestown, N. Y. His subject is "Dissolving Views of World Religions."

ON Sunday, May 17th, at 3 o'clock in the afternoon, T. R. Kinget, M.D, of New York, will lecture for the Newark Liberal League, subject: "Is Opposition to Authority Liberty's Opportunity?"

E C. WALKER, the "Freethought Home Missionary," after an interim of several years devoted to journalistic work, re-enters the lecture field. He has an attractiv list of subjects, and his terms exemplify his motto, "Fair Play." During May and June address him at Cleveland, O, for engagements which will occupy his time to the middle of July.

Communications.

Hebrew Polytheism.

It is generally conceded by intelligent persons that a careful study of nature's operations affords but very little presumptiv evidence in favor of any known form of Theism; but it is not so generally understood that the Bible itself, in the hands of its ablest apologists, constitutes a very far from consistent and intelligible representation of any believable scheme of theological faith. In fact, if the statements of leading theologians are to be credited, God is about as hard to find by turning the leaves of the holy book as by turning the leaves of the book of nature.

Says Neander: "God reveals himself in his word as he does in his works. In both we see a self-revealing, self-concealing God, who makes himself known only to those who *earnestly* seek him; in both we find stimulants to faith and occasions for unbelief; in both we find contradictions whose higher harmony is hidden, except from him who givs up his whole mind *in reverence;* in both, in a word, it is a law of revelation that the heart of man should be tested in receiving it, and that in the spiritual life as well as in the bodily, man must eat his bread in the sweat of his brow" (Life of Christ, Preface to first edition).

The author's idea seems to be that if a man would find conclusiv evidence of a God, either in nature or revelation, he must subordinate his reason to his reverence, and then toil, sweat, and agonize till he succeeds in working his faith up to the believing point. The same plan would evidently suffice to excite belief in any existing or imaginable scheme of religion.

We are commonly informed by Christian people that the Bible is a product of the benevolence of God, who saw that man could not, unaided, discover in his surroundings sufficient proof of the existence and goodness of deity, and who therefore concluded to inspire good men to write a book in which these essential matters of belief would be made so plain that "the wayfaring man, though a fool, might not err" in the faith. But how great must be the discouragement of the would-be believer when he learns from such eminent Christian authority as the great Neander, that only by "a base abandonment of reason," by forced reverence, by toil and sweat, can "the higher harmonies" of God's book be discovered! Says Prof. Moses Stuart, "whose candor," says Dr. Haley, "was commensurate with his erudition:" "In our present copies of the scriptures there are some discrepancies between different portions of them, which no learning nor ingenuity can reconcile" (Critical History and Defense of the Old Testament Canon, p. 179).

The polytheistic import of many portions of the Bible seem to cause especial perplexity to the commentator. Thus Dr. Haley, after admitting the curious fact that Gen. i, 26; iii, 22, "hav the word for 'God' in the plural form," turns for help to his assistants, as follows: "Gesenius considers this a 'plural of excellence or majesty;' Nordheimer, a 'plural of preëminence;' Baumgarten, a 'numerical plural, originally denoting *God and angels together*;' Delitzsch, a 'plural of intensity;" Fuerst, as used 'because the ancients conceived of the deity as an aggregate of many infinit forces;' Bush thinks the plural implies 'greater fulness, emphasis, and intensity of meaning;' Lange takes it as denoting 'intense fulness;' and Hengstenburg says, 'It calls attention to the infinit riches and the inexhaustible fulness contained in the one divine being;' Ewald says, 'It was an antique usage, more especially in this Semitic tribe, to designate God, as also every other superior, externally by a plural form, by which no more than the sense of a kind of dignity and reverence was simply expressed.' As to the plural pronouns 'us' and 'our,' which God here employs, Aben Ezra thinks that he addresses the *intelligences;* Philo, Delitzsch, and others, that he spoke to the *angels;* Davidson, with Sedaiah a Gaon, that he spoke like a sovereign, 'we, the king;' Kalisch, Tuch, and Bush, in substance, deem it the plural 'employed in deliberations and self-exhortations;' Maimonides asserts that God is addressing the earth or the nature already created; Keil, that he is speaking of and with himself in the plural number 'with reference to the fulness of the divine powers and essences which he possesses.' On the other hand, Lange thinks the phraseology may 'point to the germinal view of a distinction in the divine personality,' and Murphy, that it indicates a plurality of persons or hypostases in the divine being'" (Doctrinal Discrepancies, pp. 60, 61).

Thus it appears that the voices of the commentators are somewhat discordant and Babel-like. But the Bible plainly says, "The *Gods* created the heavens and the earth," "And the *Gods* said, Let *us* make man in *our* image." And "the man is become as *one* of *us*." How could there be "one" of "us," and yet only one God speaking to himself? And how could God thus properly address any beings totally unlike himself, as angels, earth, created nature, etc., as some of the commentators suppose? Not one of the writers elucidates the question in the slightest degree. Each of their explanations needs explaining. The passages show plainly that the writer, whoever he was, did not believe in *one*, but in *many* gods.

It is also said that God gave the law to Moses; but St. Stephen says (Acts vii, 53) that the Jews received the law from the *angels*, and *elohim* is often translated angels in the Old Testament.

In Gen. xviii, 1–3, Abraham worshiped three angels as Lord. Haley says, of "three men—superhuman beings in the form of men—the patriarch *appeared* [how does he know?] to single out one as prëeminent among the three, whom he addressed as 'my Lord.' Keil says, 'Jehovah and two angels, all three in human form.' Murphy says, 'It *appears* that of the three men, one, at all events, was the Lord, who, when the other two went toward Sodom, remained with Abraham while he went with Sodom, and afterward he also went his way.' Lange says, 'Abraham *instantly recognizes* among the three the one whom he addresses as the Lord in a religious sense, who afterward appears as Jehovah, and was clearly distinguished from the two accompanying angels.'"

If Abraham was so accustomed to seeing God that he could *instantly recognize* him when seen among others, his eyesight must hav been considerably better than that of Moses, who was only allowed to gaze upon Jehovah's back parts, the Lord saying to him, "Thou canst not see my face and liv." It seems rather singular that Jehovah and the other two should be spoken of in exactly the same terms, as "men" and "angels," but the commentators make the subject so plain that it must be a sin to doubt. They tell us that Jehovah only was addressed as Lord, and that he remained with Abraham while the others went to Sodom to see Lot. But how does it happen that, as Abraham found a God among the three, Lot finds a God among the two, addressing him as "My Lord?" (Gen. xix, 18). Could those old patriarchs, by the exercise of some magical power, transform an angel into a Jehovah whenever they wished? or did the word "God" then only signify a chief angel? It seems as though whichever took the lead as actor or spokesman might properly be called God.

"Worship him all ye *elohim*-gods" (Ps. xcvii, 7). "Maimonides and David Kimchi say that the word *elohim* in this case means angelic powers" (Discrepancies, p. 62). Then the "angelic powers" created the heavens and the earth, and said, "Let us make man in our image." "Alexander and Hengstenburg explain it as meaning false gods." But false gods are idols, and Paul says an idol is nothing. Is it likely that Jehovah would inspire men to coax or command false gods to worship him? Delitzsch defines *elohim* here to mean "the superhuman powers deified by the heathen." The Jews were the heathen, then, for the Syriac Peshito reads, "Worship him all ye *his angels*."

There is another text (Gen. xlviii, 15, 16) which, considered in its most reasonable and literal construction, imports the existence of a plurality of Gods. The word angel here is not from *elohim*, but from a Hebrew word which means an agent or messenger. Jacob affirms this angel to be the God of Abraham, Isaac, and Jacob, yet his own guardian angel. If this God of Abraham and Isaac was an agent, there must hav been a superior divinity. It could not hav been the son of God, for the writer of Hebrews says that God, who formerly spake through the prophets, had now first spoken to the world by his son. Besides, the bold charge of tritheism preferred against the trinitarians by Swedenborg still remains unrefuted. Just try to imagin a God who is everywhere, yet equally exists in three separate persons, and is one supreme God, his own messenger between himself and his patriarchs! Can a person carry a message *from* himself *to* some one else without changing his local position? Can a principal who transacts all of his own business and performs all his own errands be said to employ an agent? or is he his own agent? In short, how can a person be at the same time his own agent and his own principal?

Now, is it not plain that, if the *elohim* (plural) created the heavens and the earth; if the *elohim* said, "Let *us* make man in *our* image;" if David could say, by divine inspiration or by his superior knowledge of Hebrew theology, "Worship him [God] all ye *elohim*;" if Jacob could properly describe the god of Abraham, Isaac, and himself as an angel, agent, or messenger; and if St. Stephen could declare with his dying breath that the angels brought the law to Moses—I say, is it not plain that, if all of this is true, either the Jews never had any knowledge of a supreme being, a god proper, or that they had and worshiped during a long period a multitude of gods? Both of these propositions may be true; and if either one is, the doctrin of inspiration, and with it Christianity, certainly stands upon a logical vacuum. The truth undoubtedly is, that the Jews found their search after a god as unavailing as others hav found it; and they worshiped they knew not what. Jesus exhorted them to search the scriptures, but they had long before asked in despair, "Can man by searching find out God?" And Solomon appears to regard the search as being useless, for he says, "Be not righteous over much, neither make thyself over wise: why shouldst thou destroy thyself?" Although the Jews had gradually abandoned polytheism, and, like the Greeks, adopted in its place the idea of one supreme being, the wisest of them regarded God as an object of faith only. They did not pretend to be able to prove his existence. At first they imagined gods were as plentiful as stars: at last they were content if there might be *one* left, and dared no longer assert that *he* had ever been seen.

Hartford, Kan. A. H. DARROW.

Were the Chaldeans Irish?

The serpent symbol is one of the oldest extant and comes down to us as the first distinctiv symbol of the creation. The man and the woman, being created and established in possession of the land, were confronted with the serpent at the outset. This is the Jewish account and is received by the Christian people as a literal fact. But a little close analysis of these Jewish scriptures will show that during the course of their development from a nomad tribal people to an organized hierarchy and nationality they had various successiv stages of belief and alterations of creed.

There was a continual war or party fight between the conservativ Moloch or Chronos Saturn worshipers and the followers of Baal, the sun god. The worship of Ashtoreth Ishtar or Astarte, the queen of heaven, was varied with that of Ramphan or Mars and Chemosh or Jupiter. They had their high places (druidic circle temples) and their sacred groves. They had bulls, Pegasean horses of the sun, serpent symbols, and all that is commonly denoted as heathenism alternately as a creed.

This came to an end with captivity. The nation was driven at the spear's point out of the land into a strange country into slavery. Their gods, their books and records, were left behind. The rapacious soldiery plundered them of their wealth, and those that survived the long and toilsome march brought nothing with them but a memory of the past. In a laborious captivity of one hundred and fifty years this had faded into tradition which had become blended with the myths of the land where they toiled in slavery and ignorance. Then came liberation and a return to the land of their fathers. But the Hebrews were strangers in the country which had belonged to them. Esdras was the mind that planned for them. Esdras wove a fabric of religion for them out of the fragmentary myths of the land of their captivity. But to stamp it with divine authority he gave out that he had been through a remarkable supernatural experience (see Esdras, book 2, chap. x, etc.).

Now, the conservators of religion in Babylon were, the Chaldeans or Chaldees, who erroneously are supposed to hav been a nation because reference is made to the land of Ur—Ur of the Chaldees, etc. Assyrians, Babylonians, etc., are all well defined, but in politics only we find reference to the Chaldean magicians and astrologers. Now, by referring to our northern history we find that Ur or Ir was the ancient name of Ireland, and is derived from *aur* (gold). Eur Inis (Golden Isle) is the original form of Erin. And Culdee, or Chaldee, was the name commonly given to the druid priests until the last of them passed away at Iona.

How to Help The Truth Seeker.

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"I SAY unto you that ye resist not evil; but whosoever shall smite thee on thy right cheek, turn to him the other also. And if any man . . . take away thy coat, let him hav thy cloak also. And whosoever shall compel thee to go a mile, go with him twain" (Matt. v, 39–41). "Put up thy sword, for all they that take the sword shall perish with the sword" (Matt. xxvi, 52). "Blessed are the meek, for they shall inherit the earth" (Matt. v, 5). The doctrin of non-resistance would mean nothing but the destruction of the gentler and finer races and the rampant tyranny of the stronger; the reign of violence, not of peace.—*W. R. Greg.*

New Publications.

Unless otherwise specified, all publications noticed here can be had of THE TRUTH SEEKER COMPANY, *at the prices named.*

AMERICAN STATE PAPERS bearing on Sunday Legislation. Edited by Wm. Addison Blakely, Counselor-at-law, Ann Arbor, Mich. Cloth, octavo, pp. 368. Price, $2 50.

This book is a veritable thesaurus on the question of religious legislation. It contains the views of the founders of our government and of America's greatest statesmen on what promises to become the most prominent political question of the day. It contains writings of Thomas Jefferson, James Madison, Patrick Henry, John Adams, Colonel Johnson, Senator Blair, Dr. A. H. Lewis, and many others. It adds notes from Roger Williams, George Washington, Herbert Spencer, John Stuart Mill, George Bancroft, General Grant, Lord Macaulay, and many others. Among the documents are bills of rights, constitutions, treaties, statutes, memorials, petitions, reports, etc. In addition to the foregoing features, it contains, in whole or in part, the decisions of the supreme courts of the states of Ohio, California, Missouri, Wisconsin, and Arkansas, on the question of the constitutionality of Sunday laws, and of the reading of the Bible in the public schools, with numerous notes from various other decisions in England and America. Jefferson's disquisition on the common law and Christianity is the most important paper on the subject which appeared during the last century. Another valuable feature of the book is the presentation of all the Sunday laws of the United States, accurately transcribed in full from the original statute books of the several states and territories. Also, all the provisions of the state constitutions guaranteeing or restricting religious liberty. Thus it is an invaluable compendium to every person in the United States who is in any way interested in the question of "Sunday laws or no Sunday laws."

FORCE AND MATTER; or, Principles of the Natural Order of the Universe, with a System of Morality based thereon. A Popular Exposition. By Ludwig Büchner, M.D., formerly Medical Lecturer at the University of Tübingen. Translated from the fifteenth German edition, enlarged and revised by the Author. Reprinted from the fourth English edition. New York: Peter Eckler. Price, $1 50.

This is a new and very handsome edition of the compendium by the famous scientist of the latest conclusions of science and Anti-christianity. All the fields are gone over, every theme of moment is treated. We call the attention of all readers to the comprehensiv list of subjects considered: Force and Matter, Immortality of Matter. Immortality of Force, Infinity of Matter, Value of Matter, Motion, Form, Immutability of Natural Laws, Universality of Natural Laws, The Heavens, Periods of the Creation of the Earth, Original Generation, Secular Generation, The Fitness of Things in Nature (Teleology), Man, Brain and Mind, Thought, Consciousness, Seat of the Soul, Innate Ideas, The Idea of God, Personal Continuance, Vital Force, The Soul of Brutes, Free Will, Morality, Concluding Observations, Appendix. Every Atheist and Materialist, probably every Freethinker, should hav in his home this arsenal of anti-orthodox weapons.

THE SOUL OF MAN. By Dr. Paul Carus. Chicago: Open Court Pub. Co. Pp. 435. Price, $3.

This volume contains several informing chapters on psychological topics, presenting them, its advertisment says, "in their connection with philosophy, physical science including mechanics, physiology, experimental psychology (hypnotism, etc.), religion, and ethics." As to the "religion" in the foregoing category, we think that there is nothing to be said on its connection with the mind of man except by way of exposition of how it came to delude that mind, and how it has stunted it. The author, however, insists on more. He wants to hav his "soul of man" harmonized with "God" by a new "religious development." But the accurate information on the latest results of psychological and psycho-physiological investigations is so good that it is far from being irredeemably spoiled by the few specks from the fingers of a religious reconciler.

HOW TO PRESERVE HEALTH. By Louis Barkan, M.D. New York: American News Co. Cloth, pp. 344. Price, $1.

This is a common sense and commendable book on that subject which all of us admit to be the supremely important one. Its chapters are: The Prevention of Disease, Food, Hygiene of Different Organs, Hygiene of Age and Occupation, Hygiene of the Dwelling, The Care of the Sick, Nursing, The Family Physician, How to Giv Aid in Emergencies, Contagious and Miasmatic Diseases, Diseases of the Nervous System, Diseases of Altered Nutrition, Diseases of the Respiratory Tract, Diseases of the Digestiv Tract, Diseases of the Urinary Tract, Diseases of the Skin, Parasites, Motherhood.

LIBERTY IN LITERATURE.

Of this superb work the *Arena* says:

The great oration delivered by Colonel Ingersoll for the benefit of Walt Whitman has been brought out by the Truth Seeker Co. in a worthy manner. It is well printed on heavy paper, consists of 50 pages, bound in brown and gold, and contains a fine picture of the "good gray poet." Of this oration it is difficult to speak too highly. It is, in my judgment, one of the greatest and most timely utterances of recent years, and should be in the home of every American who values liberty and appreciates the danger that threatens Freethought in the republic by a class of stealthy, Jesuitical conservatives, who hav imbued the spirit of a cowardly and bloody past, and who are strenuously seeking to foist that spirit upon this generation. In order to giv the reader an idea of this work, I giv the following extracts:

In the republic of mediocrity genius is dangerous. A great soul appears and fills the world with new and marvelous harmonies. In his words is the old Promethean flame. The heart of Nature beats and throbs in his line. The respectable prudes and pedagogs sound the alarm, and cry, or rather screech, "Is this a book for a young person?"

A poem true to life as a Greek statue—candid as nature—fills these barren souls with fear.

Drapery about the perfect was suggested by immodesty.

The provincial prudes, and others of like mold, pretend that love is a duty rather than a passion—a kind of self-denial, not an overmastering joy. They preach the gospel of pretense and pantalets. In the presence of sincerity, of truth, they cast down their eyes, and endeavor to feel immodest. To them the most beautiful thing is hypocrisy adorned with a blush.

They hav no idea of an honest, pure passion, glorying in its strength, intense, intoxicated with the beautiful, giving even to inanimate things pulse and motion, and that transfigures, ennobles, and idealizes the object of its adoration.

They do not walk the streets of the City of Life; they explore the sewers; they stand in the gutters and cry "Unclean!" They pretend that beauty is a snare; that love is a Delilah; that the highway of joy is the broad road, lined with flowers and filled with perfume, leading to the city of eternal sorrow.

Here is a thought which, till recently, all sensible men accepted as axiomatic. Not until our irresponsible censors took to marking here and there a passage in the "Kreutzer Sonata" did a true man suppose that a work of a life was to be judged by a line or an act. The work of the life, whether it leads upward or downward, that is the only true question; whether it is calculated to awaken society and bring about a healthy revolution, or lull it to sleep in the lap of sin.

No writer must be measured by a word, or line, or paragraph. He is to be measured by his work; by the tendency, not of one line, but by the tendency of all.

Which way does the great stream tend? Is it for good or evil? Are the motivs high and noble, or low and infamous?

If I were to edit the great books of the world, I might leave out some lines and I might leave out the best. *I hav no right to make of my brain a sieve, and say that only that which passes through belongs to the rest of the human race.* I claim the right to choose. I giv that right to all.

"Miracles and Medicin" is the fruitful subject which Dr. Andrew D. White now takes up in his "Warfare of Science" papers in the *Popular Science Monthly*. The May number contains the first part of this chapter, telling how tales of miraculous cures arose and grew in the Middle Ages, and how the early progress of medical science was hampered by the jealousy of relic-peddlers and theological oracles. In the "atmosphere of theologic thought, medical science was at once checked. The school of Alexandria, under the influence first of Jews and later on of Christians, both permeated with Oriental ideas, and taking into their theory of medicin demons and miracles, soon enveloped everything in mysticism. In the Byzantine empire of the East the same cause produced the same effect: the evolution of ascertained truth in medicin begun by Hippocrates and continued by Herophilus, seemed lost forever. Medical science, trying to move forward, was like a ship becalmed in the Sargasso sea: both the atmosphere about it and the medium through which its progress must be made resisted all movement. Instead of reliance upon observation, experience, experiment, and thought, attention was turned toward supernatural agencies. Especially prejudicial to a true development of medical science among the first Christians was their attribution of disease to diabolic possession. St. Paul had distinctly declared that the gods of the heathen were devils; and everywhere the early Christians saw in disease the malignant work of these dethroned powers of evil. The Gnostic and Manichœan struggles had ripened the theologic idea that at times diseases are punishments by the almighty, but that the main agency in them is satanic. The great fathers and renowned leaders of the early church accepted and strengthened this idea. Origen says: 'It is demons which produce famin, unfruitfulness, corruption of the air, pestilences; they hover concealed in clouds in the lower atmosphere and are attracted by the blood and incense which the heathen offer to them as gods.'" Among the other articles are "Professor Huxley on the Warpath," by the duke of Argyll; "An Experiment in Moral Training," by Dr. Mary V. Lee, and "The Evolution of Patent Medicin," by Lee J. Vance. This valuable magazine is published by Appleton & Co. at $5 per year, 50 cents per number.

"The Popular Religions, and What Shall be Instead." A Discourse delivered in Boston and in sundry other places by Parker Pillsbury. Many of our readers are familiar with this distinguished Abolitionist and veteran in all reforms. There are few truer and better than he. There is no difficulty in understanding his sentences. Each is driven straight to the mark. His plainness and force are those of our good John Peck and John Prescott Guild. In the first part of this work he rains blows upon Christianity on its every side—historic, dogmatic, ethical. The Catholic church, he says in one place, had orders to quit at the Reformation, as Judaism had similar orders nineteen hundred years ago. Now, says Mr. Pillsbury, "the same command has gone forth from the same high source to Protestant Christianity as well. And it will be obeyed. Not that the world's work is yet done, but Christianity has failed utterly, hopelessly, in its performance. It has never even enlightened the world. It has ever been, to the extent of its size and power, a total eclipse to the sunlight of scientific research and investigation, from the days of the Ptolemies in Egypt to Copernicus and Kepler and Sir Isaac Newton, and onward to Darwin, Huxley, and Tyndall in our own day, whom it opposes still. It has not elevated morality and virtue more than it has enlightened the understanding of mankind. Before the giant evils of slavery, intemperance, war, oppression of labor by capital and by caste, oppression of woman by everybody—that sublimation and 'high art' of all slavery; before these and other similar scourges of humanity Christianity has trembled and bowed, has often become chief of sinners, or denied that such were sins at all. And we long ago went away outside the Christian church, and organized other armies and agencies to do battle against these foes of the human race." This writer knows by personal experience what he is talking about. Consult his books narrating his long fight against churchly defense of slavery. The latter pages of this book denounce liquor, tobacco, and lust, and predict a glorious future in which the enemies of man, even death itself, shall perish. The book would suit missionary work. Pp. 26. Price, 10 cents; twelve copies, $1.

The *Arena*, that interesting magazine which is not afraid to publish the newest thought of the time, in its May number givs three excellent portraits, of M. J. Savage, Julian Hawthorne, and Professor Isaacs. Among the articles are "Russia of To-day," by Prof. Emil Blum; "Is Spiritualism Worth Investigating?" a discussion by Julian Hawthorne and M. J. Savage; "What Is Judaism?" by Prof. Abram Isaacs; "The Survival of Faith," by H. Chapin, M.D.; and "Thomas Jefferson," by E. Powell. In "The Anglo-Saxon 'Unco Guid'" the noted French writer, Max O'Rell, has this paragraph: "In a moment of wounded national pride, Sydney Smith once exclaimed: 'What a pity it is we hav no amusements in England except vice and religion!' The same exclamation might be uttered to-day, and the cause laid at the 'unco guid's' door. It is he who is responsible for the degradation of the British lower classes by refusing to enable them to elevate their minds on Sundays, at the sight of the masterpieces of art contained in the museums, or at the sound of the symphonies of Beethoven and Mozart. They must choose between vice and religion, and as the poor wretches know they are not wanted in the churches, they go to the taverns." And, adds our bright Gallic critic, "All over New England and, indeed, in most parts of America, the same kill-joy, the same gloomy, frowning 'unco' guid' is flourishing, doing his utmost to blot the sunshine out of every recurring Sunday. Yet, Sabbath-keeping is a Jewish institution that has nothing to do with Protestantism." The *Arena* is 50 cents per number, $5 per year.

"The Reader's Guide in Economical, Social, and Political Science" is a catalog of works on the vital problems of society, politics, and labor. Its titles include not only the leading works by American and English authors, but those in French and German. In addition, recent magazine articles bearing upon political questions are mentioned, and full references are given to government publications. Three brief reading courses are planned for youths, for readers in a second stage of progress, and for students. An appendix shows in summary the courses in political and economic science offered in the leading colleges to both men and women. The little volume photographs in a most interesting way every existing means of education in American citizenship; it will serve to advance that education by giving trustworthy guidance. It contains 170 pages. New York: G. P. Putnam's Sons. Price in cloth, $1; paper, 50 cents.

The *Freethinkers' Magazine* for April presented the following interesting contents: Portrait of the Horace Seaver Monument, as a frontispiece. "Life and Career of Charles Bradlaugh," by George Jacob Holyoake; "The Evolution of the Devil," by Ex-Rev. Henry Frank; "Spiritualism," by Lyman C. Howe; "Shall the Bible be Read in the Public Schools?" by Richard B. Westbrook, LL.D; "The Samarian on Change," by Moncure D. Conway; "The Secular School Manual on Morality," by Ida C. Craddock; "The Dirge of the Sea," by Voltairine DeCleyre; A poem, "Dwight L. Moody," by Parker Pillsbury; "Doubt," by "Agnosticus," and much other valuable matter. For sale at this office. Price, 20 cents.

We hail with rejoicing every contribution to the development or popularization of the great doctrin of Evolution. When Christians ask what Freethinkers hav done, the citation of the discovery of this tremendous principle will alone be sufficient to strike them into silence. Appleton & Co. hav begun the publication of an "Evolution Series." No. 1 consists of a biography of the eminent laborer in evolutionary discovery, Alfred Russell Wallace, and an exposition of his views, by Edw. Cope, Ph.D. Its matter is excellent, and a portrait is prefixed. In No. 2 Ernst Haeckel's personality and doctrins are well handled by T. B. Wakeman. This book also contains a portrait of the distinguished furtherer of science and enemy of religion who forms its subject. The technicalities of these works are few. We recommend them warmly. They are neatly printed and bound. Price, 10 cents per number.

A "Social Science Library" has been started by the Humboldt Publishing Co. In No. 1 J. Thorold Rogers recounts the history of "Six Centuries of Work and Wages." No. 2 is a reprint of the famous and valuable consideration of "Socialism" by the distinguished John Stuart Mill. High praise is deserved by both. The volumes are a handsome 12mo, with large type and illuminated cover. Pp., No. 1, 160; No. 2, 214. Price, 25 cents each. The volumes are also furnished in cloth at 75 cents apiece.

Zola's latest novel, "Money," has been published in translation by Benj. R. Tucker, of Boston. Its scene is the speculating and financial sphere in Paris. The data, like those of all Zola's novels, are collected by the laborious realist from actual life, and may be received as faithful and instructiv. In the attractiv guise of fiction the work offers a valuable exposition of the seething, dazzling, and trying financial life of our time. Pp. 435. Portrait. Price, cloth, $1; paper, 50 cents.

"Looking Forward" is a book for young men, counseling as to "their interest and success." It says some sensible things as to the young man's "physical and mental equipment, his friends, his business, his politics, his money, his habits, pleasures, reading, home, etc." The worth of the book suffers a certain depreciation from the sprinkling of religion applied by its author, Rev. George Weaver. New York: Fowler & Wells Co. Pp. 218; cloth. Price, $1.

The time-proved friend of ourselvs and al Freethinkers, Dr. E. B. Foote, Jr., prints in one 10-cent pamphlet the two treatises, "Food—What's Best to Eat;" and "Everybody's Health Primer, about ordinary habits of living favorable to maintaining health, and essential in regaining it." We are willing to think that the worthy doctor displays in medicin the same sterling sense that he does in Freethought.

Dr. Sheffield, of Nashville, Tenn., advocates homeopathic theory in a pamphlet of homeopathic size. Its 18 pages conclude with the summary: "It is a negativ good to abstain entirely from the use of all kinds of drugs and medicins. It is a positiv good to take infinitesimal homeopathic remedies when sick, for they are certainly curativ." The writer perhaps charges 10 cents for a copy of his brochure.

The dissertation on "The Eleusinian and Bacchic Mysteries" by the learned Thomas Taylor has been issued in a new edition by J. W. Bouton. It is edited, with introduction, notes, emendations, and glossary, by Alex. Wilder, M.D. A. L. Rawson contributes 85 illustrations. The printing and binding are of the finest library style.

"Letters to Farmers' Sons on the Questions of the Day, being Familiar Talks on Politica Economy," is a 25-cent book by Henry Chase, published by the Twentieth Century Co. Its title will afford all necessary indications of its character but one, and that one we will add in the form of the information that it advocates the single tax.

"Ghosts, Devils, Angels, and Sun-gods" is the group of formidable beings against whom Mr. E. C. Kenney declares war in a pamphlet of that name. We say yes to most of its positions. Its 126 pages are afforded at the reasonable price of 25 cents.

"A Song for My Son" is the title of long poem in which George Henry Martin expresses sound Antichristian views that seem to us good for the sons of everybody. London: Watts & Co. Pages, 64; fine paper, full gilt. Price, $2.

"Finger-posts to Truth" is a compilation of gems of Antichristian thought from many authors. It is said that he who first quotes a good thought is but second to him who indites it. London: Watts & Co. Pp. 48. Price, 25 cents.

"The Biography of Dio Lewis," the agitator on medical, hygienic, and educationa reform, has been written by Mary Eastman and published in a $1.50 cloth-bound volum by Fowler & Wells Co.

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Important and Urgent.

Those of our subscribers who are in arrears are very strongly urged to forward their renewals at once, as we need money badly. Paper merchants, printers, and landlords cannot be satisfied without cash, and that cash must come from our friends who owe it to us. We hav no other resource. Hundreds are owing us from one to four dollars each, and upon these amounts, small in individual cases, but large in the aggregate, we depend to pay our bills. We hope no one in arrears will longer put off his plain duty.

We hope, too, that our friends everywhere will take sufficient interest in our work and in the paper to make a slight effort to get us some new subscribers. It can be done with a very little effort. Please do it.

Has Christ Risen?

An Illinois friend sends here a copy of one of the *Christian Advocates* that the Methodist church publishes, in which is an editorial asserting "Christ is Risen." Our friend wants to know if this is so. The *Advocate* says:

"That our Lord rose from the dead is no longer debatable. No other historical fact has more conclusiv evidence. The witnesses are the two Mary's who, on the first day of the week, came to the tomb, 'found not the body of the Lord Jesus,' and to whom the angel said, 'Why seek ye the living among the dead? He is not here, he is risen;' the soldiers who watched the sepulcher on the morning of the resurrection 'came into the city, and told unto the chief priests all the things that were come to pass;' Peter and John who, to verify the report of the women, 'ran to the tomb, and looking in, saw the linen clothes by themselvs' and all the disciples. To two of them Christ revealed himself on the way to Emmaus. Next he appeared to all except Thomas on the evening of the day on which he rose, when they were assembled with closed doors 'for fear of the Jews,' and 'stood in their midst and said, 'Peace be unto you.' And when he had so said, he showed unto them his hands and his side.' Again, 'after eight days' he appeared unto the disciples, Thomas being present, who, when he had touched the wounds in Christ's hands and side, exclaimed, 'My Lord and my God!' At the sea of Tiberias, Jesus manifested himself to Peter, Thomas, Nathaniel, and the sons of Zebedee and two other disciples when they were together in the boat fishing. Again, at an appointed place in Galilee, 'he was seen of above five hundred brethren at once, of whom,' Paul says, 'the greater part remain unto this present time, but some are fallen asleep.'

"These eye-witnesses saw the risen Christ. The facts recorded by the evangelists are confirmed by apostolic writers. The credibility of their record has never been impeached. The slight variations in their accounts prove that there was no collusion. They had no motiv to testify that Christ had risen if he did not rise. They might indeed hav remained silent, or hav testified exactly the reverse of what they did declare. They suffered bitter persecution unto death because they asserted the resurrection. Men are not apt to die to sanction and vindicate a lie. Nor were the disciples fanatical enthusiasts, deceived by false appearances. The fact that they were at first 'slow of heart to believe,' proves that they were sound of mind. Whence came the supposed false appearances to impose upon their credulity? They had no conceivable motiv to fabricate false accounts of Christ's resurrection and appearances. No impostor would hav dared persecution and death by personating the risen Christ, nor could one hav overcome his doubts and natural aversion to persecution. The more we test the testimony of the apostles to Christ's resurrection, the more impossible it appears that they should be deceived, or that they bore false witness. Moreover, among the original witnesses were thousands, who, on the day of Pentecost and subsequently, received the Spirit, which gift was conditioned upon Christ's resurrection and, therefore, proved it.

"The existing church with its institutions and sacraments, the commemoration of Christ's resurrection by the observance of the first day of the week from its occurrence until now, the fruits of Christ's gospel, all these are monuments to the fact of Christ's resurrection. Against these conclusiv evidences Infidelity hurls its bolts in vain. When all argument is ended, the individual Christian may hav the witness within himself. A heart witness may be as competent as an eye witness of that resurrection."

For a matter which is no longer debatable, literal resurrection is perhaps an event most generally disbelieved in of any of the alleged miracles of Christianity. That Christ was really dead and then came to life and ascended bodily to heaven, is not now generally believed except by the most ignorantly conservativ Christians—those who discard all rationalistic researches and cling faithfully but stupidly to the teaching and traditions of unlearned ancestors.

The allegation which these faithful make is that a certain person called Jesus, and alleged to be the Christ or Messiah for whom the Jews were looking, after being crucified, dead, and buried, became alive, did not die again, but ascended into heaven. Now this is a statement either of an objectiv fact or a subjectiv doctrin—that is, an imaginary thing necessary to complete the Christian scheme. That it is *not* the former, but *is* the latter, has now come to be generally recognized by the better class of Christian scholars. As the learned authors of the "Bible for Learners" put it, "when the faith of the apostles and other disciples, recovering from the shock [the execution of Jesus as a malefactor] under which at first it had tottered and collapsed, appeared once more in renovated strength, it took the form of a belief that Jesus had risen up from the dead and ascended to heaven. This is what is generally meant by the 'Resurrection' . . . for, amidst all the doubts that hang around this subject, of one thing at least we may be sure, namely, that it forms a chapter of the inner life of the disciples, not of the outward life of the master. In other words, the resurrection of Jesus is not an external fact of history, but simply a form of belief assumed by the faith of his friends and earliest disciples" (Bible for Learners, vol. iii, pp. 462–3). Scott, in his "English Life of Jesus," though devoting his attention to the historical study of the subject, and not to the subjectiv doctrin of which it is a part, says: "How these narrativs, unhistorical as they hav been shown to be, came into existence, it is not our business to explain; and once again at the end of the task, as at the beginning and throughout, we must emphatically disclaim the obligation. Whether a reasonable hypothesis may be advanced to explain their growth, or whether it may not, the narrativs are still no narrativs of historical fact. It is possible or even likely that in Galilee, when the disciples were removed from the depressing influences of Jerusalem, the idea may hav dawned on their minds that Jesus could not be holden of death, and that for the idea thus awakened they would immediately seek confirmation in the Old Testament scriptures. These might tell them of one whose soul was not left in hell, of a saint who was not permitted to see corruption. With such words they would link those in which the Messiah was, as they supposed, bidden to sit at the right hand of God, until he had made his enemies his footstool. The earlier forms of the tradition giv no precise period during which Christophanies were vouchsafed; but as they were multiplied, it was natural to extend them to the period which was suggested apparently by the fast of the forty days immediately succeeding his baptism. But if he once appeared among his disciples as a conqueror over death and the grave, he must either vanish unseen, or depart from them visibly to resume his majesty in heaven. The gospels giv us chiefly the former notion; the latter is found in the Acts, and carries us at once to the ascent of Elijah on the fiery chariot. As in that narrativ the descent of his prophetical powers on Elisha is made to depend on Elisha's seeing his master taken up, so here the disciples are represented as standing with Jesus at the moment when he is parted from them" (English Life of Jesus, pp. 342–3). And the author of "Supernatural Religion," in considering the matter, says: "The explanation which we offer, and which has long been adopted in various forms by able critics [he cites nearly a score without exhausting the list], is that doubtless Jesus was seen, but the vision was not real and objectiv, but illusory and subjectiv; that is to say, Jesus was not himself seen, but only a representation of Jesus within the minds of the beholders" (Supernatural Religion, pp. 1052–3). But, that there may be no mistaking his position in the matter, the author prefaces the explanation with this caution: "It must be clearly understood that the suggestion of an explanation is quite apart from our examination of the actual evidence for the resurrection. Fifty explanations might be offered and be considered unsatisfactory without in the least degree altering the fact that the testimony for the final miracle of Christianity is totally insufficient, and that the allegation that it actually occurred cannot be maintained" (Supernatural Religion, pp. 1050–1).

Having thus paid some attention to the subjectiv side of this phenomenon, and incidentally shown that it *has no* historical side, we may briefly refer to the other points asserted by the *Advocate*. First as to witnesses. *There were none.* Throwing aside the gospel of John, in the last chapter of which it is related that Peter testified to having seen Jesus in the flesh after his death, and which gospel is acknowledged to be spurious even by those who maintain authenticity for the other gospels, there is no witness at all to the resurrection. On this point Greg says:

"It is clear that to prove such a miracle as the reappearance in life of a man who had been publicly slain, the direct and concurrent testimony of eye-witnesses would be necessary; that two or more should state that they saw him at such a time and place and *knew* him, and that this clear testimony should be recorded and handed down to us in an authentic document. This degree of evidence we *might* hav had; this we hav not. We hav epistles from Peter, James, John, and Jude, all of whom are said by the evangelists to hav seen Jesus after he rose from the dead, in none of which epistles is the fact of the resurrection ever stated, much less that Jesus was seen by the writer after his resurrection. This point deserves weighty consideration. We hav ample evidence that the belief in Christ's resurrection was very early and very general among the disciples, but we hav not the direct testimony of any one of the twelve, nor of any eye-witness at all, that they saw him on earth after his death. Many writers say, '*He was seen;*' no one says, '*I* saw him alive in the flesh'" (Creed of Christendom, p. 284).

Secondly, as to the argument of the so-called witnesses. In all the narrativs of the gospels, the only point of agreement is that when the women went to the sepulcher they found Jesus absent, and a person in a white garment who assured them that he had risen. The four narrativs agree in nothing else, nor do they afford any basis for Paul's dogmatic assertions. Instead of the account being a straightforward affair, as given in the *Advocate*, it is hopelessly mixed. The differences in the gospel narrativs are thus summed up by Greg:

"They differ as to the number of the women. John mentions only *one*, Mary Magdalene; Matthew *two*, Mary Magdalene and the other Mary; Mark *three*, the two Marys and Salome; Luke *several*, the two Mary's, Joanna, and 'certain others with them.'

"They differ as to the number of persons in white raiment who appeared to the women. Mark speaks of one 'young man;' Matthew of one 'angel;' Luke of two 'men;' John of two 'angels.' According to John also, the appearance of the two angels was not till Mary's second visit to the tomb, after Peter and John had been there.

"They differ as to the words spoken by the apparitions. According to Matthew and Mark they asserted the resurrection of Jesus and his departure into Galilee, and sent a message to his disciples enjoining them to follow him thither. According to Luke, they simply stated that he was risen, and referred to a former prediction of his to this effect. According to John they only asked Mary, 'Woman, why weepest thou?'

"They differ in another point. According to Matthew, Luke, and John, the women carried the information as to what they had seen at once to the disciples. According to Mark 'they said nothing to any man.'

"They differ as to the parties to whom Jesus appeared. According to Mark it was no one. According to Matthew it was first to the two women, then to the eleven. According to John it was first to one woman, then to the assembled apostles. According to Luke it was first to no woman, but to Cleopas and his companion, then to Peter, and then to the assembled eleven.

"They differ as to the locality. According to Mark it was nowhere. According to Matthew it was first at Jerusalem and then in Galilee, whither the disciples went in obedience to the angelic command. According to Luke it was in Jerusalem and its vicinity, and *there alone*, where the disciples remained in obedience to the reiterated command of Jesus himself. According to the genuin part of John, also, the appearances were confined to Jerusalem."

But this is not all. We hav, further along, a statement by Paul, which differs from all the others, as follows:

"For I delivered unto you first of all that which I also received, how that Christ died for our sins according to the scriptures; and that he was buried, and that he rose again the third day according to the scriptures, and that he was seen of Cephas, then of the twelve; after that he was seen of about five hundred brethren at once, of whom the greater part remain unto this present, but some are fallen asleep. After that he was seen of James, then of all the apostles. And last of all, he was seen of me also, as of one born out of due season."

This, says Greg, "must hav been second-hand, and is valuable only as showing the accounts which were current in the Christian church at the time at which he wrote," and he "puts it to any candid man whether the discrepancies in these accounts are not of a nature, and to an extent, entirely to disqualify them from being received as evidence of anything except the currency and credit of such stories among Christians thirty years after the death of Christ. The evangelists contradict the apostles. Nay, more, they show that the belief of the Christian church was not simple, uniform, and self-consistent, as Paul's statement would lead us to suppose; but that it was singularly vague, various, and self-contradictory. Nay, worse still, they not only show in how many fluctuating shapes it existed, but they suggest how the belief may hav formed itself by specifying a number of the circumstantial details around which it grew and solidified so rapidly. In the epistles and the Acts we find simply the assertion of the fact and evidence to the universal conviction. In the gospels we read the several traditions accepted in the Christian community thirty or more years after the event as to the nature and surrounding context of that event. Now here commences our serious embarrassment; and the embarrassment consists in this, that the new witnesses called—possibly very incompetent ones—make it impossible to arrive at any clear or definit conclusion as to the *what* or the *how*. That is to say, *we cannot frame any theory whatever as to the resurrection which is not distinctly negatived by one or other of the evangelical accounts*" (Greg's Creed of Christendom, pp. 288, 24).

It is seen from these things that the women were no evidence. They spread the news solely on the word of some one else; the soldiers did not see him rise, and it is not even recorded that the person in a white garment was an eye witness to the rising. Even if Peter and John saw the linen clothes, their evidence is too much like that of the minister who brought a stone from Mount Ararat and showed it to the Sunday-school children as proof of the truth of the story of the flood, to be accepted. To those who pin their faith on the travelers who saw Christ on the way to Emmaus, we must say that the assertion only plunges them deeper into trouble—removing the tale further and further from historical ground, and putting it deeper and deeper into the region of myth and allegory. Hear the words of the authors of the "Bible for Learners" on this: "No such place as Emmaus has been found within two leagues of Jerusalem. There is an Emmaus (or Nicopolis) at a distance of six or seven leagues from the City of the Temple, but this cannot be the place intended. There is a bathing-place of the same name on the sea of Gennesareth—and this tempts us to ask whether the scene was not originally laid in Galilee (which really witnessed the reviving faith of the disciples), and subsequently transferred to Jerusalem without change of names. Finally, we may note that Jesus appears in different places—to the two travelers and to Simon—at the same time. But in spite of all these traces of composit origin, the background and general outline of the picture still furnish us with precious materials for retracing the origin of the belief of the disciples in the resurrection; for we must never forget that a powerful imagination, supported by the symbolical forms of expression then current, might well translate reminiscences into present facts, suspense or other emotions into external events" (Bible for Learners, vol. iii, p. 466).

And when he "stood in their midst and said, Peace *be* unto you," the disciples did not believe it was Jesus, but were terrified and affrighted, and supposed that they had seen a spirit (Luke xxiv, 37). And according to Luke, the two disciples who had passed many hours in his company, did not recognize him. "Their eyes were holden that they should not know him" (Luke xxiv, 16). According to John (xx, 14) even Mary Magdalene, after Jesus had spoken to her, did not know him. When Jesus made himself manifest to his disciples at the sea of Tiberias (John xxi, 4–6) he was not recognized. "If, then," Greg asks, "he was so changed—so entirely not his former self that they could not recognize him, how could they know that the person assumed to be Jesus was actually their risen Lord?" (Greg's Creed of Christendom, p. 26). Paul's statement is, as we hav seen, secondhand and valueless as history, but is accounted for on the subjectiv doctrin theory. "In speaking of the 'resurrection,' he does not mean the reanimation of the body of Jesus; and indeed he expressly excludes such a thought by ascribing to the Christ a glorified and spiritual body not made of flesh and blood (1 Cor. xv, 42–54; 2 Cor. v, 1–4; Phil. iii, 21). It is equally certain that he thinks of the Christ as having appeared *from heaven*; and his ranking the appearance to himself—unquestionably the product of his own fervid imagination (compare 2 Cor. xii 1–4)—as parallel with those which preceded it, seems to indicate that they were all visions alike. And indeed the return to earth of one already dead and glorified, or the veritable apparition of a spirit is a thing which far transcends the limits of credibility. And, besides, we know that the Israelites, though well aware of the difference between a vision and something seen under ordinary conditions (see, for instance, Acts ix, 7; x, 10, 11, 17, 19), were yet firmly convinced that what they saw in the ecstasy of a vision had an objectiv reality corresponding to it (see 2 Kings vi, 17; 2 Cor. xii, 3). It may deserve our attention also that in this passage Paul first supports the faith in the resurrection of Jesus by an appeal to the scripture (1 Cor. xv, 4), and subsequently confirms it by a *reductio ad absurdum* (1 Cor. xv, 12 19). In other words, he is more inclined to demonstrate that Christ *must* hav risen than to build upon adequate testimony to the fact that he *had* risen" (Bible for Learners, vol. iii, pp. 467–8). Paul believed that he had seen Jesus after death; there is no evidence that he ever saw him during his life (Supernatural Religion, p. 1048).

This, we think, pretty effectually disposes of the evidence cited by the *Advocate*. Instead of the apostolic writers and the evangelists confirming each other's statements, they mix the case inextricably, for "we cannot frame any theory whatever as to the resurrection which is not distinctly negatived by one or other of the evangelical accounts." Their records impeach each other by variations impossible of reconciling. They were ignorant, superstitious, credulous men, and the accounts of the whole matter are simply traditions. Martyrs prove nothing; faith proves nothing. Assertions are easily made; and the value the *Advocate* editor sets upon tangible evidence is seen in his closing sentences—"when all argument is ended, the individual Christian may hav the witness within himself. A heart-witness may be as competent as an eye-witness of that resurrection!" Such a man can prove anything.

But there is an argument against the truth of the alleged resurrection which the church writers always overlook. We hav alluded to the spuriousness of the last chapter of John. There are other admittedly spurious parts of the four gospels. And to crown all, the gospels in their entirety are anonymous and of no worth as establishing anything historically. Biblical criticism has settled that none of the men wrote the gospel bearing his name, and that none of the gospels was in existence for nearly one hundred and twenty years after the alleged resurrection miracle occurred. This is the opinion, not of the opponents of Christianity but of its friends, and the best biblical scholars Protestantism has produced. Catholicism never produced a real scholar. The Acts of the Apostles, too, is equally removed in time from the scenes it describes, and is consequently as valueless as the four gospels. Add to this, the indisputable fact that these books contradict each other, and we see at once how unreliable and worthless is any argument for the resurrection which does not go outside of the gospels. But if they were as harmonious as they are discordant their unknown authorship and distance of writing from the time of the alleged occurrences would invalidate their statements. And again, the belief that a dead man rose from the dead, and appeared to several persons, truthfully says the writer of "Supernatural Religion" (p. 1050), is at once disposed of on abstract grounds. The alleged occurrence is contrary to universal experience; but on the other hand the prevalence of defectiv observation, mistaken inference, self-deception, and credulity, any of which might lead to such belief, are only too well known to it. Appearances, says Greg (page 360), all testify to the reality and permanence of death; a fearful onus of proof lies upon those who contend that these appearances are deceptiv. When we interrogate the vast universe of organization, we see, not simply life and death, but gradually growing life, and gradually approaching death. After death, all that we hav ever *known* of a man is gone; all we hav ever *seen* of him is dissolved into its component elements; it does not *disappear*, so as to leave us at liberty to imagin that it has gone to exist elsewhere, but is actually used up as materials for other purposes. So completely is this the case that, as Sir James Mackintosh observes, "the doctrin of a resurrection could scarcely hav arisen among a people who buried their dead."

The consensus of the intelligent world, then, rejects the story of the resurrection for three reasons. First. That the resurrection of a dead man is contrary to all natural laws and all human experience. Second. If the accounts we hav of it were all written by the men and at the time alleged, their inconsistencies, contradictions, and discrepancies of statement would render their evidence of no value. Third. That the tale is found in books of whose authorship we know nothing, and they are therefore entitled to no credence. On the other hand, we know that the books were written in an ignorant and superstitious age when men believed in the miraculous and thought no event too strange to be true. The writers had an object, and that object was to set up their religion. They were probably priests. One of these, a church father, asserted that he believed a statement because it was impossible. A resurrection from the dead was just nothing for them to believe, and a stupendous miracle or a convulsion of nature was a mere trifle too common to excite wonder. Of course in such an age we should expect just such tales as the gospels giv us. In the nursery, Jack-the Giant-Killer is a hero as real as Lincoln.

JOSEPH MAILLE, president of the Bayou Laforche Central Railroad Company, of New Orleans, writes: "The 'Freethinkers' Pictorial Text-Book' came to hand a few days ago. After digesting it thoroughly, I am of the opinion that it is as yet the very best exposition of the falsehoods of our present religions. It is bound to do good work toward enlightening the intellectually blind. It should be advertised broadcast, and passed around as is the bread of life. It is on my desk, and whosoever wants to look at it, is welcomed. My compliments to Mr. Watson Heston for his pluck, self-reliance, and vividness of intellect."

THE Roman Catholic bishop of Rochester and ditto of Buffalo are at loggerheads, and the former has protested against the circulation of the *Catholic Union and Times* in his diocese. The grounds for this protest are that the paper "is not fit reading for decent and pure-minded children; it labors to foment insubordination among priests and people; it keeps alive un-Christian feelings between the two dioceses; it disturbs the peace of this one; it is a constantly recurring source of scandal to many, running into sin and shame." This is hard on poor Father Cronin, who prides himself upon his literary skill, especially as a judge of poetry, but it is mainly true, we judge. At least, the paper is not fit for children to read, for it prints tales of miracles, fairy stories, and church legends with the intent that its youthful readers shall believe them to be truth. This is fully as injurious to children as printing anything commonly thought to be unfit for "pure-minded" people to read.

THERE are few Freethinkers in the country who do not hav a wondering kind of interest in George Chainey—that is, wondering what he will do next. The following paragraph in the *Agnostic Journal* is the latest about him: "George Chainey, or—as he was called among his intimates here in London—'God,' has left for Palestine, accompanied by three ladies. On whatever continent 'God' sets foot he has a following of 'devout women' of the Anna Kimball type. *Psyche*, the organ of Unintelligibility, which got starved to death in London, is shortly to be published from the Mount of Olives. The moon would, no doubt, afford a more appropriate publishing office; but the state of the psychic exchequer, and other considerations, prevent 'God' and his three devout women from going there, at least in the mean time. 'God' favored us with a complimentary visit before he shook the dust of London from his celestial feet. He knows 'the Supreme' will send him money. We are anxious te know if his 'Supreme' (with a big S) was one and the same with our old friend Jehovah; but he evaded our question. Possibly he thought, if we got introduced to 'the Supreme,' we too might ask him for money, and that 'the Supreme' might write such a large cheque to support the *Agnostic Journal* that he would hav nothing left with which to endow *Psyche*. In spite of this, we own to a species of personal liking for 'God,' and we wish him well wherever he may go, be it to the Mount of Olives or to sheol." Chainey and Schweinfurth ought to go into partnership.

Letters from Friends.

ATWOODVILLE, CONN., April 20, 1891.

MR. EDITOR: The paper is first-class. Mr. Robert Ingersoll is the Christ I worship, and John Peck is a "hot second," and I hope Heston will get a harp.

Yours respectfully, J. S. MACFARLANE.

BOSTON, April 17, 1891.

MR. EDITOR: I want just to say, that letter to Wanamaker is just the right thing in the right place; and I think that you hav put him in a very small hole that he will find it hard to crawl out of. And I like your liberality toward Spiritualists, being one myself, as I think we are a very large spoke in the wheel of progress. MRS. L. D. FRANCIS.

RENO, NEV., April 29, 1891.

MR. EDITOR: Inclosed please find $7.50—$3 for renewal, $2 75 for a new subscriber and the ANNUAL for 1891, $1 for the pictures or Heston, the balance in leaflets for mission work. The delay has been to get new subscribers. I will try and get some, if possible. Hoping you may hav a prosperous year, I remain as ever, yours in the only true faith of seeking for the truth, H. L. WRIGHT.

ST. LOUIS, MO., April 26, 1891.

MR. EDITOR: I sent you $5 some weeks ago for renewal of subscription one year and for the "Freethinker's Pictorial Text-Book." The latter pleased me very much, and it proves a terror to the pious hypocrits and a hard blow to the church. I wish Watson Heston a long life of usefulness and that he may liv to see the complete triumph of science, truth, and Freethought over superstition and bigotry. His ideas are immense. A. FRANTZ.

PLAZA, April 26, 1891.

MR. EDITOR: While sending for THE TRUTH SEEKER and "Text-Book," I thought that I would giv you a short history of myself. I hav been a Liberal, or Infidel, as my orthodox friends call me, the last thirty years, and always strike from the shoulder. I am everlastingly down on that old filth-pot the Bible, and all its creeds and dogmas. You struck the right note when you blew that trumpet at Holy John. Stay with them, and may you liv long to battle for the light.

DAME WHALEY.

MANHATTAN, MONT., April 26, 1891.

MR. EDITOR: Please find $3.25 for the ANNUAL and THE TRUTH SEEKER for another year. I must hav it. I like the way you giv it to Holy John; but look out for him, he will do you some hurt, for preachers and praying men strike in the dark and do their dirty work on the sly. If he can suppress your paper or send you to the penitentiary you will hear from him; if not, he will make no reply. But rap him on the fingers every time he reaches for you. Long life to Heston. May his shadow never grow less. J. O. CLARK.

DEXTER, MO., April 27, 1891.

MR. EDITOR: I herewith inclose $5 to set me up with the most admirable leader of our great congregation, whom I hope to stay with until the end of my sojourn here below. And if it is left to me to select the time for me to emigrate to the Christian heaven, I will be here for ten thousand years yet. If I don't learn something I hav never learned yet, I will remain in this nation; that is, this country is good enough for me. Best regards to all THE TRUTH SEEKER family. Very respectfully, J. W. MCCALLUM.

DESMET, S. D., April 23, 1891.

MR. EDITOR: I received a short time ago a catalog of the officers of a Western college. Most of the professors had one of the titles of the almighty prefixed to their names. One was styled, "professor of *biblical science*." Biblical science forsooth! Expressed algebraically:

x plus 500,000 = x plus 470,000,

and

x plus 800,000 = x plus 1,100,000.

See 1 Chron. xxi and 2 Saml. xxiv. That is biblical science! Q E. D.

OAK MILLS, KAN., April 27, E.M. 291.

MR. EDITOR: Inclosed please find stamps, for which send me a few extra copies of THE TRUTH SEEKER of April 18th. If you hav any circulars or anything of the kind that you want distributed, send them to me and I will gladly distribute them where I think they will do the most good. I will help you all I can in this way.

You are doing grand service in the great cause of mental freedom, and you deserve the hearty thanks and support of all true Liberals. I could not get along without the grand old TRUTH SEEKER. I do not exaggerate when I say that it is the best journal published on this continent, if not in the whole world. All honor to you, Mr. Macdonald. With best wishes, I remain,

Yours fraternally, GEO. J. REMSBURG.

HAMMONTON, N. J., May 5, 1891.

MR. EDITOR: Inclosed please find $2 to entitle us to the good old paper Brother Bennett founded another eight months. I wish we were able to contribute some to the Sec ular cause. I am sorry to hear you hav to carry so many deadheads. The illustrations must add to the expense, and it seems as if the majority are in favor of their being continued. I think they are good, and that Heston is a genius developed for the occasion. The "Letters from Friends" are very interesting. Hacker on the Holy John affair is cute and cutting. So is the brother who sent the order. And your notice where you slap the Bible in his face is a grand hit, well done, timely thought of, and should tell. Little did he think what his course would lead to. I hope Johnny will attend to all, and if he finds them to be wrong correct them, but if he finds himself in error be honest enough to acknowledge it and good enough to let well enough alone. It seems to me that creedists fear their craft will fail them and they will hav to look in some other direction for bread and butter, instead of one-seventh of time in which to giv small talk for a thousand or two dollars per year. D. R. WOLLISON.

ALMIRA, TEX., April 30, 1891.

MR. EDITOR: Inclosed find $5—$3 to renew my subscription and $2 for the picture book. There are some honest Liberals in this country, but very few who hav nerve enough to express their opinions. We certainly need a good lecturer here. I hav tried several times to make up the $25 to get Brother Remsburg to come here and lecture, but the people are poor and money is scarce. One friend says he will pay $5, and I will giv $5. But we both liv sixteen miles from the railroad. I do not know that we could even get the court-house for him to lecture in. There is more religion in this country than any place I ever saw, but it is of poor quality. With the best of wishes for you and the cause you hav espoused, I am,

Yours, etc., DR. J. P. MILLS.

LONGSTREET, GA., April 1, 1891.

MR. EDITOR: I hav claimed, and still claim, that it is not proper, or a correct use of language, to say, "I know so and so, and hence I believe it." Even our colonel says, "I believe what my consciousness certifies is true, after being examined and cross-examined by the reason." Ah, is that so? Is absolute truth, demonstrated fact, knowledge, a matter for "belief?" Or must belief always (correctly speaking) relate to what we do not know?

What has been claimed and executed on the authority of this word has filled this world with a terrible history of blood, and we are not sure but attempts may be made to repeat the bloody history, by the same authority.

Does belief hav anything to do with, or can it hav any relation to, known truth? T. N. MASON.

LEON, N. Y., April 19, 1891.

MR. EDITOR: When I first sent for your paper last summer I did it partly as an experiment. I had during a rather long life been in the habit of reading the religious papers of various denominations, without much preference for or prejudice against any creed or denomination, and I had rarely met with any publications of a Liberal kind. I find one can get more reliable information in relation to the moral and religious status of the country from your "blasphemous little sheet," as it has been called, than from the more pretentious orthodox publications. Mr. Heston's pictures excite considerable interest. Even professed Christians look at them with an amused smile, and cannot well deny that they generally point a moral. I hope your scriptural cartoons may be put in book form before long.

Yours truly, E. C. DURFEE.

AUBURN, IA., April 27, 1891.

MR. EDITOR: Inclosed find $2, for which send me the "Cosmian Hymn Book," also the ANNUAL for 1891, and one copy of J. Remsburg's "Bible Morals." I see the subject of the badge is stirring up some of the truth seekers to quite an extent, and I foresee that if each one could be listened to we would hav as many badges as readers of your paper. Therefore I hav no suggestions to make, but think the Otto Wettstein badge beautiful, and we hope some time to at least send for one. We hav the Bennett Memorial framed. It makes a handsome picture, one that we shall be happy to explain to all friends and callers that may gaze upon it. You will see by one book that I hav sent for that I feel the need of something to sing besides "Jesus, Jesus," as we can hear that anywhere and at almost any time. Wishing the whole TRUTH SEEKER family success in all their undertakings for good and making the whole world better for their having lived in it, I remain well-wisher to all, MRS. E. M CARR.

LIMESTONE, ILL., March 15, 1891.

MR. EDITOR: Say, do you suppose that it was only Elijah's body that went up into heaven? It could not hav been his spirit; Elisha got a double portion of that, you know. Elijah must hav thought that Comstock was around, else why didn't he drop his mantle *before* he went up? I've been wondering whether or not his body was burnt to a cinder when he reached heaven. Elisha must hav been a heartless old bachelor, or else he didn't follow the Golden Rule. For proof read 2 Kings ii, 24; in fact, read the whole chapter; also the Song of Solomon iii, from tenth to last verse. Would not a museum pay a big price for a man like that nowadays? Why, there'd be "millions in him." If the Bible is inspired, why don't the preachers preach now as the one did in Eccles. ix, 5?

Ex. xx, 13: "Thou shalt not kill," the Bible says,
That well-known book of light;
Ex. xxii, 19: And "shalt not suffer a witch to liv;"
Please tell me which is right.

Liberally, ANNA M. MOHN.

MARTINSBURG, W. VA., April 21, 1891.

MR. EDITOR: Mrs. Herman Bohda would like to send a lot of second-hand TRUTH SEEKERS to some Liberal (postpaid) where they will do the most good, if some one will designate the person through the columns of your paper or by corresponding with me or Mrs. Bohda on the subject.

To Miss Ida Craddock, the secretary of the American Secular Union, I desire to say: Do not think it hard when somebody calls you an Infidel. It is only the loving Christian that means harm. Liberals hav faith that progress and truth will overcome superstition; if it was not for that faith and hope, I for my part would not spend a cent for the Liberal cause. Therefore, it matters not what the faithful in Christ call us.

One question I would like to see answered through the columns of THE TRUTH SEEKER in reference to Italians, of whom so much has been said since the New Orleans trouble, and that is, Who is the cause of that undesirable element landing in this country? My opinion is, it is the greed of the capitalists of this country for cheap labor, in addition to desire for persons contributing to the strength of the Catholic church.

Yours for Mental Liberty and humanity,

LOUIS WOLFES.

COLUMBUS, O., April 27, 1891.

MR. EDITOR: THE TRUTH SEEKER I will not do without. My wife and children are as anxious to see it as I am. As soon as it comes, no matter who gets it, the first thing is to look at the pictures.

I hav seen no account of the death of my old friend and employer, John Ruth, who departed this life in March, E M. 291, near his eightieth year. Truth, honesty, and industry were his creed, and he was an uncompromising Infidel and Freethinker. His word was as good as his bond. By untiring industry he amassed a competency for those he left behind. He was a great devotee to the *Investigator* and *Ironclad Age*. He had been a resident of South Bloomfield, Pickaway county, O., since 1836, and was widely known and respected, having been before the public as a hotel-keeper for over twenty years, and also elected county commissioner two or more terms. I had the pleasure of being with him in the hotel during the late war, and I never knew him to turn a person out hungry and without lodging, money or no money, in that time. He died as he lived. When interrogated upon his future he answered, "I am an Infidel. I will die as I lived." E. P. WRIGHT.

LAGGATER, TEX., April 16, 1891.

MR. EDITOR: Inclosed find $9 for renewal, a new subscriber, and two more picture books. I think the old TRUTH SEEKER has opened the eyes of some of the people around here at last, and if possible I will try and send some new subscribers and for more of the picture books. Heston knows just where to strike, and a blow is never lost.

I heard an old preacher say the other night in his pulpit, "Now, dear parents, is the time to hav your children come to Christ;" and it struck me as though that old hypocrit had good argument on his side, for if they do not come now while they can be fooled into it on account of their youth, they will very likely never come at all. How any intelligent man can get up and preach the divinity of that old book, the Bible, the mother of falsehood and father of bloodshed and crime, is a mystery beyond my solution.

My parents were religious and brought me up in the way they thought right. But, alas! as soon as I reached a mature age I commenced to reason and read, without a biased mind, and only in a short while I discovered their error and learned to my own satisfaction that the Bible was only false from beginning to end, without the least argument, or even decent language.

I think I will "convert" some more of the people here, and then hope to giv you more business. W. P. JEMISON.

LONGSTREET, GA., April 10, 1891.

MR. EDITOR: Now that the bickering is over about a field lecturer, let the machine roll. The field is broad enough for a thousand lecturers.

As far as I know, Remsburg has delivered the first Liberal lecture in this, the Empire state of the South. I know that a very large majority of the people are anything but orthodox. They are Deistical, Theistical, Agnostic, Freethinkers, or whatever you please to call them; but entirely without organization. Not the first effort has been made to organize Liberals, unless you class Spiritualists as Liberals.

True, so-called orthodox people look slantingly at a Freethinker, but what does that signify? The Freethinker, having no sins to be "pardoned," and none to be covered by a Christian cloak of hypocrisy, walks erect in his liberty, without fear of Gods, devils, or those who believe in them. They are not so concerned about those imaginary beings as to lose any good sleep on that account. And hence, if we find things going wrong, if troubles come and our peaceful moods are disturbed, and we are even made unhappy, we naturally conclude that we ourselvs or some persons else hav made a mistake, committed a blunder, and are necessarily reaping the consequences, no outside deity or devil having anything to do with the case; and so we meekly bow to the inevitable, as we must. Hence all our experiences are the results of natural causes, and we hav no grounds for accusations against imaginary beings which we know nothing about. Yours for truth, T. M. MASON.

ST. ELMO, TENN., April 28, 1891.

MR. EDITOR: There are several families in this vicinity who hav been attracted toward Washington on account of her Liberal legislation. They are all Freethinkers, earnest, intelligent, enterprising, the very best class of American citizens. They desire me to write for information concerning the two states of Oregon and Washington.

I would like to hav some letters from the north part of Washington telling the *dis*advantages of Oregon, and some from southern Oregon telling the *dis*advantages of Washington. I already know the best that can be said of them—I want to know the worst in truth.

Before coming to Tennessee everything was rose-colored and golden, but we hav discovered streaks that are mighty blue. In the above manner we may get some of the blue ready-mixed with the pink and yellow. We fear that Washington has too much rainy weather, and is much colder than Oregon. In that we may be mistaken.

Here is one thing certain—the state that givs the most Liberal or just laws is the one that will catch the best emigration. Of a dozen or more of these families I doubt if a single member of any of them has ever been arrested for a misdemeanor, and it is doubtful if they hav ever sued or been sued. They believe in the utmost possible liberty of the individual, so they do not infringe on the rights and liberties of others. They want the Congress of the United States to enact Sunday a national holiday—for people to be as free to do and act as they are now on any other national holiday. They are opposed to class legislation, believing that a law that is just and proper for one person should be so for all, and for days as well.

The liberal legislation of Washington givs them a prejudice in that direction, but Oregon might legislate still more liberally—justly.

I would like to receive letters and descriptiv pamphlets from different parts of the two states within the next three or four months. L. L. GOODWIN.

MARTINSBURG, W. VA., April 24, 1891.

MR. EDITOR: In THE TRUTH SEEKER of April 18th I noticed Miss Ida Craddock's article making an explanation why she objects to being called an Infidel. I regard Miss Craddock as a considerate, impartial, and able secretary of the American Secular Union. I always read her articles with interest, and I generally approve her sentiments. She recognizes the rights of those who differ with her. Courtesy and respect are due to those who happen to believe as they must. I may say, we should stand out strong in our individuality before the world. If this great principle of love of truth universally existed, more truth and positiv facts would appear and prevail. The thoughtless and misconceived application of words is an unfortunate evil that causes serious harm, and many persons are falsely represented, all due either to willful perversion of facts or words or lack of knowledge. It is painful to be the victim of misrepresentation. It is evident that the dictionary has been neglected by many. The true meaning of all words should be correctly applied, and the courteous secretary of the American Secular Union is entirely justified in defining her true position. No man or woman possessing true qualities of heart and mind is or can be ashamed of what they believe to be the truth. I am proud of my honest conviction, but should be ashamed of insincerity and false character. The true definition of "Infidel" is, unfaithful. The word truly applies to husbands and wives who are unfaithful to each other. It also applies to people who profess religion but do not practice what they preach. Anyone in church or out of church who is unfaithful to his individual convictions is an Infidel. I honestly believe that Freethinkers are the most sensible people on earth, the best lovers of truth, and whose convictions cannot but be strong and candid. For them to be called Infidels is incorrect. Agnostics, Materialists, positivists, and Spiritualists are the correct names for Freethinkers. So Miss Craddock is right in defining her true conviction and not suffering herself to be the victim of misrepresentation.

T. J. CONNERS.

QUINCY, ILL., May 4, 291.

MR. EDITOR: Mr. Charles Watts, the noted Secular evangelist of Toronto, Ont., made the welkin ring last Sabbath at Turner Hall in this priest-ridden city in giving us two lectures in his inimitable and happy way. In the afternoon he expounded to an intelligent and enthusiastic audience the beauties and advantages of what the sky-pilots and their deluded followers call unbelief—which is a word, as generally used, devoid of meaning and common sense, for is not every man differing from some other man an unbeliever? Brother Watts showed plainly, and in language easily understood by all, that doubt and skepticism as applied to the duties and obligations we owe to each other are as far above the teachings of theology as the sun is above the moon in illuminating the dark corners of this terrestrial sphere.

The evening lecture was better attended, the larger part of the congregation being ladies. Here Brother Watts was at home. The subject of his lecture was Secularism vs. theology, and the way he handled it was enough to make ecclesiasticism quake in its boots. The lecturer took the ground that our duties to each other were paramount to each and every obligation that Christianity teaches us; that Christianity teaches it is our bounden duty to giv to some one or some thing whom we know nothing about, and never can know anything about. He showed conclusivly that the man or woman who thinks of nothing but what will become of a mythical and infinitesimal something called a soul in the hereafter, is a creature not fit to associate with his fellows in the daily walks of life.

During the evening lecture the speaker was several times applauded, and the applause was given with a hearty good will, especially by the ladies, who appear to be as good judges of far-reaching points in a lecture as they are of the last style in a duck of a bonnet. Brother Watts wound up his lecture in a peroration addressed to the God of Nature. He, if I may so express myself, threw himself body and mind into this prayer, during which the congregation appeared to be in unison with the speaker. So quiet were they that a pin dropping on the floor would hav been a disturbing element. Charles Watts while here made many friends, and a cordial reception will always be given him. Whenever in traveling this vale of joys and good will he happens to come this way, the friends of a day will be glad to see him. Yours truly, J. L. M.

NEW ORLEANS, April 22, 1891.

MR. EDITOR: I hav just completed what may be called a greedy reading of your TRUTH SEEKER of Jan. 31, 1891, sent to me by you at my request as a sample copy. This is my maiden step at expressing myself publicly. I must say that your TRUTH SEEKER and its correspondence express my views, thoughts, and feelings in letter and spirit.

It is my firm belief that the time is fast approaching, particularly at present, when all known religions will be completely eradicated from the face of the earth, even if it goes so far as a bloody revolution to do it. Religions are the curse of humanity, and only inspire fear, cowardice, ignorance, laziness, hypocrisy, superstition, and all known crimes, thus preventing the grand and divine development of mankind nearest that divinity attributed to the universal mythical humbug called "God."

For fully ten years past I hav given this religious subject my attention, and only awaited the time when I felt that I might be able to speak, write, and publish my views, so that the other Infidels may know that there is another Infidel in a city practically domineered by religions of all kinds, tastes, and desires, except Truth.

I was considering the advisability of adopting a *nom de plume*, but concluded that it would be cowardly and an insult to my manhood. Let my name go down to posterity as one more advocate in the struggle for liberty. There is nothing nobler, nothing grander nor more sublime, than truth, the whole truth, and nothing but the truth.

Can you or any of your readers refer me to any matter pretending to be the handwriting of the alleged Jesus Christ? I hav read and heard preached everything about his alleged *sayings*, but never anything about his alleged *writings*. It seems to me that if he did liv for thirty-three years, he should hav had occasion to at least sign his name. My opinion is that no such mythical fool ever lived and that there never was any fool or idiot stupid enough to undergo any part of his alleged sufferings without "kicking" once.

I am compiling a Directory of Freethinkers, with one or two lines of their terse sayings. All those who want to send me their names and their terse sayings will accordingly be inserted.

Inclosed please find $5 for one year's subscription and one copy of your "Freethinkers' Pictorial Text-Book."

Yours in the fight for freedom, JOS. MAILLE.

HARTFORD, KAN., April 20, 8 P. M. 291.

MR. EDITOR: There are several reasons why Mr. Ingersoll should be nominated for president of the United States.

First, because he is the first choice of a large and rapidly increasing class of Freethinkers in this country.

Second, because he would be supported not only by many Seventh Day Adventists and Baptists who fear Sunday persecution, but also by the more liberal and fair-minded among Christians and many non-evangelical church-members who fear church encroachments upon the realms of civil authority.

Third, because it would bring into prominence the claims of the American Secular Union for a complete divorcement of church and state, and thereby cause discussion upon one of the most important political topics, and one of the most vital to the preservation of the principles of constitutional liberty that can be thought of.

Fourth, because his name at the head of a presidential ticket would arouse enthusiasm among the "old guard," vivify the forces opposed to religious persecution, and convince weaklings that Freethinkers hav principles that are worth fighting for.

Fifth, because it would convince orthodox people that Freethinkers mean business; that they possess some of the spirit that fearlessly faces martyrdom in defense of cherished liberties, and are therefore not going to sit idly down while superstition marshals its hosts for the demolition of the safeguards against the destruction of the principles of the Declaration of Independence.

More reasons might be added, but these are sufficient. I attach no importance to the personal dangers which such a nomination would bring upon Mr. Ingersoll. No enemy would expect his election, and no one would therefore think to do God service by slaying him. Besides, such an act would not be countenanced by the Christian church, for the reason, if for no other, that it would open the eyes of a world to the justice of the representations of church malice and bigotry which are contained in "The Pictorial Text-Book."

I would advise a national ticket containing the names of the nominees for president and vice-president, with the names of the electors for each state. The rest of the ticket should be left blank, and it should provide space for the names of all other nominees down to road overseer, for Freethinkers are men who activly engage in local issues. This would of course necessitate the appointment of some prominent Liberal in each state to act as secretary, who should see to it that the tickets for his own state should provide for all the officers to be elected. The laws of Kansas do not permit the printing of names of persons not belonging to the same party as the head of the ticket, but they can be written.

A. H. DARROW.

CHATTANOOGA, TENN., April 20, 1891.

MR. EDITOR: The Society of Liberals, composed of the best people of Chattanooga, hav organized, adopted constitution and by-laws, and elected officers and directors, and are to-day a complete and thoroughly organized body of truth seekers. The officers are: B J. Robertson, president; John W. James, first vice-president; Mrs. Mattie E. Hurson, second vice-president; J. B. Zeigler, secretary; Chris. Bathman, treasurer; M. M. Murray, P. C. Cramer, and W. C. Mills, directors. Every one of them seems to think like the others. Mr. Robertson is an elegant gentleman; is rather large, handsomely built, with a fine intelligent face, splendid voice, and good address. Mr. James is a far-seeing man of great ability; a builder of railroads and cities, not a builder of churches and tabernacles; a kind-hearted, Liberal-minded man, who is loved by every good citizen, and in fact would make a good president of the United States. Mrs. Mattie E. Hurson is a tall, well-built lady, with firm but pleasant and rather handsome features; full of determination and energy; a great worker, and will be a great acquisition to the Freethinkers' association at Chattanooga. The secretary and treasurer are two of a kind, who never know when to stop, and the outcome will only be told later on. We hav adopted the constitution and by-laws of the American Secular Union, somewhat changed so as to make them suitable for our local Freethinkers' association, with all the demands and preambles therein contained.

We had an elegant lecture delivered by Mrs. Lois Waisbrooker; subject—"Natural Laws *vs.* Personal Authority." I send you a poster to show you how we do it here. We distribute three thousand or four thousand such a day or two before each lecture, and the people come from all quarters. It is surprising how quick the people in the suburban districts learn it; but they hav become acquainted, and they go out of their way to let each other know that there is a lecture at Freethinkers' Hall.

We hav had a challenge from a gentleman by the name of Wm. Rennie, who proposes to furnish a reverend doctor of divinity who is ready and willing to settle and lay to rest for ever after "That the Bible is what it purports to be, a revelation of God's will and purpose to man, and it is consistent and harmonious with itself." I hav been thinking if it would not be a good idea to just refer the reverend gentleman to the different chapters and books cited in THE TRUTH SEEKER of April 11th for Wanamaker. I think that will take the starch out of his shirt for a while and put him to studying up another plan to get up notoriety in his flock.

The subscription list for THE TRUTH SEEKER will hav to be increased, as well as those of all other Liberal papers and magazines taken here. We hope to trouble you often hereafter.

What we now most desire in Chattanooga is a weekly publication of more light on Freethought and Liberalism. Then look out, for this would surely be the Hub of the South.

Very respectfully yours, CHRIS. BATHMAN.

NEWARK, April 30, 1891.

MR. EDITOR: The pope is tackling economics. Can it be possible, after cautioning his priests of his pagan church to not meddle in politics, that in the next breath he commands his followers to take a hand in politics in all countries wherever they can get a footing? The old fellow is a simon pure Democrat of the Tammany kidney. If Father McGlynn had been a Tammanyite and worked with Corrigan he would never hav been excommunicated, for if a man is an intelligent Democrat and works against the interest of the church, he is a heretic and no good. The pope has discovered that in a democratic or republican government he is allowed more privileges, and he can colonize all cities and Catholics can take all the offices, as he has done in all our large cities in North America. Kings will not allow the old pagan to be master of the situation, and he must hav killed his God with prayers or else his God has discovered he is a fraud and no good to humanity. A few years ago a heretic could not be buried inside of Rome, but his brigands and murderers could pay their money to the church, get absolution, and go up to horse heaven and sing their everlasting song. Pius IX. was the son of a brigand. He cut throats to educate his son for holy orders. And when Garibaldi knocked at the doors of Rome and the brigands came from their robber dens, carbines and stilettoes in their belts, to fight for their comrade in crime, he, the pope, greeted them with "My dear children," and gave them his blessing. Garibaldi's god was the stronger, and the pope and his ghost-God and his wooden idols of saints were again defeated. And now in his dotage this pious pauper who wears a crown of gold and has $30,000,000 in the hands of Rothschild the Jew banker, has the cheek to preach economics. Well, most holy fraud, again I advise you to cut down your household expenses and relieve the poor of their heavy burden. If you hav turned plebeian and believe in democracy, then turn adrift your aristocratic monseigneurs, cardinals, nuncios, bishops, prelates, chamberlains, and papal guards. Your God should be your only guard. No use praying to anything that cannot protect you. If your God would allow the heretics to erect the statue of Bruno before the doors of your palace, the Vatican, and allow the Methodists to build a meeting-house where they sing their Methodist hymns to disturb your holiness, why not pray to the Buddhist or Chinese Joss god? Perhaps you would hav greater success. A few months ago I read in THE TRUTH SEEKER there were over four thousand masses said in Rome. Four thousand beats or paupers supported by the people praying to a lazy old God or ghost that no person can locate, and if any person should see him he would be struck dead! Is it any wonder that God says, "In the thickest of darkness shall be my hiding-place?" I should want to hide, too, from such a lot of violators who are trying to beat nature's laws.

Now a word and I am done. Can it be possible that the pope contemplates coming to America and taking possession of Corrigan's palace that was built for him? It looks like it, for there are many papal guards and assassins and thieves coming from the "Infernal City" of Rome. Immigration should be stopped and all clergymen should be made to pay $100 license, and church property and idols and wooden gods would make good fires on a cold day to keep a fellow from freezing. The heat is all the spirit that would come from burning such trash. Not that I would destroy any man's church or idol, but they should bear their burden of taxation. Napoleon melted their twelve apostles to pay his soldiers, and I would do likewise with all their golden idols, or tax them for their full value every year. That would be better than weeping blood from the pictures of saints every year to rob the poor and ignorant. W. W. MORRIS.

Children's Corner.

Edited by MISS SUSAN H. WIXON, *Fall River, Mass., to whom all Communications for this Corner should be sent.*

"Between the dark and the daylight,
When the night is beginning to lower,
Comes a pause in the day's occupations
That is known as the Children's Hour."

The Boys We Need.

Here's to the boy who's not afraid
To do his share of work,
Who never is by toil dismayed,
And never tries to shirk.

The boy whose heart is brave to meet
All lions in the way;
Who's not discouraged by defeat,
But tries another day.

The boy who always means to do
The very best he can,
Who always keeps the right in view,
And aims to be a man.

Such boys as these will grow to be
The men whose hands will guide
The future of our land, and we
Shall speak their names with pride.

All honor to the boy who is
A man at heart, I say,
Whose legend on his shield is this:
"Right always wins the day."

A Pledge to Keep.

The editor of the *Freethinkers' Magazine*, which is among the best of Freethought journals, and one that everybody ought to take, has made an excellent offer in the last number. It concerns us in the Corner. He copies Elmer W. Pride's letter from our Corner, and not only commends it highly, but offers to mail the magazine one year, free of charge, to any young man between the ages of eighteen and twenty-six years who will follow the example set by Mr. Pride and will send the following to the editor of the magazine: "*I do truthfully state that I do not drink intoxicating liquors, use tobacco in any shape, or use profane language; and I solemnly and sincerely promis not to do so for the next ten years.*"

Mr. Green would initiate a new order, to be called "THE YOUNG MEN'S FREETHOUGHT TEMPERANCE SOCIETY." Mr. Elmer W. Pride he nominates for president; the first name reaching the office will be secretary; the second, treasurer; and the next five names will constitute an executiv committee. He hopes to get a hundred names during the next month.

We heartily agree with this project of the editor of the *Freethinkers' Magazine*. If it is true that any of our boys do "drink, chew, smoke, or swear," they had better reform instantly. These are very bad habits, and we are fain to believe they do not stick to any of our Freethought boys. It will do no harm to take this pledge, and keep it, not only for ten years, but forever.

Tobacco is injurious, drinking vile compounds is bad, deception in any form is degrading, stealing and swindling are great evils, using profane language is silly and ridiculous. It is only indulged in by Christian nations, and is a very foolish habit.

It is a great thing to be pure in mind and morals. It is the mark of a gentleman to be clean and sweet in thought, word, and deed. We want the boys and girls of Freethought to be among the best, yea, to be the very best in the world. We expect them to continue to make the Liberal cause great and grand, noble and illustrious. The mantle worn by older champions of the cause will soon descend upon their shoulders. They must be worthy to wear it. One way to become worthy is to frown upon all bad habits, to liv uprightly and deal honestly. The above pledge will help to do that.

S. H. W.

A Little Sermon.

DEAR YOUNG FRIENDS: Many of the prophets mentioned in the Bible were very ignorant, though well-disposed, men, whose views were marked by a practical common sense much at variance with the pompous airs of the regular priesthood, the splendor of an imposing religious ceremonial, the haughty disdain of kings for the opinions of the people.

These monarchs were willing to sustain a theocracy which gave them, apparently, the position of secondary fiddlers to God, who was the real ruler.

What little civilization the Hebrew nation was possessed of, reposed in the hands of this humble and inferior set of philosophers, whose efforts to repress vice in all places was rewarded in the usual way. They were despised and rejected of men, stoned, cast into pits, and sawn asunder, of whom the world was not worthy. Listen to their terrible rebukes: "To what purpose are your sacrifices? your solemn fasts? your holy days, new moons, and Sabbaths? When a clean heart and a contrite spirit are all that the Lord requires?" But this generation of vipers forbids a mother to kiss her child on the Sabbath, and suppose her little boy should play ball on that day?

Once I bought a few crackers on Sunday, but I feel as cool as a cucumber about it, under our noble constitution, as well as the most decent opinion of the world in all ages. I never did like a gorgeous heathenism, which honors God and tramples the poor.

But now the scene changes in the great drama of human events! The bold impostor, Schweinfurth, is soon to be ushered into the arena of a gorgeous ceremonial and belief. The faces of the clergy are already marked by a deadly pallor—they know their fate. That the old religions are dying. The thoughtless masses pant for a faith at once wild, passionate, dreamy, and strange.

But let us hope on that Colonel Ingersoll, or some friend of his, may be nominated for the presidency. ALHAZA.

Lexington, Ky.

Correspondence.

MCMINNVILLE, ORE., April 17, 1891.

DEAR MISS WIXON: As I hav never written to the Corner I thought I would write you a few lines. I am twelve years old. I go to school and study Fifth Reader, geography, grammar, history, arithmetic, spelling, and writing. My brother takes the grand old TRUTH SEEKER, and I always read the Children's Corner before anything else. The spring flowers are all in bloom. As this is my first letter to the Corner, I will close.

VINA FARMER.

OSCEOLA, IA., April 14, 1891.

DEAR MISS WIXON: I thought I would write a letter to the Corner for the first time. I go to school now. I study reading, arithmetic, geography, grammar, spelling, and physiology. My teacher's name is Oren Henderson. He is a very good instructor. I hav no pets except cats. The piece that I spoke the last day of the other school was "The Little Brown Hands." I selected it from THE TRUTH SEEKER. Father takes THE TRUTH SEEKER, and thinks it is a very nice paper. I remain, MYRTLE JONES.

HENDRICK, IDA., April 5, 1891.

DEAR MISS WIXON: As we hav not seen any letter from this part of the country, we thought we would write. We are little Liberals thirteen and twelve.

Our school starts to-morrow morning. Our teacher's name is Miss Carrick and she is not religious.

We are very fond of looking at the cartoons and reading the Corner.

Please tell us through THE TRUTH SEEKER what Robert G. Ingersoll's middle name is.

Well, as this is our first letter, we remain,
Your Liberal friends,
FLORA E. WRIGHT,
VIOLA G. WEAVER.

CUSTER, ILL., April 6, 1891.

MISS SUSAN WIXON, *Dear Friend:* I thought I would write a letter to the Children's Corner to-day, as I am not very busy. I am sixteen years old, and go to school every day. I study reading, spelling, arithmetic, language, writing, drawing, and physiology. I liv in a small village. My teacher's name is Mr. Barnes. Our school term will be out about the 7th or 8th of May. We had a literary Friday night, but not a very big attendance. The Sunday-school is nearly played out, there are so many sick. I hav two brothers and one sister. My papa is a carpenter, and he gets plenty of work to do. He belongs to the Modern Woodmen of America. I will close for this time. Hoping to see this in print, I remain, Your little Freethinker,
MARY D. ROBINSON.

BOULDER CREEK, COL., April 16, 1891.

DEAR MISS WIXON: I wish this time to tell you about our pack train—there are seven donkeys in it. It is a curious sight to see them when they are going up a trail with their big loads on their backs; they are quite small, and can carry remarkably big loads. I hav often seen them carrying two big bales of hay weighing no less than two hundred and fifty pounds, making five hundred pounds, which is more than the average donkey weighs. They are used in the roughest of places, and very seldom slip or fall; but sometimes they do and go rolling down the hill with their big loads of wood, or anything they may be packing, but they very seldom hurt themselvs. Some donkeys are very smart, and when they are loaded they will go up the trail a little way and then go into the brush and lie down where you cannot see them, just to get out of packing their big loads. Generally they cannot get up until they are unloaded. They are very cunning in getting a good chance to kick you, and when they do kick they kick hard. Young donkeys are very cute; they hav very long legs, long ears, small bodies, and long necks. Mules and horses are also used for packing, but they do not carry much larger loads than donkeys. Well, I must close now, as I can not think of any more to say; so good-bye for this time. Your Liberal friend,
EDWIN D. RODGERS.

VERNON, TEX., April 12, 1891.

DEAR MISS WIXON: I hav been a Liberal nearly a year. I cannot praise THE TRUTH SEEKER enough. It has taken the place of almost all the children's papers we take. Our town of Vernon is beautifully situated on the Fort Worth & Denver railroad, and has about four thousand inhabitants. We hav large schools here, but they are principally controled by Christians. The public school has six hundred and forty-six pupils enroled. We hav several prominent Freethinkers in our town. We had a debate, which commenced March 31st and ended April 5th. The subject of discussion was, "The Bible is of Divine Origin." Affirmativ, L. W. Scott; negativ, A. L. Phelps. It lasted six nights, Scott being on the affirmativ the first three nights. Then the subject was reversed and O. A. Phelps thrown on the affirmativ the three remaining nights. Mr. Phelps got the best of Mr. Scott, or, to use a more common phrase, "snowed him under." There are few Liberal ladies in our town, but more step to the front all the time. Several times, when there were but few letters in the Corner, I was very much afraid our Corner would fall out of sight, so I was real glad when I saw so many young Liberals stepping forth and declaring their views on Christianity. Every time I read the Corner I am delighted at the progress it is making. When we get THE TRUTH SEEKER the first thing I look at is the pictures; then I turn to the Corner. My father is a Liberal of but two years' standing, but he is very strong. I hav three brothers and one sister. My oldest brother is a Christian, which we regret very much. Many of my school-mates beg me to send my sister to Sunday-school, but asking is all the satisfaction they get, for I will not comply with their wishes. This is the first letter I hav ever written to any paper, so you must excuse mistakes. I think I am the second Liberal who has written from Vernon. I think Mr. Heston is doing much good, and would be disappointed if THE TRUTH SEEKER should come minus Mr. Heston's pictures. I am fourteen years old. My mother is dead and I hav to keep house for papa. I do not want my first letter thrown in the waste-basket. If this is worth printing I will contribute a better missiv next time. I will close, wishing you much success as the editor of the Children's page, and as the spreader of truth and knowledge in the minds of the young.

Your Liberal friend, MYRTIE MARTIN.

P. S.—Correspondence solicited from both young and old.

PORT OF SPAIN, TRINIDAD, April 12, 1891.

MISS SUSAN H. WIXON: The last Corner is very interesting. I notice now more correspondents than heretofore, and I hope that they will increase. I am quite in accord with suggestions which were made to establish a children's paper. I earnestly wish that if such an enterprise is started, it may prove a success. I shall help all I can.

In my last I volunteered a few descriptiv remarks relativ to this place. I shall in this, and others that I may forward from time to time, endeavor to continue with a few "At Random" notes.

When Christopher Columbus discovered Trinidad he found it inhabited by Caribs, who were almost all destroyed or carried away about the year 1518, when the inhuman Spaniards made captivs of all the free and happy aborigines they could find to work their mines. We hav seen and observed the effects produced upon the people of other countries by the Romish hierarchy, but the effect produced here has been, and still is, double fold. It has exterminated millions of inoffensiv mortals in this part of the world; still priests tell us that the light of the gospel has proved a blessing to other countries, but alas! we see the baneful effects it has produced in the Western hemisphere. As in North America the red Indians hav gradually disappeared before the encroaching white races, so in Trinidad the Arrawars and the Chaymas, the Tamanacos and the Cumanagotes, hav little by little faded away out of the community, and are now barely represented by a few families of mixed descent.

When Columbus discovered Trinidad, a certain Cacique, an Indian chief, so goes the tale, took off Columbus's cap of crimson velvet and replaced it with a circle of gold which he wore.

Alas for them! That fatal present of gold brought down on them enemies far more ruthless than the Caribs of the northern islands, who had a habit of coming down in their canoes and carrying off the gentle nativs, to eat them at their leisure, after the fashion which Defoe has almost certainly immortalized in "Robinson Crusoe." Crusoe's island is, almost certainly, meant for Tabago; man Friday had been stolen in Trinidad.

The Spaniards came. Gold they could not get, but slaves they could, and the history of these gentle Indians is the same as that of their brethren in the other West Indian islands: a history of murder and cruelty.

Wishing yourself and the Cornerites success, Yours truly, E. DOS SANTOS.

P.S.—I fully agree with and indorse your remarks in THE TRUTH SEEKER of March 28th with regard to the adoption of the Pansy as the badge of Freethinkers.

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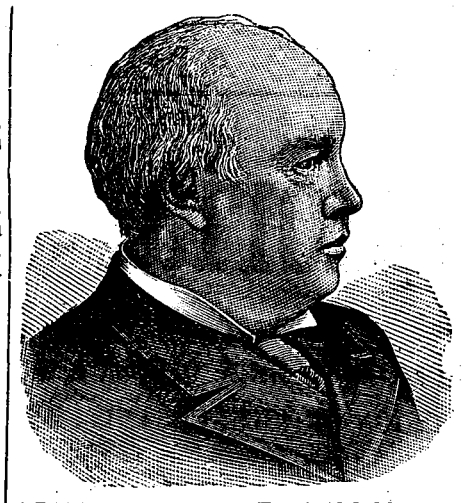
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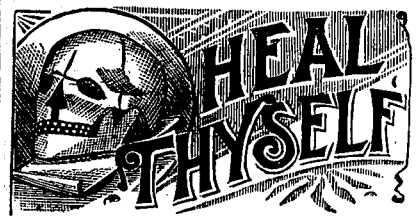


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News of the Week.

A CATHOLIC agitator on schools, in urging state incorporation of parochial schools, particularly because Protestants make the public schools proselyting institutions, cites a Protestant clergyman who boasted that in twenty years 100 000 children hav been won by the agency of public schools from Catholicism to Protestantism.

ST. LOUIS will hav a $1 000,000 Catholic cathedral.

THE German parliament has refused medical license to women.

BRAZIL has enacted that civil marriages precede all religious ones.

ITALY has prohibited taking "the Blessed Sacrament" through the streets in procession.

A STATUE of Leo XIII. has been shipped from Civita Vecchia for the Catholic University at Washington.

BARON HIRSH is seeking in the Argentine Republic suitable tracts for colonization by the Jews driven from Russia.

FATHERS SZMEIGEL AND WERTZ, of Pennsylvania, denounce the labor reformers who are exhorting the striking miners.

BLAINE has remonstrated with Germany on the sending to America by the officials of a town a lunatic, pauper, and murderer.

FATHER IGNATIUS, the Church of England mountebank touring America, pushes his demand for Heber Newton's expulsion.

THE Chilian rebels hav organized a government in the eight provinces they hav won.

THE latest of the pretended miraculous cures by Father Mollinger, of Pittsburgh, Pa., is that of a cancer on a New York woman, who received "three blessings and a few simple herbs."

BISHOP LOUGHLIN of Brooklyn has received from Italians—"presumably Catholics," admits a Catholic journal—a petition to dismiss Priest Nicco of the Catholic Church of the Sacred Heart of Mary and Jesus, who denounced the Mafia.

A NEW sect called the Anticipators has been started in Pike county, Pa., by Zachariah Myers, a farmer. He says that one day last fall while he was plowing a cloud hove in front of him and from it a voice said: "Before the century closes the world will end and man shall be no more. Go tell thy people to prepare. Tell them not to wait an hour. There must be everlasting prayer. The world is wicked; it is reeking in its own corruption. There must be an end to all soon." He hastened home and reported, and when neighbors who had heard the rumor applied for information he said, "Before we go any farther we will organize a God-fearing congregation," and started his sect, which has crippled neighboring churches. He says that all will join his church before the end of the world, to be saved; and that first a ball of fire will fall and then the final conflagration begin.

THE New Orleans grand jury has rendered a presentment denouncing the Mafia, censuring the jury that acquitted, and sanctioning lynch-rule thus: "Law is truly regarded as the embodiment of the wisdom of all ages, and its just execution the safeguard of society by the punishment of transgressors. Its just execution expresses the will of the people in condemnation of crime, but where this lofty principle is condemned by the practice of assassination for revenge or spite, and concealment under the most binding oaths renders powerless the efforts of the law to reach the chief actors and to secure witnesses, it becomes the duty of the people in the exercise of their sovereign rights to issue their decree of condemnation." The concluding words are: "We hav referred to the large number of citizens participating in this demonstration, estimated by judges as from 6,000 to 8 000, as a spontaneous uprising of the people. The magnitude of this affair makes it a difficult task to fix the guilt upon any number of the participants—in fact, the act seemed to involve the entire people of the parish and city of New Orleans, so profuse is their sympathy and extended their connection with the affair. In view of these considerations the thorough examination of the subject has failed to disclose the necessary facts to justify this grand jury in presenting indictments."

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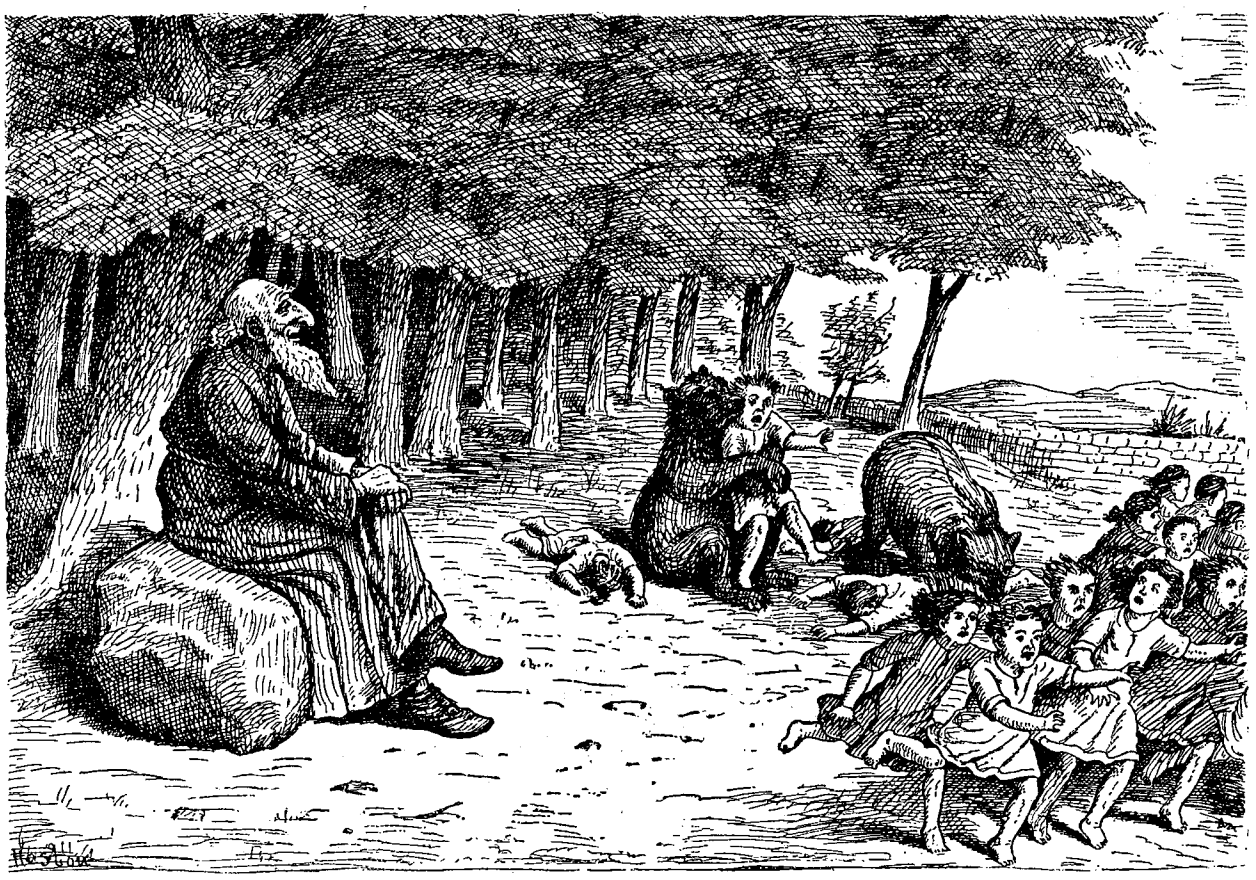
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(E. M. 291.)

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Gems of Thought.

THE clergy hav the strongest interest in the depravation of the human intellect. For the demand for their services as agents for the temporal aid of the deity altogether depends upon human ignorance and incapacity, and is exactly proportional to it.—*Grote.*

PHILOSOPHERS hav no aggressiv tendencies. With eyes fixed on the noble goal to which they tend, they may, now and then, be stirred to momentary wrath by the unnecessary obstacles with which the ignorant or the malicious encumber, if they cannot bar the difficult path; but why should their souls be deeply vexed? The majesty of fact is on their side, and the elemental forces of nature are working for them. Not a star comes to the meridian at its calculated time but testifies to the justness of their methods; their beliefs are "one with the falling rain and with the growing corn." By doubt they are established, and open inquiry is their bosom friend.—*Huxley.*

IT is not by shirking difficulties that we can remove them or escape them; nor by evading the perplexing problems of life or speculation that we can hope to solve them; nor by saying, Hush! to every oversubtle questioner, that the question can be answered or the asker silenced. Men cannot go on forever living upon half-exploded shams, keeping obsolete laws with admittedly-false preambles on their statute books, professing creeds only half credited and quite incredible, standing and sleeping on suspected or recognized volcanoes, erecting both their dwellings and their temples on ice, which the first dreaded rays of sunlight they know must melt away. —*Greg.*

THOUGHT is the agitation of the nerves.—*D'Holbach.*

THE mind is a voltaic pile giving shocks of thought.—*Mill.*

ALL mental phenomena are simply transformed sensations.—*Condillac.*

THE mind is physical, wholly material. The phenomenon of consciousness is the direct result of our organization.—*Hobbes.*

WHATEVER a man may pray for, he prays for a miracle. Every prayer comes to this: "Great God, let twice two not make four."—*Ivan Turguénief.*

SUPERSTITION, of whatever kind, whether earthly or divine, has hitherto been the weight which clogged man to earth and prevented his genius from soaring aloft amid its nativ skies.—*Shelley.*

EVERY violation of truth is not only a sort of suicide in the liar, but is a stab at the health of human society. On the most profitable lie the course of events presently lays a destructiv tax.—*Emerson.*

ALL hail to those bold and fearless natures—the heretics and innovators of the day—who, rousing men out of their lazy sleep, sound in their ears the tocsin and the clarion, and force them to come forth, that they may do battle for their creed! Of all evils, torpor is the most deadly. Giv us paradox, giv us error, giv us what you will, so that you save us from stagnation. It is the cold spirit of routine which is the nightshade of our nature. It sits upon men like a blight, blunting their faculties, withering their powers, and making them both unable and unwilling either to struggle for the truth or to figure to themselvs what it is that they really believe. —*Buckle.*

WHAT could the Holy Ghost hav been thinking of when he inspired that chapter [Num. xxxi]? If we were a friend of the Holy Ghost, we should be prepared to take the responsibility of striking out the thirty-two thousand virgins which he directed to be set aside for lechery. When we met the Ghost we should explain to him the liberty we had taken in expunging the thirty-first chapter of Numbers. This would be a much more honest course than the one his pious lackeys are taking, swearing by the Bible with this unspeakable impurity in it, and yet attempting to preach the people up to a standard of purity. To preach against the ruining of maidens is to preach right in the teeth of the Holy Ghost, as long as the thirty-first chapter of Numbers is recognized as an integral part of "the word of God."—*Saladin.*

THE TRUTH SEEKER

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FINE MATERIAL FOR DEVOUT CHRISTIANS.

Notes and Clippings.

Mrs. Annie Besant, W. Q. Judge, and Colonel Olcott are to get together in London and reorganize the Order of Theosophists.

A Boston preacher came out boldly and said he not only liked good beer but must hav it to drink. His congregation did not threaten to burn him for a heretic, but advanced his salary $180 a year—a sort of genteel invitation to him to invite his soul with the amber fluid and good luck to him.

The people of Australia are reported to be hostil to the project of sending large bodies of Russian Jews to their country, which Baron Hirsch was said to hav entertained. The baron himself, however, now declares that the Jewish refugees from Russia are to be sent, not to Australia or to the United States, but to the Argentine Republic.

The Presbytery of New York has decided to try the Rev. Dr. Briggs on a charge of heresy. Dr. Briggs, it is announced, will appeal to the synod. And the beautiful little Episcopal quarrel, says the *Recorder*, that has just come to an end by the departure of Father Ignatius bids fair to be succeeded by a Calvinistic bear-garden among the Presbyterians.

The Rev. M. J. Darcy, of Lockport, was so incensed at a five-year-old girl who put her tongue out at him as he drove past her father's house that he chased the child into the house and struck her several times with his whip. He was arrested therefor and was convicted of assault, the court having no confidence in the clergyman's plea that he "did it to teach the child better manners."

If the stories told by Mr. Thomas Maddern, of Tonganoxie, who has just returned from Port Natal and the interior of Africa, are true, the influence of Mr. Stanley and missionaries hav had bad effect in the Dark Continent. Mr. Maddern says Mr. Stanley has exaggerated many things and that the missionaries do more harm than good. He says the nativs are converted from happy, frugal, abstemious heathens into discontented bummers and lazy, drunken vagabonds. When the Kaffirs get religion, he says, they brood over it and consider only its spiritual side.

If our orthodox friends, says the Unitarian organ *Unity*, do not succeed in carrying their point about closing the Columbian Exposition on Sunday, it will not be for lack of early attention to the subject and ceaseless industry. The *Independent* publishes in a late issue a symposium of opinions gathered from a hundred bishops, Roman and Protestant. Among the thirteen in favor of keeping the great Fair open seven days in the week, it is worth noting the large proportion of known names of Roman Catholics and others presumably so. The spirit of Puritan rule and disciplin dies hard among its Protestant descendants, even of this free and progressiv age.

"I had rather a remarkable experience while I was chaplain in the army," remarked one of the ministers at the pastors' union at Cleveland. "What was it?" "I had been working and talking to the boys about gambling, and they finally turned all the cards in the camp over to me. The next day they were paid off. The following day I was passing out and saw a blanket spread out with two lumps of sugar on one corner, and about half the money in the camp spread out." "What were they doing?" "They were betting on which lump of sugar a fly would first light, and all the money on the blanket changed hands on the result." "What did you say to the boys?" "I said: 'Here, boys, come get your cards.'"

Father Lambing gave advice to the strikers in the Scottsdale, Pa., coke region the other Sunday. Speaking from the pulpit, he said: "I am not addressing or advising the strikers. They, or their leaders, hav joined hands with anarchial Socialists, who prefer the red flag of riot to the Stars and Stripes of law and order. I am speaking to Catholics, whose temporal and eternal welfare would be in better condition had my advice been followed. I say, 'Go to work upon the conditions offered. There will be few good men in the region when the strike is over, and they will be in demand at a premium.'" He pictured how, if they remained out of work, they would be evicted from their homes and compelled to take their families to liv in tents, at the peril of their health and morals.

One of the propositions for disposing of ex-Senator Blair of New Hampshire is to make him commissioner of immigration. This is an office, says the *Sun*, which Blair can giv good reason for refusing to take. When it was created in March last, through the passage of the new immigration act, Congress failed, through an oversight, to make any appropriation for the salary of its incumbent. How could Mr. Blair wait for his salary till the next Congress assembles and makes provision for its payment? Furthermore, the commissioner's salary, as established by the act, is small; it is only $4,000 a year. Under the circumstances, it cannot be supposed that President Harrison will further wound Mr. Blair's already wounded feelings by offering him the office of commissioner of immigration.

Jews are not admitted into the vast body of the Russian empire, but only into about seven provinces in the west and southwest. In St. Petersburg only Jews who are merchants of the first guild and possessing certain large amounts of wealth are admitted, and also under great restrictions members of some of the learned professions, and also under great restrictions mechanics, who are not permitted to trade, but merely to repair. When it is known that as soon as the children of these people attain to the age of twenty-one years they must either leave or are thrown into prison, it is no wonder that such a large proportion of the inmates of the prisons were found by a late anti-Jewish correspondent to be Jews. In Moscow about five years ago a Hebrew synagog was closed by the government for no other reason than that it was too magnificent and too beautiful to be used by Jews, and the Jews were compelled to desert it and permit it to be closed. Even in Western Russia, where the Jews are permitted to liv, the Jews may not even build and endow a charitable institution such as a hospital, without providing for a superintendent who is a member of the Russian church, and whose salary must be paid by the Jews.

Communications.

Jehovian Christianity.

I hav noticed that orthodox Christians may be divided into four classes, viz., 1. Those who are tickled to contemplate a future existence of eternal torment for their enemies. 2. Those who care nothing for the after-death welfare of unbelievers, being solely enraptured with their own prospects. 3. Those who dislike to think of the terrible torture awaiting the impenitent. 4. They whose lives are embittered by the thought of relativs, friends, or even savages among the destined to everlasting unendursable agony. My appeal is to classes three and four. Those of the other divisions need infant education.

So long as God refrains from showing himself, herself, or itself, and refuses to restore life to the dead, there will be doubt.

A few centuries since all Christians were positivly sure of "beyond the tomb" future. They knew little of nature; but of a life following death their knowledge was immense. They knew the little life of man on earth was insignificantly incomplete compared with eternity. They knew it was far better to protect souls than to defend bodies. They hesitated not to take the life of heretic or unbeliever. Their duty was plain to understand. Better one dissenting voice silenced forever, than lambs enchanted from the "fold of Christ." They were honest certainly. With inconceivable ignorance of nature's laws, they regarded all phenomens instantaneously created relativ to themselvs. They burnt, they hanged, they invented all manner of devilish devices to torture and betray honesty; and also decided for us whether it is or is not divine, the Christian Bible. These ignoramuses were sincere, but a trifle too ignorant for me to wholly rely on for my religion. If they were mistaken concerning the ordinary operation of nature, why could they not also hav formed errone ous opinions of religion? It has generally been supposed that Moses—a murderer—Solomon—a polygamist—David—a criminal syphilitic—and some others equally disreputable are authors of important parts of the Bible. If this book is inspired, the men who wrote it, and also those who decided thus, must certainly themselvs hav been inspired. If they were inspired by God in one affair, why were they not inspired in matters other than spiritual? Why were they not inspired with sense of decency? Of justice?

During the third, fourth, fifth, and sixth centuries after Christ there existed a lot of alleged true accounts of his life, other than what we now hav in the New Testament. In these centuries the bishops and daddies of the church were exceedingly puzzled to ascertain which were the proper and which the improper biographies and gospels of Jesus. One scripture was apparently as godly as another, and it was not until after numerous councils had occurred that the early Christ adorers determined near preciseness the acts of their adored one, and this hundreds of years after his ærial voyage to heaven. These councils were mostly not attended by the spirit of Christ, as shown "on the mount," but were the scene of bigoted jealousy, quarrels with sword, and religious abuse. In the words of D. M. Bennett (to determin what the nineteenth century Christian should believe), "on one occasion the matter was put to a vote of the frenzied fanatics. Some gospels were voted up and some down. The gospel of St. Mary, the infancy of Jesus, the gospel of St. Barnabas, the gospel of St. Bartholomew, the gospel of St. Hermas, and a number of others were voted down, while those of Matthew, Mark, Luke, and John were voted up and pronounced divine, though Luke was barely admitted, having a majority of a single vote." Now, if they had tied on Luke, how would that hav exhibited inspiration in voting? Of course, as it happened, the majority were inspired. Were the minority uninspired, and why? If Jesus was, and did as claimed, it can only seem that carelessness was in his make-up, for otherwise would he not hav seen that futurity had a record of his existence and gospel, the correctness of which was not guaranteed by the ballots of bigots?

Thomas Paine has been deceased less than a century, and during this time a multitude of conflicting stories about him hav been circulated, which are now believed and denied. Suppose the voters of this country ballot to see which are true and which are false accounts of Paine's life; how ludicrous even Christians would regard such decision. Yet they accept as true the alleged life of one who never authorized it, or wrote a word concerning himself or anyone else; told by contradictions in the New Testament, and its genuinness decided by votes cast by men of less intellect than many of the occupants of our insane retreats. Our savior had said "it is finished" nearly six hundred years before the primitiv Christians ceased growling about God's word as contained in his New Testament. Certainly Jesus did not mean the New Testament was finished, but with what consistence was this utterance when he knew future generations, believing not in him, would go to hell, and that plenty of contrary reports about him would be made, the merits of which would remain unsettled for centuries? Why did not Christ, if his career was necessary for futurity to be fully aware of, write himself or dictate his gospels? None of the four are known to hav been in existence in manuscript until at least one hundred and fifty years after he is said to hav lived. Why did not Christ, if it is necessary for us of to-day to believe he was God, invent the phonograph, and talk his gospel to it, thus furnishing abundant evidence of his divinity? No, this could not be. The Bible had to be voted true, while an uninspired Infidel—Thomas Edison—was decreed to invent this instrument. The fact that for centuries the Catholic church monopolized possession of the New Testament should convince intelligence that the subject of inspiration ought to be carefully investigated. Sixteen hundred years after the reputed birth of Christ there was considerable doubt about the authenticity of several books of the so called God's New Testament. Then, Martin Luther—with great, unusual sense—discarded the book of lunacy—Revelation—the book of Jude, the epistles to the Hebrews, and questioned the genuinness of others. To-day many eminent professed Christians doubt the genuinness of some of these books, in whole or part, and nothing is truer than that for "our particular superstition" we rely on fathers of the church who are noted chiefly for their credulous ignorance.

The past witnesses an age of wonderful wisdom of futurity. The present is one of almost peaceful doubt. The past was most assuredly an ignorant affair compared with now. In the gloomy years, dead religiously beyond resurrection, spiritual matters were rigidly attended to. The soul first and the body afterward, was once the Christian's motto. Only by strictly observing that maxim can one be a consistent Christian. Of what importance is this life paralleled with a life of never-terminating joy? A real believer should "take no thought for the morrow" and should pass all leisure time in seeking to save souls from hell. To be a non-absurd Christian one should eat and drink only just enough to keep living. One should not spend a single cent for superfluities. One should labor for pay only sufficient to supply one's modest Christian wants, and the remainder of one's time should surely be devoted to the "cause of Christ"—that is, saving souls from everlasting flames. One whose mind is shackled by the infamous dogma of eternal punishment really should do as is claimed consistent with, yea, despotically necessary to, a Christian. Do you find such Christians? Do we see men with tears in eyes beseeching us "escape the wrath to come?" Do we meet in the street implorers for "God's mercy on us?" Little of the kind is discovered. Yet only a few short centuries ago almost nothing else was done. In those splendid days, "Hell, hell, fire, fire," was the cry. Brimstone was burnt under the noses of offending children to remind them of the venomous vexation of a most merciful maker. In those happy times the parson's sermon ever was illuminated with the flames of hell. How is it to-day? To-day believers are not only "ashamed of Jesus" to the extent of failing to light the fires of hell before the unrepenting, but they are also rather shy about discoursing on this imaginary "fiery furnace" to fellow-believers.

Most people arrive at the conclusion, after philosophical reading and reflection, that the future of man ahead of release of life is undiscoverable, that this life is the one to enjoy, and that "happiness is the reward of good deeds alone." We hav ascertained that man, by knowing nature, can invariably prophesy correctly of earthly futurity. We know fire burns, and that water will quench flames. We know the small-pox kills, and that vaccination will prevent this dreadful malady. The bite of a mad dog is no more a death-warrant, for Pasteur—an Infidel—can prevent the hydrophobia.

We believe nature can be so completely controled that the time may be when every human on the globe need know not what fearful suffering is. We can only aim at this desirable state by carefully studying nature. Not in Bibles or religious creeds is found a nucleus for the grand reform. Let every individual realize that all is the result of causes, and that all will become causes, and in time a happy, prosperous people will everywhere be found without visiting heaven.

Infidels are perfectly satisfied that only by relieving man of his superstitious fears can paradise on earth be for all. "While there is one sad and breaking heart in the universe, no perfectly good being can be perfectly happy." And why should some survive in luxuriance, while others dwell in pain? It need not be. The churches should be turned into places of discussion and material instruction. Let the parson teach hygiene, discarding theologic medicin. Let him tell how to attain comfort on earth, and not how to evade the awful anger of a charitable creator. Instead of telling Mr. Rich how he in heaven can blissful be, let the clergyman inform Johnny Poor how he, after making Mr. Rich's riches, can be as rich as Mr. Rich. Let the minister cease to boast of the Holy Ghost and insist on cleanliness—justice first and godliness next. The time is near when the dirty laborers will all see, understand, and obtain their rights.

It seems to me no church can be Christian—one interpretation—that refuses Infidels the privilege of entering its pulpit for the purpose of attempting to show the falseness of its dogmas. This would be loving enemies with unheard-of Christian affection, yet it is fair to say Jesus himself would not refuse to hearken unto the argument of Infidels. How can you love an enemy to whom you refuse to listen? Beware of reason, for it parts you from your faith.

A pastor visits members of its flock, and of course is received with a loving, Christian spirit. Christian sheep are saints angelic in the presence of priests. If the pastor really wishes to know the exact effect of his religion in humanizing the *genus homo*, let him masquerade as an Infidel, and openly proclaim unbelief in the presence of Christian lambs. Why? "Oh! it is better to leave a house of prostitution undisturbed than to respect an Infidel's religious opinion. It is more Christlike to license the rum curse than to listen to Infidel arguments. Yes, anything is better than to allow Infidels privileges. Oh, yes. But we like to hav Infidels vote for us. We always employ the best physician, even if he is an Infidel. When our lives are slipping from us, or rather when our souls hav concluded to emigrate to that 'happy land,' we never disclose aversion if an Infidel doctor feels our pulse and attempts to retard the inevitable. We dislike not in the least to make a dollar in bargain with an unbeliever; but when he trys with the decoy of reason to rob us of our faith, we protest. Our kind used to years ago protest pretty greatly. Nowadays we are not allowed to protest so hard as some of use desire. However, Christianity is the 'same yesterday, to-day, and forever.'"

There are other religions in this world at present. Compared with Buddhism, Christianity is merely a side-show. To-day Buddha has over four hundred million followers. While the history of the propagation of Christianity is a horrible one of bloody crime, that of Buddhism is bloodless. Buddha was one of the wisest teachers, one of the purest men, and nearest a just god this earth has ever produced, or heaven sent. The same as Christ, Buddha is said to hav been miraculously born. His doctrins are in many particulars superior to those of Jehovah. His commands compare favorably with those of our God. They are as follows for men: 1. Do not kill; 2. Do not steal; 3. Do not commit adultery; 4. Do not lie; 5 *Do not become intoxicated.*

Now, our God, in place of forbidding intoxication, as did Buddha, said, "Giv strong drink unto him that is ready to perish, and wine unto those that be of heavy hearts. Let him drink and forget his poverty and remember his misery no more." Our God said, "Wine that maketh glad the heart of man." He also said, "Wine which cheereth God." Could not the Christian temperance folks find more consolation in Buddhism than in their Bible? This noble religion began 500 B.C., and does not insult us with as much nonsense as Christianity.

Brahminism is another supernatural religion which, although it is somewhat more foolish than Christianity, numbers its victims one hundred and fifty million at present. These devotionists also hav "sacred scriptures"—Hindoo—which were inspired centuries prior to the time when Moses penned his first mistake. These "scriptures" are a clear anticipation of the Christian religion. They specify the doctrin of the trinity—Brahma the creator, Vishnu the preserver, Siva the destroyer. They allege that gods could hav intercourse with virgins and produce progeny half human and half divine. They institute the belief in Christna, a supposed incarnate son of God, who led a faultless life, performed miracles, raised the dead, had disciples whose feet he washed, and who was at last crucified on a tree near the river Ganges. The savior Christna was believed in five hundred years before Jesus saved a sinner by dying on a cross. The analogy between these redeemers, Christna and Christ, evidently evinces that Jehovian Christianity is a second-hand thing. It is curious God's "scheme of salvation" is so identical with one gotten up by the heathen centuries before Christ. In the matter of God's generosity is there no room for invention? Was the great Jehovah absolutely obliged to adopt a heathen plan?

Few Christians are aware that in America years before Christ a savior was butchered to appease God's wrath. "Historical authority relativ to the crucifixion of the Mexican god, Quexalcote, and his execution upon the cross, 587 B.C., as a propitiatory sacrifice for the sins of mankind, is explicit, unequivocal, and ineffaceable. The evidence is tangible and indelibly engraven upon steel and metal plates. One of these plates represents him as having been crucified on a mountain. Another represents him as having been crucified in the heavens, as St. Justin tells us Christ was. According to another writer, he is sometimes represented as having been nailed to a cross, and by other accounts as hanging with a cross in his hand. The "Mexican Antiquities" (vol.

vi, p. 166) says: "Quexalcote is represented in the paintings of 'Codex Borgianus' as nailed to the cross. Sometimes two thieves are represented as having been crucified with him. That the advent of this crucified savior and Mexican god was long anterior to the era of Christ is admitted by Christian writers. In the work above mentioned, 'Codex Borgianus,' may be found the account, not only of his crucifixion, but of his death, burial, descent into hell, and resurrection on the third day. And another work, entitled 'Codex Vaticanus,' contains the story of his immaculate birth by a virgin mother. Many other incidents are found related of him in his sacred biography, in which we find the most striking counterparts to the more modern gospel story of Jesus Christ, such as his forty days' temptation and fasting, his riding on an ass, his purification in the temple, his baptism and regeneration by water, his forgiving of sins, being anointed with oil," etc. (Graves, The World's Sixteen Crucified Saviors, pp. 109, 110). Is it possible Satan superintended establishing the religion of Quexalcote? If our Bible is true of course God did not, miraculously or otherwise, originate this ancient Mexican Christianity. Therefore it must hav been the devil's job. It seems Satan is forever getting the best of God and continually knocking the chip off his shoulder. The landlord of hell through Eve first helped us to knowledge, and also promulgated the Christian religion in both hemispheres ahead of his opponent. What does humanity need more than wisdom and Christianity? Will mankind in mass ever realize that if our Bible is true our God is a dunce? If it were not for the very valuable service rendered Jehovah by the priests and ministers, I fear the evil one would quickly obtain control of the universe and toss Jehovah through the "windows of heaven" into the "fountain of the great deep."

In the United States to doubt the holy origin of any worship except Christianity is a commendable act, but to reveal a candid opposing view of this superstition is a fearful wickedness. He becomes a victim of malice who assaults popularity, entices the hisses of hypocrisy, is the foe of blackguardism, and for recompense can only admire his own conscience. Formerly the issue of this essay would sentence the writer to imprisonment in the great unknown, the key of which is death. Such would hav been the sequence in the doleful days when people were Jehovian Christians.

I suppose my writing will be condemned by those who when struck "turn the other cheek also." I know many of the arguments are old unanswered ones. I admit being satirical, as the subject can not be justly treated otherwise. The least whisper against the divinity of Christ is by his foolish followers considered a terrible sin. Therefore I shall whisper loud. The reader will find no trace of timidity in this essay, and if you cannot bear to hear an opinion contrary to your own of Jesus Christ you had better quit reading at once.

I deny appealing to the vulgar. The needless is the only vulgar. I freely confess I see no earthly necessity for popes, priests, parsons, and Testaments as they now are. I hav no great enmity toward anyone. I wish to help rid the world of the expensiv, unnecessary priests and believers in a God who burns in fire forever an innocent mortal whose only crime is not believing what he cannot. The regular hell-fire Christians are like the buffalo. If Catholics are truth-tellers, such believers are not numerous even in their church. Certainly the creeds of orthodoxy, and also God's latest Testament, distinctly set forth the damnable divine doctrin of "everlasting fire." How many believe it? The few who really do we fain would crucify on reason's cross.

Publishing thoughts is becoming a candidate for unconcealed criticism. And if Rev. De Witt Talmage, after reading this attack on his cherished particular nonsense, which will be contained in this worthy paper for several issues, concludes to attempt to disprove the logic, or even to pray for the author, let him do either openly in the columns of THE TRUTH SEEKER, and not in his closet (Tabernacle).

EDWIN N. BEECHER.

(TO BE CONTINUED.)

Ecclesiastical vs. Civil Authority.

Ecclesiastical authority is now being tried before the bar of civil justice by that veteran pleader, Parker Pillsbury. He makes an able defense on behalf of humanity in general, and woman in particular, and mentions the fact in strong terms that God is about to be, if he is not already, enthroned in the Constitution of the United States, while man and woman are, or will be made, to abdicate. He disposes of the woman question in a manner to cheer the hearts of all noble emancipators, and his logical conclusions will bring pallor to the cheek of every priest. If the women who are dominated by priestly rule (and their numbers are legion, but they are not aware of it) would read this little brochure with unprejudiced eyes, what an awakening there would be! He is terse and concise but never arrogant or austere, entertaining and dignified without being stilted. I take him to be the sort of a man to whom, when he chooses to speak, people are ready to listen, certain of hearing something. All I can say will giv no idea of the book, and you must read it for yourselvs. The women should read it by all means, every one of them. MARY BAIRD FINCH.

Clearwater, Neb.

Emily Bouton on the Author of "Is This Your Son, My Lord?"

Emily S. Bouton, in the Toledo *Blade*, publishes the following entertaining facts about the brave, bold little woman who in her recent novel, "Is This Your Son, My Lord?" has crested such a genuin sensation by her fearless unmasking of conventional immorality and hypocrisy.

The personality of an author who has won a wide reputation by long-continued and excellent work, or by some sudden and brilliant stroke of genius, always becomes of interest to the great world of readers. They want to know just how this wonderful woman—if it be a woman—carries herself; what is the color of her hair, her eyes; who were her father and mother, her grandparents, and where is her home—in short, every minutest bit of information is greedily gathered in order to bring up a complete picture before her readers of the person who has so won their admiration.

This is true of the writer, Helen H. Gardener, of that much-talked-of book, "Is This Your Son, My Lord?" and all sorts of paragraphs hav been going the rounds of the papers regarding her, of which the following is a specimen:

Mrs. Helen Gardener, author of the novel, "Is This Your Son, My Lord?" is about thirty years old, and is described as a really beautiful woman, a little above medium hight, of well-rounded proportions, with an intellectual face, deep brown eyes, full red lips, and high, broad forehead. She is a daughter of Julia Ward Howe, and possesses Radical views.

This appeared in *Current Literature*, and it being naturally supposed that that excellent magazine must be correct, it has been widely copied.

Helen H. Gardener is not, however, a daughter of Julia Ward Howe, nor is she even of New England origin. Her ancestors hav always lived in Maryland or Virginia, and she herself first saw light in the latter state, near Winchester. She traces her family directly from the daughter of Lord Baltimore, Miss Calvert, who married a Mr. Chenoweth, he being the first sheriff of Baltimore county, Maryland. Her own father was Rev. A. G. Chenoweth; her mother a grandniece of Sir Robert Peel, so that it is evident that she has back of her the culture of generations.

The personal description given in the paragraph quoted, is, I think, very nearly correct. Her face is full of intelligence, and the earnestness that is visible in all that she writes looks forth from her dark eyes.

It is easy to see that intense inward conviction points her pen, and it is this quality that makes her novel, with its background of realism, so vitally pregnant with meaning. This book has taken an almost unprecedented hold upon the thinking public, and, I learn, has sold to the extent of twenty-five thousand copies in five months. A knowledge of this fact will explain the *raison d'être* of the following communication from the author, who, I can well believe, is almost submerged by the tide of communications setting toward her:

I hav been asked a great many times to write things about myself for the papers. I hav always declined. In the first place I dislike the looks of anything like personal advertising, and in the second place I did not feel that my personality was of great interest to the public; but I do wish I could—without seeming to advertise myself, my personality—say one or two things.

A great many people write to me or send me little tokens that touch me deeply, and yet I cannot reply to half of them. Each one, doubtless, expects a full reply and feels hurt that none comes. It is not want of appreciation, but want of time and strength that prevents me from sending a kindly recognition and sincere thanks for the attention.

To-day brought me a large mail. It contained strange, beautiful, and pathetic things. I appreciate them all, but cannot reply to all. Let me explain and let me beg my unknown friends to accept my earnest thanks for their interest and warm expressions, whether these expressions take a written or an objectiv form.

A sample of my mail is the one received to-day. It was composed of innumerable advertisments, of course, a number of letters from friends, a number from literary and scientific men and women who are known to me by name only; two sermons recently preached upon my last book, with the "compliments" of their authors; several books with a request to "read and giv your opinion;" two manuscripts of aspiring authors with the same request—one a novel, the other a "new system of geometry;" the latter manuscript to be read with sufficient care to enable me to recommend it to a publisher! A pile of newspapers with notices more or less personal and interesting marked for me to read; a box of gold ore from a miner in New Mexico; a live horned toad from a miner in old Mexico, with a letter saying it was his desire to send me something no one else in this climate would own, and a very queer and amusing little fellow Bildad (that is the toad's name) is, too; a silver filagree bracelet, a most beautiful thing of Spanish workmanship from Central America; another box of ore and lava from Oregon, and last, most pathetic and touching, an intensely religious "Easter card" of the usual sort, with the written message on the *outside* of the envelope:

God will bless your footsteps wherever you go, my lightfooted angel. Yours truly, MARY MAGDALENE.

This came from Cleveland, O., and if I knew how to reach the woman who sent it, I should certainly send her some personal message; but since I do not, I hope I may reach her this way and make her understand how deeply that little message of hers and her signature touched me. The letters I get from women are worth working hard for. They repay me for all I may do, for they are chiefly from those who need help, and who feel that I hav given it to them. The letters I get from men are chiefly from scientific, thoughtful men; men who are engaged upon the problems of life in one field or another. They are, as a rule, from calm, earnest, studious men, many of them well known in their fields of thought. But the women who write are chiefly mothers who cry out with wild, passionate protest, or with tearful inquiry. I wish that I might reply to all; but if I did so, I should do nothing else—my time and strength would all be consumed. It is for this reason that I should like to say through the press that each and all of these letters and evidences of interest and confidence are not only appreciated by me, but they are helpful and stimulating as well, and I hope my seeming neglect will pain no one, and will be understood, not as an unkindness, but simply as what it is—necessity.

Helen Gardener has a future before her, we devoutly hope and believe, in which she may, with strong, fearless grasp, handle the evils that eat into the heart of a people and bring, unless checked, their glory low in the dust. Everything that she has written shows the keen perceptions of a pure woman who has the courage to do battle for what she believes to be right. She has the literary gift of so choosing her words that they strike home, and hence cannot fail of their ultimate purpose. EMILY S. BOUTON.

Is Young Kaiser William a Friend to the Devil?

From the Recorder.

The emperor of Germany's latest reform measure is a decided improvement on those which preceded it, but nevertheless it has caused much grief and indignation to the persons to whom it specially applies. He has ordered the court chaplains to cut down the length of their sermons. Hereafter, no matter what may be the occasion, no sermon by any of these learned and eloquent divines must occupy more than fifteen minutes in the delivery of it.

This is a terrible and radical reform. Questions of divinity and scholarship are continually coming to the fore in Germany and need to be discussed from the sacred desk. Strauss has still to be confuted, though the famous Tübingen professor has been in his grave for several years. Feuerbach and Bruno Baur must be met and knocked down from the pulpit, though they, too, are slumbering in the cold and silent tomb. Renan still livs and writes his heretical essays, and it is necessary for the well-being of the flock that his Atheistical rubbish shall be swept away with a high and mighty ministerial hand. Infidelity is rife all over Germany, and Dr. Büchner, who is a Materialist of the deepest dye, has hosts of followers, while such men as Helmholtz are turning the minds of men away from spiritual things to those which concern only the senses. In short, Germany is in a very bad way so far as religion is concerned. How is the evil to be met and overthrown?

The emperor says that fifteen minutes of dissertation on the part of court chaplains is a time long enough in which to meet the adversary of souls and lay him low. The court chaplains and the orthodox generally say that this is a most abominable error, for they believe, and not without reason, that the devil cannot be downed in less than an hour or two. He has the prestige of long years, during which his ability has steadily increased instead of diminishing. Age can not wither him, nor custom stale his infinit variety. He is to-day more wily and alert than he was when he attacked the human race in its earliest infancy and poisoned it through the device of the apple in Eden. He goes around like a roaring lion and gobbles up some of the very brightest of German intellects, and yet the bumptious young emperor actually has the face to tell the court chaplains that they must never go gunning for him in a chase lasting for more than a quarter of an hour!

Perhaps the emperor is right, and believes that by retiring Prince Bismarck he himself has aimed so serious a blow at the arch-fiend that the sermons of his court chaplains are works of supererogation rather than anything else. There are many people also who detest long sermons on principle, and among these the emperor is plainly to be reckoned. But still, desirable as the new reform may seem to busy men, the chaplains and their orthodox followers hav a clear right and a good reason to be highly displeased with it, and probably influences will be brought to bear upon the emperor which shall induce him to giv the pastors eighteen or twenty minutes, or even twenty-five, in which to counteract all the diabolic influences under which Germany is rapidly becoming a land of Atheists.

To a person uninstructed in natural history, his country or seaside stroll is a walk through a gallery filled with wonderful works of art, nine-tenths of which hav their faces turned to the wall. Teach him something of natural history, and you place in his hands a catalog of those which are worth turning round.—*Professor Huxley.*

The Garden of Eden.

Theology teaches that God is all-wise; that he knows all things; that he foreknows all things from eternity. If this be true, then he could not hav been deceived in regard to any part of his work. He foreknew all that would result from it. He knew just how men would act; how unrighteous, cruel, and selfish they would be; how few would be honorable and just and what a vast multitude would be vicious and cruel; how few would be saved and what a countless number would be lost. He knew all the pain and anguish and death that would ensue before he created the germs of disease. He knew what poverty, misery, and crime would follow the creation of alcohol. Now, if God created all things, and if before he created anything he knew all the consequences that would result from each particular creation, he and he alone is personally responsible for all there is, be it good or bad. To say, as theologians do, that the devil originated evil, does not alter the case a particle, if it is true that God created the devil. Nor do we find any relief in the assumption that the devil was originally good, if God knew from the first that he would abandon that goodness. While to assert that God only permits the evil is a miserable subterfuge, if at the same time he has the power to prevent it. Theology teaches that the first man and woman were created perfect, whereas the Bible goes to show that they were without modesty, and knew nothing whatever of good and evil—a condition more degraded than that of the lowest savages. Theology teaches that they fell by eating forbidden fruit, but the Bible teaches that their eyes were opened to see their nakedness and know good from evil—an improvement over their original condition. I would denominate this a rise instead of a fall.

Theology teaches that their act in eating that fruit so offended God that he cursed them and all their descendants with spiritual blindness, physical weakness, and ultimate death; that he cursed the very earth for their sakes, making a brief life thereon possible only through labor and sorrow. Thus it seeks to account for all our ignorance, disease, trouble, and mortality. Laying aside the levity that such notions tend to produce, I ask in all candor, is there any rational ground for believing such a theory? Granting now that any part of the original story is true; that there ever was a creation, and that the first man and woman were created in a full-grown state, the theological idea of the fall is still an irrational one. When we consider how inexperienced they were; how ignorant they must hav been of the real nature of the penalty threatened, and the fact that they were then without any knowledge of good and evil, how can one believe that a just God would for the very first offense punish them with such cruel severity? To hav so punished the actual offenders would hav made him worse than all the Pharaohs, Moses, Herods, Constantines, Calvins, and Torquemadas that ever lived; while to hav so punished their unborn descendants was adding infinit cruelty to an already infinit crime. Could any reasonable person be expected to love and worship such a God? Even the thought of such a thing is extremely absurd.

Look at this case in a plain, common-sense way. What appreciation could Adam and Eve hav had of the moral quality of their action? They did not even know good from evil. How could they experience any fear or dread of the punishment threatened? They had never been punished for anything. They did not even hav the advantage of the old adage, "A burnt child dreads the fire." They did not know whether a punishment would be painful or pleasing. What could they hav known of death? They had never seen a dead person. They did not know whether death was a curse or a blessing—nor hav we found out yet, notwithstanding our boasted learning and progress. There is not the least intimation in the Bible that these things were ever explained to them, and if they were not where is the justice of the punishment administered? If it be assumed that they were explained to them, still the punishment was unduly severe, that being the first offense.

If, however, it could be shown that they deserved all the punishment they are supposed to hav received, I see no reason why their children should be punished also. They were then unborn, and millions of them are yet to be born. There is no justice in punishing them for acts they never committed.

Theology teaches that God is infinit in knowledge, infinit in power, and infinit in goodness. Now, if he is infinit in knowledge he must hav foreknown every circumstance of the fall. He knew that the serpent was in the garden; that he was a subtle beast; that he would tempt the woman; that she would eat of the forbidden fruit; that in turn she would tempt the man, and that he too would eat thereof. If he is infinit in power, then he could hav interposed and prevented every circumstance here mentioned. He could hav put the serpent out of the garden. He could hav put enmity between him and the woman before as easily as after the temptation. Or he could hav interfered at the outset of the interview. If he is infinit in goodness, then he could not hav done them an injustice, nor would he hav permitted another to do so. A rational view of this Eden tragedy leads me to conclude that it was all good and just, that it was according to the divine purpose and therefore just as it should hav been; or that God is wanting in some one or more of the attributes which theology ascribes to him in an infinit degree. If he did not know what was about to transpire then he is not infinit in knowledge; if he knew but could not prevent it then he is not infinit in power; and if he knew all that was pending and had power to prevent it but would not, then he is responsible for it. If the temptation was wicked and the eating of the forbidden fruit was a sin, he is not infinit in goodness. If the temptation was according to his purpose and foreknowledge, and if he could hav prevented it and would not, then he is more to blame than the serpent, unless it was right and proper that the temptation occurred, and in that case the serpent was not to blame and should not hav been punished. If the eating of the forbidden fruit was according to divine purpose and foreknowledge and if it could hav been obviated by the interposition of the infinit power, then God is more to blame for it than either Eve or Adam. If it should be argued that it was right and proper that they should hav eaten thereof, then it was wrong to punish them for so doing, and infinitly worse to punish their unborn children.

Look at it in any way we can, from any point of view that can be occupied and in any light in which it may be presented, the theological dogma of the fall of man is an intellectual absurdity and a moral monstrosity. If infinit knowledge knew what was pending and infinit power refused to interfere and infinit goodness remained indifferent, this infinit trinity perpetrated an infinit cruelty upon a finite creature.

Theology teaches that God is infinit in all his attributes; that he is omnipresent. Then where was he while the woman was being tempted? Can the omnipresent be absent from anywhere? If he was present, why did he suffer this imposition upon the ignorant credulity of an inexperienced being? A word from him would hav been sufficient. Can he be called a loving father who would stand by and see his child led to destruction when the slightest effort upon his part would prevent it? If God is omnipresent, then he witnessed every circumstance of the fall without once attempting to prevent it. His appearance in the garden after the transgression, calling unto Adam, "Where art thou?" was a farce, a cruel mockery, unworthy of an infinit being.

These words are not uttered in any captious spirit of fault-finding. They are not born of prejudice. They are words of truth and soberness. They are not intended to vex our Christian friends or ridicule what they deem true and sacred. I am seeking the truth. If theology is true, I want to know it. I hav studied it in a spirit of truth seeking. And in this matter of the fall I find it without any rational basis and inconsistent with good morality. It makes God a monster of cruelty, unworthy of our respect, much less our love. T. C. KILGORE.

Kirkland, Ill.

Nature, Health, and Longevity.

A Freethinker should be profound not merely as to Bible absurdities, but as to all errors and their causes. We should know that we liv, move, and hav our being not in the supernatural but in the natural. The more and more we come to this, the more and more we make life worth living. As we depart from nature life becomes more worthless, and in too many cases intolerable, as is painfully evinced by the increasing numbers of suicides. Waiving for the present the investigation of the nicer discriminations of anatomy and physiology and the stricter hygienic modes of life, let it suffice to say that the animals living in a state of nature are the purest and healthiest. The monkey tribes, the more nearly allied to us, on their simple, natural food hav scarcely a single one of the numerous diseases affecting our kind. Without teas, coffees, animal food cooked to death, condiments, lard, baking powders, mince pies, preserves, pickles, tobacco, alcoholic beverages, etc., they are without drugs, doctors, prayers, or faith cures. Even from the four different conflicting drug schools we get the testimony that if a patient must hav meat, by all means let it be the wild animals, pure and natural as possible. Then why not discard our unnatural and at first distasteful habits, that we may save ourselvs from Shakspere's sea of troubles, and enjoy life? Indulge me in saying that in my former profession, eating what was set before me, asking no questions for conscience's sake, I slid into dyspepsia, and was told by a common-sense honest doctor that no drug could cure it. Pure, easily digested diet, bathing, and exercise would restore, or rather nature, if natural habits would permit her. Cease the cause and cease the effect. So it proved. Then at thirty-five—now at seventy-nine—not a drug swallowed through the intermediate period, nor an hour's sickness but by a silly departure from nature's health code. I read and write easily, without glasses, and but for an injured side and sprained wrist I could earn my living on the farm, and yet walk twenty miles per day, on Graham bread, oatmeal, and a little fruit.

If our bad habits do not cause our bad health—as all Drs. Hall and Jenning's disciples know—then we ask all old conservativs, what are the causes? Go to work and find the cause, or candidly ascribe diseases to chance—or to Providence, as Christians hav it. Even should they say the devil, then, as their God made all things, he surely had something to do in making the devil. All we ask is, what I often had to ask of my associate Bible Christians objecting to our mode of abolishing slavery: In all reason giv us *your* mode. The only answer culminated in rebellion, the slave-holding confederacy, and finally the lost cause. Is it not easier and quite more rational to keep well than to dose well? Were it not wiser to employ the physician at so much per annum to keep the family in health than to attempt too often in vain to get them well when sick? In some countries doctors are salaried by the year and their pay stopped every day any one member is in bed.

Again, let us consider the first importance of keeping well, as all concede the importance of keeping sober. No one can doubt the cause, and may I not add the crime, of drunkenness. Nor can any one doubt the reasonable and right way of sobering. None can be so silly, even when drunk, as to employ a doctor to dose him sober. He stops drinking—ceases the cause—and nature sobers him. Even so of all manners of diseases. My good daughter in New York made me an extra supper, invited guests, and I ate just before an ocean passage for Florida. The combination of food and vessel-rocking arrested digestion, and for three tedious days and nights not a bite of food entered my mouth. Tepid water assisted nature to vomit, and at the same time rinsed the stomach. Recovering, and eating no more such suppers, my health was better than usual. Once I sent a well-learned physician to examin a poor woman's child about to die. He returned and reported the case hopeless. I asked him if I must tell the mother that her child had to die. He said, "Nay, tell her that two-thirds at least of her child is dead, and the third left of too little vitality to enable nature to restore it." So he said disease is but so much waste—so much destruction of life. We die, not all at once, but by piecemeal. Then if our lives are of more value than all else, should not their preservation claim our first, most earnest and profound attention? To say there are no reliable laws of health, or that they are too intricate or mysterious to be learned, is surely to say that doctors are humbugs. If, indeed, the profession can not or hav not learned them, how can they bring patients to them, or restore them? If, in a word, they know not how to keep well, how can they know how to get well? The very meaning of disease expresses unhappiness. Nor is it too much to say that it leaves the life left in us hardly worth living. It is only tolerable on the hope of getting well. Perfect health—bodily and mentally—is perfect happiness, giving a peace (excusing the gospel phrase) which the world can neither giv nor take away.

Then, as life becomes more than worth living, its length is valuable. Usually the aged enjoy life less and less. Such is not my experience. As I am free of an ache or pain, as I witness the triumph of our wonderful age and its glorious progress, I am thankful to nature, to my parents, for the brains they gave me, and am happy in life as I will be in death.

Kansas City, Mo. W. PERKINS.

"The Mother of Liberalism."

[Lucy N. Colman passed through Chicago last week *en route* to Dr. de Lespinasse's hospitable home in Iowa, where she expects to spend the summer, and I had the pleasure of being entertained by her a couple of evenings during her stay. The *Inter-Ocean* called upon her, and over a column of her reminiscences appeared the above quotation. The *Herald* had the following extended interview.—E. A. STEVENS.]

Was Abraham Lincoln an Abolitionist? No doubt he was in fact, but was he so from choice? The question is perplexing, and demonstrates anew the oft-repeated claim that the history of the late war yet remains to be written. And it is not from musty archives only that the historian gathers his material. Queer bits of history come to light in the humdrum of every-day life. They come from the secluded retreat of the retired statesman as well as from the midst of busy life in a metropolis, and the gathering and sifting of these bits form much of the historian's work, even if he was a contemporary of the epoch to which he devotes his labor. Thus it is that the initiatory question turned up in Chicago yesterday to be answered in the ephemeral pages of a newspaper. If the source whence the answer comes is untarnished—and there is no reason nor evidence to doubt its clearness—then the answer is that Abraham Lincoln was an Abolitionist from force of circumstances, and not from free choice. Strange, perhaps, that such a weighty historical statement should fall to the lot of

a newsgatherer and not be the fruit of much scientific historical research and erudite criticism, but it is entitled to credence from the nature of the circumstances under which it was obtained.

The remarkable statement comes from a contemporary of the great president, from one who knew him well, labored for years as an apostle of abolition on the rostrum and in print, and who is now, at the venerable age of seventy-four years, still engaged in promulgating advanced ideas in humanitarian principles. It was Mrs. Lucy N. Colman who told a reporter for the *Herald* yesterday evening in unmistakable terms that Abraham Lincoln never would hav freed a slave if he could hav helped it, and that she had this admission from the president's own lips and in the presence of witnesses. Mrs. Colman passed through the city yesterday on her way to Orange City, Ia., where she will spend the summer. She stopped over for the day with friends at 498 West Madison street. There is where the reporter found her in the snug parlor of a cosily appointed flat. Mrs. Colman is from Syracuse, N. Y. She has abandoned the lecture platform on account of the physical exertion required by it, but her mind is undimmed by the influences of time, and she is now writing her "Reminiscences," part of which has already appeared in book form under that title.

"Daring thing for an old woman," remarked Mrs. Colman, "to say that Abraham Lincoln was no Abolitionist at heart. Yet he told me so himself. 'I would not free one slave if it were possible to save the Union without it.' That is what he said, and he meant it, too. Of that I am convinced."

Mrs. Colman was one of the early Abolitionists. Contemporaneous with Wendell Phillips, William Lloyd Garrison, and others, she was for years employed by the Massachusetts Antislavery Society to preach the gospel of the freedom of the negro from the rostrum. Naturally she met all the Abolitionists of national prominence in those days, and she also met the famous Sojourner Truth, who died at the ripe old age of one hundred and twelve years. It was during an interview with Lincoln which Mrs. Colman brought about for Mrs. Truth that the president pronounced himself a pro-slavery man at heart. But the details Mrs. Colman had better tell in her own way, which was straightforward, pointed, and had every semblance of truth.

"It was in the year before Mr. Lincoln's second nomination," related Mrs. Colman, "that Sojourner Truth came to me with the request to procure her an interview with the president. She was not ready to die, old though she was then, until her eyes had seen the first antislavery president of the United States. The good old woman had supposed that she could walk right into Mr. Lincoln's office and shake hands, but she was sorely disappointed by red tape and flunkeyism and in her perplexity she came to me with the request to take care of her. Fortunately I knew Mrs. Lincoln's dressmaker—like Sojourner Truth, a colored woman—and she prevailed upon the wife of the president to procure an appointment for us.

"We came at the set time, a Saturday morning at 8 o'clock, but we had to wait for three mortal hours before we were admitted. The president was closeted with a deputation of merchant tailors who had come to plead for one of their trade that had been dealing with the South. Mr. Lincoln was a great story-teller, and I suppose that he told stories to these tailors all the while. During our weary wait a second black woman came in, anxious to see the president. It seemed in those days that if anything had to be done for a black woman I had to do it, and so I told this second arrival to follow me right into the president's presence.

"She did. We all three went in, and I tell you frankly that Mr. Lincoln's attitude in meeting the two black women struck me very much as one that a man would assume at an unexpected visit from his washerwoman. I told Mr. Lincoln quickly that I had not come to ask anything, but was simply acting as a guide for my two colored companions, and then Sojourner Truth advanced and said that she could not die without seeing the first antislavery president.

"'Mrs. Truth,' replied the president abruptly, 'I am not an antislavery man. If I could save the Union without freeing the slaves I would not liberate a single one!'

"I am sure that these were the president's words. The circumstances as well as the work in which I was engaged fixed them indelibly upon my mind. I told the president how much I was struck with his remarks, and suggested that much was allowable in war that would not stand in peace. Mr. Lincoln told me it was his candid opinion that the two races could not liv together without detriment to both. Sojourner Truth took out a photograph of herself, which she was then peddling around the country, and asked the president to exchange it for one of his, meaning of course a greenback with his vignet picture, but Mr. Lincoln would not make the exchange.

"We were about to leave when the president called me back and showed me a letter which the other black woman had presented to him. It was from her husband, who was in a colored regiment that had been eleven months at the front, and had not received a dollar pay. The letter, of course, asked for assistance.

"'What can I do?' said Mr. Lincoln. 'I hav no more money than she has.'

"Mr. President,' I replied, 'if you will giv me that in writing as an indorsement of the letter I will take care of the poor woman.'

"Mr. Lincoln shook his head smilingly, but he finally took up the letter and before handing it to me wrote on the envelope that he considered this a worthy case, or some similar phrase.

"No!" said Mrs. Colman with considerable emphasis, "Lincoln was not an Abolitionist. On the negro question he was a Southerner at heart. It was different with President Johnson, to whom Sojourner Truth also went to see the second antislavery president. He knew just how to receive her, and he did it in the kindest manner.

"I believe I am the relict of Abolition as preached by the women of those days," said Mrs. Colman, with a smile, "and I would preach it yet if it were permissible that a lecturer could sit in a chair. As it is, I hav to confine myself to writing."

Mrs. Colman certainly makes the impression of a woman possessed of a vigorous mind. Her talk is not embellished with much of the phraseology that professional writers are apt to employ in conversation. Time has whitened her hair, which she wears in the profuse ringlets of the fashion of fifty years ago, and has graven many a deep furrow into her strongly cut features, but her eye is bright and her voice is strong—of that deep contralto tone which is almost masculin. She has pronounced ideas on social Liberalism in general and on Spiritualism in particular; yet there is nothing about her to suggest the "emancipated woman," as that term is now generally and falsely understood. The old lady reminds one of Jane Grey Swisshelm, of whom she was a life-long friend.

She does not hesitate to express her views in language that is conduciv of misunderstanding. For instance, when she speaks of her lecturing tour in Michigan, where she advanced anti-Spiritualistic doctrins, she refers to mobs that attempted to break up her meetings. "Who were the leaders of these mobs?" she asks, and then supplies the answer herself by saying: "Always ministers or leaders of the Republican party." She is equally positiv in her social views.

"Our war has all to be fought over again," she says. "We hav abolished chattel slavery, but we left workmen of all colors in a condition worse than slavery, and this must eventuate in a war more bitter than we passed through."

Spiritual Phenomena.

Mr. M. L. Salter's contribution to THE TRUTH SEEKER of May 9th is an extraordinary missil. Thos. Paine justly remarks: "When the tongue and pen are let loose in a frenzy of passion, it is the man and not the subject that becomes exhausted."

It is evident Mr. Salter is an honest man and intends to be fair, but perhaps is so disgusted and enraged at the multiplicity and boldness with which frauds beset us on every side that he is impressed to giv vent to his fury in a species of learned pedantry. It puts one in mind of a countryman's first entrance into a metropolis. He hears the big bells ring but is puzzled to find how the "clapper hangs."

The writer is certain that if Mr. Salter were acquainted with what is called "impressible psychology," more recently dubbed hypnotism, he would hav more charity for poor human nature. Being ignorant of clairvoyance and impressible psychology, in his eagerness to obtain truth he produced the very supposed fraud he was looking for. Don't be discouraged. Try again, Mr. Salter, but first take a few lessons in mesmeric impressions. MESMER.

An Infidel Under Peculiar Conditions.

A reporter for the Chicago *News* got hold of B. P. Hutchinson—"Old Hutch," the great grain speculator—while that individual was in Boston, and this is a portion of what the great Chicagoan was induced to say:

"Bob Ingersoll is by all odds the best preacher in the country."

"B. F. Butler is the greatest man in Massachusetts to-day, both in brains and ability. Daniel Webster was the greatest man the state ever knew. Rufus Choate as a lawyer was incomparable."

"What do you think of the business outlook under the present administration?"

"No you don't, my boy; I've not got to business yet. But speaking of business I will just remark that I consider old Cornelius Vanderbilt the brightest business man the country has ever produced."

"You say that you believe Ingersoll to be the greatest preacher. What do you consider follows death?"

"I don't believe in purgatory, heaven, nor hell; simply death, eternal sleep and happiness."

"What do you think of money?"

"The worst word in the world. It makes more people unhappy than any other word in the dictionary. By the way, just say that I think that Tecumseh Sherman and Robert E. Lee were the two greatest generals of the New World."

"Are you interested at all in politics?"

"No, not much. Why should I mix myself up with politics or religion? I don't care whether a man is a Democrat or a Republican, a Catholic or a Methodist, a Presbyterian or a Universalist. My religion is Tom Paine's: 'The world is my country, to do good my religion.'"

Mr. E. A. Stevens, in sending the interview here, adds: "The crusty old speculator is usually about as approachable as a grizzly bear, but on this occasion he doubtless had a considerable quantity of his customary lubricant on board and, when in that condition, usually blossoms out as a brave, bold Infidel. A companion of his cups tells me that he could generally estimate how much the grain-dealer had imbibed by the drift of his conversation on religion. For years Hutchinson was worth millions of dollars, but if he ever contributed $10 to Freethought, I am not aware of it. He did giv George Chainey $5 once, and that so overcame him that he hasn't got over it yet. If Paine never had a more activ admirer, nor more consistent follower, the cause of Freethought would be poorly represented."

Doctor Monroe Says Something About It.

From the Ironclad Age.

B. C. Murray, the able editor of the Denison, Tex., *Sunday Gazetteer*, has been "worriting" the post-office department at Washington. He wanted to find out if it was unlawful for an Infidel to call a spade a spade, and lawful for "a Christian gentleman" to call the same spade a spade. In other words, he wanted to know if obscenity, coarseness, and vulgarity, when found in the good book, were lawfully mailable, and unlawful when found in the uninspired books written by wicked men. And he found out. He went at it through the red-tape system necessary to a hearing. THE TRUTH SEEKER has also been trying to worm a decision out of the department. But THE TRUTH SEEKER went at it head-foremost and with malice prepense. And the department maintained a dignified silence. Hence Macdonald roareth and teareth his most intimate linen. Mr. Tyner is the attorney for the post-office department, and to him the matter being referred, he addresses the postmaster at Denison thus:

OFFICE OF THE ASSISTANT ATTORNEY-GENERAL,
FOR THE POST-OFFICE DEPARTMENT.
April 24, 1891.

C. T. DOUGHERTY, Postmaster, Denison, Tex., *Sir:* In your letter of the 17th instant you stated that Mr. B. C. Murray "is anxious for a ruling from the department on the questions he raises" in a certain communication of his bearing date of the 18th instant, which was transmitted with your letter.

The question that Mr. Murray raised is as to the mailability of the volume entitled "Holy Bible." I find no other question involved in his communication, and I think I do not misunderstand the full scope of the question, for he says: "I hav a book which I would like to hav transmitted through the mails; but before mailing the same, I wish to be sure that, in doing so, I would not be violating the act of Congress passed March 3, 1873, and amended July 12, 1876."

If Mr. Murray should offer the Holy Bible for mailing, you can receive and deliver it at your office or transmit it in the mails; for it is not believed in this department to come within the prohibitory clauses of the act referred to. The penalty portions of said statute are enforcible by the courts, and the question of his liability thereunder is a proper one to be submitted to the United States attorney.

You may assure Mr. Murray that the mailability of the volume will not be questioned by the post-office department or by any postmaster.

The volume sent with your communication is herein returned. Very respectfully, JAMES N. TYNER,
Assistant Attorney-General.

So now if any depraved Infidel wants to mail the holy Bible to some Christian minister, with a great many passages marked, that would be indecent and obscene if found in any other book, he can do it without fear of arrest and imprisonment. Moses Harman will now cease publishing the obscene matter that has brought him to the pen and fill up his paper with choice extracts from the good book. By this method he will be able to serve the cause of Freethought and the physical emancipation of woman much more effectually, and at the same time keep himself out of the penitentiary.

Lectures and Meetings.

W. F. JAMIESON closed his lecture tour in Kansas at Everest, and cannot accept any more lecture calls until October 1st. Address for lectures, for dates after October 1st, at box 366, Des Moines, Ia.

ON May 22d Dr. R. K. Noyes, of Boston, will speak at the Liberal Club, answering the question, "Is Religion Useful to Humanity?" Dr. Noyes is an able speaker and writer and his address will be of value.

ON Sunday, May 24th, Miss Ada Campbell, of New York, will lecture before the Newark Liberal League, subject: "Charles Bradlaugh, His Life and Work." This will be the final lecture before the summer vacation, the League adjourning until the third Sunday in September. The lecturer furnishes her services free, and the collection will be forwarded to the Charles Bradlaugh Monument Fund.

THE hard facts of science, which are testified by the sharp experience of every day, will hav no difficulty in maintaining their ground against the windy buffets of a decrepit infallibility sent about drowsy ears once a week on a Sunday. The more obstinately an unreasoning theology is preached, the more widely will a reasoning Infidelity present itself.—*Fraser's Magazine.*

Communications.

Homeless for a Week.

I suppose many of THE TRUTH SEEKER'S readers read the story of Henry Billings as narrated in a recent issue of the New York *World*. And I also suppose they will agree with me that it was very interesting.

Billings, being out of work and without money, was, naturally enough, anxious to secure employment. Jobs seem to hav been somewhat scarce, or workers plenty, where he came from—New Jersey, if I remember rightly—and so he resolved to come to New York. As he had no money, he was compelled to use that form of conveyance commonly called "shanks' mare." After walking for a week he reached New York "dead broke," as he puts it, and was compelled to beg in order to secure sufficient money to get his supper and night's lodging. After begging till long past midnight, he got sixteen cents, and, meeting a tramp named Tom, was taken by him to a lodging-house in Mulberry Bend where, for a few pennies, he was allowed to sleep in what was somewhat mistakenly called a hammock. When he was routed out in the early morning, he started in quest of a job. It hardly seems to be a crime to search for a means of livelihood, and yet if Henry Billings had been a criminal he could not hav been treated much worse. On asking for work, he was repulsed, cursed at, and, in a number of instances, actually assaulted. Eventually, he got a job in the "Swamp" handling leather for the princely wage of $8 per week, and now makes the joyful statement that he is "saved." I hav thus briefly touched upon the leading features of his experience, so that those readers of THE TRUTH SEEKER who did not read the article will hav at least an idea of the character of it. It is a touching story—a pathetic picture of the misery and degradation existing in our large cities.

Told in the *World's* graphic fashion, with its leading features painted in vivid colors, and illustrations of many of the most striking events added, it is a story calculated to stir the blood of even the most callous or careless.

It seems a cold, cruel thing that a young man, sober, intelligent, and honest, cannot work if he wants to. It is a cruel and heartless thing that he should hav been abused and assaulted for simply asking in a quiet, respectful manner for work. Yes, it is indeed a touching tale, this story of Henry Billings's experience. You realize the cruelty of it all, I feel sure. It almost makes you doubt, for a moment or two, if our highly-lauded Christian civilization is the grand and glorious thing it is cracked up to be, and you almost wonder if pagan barbarism was so *very* much worse. But let us look at this a little more closely and see if we cannot find out the cause of Henry Billings's week of misery and desperation. He was discharged, I take it, by his previous employers. I don't know just why, but I suppose they had not work enough to keep him occupied, or it may be they found some one who could keep body and soul together for less money than Henry Billings required for that important purpose. In either case you can hardly blame them. So Henry Billings, finding himself out of a job, started out for New York with only his nativ capital of good health, self-reliance, and ready adaptability to circumstances. A man whom he asked for alms told him he was a tramp and a nuisance. Was he wrong? Was he heartless? Isn't it a fact that tramps *are* a nuisance? When you were returning to your pleasant, comfortable home last night after passing a few social hours with some boon companions, at least one tramp asked you for pecuniary assistance, I am sure. Didn't you think he was a nuisance, if not something worse? Did you giv him the trifling sum he so anxiously solicited? And if you did—which I doubt—don't you know that by so doing you encouraged pauperism and idleness? How was the man to know that Billings was a worthy object of charity?

The fact that Billings told him so didn't make it so. If you are going to believe all the cock-and-bull stories tramps and beggars will tell you you had better lay in a fresh stock of credulity. The man told Billings to go work. Anything bad or wrong about that? I don't know what you think of it, but in my judgment it was very good advice. But you say, "Billings could not find work, and was abused and maltreated when he looked for it." That was not the man's fault, now, was it? Sit down here with me, my truth seeking friend, and we will quietly talk this matter over. Isn't it a fact that Billings broke the law when he solicited alms on the public highway? And isn't it another fact that those who gave him money aided and abetted him in the reprehensible act of breaking the law, that divine and sacred thing? There is no doubt on that point, is there? If every tramp was successful in begging the country would overflow with tramps and mendicants, who, like the priests and parsons and other professional servants of "God," would fatten on the toil of industry. If on the other hand we put our Billings's on the island and keep them there until they giv up the vicious and immoral habit of tramping and asking for bread when they are hungry we'll deal a death-blow to that form of crime, won't we, and at the same time solve that phase of the labor problem? And you would be mightily tickled to see even a partial solution of that vexatious and complex problem, wouldn't you? Why, of course you would, else why are you a reader of a "Journal of Reform?" I am talking unmitigated nonsense, you say? Well, that is not a very courteous remark, but after all it is so undeniably true I am inclined to overlook its rudeness. I know I am talking nonsense, and I not only know it, but I cheerfully admit it. But am I talking any more foolishly than society *acts?* If you want to know if there is a hell just put yourself in Billings's place and bunk up against society. My word for it you will say there is before you hav done bunking. Just try it and see what will be said and done to you by organized charities that hav infinitly more organization than charity. And Atkinsonian political economists, who, Gradgrind-like, are continually searching for facts and never finding them, notwithstanding the fact that they are surrounded by them. And the ministers! Oh, the dear good ministers, those gentle, sincere followers of the meek and lowly Jesus; my word for it you will hear from them! The Rev. H. C. Ferguson, of Canton, O., recently declared that what this country suffered from was the lack of having its laws enforced, and declared emphatically in favor of capital punishment. I am aware that the person whom he professes to worship, and for which profession he gets well paid, did not countenance violence. Did, indeed, tell his followers that when they were smitten on one cheek they should turn the other. There seems to be an issue here between Ferguson and Jesus, but, of course, the sage of Canton knows what he is talking about. And you know, of course, without my telling you that he is neither a hypocrit nor a fraud. Suppose while you were in Billings's place you called on Mr. Ferguson—I beg the holy gentleman's pardon—the Rev. Mr. Ferguson—and told him about your trouble. He is a gentle shepherd tending to some of the Lord's sheep (for a consideration, of course), and I doubt not he will help you. He will probably help you into the nearest jail and pose as a savior of society, but if he does you cannot reasonably complain. You voted for the politicians who made the laws under which you suffer, and Mr. Ferguson is only doing his duty as a respectable, law-abiding citizen, in seeing to it that the laws are enforced and the country "saved." But if you are a lover of quiet and peace *don't* take Billings's place; you will find it almost infinitly easier to float with the current than to swim against it. The simplest, easiest plan is to claim that Henry Billings is a lazy, idle wretch, who wants to be fed with a golden spoon, and to say that the world owes every man a living, and that if he fails to get it he has only himself to blame. Besides, we make our living, and why can't he and others? And look at Jay Gould! He has made a living. And if you are a Christian, —though I hope you are not—you can say that it is the will of God that hundreds of worthy men suffer. You might add that God so loves the world that he doesn't giv it enough to eat. Oh, dear! oh, dear! this world of ours is a funny world. We organize charity associations to feed the hungry and still they are not fed. We get our legislators to pass laws, and we do this, and we do that, and we also do the other, and still things don't seem to come right. Our immaculate and incorruptible politicians put up alms-houses at a cost of ten or a dozen times their value and immediately they are filled by people who are more than willing to liv in them. If we forget political economy and in a moment of misguided pity feed the poor wretches who are starving before our eyes we only succeed, ultimately, in making more poor wretches. If we let them go hungry, Henry Billings suffers. No wonder poor bewildered Stephen Blackpool said it was "aw a muddle."

Well, is there no way to straighten out this muddle, to bring order out of this chaos? Can nothing be done? Are we to sit supine and idle and not even try to improve matters? All Henry Billings asked for was an opportunity to work. That was not an unreasonable request, was it? He was able to work and anxious to work if he could but get the opportunity. But the longed-for opportunity did not present itself, and so Henry Billings had to suffer and beg and be assaulted by men who I doubt not thanked God they were not like other men, and go through hell generally. All this because in the last decade of the nineteenth century, after nearly two thousand years of the divine and perfect religion of Christ, work was not to be had by a man who wanted it. And yet it seems to me Henry Billings should hav found opportunities to work, without walking one week and suffering and starving another. An unoccupied field, a clump of woods, a vacant lot, these and hundreds of other every-day objects are opportunities to work. And as Henry Billings was looking for opportunities and was probably sufficiently intelligent to know one when he saw it, why did he not use some of them? Ah, Henry Billings could find opportunities enough but he was prevented by our cruel and absurd social system from making use of them. Now, Mr. Henry George tells us that God made the earth and the fullness thereof for the use of mankind, all mankind that is, not a few favored beings called landlords. As I don't believe in the existence of a God, I think Mr. George is mistaken in that part of his theories. And if I did tag after a god I would want him to be a god who was able to do something, not a weak, wretched creature who was continually having his benevolent plans and purposes thwarted by a few landholders.

But whoever or whatever made the earth, it seems certain that all of us hav an equal right to the use of it. And not to the use of a "share" or section, but to any, every, and all parts of it.

Well, it also seems pretty certain that Henry Billings was not secured in his right to the use of the earth. Is there no way he can hav his rights accorded to him? I think there is. We know, of course, that there are many parts of the earth where labor has better opportunities than it has in other parts. A natural opportunity in New York is of more value than one located in a wilderness away from population and markets.

It seems to me that if every man was compelled to contribute to the general treasury of the community the annual value of the natural opportunity he was using, we would hav a direct, practical, and simple way of securing Henry Billings in his right. If this was done, there would be nothing to keep Henry Billings from going to the stone quarries with which the Palisades are dotted, and putting his brawn and skill to use in breaking up the rock into building or paving stones. Or he could hav "squatted" on an acre or two of the unoccupied land lying all about him, and commenced market-gardening on his own hook. Do you suppose if he had been allowed to use a natural opportunity when he found one, he would hav exposed himself to ill-treatment and abuse, when by doing as I hav suggested he could hav spared himself all the misery and bitterness he went through? If you do believe it, you had better stop reading reform journals and go back to the nursery tales of your childhood days. When poor badgered and bedeviled Billings found he could not secure employment in the city he could hav gone to the natural opportunity closest at hand, and there with such simple means as the nature of the case required, a shovel, a hoe, a pick, or a saw, he could hav been his own employer. He would then hav been perfectly independent of bosses and foremen, and instead of working as now for the pitiful pittance of $8 a week, subject to the innumerable fluctuations of the labor market, his wages would be the amount or the value of what he could produce by the application of his skill and labor to the natural opportunity he was making use of. And so it seems to me that society should say to all those who occupy natural opportunities, "Make all the use of them you possibly can." Utilize them to the fullest extent. For so long as you occupy them, you will hav to pay into the common fund of the community, the equal owners of the earth, the value that attaches to your natural opportunities. When this simple and sensible plan of taxation is put into effect, Henry Billings will be able to use his talents and powers for his own benefit and not be driven to the verge of suicide or crime, or be dependent on the uncertain whims of an employer.

The rightful wages of the laborer is not what his employer sees fit to giv him, but the product of his labor. If through the force of circumstances, or if by reason of social conditions, he is compelled to accept less, he is robbed. And the fact that the robbery is sanctioned by law makes it no less a robbery. When society restores to the laborer the right it has robbed him of—the right of unrestricted access to natural opportunities—then, and not until then, will such experiences as Henry Billings's be impossible. This, at least, is my opinion. If any of my readers think I am too sanguin or am mistaken in my views, I will be obliged if they let me know wherein I am wrong.

EDWARDS ROUSSEAU.

Brooklyn, N. Y.

Christian Plagiarisms.

Parallels between Christianity and Buddhism by Oswald in the *Arena*, and Hickey in the *Herald* as recently quoted by THE TRUTH SEEKER, however interesting to antiquarian mythologists, leave it to be much desired for humanity that the plagiarism had not been more complete.

The Christianity of our times, or any other on record, is a compound in which little more of Jesus than his name may appear, and yet, such as it is, is not responsible for all the crimes of Christendom. So Buddhism may preserve little of Buddha, and be itself but one of many factors of society in the spheres that own it. Not to lose itself in vagaries, our comparison must be nearly limited to the official records, such as are the gospels and Acts of the Apostles for Christianity. Not having at command the corresponding documents of Buddhism, we assume the correctness of Edwin Arnold's statements

in his "Light of Asia," honored as it is by the approval of the king of Siam, a prominent Buddhist. In these data we find discrepancies of principles that tally with the comparativ innocence of Buddhism, and the toxic effects of Christianity, after recognizing against them both the parasitism of priestcraft.

Their practical divergencies sensibly betray that of their ideas about the future state, rewards and punishments. These considerations are so predominant with the average Christian that it is hard for him to understand the influence of a religion that discards them and whose pride consists in doing good without hope of reward. To explain this we must remount to a radical difference in the conceptions of personal identity, which for Christians is the fundamental fact of destiny, but for Buddhists a transient phenomenon of the Collectiv Life. The consequences of our actions, they reason, may persist in good or evil for mankind during centuries; but reward or punishment can reach us only in the vague sense that we are integrant of collectiv mankind or animality as leaves are of the tree whose wood they hav elaborated in their functional activity, enabling it in successiv seasons to refoliate itself.

The Christian sees individual souls in transient contact with their actual earth sphere and animal only by bodies which they leave in the grave. The Buddhist sees one life natural and spiritual or one collectiv animal graduated in its facultativ attributes, of which the varied species are integrant and their individuals transient phenomena fulfilling functional uses. To such, awards of merit or demerit are intelligible only as affecting the general prosperity.

As to the individual consciousness of this, we find it varying with our health and our age within a single term of life, so widely that identity is an ill-defined word. The Buddhist *nirvana* or absorption of the individual phenomena into the collectiv substance may be regarded only as a change in the modes and limitations of consciousness—not as annihilation.

Mr. Hickey phrases the Buddhist idea in his argument that: "As the absolute existence only, the all one, the unchangeable can be eternal, because without form or shape. . . . Each appearance can be only relativ and changeable. Thus in attaining to perfection we must be delivered from all worlds of form." Having no distinct recollection of my residence in worlds without form, which is probably due to my imperfection, I lack terms of comparison for the intelligence of this argument. The question is not of its rationality or of the inconsistency of the Christian doctrin, for in religious faiths rational and possible are secondary considerations. Mr. Hickey's Buddhist idiom of thought may pass current only with some transcendental Unitarians.

Seated on a tombstone in the orthodox churchyard, I can see the glare of hell fires reflected in heretic bonfires, as in order to arrest a conflagration we blow up some buildings in advance of the flames. Peter must sheathe his impatient sword, yet *una fides, una domus*, might faithfully burn heretics.

Per contra, on the Buddhist side I can tolerate heresies in view of their depuration during the successiv experiences of many temporal existences, *mutatis mutandis* of circumstance and influence. It is not in question here whether metempsychosis is or is not a fact, but only of the influence of faith in it, which is quite appreciated by the monkeys, who, as problematic grandfathers, may unmolested help themselvs to the fruit of their pious posterity in a charity coextensiv with animalty; whereas that of Christians scantily reaches all the members of one little sectarian church.

Modern Buddhism probably may cut its poor relations, whereby hangs a tail; but its *reincarnation* is officially proclaimed by the Grand Lamas of Thibet in succession.

Theological detectivs find Buddha one of the messiahs. He might save from the terrors of imaginary hells; but rather from vices, by self-control. Such salvation is hardly comparable with vicarious atonement by bloody sacrifices to an angered God. Different are the saving principles, justice and kindness, from that of faith in the merits or favor of another being.

The Christian idea of messiahship needs for its explanation the fact that at the epoch of Jesus, his nation was expecting a political leader, whose genius would restore them to a prosperous independence. Jesus impresses on this popular idea, as upon the traditional character of Jahvah, a spiritual modification and assimilates both.

Buddha's position was that of an independent prince; there was no question among his people of a political messiahship, and the theological idea of propagating gods by sacrifice was one of the Hindoo superstitions against which Buddha protested. Acceptance of his views would save from the worship of cruel gods by cruel practices, fantastic self-tortures and pious immolations. Though not epicureans, neither Buddha nor Jesus were professed ascetics.

Mr. Oswald reproaches Buddhism as well as Christianity with the monastic and eremite asceticism. Arnold shows Buddha as opposing the stylitism of Hindostan. If Buddhists relapsed into it, it was then from an endemic miasm which had escaped Buddha's purifying influence. Abnegation of power and wealth may hav other motivs than the ascetic craze. Intellectual pursuits and philanthropy wean from the dominion of sensuous desires, but do not despise them. It was reserved for a Christianity foreign alike to Jesus and to Buddha, to combine Brahminic asceticism and ultra-mortem torments, with the combativ spirit of Islam and Yahvistic despotism Such a monstrosity is modern Christian puritanism, of which Jesus, though opposing it in certain particulars, such as compulsory Sabbath observance, stoning of adulteress, etc., is not theoretically innocent; since he indorsed the Mosaic code and invoked the will of his father; *i.e.*, the arbitrary authority of Jahvah as the fountain-head of ethics.

How does he know what is right? By being one with his father. So presently, the pope and priest, by successiv oneness with divine authority through him, will lead ethics a dance through papal indulgences, or the self-indulgence of the litanist who wipes his conscience with a hypocritical confession of sin, and then goes on sinning, to giv wholesome exercise for God's mercy and Christ's mediation. Doubtless the prayer-wheel of Thibet has much the same virtues as Christian confession; but for the true disciple of Buddha, ethics, based on the solidarity of life, is a science of observation and experience; it is that of social harmony; he may make mistakes, but will not be likely to err so fantastically as one who believes in the panacea of grace. Jesus, in his parable of the lord of the vineyard, couples arbitrary ethics with arbitrary economics. The Lord's favor superseding merit of works, carries tacit approbation of land monopoly and the wage system.

Buddha's ethics are natural, those of Jesus theological. The wills of a *quasi*-personal Being need special revelations, the moral property of priestcraft. The cult of principles, as opposed to the worship of beings, allies personal judgment, instead of reverence, with conscience; hence Buddhism is rather republican than despotic in its ethical tendencies.

M. E. LAZARUS.

The Bible.

A religious paper says there are over eighty thousand clergymen in the United States, all teaching that men were inspired to write the Bible by a being supreme in wisdom, justice, love, and mercy, when almost every chapter of the Bible proves it to be the work of man without inspiration from any higher power. Divine wisdom would never inspire a man to write a work about a way so plain that a wayfaring man need not err therein, in so blind a manner as to require eighty thousand priests to explain it in a country like this.

Inspiration would be so plain and simple that all would understand it. Look at the two stories of the creation. The first story says, "God created man in his own image; in the image of God created he him; male and female created he them. And God blessed them, and said, Behold, I hav given you every herb-bearing seed which is upon the face of all the earth and every tree in the which is the fruit of a tree yielding seed, and it shall be to you for meat." Not one word about forbidden fruit that was to sentence all Eve's posterity to eternal hell, nor about the numerous poisonous plants. Would any earthly parent turn children out in that way with liberty to eat all kinds of herbs without telling them which were poisonous? Beautiful inspiration on which to hang immortal souls! In the same chapter we hav another and very different story of creation. It says the Lord God framed man out of the dust of the ground and breathed into his nostrils the breath of life, and man became a living soul. Then the Lord God, after making man, went to work and planted a garden, and out of the ground made the Lord God to grow every tree that is pleasant to the sight, and placed the man there, forbidding him to eat of the fruit of the tree of knowledge, saying that on the day he did eat of it he should surely die. Then the Lord discovered that he had made a mistake in making man alone, for he needed some one for a helpmeet; so he took a rib from Adam's side (before a surgical implement or so much as a butcher-knife had been invented (a very improbable story), and of that little dry bone made a full-sized woman. Were it not for pity for the poor dupes of priestcraft, such inspiration would be fit only to be laughed at. No clergyman in this nation can tell whether there were two couples created, or whether these two stories were told about the same couple. Then, again, this book of beautiful inspiration says that God brought all the animals he had made to Adam to be named. A more ridiculous story I never heard. Old Sam Hyde in all his glory as prince of liars never told a bigger lie. Reader, think! think! think! Thought is the key to knowledge. Take your Bible, read candidly, and think! There were Adam and Eve, only two days old, with no learning, as far as language was concerned, could only grunt like a couple of young pigs, and the Lord God almighty driving up a herd of all kinds of animals, birds, and insects for them to name. Why, if God or man had spoken the names of every living thing in plain English, Adam and Eve would not hav known what he was talking about!

Six weeks ago I commenced reading the Bible. In five weeks I had read the head-lines of every chapter in the Old Testament, and nearly three hundred whole chapters, and laid the book aside, in the firm belief that it is the work of ignorant men instead of a God. If I liv to the 16th of May I shall be ninety years of age, and must soon pass away; but instead of fearing punishment for anything I hav said or written about the Bible or the churches in the last seventy years, I feel that if there is a being anywhere worthy to be called God, he approves of my feeble efforts in this world to defend his character against the prejudice, partiality, anger, wrath, vengeance, and other abominations of this abominable book.

Take your Bibles, read, think, examin, and know that I am right. J. HACKER.

Vineland, N. J.

Here's a Pretty State of Things.

From Dr. Foote's Health Monthly.

Nearly a year ago the post-office department announced its ruling that Tolstoi's "Kreutzer Sonata" was unmailable; the opinion being rendered by Assistant Attorney-General Tyner, and in the annual report of the post-office department that followed that decision, and the many adverse criticisms upon it, Mr. Wanamaker made the simple explanation that when anyone submitted a book to the post-office department on the question of its mailable quality under the Comstock law, it was passed upon with impartial judgment as to the contents of the book and the probable meaning of the law which refuses mail privileges to literature of "an indecent character." So far as the general post-office department is concerned Mr. Tyner is referee and his *taste* is *law*. So Mr. Macdonald of THE TRUTH SEEKER has been for perhaps three months trying to get from the referee a decision upon the Bible, but in this he was less successful than a Texan postmaster to whom Mr. Tyner lately rendered his verdict in these words: "It is not believed in this department to come within the prohibitory clauses of the act referred to. The penalty portions of said statute are enforcible by the courts, and the question of liability thereunder is a proper one to be submitted to the United States attorney. You may assure Mr. Murray that the mailability of the volume will not be questioned by the post-office department or by any postmaster." Evidently Mr. Tyner's good opinion of the Bible and the clean bill of health he gives it would not protect anyone who mailed that book from prosecution if he happened to liv in a United States district where a judge and jury would look upon it with less reverential regard, and who might be inclined to weigh it in the same sort of scales that Mr. Tyner used to test the Tolstoi book. Mr. Tyner intimates that his judgment is no protection to the mailer of the book if a United States court decides to prosecute. On the other hand it is notorious that no United States court has proceeded against the "Kreutzer Sonata," and that in spite of the ruling excluding it from Uncle Sam's holy sacks it is daily deposited in and transmitted by the mails. So the official post-office department estimate apparently is of no effect either for or against a book, and the *United States* courts and the sense (or folly) of local juries anywhere in this broad country are what the citizen has to consider. A publisher in Maine may run no risk in mailing a book that a jury in California would find within the meaning of the law. So the status of the book business is about as varied and uncertain, according to location and public enlightenment, as is the marriage relation under the mixed and differing conditions of marriage and divorce laws in the several states of the Union. As a man may in some states marry again, though in his own home to do so would be bigamy, so a bookseller, or anyone else that has occasion to mail a book, may do it very innocently in some places, while in others he would be taking the risk of a criminal action in a United States court, with possible fine and imprisonment. The situation is a curious one. We hav a lawful censor in the person of Mr. Tyner, and many self-constituted censors in the persons of the agents of the various vice societies. Mr. Tyner might decide that the post-office department would not refuse the mails to a certain book, and yet in Boston Mr. Chase, in New York Mr. Comstock, or in Chicago Mr. McAfee might find it offensiv to their moral (?) nostrils, and set the United States courts in motion against the publisher.

But of this manifestly unfair and precarious dilemma there appear to be but two modes of escape. Either the United States Congress should establish a court of censorship whose decision should be *law* everywhere, and be "on call" to the inquiry of every citizen concerning any book, or there should be no laws regulating the mailability of literature on its moral quality; and the latter we believe to be the only plan consistent with our Constitution and the precedents and purposes of our general government,

THE TRUTH SEEKER.

FOUNDED BY D. M. BENNETT.

E. M. MACDONALD, - - - Editor.
C. P. SOMERBY, - - Business Manager.

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Any number over five at the same rate, invariably with one remittance.	

WE desire to express hearty thanks to Edward Stine, Frank Morse, J. N. Friend, J. R. Lewis, Wm. Bauer, W. N. Scott, S. N. Rosenquist, and G. W. Crawford for their responses last week to our appeal for new subscribers. There are, we believe, thousands of Freethinkers throughout the country who will subscribe for the paper if it is called to their attention, and we ask our friends who meet them to do this for the paper and its work. It is not a great deal for each one to do, but in the aggregate it would be of immense service to the cause of freedom of thought; for the stronger the paper is, the more good it can do. We hope next week the list will be longer, and to those now on the list who are in arrears, we once more say, *Please remit*, for we need the money.

OUR readers will every one be glad to know that work upon the book of the Bible Pictures which hav been published in THE TRUTH SEEKER will be pursued activly this summer and the volume brought out early in the fall.

If Mr. John Peck's health will permit—and it probably will—he will assist in preparing a good portion of the reading to accompany each picture. The volume will contain between two and three hundred pictures, and will be sold for one dollar. It will be the greatest book of Bible stories ever printed. Orders will be thankfully taken at any time and filled at the earliest moment the book leaves the press.

It Is Unique Indeed.

From the Mount Desert Herald, Bar Harbor, Me.

One of the most unique publications of recent times is the "Freethinker's Pictorial Text-Book," from the press of the Truth Seeker Company, 28 Lafayette place, New York. The book contains one hundred and eighty-five full-page illustrations by Mr. Watson Heston, the well-known TRUTH SEEKER artist. It is calculated to make a sensation wherever seen, and the editor has so reinforced the artist's pictorial arguments and satires by liberal citations of fact, history, statistics, and the opinions of scholars, as to make very interesting reading. Liberal thinkers, of all grades of liberality, will find much to amuse and instruct in the contents of this volume. The price, $2 in boards, $2.50 in cloth, is remarkably low for so large a volume.

An Open Letter to the Attorney-General.

To WILLIAM H. H. MILLER, Attorney-General of the United States:

Dear Sir: I desire an opinion on a matter connected with the administration of justice, as represented by your department of our government, and therefore ask you to kindly enlighten me. The case is this:

A friend of mine, Mr. B. C. Murray, of Denison, Tex., asked his postmaster as to the mailability of a volume called the "Holy Bible." Mr. Murray asked the question because Mr. Wanamaker, Postmaster-General, in his report for the fiscal year ending June 30, 1890, in explanation of his act in excluding from the mails a questionable book, says, "It was soon found that it was not enough merely to provide for the exclusion of 'obscene, lewd, and lascivious' publications, but that publications that were simply 'indecent, had also better be excluded,' which led to the passage of the amendment above quoted. 'The statute was thus broadened,' the postmaster-general continues, 'by prohibiting the transmission of *any matter offensiv to modesty, or tending to subvert respect for decency or morality.*' He says, furthermore, it does not matter whether or not a given publication presented for mailing appears, by complaint or otherwise, to a postmaster to be obscene, lewd, or lascivious, if it does appear to be indecent. He is obliged, in order not to become a lawbreaker, to refer the questionable print to the proper official. And again, "It does not matter, when the referee considers the question, whether the publication is merely 'obscene, lewd, or lascivious.' *If it is simply indecent*, he must exclude it or break the law."

The statute which the postmaster-general conceives givs him the right to say these things is as follows:

"Any person who shall knowingly mail or cause to be mailed . . . articles before declared to be unmailable should be deemed to be guilty of a misdemeanor, and liable to a fine of not less than $100 nor more than $5,000, or to imprisonment at hard labor for not less than one year nor more than ten years." The law as amended in 1876 reads as follows: "Every obscene, lewd, or lascivious book, pamphlet, picture, paper, writing, print, *or other publication of an indecent character*, is hereby declared to be unmailable matter, and shall not be conveyed in the mails, nor delivered from any post-office nor by any letter-carrier."

It was a knowledge of this statute which made my friend Mr. Murray fearful of mailing the volume called the "Holy Bible," because the volume contains passages which he thought might be construed to be "indecent," and "offensiv to modesty, having a tendency to subvert respect for decency and morality," which, according to Mr. Wanamaker's report (p. 17, next to last paragraph), renders a book obnoxious to the law as amended July 12, 1876 (19 Stat., p. 90). The passages to which I refer, and to which your attention is respectfully called in the volume herewith inclosed, are as follows: Chapters iv, xvi, xvii, xviii, xix, xx, xxi, xxix, xxxiv, xxxviii, xxxix, and others of the book called Genesis; chapters iv, xiii, xxii, xxxiii, xxxiv, and others of the book called Exodus; chapters xv, xviii, xx, xxi, and others of the book called Leviticus; chapters v, xxxi, and others of the book called Numbers; chapters xxi, xxii, xxiii, and others of the book called Deuteronomy; chapters ii, vi, and others of the book called Joshua; chapters xvi, xix, xx, xxi, of the book called Judges; chapter iii and others of the book called Ruth; chapters i, ii, xix, and others of the book called 1 Samuel; chapters iii, vi, xvi, and others of the book called 2 Samuel; chapters i, xi, xvi, and others of the book called 1 Kings; chapters ix and xviii of the book called 2 Kings; chapters xxxi, xl, and others of the book called Job; chapters v, xxiii, and others of the collection called Proverbs; chapters i, ii, v, vii, viii, and others of the book called Solomon's Song; chapters xxxvi, lvii, and others of the book called Isaiah; chapters i, ii, iii, xlix, and others of the book called Jeremiah; chapters iv, xvi, xxiii, and others of the book called Ezekiel; chapters i, ii, iii, iv, and others of the book called Hosea; chapter i of the book called Micah; chapter i of the book called St. Matthew; chapter vii of the book called St. Mark; chapters i and ii of the book called St. Luke; chapter viii of the book called St. John; chapters i and iv of the book called an epistle to the Romans; chapters v, vi, vii, and others of the book called an epistle to the Corinthians; chapter xvii of the book called Revelation, and such others as you may find upon examination.

In his reply to the postmaster of Denison, Texas, through whom Mr. Murray forwarded his inquiry, the Hon. James N. Tyner, Assistant Attorney-general for the Post-office Department, says: "If Mr. Murray should offer the Holy Bible for mailing, you can receive and deliver it at your office, or transmit it in the mails; for it is not believed in this department to come within the prohibitory clauses of the act referred to. The penalty portions of said statute are enforcible by the courts, and the question of his liability thereunder is a proper one to be submitted to the United States attorney."

My application to you is made in accordance with Mr. Tyner's suggestion. My reason for interfering in this matter is that more than three months ago I made application to the Post-office Department to hav this question decided, but without success. I take it, however, that the Post-office Department will adhere to this decision; therefore the Company of which I am a member can mail the volume called the Holy Bible without fear of that part of the machinery of government. And I submit to you whether, should anyone outside the department cause the arrest of any member of the Company for mailing the volume, you would consider it a case for prosecution by the United States District Attorney and for the enforcement of the penalty portions of said statute. Very respectfully,

EDITOR OF THE TRUTH SEEKER.

Mr. Wanamaker—Mr. St. John.

If all the Liberals of the country make up their minds to pursue the course determined on by our friend St. John, as outlined in the subjoined letter, Holy John will hav a racy, not to say vulgar, quarter of an hour.

Mr. St. John some time ago became interested in the application made to Holy John for a decision on the mailability of the volume called the Holy Bible, and he naturally also wanted to know how a decision on the book as a whole would affect a volume in his possession called the "Holy Bible Abridged." In communicating with this office in regard to the latter work he informed us of the favorable result of his application to the department, upon which we at once asked for a copy of the decision. The following is his reply to that letter:

"CEDAR FALLS, IA., May 4, 1891.

"MR. EDITOR: Yours of April 27th at hand, and in reply I would say that I did not write to Wanamaker myself, but left a copy of the 'Holy Bible Abridged' with the postmaster of Cedar Falls, to see what he thought about its being mailable, and he could not decide, so I asked him to send it to the postmaster-general and get his decision. And he did so (or said he did), and said that the decision was that the book was mailable on account of its containing nothing but extracts from the Bible. I asked him for the report that he got, and he said that belonged to the post-office, but perhaps he would let me hav a copy of it.

"Since the decision I wrote 2 Kings, xviii, 27, on a postal-card, and sent it to John Wanamaker, and intend that more shall follow. The churches are forcing the Bible into our common schools, and want us to swear by it in court, and are determined to engraft it into our national Constitution. And now I am determined to feed them on their own filth until they get enough of it, and hope all other Liberals will do the same. In this they can be greatly assisted by ordering a copy of the 'Holy Bible Abridged.'

"Yours fraternally, M. W. ST. JOHN."

We hav since received a copy of the letter to which Mr. St. John refers, which reads as follows. It will not escape notice that Mr. Tyner is getting a little belligerent and inclined to talk back sharper than official duty strictly demands:

"OFFICE OF THE ASSISTANT ATTORNEY GENERAL,
"WASHINGTON, D. C., April 10, 1891.

"S. B. HUMBERT, Postmaster, Cedar Falls, Ia.

"*Sir:* With your letter of the 7th instant, addressed to the postmaster-general (which has been sent to me for reply), you submit a volume entitled 'The Holy Bible' (abridged), and inquire if your opinion that it is unmailable under the provisions of section 380 Postal Laws and Regulations, would be concurred in by this department. I answer in the negativ. The volume is made up exclusivly of reproductions of chapters and verses from the Bible, and we hav not progressed here to the extent of regarding that sacred book as obscene or indecent.

"If the volume referred to is offered to you for mailing, you should take it without question. Very respectfully,

"JAMES N. TYNER, Assistant Attorney-General.

"The volume is herewith returned."

Mr. St. John, however, has no doubts at all of the linguistic quality of the Holy Bible. He calls it, plainly, filth. And upon looking up the verse he has sent to Holy John, we will hav to confess that Mr. St. John is not far from right. But that only shows how men differ. Mr. Tyner, Assistant Attorney-General for the Post Office Department, holds that the volume does not come under the prohibitory clauses of the law against "indecent" literature, and therefore will not question its mailability. Yet if Mr. St. John were in Mr. Tyner's place the Holy Bible would be at once excluded as filth. Which shows that human beings are fallible; that it makes all the difference in the world whose ox is gored; and that Mr. Tyner is not in sympathy with the Holy John's definition of excludible books, or that he has not read the Bible. And yet he threw out the "Kreutzer Sonata."

In this difference of opinion between two supposably fallible people our sympathy is entirely with Mr. St. John.

True Christian Endeavor.

Mr. J. O. Brown, of Pittsburgh, Pa., chief of the "Department of Public Safety," whatever that may be, has made the jackass of himself usual with such interfering officials. He received a letter from David Henderson, manager of the Duquesne Theater in Chicago, asking whether it would be in accordance with the law of Pittsburgh to hav Colonel Ingersoll deliver one of his lectures on Sunday night at the theater. Mr. Brown replied as follows:

"In answer to yours of the 8th inst. I would reply that it would be directly contrary to law for Mr. Ingersoll to lecture upon the Sabbath day or evening where an admission is charged. I hope you will not attempt to hav such a lecture delivered, for it will be my imperativ duty to prevent the same. This letter is written after consultation with the attorney of this department with reference to the law."

In conversation with a reporter Mr. Brown said further:

"I am unalterably opposed to opening the doors any wider on the Sunday question. We hav freedom enough, and lectures of this kind are only gotten up for money, and I think we might as well open the theaters for theatrical performances as a lecture of the kind Mr. Ingersoll would naturally giv."

"We hav freedom enough!" Which means that in Mr. Brown's opinion we hav too much, and he proposes to curtail it as much as possible. Mr. Brown is evidently a Christian, a churchman, and a despot. It is high time the people of Pittsburgh resolved to make that city something besides a Puritan hamlet. The laws of a hundred years ago are hardly the rules for a self-respecting city to-day.

A Suggestion that Lincoln Did Not Suggest.

J. E. Remsburg has just succeeded in running down another Christian lie regarding Lincoln. In the *Western Christian Advocate*, the leading Christian journal of the West, originally appeared the following pious story:

"On the day of the receipt of the capitulation of Lee, as we learn from a friend intimate with the late President Lincoln, the cabinet meeting was held an hour earlier than usual. Neither the president nor any member was able, for a time, to giv utterance to his feelings. At the suggestion of Mr. Lincoln all dropped on their knees and offered, in silence and in tears, their humble and heartfelt acknowledgment to the almighty for the triumph he had granted to the national cause."

Probably none of the many stories concerning Lincoln's alleged piety has been given such wide publicity as the above. Again and again it went the rounds of the religious press. It is to be found doing duty in religious tracts and Sunday-school books. It is preserved in Raymond's "Life of Lincoln," and in Carpenter's "Six Months at the White House." It had become, in fact, a part of American history, a companion-piece to Washington's praying at Valley Forge. Mr. Remsburg knew that, like the Valley Forge story, it was false, and he resolved to attempt a demonstration of its falsity while it was possible to do so. There is but one member of President Lincoln's cabinet living, Hon. Hugh McCulloch, secretary of the treasury, now residing in Washington, D. C. Through the assistance of Mr. N. P. Stockbridge, an old and respected citizen of Fort Wayne, Ind., and a life-long friend of Mr. McCulloch's, he succeeded in bringing the matter before the only surviving witness and obtained above his signature the following emphatic denial of the story's truthfulness:

"The description of what occurred at the executiv mansion, when the intelligence was received of the surrender of the Confederate forces, which you quote from the *Western Christian Advocate*, is not only absolutely groundless, but absurd. After I became secretary of the treasury I was present at every cabinet meeting, and I never saw Mr. Lincoln, nor any of his ministers, upon his knees or in tears."

An Anarchist Daily Journal.

Of the act of the mob which shot to death the Italians acquitted of the Hennessey murder by a New Orleans jury, the *Herald* of this city says:

"They were approved by the community, and what the community approves cannot be criminal. . . . The end justifies the means."

That is queer logic! "The majority can do no wrong" is really what it means. But if what two men do as against a third is not wrong, how is it when one of the two goes over to the third and reverses the action? In a community of ten thousand one hundred can conspire and do criminal acts, but if five thousand and one unite to do the same thing the conspiracy is not conspiracy and the crime is not criminal! When the community of Morristown punished C. B. Reynolds for blasphemy no wrong was done to the liberty of the press, but if one more than half of the community had disagreed with the prosecution, then liberty of the press would hav been invaded! Could anything more stupid than the *Herald's* reasoning be invented?

Our great cosmopolitan journal is in this an Anarchist sheet in the popular but not in the philosophical sense. It should reform, or the Illinois authorities may hang its editor when he visits the World's Fair.

Christ's Sinlessness.

A subscriber to the *Christian Advocate* asks the editor if Christ could hav sinned, if so disposed, and Dr. Buckley replies thus piously:

"If *so disposed*, he would hav already sinned. We suppose that you mean, had Christ power to sin in the same sense in which a man has power? Into the metaphysics of such a question the scriptures do not go, nor can we. That he was a free agent is assumed, that free agents hav a physical power to sin is also assumed, but the mystery of the union of the divinity and the humanity in Christ defies comprehension, and it is enough for us to know that he was 'without sin,' and also to know that there was no conceivable hazard in sending him into the world."

That is, if a man is tempted to do something wrong, but does not do it, he *has* done wrong. What nonsense! Such pronouncement is like a statute against something not in itself at all harmful. Theological sin and real sin are two different things.

Secondly, there is no such thing as free agency in the conduct of human beings. They are influenced by heredity and environments, and man does as he must. He cannot elect to think one thing, nor can he do otherwise than as circumstances compel him.

We admit that the "union of the divinity and the humanity in Christ defies comprehension," because, knowing nothing of the "divine," we cannot say how it would unite with anything. If Christ ever lived he was purely human, a religious crank like Mohammed, or an impostor like all "saviors." Buddha is probably the foundation upon which the stories of Christ's life rest, and Buddhistic theology is as impossible as Christian theology.

But Christ was not without sin, if stealing is sin; and we believe all churches *preach* against stealing, however much their members practice it individually and the churches as corporations, by robbing the state of its dues. Christ led his disciples through a cornfield, plucking and eating as they went; and we never hav read anywhere that Jesus paid for it. Certainly, when remonstrated with for breaking the Sabbath he justified the act of his disciples. And when he desired to go into Jerusalem he sent two of his disciples to get an ass and her colt, not offering to buy them, or pay the livery bill, but to just say to any vigilance committees who objected "that the Lord hath need of them." And Jesus rode into Jerusalem on property stolen by his orders. If such a man as that is "without sin," what is the use of hanging horsethieves?

As to the last statement by Dr. Buckley, that there was no conceivable hazard in sending Jesus into the world, we should say these two instances disprove it very emphatically. According to Christian theology, an ordinary man would hazard the loss of his soul by doing as Christ did—unless he paid something to the church and repented. Then, of course, he could go to heaven.

The Great Leading Case.

In a recent issue of the *Woman's Journal*, Anthony Comstock says:

"The trial, the decision, the appeal, and the affirmance of the Circuit Court of the United States for the Southern District of New York, in the case of the conviction of D. M. Bennett, is the great leading case in the United States, where the questions of 'the intent,' the 'tests of obscenity,' the 'rules to be applied,' and the 'principles governing this class of cases,' are all fully set out, so that he was fully informed of the law, and of the highest decisions of the English and American courts bearing upon the question involved."

That being so, there is but one decent thing for our Congressmen to do, and that is, to repeal the law under which such an outrage upon justice can be committed. As construed by Benedict in Mr. Bennett's trials, there are few reforms in sociology or medicin printed and mailed advocacy of which would not land the reformers in prison. The entire matter depends upon the prejudices and opinions of those having the prosecuting power. The law takes in everything. An Infidel prosecutor and jury would send the whole Bible Society and Frances Willard's White Cross Society to jail. Orthodox and conservativ medical juries would lock up all the doctors who tell people how to keep well. It is a sweeping and unwholesome law, and the people least capable of judging when it should be enforced are the members of the Society for the Suppression of Vice, led by that dangerous person, Anthony Comstock.

Any law capable of such ferocious construction as that made by Benedict in Mr. Bennett's case should be repealed. It cannot be made safe by modification.

Editorial Notes.

THOSE who like to make annotations and little commentaries of their own in books of a statistical, historical, or polemical character, will do well when ordering the "Freethinkers' Pictorial Text-Book" to ask for copies with blank leaves, inserted for just that purpose. The leaves are in the two-dollar edition, and there is no extra charge.

IN a column devoted to a report of the reception of Colonel Ingersoll at the Auditorium, the Chicago *Tribune*, the day after the lecture, among other flattering words, said: "Colonel Ingersoll's rosy face is always welcome in this town, and when he tosses his hollyhocks of eloquence from a public stage, they are eagerly grasped and carried home in the bosoms of a good many thousands of persons. But the crowd that heard his lecture on Shakspere last night was by far the biggest that he ever spoke before in a public hall. . . . His reception last night was enthusiastic. The audience was enthralled from the beginning, and when he left the stage he was followed by a roar of applause, and a cannonade of cheers that was maintained for five minutes after the close of the lecture."

AT last the *Voice* has proclaimed its hypocrisy. To catch gulls it has maintained that its party does not propose to interfere with personal rights, but proceeds against liquor-selling as a public nuisance. "Prohibition," it proclaims, "says nothing about the right to purchase, but it denies the right to sell liquor, since experience invariably shows that sale is a serious public nuisance, and entails vice, crime, and pauperism." Also in previous issues it is said, comparing liquor to dangerous substances, that "the personal right of a man to drink milk swarming with baccilli if he wants to, and the legal right of barter and sale in it, are two different questions." And one of the editors of the *Voice* said within our hearing that the Prohibitionists did not want to stop liquor-drinking, but only liquor-selling. It was upon this statement that we called him down, and now convict him out of his own mouth. In the *Voice* of May 7th he relates that two Vermont men were recently haled before a magistrate, one for selling liquor, the other for drinking it to drunken excessivness. The first was punished, the second allowed to go because the liquor upon which he became intoxicated was his own cider, mixed with alcohol. And in comment the editor of the *Voice* looks across the street in this direction, saying: "Which is a forcible illustration of a truth we hav labored for six years to get into the heads of some people, the Editor of THE TRUTH SEEKER, for instance, namely, that prohibitory law does not say to a man what he shall eat, drink, or wear, but what he shall traffic in. Nevertheless there is in Vermont a law against drunkenness, *and it ought to be enforced.*" If punishing a man for getting drunk is not interfering with personal rights we ask the loud *Voice* on the next corner to set us right. But: "Bestow thy money for whatsoever thy soul lusteth after, for oxen or for sheep or for wine or for strong drink, or whatsoever thy soul desireth" is still scripture, and as before remarked, the Prohibitionists are very pious.

THE Dubuque, Iowa, Trades and Labor Congress met recently and adopted a petition, with only two or three dissenting votes, that the World's Fair be opened on Sundays. This action led to a fierce controversy on the question of Sunday, church and state, and for several days the papers were filled with articles for and against church and state union. The vote of the congress put the Sabbatarians in wild commotion, as it was unexpected, and one minister took it upon himself to upbraid from the pulpit the leader in the congress who introduced the petition. The concluding paragraphs of one of the articles in reply to this preacher state the principles involved so clearly that we quote them: "In conclusion, let me ask what right, inasmuch as this is not a Christian government constitutionally, we hav to tax the Catholic, the Jew, or the Infidel to support military schools and then compel their boys to come under the influence of a Christian Protestant chaplain who not only reads the Bible to him but prays before him and for him in public and private to make Christian men of them from a Protestant standpoint? What right, too, hav we to tax them to support the chaplain of a legislature who every morning gives them the Christian Protestant prayers? What right hav we to open presidential conventions with prayer, issue thanksgiving and fast day proclamations, and stamp upon the dollar which the Infidel is forced to handle the words 'In God We Trust?' By Sunday laws we impose the burden upon the Jew and Seventh Day Adventists who observe Saturday of keeping two days a week for rest, and so heavy is this burden that some of the Jews are now agitating for the adoption of the Christian Sabbath. If the conscience of any citizen will not allow him to attend the Fair on Sunday he can absent himself, as there is no law compelling him to attend, and he should therefore not play the role of the 'dog in the manger.' As we cannot be too jealous of our liberties, or too anxious to avoid living over again our bloody Puritan past, we must heartily agree in one desire—that religious liberty and the right to freedom of thought should be upheld, and to this end we should insist upon a total separation of church and state."

Letters from Friends.

VISCHER'S FERRY, May 10, 1891.

MR. EDITOR: Inclosed find $5 for THE TRUTH SEEKER up to May 7, 1893, and also fifty cents for Miss Gardener's new novel. I want the Bible Pictures. And if ever you get them in book form send me the first copy and I will remit.

Yours very truly, A. BEST.

RENO, NEV., May 3, 1891.

MR. EDITOR: I take great interest in reading "Letters from Friends," and in the paper in general, and send in two new names and my own and $7. We vote for the pictures all the time. We would like to see the Chicago Fair open on Sundays; and hope to hear some able discourses, and above all to see and hear Col. R. G. Ingersoll in 1893 at Chicago. W. N. SCOTT.

SAN FRANCISCO, CAL., May 3, 1891.

MR. EDITOR: Permit me to make a suggestion in regard to the Freethinkers' badge. I would suggest a four-leafed clover; representing "truth, love, hope, and reason," "father, mother, sister, and brother," "music, poetry, sculpture, and painting," "north, south, east, and west," its stem "the fountain of liberty." This represents the world, the human family and its duties. A. AAMOLD.

ROGERS, ARK., May 4, 1891.

MR. EDITOR: Mr. Jamieson was here Easter Sunday, and gave two lectures the week before Easter and one on Monday evening. He came right in the midst of a railroad excitement. We were working hard to get two more roads into Rogers, and then on Sunday and Monday night the churches were in full blast, so the lectures were not well attended, and very little money was collected, so the burden fell heavily on a few of us. I had calculated to try to get some subscribers during the lectures. H. M. MCGAUGHEY.

DILLON, MONT., May 5, 1891.

MR. EDITOR: Sample copy of THE TRUTH SEEKER received. I herewith inclose $3 for a year's subscription. I hav not seen a copy of 1891, so I would ask as a special favor to commence my subscription with January, 1891, if possible, and send me the back numbers, as I want the pictures as well as the reading matter, and nothing within its pages gets old anyway. I ordered one of your "Pictorial Text-Books" last October and hav had plenty of amusement showfng it to religious cranks. JAMES W. UNDERWOOD.

RIDGVILLE, IA., May 8, 1891.

MR. EDITOR: I am only a subscriber of THE TRUTH SEEKER for the last twelve months, but I cannot be without it any more. Your paper is my welcome visitor every week. I always had a great desire to read Freethought matter for the last fifteen years, but I had no knowledge of any until about two years ago, and I now fully realize the loss I sustained by wandering in the darkness of Catholic orthodoxy, instead of being in the light of Freethought truth.

I hav received the Truth Seeker Tracts; they giv entire satisfaction, and I think they are good little missionaries to send among the Christian heathens. I remain,

Forever a seeker after truth, HENRY BISSON.

SIDNEY, O., May 6, 1891.

MR. EDITOR: Your statistics of the religious beliefs of penitentiary convicts in THE TRUTH SEEKER of January 10th and May 2d are quite interesting. About three years ago I suggested to Secretary Stevens of the American Secular Union that it would be a good work for the Union to hav the government make an inquiry into this matter in the then forthcoming census. Mr. Stevens thought well enough of the idea to mention it in an article in THE TRUTH SEEKER (I believe without credit), but no effort was made to put the idea in effect I believe. I feel certain such statistics would be a great boon to Freethinkers, but Christians would oppose the taking of such. Why would they?

How many Infidels and preachers would you estimate in the United States, and what per cent of each are in penitentiaries? I think there are ten preachers to one Infidel in prison, and ten Infidels to one preacher out. Am I far wrong? If such could bs shown, would any argument be so effectiv? Truly thine, EMORY P. ROBINSON.

WEST MINSTER, CAL., May 3, 1891.

MR. EDITOR: Will you allow me a small space in your valuable paper to announce the death of an old friend of mine, and a friend of humanity, and an old reader of THE TRUTH SEEKER?

Luke William Gallup was born in the town of New London, state of Connecticut, Feb. 22, 1822, and died near West Minster, Orange county, Cal., April 10th, at his home, at 4 P.M. He died without a struggle, as though he was going to sleep. He died as he had lived, like a god. Language fails me to picture his life and death. Suffice it to say they both were sublime. I was at his bedside when he breathed his last, surrounded by his family, which consists of his wife and three children—a boy of ten years, two girls, one of twelve and one of eight years, who are all imbued with the nature of their father, which is, truth, liberty, and progress. His last request while he lived was to hav no priest or minister at his funeral. He had selected some pieces from the "Secular Hand-Book" written by A. R. Ayres to be read at his funeral. He also wished that a complete biographical sketch should be given of his religious life and views, which was all done as best we could do.

The funeral attracted a large number of people, principally from curiosity. The people here are all Christians. The remark was often made that the service would hav been good if it had been solemnized by a minister. And so ended the life of this good man.

I hav known Mr. Gallup for about five years, and the more I knew of him the better I loved him, because his whole make-up or his whole soul was a mass of goodness and virtue. It was his teaching that made me free, that liberated me from the grasp of the church, and oh, I am so thankful! It seems to me so strange that my reason was so benumbed or so confined by the Bible and its creeds for the better part of my life. But now I feel like rejoicing. I feel like a bird uncaged, turned loose, given its freedom. What pleasure, what sights I see! What depths I feel! What love my soul breathes from nature! O Nature, what a god! Language fails me to picture Nature. I hav been but a short time a reader of THE TRUTH SEEKER and kindred literature, but I hav received much knowledge from them. Please number me as one wishing progress, and a friend to truth. R. A. MARTIN.

KANSAS CITY, MO., May 8, 1891.

MR. EDITOR: Inclosed please find a clipping from the *North*, Minneapolis, Minn. It is translated from a paper that is the most reliable, and in many people's opinion the best, Swedish one in the United States, the *Swedish-American*, Chicago, Ill. This paper five years ago refused to advertise a Unitarian student's lecture in a hall in Chicago under pretense that the young man was not a graduate from Sweden, but in fact, as admitted to Mr. O. Odelius, 208 E. Van Buren street, same city, by a member of the editorial staff of said *Swedish American*, because it would hurt the feelings of the Swedish-American Lutheran Augustana clergy. The *Swedish-American* has a circulation of two thousand copies every week. Please note the difference of opinion in only five years.

The greatest divine gift of man is his reason. It is by means of this gift that man rises above the brute, and it is through his reason that civilized man has advanced so far in the fields of art and science. Take away reason from man, and suddenly he sinks down to the level of the brute. And still we hear preachers condemn reason! It is the object of these preachers to see man sink down until he becomes equal to the beasts.

Yours fraternally, JOHN LARSON.

CONCORD, N. C., May 11, 1891.

MR. EDITOR: Let us reason together. Right is right and wrong is wrong. The late war has stripped many families of their means of support, and caused many to seek an asylum in the poorhouse.

Mr. Joshua Harris died in 1859, leaving a reasonable competency for his children. One of his daughters, Miss Harris, came to want, and went to the poorhouse—county home, as it is now known. Miss Harris was a consistent member of a religious church, and sustained a good character—not even a whisper of a stain against her character. After twelve years of life in the county home she died. Rather than see her buried in Potter's field I had her remains brought here and buried. I gave and sent word to six families, who were her companions in youth, and school-mates. Four ladies, including my wife and two daughters, were all the ladies of seven churches to see her put beneath the clods of the valley. Only a pauper. Had Miss Harris died possessed of five or ten thousand dollars how different would hav been the scene. To the honor of her pastor I must say, he showed respect to the deceased. For so doing I respect him. J. W. MAHAFFY.

HALIFAX, N. S., May 1, 1891.

MR. EDITOR: I contribute this extract:

While in New York, I had the curiosity to call on the celebrated author of the "Rights of Man." He livs in Greenwick a short way from the city. In the only decent apartment of a small, indifferent-looking frame house, I found this extraordinary man, sitting wrapt in a night-gown, the table before him covered with newspapers, with pen and ink beside him. Paine's face would hav excellently suited the character of Bardolph; but the penetration and intelligence of his eyes bespeak the man of genius and of the world. He complained to me of his inability to walk, an exercise he was formerly fond of; he examined my book, leaf by leaf, with great attention—desired me to put down his name as a subscriber; and after inquiring particularly for Mr. P. and Mr. B., wished to be remembered to both.

I thought anything relating to Paine would be of interest to the world. I copied this from Alexander Wilson the naturalist. Paine subscribed for Wilson's book, which cost over $100; this did not look like the miserable creature the pious people try to make him out. I am very much pleased with your paper, but I do not suppose I will hav to enjoy it much longer, for I am eighty years of age. My profession is natural history. I find all ministers very ignorant on this subject, and also the very pious.

Yours fraternally damned, ANDREW DOWNS.

CARBONADO, WASH., May 1, 1891.

MR. EDITOR: In looking over the list of "Humboldt Library" I noticed that style A are sold separately or in sets. I inclose a post-office order for which please forward the last bound (xi) volume. The remainder is toward keeping my berth on board of your craft, in search of further knowledge. Your craft has the glare of the electric light to steer it through the fogs of superstition, while far behind is left the ship of Zion with the smoky torch of our cave-dwelling ancestors.

A modern Craddock can hold a fort or battle-field with pen and pansy, while it took sword and shield for Cradoc (called by the Romans Caracticus), of old Siluria (a province of South Wales), who for years successfully resisted the Roman legions from crossing the Severn to invade his territory.

Ever since our Bruno, Voltaire, Hobbes, and other pioneers of Freethought who two or three centuries ago were shipped from Plymouth Rock to enlighten those benighted European countries (where they could only produce Cotton Mathers and the goody-good), we hav been in the van; why then should we follow any of those countries now?

I hav drank dandelion coffee,
And also dandelion tea,
So that a dandelion emblem
Will suit well enough for me.

GRIFF LLOYD.

OBITUARY.

PORTAGE, WIS., May 3, 1891.

MR. EDITOR: You will observe by the inclosed that your old subscriber, Samuel Day Merrill, is no more. He died strong in his belief, and having taken your paper from its first issue, he always called it his old friend.

ANGIE E. MOAK.

As the sun arose and brightened the earth with its welcome rays, gladdening all nature this morning, there was one home in Portage where its brightness seemed but mockery, as the curtain of gloom had fallen heavily over that household. At 2:20 this morning the life forsook the body of Samuel D. Merrill, a resident of East Cook street, and only a tenement of clay and a memory of his life acts remain to pacify those to whom he was endeared. Mr. Merrill had been ill but about a week, first being afflicted with the *grippe*, which soon developed into pneumonia, and medical skill failed to check its fatal grasp.

Samuel D. Merrill was born in Maidstone, Vt., April 27, 1810, and therefore only lacked nine days of being eighty-one years old. His first wife died in 1854, and in 1860 he married Eliza Moak, who now survives him. By his first marriage there were five children. Melvin, his eldest son, was killed in the war; Mrs. John Cochrane, of Waupun, also deceased; Mrs. George B. Burch, of Dubuque, Ia.; A. E. Merrill, of Minneapolis, now in California, and Albert Merrill, of Cedar Falls, Ia. Mrs. Burch and Albert are now at the home of deceased. Mr. Merrill came to Wisconsin about 1856, and settled in the town of Fort Winnebago, on the farm now owned by Louis Kiefer. He resided there until about ten years ago, when he came to Portage and has resided here since.

Mr. Merrill was a man of strict honesty, industrious and saving, and had accumulated a large property in his business ventures, estimated by curious individuals all the way from $100,000 to $500,000, but Mr. Merrill was a person who did not publish either his mental or financial worth to the world. He, like other men, had his friends and his enemies, and the writer was glad to be numbered among the former. His likes were strong and his dislikes equally firm, and those who knew him best will long cherish his memory and worth. The funeral will be held Monday at 2 P.M. from the house, and the remains will be interred in his lot in Silver Lake cemetery already prepared with a monument erected by his own hands. The Episcopal burial service will be read.

SAN FRANCISCO, CAL., May 5, 1891.

MR. EDITOR: Harrison, Wanamaker & Co., arrived in our city Saturday, April 25th, and remained here until one minute past 12 Sunday night, May 3d, when the troupe left for Oregon. I inclose you a copy of a letter I wrote Mr. Wanamaker on the day of his arrival in the city. With this letter, and inclosed in the same envelope, I sent both the picture on the front page and the editorial pertaining to same of the issue of April 11th of THE TRUTH SEEKER. To be sure that the Hon. Holy John would receive the letter I put a special delivery stamp on the envelope. The next day, Sunday, April 26th, Mr. Wanamaker was advertised to speak to the Young Men's Christian Association, and as tickets were required to gain admittance, I procured one for both Mr. Putnam and myself, thinking that if Mr. Wanamaker should in any way reply to the letter and cartoon, some of the Infidels ought to hear what was said. Mr. Putnam being too busy that afternoon preparing for his lecturing trip, on which he started the next day, and as George was out of town, I sacrificed my time to the cause by going it alone. A I expected, the postmaster-general was notably silent in regard to the matter, and though he has spoken four times during the two Sundays he remained in the city, the following, which I hav clipped from the evening *Bulletin* of yesterday, is as near as he has come to answering THE TRUTH SEEKER or my letter: "In my last words I desire to commend to you a love for this old Bible, for the Sabbath day, for the church of God, and for the high and holy things that tend to increase the welfare of the community."

You will notice the letter is a decoy, the name is fictitious, and there is no such number on Post street this city. Mr. Wanamaker will find as hot a bed of Infidelity in Oregon and Washington as he did in San Francisco; and I hope that some of the Freethinkers in one of those states will succeed in drawing out an answer to THE TRUTH SEEKER'S letter of February 11th from this holy hypocrit, JohnWanamaker, the people's servant, and imagination's slave. Hoping the Freethinkers throughout the country will do their utmost to prevent Mr. Johnny from evading this matter, I remain,

Yours without Christ, FRED. S. LUCE.

[CORRECT COPY.]

SAN FRANCISCO, April 25, 1891.

HON. JOHN WANAMAKER, Palace Hotel: My attention has been called to the inclosed newspaper clippings by a member of my family, and because I am a member of the Salvation Army and my persecutor a Unitarian, I am greatly embarrassed at what is here published as your policy, which I don't believe you ever caused to be published as your decision. Will you please answer if the charge is true, or I would much rather you would refute the accusation publicly tomorrow at the Young Men's Christian Association meeting, where you are to speak, so that my Infidel relativ may be silenced. I am, Yours in Christ, T. W. STROWTHER.
327 Post street.

EAST OTTO, N. Y., March 7, 1891.

MR. EDITOR: For the benefit of those who are thirsting for truth, allow me to giv an opinion concerning our daily life.

Could we understand how wonderfully we are made, how finely we are organized, we would, I think, reach out into broader fields of thought and learn to manage ourselvs better. However, there is much that one can do every day

to bring more happiness to one's self and others by earnestly studying human life.

Freethinkers, so called, do not believe in a personal God or a personal devil; in a place called heaven or a burning hell; in a personal savior or eternal damnation; yet do we all recognize the real meaning beneath the false. God or good is all-powerful. Christ or truth is the only saving power in the universe.

Truth alone can save us from evil, devil. Evil and ignorance go hand in hand. Truth alone can save us from the burning hell of transgression of eternal law and place us in a condition of harmony or heaven.

Let God, good, dwell ever in the mind of man, let only good thoughts and good feelings abide within, and happiness will be universal. The great truth which, if understood, will enable a man to do this, is summed up in three words—"Thoughts are things."

We are continually sending out these minute particles of thought-substance which carry with them our mental states or feelings wherever we send them. And in so doing we are inviting or calling to ourselvs thoughts of a like character. If we continually think only kind thoughts, sending even to our bitterest enemy a feeling of good will, we will receive kind thoughts in return. No vulgar or low thoughts can dwell long in one's mind if he be persistent in driving them out by thinking pure and noble thoughts. Fretful, hopeless, disappointed, and discouraged thoughts bring back their companions to weaken our minds, lower our vitality, and render us miserable in mind and body. Hating thoughts, thoughts of revenge, and destructiv thoughts, while opening the way for similar thoughts to injure us, burn out our brains, consume our vital power, and rob our bodies of their rightful nutriment. On the contrary, calm, serene, hopeful, trustful, and patient thoughts build up and strengthen mind and body. Loving thoughts, thoughts of returning good for evil, constructiv thoughts, all attract the same thought elements, which quicken our minds, build up our bodies, and fill our hearts with new courage and joy. Such make us healthful, happy, and of great value to the world. You who are discouraged and think yourselvs of little use on earth, begin to-day to think hopeful, thankful, and joyous thoughts; build yourself anew by their power. And soon you will see that you are needed in this busy world, and that your usefulness will increase with your strength of mind. Yours truly, E. B. D.

SAN ANTONIO, May 9, 1891.

MR. EDITOR: As I believe in "carrying the war into Africa," I hav sent the following letter to Rev. W. W. Pinson, pastor of the Travis Park Methodist Episcopal church (South) of this city, which explains itself. A. CHAPMAN.

REV. W. W. PINSON, City, *Dear Sir:* Some person has been kind enough to leave a copy of the *Christian Observer* at Liberal Hall, and I, as representativ of the Association, hereby tender thanks for the same. I only regret that the one sending it did not hav the moral courage to bring it in instead of throwing it into the stairway after dark.

Having carefully read your sermon therein, there is one clause to which I must take exception, providing it is aimed at Freethinkers, and I suppose it is. The sentence referred to is this: "What is the meaning of an oath to one who believes there is no divine justice in the affairs of men?" If by the words "divine justice" you assume that Freethinkers do not believe in retribution for violation of moral and physical law, you are very much in the dark in regard to our tenets. We hold that morality is just as good out of the church as in it, and that for every infraction penalty is sure to follow. We hav no right to say that the punishment will be in a future life, for the person does not liv who knows any more about a future existence than a babe. We can hope that evolution continues and carries us forward to new existences, but we cannot know it.

The book on which so many predicate their hopes and fears was mostly written when intellectuality was in its infancy, and has been revised time after time, to make it, in a measure, meet the progressiv tendency incident to modern thought. But it sadly needs much more revision and elimination before it can be properly called a guide to moral life. Freethinkers do not believe that any book filled with murders, debaucheries, and obscenity is what is needed to encourage purity and morality, and it is certainly amazing that so many still cling to and believe in such a volume.

As your thoughts hav been placed before me unsought, but nevertheless carefully read, I trust I may be excused for advancing one of the ideas peculiar to our belief. Assuming that your God is what you claim him to be, a God of infinit power, infinit justice, and infinit love, can you, while keeping these attributes in mind, conceive that he will for an eternity punish his children for living according to the natures with which he endowed them? Freethinkers hav a better conception of their god, the god of nature, and while they believe that each and every infraction of moral, mental, or physical law will be duly punished, they cannot believe that an eternity is necessary for the full completion of that punishment. Such a view as that transforms your God from a loving father to a fiend incarnate, unworthy the love or even respect of any sensible person.

If you hav the slightest idea that Freethought means free license or any species of immorality, it is hoped that you and those of your belief will take an early opportunity to disabuse your minds of such errors.

Respectfully yours, A. CHAPMAN,
Secretary San Antonio Liberal Association.

BUTTE CITY, MONT., March 18, 1891.

MR. EDITOR: Mankind hav ever manifested an inordinate desire for a more thorough knowledge of the recondite, and, with unabated energy, continue the search for a broken segment in the boundless circle of time, which it is believed would mark the period of its beginning and termination. This theory was advanced by early tradition and supported by divine revelation, and is concurred in by some of the most learned of modern scientists. There being conclusiv proof, however, of chronological error in the scripture narrativ of creation, besides being almost totally irreconcilable from a scientific standpoint, this once popular idea of creation is now being quite generally discredited. A method for constructing new worlds, strictly on scientific principles, and much more in accord with human reason, is found in the "nebular theory," but most unfortunately the plan designed to giv them population will remain unperfected until the discovery of "the missing link." This apparent dilemma can only be escaped in one of two directions. Either the planets hav always existed, together with their multitudinous forms of animal life, otherwise the presence of the species is due to the generativ powers and latent energies which nature holds in reserve, and which under new conditions would be utilized to restore perfect man. Circumstances necessitating such intervention are strongly indicated by probable changes in the earth's polarity. Such an event would force the water of the ocean from its bed, and desolation would mark its impetuous and irresistible course. Now, if the position of the earth's axis were so changed as to be perpendicular to the plane of its orbit, there would then be no changes in the climate of any locality. New possibilities might then arise out of new conditions favorable to perfect organization, and perhaps the human race would again appear with largely increased mental and physical capacity. With different results—as to mortality—the few survivors would re-enact the scenes whereby history again repeats itself.

The physical effect on the earth's surface of a change of polarity would be much the same as is now observed in the stratified rocks, each successiv stratum marking an era of many million years. The failure, however, to discover traces of mankind in the limited area which it is possible to investigate, is only *prima facie* evidence of his being absent where sought for. But if it be sustained that these records are infallible proof of man's non existence at that period, the evidence then is equally conclusiv that all the planets hav reached their enormous proportions by accumulations extending through an indefinit period of time, and that life is indeed the offspring of Mother Earth. It is observed, however, that the theory of nursing baby worlds from infancy to mature age is much more easily illustrated than any method by which to assign them burial. The reciprocating influence, common to the solar system, is but imperfectly understood; but when we meditate upon the rapid flight of these massiv bodies around the sun in perfect order of time, and in strict harmony with universal law, the destruction of any one of this group of worlds, one broken wheel in this swiftly revolving machinery, would seem to involve the whole planetary system in a general catastrophe.

The extent of "matter" is of so great a magnitude as to baffle human conception, hence the declaration that "matter is eternal" seems to be founded on a basis as broad and deep as the universe. Millions of miles appear to us within the limited range of the telescope, extending in every direction from the earth, and this vast area is insignificant compared to the wide expanse which opens beyond. This crude analysis of abstruse questions relating to the sciences, is not designed to be either authentic or instructiv, but to represent the general tendency of "Freethought" and individual conceptions of alleged facts, founded on theory, philosophy, and the teachings of divine revelation. The facts relating to primary conditions, or whether man is the result of an intelligent design, are questions which are not regarded as being material to our interests, but are valuable only to those who may successfully practice upon the credulity of others. We cannot transcend the bounds of mentality in the search for a "first great cause," nor can we discover an immortal part in the mind, it having lost its identity when separated from matter, precisely as light imparted by the brilliant orb of day.

It is not a question, which is the greater, the father or son? but as to the relations existing between "the goose and the golden egg." Whatever our convictions may be in this regard which circumstances may hav forced upon us, they equally involve a calm resignation to the inevitable.

Man came into the world in response to the amorous calls of prolific nature, without having been proffered any choice as to conditions. He pursues his destiny in conformity to universal law, his independent action extending only so far as he may recklessly antagonize the harmony of conditions. The significance, however, of human action, so far as it may tend to affect new conditions, is no more apparent to us than the possible result of the earth's rapid flight round the sun. The ills of life are not specifically the result of an intelligent design, but are due to ignorance and imperfect adaptation to primary conditions.

The mission of life is to attain the highest possible standard of human happiness. If we are designed to promote some important end beyond the plane of our orbit, we hav no power to defeat the purpose, as nature has supplied us with instinctiv tendencies which contribute to that result. Reasoning from these premises, we can commit no offense against deity, this possibility being restricted to voluntary or involuntary transgression of natural law. The interests of all are equally involved in the truth or falsity of the claims of "inspired writers;" but the world is indeed slow to learn that "the ways of the almighty are mysterious and past finding out." Hence all assumed knowledge of deity is fraudulent and the missionary work of evangelists betrays mercenary and selfish motivs; there being no human emotions directed to spiritual philanthropy. Theological science teaches that through the medium of faith, Christians are enabled to both love and fear an invisible master, who has no known existence, independent of what is conceived in the imagination. This is not only complex reasoning and a misnomer, but it is in direct violation of the teachings of metaphysical and phrenological science. The mysteries of the sacred writings are not thus briefly enumerated; but they extend with characteristic inconsistency throughout the complicated network of revelations, creeds, doctrins, and dogmas.

Religious fanaticism has caused this question to assume a most irrational, wild, and fantastic form, but if Christian soldiers will submit to pay the expenses of an extended campaign, salaried generals will joyfully continue "the irrepressible conflict." SILAS A. HANE.

EUGENE, ORE., May 3, 1891.

MR. EDITOR: Hope of getting a new subscriber has caused this undue, yes, criminal delay in my renewal. The money was at hand every day. Your pardon. But I need not further recite the old unwelcome story. I send $6—$1 for Liberal fund, $2 for Heston's "Pictorial Text-Book," etc. I like THE TRUTH SEEKER all over, except recent quarreling. It finds and ably deals with the great wealth of normal truth. Even the letter department is of great interest to our Freethought family. I join in the cheer of Heston. After a long tide of laughter at the last picture I got able to say, "Bully for Lige, go for it." Am still laughing. Maybe sanctified Comstock would think that, for the breezy incident, the shirt-tail of this hydraulic sun-god should hav grown a little longer. But he will think a moment about none of the Bible Gods ever having been seen, excepting the "back parts."

We are all proud of our many writers and speakers of such commanding talent and zeal. One of the pleasing marvels of the age is that so many bright and brave women, young and old, are now in the front ranks of progress and rational philosophy.

Woman, nature's most hallowed shrine of worth and beauty—woman, ever belied, desecrated, and enslaved by bogus Bibles and priests, shall yet ascend to the higher plain of thought, and there find the true felicity of her attainments and destiny. To this self-redeeming goal of ambition, I warmly hail thee onward and upward.

Well, did you see with what grace and ability a January issue of the *Oregonian* silenced Rev. Mr. Gorden in his false claim that George Washington was a Christian? I lately read that Dr. Wilson has resigned his pulpit of the first Methodist church of Spokane. He states that he must hav more consistency, freedom, and progress of thought than can be found in the pulpit. He now perceives that the church continually hampers, tortures, and enervates the human mind as the Chinese do the feet. I gladly welcome all into the radiant light and joy of Freethought. But here one givs up the bliss of ignorance and blind faith. And this pays. For the change is like stepping from the gloom of night into the bright morning. I know all there is of religions and Bibles, Gods, saviors, etc.

I hav traced the evolution of all these from pagan relics, and the modern disguise and whitewash is about all rubbed off. These old mythic figure-heads of the Bible stage and menagerie hav lost all their interest with the intelligent. They will soon be dumped away with the other rubbish of antiquity.

All the Bibles pertain largely to astrologic worship. They are all written in the disguise of astronomic allegory. Hence the gross absurdity and falsehood which the clergy impose upon the ignorant masses by a literal interpretation of this religious fable. To-day the historic students everywhere know that the Jewish scriptures are compiled from the Egyptian and Hindoo mythology.

The inspired thieves openly boast of their grand larceny of these literary jewels. Of course they stole all the other cheap John trinkets that were in their reach, and plied all the black arts for God's sake! In this champion joke the Jews do not plainly brag of carrying off all the lice of Egypt with the other divine agencies of spoil, but I suppose they took at least a large colony and counted them into their prolific report of population. Seriously, however, I would hint to the student that this story, like all the other mysteries, miracles, and prodigies, has an allegoric or celestial phase. I mean that, as all the Bible firms had the constellations laid off after the model of the earth in character and name, this exaggerated episode of the Jews pertains to their celestial Egypt in the constellation of the Dragon. Here was the mount where the sun-god, Christ, was tempted with the offer of all the world. In this star-desert he fasted through the forty days of winter. In the solar apotheosis of Joseph, he became governor of Egypt under Pharaoh-Draco-Pontius Pilot-Whale, the celestial sea-pilot. Then, when the Jews followed in the same old Noachian Ship of Zion, their legend reports a voyage of forty years in this star-desert (of Arabia). According to Revelation, Nazareth was at the solstitial head or cross of this Satanic constellation—or Egypt, "where our savior was born." It was here that all of the ten thousand sun-gods of mythology had to go into the winter tomb for a period of three days. Here was the annual battle-field of the Gods and the devils with their vast and loyal armies. And the latter were always the victors, though the vanquished secured the glorious compromise of having the new sun-god resurrected and crowned so that the solar ship could be moved from the solstitial air-rate between winter and spring, and repeat his annual career of life, miracle, and universal glory to the northern hemisphere. Well, was not perpetual religious war and appropriation the only way to prevent the devil from keeping the sun tied up to Ararat? I guess so!

From the age of nine years to 1878 I was flattered as "a pillar of the church," and for a long time this was more charming than the music of a jewsharp. I had just the right combination of ignorance and zeal for a good Christian—fool. Then, even after a thorough investigation, I began to write a commentary that should harmonize science, history, and theology! But, oh, my, what a silly failure! It was nearly as bad as Dr. Nelson on Infidelity. It was too verdant to burn well, yet the best I ever read. As soon as I got clear of religious insanity I wrote a work which givs a full solution of all Bible mysteries from an astrologic phase of interpretation. So, to me, that stupendous fabric of fable and fraud has neither mystery nor fact. Long life for Heston and THE TRUTH SEEKER. J. C. SNODGRASS.

Children's Corner.

Edited by MISS SUSAN H. WIXON, *Fall River, Mass., to whom all Communications for this Corner should be sent.*

"Between the dark and the daylight,
When the night is beginning to lower,
Comes a pause in the day's occupations
That is known as the Children's Hour."

The Birds and Flowers Are Here.

Old Winter with his chilly breath,
His cold white robes of snow,
Has passed away, and in his place
The grass and flowers grow.
Though once the earth was clad in white,
'Tis now in green arrayed;
Its lovely dress by the deft hands
Of Mother Nature made.

The cowslip and the daisy
Are peeping from the ground,
The violets are blooming
In beauty all around.
The vines are climbing upward
Toward the smiling sun,
All nature is rejoicing
That winter's race is run.

The birds are merrily twittering
In orchard, field, and grove.
The bluebird and the robin,
The linnet and the dove,
The meadowlark and brown thrush,
The sparrow and the wren,
All the glad messengers of spring,
We welcome them again.

GEORGE J. FEMSBURG.

Oak Mills, Kan., April 26, 1891.

Katie Got the Book.

Katie was going to bed after a day of toil minding her sick and maimed dolls—chronic invalids all of them—and her b-e-a-u-tiful duck, the one old quacker that traveled with the hens because he had no better company. The robin that had been watching her out of the corners of his bright eyes, as he ran over the lawn and listened to her prattle, was asleep already with his head under his wing, and Katie's hung heavily on mother's shoulder as she was undressing her. "Now I lay me" had been said, with many yawns in between, and mamma's pet had been tucked in snugly; but just as the sleepy eyes were closing she sat suddenly bolt upright.

"Mamma," she said, "I want Johnnie's picture-book—that with the lambs."

"Hush, Katie!" said her mother, the least bit wearily, for the little feet and the little tongue had never ceased going one moment all day. "Now we will go to sleep."

"But, mamma," and the big eyes pleaded earnestly, "can't I hav Johnnie's picture-book this onst?"

"Not to-night, deary; it is too late."

"Mamma," said Katie, sitting up very straight and looking very solemn indeed, "I heard a story of a little girl—she was a good little girl—that asked her mamma onst when she was put to bed for the picture-book with the lambs, and the mamma told her she couldn't hav it, and—and"—the baby voice fell to an awed whisper and the eyes grew very big—"in just—about—two—minutes—she was dead!"

"My, Katie! And what killed her so quick?"

"Because," said Katie with conviction, "because she didn't get the book."

She got it, and in five minutes was asleep with it in her arms.—*Harper's Young People.*

Too Much Knowledge.

The foreman of a room in one of the largest manufacturing establishments in the country told a friend recently the circumstances of his first going to work there, and the brief story contains a moral which it would be well for many a lad starting out in life to lay to heart. He was sent to the foreman of the factory by a friend who was anxious to get him into the employ of the company, and the following conversation took place:

"Well," the foreman said, "I understand you want to come here to work. What do you know about machines?"

"Nothing," the other answered.

"Nothing!" echoed the foreman, in surprise. "You do not mean to say that you never saw a machine, I suppose?"

"I literally never saw a machine work in my life," was the reply, "except a locomotiv."

"Where do you come from?"

"Cape Cod."

"Hum!" the foreman remarked, studying the face before him. "I came from the Cape myself. Do you suppose that there is anything in our business that you will not know all about in six months, if you come here to work?"

The Cape Cod man was puzzled how to answer, and contented himself with saying that he was sure he could not tell.

"The truth is," the foreman explained, "we can get plenty of men, but by the time they hav been here six months or a year they know so much that we hav to send them away. They know a vast deal more than we men who hav been here twenty years, and they are mostly willing to tell us all they know, too.

"Now if you think there are things that you cannot learn in a week or two, we should like to hire you; but if you are one of the abominably wise kind you had better move along and giv us a chance to find somebody who doesn't know quite so much."—*Youth's Companion.*

Chats with Correspondents.

TO THE SEVERAL INQUIRIES IN REGARD TO MR. WETTSTEIN'S BADGE-PIN.—Write to him at Rochelle, Ill., and he will giv you all particulars. He has the same design of the pin in illuminated colors on visiting and business cards, which he sells at a low figure for so lovely an engraving. This would also be very attractiv for envelopes and letter paper.

JENNIE D., Davenport, Ia.—The pamphlet you wish to see is entitled "Popular Religions and What Shall Be Instead." It is one of Parker Pillsbury's unique discourses, and can be obtained of him at Concord, N. H., for the low price of ten cents single copy.

JAMES W. B.—Learn to take care of yourself, James. It is better to be useful than fashionable. "He laughs best who laughs last." If you are compelled to wear old clothes now, you will by and by wear new ones. Store your mind with knowledge that can be made available in this life, and the "next one" will take care of itself. Your concern is with this world for the present.

SARAH A.—You ask if a Freethinker ought ever to be ashamed of his principles. A Freethinker never is ashamed of his principles, my dear. He is true to his honest convictions, and, although not proclaiming them on every occasion, he is always free to state them, and reason therefor, whenever called upon. The term Freethinker is one of the proudest titles in the universe, and is worn by honest men and honest women who are not ashamed of their colors.

Correspondence.

LINCOLN, TENN., April 30, 1891.

MY DEAR MISS WIXON: My aunties take THE TRUTH SEEKER. I read the Children's Corner, and like it very much. I am twelve years old. My studies are reading, spelling, geography, grammar, arithmetic, and writing. I hope to see this in print. I am a Freethinker. Yours truly,

MATTIE P. LOVE.

LIMESTONE, ILL., March 15, 1891.

DEAR MISS WIXON: Will you let me into your Corner? I'm the "baby," even if I am a big one; they get good training here, and that is what I need.

I inclose a poem suggested by something I saw a few days ago.

Oh, children, be kind and loving; you can never repay your parents for their care and kindness to you when a child. And be careful of cruel, cutting words. Think! how would you feel if sister, brother, friend, or playmate should die, and your last words to either of them had been harsh and unkind?

If you hav done something wrong, go and ask forgivness; don't wait till to-morrow; it may never come.

You will be respected for being honorable about it, and besides will hav the sweet peace that results from doing right.

Your Liberal friend, ANNA M. MOHN.

TOURTELOTTE, COL., April 24, E.M. 291.

DEAR AUNT SUSAN: I now take the opportunity to write you a letter, hoping to find you and the Cornerites well, as this letter leaves me the same. I was so sorry to read the great loss of late of the great leaders of progress in the ranks of Freethought throughout the world. Arbor day has again passed, and we could not plant trees up here because of the frost and depth of snow, but am glad to say that the snow is going fast. In place of Arbor day we are to hav an entertainment for the school-children. We hav no church up here, and preaching does not pay and there is no volunteer. I am going to ask a historical question and I want it answered in full, giving the history and page and chapter quoted from. What did the people of Strasburg put out the eyes of Vanwik the clockmaker of Strasburg for? Was it religion that caused him to hav his eyes put out? I take the *Comfort*, but it is very pious. If we could only hav a young people's paper like that I think it would help the cause of Freethought. Again, if we could get the names of Freethinkers in science, medicin, and all the branches of arts, and what they hav done for their advancement and progress, I think we could refute the Christians' question, What hav Freethinkers done for the world?

Was it Copernicus that had his eyes burnt out for looking at the stars?

We hav a large school here of forty scholars and a good teacher. His name is Mr. A. E. Phillips. We hav a good lyceum here—every Wednesday night debating and mock trials and speaking and singing. So I will close for this time. With my best love to you and cousins of the grand old TRUTH SEEKER, I remain, Yours truly, RHODA MASON.

P.S.—I had an Uncle John Mason who lived in Fall River, and, with moving, he has lost our address. Would like to hear from him if this meets his eye. R. M.

PRESCOTT, ARIZ., April 28, 1891.

DEAR MISS WIXON: I hav read with much pleasure the account which George Remsburg gave of his collection. I, too, had the "collecting mania" for a long time.

I am most particularly interested in Indian curios, ancient and modern, and in flowers.

I hav a good collection of minerals—some very fine ones—especially in gold and in quartz.

I hav also some fine stone hatchets and hammers, some charms of jasper and malachite, and a collection of fine arrow-heads and knives of obsidian, jasper, flint, etc., from the ancient ruins of Arizona. According to the investigations made by the Smithsonian Institute these ruins are supposed to be about ten thousand years old.

I hav many fragments of pottery vessels, a few of which show the "Greek key" pattern traced in black on a white ground.

Marine curios are not so fully represented in my collection, but I hav some shells from South America, China, Africa, Scinde, Mexico, Trinidad, Cuba, and from New England; shells and pebbles from Plymouth beach, and very curious starfish from the Gulf of California.

I value most highly some arrow-heads from the fort built by Miles Standish at Plymouth, and a bit of wood from one of the elm-trees under which the Pilgrims lived immediately after the landing. Arizona has a garnet field which yields stones far surpassing in color and brilliancy the Cape garnets of the Kimberly mines. I hav some fine specimens of these garnets. I hav also some fine large garnets, of little value except as curios, which are found in Alaska. The fashionable moonstone is well represented in my collection and gold nuggets and dust are not lacking.

Petrifactions and fossils are included, and onyx from the Big Bug mine of Arizona. I hav some very fine pottery from Mexico, some curious Indian dolls, and a bow and arrows made by the Tonte Apaches.

I am attempting to get a wild flower from each state in the Union; about sixteen are now represented.

Besides these I hav flowers from the Wayside Inn, Sudbury, Mass.; from the bronze Minute Man, the Old Manse, grave of British soldiers, Soldiers' Monument, Old North Bridge, and field of the Concord fight, all near Concord, Mass. Also flowers from the graves of Emerson, Hawthorne, Thoreau, and Miss L. M. Alcott; a rose from Emerson's garden, clover from the Alcotts' yard, evergreen from the Wayside, and strawberry leaf from Thoreau's hut at Lake Walden.

This includes but a part of my growing collections, but it will serve to show that friend George is not the only curio-hunter among the younger Freethinkers. Can any one send me a flower or leaf from the grave or the home of D. M. Bennett or Horace Seaver?

I should like flowers from the graves and homes of any of our presidents, noted authors, of persons of any general interest, and from any places of note.

I will send you some Arizona curios in return.

Yours truly, SHARLOT M. HALL.

P.S.—Thank you, Miss Wixon, for your vote against the pansy. Though a very beautiful flower, it is too very, very common in cheap, as well as fine, jewelry for a Freethought badge, besides being so widely known as the badge and *nom de plume* of a noted author of Sunday-school literature.

S. M. H.

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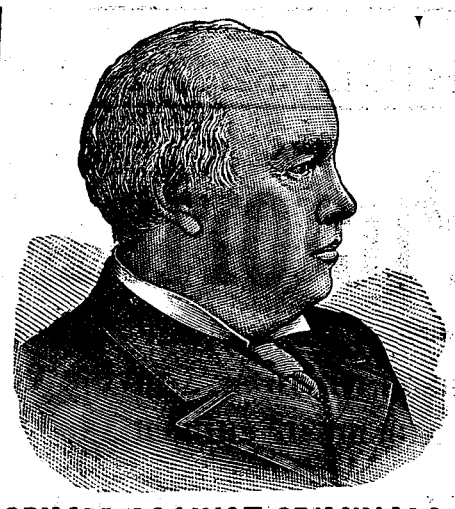
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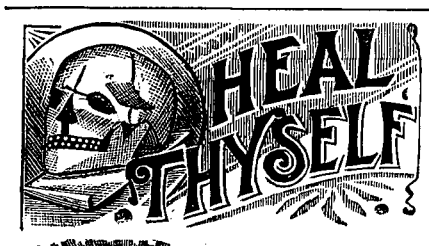
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News of the Week.

THE bishop of Lincoln, Eng., has issued a form of prayer against the grip.

IT is said that Blaine, though ill at present, will accept a presidential nomination.

IN England last year 22 young men died of injuries received at football and 78 were crippled.

THE torpedo is coming to the front as a leading element in naval warfare, and it is thought that it will amply defend our ports.

SENATOR EDMUNDS desires at the capital a great government university to teach nonsectarian Protestantism and counteract Catholicism.

IN New York there is being formed a society called the Bureau of Justice, to attend police courts and rectify errors of the wretched Tammany judges.

THE czarowi'ch, who is visiting Japan, was struck on the head with a saber by a fanatic for entering a Buddhist temple with boots on. A thick sun helmet saved his life.

A GREEK CATHOLIC Good Friday procession at Zante, Ionian Isle, when it reached the Jew quarter attacked the residents. Soldiers who had been placed there in expectation of the outrage shot and killed several processionists.

CHARLES DUNN, professedly from Pueblo, Col., has been arrested at New York for threatening Jay Gould's life unless he gave $20,000,000 to what Dunn describes as an Order of Christ's Followers, of which he is vice-president.

AT the prospect of Russian invasion of India, Catholics tremble for their missions there, and less frequently express the wish that Britain should lose that province, which desire their Irish sympathies formerly inspired.

AN eminent Catholic authority at Rome communicates to an American journal his counsel on schooling, which is that parochial schools must be erected except where means are insufficient to secure instruction of as high grade as that of the public school; and in such places religious training in the state school is to be secured by persuading the local board to adopt the Poughkeepsie or a like plan.

ON Ascension day an attempt was made to introduce a surpliced choir at the Church of the Ascension, Hamilton, Ont. Anti-ritualists put out the lights and created a tumult with shouts, whistles, and cat-calls. The clergy and choir brought candles and lamps from houses, but after unsuccessful endeavor to make themselves heard against uproarious singing of "Old Black Joe" and the like, were forced to retire.

FIRE-ARMS bought by the Chilian rebels from Hartley & Graham. Ilion, N. Y., were embarked from San Francisco on the schooner Robert and Minnie and transferred to the Chilian rebel steamship Itata. United States authorities hav arrested the commander of the Robert and Minnie, and ordered the Charleston, Omaha, Baltimore, Pensacola, and San Francisco to arrest the Itata. The latter, it is supposed, will meet the convoy Esmeralda, a powerful vessel that may giv hard fighting to the Charleston, which seems the only vessel likely to overtake her.

THE third party convention about assembling at Cincinnati is in answer to a call addressed by the Farmers' Alliance to all who hav stood up for independent political action on the questions of finance, transportation, labor, and land. The call asked delegates from the Independent party, the People's party, the late Federal and Confederate soldiers, the Farmers' Alliance North and South, the Farmers' Mutual Benefit Association, the Citizens' Alliance, the Knights of Labor, the Colored Farmers' Alliance, the American Federation of Labor, trades unions and trades assemblies, the Federation of Railway Employees, the Nationalists, and all other industrial organizations that support the principles of the St. Louis agreement of December, 1889.

THE Italian press is indignant at the New Orleans grand jury. The *Popolo Romano* says it will be impossible hereafter for any civilized country to make a treaty with the United States based upon reciprocal protection of the lives of citizens of either country. The *Italie* says: "The Italian government is about to address a circular to the European powers submitting the conduct of the United States government in the New Orleans affair to their judgment. Italy will thus be the initiator of an international agreement to compel the United States to find means to guarantee the protection of foreign subjects." Rudini states that Fava was recalled because the United States disclaimed responsibility, but that Consul Corte at New Orleans was recalled a few days ago merely because he, Rudini, wishes information and also fears Corte has disclosed information inopportunely. Corte says that after the lynching he restrained his countrymen from killing the mayor and many persons concerned only by threatening disclosure. New Orleans longshoremen are trying to drive Italians from sharing their work.



ABRAHAM OUTDONE IN THE OFFERING BUSINESS.

Then he took his eldest son, that should hav reigned in his stead, and offered him as a burnt offering against the wall. And there was great indignation against Israel: And they departed from him, and returned to their own land.—2 Kings iii, 27.

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Gems of Thought.

NATURE is seen to do all things spontaneously of herself, without the intermeddling of the gods.—*Lucretius.*

Do not inquire if a man be a heretic, if he be a Quaker, a Jew, or a heathen; but if he be a virtuous man, if he love liberty and truth, if he wish the happiness and peace of the human kind. If a man be ever so much a believer, and love not these things, he is a heartless hypocrit, a rascal, and a knave.—*Shelley.*

THOSE abuses of the freedom of speech are the exercises of liberty. They ought to be repressed; but to whom dare we commit the care of doing it? An evil magistrate, intrusted with power to *punish for words*, would be armed with a weapon the most destructiv and terrible. Under pretense of pruning off the exuberant branches, he would be apt to destroy the tree.—*Benjamin Franklin.*

SUCH is the train of atrocities which Elisha's message entailed on both the Hebrew kingdoms. A third time was the royal house of Israel extirpated, and now likewise that of Judah. That the Jewish writers can gloat over such funereal events, so deadly to their own people, is sufficiently wonderful. That men called Christians can read them with calm approbation is still more melancholy, for this is the training of mind which steeled all Europe to cruelty under the name of religion. This has lit up hell fires in Christendom; this has perpetuated treacherous massacres unknown to paganism.—*F. W. Newman.*

FOR my part, I long ago espoused the cause of religious liberty, not because that cause was popular, but because it was just; and I am not disposed to abandon the principles to which I hav been true through my whole life in deference to a passing clamor. The day may come, and may come soon, when those who are now loudest in raising that clamor may again be, as they hav formerly been, suppliants for justice. When that day arrives I will try to prevent others from oppressing them, as I now try to prevent them from oppressing others. In the mean time I shall contend against their intolerance with the same spirit with which I may hereafter hav to contend for their rights.—*Macaulay.*

THE preponderant *rôle* of the religions in past times is explained by the fact that then they were almost the only means by which men could set their intellectual and moral activity to work. They were the unique opening for all the higher aspirations of our being. At that epoch, with the exception of religion, there was no mental occupation other than coarse and material; nothing between the visionary and the most common reality. In the present day the necessary and natural middle course is found. Science and art hav spread before our eyes their domains with never-ending perspectivs, where everyone can expend his surplus activity without wasting it needlessly. Science permits of disinterested research, without tolerating the wanderings of the imagination. It givs enthusiasm without delirium. It has a beauty of its own, consisting of truth.—*Guyau.*

IF "God made man," he must hav made him for his amusement; and surely much amusement he must hav got out of the featherless biped. No six-year-old child sailing his boat—a cocoanut shell with a paper sail—can derive therefrom more real fun than Jehovah must surely derive from the antics of the little two-pronged nothings he has placed in this region of the universe. To man alone deity has given unlimited potentialities in the way of being absurd and an intense capacity for being unhappy. . . . This sort of thing is a very curious farce, and I often fancy the Father, Son, and Ghost open their three mouths which are one, and hold their six sides which are two, and laugh at the earth till all heaven rings. If God had made man sane, he would not hav got half the fun out of him he has got. True, the fun which deity must hav had over man's mad crusading and inquisiting and covenanting and flagellating, and so forth, has been no joke to man himself; but that is, of course, a small matter so that God be glorified.—*Saladin.*

THE assertion of the motion of the earth was a defiance, not only of philosophy and the church, but, at the same time, of that common ignorance which passes by the name of common sense; and Physical Science threw down her glove by the hand of Galileo. It is not pleasant to think of the immediate result of the combat—to see the champion of science, old, worn, and on his knees before the cardinal inquisitor, signing his name to what he knew to be a lie. And, no doubt, the cardinals rubbed their hands as they thought how well they had silenced and discredited their adversary. But two hundred years hav passed, and, however feeble or faulty her soldiers, Physical Science sits crowned and enthroned as one of the legitimate rulers of the world of thought. Charity children would now be ashamed not to know that the earth moves, while the schoolmen are forgotten; and the cardinals—well, the cardinals are, at the ecumenical council (1870), still at their old business of trying to stop the movement of the world.—*Professor Huxley.*

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THE PREACHERS' DEFENDERS.

Notes and Clippings.

More preachers are being investigated these days than politicians. It is a good sign. They need it worse, bad as the politicians are.

Women are beginning to figure in the profession of civil engineering. Women are filling high places in the office of the surveyor-general at Denver.

According to an authority, "People who never worry do a great deal of missionary work that they don't get credit for." If this is correct will some one explain the use of sending missionaries to benighted Hottentots?

"It is hard to believe in the religion of a man who always looks as if he had been throwing bootjacks at a cat." And the man who looks as if he never threw anything at a cat is a hypocrit nine times out of ten. This is one of the things that makes little boys ask foolish questions.

A post-office inspector visited El Paso, Tex., and, after a few days' work of general inspection, went before a United States commissioner, and, upon declaring that he believed certain letters in the post-office to contain lottery advertisments, was given a warrant to take thirty-five sealed letters from the office and break the seals.

The immigration from Europe to the ports of Boston and Philadelphia, as well as to the port of New York, has been unusually heavy thus far this year; and at these ports as at this port a large proportion of the immigrants are Italians, Slavs, and Russian Hebrews. There is news, also, of the arrival of many immigrants at several cities of the Southern seaboard.

Henry George's *Standard*, a paper most folks hav forgotten exists, depicting the leading spirits in the Cincinnati convention of the People's party, puts, "first and foremost, the cranks—the joiners who join every new thing that they hear of; who go in for a reform with a big R, without regard to the supposed abuse that is to be reformed, and who account motion as progress without inquiring as to its direction." Mr. George ought to go easy on cranks.

The *Congregationalist* says: "The *Baptist Teacher*, in its treatment of the first Sunday-school lesson on Jonah, says: 'If it had pleased God so to order, it would hav been entirely possible even for an oyster to swallow Jonah—quite as easy as for Jonah to hav swallowed an oyster.' If it had pleased God so to order, it would hav been entirely possible for him to hav made an oyster a Sunday-school teacher; and it would hardly hav been more remarkable than that one who could write such nonsense as the comment quoted should be chosen for that position. But the oyster, if allowed to follow his natural instincts, would hav kept his mouth closed." Thus do religious amenities make joy for the world.

A short time ago an anthropologist of New York city got a group of men of many races in his house for a purpose. In the group there were a North American Indian, a Chinaman, a negro, a Hawaiian, a Hebrew, an Arab, an East Indian, and Europeans of the Gothic, Celtic, Slavic, and Latin races. All of them were found in the city of New York, and all were able to use the English language well or otherwise. The anthropologist who brought them together desired to get their notions upon certain questions of race, linguistics, and religion, but he had great difficulty in getting them. He proposes to hold other conferences of the same kind, and to prosecute his investigations until his object has been attained.

A Texas man, who keeps Saturday as the Sabbath, reports that he has been served with the appended warning: "We, the undersigned, citizens of this community, inform you that if you do keep Saturday for the Sabbath, you must keep Sunday also, thus conforming to the customs and habits of the people. If you refuse, we will whip you within an inch of your life for the first offense; and on the second we will hang you until you are dead, dead, dead." These Lone Star Christians, says *Freethought*, hav not read their Bibles aright. The divine command is, we believe, that the breaker of the popular Sabbath be taken to the suburbs and stoned with stones that he die, without waiting for a repetition of the offense.

Art and religious circles of London are engaged in an excited debate over Calderon's Academy picture, "St. Elizabeth of Hungary." The lady is depicted taking the vows renouncing the world, while kneeling nude at the altar. The press comments aroused a protest from Catholic priests declaring the painting historically untrue. Calderon replied by quoting a Latin record in which the saint is described at the altar, *Exuit et nudavit*. Catholic authorities responded that the words were used figurativly. Professor Huxley intervened in support of Calderon and quoted a record proving that the same saintly queen, with her maids, as a penance was stripped to the shift and well whipped. Crowds flock to see the painting, which the authorities of the academy hav bought for £1,200.

It is a significant sign of these degenerate times that the Rev. Dr. Bridgman should reject the orthodox view of hell. That he should for this reason resign his charge of one of the most important Baptist churches in this city is his simple duty. The fact of his congregation sharing his views is no atonement for the offense. He is a wicked clergyman and should be made to suffer. Thoughtful men in other professions are expected to develop, and, if necessary, modify their original opinions, but in ecclesiastical matters any tendency in that direction should be promptly suppressed. Moreover, if all faith in a material hell is to be abandoned half the fun in life goes with it. No one thinks that he himself is ever going there. It is merely a resort he is keeping warm for those who differ with him. What possible advantage, for instance, is there in being a Catholic if Protestants are also going to heaven? We must hav a special hereafter for all sects other than our own. To many weak and tender-hearted people it seems unfair that the millions of heathen who never heard of Christianity should simmer in eternal agony, but if we are in possession of a thoroughly organized material hell in activ operation it must hav constant fuel and plenty of it. Protestants and Catholics will be sure to turn upon each other when it comes to actual occupation of the ovens, whereas the heathen seem to be a natural fue purposely provided by a benevolent providence.—*Life*.

Communications.

Sunday Laws and Sabbath Observance.

FACTS BIBLICAL, HISTORICAL, AND LEGAL.

"Truth has no respect for prejudice, prejudice has no respect for truth."

The object of all investigation should be the attainment of truth.

It is wondrous, as pitiful, that so many persons accept as sacred truth theories when they hav never studied them, or spent one hour in examination of the Bible to learn if they are really in harmony with its teachings or not.

We should insist on knowing *why*, before we consent to any rite or observance. This demanding *Why?* is the key to the temple of knowledge, the open sesame to every hidden truth of science, every political and social problem.

Are you in favor of laws to enforce Sunday observance?

You answer, Yes, because it is taught in the Bible, commanded of God in the Decalog, taught by Christ in the Sermon on the Mount, was sacredly kept by the apostles, and is the Christian Sabbath.

Let us ascertain if these assertions are founded on fact.

ORIGIN OF THE SABBATH.

We learn from the Bible that in the beginning God created the heaven and the earth in six days, and rested on the seventh day. "And God blessed the seventh day, and sanctified it; because that in it he had rested from all his work which God created and made" (Gen. ii, 3).

Three assertions are here positivly made. First, that God rested on the *seventh* day. Second, that God blessed the *seventh* day. Third, that God sanctified (that is, made holy or sacred) the *seventh* day, set it apart for all future time as *the day* of rest and religious worship.

There can be no higher or better authority for any Christian duty or observance than the Bible, it being regarded by all Protestants as "their sole rule of faith and practice."

If the Bible teaches Sunday-keeping, then it is an ordinance of God; and all who revere his word are bound to obey.

What is the declaration of the Decalog? Exodus xx commences thus: "Remember the Sabbath day, to keep it holy; six days shalt thou labor, and do all thy work; but the seventh day is the Sabbath of the Lord thy God; in it, thou shalt not do any work, thou nor thy son, nor thy daughter, thy man-servant, nor thy maid-servant, nor thy cattle, nor thy stranger that is within thy gates; for in six days the Lord made heaven and earth, the sea, and all that in them is, and rested the seventh day; wherefore the Lord blessed the Sabbath day and hallowed it" (Ex. xx, 8–11).

The Bible testifies that God solemnly swore that this law, requiring the observance of the seventh day, should never be altered. Read Psalms lxxxix (always read the preceding and following verses of all scripture offered as proof-texts). After making promises in regard to those who keep his law, the Ten Commandments, God declares, "My covenant will I not break, nor alter the thing that has gone out of my lips" (Ps. lxxxix, 34).

"And God spake all these words, The seventh day is the Sabbath of the Lord thy God" (Ex. xx, 1, 10).

If God has removed his rest day, taken his blessing and sanctification from the seventh day, and transferred it to Sunday, the first day of the week, then he has altered "the thing that has gone out of his lips." But to admit that God has done this is to dethrone God, to make the God of truth false to his word, for he has declared the observance of his rest-day, the keeping of the seventh day, the day on which he rested, which he blessed and then sanctified, shall for all time be the sign between him and his children.

"Wherefore the children of Israel shall keep the Sabbath to observe the Sabbath throughout their generations for a perpetual covenant" (Ex. xxxi, 16).

"Throughout their generations." So long as there shall be a child of Israel on the earth God declares that Israelites must observe the seventh day Sabbath. It is a perpetual covenant. But the next verse is of even greater import.

"It is a sign between me and the children of Israel forever; for in six days the Lord made heaven and earth, and on the seventh day he rested, and was refreshed" (Ex. xxxi, 17).

Christian reader! are you of the Israel of God? Hav you the sign?

Keeping the seventh day is the sign, not for one dispensation, but forever.

Oh! but you are a Sabbath-keeper; you keep the Christian Sabbath, Sunday.

When did God rest on Sunday?

When did God bless Sunday as his rest-day?

When did God sanctify Sunday (set it apart for holy use)?

When you say you keep the "Christian Sabbath" you use a term not found in the Bible; never once used by Christ or by any one of his apostles or disciples.*

THE DAYS OF THE WEEK.

We receive our names of the days of the week from the pagans.

First day (dedicated to the sun) was called sun's day, hence our Sunday.

Second day (dedicated to the moon) was called moon's day, hence our Monday.

Third day (dedicated to Tuisco, the great German hero) was called Tuisco-day, hence our Tuesday.

Fourth day (dedicated to Woden, the God of battles) was called Woden's-day, hence our Wednesday.

Fifth day (dedicated to Thor, the god of wind and weather) was called Thor's-day, hence our Thursday.

Sixth day (dedicated to Friga, the goddess of peace and plenty) was called Friga-day, hence our Friday.

Seventh day (dedicated to Seator, the god of Freedom) was called Seator-day, hence our Saturday.

THE SERMON ON THE MOUNT.—DID CHRIST CHANGE THE DAY?

So far from Christ teaching or in any way sanctioning the change of the Sabbath, he most positivly declared that it never should be changed.

So far from teaching to ignore observance of the rest-day of the creator that his followers might glorify the son by observing a day to commemorate the resurrection and ignore the day God solemnly declared should be observed as the sign between him and his Israel forever, Christ taught: "Let your light so shine before men that they may see your good works and glorify your father which is in heaven" (Matt. v, 16).

Sabbath-keeping would be good work, since it would glorify the father, recognizing him as the creator.

Sunday-keeping could in no sense be good work, since it ignores God; despises his solemn word that he would not alter the thing that has gone out of his lips; ignores the work of creation, and tramples under foot the unmistakable testimony of Christ.

BUT DID NOT CHRIST CHANGE THE SABBATH?

He most emphatically declares that not one of the Ten Commandments should ever in the smallest particular be changed or abrogated. "Think not that I am come to destroy the law or the prophets: I am not come to destroy but to fulfill" (Matt. v, 17). Fulfill, Greek, *pleroo*, to teach, to preach; to inculcate fully.

And this he proceeds to do, for the very next verse reads: "For verily I say unto you, till heaven and earth pass, one jot or tittle shall in no wise pass from the law till all be fulfilled."

Not an iota—Greek *miakeraia*, the dotting of an *i* or the crossing of a *t*—shall pass from the law till all be fulfilled—*eos an panta genetia*, the consummation of all things.

Oh! says one, If we only keep one day in seven, if we do not keep just the exact day, God will not regard a little thing like that so long as we keep all the other commandments. But what says Christ? "Whosoever therefore shall break one of these least commandments and shall teach men so, he shall be called the least in the kingdom of heaven: but whosoever shall do and teach them, the same shall be called great in the kingdom of heaven" (Matt. v, 19).

We may call this a great and that a little commandment, but Christ declares that to break the least one forfeits heaven. And the Holy Ghost through the apostle James, in exact harmony with the words of Christ, declares, "Whosoever shall keep the whole law, and yet offend in one point, he is guilty of all" (Jas. ii, 10).

Keep the whole law—what law? The law of Ten Commandments. This is proved by the next verse, "For he that said, do not commit adultery, said also, do not kill. Now if thou commit no adultery, yet if thou kill, thou art become a transgressor of the law."

There is no account in the New Testament of any apostle or disciple of Christ ever keeping Sunday as the Sabbath.

Matthew, not claimed by any church historian to hav been written earlier than between 50 and 60 A D, declares, "In the end of the Sabbath, as it began to dawn toward the first day of the week" (Matt. xxviii, 1).

Matthew, written long years after Christ—Dr. Samuel Davidson, one of the most highly accredited and pious of modern church historians, affirms that Matthew was not written till between 118 and 119 A D.—records the fact, that the Sabbath of God, of Christ, of the apostles, and the early Christians, ended before Sunday, the first day of the week, began to dawn.

Mark, by some claimed to hav been written between 60 and 70 A D., but by the best authorities admitted not to hav been written till 120 A D: "And when the Sabbath was passed Mary Magdalene, and Mary, the mother of James, and Salome, had bought sweet spices, that they might come and anoint him. And very early in the morning, the first day of the week, they came unto the sepulcher at the rising of the sun" (Mark xvi, 1, 2).

Matthew declares that the Sabbath had ended, Mark that the Sabbath was past, before the rising of the sun on Sunday, the first day of the week.

Luke declares that the women who loved Christ and desired to embalm his body, had such reverence for his teaching that they paused in their work of love in performing the last sad rites for their dead Lord. "They returned and prepared spices and ointments and rested the Sabbath day according to the commandment" (Luke xxiii, 56).

Which day? which commandment? The day preceding Sunday. They obeyed the Fourth Commandment, which declares, "The seventh day is the Sabbath of the Lord thy God; in it thou shalt not do any work." "Now upon the first day of the week, very early in the morning, they came unto the sepulcher, bringing the spices which they had prepared" (Luke xxiv, 1).

Reader, what think you of these facts?

DID THE APOSTLE PAUL TEACH SUNDAY-KEEPING?

"He taught by precept and example the observance of Sunday or the first day of the week, for he celebrated the Lord's supper on Sundays, the day of Christian worship."

Let us hav the facts. The meeting at Troas, recorded in Acts xx, is the one only instance of any meeting for religious purposes on Sunday or the first day of the week. "And upon the first day of the week, when the disciples came together to break bread, Paul preached unto them, ready to depart on the morrow: and continued his speech until midnight. And there were many lights in the upper chamber where they were gathered together. And there sat in a window a certain young man named Eutychus, being fallen into a deep sleep: and as Paul was long preaching, he sunk down with sleep and fell down from the third loft, and was taken up dead. And Paul went down and fell on him, and embracing him, said: Trouble not yourselvs, for his life is in him. When he therefore was come up again and had broke bread and eaten and talked a long while, even till break of day, so he departed. And they brought the young man alive, and were not a little comforted. And we went before to ship and sailed unto Assos, there intending to take in Paul: for so had he appointed, minding himself to go afoot" (Acts xx, 7 13).

The claim is that on this occasion the sacrament of the Lord's supper was administered by Paul on Sunday. If it really did so state—which it certainly does not—it would be no authority for believing that God had "altered the thing that had gone out of his lips," or that Christ's declaration that "till heaven and earth passed, not the dotting of an *i* or the crossing of a *t* should pass from the law," was untrue.

When was this meeting at Troas? In the evening, for there were lights in the upper chamber. Upon what day? It says the first day of the week. Then it was a meeting on Sunday night. Paul was long preaching, and soon after midnight the young man fell out of the window. Paul went down, revived the young man, came up again, and quite some time after midnight, brake bread. So if this breaking bread was the Lord's supper, it did not take place till after midnight.

Sunday ends at midnight; so it must hav been on Monday morning that Paul brake bread with the disciples. This is undeniable; so then it is Monday we should keep as the Sabbath and not Sunday, if this scripture is to be regarded as authority for change of the Sabbath.

But the Jews did not count time as the Romans did, as we do now; from "even to even" constituted a day. "The evening and the morning were the first day." It will hardly be disputed that the Jews counted days from sundown to sundown.

Well, then, this meeting at Troas was at the beginning of the first day (Sunday)—that is, what we call Saturday evening.

But there are a few difficulties yet to be overcome ere this can help Sunday-keepers; for we learn "Paul talked a long while, even till break of day—so he departed." Till daybreak Sunday morning, and then he starts off on a long journey, going across country afoot, but sending the disciples round by sailboat to Assos, when he got aboard and sailed with them to Mitylene.

So according to Paul, the proper way to keep Sunday is to go walking, sailboat riding, to start off on long journeys.

Why, then, desire a law to tie up all the steamboats, railroads, and street-cars, and forbid even a buggy ride on Sunday?

But even if this meeting at Troas could be twisted into evidence that Paul and the disciples did break bread and worship all day long on this particular first day, would the simple fact of devoting one day to worship change the unchangeable law of God?

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* The board of directors of the Washington Secular Union (all responsible gentlemen) will pay the sum of $20 in gold for even a piece of a text in the Old or New Testament that commands, teaches, or instructs us to keep Sunday as the Sabbath of the Lord. Apply to Mrs. Mary E. Boman, Boman avenue, Fremont, King county, Wash., treasurer Washington Secular Union.

If one meeting for religious purposes on any day made that day a Sabbath, then the day on which Paul and the disciples met most often for religious purposes must be the most holy day, and the Sabbath all Christians should keep.

We hav the positiv declaration that it was Paul's (Greek, *eiothos*) custom, usual practice, to attend worship at the Jewish synagog and preach on the Sabbath day. "And Paul, as his manner was, went in unto them, and three Sabbath days reasoned with them out of the scriptures" (Acts xvii, 2).

It was not customary for Paul to meet for religious services on the first day of the week. The meeting at Troas was an exceptional occasion, and Sunday-keepers are indeed hard driven for support of the pope's Sunday, when they offer the meeting at Troas as evidence.

Here is one of many texts proving that Paul faithfully observed the seventh day, the then only Sabbath: "After these things Paul departed from Athens, and came to Corinth; and found a certain Jew named Aquila, born in Pontus, lately come from Italy, with his wife Priscilla (because that Claudius had commanded all Jews to depart from Rome), and came unto them. And because he was of the same craft, he abode with them and wrought (for by their occupation they were tent-makers). And he reasoned in the synagog every Sabbath, and persuaded the Jews and the Greeks" (Acts xviii, 1–3).

Here is a year and six months, seventy-eight observances of the Sabbath, against one religious meeting on Sunday.

Will Sunday-keepers dare pretend that Paul kept two days? If Sunday had become the Sabbath, and from the time of Christ's resurrection had been so observed by the Christians, how comes it that Paul knew nothing about it? The sojourn of Paul at Corinth is, in our reference Bibles, located in the year 54 A D, twenty years after Christ, yet it was Paul's custom to work all the week and preach every Sabbath, alike to Jews and Greeks.

LAY BY, IN STORE.

It is claimed that the church at Corinth always met on Sundays, and that Paul commanded them, and the church at Galatia, to take up collections for the poor saints at Jerusalem on the first day. And that no such instructions could hav been given unless Sunday was the day of worship.

Just such unquestioned declarations hav led us into error in the past; let us now insist on facts.

"Now concerning the collection for the saints, as I hav given order to the churches of Galatia, even so do ye! Upon the first day of the week let everyone of you lay by him in store as God hath prospered him, that there be no gatherings when I come" (1 Cor. xvi, 1, 2).

Could any person be said to "lay by him in store," if he dropped his contribution into the deacon's plate?

But the text itself contains requirements impossible for a person to comply with at a public place of worship.

The amount each shall "lay by him in store" is to be carefully calculated, it is to be in proportion as God hath prospered him; to ascertain which, it would be necessary to examin books and accounts, ascertain the amount of stock on hand, and present prices. Women would hav to count the eggs, count the young chickens and turkeys, weigh the butter, etc.

Each one would hav to look up newspapers and find quotations of prices, cipher out profit and loss; how else could they tell just "how God had prospered them?"

Would such work be fitting occupation for the Sabbath? Every Christian would answer, No; but after the worship of God, on his own appointed rest-day, before resuming worldly avocations, while the heart was attuned to praise and gratitude to God, the apostle desires they should on the going down of the sun commence the new week by laying by in store as God hath prospered them, to advance the cause of Christ.

So far from teaching that the first day had become, or ever was to be, observed as the Sabbath, this text givs absolute proof to the contrary, for the apostle givs orders to the churches to perform work that would be a gross violation of the Sabbath.

THE LORD'S DAY.

Sunday-keeping ministers positivly declare:

That, we cannot tell which is the seventh day because time has been lost.

That, to do any work between the hours of 12 o'clock, Saturday night, and 12 o'clock Sunday night, is a grievous sin against God.

That we cannot possibly keep the exact seventh day, because the world is round.

That, Sunday has taken the place of the old Jewish Sabbath (Saturday), which was to be observed to commemorate the creation; we are now under the new and better dispensation, and are required to keep Sunday, the first day, to commemorate the far greater work of the resurrection. And there ought to be a law compelling all persons to keep Sunday sacredly.

That, it does not matter what day we keep so long as we keep one seventh part of the time, for the New Testament says, "One man esteemeth one day above another: another esteemeth every day alike, let every man be fully persuaded in his own mind. He that regardeth the day regardeth it unto the Lord; and he that regardeth not the day to the Lord he doth not regard it" (Rom. xiv, 5, 6).

That, to do any worldly work or business on Sunday is a violation of God's holy law, calling for his terrible vengeance.

That, to violate the Fourth Commandment, is a grievous sin, the entry-way to every vice and crime.

And finally, as a clinching argument, they declare, "We are bound to keep Sunday now, instead of the old Jewish Sabbath of the Fourth Commandment, because the Lord in the New Testament givs us a definit and positiv dây to keep, namely 'the Lord's day,' the day which the beloved disciple John observed while on the isle of Patmos;" and they quote Rev. i, 10: "I was in the spirit on the Lord's day." (Read the whole text and the context.) Now, honest! is there a shadow of reason given in that text or that chapter for changing the Sabbath to Sunday?

Yet we are willing to rest the whole question on this one text, and take the Sunday-keepers' own interpretation of it.

They claim that there is one day of the week that all Bible-believers must keep as the Sabbath.

That the "Lord's day" is the only Sabbath we are under obligation to keep.

That there is one day, termed by the beloved apostle John "the Lord's day," on which all Bible-believers must absolutely abstain from all worldly work and avocations, and regard as holy and sacred to the Lord.

The one question then is: What day is the Lord's day? In so important a question we will accept no "say-so" of prophet, priest, or king. The words of God, and the words of Christ alone, shall decide.

What day is the Lord's day?

Let the Bible God answer from amidst the thunder of Mount Sinai, "God spake all these words. The seventh day is the Sabbath of the Lord thy God" (Ex. xx).

"Oh! but that was under the old law; we are no longer under the old law of the father, but under the new and better law of the son, our Lord Jesus Christ. It is his day we must keep."

What day is the Lord's day?

Let Christ himself make answer, "Therefore the son of man is Lord also of the Sabbath" (Mark ii, 28)

Jesus emphatically declares that the day he is the Lord of is the Sabbath day. Hear ye him!

But what day is the Sabbath day according to Mark? "And when the Sabbath was passed, Mary Magdalene, and Mary the mother of James and Salome, had bought sweet spices, that they might come and anoint him. And very early in the morning, the first day in the week, they came unto the sepulcher at the rising of the sun" (Mark xvi, 1, 2).

Jesus declares the day preceding the first day of the week is the Lord's day.

Do you realize, dear reader, the—perhaps unintentional—yet gross wrong you hav sanctioned by seeking to enforce on others the religious observance of a day that is not alone not commanded by the Bible, by God, by Christ, or by the apostles, but is contrary to their express and most positiv commands?

Suppose Mohammedans were in power and compelled you to observe Friday, would you not regard it as a gross violation of your religious liberty?

Sunday-keeper, if the Seventh Day Adventists, the Seventh Day Baptists, and the Jews (who all observe the Sabbath that God and Christ alike commanded to be kept), should attain the majority and enforce observance of the Sabbath day (Saturday), do you not realize what a gross injustice it would be to all Catholics? They honestly believe that their church had the power and authority to change the day. What a violation of their religious belief, and of your pet tradition and prejudice, it would be to compel all to keep the Bible Sabbath.

Would it be any worse, nay, as bad, as to compel them to keep Sunday?

Christian reader, "Therefore all things whatsoever ye would that men should do to you, do ye even so to them, for this is the law and the prophets" (Matt. vii, 12).

Why not practice as well as preach the Golden Rule?

Ask your minister for the "thus saith the Lord" for Sunday-keeping; take no evasion; insist on the plain text, tell him just one will be all-sufficient. But if he cannot produce even one text that commands it, how dare he teach it? Read to him Matt. v, 19

HISTORICAL EVIDENCE—HOW SABBATH WAS CHANGED TO SUNDAY.

Startling admissions from Sunday observers.

"Admissions in favor of truth from the ranks of its enemies constitute the highest kind of evidence" (Pres. Asa Mahan).

We hav given proof that there is no authority in the Bible for the change from the seventh day, which the Bible declares is the Sabbath of God, of Christ, of the disciples, of the early Christians, to Sunday, or the first day of the week.

But how about the historical evidence?

We will quote a few only of the many admissions made by the most highly esteemed Sunday-keeping church historians and authorities.

All admit that for nigh three hundred years after Christ the seventh day, Saturday, was sacredly observed by all Christians as the Sabbath.

Morer, one of the most distinguished historians of the Church of England, declares: "It is not to be denied but we borrow the name of this day [Sunday] from the ancient Greeks and Romans, and we allow that the old Egyptians worshiped the sun, and as a standing memorial of their veneration dedicated this day to him" (Morer's Dialogs on the Lord's Day, p. 22).

"The primitiv Christians had a great veneration for the Sabbath and spent the day in devotions and sermons, and it is not to be doubted but they derived this practice from the apostles themselvs" (Ibid., p. 189).

"The Lord's day [Sunday] had no command that it should be sanctified, but it was left to God's people to pitch on this or that day for the public worship, and being taken up and made a day of meeting for religious exercises, yet for three hundred years there was no law to bind them to it" (Ibid., p. 233).

Lyman Coleman says: "The last day of the week was strictly kept in connection with that of the first day for a long time after the overthrow of the temple and its worship. Down even to the fifth century the observance of the Jewish Sabbath was continued in the Christian church, but with a vigor and solemnity gradually diminishing until it was wholly discontinued" (Ancient Christianity Exemplified, chap. xxvi, sec. 2).

Bishop Jeremy Taylor, a decided opponent of the seventh-day Sabbath, admits: "The Lord's day did not succeed in the place of the Sabbath, but the Sabbath was wholly abrogated and the Lord's day was merely an ecclesiastical institution. It was not introduced by virtue of the Fourth commandment, because they for almost three hundred years together kept that day which was in that commandment" (Doct. Dubitantium, part I, book 2, chap. ii, sec. 51).

"The primitiv Christians did all manner of works upon the Lord's day, even in the time of persecution, when they were strictest observers of all divine commands, but in this they knew there was none, and therefore when Constantine, the emperor, had made an edict against working upon the Lord's day, yet he excepts and still permitted all agriculture or labors of the husbandman whatsoever" (Ibid., sec. 59).

Edward Brerewood, professor of Gresham College, London, England: "The name of the Sabbath remained appropriated to the old Sabbath, and was never attributed to the Lord's day, not for many hundred years after our savior's time" (Treatis of the Sabbath, p. 77, edition 1631). C. B. REYNOLDS.

(TO BE CONCLUDED.)

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FROM all you hav written, O Lord, there is not much to be learned in regard to you. When I complain to the devout that I know little or nothing about you, they assure me that you are not to be found by study; that they know you "within" them. From this I learn that God is not an affair of the brain, but an affair of the intestins. I might possibly hav you "within" me by groveling away and praying till I became imbecil; but I hav watched the saints who aver that they hav you "within" them, and I feel constrained to say that I do not admire them. I hav found that a saint is, as a rule, a swindler. Piety and pilfering go well together, and the praying sneaks of your pulpits and pews are the very last persons that an honest man should leave with his wife or daughter or purse. Therefore, O Lord, I do not want to hav you "within" me "bearing witness," as your saints sanctimoniously snivel it.—*Saladin.*

Letters to Workingmen.

I hav dwelt somewhat upon liberty as a principle. I am well aware of the difficulty of grasping the idea. What tends the most to obscure it is the seeming simplicity with which it is regarded. Everybody desires it, loves it, glorifies it. Like a commodity, it is sought for and fought for, but the idea is only to obtain it, never to grant it. Reformers who hav inscribed it upon their banners and told its praises in song and story dare not trust it as a general principle. It is only *their* liberty that is so precious. It is *their* rights to new ways of thought and fields of action they are demanding. Hence all reforms are merely steps toward liberty. From asserting the right ourselvs we shall be led in time, I trust, to grant it to others. Experience is slowly teaching us that the good enjoyed is enhanced by sharing it with others.

> For others' follies teach us not,
> Nor much their wisdom teaches;
> The most of sterling worth is what
> Our own experience preaches.

And this is the text of the sermon, "The happiness of one demands the happiness of all." But, reared as we are under institutions of restriction and inheriting the belief of our fathers that the nature of man is prone to evil, we hesitate to trust that principle in others which we believe is essential to our own happiness. Whose experience does not prove that right action is more easy and certain under liberty than under restriction? Indeed, is it not possible that we may affirm that right action alone springs from liberty, even as wrong action springs from restriction? But was not perfect liberty the condition of our savage ancestry, from which we hav slowly emerged? Yes, but liberty in absolute ignorance is a very different thing from liberty under intelligence. We began in liberty; dawning intelligence took it away, a more perfect intelligence will restore it. But is not a restrictiv institution necessary with the vast amount of ignorance in the world? I most decidedly answer, No! And, what is more, I believe that every intelligent man who will admit that government is a necessary evil will be convinced if he studies the question in unbiased fairness that the time has arrived—if it was ever absent—that all restrictiv government and written laws might be done away with and the world be a better place to liv in. Intelligence has always ruled the world and always will, but intelligence is progressiv and its methods are changing. As arbitration may do away with wars, coöperation may dispense with government. Government is a necessity simply because intelligence has not substituted a better plan. That it is a necessity of itself I deny. Coöperativ association on a voluntary basis for protection and defense may be necessary, but this would in no wise militate against the principle of liberty, but would, on the contrary, enable us to giv it a fair trial. The "necessary evil" of government is the invasion of the citizen, which would be entirely absent in the voluntary protectiv association. But to abolish government and the laws, would it not make confusion worse confounded? Undoubtedly any sudden change would be disastrous, for the reason that it could not be brought about except by the employment of force, which would destroy the condition of liberty and would at best result only in that anarchy which must be succeeded by a new set of masters.

Liberty cannot be established by force of arms. The force of intellect is all that liberty admits of, and this will be followed by no reaction. Institutions should never be abolished, but allowed to die for want of support.

Nobody wants to be governed; it is always for the other fellow that governments are instituted. I believe many institutions are unnecessary and altogether harmful in their effect. Yet I would abolish none of them. Their existence implies that many people want them, and as I want no man to deprive me of what I believe necessary to my happiness I would not (supposing I had the power) deprive them. And yet, believing that nobody wants government for themselvs, and that human happiness depends upon the principle of liberty, I shall endeavor—in my weak way—to impress its truth upon my fellow-beings.

It is a thankless task, I know, to work for others' happiness, but this I never do. It is my own happiness I am after every time. I dare say that some who read these letters (and it pleases me to think they are read) lay aside the paper thinking the subject not worth the ink wasted in its production; while others may insist that such articles are evil in their tendency, and criticise the Editor for giving them room. To such I would say, the Editor is in no wise responsible for the theories I advocate, and if he givs me space it is because he would generously place before his readers the various views of his various correspondents. For myself I thank him, and to those who would exclude my theory I would say as Isabella said to Angelo:

> Go to your bosom,
> Knock there, and ask your heart what it doth know
> That's like my brother's fault.

Why do you oppose ecclesiasticism? Is it not because of the institution and the power it derives from its own organization or from secular government, which power you regard as an evil? Why should we quarrel? Whatever evil you may predict from my theory, was predicted from your theory. If you think the tendency of my thoughts dangerous, your thoughts hav been equally held so. I tell you, friend Liberals, we are in the same boat, or rather in the same water. We are bound for the same harbor, human happiness. We are fighting the same foe, superstition. You see it in the church; I see it in the state also. I believe the idea of government is a superstition. These men we annually elect to fill offices will tell you that they are not government, they are merely agents—or, if it be just before election, servants; that you, as a "sovereign elector," more nearly represent government. This may inflate your vanity, but it hardly settles the question. If mistakes are made the "agents" are blamed. If evil is wrought we denounce the politician. Nobody thinks of denouncing government. Turn to theology. It was Eve that "brought death into the world and all our woe." "The earth was cursed for man's sake." "In Adam's fall, we sinned all." "But God is good, great is Ali." "Canst thou by searching find out God?" Just about as easily as you can find out government. You may run across priests and politicians, Bibles and lawbooks, but government and God are alike invisible. I tell you, friends, the sovereignty of the state is nothing but a rehabilitation of the God idea, and many of us Liberals hav transferred our fealty from the God of Abraham, Isaac, and Jacob to the God of Tom, Dick, and Harry of politics. As the priest personifies God, the politician personifies the state. If we reject the authority of God, by what logic must we bow to the dictates of government? It is urged that government is for man's good here and now, but the same is contended of God and religion. Friends, I deny the claims of both. I claim that both were organized and still remain in the interests of a class, to obtain, protect, and perpetuate their wealth and power, and all the "good to man" derived by "us the people" is the glory of servitude. We may carry the flags and torches, do the marching and the cheering, the voting and the hooting, we may break each other's heads in party interest, and then go home and foot the bills.

Of course it makes no difference which party is elected, the country is always saved. Lawyers are on all tickets. They make the laws; they administer the justice, and hav arranged the thing most admirably for their clients, the wealthy class. By their cunning system of taxation, they shift the burden of government on the shoulders of the poor. By their system of usury the wealth of their clients increases like the widow's cruse of oil, while that which creates all wealth, labor, is robbed of the fruits of its toil. I tell you, friends, those fallible men we elect to office, those politicians we are constantly calling bad names, are what constitutes government. The "state" is simply a superstition. The church gave birth to the state and the child inherits and seeks to perpetuate the qualities of its sire. But Ignorance sired the church, and while nature is reproducing the taint of blood and deformity of mind another child has sprung from the forehead of the god, and as Prometheus stole fire from heaven to serve mankind Intelligence shall wring from nature truth and giv to man the benefit of its utility.

Buffalo, N. Y. A. L. Ballou.

Health.

The Westminster Confession of Faith declares that "the chief end of man is to glorify God and enjoy him forever." Common sense declares that it is to get out of this life all the pure enjoyments to be found in it. To accomplish this common sense and Freethought are indispensable. The means are essential to the end. Let us call to our aid the sound maxim that "he who begins aright is half done." However scarce common sense and sound honesty may be growing in our fast age, is there not sufficient left to recognize health as the foundation of all enjoyment? This fact is too self-evident to be ignored.

Here, then, is the right beginning of all human weal. Superstition may conjure pains into blessings, and Jesuitism whitewash falsehoods, but never can free, honest thought thus degrade. Sound civilians will ever declare "Let justice be done though the sky fall," and so will Freethinking scientists say of truth. Bad health demoralizes mind and body.

The higher plane of science and progress to which Freethinkers aspire, the enjoyments of life which they hav in view, demand their first attention to health. So to liv as to shatter the body, and with it the mind, is certainly to liv to no good purpose, to really make life not worth living, justifying suicide. On the contrary, to secure and perpetuate health is to make it more than worth living. Hence the science of health is, above all others, of the most importance.

But some may ask, Is there indeed such a science? Christians' credulity may question it, since they hav their Christ going about miraculously healing all manner of diseases. As miracle had to heal them, the inference was plain that it had to originate them. Prayer over the sick sanctions the same dogma, repudiating science. All this being kept out or expelled from the brains of Freethinkers, hygiene is recognized as a science no less than cause and effect. To look straight at facts, any and every one of the countless diseases among us is caused, the same as inebriety. Neither class comes by chance or miracle, nor can they thus be cured. The steadfast laws of nature must be violated to originate them and strictly followed to heal them. To remove the cause is to remove the effect.

All progressiv thinkers disregard fossilized conservatism. And yet, as habit is second nature counterfeited, too many may refuse to change their unhealthy modes of life. The idea is prevalent that to lay aside an unhygienic habit is at best an uncomfortable self-denial, like the Catholic penance. Under a superficial view this in a measure may be true. The tobacco and alcohol user will feel uneasy for a time on suddenly giving them up. In nature there are no instantaneous miracles. She never turns water into wine by a word or in a moment. But giv her time and the reasonable conditions and the happy issue is sure. So soon as a bad habit is discarded and a good one substituted the process of ceasing real troubles and gaining pure, lasting enjoyments begins, and like capital at compound interest its gain accelerates daily. Keeping this in mind, sustained by long experience, I hope that at least a few readers will be benefited by the following suggestions:

Pure air and water are indispensable to pure health. Any substances floating in either deteriorate the element. If minute particles cannot be wholly excluded, hav them as nearly so as possible in all we breathe and drink. Pure filtered cistern water and well-ventilated rooms night and day may be had.

2. The skin should be cleaned and the pores kept open no less than once in every twenty-four hours. No better time than on leaving the bed each morning.

3. Take all the exercise in out-door air which circumstances allow.

4. Food, whether fruit, vegetable, or flesh, must be pure to increase pure health. The stomach, being the workshop of the whole system, must hav good material to manufacture good nutriment. Bad material, or quantities too large or too small, are the chief sources of ill health. Fairly treat the stomach and it will fairly do its duty. Impose upon it and its condition diseases the whole system. The clean tongue and the sweet breath indicate the pure life, while the the contrary betray the foul and call at once for reformation. Imperfect as has been my life, its hopeful conformity to these and other reasonable rules has brought me to my seventy-ninth year, enabling me to say truly that life is more than worth living. Earning R. T. Trall's diploma, I hav relieved many sufferers, and still may more if applied to.

Kansas City, Mo. W. Perkins.

Impressible Psychology.

"Mind is matter or nothing," remarked D. M. Bennett, an advanced thinker and a Spiritualist; but then it must be considered in a state of sublimation and attenuation almost inconceivable.

Our Dr. Franklin could not comprehend this science or he would not hav pronounced Mesmer a shameless fraud while giving his exhibitions in Paris (*vide* Franklin's life and letters published in Philadelphia). But we can afford to excuse the doctor now. It is doubtful if even Mesmer more than faintly understood this all-pervading occultism. But mesmerism is now the basis of all science in both hemispheres; apparently to make its study more inviting, the savans of Paris hav given it the name of "hypnotism."

For many years dating from 1849 "impressible psychology" received great attention throughout the Union through the lectures of Dr. Bovee Dodd. He hired a hall in the city of Washington and trusted to obtain sensitivs, or subjects for illustration, from among his audience. It so happened that the doctor obtained one in the redoubtable Sam Houston of Texas fame. This hero he so influenced or fascinated by fixing his gaze on his elevated finger and eye that Sam followed him out of the hall and around it—many of the audience following—and into the hall again, where he was safely released by the doctor. As Houston remembered nothing of what passed through himself, he felt fully repaid in laughing at the absurd doings of others.

Dr. Dodd found little difficulty after this remarkable event in Washington, in procuring an audience in any considerable inland city throughout the Union.

About this time a Dr. Benton gave us in Brooklyn a course of lectures on "Impressible Psychology," its queerness and curativ properties. He also selected subjects from the audience, ladies and gentlemen, who when under control were induced to say and do many absurd things, such as fishing with

a broom-handle, boat-rowing, singing, exchanging wardrobes (the ladies wearing men's hats and men wearing ladies' fancy bonnets). Many invalids were brought upon the stage to be cured, and were cured by a few passes of the doctor's hands, and these before the eyes of the audience. The doctor only requested the patient to state to the audience the nature of his complaint. One man (a ship carpenter) said he had had the lockjaw for the last three days, during which time he had been unable to talk or take solid food.

In truth, the year 1850 was made memorable by Benton's lectures in Brooklyn on "Impressible Psychology." Being intimate with the lecturer, the writer studied closely his *modus operandi* in obtaining control of his subjects. On trial he was surprised to find himself also a successful operator; and hence became highly interested in this wonderful occultism. I ought briefly here to remark that he considers the knowledge of impressible psychology in the hands of men or women of unscrupulous principles exceedingly dangerous. MESMER.

The Communion Cup.

The inquiry of F. G. McCauley and an answer thereto by William Hart, regarding the wine cup used at communion services, and which were recently published in THE TRUTH SEEKER, I read with interest. The same set me to investigating, and in my tour for knowledge I ran across the *Monthly Sanitary Record*, a small journal officially issued by the Ohio state board of health. Within its contents I found a striking and forcible allusion to the communion cup, which, in addition to what McCauley and Hart hav written, proves it a "root of evil" indeed. What this board has said regarding it has been said skilfully and well; in a way, in fact, which nicely and neatly slaps the church, her popes, her bishops, her preachers, and her priests. Their words verbatim are these:

We would, with due reverence for a most sacred custom, call attention to a possible source of danger connected with the communion services of Christian churches.

The cup which is passed without cleaning from lip to lip may easily be the means of conveying the germs of a contagious disease. It is a fact well known to physicians that adults may suffer with diptheria unknown to themselvs, the symptoms being only such as appear in an ordinary sore throat; and this is recognized as a not infrequent cause of the disease being communicated to unsuspecting persons, especially to children by kissing them. During the prevalence of diptheria in a large community—and our large cities are seldom, if ever, free from it—we cannot be too careful in guarding all avenues of contagion; and passing the cup among three or four hundred people at such a time is undoubtedly attended with danger. A slight abrasion or fissure of the mucous membrane of the lips offers a favorable site for the inoculation of any poison left clinging to the cup, and other diseases than diptheria might possibly be conveyed in this manner. The danger of contagion in connection with the communion service would appear to be greater than the well-recognized danger connected with all public drinking cups; for in the latter case the cup is well rinsed before being used by the second person, and the water drunk has not been in contact with the mouth of another, as in the case with the wine in the communion cup. Furthermore, all thinking persons are extremely cautious about using a public cup, from an esthetic point of view, if from no other.

How can we avoid this danger, not an imaginary one, which is unavoidably associated with the communion service, as now administered? It will doubtless be no easy matter to change in any particular a custom which has so long prevailed, and to which so many sacred memories are attached. Several plans suggest themselvs, but we prefer to leave this to the pastors and members of the churches. We cannot believe that there would be any irreverence in modifying a custom which might possibly endanger the life or health of one of God's creatures.

Thus Ohio's health board has spoken. Perhaps their language is not as broad as I or others would hav used, yet it is broad enough to sound the keynote of reform. Let every health board in every state so speak, and contagion of disease and taste for liquor will cease to be encouraged and revived before the altar's railing. WILL S. ANDRES.

Portsmouth, O.

Recent Gems From the Religious Press.

The *Illustrated Catholic American*, in speaking of the social question in France and a pamphlet of the count de Mun, says:

The count points out that the church alone can solve the social question and the issues between capital and labor.

Of course the church can solve the question. It *has* solved it. It advises the men to take what capital will giv them and, after setting apart a goodly proportion for the church, why, thank God for the balance and be good citizens. Wonderful church! Excellent men!

The *Central West* (Presbyterian) says:

A childish and absurd custom is thus struck at by a secular paper: "Senator Allison was right in keeping his seat when the pastor of his church requested all who were in favor of closing the World's Fair on Sunday to rise. There is no reason why full-grown people should pay heed to idiotic appeals from the pulpit which are on a par with Sam Jones's famous call, 'Will all who want to go to hell please stand up.'"

Whether Senator Allison desired to rebuke this "clap-trap" custom of blatant evangelists and weak-brained pastors, or merely to indicate his preference for constitutional liberty, we cannot undertake to say, but we can affirm that in either case or both together the senator voiced in his non-action the view of all sensible, honest, liberty-loving people.

Sam Jones forgets that religion has already landed humanity *in* hell, and that there is absolutely no "going" about it. Foisting upon the ignorant and credulous in ages back a mythical non-existent master called a God, and under pretense of orders from him forging a chain which has bound mankind both mentally and physically for hundreds of years, which has scouted the voice of nature, which has maligned and blasphemed this life and this earth, which has inaugurated fraud and hypocrisy, injustice and all uncharitableness, thereby making of life a battle for bread, the brutishness of which the swine would blush to own, we do not see why we should wish to "go" to any better equipped hell than the one we see around us.

There is absolutely no shadow of natural justice in Christianity. It is founded upon "the secret counsel and good pleasure of God's will, who before the foundation of the world predestined some to heaven and some to hell." We merely mention this to show what a kind-hearted God almighty the present ruling modernized pagan God is.

The *Evangelist* says:

Before acting let the assembly take a long look ahead—the tide is just now setting very strongly against Professor Briggs. But soon it may turn.

Ah, there is the rub. If it should turn, then what? Why, the church would lose in members, influence, and power. This is Tammany politics, truth is not to be considered, principle is out of the question, *expediency* is the paltering word used by a church which claims for its author the same power which it alleges hurls the merciless cyclone and tumultuous seas whither it will. Do the cyclone and the raging sea smack anything of expediency? All within their destructiv wake go down to death.

Would not the church resemble its alleged originator more if it stood solidly on what it preaches as truth, let the consequences be what they may? "Take a hundred dollars and go West," Horace Greeley is reported to hav advised an impecunious young man. "But," replied the young man, "I havn't got the hundred dollars."

This is exactly the position of the church. Take the truth and stand by it, says an adviser. But, replies the revision trimmer, we havn't got the truth. We thought we had it once, but some one asked a question and it wriggled through our fingers and ran and hid its head.

All the same we shall work on the old lines and get along without it as we hav done in the past, as no doubt it wasn't the genuin article anyway. "To this complexion hav we come at last."

The *Christian Union* says:

There is much in the Episcopal church which commends it to public esteem. Its rich spiritual liturgy, the *antique flavor* of which no modern inventor is able to imitate, its appeal to the esthetic nature, etc.

Reverence for antiquity and antique flavors is a "fad" at whose behest reason has left her throne, progress has been impeded, error has been implanted, development has been arrested, advancing thought stifled at its birth, and the inertia of mind which follows the acceptance of completeness, thoroughly established. It is rank heresy to the present, and a vicious exemplar for the future. Let the dead past bury its dead issues, let its follies, its errors, and its superstitions die contemporaneously with their authors. We hav to *do* with the present, ours the task to interpret nature and bring forth from her storehouse the wherewithal to bless man and make him happy. Not from the weird, uncanny echoes of a Biblic past, but from the ever-living *now*, shall we obtain that priceless jewel, natural justice, which though trampled and torn beneath our feet can yet be rehabilitated and become the harbinger of human deliverance from the dominion of that bestial selfishness which has ever been our vice and curse.

The *Examiner* sounds a bugle blast of warning thus: "The trumpet already givs an uncertain sound in some parts of the Baptist hosts. Our strength in the past has been loyalty to the scriptures; our weakness in the future threatens to be denial of *the authority of the scriptures*."

What! Baptists too? Well, this is forging ahead with a vengeance, and in this same article the editor asks this astonishing question: "Shall we remain loyal to the word of God, or shall we pronounce it to be the word of man and unworthy of our allegiance?"

Saints and ministers of grace defend us! This from a Baptist paper and addressed to Baptist readers!

It is well for this editor that old Aunt Huldah Crane and Deacon Whiffles hav gone to "thar reward," or he would see the liveliest committee of two waltz into his sanctum, each bearing an orthodox club, that he ever saw this side of kingdom come. He can breathe free—he is safe. He is thoroughly orthodox, we know; let him ask some more questions on the same line; they may be the means of his thinking a thought or two for himself, and in that case something may drop.

There is nothing like being inquisitiv even if a man has been corked up in an orthodox bottle of Baptist water for years. In fact, if he once starts out making queries he is very liable to stumble up against the truth before he gets through, in which case the church would lose a member and the world gain an honest man.

WM. ALLEN SMITH.

Items of Foreign Freethought News.

The French Freethought Federation is now composed of one hundred and forty-five auxiliary societies, besides individual members.

Fernando Lozano, who is a regular contributor to our Spanish contemporary *Las Dominicales*, and writes under the name of Damofilo, has been elected member of the Spanish Cortes, or congress.

Mr. Erth, Schneeburg, Saxony, has been sentenced to six months' imprisonment because he stated in a lecture that the miraculous conception and birth of Christ was an invention of the Christian church.

The German Freethought congress for this year is to be held May 30th, 31st, and June 1st in Mannheim. Professor Büchner, Dr. Specht, and Dr. Voelkel if he has not by that time begun serving his sentence, will deliver addresses.

Swedish bigots, fearing the ever-increasing influence of Freethought in Sweden, are trying to get the king to make the exceptions to the law regarding freedom of social and public gatherings apply to the Freethought associations.

Mrs. Heinrich-Wilhelmi, the German-American Freethought lecturer, has been sentenced by the city court of Halle to two months' imprisonment for blasphemy against God, the Christian church, the Jewish religion, the sacraments, and the clerical profession. Mrs. Wilhelmi must be a very wicked woman indeed to commit so many sins.

F. V. Thomson, of Malmö, a Freethinker and Socialist, has been indicted for blasphemy. Mr. Thomson while taking part in a local theatrical performance made fun of religious services and sacraments, by imitating the performances that a Lutheran minister goes through while preparing and giving Christ's body and blood as a lunch to the faithful.

The last bulletin of the Comité d'Etudes Morales contains a very good paper by Marie Deraimes, vice-president of the society, and president of the Parisian branch of the Society for Securing Woman's Rights. Among the new American members are Mr. Salter, president of the Society for Ethical Culture in Chicago; Paul Carus, Ph.D., editor of the *Open Court* and the *Monist*, and George Wilson, president of the Lafayette county bank, Lexington.

In Denmark persecutions of heretics hav begun anew. The editor of the Danish daily *Köjbenhavn* has been sentenced to two months' imprisonment for "blasphemy against God the father," and on the 28th of last month Mr. E. Brandes, editor of *Börstidende*, received the same sentence because he published in his paper an article by H. Pontoppidan which, according to the most Christian opinion of the minister of church and education, also contained blasphemy.

That our readers may know what they and their Christian friends and relativs will do when they get to heaven, we giv the following taken from the Swedish religious paper *Stridsropet*: "The Christians who do not work for God here on earth shall belong to the foot-soldiers in heaven. Those who work industriously will become horsemen and ride on white steeds. The rest [the wicked, we suppose] will hav to take care of the horses, and black the boots belonging to the horsemen."

April 28th Henry V. Berghell was liberated from his cell in Malmö jail, where he had been confined for three months, and ordered to leave the country. One account is that he went to Copenhagen. Another is that he went to Finland. But it does not matter what route he took, for he is probably now surrendered to the Russian police, who for three years hav longed to see him. He was obliged to leave Finland, as suspicion of his being a Nihilist had infected the imperial police. He will no doubt be sent to Siberia by "administrativ process"—that is, without trial. Mr. Berghell has our entire sympathy in his new affliction; we had hoped to see him here, as a late letter stated that he intended to emigrate to America.

Communications.

Our London Letter.

The bishops of the Church of England are, as a rule, such very poor sticks that they would be utterly lost sight of and forgotten if it were not that, now and again, one of them, with a hankering after notoriety, and a desire to remind the public that there are such individuals existing, makes some outrageous statement which is likely to cause some discussion or notice in the papers. The late archbishop of York immortalized himself by stating that the "Sermon on the Mount" contained doctrins that could not possibly be put into general use, a truism no doubt, but scarcely orthodox. The bishop of Chester, while advocating publicly the use of the rod for children, had the audacity to say that brutality to children was a characteristic of Secularists, a most infamous and untrue statement. If professing Christians studied the care of the little ones half as much as Secularists do, we should hear much less of such shocking cruelty than we now do. I never remember reading a case of an Atheist being charged with the offense, but it is very common for believers to be. In fact, it is well known, and very distasteful to the Christian community, that there is much less crime of any description amongst unbelievers, and it would be well if their example were more generally followed; there would be a great reduction in taxation, soldiers, policemen, and magistrates would not be needed, and the loss of their several occupations would be so much gain to the state. Although Secularists are by no means perfect, yet I firmly believe they are better citizens than any other class of the community. Divesting one's self of the God idea naturally tends to make men more considerate to one another, and even if this is done for mere selfish ends, still the result is more satisfactory to all concerned.

The May meetings are now in full swing, and the usual touching appeals are being made to the soft-headed plutocrats who are willing to giv large donations for the purpose of allaying imaginary distress in distant countries, though they would not do anything in the way of mitigating the distress at their own doors. There is, I understand, much rejoicing at the falling off in funds, the ingenious Booth having pretty well bled the people with more money than sense, and still crying for more. He certainly is the most persistent and successful beggar of his time, and is the object of much envy on the part of others who are in the same line of business, but who cannot do so large and profitable a business.

The National Secular Society will hold its annual conference on Whit Sunday at Birmingham, and judging by the agents, there will be a good deal of business to be done. I see there is a notice of motions "that some steps should be taken with a view to accomplishing a closer intimacy between the National Secular Society and the Freethought organizations of the English colonies and the United States of America," which, if carried, should tend to a closer bond of union between Freethinkers all over the world. Under the supervision of the president the National Secular Society is likely to become a larger and more effectiv organization than it has ever been, as Mr. Foote goes thoroughly into the cause of Freethought, and evidently intends to leave no stone unturned to make it a far greater power than he found it. For the sake of the cause he so ably champions, it is to be hoped he will not take up with politics more than he does at present, as his time must soon be so fully occupied with his work that he will hav to take some of that to devote to political work, with the result that the National Secular Society will most probably hav to suffer. J. D.

The Last Day of the People's Party Convention at Cincinnati.

From the Sun.

It was after 10 o'clock when the temporary chairman whacked his desk in the main hall with his iron hammer. The religious character of the gathering was made manifest by the frequent "amens" from the floor during the delivery of a long prayer by a Nebraska clergyman and the chorus of responses at the close. The Kansas Glee Club sang some more tunes set to Moody and Sankey music, and then the convention girded itself for the hot fight which everybody felt was upon them. They were feeling so good-natured that they went down into their pockets to make up a fund for Capt. C. O. Power, the man who called the convention and by his individual work got most of the delegates here.

Then the committee on credentials reported there were 1,418 accredited delegates present from 32 states. The apportionment of the delegates among the states exposes at a glance the unrepresentativ character of the whole convention. Here is the list by states:

Alabama, 2; California, 2; Connecticut, 1; Illinois, 88; Kentucky, 59; Louisiana, 2; Michigan, 11; Maine, 2; North Carolina, 1; Rhode Island, 1; West Virginia, 13; Pennsylvania, 8; Wisconsin, 21; Nebraska, 94; Washington, 4; District of Columbia, 6; Ohio, 317; Arkansas, 6; Florida, 2; Indiana, 154; Iowa, 32; Kansas, 411; Missouri, 73; Massachusetts, 8; New York, 8; North Dakota, 1; Texas, 26; South Carolina, 1; Tennessee, 6; Minnesota, 30; Oklahoma, 3; Wyoming, 4; Colorado, 3. Total delegates, 1,418.

There was a hot row following the announcement by the local chairman of the reception committee that a reception would be given at the Bellevue House this evening, and that the delegates were also invited to visit several factories where, among other things, they would be filled up.

A delegate named Groom, of Wisconsin, assumed, as did many others, that this meant an invitation to a brewery, which is in the line of business of the chairman of the entertainment committee, Mr. Burkhauser.

There was a tremendous hubbub for a few minutes, and it looked as though there would be violence between some of the struggling delegates. Finally a Kansas delegate explained that an invitation to a broom factory was meant, and he added: "If you want to get drunk on brooms you can go there."

The committee on permanent organization reported Senator Peffer, of Kansas, for president and W. S. Morgan, of Missouri, for secretary.

There was a long list of vice-presidents, etc. No sooner had the report been read than there was more trouble. Mrs. Helen M. Gougar, of Indiana, protested against the use of her name as a vice-president.

She said: "I am a sober Prohibitionist and a member of the national committee of the party. Until you repudiate liquor in every form I won't allow the use of my name."

Senator Peffer took the chair with a very short speech. "This gathering," he said, "is of more importance to the people of this country and to the entire world than any which has convened in this century. We are here to undermine and dispose of a power that is crushing the necks of the people of America and of the world."

A colored delegate from North Carolina was presented as the only negro delegate who had come with credentials and he had exhausted his resources to get there. An appeal was made to the house to raise enough money to send him home.

There was a lively scene in front of the platform for a few minutes while a perfect shower of coin poured in. The delighted darkey got money enough to send him to Europe if he wants to go.

The committee on rules made a report with a joker at the end of it, which the convention did not see at first. There was the usual provision for the taking of votes, etc., and then a rule provided for the choice of a national campaign committee, which, of course, carried with it a commitment to the new party idea. E. Gerry Brown, of Massachusetts, a member of the committee, finally explained that while the committee on resolutions had been struggling in vain all night with the new party problem the committee on rules had quietly brought the issue to the convention by recommending a national campaign committee. "Men know what that means," he declared, amid a great burst of enthusiasm. "If you don't want a new party you hav no use for a national committee." The question was put, and it was carried with a tremendous shout. The convention went wild. Men and women alike shouted till they could shout no longer, and thus, just as the noon bells rang, and almost unanimously, the convention declared in favor of abandoning the old parties and starting out under a new political banner. The convention took a recess to await the action of the platform committee.

After dinner Chairman Ignatius Donnelly made the report for the committee. He prefaced it by saying:

"The committee has concluded its labors with practical unanimity. On the question of organizing a new and distinct party in the United States this committee is a unit. [Great cheering.] The only difference of opinion has been over unimportant matters. The committee has performed a great work. Two alternativs were presented to it—one to proceed without regard to any previous movements in the same direction; the other was that we should not divide the friends of reform, that we should place this gathering in harmony with this vast movement of the people which is to find expression in February, 1892; that we should say to those who hav called that convention that we are heartily with them; that if there is any failure of that convention to place a national ticket in the field, the national committee of this convention should take steps toward that result. We apologize because we hav not been able to cover all the interests in the minds of men here to-day. I believe that a few planks in one invulnerable platform will avail more than to try to include many issues, some of them doubtful. The shorter our platform the longer will be our muster roll. When we hav taken possession of both houses of Congress and of the White House, as we shall do, then it will be time enough to decide on the details of legislation. [Great applause.] We are here not so much to proclaim a creed as to erect a banner under which the marching hosts of reform can rally. Therefore we proceeded to include the St. Louis platform of 1889 [cheers and the rebel yell], the Ocala platform of 1890, and the Omaha platform of the Northwestern Alliance of 1891." The platform was then read as follows:

Your committee on resolutions begs leave to submit the following:

1. That in view of the great social, industrial, and economical revolution now dawning upon the civilized world, and the new and living issues confronting the American people, we believe that the time has arrived for a crystallization of the political reform forces of our country and the formation of what should be known as the People's party of the United States of America.

2. That we most heartily indorse the demands of the platforms as adopted at St. Louis, Mo., in 1889; Ocala, Fla., in 1890, and Omaha, Neb., in 1891, by industrial organizations there represented, summarized as follows:

a—The right to make and issue money is a sovereign power to be maintained by the people for the common benefit; hence we demand the abolition of national banks as banks of issue, and as a substitute for national bank notes we demand that legal tender treasury notes be issued in sufficient volume to transact the business of the country on a cash basis, without damage or especial advantage to any class or calling, such notes to be legal tender in payment of all debts, public and private, and such notes, when demanded by the people, shall be loaned to them at not more than two per cent per annum upon non-perishable products, as indicated in the sub-treasury plan, and also upon real estate, with proper limitation upon the quantity of land and amount of money.

b—We demand the free and unlimited coinage of silver.

c—We demand the passage of laws prohibiting alien ownership of land, and that Congress take prompt action to devise some plan to obtain all lands now owned by alien and foreign syndicates, and that all land held by railroads and other corporations in excess of such as is actually used and needed by them be reclaimed by the government and held for actual settlers only.

d—Believing the doctrin of equal rights to all and special privilege to none, we demand that taxation, national, state, or municipal, shall not be used to build up one interest or class at the expense of another.

e—We demand that all revenues, national, state, or county, shall be limited to the necessary expenses of the government, economically and honestly administered.

f—We demand a just and equitable system of graduated tax on income.

g—We demand the most rigid, honest, and just national control and supervision of the means of public communication and transportation, and if this control and supervision does not remove the abuses now existing, we demand the government ownership of such means of communication and transportation.

h—We demand the election of president, vice-president, and United States senators by a direct vote of the people.

3. That we urge united action of all progressiv organizations in attending the conference called for Feb. 22, 1892, by six of the leading reform organizations.

4. That a national central committee be appointed by this conference, to be composed of a chairman, to be elected by this body, and of three members from each state represented, to be named by each state delegation.

5. That this central committee shall represent this body, attend the national conference on Feb. 22, 1892, and, if possible, unite with that and all other reform organizations there assembled. If no satisfactory arrangement can be effected this committee shall call a national convention not later than June 1, 1892, for the purpose of nominating candidates for president and vice-president.

6. That the members of the central committee for each state where there is no independent political organization conduct an activ system of political agitation in their respectiv states.

The committee also reported distinct from the platform these resolutions:

Resolved, That the question of universal suffrage be recommended to the favorable consideration of the various states and territories.

Resolved, That while the party in power in 1869 pledged the faith of the nation to pay a debt in coin that had been contracted on a depreciated currency basis and payable in currency, thus adding nearly $1,000,000,000 to the burdens of the people, which meant gold for the bondholders and depreciated currency for the soldier; and holding that the men who imperiled their lives to save the life of a nation should hav been paid in money as good as that paid to the bondholder, we demand the issue of legal tender treasury notes in sufficient amount to make the pay of the soldiers equal to par with coin, or such other legislation as shall do equal and exact justice to the Union soldiers of this country.

Resolved, That as eight hours constitute a legal day's work for government employees in mechanical departments, we believe this principle should be further extended so as to apply to all corporations employing labor in the different states of the Union.

Resolved, That this conference condemns in unmeasured terms the action of the directors of the World's Columbian Exposition on May 19th in refusing the minimum of wages asked for by the labor organizations of Chicago.

Resolved, That the attorney-general of the United States should make immediate provision to submit the act of March 2, 1889, providing for the opening of Oklahoma to homestead settlement, to the United States Supreme Court, so that the expensiv and dilatory litigation now pending there be ended.

The meeting called for General Weaver, of Iowa, who made a significant speech. He said: "We hav reached a period for action. I thank God that after fifteen years of talk the time has come for us to make the fur fly from one end of the land to the other. I want to say that the battle for free institutions and the liberties of this people will be waged in 1892 between the candidates whom you name and those whom the cohorts of Wall street nominate. Now, the Republican party is practically out of the fight in 1892. They were left in a forlorn condition last November. The only part they can play next year is to act as the miners and sappers of the other party.

"Mind, now, what I say, Mr. Cleveland, when he wrote his anti-silver letter, did it deliberately, as I happen to know. He did it against the protests of

many of his friends. It had this effect, to consolidate the money power in his support. The plutocracy in 1892–4 will make the battle under his leadership. They are playing a shrewd game. The great work to be done is that of organization and preparation."

Before taking a vote there was another great fuss over Prohibition. A California delegate moved to put in a plank condemning the liquor traffic.

The report of the committee on resolutions was then divided. The platform proper was adopted unanimously with a lot more enthusiasm, and the resolutions also submitted went through with practical unanimity.

Senator Peffer then yielded the chair to General Weaver, and the last hour was spent in making up the national campaign committee. Taubenek, of Illinois, one of the "big three," who stood out so long in the senatorial contest in the Illinois legislature, was made chairman of the national committee.

Another big mass meeting was held to-night at Music Hall, at which Ignatius Donnelly was the principal speaker. Some of the delegates went over to Covington to see the Alliance state convention run against Brown for governor.

The enthusiastic people who went crazy for two hours this afternoon are already talking about their candidate for president, and there is really quite a jealous feeling between the friends of Ignatius Donnelly and General Weaver, who want to see their leaders go to the White House in 1893.

The Episcopal Clerical Labor Market.

From the Recorder.

It has been said that when a new town is started in the Far West, when the prairie has been staked for miles into avenues, boulevards, and streets that are to be, the location of the city hall and the stately public buildings that are also to be hav been decided upon, and the whole duly transferred to paper for the benefit of the Eastern investor, the next concern of the enterprising citizens of the to-be city is to secure the establishment on a firm basis of a saloon, a faro-bank, and a church. These are, of course, necessary institutions, and are designed to attract all sorts and conditions of men to the embryo metropolis to boom it into prosperity. Probably Eastern people think this is a joke at the expense of the enterprising West, although few would doubt the faro-bank and saloon part of the story. But here is an advertisment, couched in the glowing, exuberant diction of the Western town-lot boomer, which recently appeared in the *Churchman*, the leading Episcopal newspaper in the United States, and the organ of the church in this city:

RECTOR WANTED for a Mission recently established at Oak Cliff, which is a beautiful suburb of Dallas, Tex., and contains now a population of 6,000, living in elegant residences. A reliable subscription list of $900 has just been made, to which some $200 or more is likely to be added at once. The Sunday-school is flourishing, and has already developed a large class for confirmation. An activ clergyman could soon raise the mission into a parish, as the population is likely to be doubled within a year or so, and by a similar class of residents. The people there and at Dallas are cosmopolitan, many being from the North and West. Address, etc.

This paper publishes every week a column of advertisments of clerical situations wanted and vacant, of rectors and curates wanted, and clergymen of different degrees wanting employment. The advertisments often afford very interesting reading in themselvs, while their existence in such numbers is a fact full of suggestion. It is not generally supposed that clergymen are subject to the same conditions in the struggle to obtain the means of subsistence that ordinary workers in other walks of life are; that there is a clerical labor market, and that the employment of ministers of the gospel is subject to fluctuations of supply and demand as is that of the ordinary artisan or professional man. There is something peculiar about the calling of a clergyman —supposed to be essentially a "calling"—and the idea seems incongruous. Yet such is the case with respect to some denominations, and particularly the Episcopalian. It is unfortunately a fact, too, that the supply is usually very much in excess of the demand. Here are some advertisments from the *Churchman:*

A CLERGYMAN IN DEACON'S ORDERS desires work in city or country; sound churchman, unmarried, young, good worker, musical.

ASSISTANT PRIEST, unmarried, in city parish; salary, $800 per annum; applicant must be competent to superintend large Sunday-school, and to undertake arduous work.

A YOUNG PRIEST desires a parish; churchman, medium; salary good. Address "B."

WANTED—A rector for a parish in New York state, diocese of Albany; guaranteed income, $800 per annum.

THE RECTOR of a flourishing parish in a Western diocese desires a parish in the East, one on the Atlantic coast preferred; good reader and preacher, and ready extemporaneous speaker; the very best of references: sound prayerbook churchman.

Some interesting contrasts are often afforded. A clergyman is wanted "to take charge of a mission in the tenement region. Must possess the power of continuous hard work. Salary, if married, $1,800." The advertisment immediately following says there is "Wanted, a rector, in May next, for a parish on the hills in Western New England. Situation high, summers cool. Work light—one service Sunday. Resident lay reader. Rectory, with stable and good garden." Here is food for reflection. Contrast the position of the clergyman at "continuous hard work" in the wretched, dirty, health-destroying tenement region during the sweltering days of summer with that of his brother laborer in the Master's vineyard up among the New England hills where the summers are cool, with but one service on Sunday and the delights suggested by "a stable and good garden." The balancing compensation in making choice between the two must be in the sweet satisfaction of duty well done, and more so in the self-sacrificing love of humanity that makes a privilege of toil and a paradise of a region worse than the desert.

The qualifications possessed or desired are fully stated in the advertisments. One advertiser says he is a "sound prayer-book churchman," another is a "medium churchman," while another holds "moderate views." For a parish in a poor city district a clergyman of "moderate views and a popular speaker" is wanted. The salaries offered range from $800 to $1,800 a year.

The Methodist church provides pastorates or other clerical situations for all the clergymen in its fold, and the churches are compelled to take whatever minister the bishops appoint. In the Episcopal church the student learns the business and must then take his chance of obtaining a job. When a vacancy occurs in a parish the bishop of the diocese is usually asked to supply a minister, but the church is not bound to accept whatever is offered. The vestry makes the selection and very often advertises its wants, carefully examining references and applicants until it secures the right man. There are two degrees of clergymen—deacons and priests. The former are only qualified to hold certain positions in the ministry, so that all positions advertised are not open to all clergymen.

The condition of the Episcopal clerical labor market is at present far from bright and is generally unsatisfactory. The market is sadly overcrowded. A short time ago the *Churchman* said editorially that "the extraordinary number of 662 out of 4,163, or something over 15 per cent of the whole number of the clergy, do not appear to be engaged in any sort of regular clerical work." It further stated that "in the three months ending Dec. 1, 1890, 401 clergymen of the church of the United States, or very nearly 10 per cent of the whole number, changed their post-office address. This means more than the existence of an unemployed clergy; it means the existence of a migratory clergy—a clergy migratory, not of purpose, like the Methodist itinerancy, for the church professes to believe in settled ministries; nor migratory from choice, as many a heartbreak goes to prove, but migratory because nothing but continual migration at the rate of 20 per cent is possible." Only recently, too, the archbishop of New York wrote publicly in the *Churchman* warning the unemployed clergy that he could find places for none of them here. He said he was impelled to this by sorrowful considerations of the false hopes he was continually compelled to disappoint.

A great number of regularly ordained clergymen find employment as private tutors, as teachers in private schools, and in a variety of callings in some way akin to their own. All the leading book publishers in this city hav the names of fifteen or twenty or more clergymen on their list of canvassers, and these men find occasional employment in pushing the sales of religious and educational books. There is no guarantee of permanency of employment to the clergymen, and it frequently happens that when a man has grown old and worn in the service of the church he finds himself without a situation and without resources. There is a fund for aged and indigent ministers, but it is not a pleasant prop to lean on. There is a saying among the clergy that "the dead line is passed at fifty years of age," a recognition of the fact that very often a clergyman must look to other chances for support than the work he has spent his life in. The *Churchman* has even suggested that it would be a good idea for clergymen to learn some other profession. It rather ambiguously adds, "or some honest handicraft," which leaves room for several inferences as to its meaning.

Not only is the supply of nativ talent far in excess of the demand, but the clergy hav also to compete with cheap foreign labor imported into the country. This is a novel side of the immigration question. The clergymen complain, and do it in print, that Bishop Talbot, when he wants to find missionaries for his jurisdictions of Idaho and Wyoming, does not seek them among the clergy of the American church, but imports scripture readers from Ireland. They want to know what it means.

One thing the entire showing proves. It is that the field of ministerial effort is crowded. It throws a strange light on the "calling" of a minister, and would seem to mean that what many clergymen took for a "call" was really some other noise. It would also seem to point to the advisability of an earnest young man's curbing his impatience to enter the church until he hears an unmistakable call to undertake the work.

The Noble Red Man in Mendocino County, Cal.

George Macdonald in Freethought.

To return to Ukiah, the features most likely to attract the attention of the stranger are those of the Indians and squaws who loaf about the corners of the streets. The Indian is a delinquent subscriber to the civilization of the present day. *Poco tiempo*, which means time enough, or by and by, or some other day, is a good enough motto for him. He don't enjoy work; he is tired before he begins, and the great powers of endurance which historians ascribe to him are shown most in his ability to do nothing for a long time without getting enough of it. A few days of labor makes life a burden to him, and he demands and takes a "big rest." The Indian has no trouble with the trades unions. The state tramp law specially exempts him from its operation. One Chinaman in fair health will outwork a large tribe of these aborigines, and for that reason the red man cherishes a deep animosity toward the "no good Indian," as he calls his Asiatic brother. The Indian takes readily to whisky, gambling, and the Roman Catholic religion. He is somewhat vain, and when he gets a little money he spends the heft of it for personal adornment. His next investment is firewater. Then he falls to gambling and plays until he has lost the last article of wearing apparel he can use for an ante and has nothing left but his jag. The women, or *mahalas*, are competent beggars, and may be seen in the early morning hours beating about town for a breakfast. Their reputation for unchastity is good. They do some washing for white people, though I understand they hav not much use for it themselvs. About the rancheries the men and women lie upon their faces in the sun or play a rubber—perhaps an Indian rubber—at cards with the ground for a table. The Catholic church has caught on to the poor red man, and a white cross surmounts one of the wickyups at the little rancherie in Ukiah. A sister from the local convent conducts a kind of parochial school here, drawing pay therefor from the general government. The medicin man of the tribe is Squealing Charlie, who makes money enough at his voodoo practice to keep himself at a comfortable stage of intoxication a large part of the time. Occasionally some rebellious subject chops him into a state of insensibility with a hatchet, and he has to be carried to the white man's hospital for treatment. Not long ago he was so cut up in this manner that the doctors needed a sewing machine, almost, to repair the rents in him. Barring these incidents, the life of Squealing Charlie is easy if not luxurious.

The nomadic and renegade Indians travel back and forth between the Ukiah rancheries and the Round Valley reservation, eighty or ninety miles distant. When they want liberty they go to Ukiah; for rations they go back to Round Valley. The Catholic teachers, who conduct schools at each end of the route, count their copper-colored pupils at both places, and get a *per capita* appropriation for socking them full of catechism. Some of the more advanced pupils are able to tell what is the chief end of man, but it is said that over their moral natures the church has less influence than the jail.

Brotherhood of Moralists.

Report of the Propaganda Committee of the Brotherhood of Moralists, at Hannibal, Mo., for the month ending May 10, 1891.

SECRETARY'S REPORT.

Owing to the illness of the secretary and a delay in printing constitutions the enrolment this month falls below the average.

Nine membership certificates hav been issued. The new members are from Illinois, California, Wisconsin, New York, and Iowa. The total enrolment is 1422. We are under obligations to Brother M. H. Cone, of Kansas, and Sister Ella E. Gibson, editor of the *Moralist*, for Liberal papers. We hav received many encouraging letters, and the outlook is favorable, notwithstanding the opposition of certain bigoted Liberals who imagin that those who do not believe as they believe hav no right to organize. F. H. RAU, Sec.

TREASURER'S REPORT.

Balance last report		$54 20
J. M. Peck, Sr., Iowa, L. A. Thornton, Alabama, each $1		2 00
D. Molitor, Tennessee		3 00
W. S. Galloway, New York		25
		$59 45
Mailing constitutions, etc.	$ 2 55	
Subscription to *Freethought*	1 00	
" *Secular Thought*	1 00	
Electrotypes and printing	12 00	
Folding and listing	1 50	
Express charges	60	
Total	$18 65	18 65
Balance		$40 80

A. R. AYRES, Treasurer.

THEOLOGY allays the dread that generally arises from the feeling of being in the dark, though no doubt she creates much of the terror she gets the credit of allaying.—*F. Wilson.*

SEND for catalog of our publications. Sent free on application.

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SUBSCRIPTION RATES.

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One subscription with two new subscribers, in one remittance	7 00
One subscription with three new subscribers, in one remittance	8 50
One subscription with four new subscribers, in one remittance	10 00
Any number over five at the same rate, invariably with one remittance.	

OUR readers will every one be glad to know that work upon the book of the Bible Pictures which hav been published in THE TRUTH SEEKER will be pursued activly this summer and the volume brought out early in the fall.

If Mr. John Peck's health will permit—and it probably will—he will assist in preparing a good portion of the reading to accompany each picture. The volume will contain between two and three hundred pictures, and will be sold for one dollar. It will be the greatest book of Bible stories ever printed. Orders will be thankfully taken at any time and filled at the earliest moment the book leaves the press.

The Unsubstantial Basis of Christianity.

Referring to the statements regarding the anonymity and consequent historical worthlessness of the gospels, a correspondent desires fuller information than we could giv in the article on the alleged resurrection of Jesus. We hav been over this ground a great many times, but are not unwilling to again traverse it, for the reason that when it is fully comprehended and its logical significance understood and admitted Rationalism need go no further for evidence that the Christian religious scheme is wholly untrue.

And if, then, the miracles are false; if Jesus was not born of a divine father; if he was no more than a man, dying as any other convicted man dies, and remaining dead so far as any earthly person knows —if these things are so, then there is no so-called "salvation," and the preaching of all the preachers is vain. And that these things are *not* so—providing of course that Jesus ever lived—is only evidenced by the gospels. Destroy the evidence of the gospels and you destroy the whole scheme. This has indeed been done, not by Infidels but by Christians, and yet so fatuous is the blind faith of the people, *so deep their ignorance of this thing*, and so powerful the business interests of the leaders of the church, that few know it, and still fewer comprehend its far-reaching meaning. Notwithstanding that the entire Rationalistic theological scholarship of Germany—which includes a large proportion of the scholarship of the country—and the Liberal Christian scholarship of England, France, and the United States, hav united in pronouncing upon its anonymity and consequent historical worthlessness—as well as inherent untruthfulness—the vastly greater part of the church-going and non-church-going people still imagin that the Bible is what their little Methodist or Congregational or Presbyterian ministers say it is. They think that Paul wrote fourteen of the epistles of the New Testament; that Matthew wrote the gospel bearing his name; that Mark wrote his; that Luke wrote his as well as the Acts; that John wrote five books, Peter two, and James and Jude one each. They imagin that these books were all written within a few years after the death of Christ, and that they were received as authentic in the apostolic age, and hav ever since been so received by the church. They imagin that the writers agree in fact and theory and doctrin; that Paul corroborates Christ, and that Christ prophesied what Paul should teach.

Yet there is, after all these centuries of false belief, and church councils, and voting on books, and making confessions of faith, and dogmatizing upon the subject, not a word of truth in it. The errors consist in: 1 The ascribed authorship; 2. The date of writing; 3. The reception of the manuscripts in apostolic times; 4. Their recognition and reception by the Christian church; 5. Their harmony and concurrence of view of Christ; 6. In the unity of doctrin taught by Peter and Paul and by Christ himself, as recorded in the apostolical epistles and the gospels.

1. To begin with the Pauline documents. It is now admitted by competent scholars that a portion of Paul's epistles are fraudulent. Dr. Davidson, a Protestant of great learning and high repute, givs up Paul's epistles to the Ephesians and Colossians, and declares also that the epistle to Titus, and the first and second epistles to Timothy, were not written by Paul. Drs. Oort, Hooykaas, and Kuenen say that these two letters to Timothy and the one to Titus "were certainly composed long after the death of Paul." And to the fraudulent Pauline epistles they add at once, and certainly, "that to the Hebrews, which does not bear his name at all, and, therefore, does not even profess to hav come from his hand." These distinguished theologians agree with Dr. Davidson in doubting the genuinness of the letters to the Ephesians and Colossians, and cast the same suspicion "perhaps on the first, but certainly on the second, of the epistles to the Thessalonians." Further, Professor Davidson inclines to agree with Professors Evanson and Bauer, who question the genuinness of Romans; and Professor Bauer doubts also that Paul wrote 1 and 2 Corinthians and Galatians. Dr. Westcott is one with the three German professors in excluding the epistle to the Hebrews, and Kitto's Cyclopedia says that while it appears as part of the canonical scriptures, and as the work of Paul, "for neither of these assumptions is the evidence allowed on all hands to be conclusiv." In Marcion's compilation of the gospels, A.D 145, he left out the two epistles to Timothy, the one to Titus, and the one to the Hebrews. Giving all this evidence its due weight, therefore, it may be considered certain that only ten of Paul's epistles are genuin, with a doubt of six others, one of which (2 Thessalonians) these eminent Protestant biblical scholars pronounce undoubtedly spurious. Some German critics hold that only four of Paul's "documents" can be safely accepted as genuin. At the most, however, he can only be given credit for ten; and Paul, bear in mind, is the best—in fact, almost the only—authenticated writer of scriptures.

As to Matthew, the probability is that the gospel according to Matthew was the gospel according to the Hebrews with Matthew's name forged to it. Papias (A.D. 150) spoke of the Hebrew gospels, and Epiphanius and Jerome (A D. 403 and 420) say it was the same. Dr. Davidson pronounces with certainty and emphasis against Matthew's authorship of it. Drs. Oort, Hooykaas, and Kuenen say that Matthew did not write the book of Matthew, and that it is of more recent date than their headings would lead us to suppose. That Matthew wrote the historical part of the book is also denied by nearly all the German critics, who will only allow that he may hav written down some of the sayings of Jesus, which were afterward made the basis for a historical narrativ by a Greek translator. Schleiermacher, Schneckenberger, Lachmann, and others are cited in Kitto as holding this opinion. The critics all agree that Matthew never wrote the gospel that we hav bearing his name.

Neither do we know the author of the gospel of Mark. In his "Introduction to the New Testament," Professor Davidson announces this as an indisputable fact. He is supported in this opinion by the authors of "The Bible for Learners," Drs. Oort, Hooykaas, Kuenen; by Credner, Westcott, Strauss, and others. In Eusebius's "Ecclesiastical History" there is a paragraph which says that Papias says that John the Presbyter says that Mark was the secretary of Peter. According to this, Peter told Mark what Jesus said, and Mark wrote it down, making his gospel. The only testimony to the authenticity of Mark we hav, therefore, is that Eusebius said that Papias said that John the Presbyter said that Mark wrote down what Peter said that Jesus said. And Kitto's Cyclopedia, which is, perhaps, the ablest special pleader for the New Testament the Christians hav, acknowledges, on the strength of the passage in Eusebius, that Mark did his work disjointedly and incompletely. This is all the authority we hav for Mark, and the enlightened common sense of the world, since it became acquainted with Eusebius and his brethren of the church, has decided it to be insufficient.

And poor Dr. Luke is a myth also. He wrote neither the gospel which bears his name, nor the Acts of the Apostles, which is ascribed to him. The same mass of critical testimony against Matthew and Mark is a unit against Luke. And we may as well include the gospel of John in this, for of the Johannine authorship of that gospel Davidson says: It "has receded before the tide of modern criticism; and though this tide is arbitrary at times, it is here irresistible. No certain trace of existence of the fourth gospel can be found till after Justin Martyr, *i.e.*, till after the middle of the second century." At that time the Apostle John had been gathered to his fathers and the dust of decades had obliterated his grave. The gospel of Luke, of John, and the Acts of the Apostles were written by men who never saw Jesus nor his apostles, nor the preacher Paul. Kuenen and his colaborers considered the Acts to hav been written by some one who revered the memory of Paul, but did not understand his doctrins; a "heathen Christian" who tried to conceal the disputes, differences of opinion, and squabbles that existed in the early church. He maimed and falsified history, say they. The ascription to John of the book of Revelation rests upon loose foundations, or upon none at all, says Kuenen. There is no more reason to believe he wrote the gospel of John, the three letters credited to him, and the Apocalypse, than there is to believe the story that he lay down while alive in his grave, where the ground still gently heaves in response to his breathing, and where he still "awaits the coming of his Lord." The epistles of James and Jude, supposed to hav been brothers of Jesus, are, like the others, compositions of some one other than the accredited authors. The same testimony that we hav cited against the authenticity of the gospels is equally strongly directed against these.

It is absurd, also, to dogmatically say that Peter wrote two epistles. In fact, the doubt that he wrote even one is very strong. Kuenen, the professor of theology at Leiden, and one of the foremost theological historians in the world, says that Peter did not write either epistle bearing his name. Westcott one-half agrees with this, for he says that nothing was heard of the second epistle till the year 170 A D. At that time, like Apostle John, Peter lived only in mythology. Dr. Davidson, with Drs. Kuenen, Oort, and Hooykaas, is certain that Peter did not write the first epistle; and of the second, he says: "Internal considerations go far to disprove its authenticity, and, with the external evidence, are very strong."

So much for the authorship of the New Testament documents. As to their date:

2. There is no Christian scholar whose reputation extends beyond his personal acquaintances who will, for a moment, contend that the four gospels were written in the first century. In "Supernatural Religion," which is as scholarly and capable an authority as any, the writer says that none of the gospels was known for one hundred and fifty years after the events it pretends to recount—that is, before A.D. 180. Dr. Davidson, who, by the way, is a Christian professor, places Matthew at 118–19, Mark at 120, Luke at 119–20, and John at 150 A D. But these dates are too early. Others, and as competent historians, place Matthew at 180, Mark at 175, Luke at 170, and John at 178. Like Davidson's estimate, these dates are approximate. Dr. Davidson puts Acts at 125; Titus and 1 and 2 Timothy at 120 to 140, John's epistles at 130, and 2 Peter at 170. This leaves but a few unimportant letters which can properly be dated in the first century, and these, with the exception of some of Paul's, were written by no one knows whom. To say that the New Testament documents came into existence before the close of the first century is a falsehood, proceeding from ignorance or dishonesty.

3 and 4. The gospels and epistles were not re-

ceived as authentic nor as authoritativ in the apostolic age. In the age of the apostles themselvs the gospels were not known. In the age of the apostolic fathers there were scores and scores of "gospels" and "scriptures" which were considered as authentic and as authoritativ as those now in the Christian canon. And many of our present canonical books were not received at all, but were kicked about as writings of uninspired and commonplace people. In fact, it was not until A.D. 170 that any of the books were called sacred. Westcott says that for a century and a quarter after the death of Jesus the Old Testament was considered to be more authoritativ than the New, and others place the date of the change of sentiment much later. When Paul referred to the "holy scriptures" he meant the Old Testament, says Westcott; and Davidson confirms this by saying that wherever the early Christian fathers used the phrase "it is written," or the word "scripture," they had exclusivly in mind the Old Testament. When the Christian canon was forming there were in circulation some forty gospels, and a much greater number of acts, epistles, and revelations. Origen says that very many were written, and when the fathers began to form canons they each adopted what books they liked. Instead, therefore, of having a New Testament, which they all agreed was authentic and authoritativ, the early Christians had dozens of them which had no authority for any one but the compilers. The early Christians were split into sects, and they had their heresies and heretics just as they hav now. No two sects used the same books. The first collection of New Testament documents was not considered iuspired by its compiler (Marcion, about A.D. 145), and he did not include a number of books now in the canon. He had a "gospel" of his own, which was identical with about three-fourths of Luke, and it is probable that Luke's gospel was made up from his. When Ireneus made up his canon he ignored many of the books now found in our canon. The ancient Syriac Christians omitted several books now in the New Testament. So did the Bible of the early African church. The canon of the early Abyssinian church was different from ours. The Thebaic and the Memphitic versions left out Revelations. Origen considered the authenticity and authoritativness of some of our canonical books extremely doubtful. Eusebius did not recognize as authentic all of our scriptures. Cyril, bishop of Jerusalem, did not accept Revelation. The council of Laodicea also omitted this book from its canon. So did the majority of Christian fathers as late as 365 A.D. St. Chrysostom left out five of our canonical documents. Theodore of Mosuestia rejected six. The Sinaitic, Vatican, and Alexandrine manuscripts do not agree. The Clermont Codex, a Latin list of the books read in the African church in the third century, does not include all the books now considered sacred. The Apostolic Constitutions (a collection of rules, mainly for the guidance of the clergy, dating from the fifth century) omit eight of our present New Testament documents. The council of Trent (1546) adopted the canon of the Catholic Bible; the Westminster Assembly (1647) adopted the list of the Protestant Bible. The various councils held previously adopted sometimes one canon and sometimes another. The statement that the books of the New Testament "were received and recognized as authentic and authoritativ in the apostolic age, and hav ever since been so received and recognized by the Christian church," is a gigantic falsification of history.

5 and 6. The concurrence of view of Christ alleged to be found in the gospels is one of those mental delusions which occur often to men desirous of making people believe that which is not true in order to keep fat positions of profit and power. The gospels, the historical part of the New Testament, contradict each other as to facts, and the doctrins of Peter and Paul are widely enough at variance to found upon one the Roman Catholic church and upon the other the equally huge system of imposture called the Protestant church. The gospel of John is so different from the other three that Kuenen throws it aside as valueless for historical purposes, and approves what Drs. Oort and Hooykaas say of the other three: "In the synoptic gospels we find certain narrativs which refer to Jesus in appearance only, and really rose in the apostolic communities in consequence of the division in their midst. . . . More than once we encounter narratives that cannot possibly be understood in connection with the life of Jesus. . . . When we place Matthew, Mark, and Luke side by side . . . we are surprised to find that the evangelists, from the very fact of their going to work so artlessly and simply, and introducing most of their alterations without exactly intending it, emend and refute themselvs." That is a pretty and gentle mantle to throw over the sins of the writers of the three gospels, but can it be stretched to cover the alterations in the traditions which they did intend to make?

But if in the gospels there is no harmony, much less can it be found in the teachings and doctrins of Peter and Paul, or between the doctrins of those two gentlemen and the doctrins of Jesus. Keeler has stated the facts succinctly: "The contest between Peter and Paul raged fiercely in the early days immediately following Jesus, and each was vigorously supported by factions. The doctrins which Protestant clergymen preach so much—predestination, foreordination, sanctification, and similar ones—are Paulisms, Jesus never having taught them. Paul was the apostle of uncircumcision and of the gentiles; Peter, of circumcision and of the Jews. Paul wished to 'carry Christ' to the gentiles and still allow them to be gentiles. Peter said if they became Christians they must also become Jews, be circumcised, and do as the Jews did in the ceremonial. In those days Paul was not recognized as a lawful teacher of Christianity, nor was he for more than a hundred years. In these days, if Peter should come back to earth and advocate circumcision, the strangulation of bullocks, and the strict observance of the Jewish ceremonial, he would not be permitted to preach in any Christian church, Catholic or Protestant. Paul said if anyone, even an angel from heaven, preached any other gospel than he did, that person should be accursed. He claimed authority as an apostle equal to that of the apostles at Jerusalem. But they had been appointed by the master in person, or eleven of them had been, and they had elected a twelfth to fill the place of Judas, Peter superintending the process, while Paul had appointed himself; and for him to claim to be their equal was something to which they could not submit. Paul asked, 'Am I not an apostle?' and the others said he was not. Revelation (a Johannine and therefore an anti-Pauline work) says, referring to Paul, 'And thou hast tried them which say they are apostles and are not, and hast found them liars.' Paul claimed that he and his followers were still Jews, even if they did not practice circumcision, but Peter and his friends denied it, and Revelation, again thrusting at Paul, says, 'I know the blasphemy of them which say they are Jews and are not, but are of the synagog of Satan;' and 'then of the synagog of Satan, which say they are Jews, and are not, but do lie.' Paul conceded that he had caught some of his followers by being crafty and using guile, but he thought that if he had misrepresented as to his apostolic authority, since good had come of it, no harm had been done.

"'For if the truth of God hath more abounded through my lie unto his glory, why yet am I also judged as a sinner?'

"Paul's early spirit as a persecutor appears when he wishes that those anti-Paulines who troubled the Galatians were cut off. He once met Peter in Antioch, and an open conflict occurred. The Ebionites, one of the most powerful of the early sects, rejected Paul, and said he was an apostate from the law. The Clementine Homilies attack him bitterly under the name of Simon Magus. They reject his epistles entirely. Justin Martyr rejected him and scarcely deigned to notice his writings. Hegesippus would not use his epistles, and said, substantially, that he had falsified scripture. The Paulines, on the other hand, rejected the epistle to the Hebrews—which Christians now attribute to Paul—and they also rejected Revelation. The followers of Valentinus were Paulines, as were those of Marcion; those of Basilides were Petrines. The Corinthians opposed St. John as well as Peter and Paul; the Simonians opposed Peter; the Ophites rejected St. John and St. Paul. They were snake-worshipers, and claimed to hav derived their doctrins from James the brother of Jesus. Another sect, the Donatists, held that there were no virtuous people in the Christian church except such as belonged to their sect, and required all who joined them to be re-baptized. Jerome was bitterly hostil to Origen's views, even accusing the latter, substantially, of heresy. Rufinus adopted Origen's theories, and Jerome, who had been Rufinus's dearest friend, loaded him with the most terrible reproaches, until the quarrel became the scandal of the church in that time. It sounds strangely to hear persons in these days express a desire for a 'return to primitiv Christianity, when all was peace and love.' There never was such a time."

Our correspondent can see therefore that the strongest evidence against the resurrection of Jesus is the fact that the works relating it are fanciful tales, written no one knows by whom, where, or when. And if this is the case how absurd, irrational, foolish, and false to base a religion which must be believed and supported upon pain of eternal damnation—literal burning in hellfire—upon such slight, or rather upon no, evidence. If the facts are as the Rationalists state, then the orthodox are all wrong. As without the Garden of Eden Calvary is wholly superfluous, so are all the church doctrins and preaching and prayers and faith unless the New Testament be an authentic and divine record of the life and acts of a being who really possesses the power to bless and condemn as set forth by our religious teachers.

And another insurmountable hypothesis for the church is this: Supposing we havn't any immortal souls for the Lord or the pope or the preachers to send to hell or heaven!

Editorial Notes.

MR. WILLIAM DAVIES, a friend who livs in the West Indies, has been on a long tour of Europe. Before going he purchased a "Pictorial Text-Book," and upon his return he writes: "It may be interesting to you to learn that some friends of mine in London hav been so taken up with the copy of the 'Pictorial Text-Book' that it is now making the rounds among them, and I had to come away without it."

THE Minneapolis *Journal* of the 10th ultimo has this to say of Bishop Ireland's recent visit to Washington to force cash from the government to support Roman Catholic Indian schools: "It is very evident that among the burning questions looming up for consideration and determination, in the not remote future, the deliberate and continuous violation of the Constitution by the United States government in using the public money for the support of sectarian schools is by no means the least. When a prominent ecclesiastic can go to Washington and bully and dictate to the interior department, touching the teachers in the schools of his denomination, and hav more schools established for his sect and supported by the government, it is time for the American people to awaken from their indifference and reflect upon the inevitable result. It matters not which sects are so maintained by the government; the whole system should at once be abolished. The alliance between church and state in any form is abhorrent to the American mind; yet for years the government has been quietly cementing such alliance by the payment of from $300,000 to $600,000 a year to religious sectaries, who not only devote the schools taken on contract to dogmatic teaching, but convert the government schools into church nurseries, with all the varied paraphernalia of their sects flaunted in defiance of the law. Surely it is time to call a halt on this business. Already the sectaries are becoming dictatorial and claim government support as their right. Away with the dangerous system! Away with it, and the sooner the better."

THE Rev. Mr. Parkhurst of this city holds vigorous and heretical ideas. Last Sunday he spoke upon "Dead Sea Fruit," and in the course of his sermon he scored the church for her repression of new thought and general tendency to be on the wrong side. Some of the things he said were: "The church has always fought new ideas, never subscribes to a discovery in science until it has to, always widens its conceptions grudgingly and sulkily, and when on the frontier between the known and the unknown it has always behaved as though it were scared. The man who has a new understanding of a thing is always a hated man. No matter what his character may be, no matter how willing he might be to lay down his life for the truth, as he apprehends it, he is a feared and hated man. They always try to kill him. They do it as a part of their religious life. They think they are doing God's service by killing him as Saul thought when he chased the poor Christians up to Damascus. The history of orthodoxy shows that it has been happy in shedding the blood of heterodoxy. As civilization has advanced modes of burning alive hav been modified and assumed more esthetic forms, but there is the same impulse back of it all. Take the entire country and there is not a tithe of the interest felt in the conversion of the world to Christ that there is in seeing what the church is about to do with a conspicuous doctrinal suspect. The church has no fondness for altering what it is pleased to call its mind. It does not like to be bothered about the reasons for things. We are not saying that maliciousness is the secret of this, but it is an indubitable part of church history. When a recent vote was passed in our presbytery, indicating that one of our number would hav a chance pretty soon to stand up in the ecclesiastical rack, the moment the vote had been declared I saw one of the oldest and one of the saintliest members of the presbytery smile with a smile that was well on toward six inches in length. He is a saint if there is one in our presbytery, but there was the same spirit in that smile that was in the satisfied faces of the old inquisitors who used to roast heretics over slow fires and tickle their flesh with hot pincers. The church is steadily against the man who dares express original convictions, and takes what seems to it a holy satisfaction in seeing him squirm for it."

Letters from Friends.

ORANGE CITY, IA., May 11, 1891.

MR. EDITOR: In your last issue I noticed a letter from Dr. C. W. McCormick, of Houston, Tex. I think his plan of a criminal census good, and if he has the time and is willing to do the work for $1,000, I am willing to open the subscription with $10, which I hereby pledge myself to send at any time the doctor notifies me that the rest is secured. I only think that the doctor under-estimates the cost of the undertaking.

Respectfully, DR. G. A. F. DE LESPINASSE.

ST. LOUIS, MO., May 18, 1891.

MR. EDITOR: Inclosed you will please find $1 to keep up my subscription to the greatest Freethought journal afloat. As long as I possibly can spare a few cents it shall be with me. It is my Bible, and its contents cheer me up more in five minutes than the so-called inspired holy Bible of the Rev. John Wanamaker's caliber would in five years. So success to you and the great Watson Heston. Keep on pushing the good work for Universal Mental Liberty.

Fraternally yours, IGNACE GLASER.

NEW ORLEANS, LA., May 8, 1891.

MR. EDITOR: Yours relating to "Text-Book" is received. Thanks. Inclosed find fifty cents, for which send me by return mail the TRUTH SEEKER ANNUAL AND FREETHINKER'S ALMANAC, and the Truth Seeker Library's "Age of Reason," by Thomas Paine. Do not forget to send me my copy of "Infidels' Death-beds," as soon as printed. Put me down as being opposed to closing the Chicago Fair on Sundays, and for Robert G. Ingersoll as president of the United States. JOSEPH MAILLE.

WILBUR, NEB., May 5, 1891.

MR. EDITOR: Please allow me to say to the truth seekers along the route which W. S. Bell is now traveling (Eastward from this place), that they would do well to secure his services for two or three lectures. He delivered two lectures at this place on his way East, and he set up some cold facts that will cause much thinking and hav already caused much talking. He has the pleasing art of illustrating by a comic story that forces a broad smile on the face of the most rigid Presbyterian. He decapitates the Christian dogmas without inflicting unnecessary pain. 'Tis a Bell that will ring out the old and ring in the new if kept tolling. H. KILGORE.

HARMONY, IND., May 11, 1891.

MR. EDITOR: How was it about that apple business, that the Gods cursed the world on account of it, and never thought of the remedy for four thousand years, and then brought it about in a way that disgusts thinking men and women?

I went to a certain church one night after 11 o'clock to see what was keeping my granddaughter. When I walked in you could just see the small taper on account of the dust or fog, and there stood a great big ghost that would weigh about two hundred and forty pounds avoirdupois—perhaps the same species of ghost that overshadowed a certain young Jewess nearly nineteen hundred years ago. There this ghost stood, grinning, raising hell, to get those poor sinners to heaven.

Hurrah for Heston and the pictures. JESSE MAURER.

NEWARK, N. J., May 15, 1891.

MR. EDITOR: I notice in your edition of the current week a characteristic effusion that emanates from W. W. Morris, of this city. His opening statement is thus, "The pope is tackling economics." Would it not be better, Mr. Editor, if for once Brother Morris would follow Mr. Pecci's example? Like all of us, he has his hobby, *i.e.*, abuse of that poor old Italian gentleman now residing at Rome—or, as Col. Elliott F. Shepherd would hav it, "Roma"—but instead of Liberals abusing potentates abroad, would it not be better to see to the little popes at home? The crying evil and the curse of humanity is contained in two capital G's—*i e.*, God and Government. And until both these ideas (for they are ideas only) are eradicated from the human brain, "Universal Mental Liberty" is utopian. Abuse, especially when accompanied with incorrect statements, is the worst weapon Freethinkers can hav.

Moreover, we as Freethinkers hav a mission, that is this: We hav no hereafter and no crown of glory to offer our fellow-beings; it is necessary therefore to put something in place of these superstitions; that is, to strive for absolute freedom for man, woman, and child, and this can only be accomplished in its entirety by and through the philosophy of Anarchism. Fraternally, CHARLES B. MOORE.

SPRINGFIELD, MO., May 14, 1891.

MR. EDITOR: I received a letter the 11th inst. from Mr. J. E. Remsburg at Oak Mills, Kan., stating that on his way to Texas he would stop off and deliver us a lecture here in Springfield, Mo., provided we would procure a hall. To my surprise, I found the letter had been delayed thirty days at this office on account of not having my street number (306 E. Comm. street) in the address. Therefore, failing to receive his word in proper time, and knowing I was too late to further the matter, and at present not knowing Mr. Remsburg's whereabouts, I take the opportunity through your valuable paper to offer, with many of my Freethinking friends here, our sincere regret at missing this chance, hoping at some future time to be able to hav Mr. Remsburg or some other prominent lecturer to stir us up.

My "Pictorial Text-Book" is almost worn out through constant use. The 'Frisco railroad shops employ from eight to nine hundred men here, and the book was there two months among them taking the rounds, many taking it home and reading it through. It has converted several. Quite a number would like very much to hav a copy of it, but as times hav been rather dull this winter and spring I hav at present been unable to secure any orders. I also received yesterday three valuable pamphlets from the American Secular Union, which shall receive my utmost attention. Thanking them for the same, and wishing success to Watson Heston and others, J. L. THOMAS.

BARRE, MASS., May 17, 1891.

MR. EDITOR: Please afford me sufficient space to ask your readers to take down their old Bibles and turn to Isa. xxxv, 8, and there read, "The wayfaring men, though fools, *shall* not err therein."

The clergy, in view of so many differing sects, each going to the same book for authority for their own special doctrin, hav undertaken to smooth over this slippery spot in their infallible word of God by misquoting the assertion, usually rendering it, *need* not err therein, *may* not, or *might* not, as if to throw the blame on the poor wayfarer and exonerate God, who dictated such an ambiguous piece of folly that one thousand sects could arise from it, containing some sixty thousand contradictions in its sacred pages.

Now, I ask you all to hold the Christians to their Bible *shall* not, never misquoting it after their pattern. Do not allow *them* to quote it, neither "need not," "may not," "might not," but compel them to keep it in the imperativ form that men *shall* not err therein. Do not allow them, without correction, to use the subjunctiv mood, as if in a contingency they *might* err; their infallible word says imperativly, though *fools*, they *shall not* err therein, which proves that none of these sects *do* err, no matter how contradictory their creeds. Neither the Catholics nor Protestants err, and so of all the other fighting denominations!

A wonderful book, this Bible! and a wonderful God, this maker of Bibles and worlds! ELLA E. GIBSON.

PORT ANGELES, WASH., May 4, 291.

MR. EDITOR: Find inclosed $10.50, for which please send THE TRUTH SEEKER to the following addresses, also the TRUTH SEEKER ANNUAL, "Bible Contradictions," and Washburn's "Was Jesus Insane?"

The churches are trying hard to win the people here. Some of the preachers say that it is right for church property to be taxed, and quote scripture to prove it.

About the 1st of March, when Mr. C. B. Reynolds was here, the preachers were all invited to attend the lectures and reply to him, but coward-like they failed to appear until after he had gone. Then they misrepresented him and Freethinkers in general in their pulpits. Again, they were invited to come to the Secular Union hall and hear their sermons replied to, and also take part in the discussion, but they hav not done so yet. I will try to get some of them to meet Mr. Putnam when he comes. He will be here the 20th of this month. We are getting a good many of the Christians to read Liberal literature. Mr. D. R. Cullen was distributing some in the Salvation Army when the captain got hold of an *Ironclad Age* and tore it to pieces and informed Mr. Cullen that they were not allowed to read anything excepting the *War Cry* and the Bible. But some of the Salvationists continue to read what we giv them. The captain asked me to read the Bible and be converted. I told him I had read it and thought I could quote as many passages of scripture as he could. He said he did not doubt it, as he did not claim to know anything about the Bible; had never read three verses in the Bible when he commenced preaching. He said, "A man don't hav to go to college to be a preacher in the Salvation Army, glory to God!"

The town is growing fast. It has one of the best harbors in the state; is the nearest of any to the ocean. One large daily steamboat runs here, and several smaller ones also. Ocean steamers and ships come into the harbor. This country has remained unsettled on account of the dense growth of timber that covers it, fir trees from three feet to six feet in diameter and three hundred feet in hight and smaller ones so close together that it is impossible for a horse to go through. The Union Pacific railroad is coming here. Two saw-mills are turning the forest into lumber, and more large mills are soon to be built. There is an abundance of fish in the bay, and plenty of elk and deer eight or ten miles back in the mountains. All who wish any more information about Port Angeles can obtain it by writing to me.

Yours for truth and justice, FRANK MORSE.

CARYSVILLE, O., May 1, 1891.

MR. EDITOR: It is almost enough to excite indignation in the most patient mind to witness the irrationalism and stupidity displayed by those who enjoy the advantages of living in an age of enlightenment and surrounded by all the prerequisits adequate to the establishment of a high degree of intelligence.

For the past month, being at leisure, I hav occasionally visited the various gospel shops in our town, and hav heard in the stories discussed the various phases of Christian thought. I hav heard the experiences of both the unfledged convert and the fully developed theologian. I hav heard the sky-pilot dilate upon the importance of surrendering to Christ, and seen the convert, dethroned of his reason, fall before the assumed mercy-seat. I hav met and conversed with men and women, who appeared to be intelligent upon other questions, that were so befogged in their religious frenzies as to be unable to reason upon that subject. And while this is lamentably true, it is not within the bounds of justice to lay the blame at the feet of the credulous dupes of a simguided judgment. If I hav any power to pity, it seems that I could lavish it upon the poor victim of superstition. As Ingersoll has said, "I do not hate a man because he has the rheumatism, but I hate the rheumatism because it has the man." The subject of a diseased body often excites our pity, and so the subject of a diseased mind should create within us feelings of pity rather than hatred. I am magnanimous enough to believe that the masses of the church laity are sincere. Born and reared in the very atmosphere of Christian empiricism, having had their minds warped and distorted in the Sunday-school and around the family altar before they were old enough to reason, having been taught that faith is superior to reason, that science is a deception and logic a snare, it is not strange that they should develop beliefs so strictly in accord with their environments. No, it is not the credulous, confiding people that are to blame. It is the educated hypocritical leeches who know better, and who liv off of the fears of their dupes, that arouse our indignation. It is not possible for those who possess the advantages of a collegiate course of training in the scientific branches of learning, that they should be unable to see the absurdities of Christian dogmas. There are thousands of persons who are the blind dupes of the church, who lack opportunities, and who could be saved from the thralldom of priestcraft were it not for the timidity of Freethinkers. There are too many who claim to hav thrown off the shackles that are yet in galling chains, and who hav not the moral courage to lift their banner above the slough of ecclesiastical dogmatism. It is true that social ostracism is hard to endure, as most of us desire to meet with the approbation of our fellows, but when our liberties and the liberties of our posterity are at stake, it becomes us as men and women laboring in a noble cause that we buckle on the whole armor and let our battle-cry be, "Giv us liberty or giv us death." When I remember the years spent in early life, when I review the dark days and gloomy nights passed in my youth and early manhood, when I remember how my young mind was made to recoil at hearing the squeaking of the bats or the hootings of the owls of superstition, I feel in duty bound to do what little I can to alleviate, if possible, those of my fellows who are similarly situated. Our salvation lies in our free schools aided by a free press. Education will eventually so adjust human intelligence as to enable man to soar above the mists of irrationalism, where he will be enabled to look down with horror upon the rottenness of ecclesiastical tyranny and be enabled to breathe the pure air of universal mental liberty. To this end then let us labor. Let us put our shoulders to the wheel, and if we do not achieve success in our day we will hav left a foundation upon which posterity may erect a monument to our credit.

P. H. MCCROSKY.

THAT AWFUL BOOK.

VINELAND, N. J., May 15, 1891.

MR. EDITOR: This day, May 16, 1891, completes the ninetieth year of my life, and I do not know how I can spend a small portion of the day better than by again calling attention to the book called Bible or God's holy word, hoping thereby to add a few more names to the thousands I hav already caused to giv up that book as a divine guide and seek for a better life than such a book can lead to. The greatest wonder of my long life is how such a book could ever be palmed off on people capable of reading and thinking as the inspiration of a being supreme in wisdom, justice, love, and mercy, when nearly ever chapter proves directly the contrary. The book was written by men without inspiration, many of them very ignorant men. Each writer gave the book and its God a patch of his own character. The story of the creation proves itself false. The world never was spoken into existence in one week nor in thousands of years. Matter always existed and the laws of nature produced the different forms that we behold. The planets are kept in their places or on their courses by attraction or repulsion among themselvs. There are two different stories told about the creation of man. The first says that God created man in his own image and likeness, male and female created he them, and placed them in a garden, giving them liberty to eat of all the herbs and fruits in the garden. Nothing was forbidden them. A little further on it says that God made man of the dust of the earth, breathed into him the breath of life, and he became a living soul. He placed him in a garden and gave him liberty to eat of all herbs and fruit except one particular tree, and told him the day he ate of that he should surely die. The woman was not then created. After busying himself awhile with other matters he discovered that he had made a mistake—that it was not good for man to be alone, so instead of keeping the man perfect and making a woman of something else he took a rib from the man's side, before surgical instruments or so much as a butcher knife had been made, and of that one little dry bone made a full-sized woman. These two different stories about the creation of man are enough to prove the Bible unreliable. After God had got through with the work of creation he pronounced everything good that he had made. After that it appears that he discovered a mistake, for it repented him that he had made man and grieved him to the heart. The book also tells us that he made an angel in heaven, but made him so imperfect that he soon rebelled and was cast out into the earth, where he outwitted God and got the whole human race doomed to eternal fire and brimstone. There is no more divine authority in the Bible than there is in any other fiction written by man, and the book has done more harm than any, if not all, other books ever written by man. It has been the means of putting millions of the best people of their time to death, and even now, at this age, it is dividing the people of this nation into one hundred and forty different sects, each sect hating all the others. It causes enmity between husbands and wives, brothers and sisters, and parents and children, and so long as it is regarded as of divine authority it will retard the progress of everything that is pure and good. It givs eighty thousand priests and clergymen of this nation the opportunity to liv lives absolutely injurious to their fellowman. Honesty, justice, kindness, benevolence, all the virtues, can be better practiced without the book and its clergy than with them, and the sooner it can be put aside the bet-

ter for the human race. Within a few weeks I hav read the headlines of every chapter in the Old Testament and nearly three hundred of its full chapters, and such another mess of filth and nastiness I never found in any other book. If I believed in a being supreme in wisdom and goodness, I should consider it rank blasphemy to say that he had anything to do with writing such a book. The anger, wrath, cruelty, revenge, that that book accuses him of pouring out upon his children exceeds anything charged to the devil himself, and makes the author of the book the worse character of the two. The book calls David a man after God's own heart, but a bloodier old villain never lived. When at home and not engaged with his women he was always cursing his enemies and praying for God to destroy them, and then would take his army out and destroy a thousand or two better people than himself without any provocation.

I tried to learn how many wives David had, for I thought a man after God's own heart should lead a chaste life if the God was a good one. I found that he had eight wives before he went to Jerusalem. Then it says he took more wives and concubines after he went to Jerusalem, but does not say how many, but goes right on and givs the names of thirteen new children that he had after he went to Jerusalem. When he got frightened and fled from Absalom he left ten concubines to keep his house. While he was absent another man got into the house with his concubines apparently to spite him. This so enraged the old buck that he carried the concubines away and locked them up, and never saw them any more, but kept them locked up during life.

This will do for the present lesson. Let Postmaster Wanamaker read it to his pupils every Sunday till shame banishes the vile book from every school and family in America.

Your friend, J. HACKER.

BOSCOBEL, WIS., May 7, 1891.

MR. EDITOR: I to-day mail you two copies of a local paper containing each an argument upon a subject of which I hav before written you. On page 4 of the *Teller* of May 8th will be found a criticism of one of these articles, wherein the editor endeavors to show that certain parties classed in my article as Atheists or Infidels, were Christians. Now, the three first of these—Galileo, Kepler, and Darwin—were cited in an extract from the argument on the trial for Blasphemy, by R G. Ingersoll, therefore must be correct, as he never makes mistakes; but having no works for reference upon the subject, I cannot establish the fact of their Infidelity. I inclose stamps, and if you can giv me any assistance in the matter it will greatly oblige me.

In regard to Thomas Paine, whose religion, as formulated by himself, was simply "to do good," the editor cannot certainly class him with those whose religion is "to believe." Yet I think you may be familiar with some brief sentence or line which will settle effectually his entire unbelief in any orthodox God or religion. I hav never understood that the Deist's God was called by any Christian or Jewish names, and Mr. Paine's use of these was as any Atheist may hav done. I hav heard more than one openly avowed Atheist called a Christian believer because he or she had said "God."

The editor in question much over-estimates my reading attainments. For the past thirty years I hav had but little more time to read than the average of people who keep house and do their own work. My library is by no means extensiv. Aside from the Boston *Investigator* and THE TRUTH SEEKER, I hav read some of Mr. Ingersoll's works, and a few other Liberal pamphlets, and also books and papers by Mrs. Stanton, Miss Anthony, and Mrs. Gage. The names of these three greatest women of our time I do not mention, as the editor would, in all probability, so harass my work with his strictures that it would be almost impossible to proceed. Also, in regard to Mr. Ingersoll, so many pietists hav put their foot down that they will never read a word of his writing, that I delight in giving extracts from his works and withholding the author's name.

Please excuse this trespass upon your valuable time. My only apology is the cause of Universal Mental Liberty; and hoping I may hear from you at your early convenience, I remain, Very respectfully, MRS. E. G. TAYLOR.

[Of the persons whom you cite as Infidels, Tyndall, Helmholtz, John Stuart Mill, Ernestine Rose, Lucretia Mott, Horace Seaver, D. M. Bennett, James Parton, Jefferson, Courtlandt Palmer, Parker Pillsbury, Voltaire, Humboldt, Garrison, and Spinoza do not seem to be challenged by the editor of the *Teller*. They are all Infidels, and if any are disputed we will supply you with proof. That Abraham Lincoln—also unchallenged—was an Infidel may be shown from Mr. Remsburg's exhaustiv investigation lately published in this paper. The *Teller* asks, "When did Darwin ever say he was an Infidel?" In 1879 Darwin wrote to a German student, "I do not believe that there ever has been any revelation;" in his "Life and Letters" are his words that between 1836 and 1842 he had come to see "that the Old Testament was no more to be trusted than the sacred books of the Hindoos;" he rejected design and said, "I for one must be content to remain an Agnostic." Thomas Paine, while mustering arguments from every available quarter to strengthen his countrymen in a crisis, indeed used the language, "The will of the almighty as declared by Gideon, and the prophet Samuel, expressly disapproves of government by kings." But at a later date he issued his "Age of Reason" in which he declared his personal disbelief in the almighty of Gideon and Samuel. His late use of the word "God" is in designation solely of the God of the Deist. The remaining two, Galileo and Kepler, we may conjecture to hav been thorough disbelievers in Christianity, but we cannot well demonstrate them to hav been such to the satisfaction of a Christian. A reperusal of the references to them in "Blasphemy" will show you that Colonel Ingersoll does not assert them to hav been Infidels. However, Galileo declared that "in scripture there are propositions which are false in the literal sense of the words," and that "in all natural questions philosophical argument should hav more weight than mere scriptural declaration." His astronomical propositions were contradictory of scripture and of church doctrin. He was denounced as a heretic, and forced to recant. Kepler's "theses on theological topics exhibited too great a freedom to merit the approbation of" the college that he attended when young. He was perpetually harassed by the clergy, and about 1615 his mother, Johnson's Encyclopedia phrases it, "became a victim of her son's scientific reputation." She was accused of being a witch, and narrowly escaped the flames. Kepler's persecutions as "not only a heretic, but as the son of a witch," continued till his death. On these two men see Professor White's "Warfare of Science." The age in which they lived did not admit of the expression of fully Infidel opinions. For hazarding what expressions they did venture, they barely escaped death; had they uttered all that we may believe they thought, they could not hav existed and achieved their magnificent scientific discoveries. They sought, says the *Teller*, to produce scriptural confirmation of their discoveries; we add, they had to, or not make them. They lived in outward rites as Catholics, it is true; they had to or not liv at all. Let the pietists state how many of the great scientists of this age, when expression is comparativly free, figure as Christians.—ED. T. S.]

NEW YORK, N. Y., May 10, 1891.

MR. EDITOR: Wonders will never cease. Last Sunday as I was strolling about Newark I saw a notice that Miss Ada Campbell would lecture in the hall that afternoon. Well, I rubbed my eyes to see if I was awake, for that is the name of the lady who seven years ago at the other end of the world made an Infidel of me. I will tell you how it was. It was in Tasmania, which is a very orthodox place. I am now ship's steward. I was then before the mast. We had put in at a little seaport in the north of the island called Leving. This lady had come to lecture there. She had been burnt in effigy a short time before, and people were very excited against her. They said she wanted to take away their God and religion so that they might become devils and go to hell and be burnt for all eternity. There was a man preaching that day about her and showing out of the Bible in Revelation that she was the Scarlet Woman of Babylon whose coming foretold the end of the world was at hand. Well, it was not expected she would leave the place alive. Our first mate came on board at supper time and said, "Lads, you would not see a woman killed if you could stop it?" We said, No. He then told us how the lady had been treated and how he had heard her in Queensland, and how she had fought the government for the people's rights, and that some Irish Roman Catholic navvies that were there making the railroad had sworn to kill her—that they would turn out the lights and rush on the platform and a few blows on her skull would finish the job—that nobody could tell in the darkness who did it. Well, one of my messmates jumps up and said, "I don't believe in religions, none of them; but I believe there is a God. Anyhow, I am not going to stand round and see a woman killed, specially one as has got the grit in her this lady has." Well, we armed ourselvs with short clubs and pistols. There were nine of us in all. We went on shore. As we went up the sands some one of us remarked, "Would it not be best to warn the lady how great is her danger, and that she runs too many risks and ought to stay at home?" Our officer said, "She has been warned, but said she came here to lecture and she is going to lecture if she dies for it." It was a dark, dismal night. The wind was blowing a stiff gale. There were no lights in the streets, only here and there a flickering one from an oil lamp in a store window. We went to the town hall where the lecture was to take place. We found then she would not get the hall for any price, because she was an Infidel. But mind you, the next week a reverend sky-pirate got the hall for nothing because he was lecturing against her. His name was Greenwood, and he said he hailed from Hobart and he was following her all through the country to destroy the poison she was putting in men's minds. He said she was a free lover, a dynamiter, and an Infidel of the lowest sort. When he said that, some one jumped up and said, "That is a lie," and he said he could prove it. This man said, "Well, you prove it." The reverend slanderer said it was not convenient just then, because in his hurry he had left the proofs where he was lecturing last, but he would bring them next time. Then the man said, "Don't you make it convenient to blacken that lady's character until you make it convenient to hav the proofs with you." Then our officer got up and said, "Why don't you meet the lady in debate? She has challenged you all, but none of you come forward." The reverend humbug said he could not lower the dignity of his calling by arguing in public with a creature who was a disgrace to her sex. Our officer said, "No, but you can lower the dignity of your calling by calling her names behind her back and making charges against her which you say you cannot make it convenient to prove. Is that a specimen of Christian charity?" And then some of the people clapped and said, "Hear, hear!" The reverend said he was sorry if he had offended them. He was sorry this woman had got such a hold upon the minds of some of the people, and if they did not wish him to go on he would retire. Then some cried out for him to go on, but a good lot of people left the hall and were arguing outside, and soon we heard those inside singing a hymn, "Washed in the Blood."

But to go back to Miss Campbell and how I became an Infidel. Well, she had taken an old weatherboarded hall down the banks by itself on the sands close to the water's edge. When this was announced the crowd followed to the hall. There was a man on the bank with a lantern who waved it to and fro to light the people down. Just as the lecturess got close to the hall some ruffians threw big stones at her. I do not know if she was struck, but one of us who was behind threw himself down and cried, "Murder!" and that drew the crowd aside until she got into the hall. We followed close and got the front seat between her and the rest of the people. The platform was only about two feet high. The hall was poorly lighted with kerosene. The lecturess came from behind the screen where she had taken her hat and jacket off. She began to speak, and though she was very white her voice had a very determined ring in it. She asked for a fair hearing. She said she had heard there would be an attempt at violence, but she warned anyone who thought of molesting her that she had come prepared to defend herself. Then some of the navvies at the end of the hall began to hiss and yell. Presently there was a lull, and the lecturess said with a sneer, as she looked defiance at them, "Bah! a goose could do that much, and the bigger the goose the louder it can hiss." She warned them to keep quiet, and said the first man that attempted to come on that platform without her permission was a dead man, and her eyes blazed as she said it, and she looked so determined we felt sure she would keep her word. Then she began her lecture, and showed that this so-called Christianity was a fraud that had been palmed off upon the ignorant masses by the early Christian fathers to make the churches rich and powerful. And she brought forward her Bible and proved out of it that what is called Christianity is not the teachings of Jesus, but the opposit, and that if anyone tried to carry out the commands or follow the example of Jesus he would be put in prison by the Christians as a criminal or a lunatic. She then showed up all the frightful crimes and horrible cruelties of Christianity, and that the Roman Catholic church was responsible for most of them. Then one of the navvies said, "That's a lie!" and tried to make a row, but a policeman who had come quietly into the hall put him out. Then one of the lights went out. One of my mates turned round and his jacket fell back and showed the pistol stuck in his belt. The lecturess was pale before, but her very lips turned white then, but she walked to the edge of the platform right opposit him and said, "I see you are armed. Well, so am I. Remember, a life for a life." My mate was awfully taken aback at that, for she looked at us one after another sternly. She said, "I am here to do you good, not evil. I am risking my life to pull the priestly bandage of superstition off your mental eyesight." Then she seemed to think we were sailors, and said that men who were pillars of the church bought old vessels that would founder at the first gale, got a heavy insurance on them, and sent them to sea knowing that the chances were a hundred to one but at the first heavy sea or approach of a storm they would go down with all on board, not taking any account of our lives or that they made widows and orphans of our wives and families. Well, it seemed soon after she began talking as if scales began falling from my eyes, and I wondered I had not thought of all those things before, for they were plain around me if I had only taken notice of them. I tell you, that lecture was a regular eye-opener. And so was that lecture last Sunday, which the people agreed as they went out was splendid. Well, at the other lecture which I write of, while the people were filing out, just as the lady's attention was occupied, three rowdies crept to the platform, but we jumped up and barred the way. One tried to push past us, but one of my mates took hold of him and dragged him to the door. He fought hard then, but my mates pitched him out in spite of his struggles. Our officer then made himself known to the lady and told her we were her friends and would form a guard to take her home. She gave us a little book entitled, "Why I Am an Infidel." The lecturess wrote it herself. I tell you, that book did not leave any room for the Gods and religions. She also gave some to the other people, and if they had the same effect on them as on us there are a good many Infidels there now. The rowdies threw some stones at us in the darkness as we took the lady home. That is all that happened.

Now, my friend in Newark is a Freethinker, but though I call at his house when I am in New York, yet I never knew it until I saw him at the meeting last Sunday, and he was just as much surprised that I was an Infidel. You see, his "missis" is inclined to be religious and the subject is never mentioned in his house. I did not know where to get a Freethought paper until he told me. He lent me several of his papers, TRUTH SEEKERS, which I read with great pleasure. THE TRUTH SEEKER is far better than any of the English Freethought papers. It is the best I hav seen yet.

Now, I think a badge is needed for Freethinkers—not a rubbishy pansy, which is worn by nearly everyone when in season, but the torch of reason and the blue sky of clear thought. If my friend in Newark had one and I had one and we had worn them, we would hav known we were of the same way of thinking; which is important, as when a ship comes into port the sky-pilots send their emissaries on board for us to come and hear the Rev. this and the Rev. that and to join the Seaman's Christian Union, and distribute tracts about the Holy Ghost and the blood and such-like theological chestnuts. Which reminds me to say, the pictures in THE TRUTH SEEKER are splendid—just what they ought to be. I hav made arrangements with my friend to hav THE TRUTH SEEKER sent after me. There ought to be some way to let strangers coming to your ports know where to get a Freethought paper and hear a Freethought lecture. When I was in Frisco a couple of years ago I could not hear of either.

With my gratitude and best thanks to the lady whose courage to speak the truth made an Infidel of me and others, who will remember her with respectful affection as long as they liv, wishing the lady, THE TRUTH SEEKER, and yourself every success,

Respectfully, one of the brotherhood of reason,

GEO. J. MORRIS.

Children's Corner.

Edited by MISS SUSAN H. WIXON, *Fall River, Mass., to whom all Communications for this Corner should be sent.*

"Between the dark and the daylight,
When the night is beginning to lower,
Comes a pause in the day's occupations
That is known as the Children's Hour."

To Stella!

Hair like raven's wing,
Lips as ripened cherries,
Tiny feet,
A form petite,
Eyes as brown as berries.

Voice of melody,
Hands of slender whiteness,
Every word
(Perhaps you've heard)
Shows sympathetic brightness.

Loveliness and grace
Every move discloses.
A dainty skin,
A dimpled chin,
Cheeks like damask roses.

Nose of Grecian shape,
Brow of alabaster,
Teeth like pearls,
Olympian curls
(I wish my rhyme flew faster).

Coquetry and wit,
All the graces blending.
Cupid's darts
Rend our hearts.
Damaged past all mending.

Waist of symmetry,
Throat so white and slender,
(My heart's aglow,
I love her so)
Manners soft and tender.

Smiles like radiant beams
From Phoebus straight descending,
Raiment fine,
In short, divine,
Herself, all art transcending.

GEORGE HAMO.

School Children and Their Answers.

Though not exactly a child, perhaps, a lad once appeared before Bishop Wilberforce for confirmation. The bishop, feeling sure that he had confirmed him before, bent over and said, in a low tone, "My boy, I think I hav confirmed you before." The lad opened his great wild eyes, and replied, "You be a liar."

"What would hav happened if Henry IV. of France had not been murdered?" asked a teacher of a sharp-looking boy. The prompt reply was, "He would probably hav died a natural death."

In a Sunday-school. "What did the Israelites do when they came out of the Red sea?" drew forth the answer, "They dried themselvs." "Where was Bishop Latimer burnt to death?" was immediately answered, "In the fire."

While youngsters appear to get considerably "mixed" in digesting their historical information, their ideas of geographical facts are also not unfrequently, to say the least, original. A young hopeful said that the surface of the earth consisted of land and water. "What, then," asked the teacher, "do land and water make?" "Mud," was the instant rejoinder.

A volcano has been described as "a large mountain with a hole at the top and a fireplace at the bottom;" and a "bar is a piece of iron across a river mouth. It prevents navigation, and has to be cut through with a steam edge."

According to the *Schoolmaster*, "stability" was recently defined as being "the cleaning up of a stable;" and an answer to some question about insurance had this passage: "The money is provided by the company to defray the expenses of the birth of members in pecuniary distress." In the summer, it seems, "the day is longer owing to expansion by the heat;" and that season itself is thus explained: "Once a year we hav the whole bright side of the sun turned toward us. Then it is summer. The sun is in the solstice and stands still."

"What comes next to man in the scale of being?" inquired an examiner. "His shirt," was the reply. Asked to giv the distinction, if any, between a fort and a fortress, a boy nicely defined them: "A fort is a place to put men in, and a fortress is a place to put women in." On being asked what the chief end of man was, another boy, without any hesitation, said, "The end what's got his head on!"

A teacher asked a very juvenil class which of them had ever seen a magnet. A sharp urchin at once said he had seen lots of them. "Where?" inquired the teacher, surprised at his proficiency. "In the cheese."

Being asked what conscience was, a boy replied, "An inward monitor." Asked what a monitor meant, the ready reply was, "An ironclad vessel."

Another lad was asked what he understood by "celerity," and, perhaps from experience, says the contemporary account, he described it as "something to put hot plates down with."

The members of a girls' class were asked a few questions. One was interrogated as to what was meant by "bearing false witness against your neighbor." "It was," said she, "when nobody did nothing and somebody went and told of it." Another was asked how beef-tea was made, and she replied, "Buy a tin of beef extract and follow the directions on the lid."

"What are warmth-producing foods?" a third girl was asked. The reply was, "Cayenne pepper and Jamaica ginger."

"What is the feminin of friar?" asked a teacher of his class. First boy: "Hasn't any." "Next?" Second boy: "Nun." "That's right," said the master. First boy, in an indignant tone: "That's just what I said."

"And now, dear," asked a governess, "what can you tell me about Minerva?" "She was the goddess of wisdom, and she never married," was the reply.—*Cassell's Saturday Journal.*

The Capitol Dome, Washington.

The capitol dome at Washington is the only considerable dome of iron in the world. It is a vast hollow sphere weighing 8,000,300 pounds. How much is that?

More than 4,000 tons, or almost the weight of 70,000 full-grown persons, or about equal to 1,000 ladened coal cars of four tons each, which, if strung one behind the other, would occupy a mile and a half of track. On the very top of the dome the allegorical figure "America," weighing 13 985 pounds, lifts its proud head high in the air. The pressure of this dome and figure upon the piers and pillars is 14,477 pounds to the square foot.

It would, however, require a pressure of 755,286 pounds to the square foot to crush the support of the dome. The cost of this immense dome was a little short of $1,000 000.

GEO. J. REMSBURG will speak at schoolhouse of No. 20 on evening of June 25th. Subject, "Some Bible Facts." Admittance free. Everybody respectfully invited to attend. *Freethought*, a journal published in San Francisco, Cal., says: "George J. Remsburg is a youth of rare precocity. Though not more than eighteen, he has been talking and writing on politics afid theology for several years."

[The above notice shows that our friend George is certainly doing his part toward Liberalizing that part of the state where he livs. In future years we expect his name will be everywhere as familiar as household words. Success and prosperity attend him. —ED. C. C.]

Correspondence.

WESTMINSTER, CAL., April 26, 1891.

DEAR MISS WIXON: This is my first letter to the Corner.

My father takes THE TRUTH SEEKER. He has not taken it a year yet. I like to read and look at the pictures in the paper. I think it is the nicest paper we are taking. That woman and the pretty baby in the paper of April 18th made such an impression on my mind I cannot help but be a Freethought girl.

Papa and mamma did belong to the church, but they do not now. The Sunday-school teacher wanted me to go, but I would not; I had rather stay home and read THE TRUTH SEEKER.

If this does not go in the waste-basket, I will write again.

Your Liberal friend, EUNICE MARTIN.

TRICOVISTA, TURKEY, March 1, 1891.

MY DEAR MISS WIXON: I am sure you must think me very rude in not having written to you for such a long time, but I will tell you the reason why. We are no longer living in Salonica, as father's business has been very bad for many months; he has hired a farm for seven years, eight hours away from Salonica. It is a very large one, indeed, but is in a very bad condition, as the last three years hav all been bad. There is no food for the animals to eat, even the people belonging to the farm having nothing to eat, so you see it is rather difficult for papa just now, but we hope it will be a good year this one and then all will be right.

We all like this life very much indeed. It is a very nice place to liv in, as there are beautiful trees and woods.

My little brother Nelson seems to like this sort of life better than anyone, for he has grown so fat since we came here, and he can almost walk. He will be a year old soon. My sister Lily has grown very much; she is now three years old, and she talks very nicely; and as for the boys, they seem to grow every day, they are so happy.

Would you mind sending us some seeds, vegetable or flower? As we are living on a farm, of course we will hav a garden. Mamma would very much like to hav one or two melon—muskmelon or watermelon—seeds, which grow in America, if it will not be troubling you too much. I hope you will not mind my having asked you for the seeds. Some day, when papa photographs our house (you know he has a photographic apparatus) I will send you a copy, and then you will see how a farmhouse in Turkey looks.

I must now end my letter, as I hav some more to write. And hoping you will excuse me for troubling you about the seeds, with much love from mother and myself,

Yours affectionately, DAISY SUTER.

OAK MILLS, KAN., May. 1891.

MISS WIXON, *Dear Friend and Teacher:* Since my letter describing my collection appeared in the Corner, I hav received many kind letters from its readers offering to send me something in the curiosity line. I wish to thank you for your kindness in giving my letter a place in the Corner. You hav always been very kind to publish my humble contributions, and I feel that I owe you a debt of gratitude. I also wish to thank the readers of the Corner for the many kind letters received from them.

Miss Wixon, I shall anxiously await the promised description of your collection. I know it will be interesting, for you never write a line but what is interesting.

I read your letter on the badge-pin controversy in a late issue of THE TRUTH SEEKER, and I fully concur with you. Wettstein's badge is the best emblem of Freethought ever brought before the public, and no Freethinker should be ashamed to wear such a badge. They who object to this beautiful and expressiv badge, and refuse to wear it, are not true and genuin Freethinkers. Miss Churchill's "U. M. L." badge is a neat emblem of Freethought. I was sorry to learn of her death. She was a noble woman. Let us honor and cherish her memory.

I was sorry to hear of Colonel Ingersoll's recent illness, and am glad that he is now on the road to recovery. I once had an attack of that dreadful disease, *la grippe*, and I know how to sympathize with our great and noble leader.

I hav just been reading a book called "Daring Deeds of American Heroes," and it is one of the most interesting and thrilling books I ever read. It tells how bravely the early colonists resisted unjust "taxation without representation," and how they fearlessly bared their bosoms to the storm of shot and shell, to avert the terrible destiny which threatened the country they loved so well. This book is filled with stories of their daring intrepidity, and when one reads it his blood boils with the contemplation of the heroic virtues which characterized the early colonists in their struggle for independence.

Every child in America should read this book. It will help to embalm in their memory the "daring deeds of our American heroes;" it will help to perpetuate the sentiment of gratitude which they owe to these heroes, and "to keep burning pure and bright the fire upon the altar of patriotism." The record of the "daring deeds" achieved by our ancestors, "will impress upon the minds of the young an idea of their priceless value," and it will help to imbue them with a love for their country.

Mr. L. L. Goodwin's letter in the last Corner was appreciated. He has given us some good, sound advice. Such letters help to make the Corner valuable and instructiv. Mr. Guiwit's description of the prehistoric relic in the Bad Lands was very interesting.

My letter is longer than I intended for it to be, so I will close, with best wishes to you and the Cornerites.

Yours for Universal Mental Liberty,
GEORGE J. REMSBURG.

EAST PORTLAND, ORE., April 26, 1891.

MISS WIXON, *Dear Friend:* It has been several years since my name appeared in the Children's Corner, and it is not merely to recall my memory to the minds of my readers that I write, but it is that I wish to impart a little knowledge to my friends concerning the work of the Liberals "out West."

My home is in McMinnville, Yamhill co., but I hav been attending Business College in Portland since last November. I hav enjoyed my study very much, but that which I hav enjoyed more is the true Liberal society in which I hav been permitted to go.

The Universal Reform Club, founded by Prof. J. H. White, which meets every Sunday at 3 o'clock, was doing good work when I came, and is now quite as popular, and a great deal more beneficial, than the Sunday-school. It is a club of which every one is a member who attends. It holds a free platform, and the voice of the ecclesiastical bigots and priest-ridden slaves rings out in perfect harmony with that of the liberty-loving children of nature. All important questions are discussed, and it is only by the presentation and careful study of both sides that truth is obtained. Long may the club survive!

About two months ago a society was organized under the name of the People's Reading Room and Library Association. It was with the greatest of difficulty that this association was organized, owing to the strongly opposing sentiments of the church; but, through the persistent efforts of a few of our most energetic and enthusiastic Liberals, we now hav a library of about five hundred volumes of the very best literature, which is frequented by two and three hundred men per day. We also hav a lecture hall joining the reading-room, in which is given a scientific lecture every Saturday evening. The lectures are generally short, followed by a discussion, in which everyone has a right to speak his or her honest opinions. These lectures and discussions are enlivened by instrumental and vocal music, which renders the evening quite enjoyable.

This association is undoubtedly a great benefit to this city, and in time will be one of the central features of the intellectual field.

Many young men who spend six evenings on the street, or in some den of vice and shame, and the seventh at church, may here, each and every evening, find open doors and a hearty welcome to the silent, though beneficial companionship of the most intellectual men and women of our age. And many women, too, who hav no means of educating themselvs at home, may, by feeling free to visit such a room, filled with intellectual food, become better qualified to make good wives, good mothers, and good citizens.

Now, I wish to say to my friends and to all who are interested in the cause of humanity and the elevation of our present corrupt condition of society, that here is a golden opportunity to lend your aid. Any good books, pamphlets, or reading matter of any kind will with pleasure be received at this reading-room at any time.

We cannot do too much toward the advancement of a cause like this, and I think it one in which our young people should feel the deepest interest. The shadow of superstition has too long darkened our pathway, and now, when an opportunity presents itself, let us step out into the light of reason and justice, and beat down these ecclesiastical monsters with the sword of free thought, free speech, and free press.

Any books or papers may be safely addressed to the People's Free Reading Room, 171 Second street, Portland, Ore.

I may write more concerning this reading-room in the future. Hoping to hear of liberal donations from our friends, I remain,

Very respectfully, NETTIE A. OLDS.

P.S.—What has the editor to say?

[It will be seen by the above that a good work is being done in East Portland, Ore. We hope all who can will aid in the good cause by forwarding the right kind of reading matter to the People's Free Reading Room. We are pleased to hear from Nettie once more, and proud to note her progress. —ED. C. C.]

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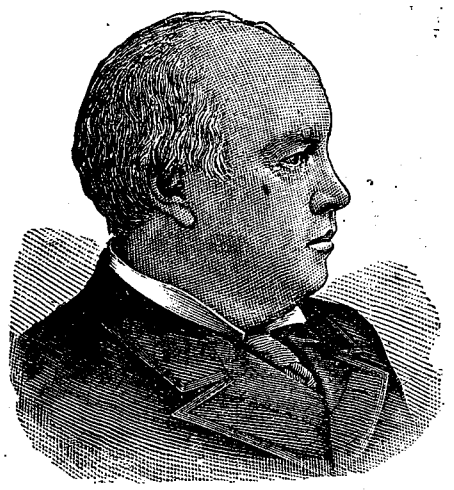
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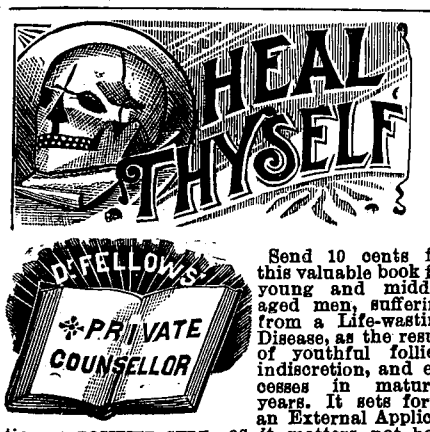


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These notices are for the benefit of Liberals who may be visiting the places where these societies are located. Local Secular Unions and Freethought Societies meeting regularly can hav their gatherings advertised here free by forwarding the necessary information.

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Meets every Friday evening, at 8 o'clock, at German Masonic Temple, 220 East 15th street. Lectures and discussions. The public cordially invited.

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Meets every Sunday afternoon at 3 o'clock at Liberal League Hall, 177 Halsey st., cor. Market st., Newark, N. J. Lectures and discussions on religious and social questions. Seats free and everybody welcome.

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124 Market street. Assembles every Sunday evening at 7.30. Lectures, debates, and discussions on all important secular subjects. President, HENRY BIRD; Secretary, CORA BELLE FLAGG.

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Philadelphia Liberal League 257

meets every Sunday in Industrial Hall, Broad and Wood sts., at 2:30 and 7:30 P.M. for lectures and free discussions on religious and social questions. Able speakers interest the audience. N.B.—Truth Seeker publications always on hand at cheap rates.

The Secular Society of Kent, O.,

Meets semi-monthly, first and third Sundays, at 2 P.M., at the town hall. All friends of human cultivation are invited. MARIUS HEIGHTON, Sec.

Elizur Wright Secular Union

Of Alliance, O., meets the first and fourth Sundays of each month at Independent Church, at 10:30 A.M. Free discussion on all Liberal subjects. Subscriptions to THE TRUTH SEEKER and *Investigator* are solicited. R. G. SMITH, Cor. Sec.

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Meets every Sunday evening at 7:30 P.M., at Princess Opera House, 558 West Madison street. Lectures and debates. Strangers from abroad are welcome.

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Holds meetings every Sunday evening at 216 Grand ave., (Fraternity Hall). Lecture followed by debates. The public cordially invited.

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Holds regular meetings at Good Templar Hall, Flynn Block, S.E. corner 7th and Locust streets. Lectures followed by discussion. Friends from abroad heartily welcome.

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San Francisco, Cal., Freethought Society

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Meets every Sunday at 7:30 P.M. in Macdonald's Hall in Port Angeles, Wash. Lectures, songs, and select reading. Discussion invited on all subjects. Liberal literature distributed free. FRANK MORSE, Cor. Sec.

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Of Los Angeles, Cal., meets semi-monthly, first and third Sundays, at 8 o'clock, P.M., at Parr's Hall. Everybody invited. MRS. R. M. BERRA, Pres.; J. H. MCWILLIAMS, Rec. Sec.

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News of the Week.

THE sum given by Baron Hirsch to colonize Jews will be $15 000 000, and the number colonized will be 500,000 families.

THE largest church organ in Canada has been erected at Quebec, containing 5,772 pipes and costing $50,000.

THE grip is raging fatally in England.

DELAWARE has become the twenty fifth state to adopt ballot reform.

PREMIER MERCIER of Quebec has been given an audience by the pope.

REV. MR. HOLMES, of Dubuque, Ill., has been caught counterfeiting.

THE Socialist and Single Tax parties will not join the People's party.

PROHIBITION of criminal and pauper immigration may be expected soon.

CARDINAL GIBBONS has sent a complimentary message by phonograph to Edison.

THE Catholic Society for the Propagation of the Faith last year received $1,400,000.

REV. GEO. ANDREWS, of Essex, Mass., has been convicted of firing his store to get insurance.

PIUTE Indians in Humboldt county, Nev., tied a reputed witch to a tree, and, dancing around her, slowly hacked her to pieces with knives.

THE Jews expelled by the Christian czar will ask the Mohammedan sultan of Turkey to giv them land for a settlement in Palestine.

EDISON recommends 25-cent admission and opening on Sunday to the World's Fair directors, for benefit of workingmen.

SECRETARY FOSTER will send a committee to Europe to investigate the alleged practice of freeing criminals on promis to emigrate to America.

BRAZIL has had its first strike, and Catholics cry out at what they term this first fruit of modern ideas, aggrieved at the workingmen's presumption.

NEW YORK reporters who hav been pumping hypnotic subjects and otherwise investigating, announce that public exhibitors of hypnotism are frauds and their performances effected by collusion.

A RICH Georgia farmer, named J. J. Duces, whose land adjoins Andersonville prison, has been indicted by his fellow-members of the Baptist church for opposing the will of God by putting lightning-rods on his house.

THE Jews expelled from Russia are forced to buy passports before leaving. Those who do not hav passports at the frontier are stripped of money and every article of value, and hav to tramp ten or fifteen days to Hamburg.

THE pope's encyclical on the social question is being translated from Latin into Italian, German, English, French, Irish, Spanish, Portuguese, Polish, Hungarian, and Czech. Copies will be sent to all sovereigns and presidents.

AN Italian professor here says that the Mafia was bred "in the damnable ignorance and idleness in which kings and popes, the Bourbons of Naples and the priests, kept the kingdoms of the two Sicilians from the division of Europe in 1815."

A BOY at Los Antville, Ind., ill of a malignant fever, was refused medicin and treated by faith curers. He died, and the fever spread to other families. On the 23d the Christian Scientists were about to attend a lady, when they were mobbed and driven out of town.

POSSESSION of a girl named Violet Nevin is being contested in many courts in England by Protestant and Catholic relativs, the latter claiming her on the ground of a prenuptial promis made by the Protestant father to the priest who joined him to the Catholic mother, that the offspring should be reared in the Catholic faith.

THE Adirondacks will be denuded of their forests by capitalists, abetted by the towns and lumber camps of the region. The Hudson, Mohawk, Black, Salmon, Saranac, Indian, Au Sable, and other rivers will thereby be dwindled to creeks most of the year, while in spring their floods will be devastating. A great tract will be desolated and innumerable cities and towns ruined, but the corruptness of the legislature makes it probably impossible to avert the disaster.

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'LISH IS PERSUADED TO EAT BREAD.

And it fell on a day, that Elisha passed to Shunem, where was a great woman; and she constrained him to eat bread. And so it was, that, as oft as he passed by, he turned in thither to eat bread.—2 Kings iv, 8.

THE
Truth Seeker Annual
—AND—
Freethinkers' Almanac,
1891.
(E. M. 291.)
WITH ILLUSTRATIONS.

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PIETY and conformity to them that like,
Peace, obesity, allegiance, to them that like.
I am he who tauntingly compels men, women, nations,
Crying, Leap from your seats and contend for your lives! —*Walt Whitman.*

I FOUND Christians all at variance about these doctrins, unable to agree as to what the revelation of God really revealed. I found that many scholars doubted the genuinness and authenticity of the gospels, and all the probabilities seemed to me to be on their side. The Dutch school of criticism gave a satisfactory explanation of the Bible as a compilation of Hebrew literature. Science, humanity, and reason were opposed to tradition; and I gave up tradition.—*Robert C. Adams.*

Is it not to the purpose here to remark, that what has been blasphemy in one country has often been piety in another? Suppose a Tyrian merchant landed at the port of Canope; he might be scandalized by seeing an onion, a cat, or a goat, carried in procession; he might speak indecorously of Isheth, Oshireth, and Horeth; he might express his opinion at supper, or even sing some song in which the Tyrian sailors made a jest of the Egyptian absurdities. He might be overheard by the maid of the inn, whose conscience would not suffer her to conceal so enormous a crime; she would run and denounce the offender. The tribunal of the shoens, or shotim, would condemn the Tyrian blasphemer to a dreadful death, and confiscate his vessel. Yet this merchant might be considered at Tyre as one of the most pious persons in Phœnicia.—*Voltaire.*

THE more confident you are on *just* grounds of being in the right, the more fearlessly ready should you be to hear all that can be urged on the other side.—*Whateley.*

WE liv in the midst of religious machinery. Many mechanics at piety, often only apprentices and slow to learn, are turning the various ecclesiastical mills, and the creak of the motion is thought the voice of God.—*Theodore Parker.*

No invaders ever found patriots so desperate as a man who attacks a prejudice finds the peaceful possessors of its realm. Error livs in the hearts of its subjects; it is the most venerated and beloved of monarchs.—*Lord Lytton.*

O PLACE! O form!
How often dost thou with thy case, thy habit,
Wrench awe from fools, and tie the wiser souls
To thy false seeming! —*Shakspere.*

OUR opinions are but running streams, flowing in various ways; but truth and justice are ever the same and permanent, and our opinions break about them as the waves round a rock, while they stand firm forever.—*Fortnightly Review.*

BEWARE of a nominal acquiescence in certain alleged truths, because you hav been taught them in your infancy, or because they are the established opinions of those with whom you are connected. . . . It is the part of a well-regulated mind not only to know the truths, but to know the grounds on which they are believed to be true.—*Abercrombie.*

THE Swiss people present to the political philosopher the unexpected and most remarkable social phenomenon of a people eminently moral in conduct, yet eminently irreligious; at the head of the moral state in Europe, not merely for absence of numerous or great crimes, or of disregard of right, but for ready obedience to law, for honesty, fidelity to their engagements, for fair-dealing, sobriety, industry, orderly conduct, for good government, useful public institutions, general well-being, and comfort; yet at the bottom of the scale for religious feeling, observances, or knowledge, especially in the Protestant cantons, in which prosperity, well-being, and morality seem to be, as compared to the Catholic cantons, in an inverse ratio to the influence of religion on the people. . . . It is a very remarkable social state, similar, perhaps, to that of the ancient Romans, in whom morality and social virtue were also sustained without the aid of religious influences.—*Laing.*

it seems, must with man come up from the earth, and if at death it passes from the body into space, then by this process the earth would diminish as long as man existed upon it. But this may be a law of nature. Then it is said or believed by learned men that the earth is continually increasing in bulk or weight by condensation or solidification of invisible matter attracted to it. Whatever views we may entertain concerning these things, it is certain that we are as yet but babes in the way of learning pertaining to the invisible forces of nature.

WM. HART.

CENTRALIA, KAN., May 21, 1891.

MR. EDITOR: Should you think the inclosed notice of the death of my son worthy I would be glad to hav it appear in the grand old TRUTH SEEKER.

I hav been watching both THE TRUTH SEEKER and the *Investigator* for some definit reply of the postmaster-general to your and the *Investigator's* attempt to get an honest decision in relation to the mailability of the so-called Holy Bible.

Now allow me to suggest the idea of publishing in pamphlet or some other form the chapters of the Bible containing the vile and filthy language. I think it would force him to a point where his holiness would hav to speak. If a book containing this holy filth could or would be allowed to go through the mails, I do not know of any book that ought not to go through in the mails just the same. I am opposed to all indecent and vile prints being sent over the land by mail or otherwise, no matter from what source they come. If I was able (as I once was) I would bear the expense of the publication alone, and present it to the two holies—Comstock and the postmaster-general. I think that would bring them to their senses. I would giv the book some high-sounding title. "Filth from the Holy Bible" would do, I think. But I am poor now, and having passed the seventy-fifth milestone in the rough journey of life, battling for truth, free thought, and free speech, I must be content.

G. W. SKINNER.

DIED.—At Colorado Springs, Col., May 7, 1891, of *la grippe* followed by pneumonia, George Skinner, Jr.

He had reached and passed the midway milestone in the journey of life. Death had no terrors for him, life had few joys. His only regret was for his aged father and mother and sister Maud. He welcomed death as a release from suffering. He did not fear to go, to take the welcome messenger by the hand, to tread the way unknown and distant, and bid farewell to father, mother, brother, and sisters. Hand in hand with his best of friends, death, he crossed the narrow channel that divides the mysteries of life from the sterner mysteries of death. He has left us standing on the narrow isthmus of time, between the great gulfs, the past and future, soon to follow him. He died as he lived, free from all superstition, a noble, manly man. But he has gone and left us. My household bond is broken, the thread has parted, the web is marred. He suffered no pain, no convulsions, only a deep, dreamless sleep settled calmly over his heart, eye, and brain. He was buried, as he often wished to be, where the sad, slow music of the wailing pines will continually vibrate around and about him in his lowly bed.

Maud writes that she left him to be guarded by the snow-crowned Rockies, and I know that as long as earth exists they will faithfully guard him. Here we leave him to slumber in his grave forever.

G. W. SKINNER.

FLAT CREEK, LA., May 10, 291.

MR. EDITOR: I am now fifty-five years old. I am in life's decline. The infirmities of old age are creeping on. I grew up between the plow handles on a backwoods farm, and educated myself by my own efforts after I became a man. I am now running a little backwoods farm and supporting a little family with my own individual labor, and hav not time to write for the press. I was born a thinker, and Free-thinker, with an intense thirst for knowledge. I hav always been a close and discriminating observer, a close student of nature and of books. My mind was never satisfied with partial knowledge, but desired to solve mysteries and to go to the bottom of any subject which I took up for study, and not to be deceived or humbugged. I hav studied nature, science, and theology as much as my limited means and time would admit, and feel it to be a duty to giv, while I can, to your family of truth seekers the benefit of what I hav learned, or of what I think I hav learned, and to submit my ideas to the test of free criticism. I long since formed a resolution never to espouse any cause which could not stand the test of free discussion before the people.

I hav found nature too vast for my comprehension. She extends beyond the reach of my perceptiv faculties and my comprehension both in minuteness and grandness; but when nature is reduced to ultimate analysis, according to the best lights that we possess her constituent parts may be expressed with three words—spirit, matter, motion. The only spirit known to us, discoverable by our senses or the appliances of science, is what we call electricity and magnetism. This mysterious, subtil force is not perceptible to our senses. We only know that it is, because we can perceive its influence upon material bodies. This subtil force is believed to be infinit; to be associated with every material atom, molecule, mass, and organism; it fills the same space and at the same time with material bodies, and will jump or fly through space from one material body to another, and flows through dense material with more facility than it does through rare material. Now, as we cannot go to the bottom of matter to find out what it is, we cannot affirm that electricity is not matter, but its known characteristics seem to indicate that it is not matter, and if it is not spirit there is nothing known to us which is entitled to that name.

A God, or deity, has been inferred from the phenomena of nature, and it is now well-nigh a settled fact that what we call electricity and magnetism produce all the phenomena. Heat and light play their part, but they are only sensible manifestations to us of electrical or chemical action. Heat and light are sensible manifestations of the oscillatory motion of material molecules, and electricity is the motor. Now, my conclusions are (and if I had the time and space I could produce much evidence to sustain them), that what we call electricity and magnetism is all the force, all the intelligence, all the deity, Ghost, and soul that there is. That instead of spirits there is one universal Spirit which animates and controls every material organism, and that I am only one of its organized batteries through which it works, and that when I pass through that stage called death the spirit will not be dead, extinct. It will only cease to circulate through my nervous system, and will return to the great Theo as a drop of water returns to the ocean. And my condition after death will be just the same as before birth.

P. T. SHUMAKER.

CEDAR FALLS, IA., May 20, 1891.

MR. EDITOR: I hav just had a revelation. It has this night been revealed to me that such men as D. M. Bennett, Moses Harman, Watts, Remsburg, Jamieson, R. G. Ingersoll, yourself, and others, are the true followers of Jesus; that such men as J. Cook, Crosby, Braden, and Talmage are the embassies of satan (evil); that the churches are the temples of the devil, and that the aristocratic church-members are the very class Jesus denounced when he was alive. He beheld Jerusalem and wept over it on account of its cruelty and wickedness. This was exactly my case with Cedar Falls on the 15th of this month, when I learned that they had arrested and imprisoned a poor old one-legged man for selling lead pencils on the street without paying a (tariff) license of $5 a day. And following the advice of Jesus, I visited the prisoner and found him in a dungeon that is a disgrace to civilization. The building is not very nice on the outside, but on the inside I found it filthy almost beyond imagination. Of course I had to look through the grates and could not see the vermin, but the poor one-legged man on the inside said the blankets were so filled with vermin (lice) and they bit him so that he could not sleep. There were no vessels furnished by the city, and the prisoners for a long time had been compelled to use the floor for an outhouse. This is what he said, and from what I could see through the grates, I believed it to be true. I then went to the leading merchants, to the lawyers, and other prominent men of the city, men that are willing to take my word in business matters, and even gave me a letter of recommendation as being in every way reliable (a specimen of which I will giv you below), and asked them (perhaps fifty of them) if they were ever inside of their city prison. They all answered, No, they knew nothing of the condition of the inside. And some thought the building itself was a disgrace to the place. I then told them the condition of the inside, and asked them to go with me and see for themselvs. I should hav included in this catalog the mayor, city attorney, chairman of the city council, manager of both of the English papers, and also two ex-mayors of the city. I begged of them to go and examin the place, but was only told that it was none of their business, and many of them told me that I had better mind my own business. I will venture the assertion that these men are all church-members, and that they are a fair specimen of the church-members generally.

Be it known that Cedar Falls is the town where I hav been stoned, egged, and spit on; threatened with hanging, and the insane asylum, because I dared to differ from the majority with regard to theology and the cruel treatment of man under the name of law.

M. W. ST. JOHN.

CEDAR FALLS, IA, May 7, 1891.

To whom it may concern: We hav known M. W. St. John for many years. He is in every sense a reliable man, and will faithfully perform all his agreements and contracts.

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A LETTER TO A FRIEND.

STILLINGS, MO., April 12, 1891.

MY DEAR FRIEND: The length of my letter will be my excuse for not answering yours sooner. You seem to think that I am lost unless I speedily change my opinion upon religion—that the great, good, and merciful God who made me will destroy me. My friend, giv yourself no uneasiness upon that score. Did God not know when he created me that I would not believe the inspiration of the Jewish Bible; that I would not believe in the divinity of Christ; also that I would not believe that the author of all this universe would create a poor miserable being in this world for the sole purpose of torturing him in some other? And, my friend, do you not know that I can in no way alter my belief? I believe a thing or I do not believe in spite of myself. I hav no control over my belief. I hear the evidence and I believe or I do not believe, and I cannot help it. So I am not responsible. I may change my opinion, but it will depend upon evidence; I cannot change it at will.

You say there is just as much evidence, and men hav just as much reason to believe the Bible as any other history, and that thousands of people hav believed it for hundreds of years. I am surprised at you. The Bible is no history. History deals in events of nations and happenings among men; and accounts considered true and historical are always corroborated by contemporary evidence. History has nought to do with the supernatural, while the Bible writer revels in the supernatural, the grotesque, and the miraculous, and is not corroborated by evidence sufficient on which to base a belief. The Jews, the very people who are said to hav been eye-witnesses of the miracles performed by Jesus, did not believe that he was divine. They did not believe that he performed miracles or that he arose from the dead. The very people among whom it is said that he wandered for twenty-five or thirty years, and performed his wondrous works, looked upon him as an impostor. The four writers who giv their respectiv narrativs of Jesus all disagree as to some of the most important events of his life. As to the place and time that certain events are said to hav happened and miracles to hav been performed, there is positivly no harmony among the four writers. And all the accounts of miracles performed hav never been accepted as natural events. They are looked upon as outside of the ordinary course of nature. The performer of miracles is looked upon as being supernatural, the writer of them as being inspired, and there is not a particle of evidence of either.

As to the fact that people hav believed the Bible being evidence of its inspiration, it is absurd and foolish. Thousands of people hav lived and died firmly believing that there is but one God and Mohammed is his prophet. About three hundred million of people to-day believe that the Koran is the inspired word of God. Is that any evidence to you of the truth of the Mohammedan religion? Millions of Buddhists hold as tenaciously to their religion as do the Christians. And here at home, what of the followers of Joseph Smith? A great many people hav believed that Smith was an inspired prophet, and how is it that you do not believe in Mormonism? A few years ago people believed in witches, and so firm were they in that belief that a great number of innocent people were burnt as witches. And yet I don't think you believe in witchcraft.

I do not think that there ever was an insane theory bred in the disordered brain of fanatics in any age but what had followers, no matter how absurd and foolish it might be. Some people must be led, and they will follow, no matter where. So if this is a reason why you believe the Christian religion the true one, you hav the same reasons to believe the same of all other religions.

All unbelievers recant on their death-beds and die in fear, say you. I am sorry that you hav so long been hoodwinked by priests. Paine seems to be the one singled out and comes in for the most calumny and abuse. All priests and religious fanatics failed a few years ago to furnish any evidence that Paine recanted on his death-bed. All could slander the dead; none could furnish evidence enough to get the one hundred dollars in gold offer d by Colonel Ingersoll for one particle of evidence that Paine recanted or that Voltaire did not pass away as calmly as the coming of the dawn. Why do the preachers, priests, and fanatics talk of Paine and Voltaire? Why do they not tell you that D. M. Bennett, Charles Bradlaugh, Courtlandt Palmer, and a host of others recanted? Simply because they know better. There are too many living witnesses that those great unbelievers fell asleep without believing in the doctrin of eternal pain. The clergy can lie about the death of Paine or Voltaire, and their lies are believed by people who take no trouble to investigate the facts for themselvs, because the deaths of those two men are shrouded in the shadowy mists of the past. It is very likely that the clergy will claim one hundred years from now—if there is any clergy—that Bennett and Bradlaugh died most miserable deaths; that they prayed, sang psalms, and saw weird and hideous sights, ghostly visions of devils eager to get possession of their souls. There has always been a superstitious notion among men that in death the vail is rent asunder and the dying are enabled to see the future. The mutterings and vagaries talked by the enfeebled, diseased, delirious, and irrational are looked upon by the ignorant as wisdom and a foresight into the future that in their most healthy and rational moments they were deprived of. How childish this idea! In what way can the dying know more than the living? In the healthiest, happiest moments of all man's existence is when the mind is f eest from shadow. It is then that it is the most activ. While all know that a disease of the body more or less impairs the mind. Must we go to the dying for evidence of a future existence, for evidence of a world of happiness and a world of everlasting pain? How vague and unsatisfactory must such evidence be to the living—evidence obtained during the pain and horror of dissolution from lips that quiveringly utter half-formed, incoherent words of no meaning, from sightless eyes that gaze as they swim in death on nothing, while nervous hands wander aimlessly through empty air as if in search of one more tender clasp of those they love, while with sobs of grief and wails of almost broken hearts the loving ones cry aloud and seemingly struggle with death to hold their darling back from the dark and misty shadowy realms of the unknown. A time, indeed, for Christian evidence! And the Christian is certainly welcome to the consolation he derives from such scenes. The testimony of the dying crazed by pain and suffering is no evidence only to the most ignorant. No one ever knew of an unbeliever of true and honest convictions ever recanting. There are, no doubt, some men claiming to be unbelievers, who are not, and who fear the approach of death. They fawningly hug their idol whom they hav pretended to cast off, but they are not and never were unbelievers in the old Jewish book of fables a single day in their lives—just as hundreds pretend to believe the Bible and do not believe one word of it. The orthodox Christian has nothing but contempt for the man who dares to deny the truth of his Bible. He keeps aloof from the depraved Infidel in life, but on the approach of death he will hover over him like a hungry wolf or devouring vulture, and will torture and twist every utterance of the dying into prayers and recantations.

My friend, you hav been imposed upon by designing men. Take a resolution that you will not believe everything that a priest or preacher tells you—that you will investigate these things for yourself. Read Paine's "Age of Reason" and you will not believe that he recanted. Read your Bible as you would read any other book and you will not be so shocked after all to know that there are people in this world who will not believe that God is a monster, that all cruelties and crimes recorded in the Bible are his commands, that he sits smiling in heaven while millions suffer all the tortures of the damned in a world of everlasting pain.

Yours truly, JASPER BRADSBURY.

Children's Corner.

Edited by MISS SUSAN H. WIXON, *Fall River, Mass., to whom all Communications for this Corner should be sent.*

"Between the dark and the daylight,
When the night is beginning to lower,
Comes a pause in the day's occupations
That is known as the Children's Hour."

Thae Wee-Bit Lass O' Mine.

Wi' her ain grannie's tartan shawl
She haps hersel' sae fine,
An' hairt o' gowd she cleeds wi' white,
Sic wee-bit lass o' mine;
Ane dizzen roses owre her cheeks
An' twa lips red as wine.

Sae mickle sinn 'bane wry lare dure
An' winnocks frae her e'e
Lak' ony bells 'lang prairie neuks—
Sic bells o' bonnie blea;
Wi' han' sae leal an' fit sae licht
She aye maun gang wi' me.

Thae wa's sae deekit frae her hair
Ane maist wad spak' an aith,
Sae bauld she paints thae maigs tai stan',
An' kye wi' sonsie graith,
Wi' puir, auld tyke pit down sae she,
Gi sae he's b'lait an' laith.

Wi' sang nae mair, tae wark I gae
Maist ilka simmer morn;
Nae mair my ain bairns unco' blithe
Wae walkit mang thae corn,
But this sma' wean wauks mang sangs
O' birdies i' thae thorn.

Clearwater, Neb., May 22, 1891. MARY B. FINCH.

Parental Authority.

I was very much interested in reading an article entitled "Two Types of Firmness" in the last issue of THE TRUTH SEEKER, and in the illustration the author gave.

I hav often enjoyed reading Miriam's essays to the Children's Corner, but could not resist the temptation to criticise her method of punishing "Master Tom" for disobeying his father. She says: "Had I been the father and he still persisted in staying out, when he got ready to come in he would find the door fastened against him. He would certainly lose the satisfaction of sleeping in my second-best live-geese feather-bed that he is so fond of occupying. He could stay in the yard, or go into the barn and stay with the cattle. In the morning, if he should come sneaking into the house for his breakfast he could hav it only on these conditions—by asking my pardon for his disobedience, and promising to mind me like a good boy in the future. And that is the way I would train Master Tom."

Now, that seems to me a very poor way to correct a boy and bring him up to hav the proper affection for his parents. In the first place, I think the father was the most to blame. I do not think he had any business whatever to speak to his son in that tone. If he had told Tommy why he wanted him to come in, he would never hav been answered in that insolent way. When I hear of parents, guardians, or teachers complaining of disrespect from boys or girls, I always come to the conclusion that it has been provoked by their irritableness, or the example has been set by their elders in some way or other. I hav seen some children that are quiet, orderly, and as well behaved as one could wish them to be. And it is always followed up by their parents never scolding, or fault-finding, and ordering them around. Consequently, they do not hav the trouble that other parents hav who are forever punishing and correcting their children. And such children are generally found "out nights," insolent to their teachers and friends, selfish to their school-mates, and making themselvs disagreeable wherever they are.

I will giv the following illustration for Miriam's benefit: A lady of my acquaintance gave her little son permission to join some other boys spinning tops. He had not been out long when she called for him to come in. Like Master Tom, he demurred, and the mother, possessing that type of firmness so admirable in Miriam's eyes, came out armed with the "rod of chastisement," and with a "I'll see whether I am to be obeyed or not young man," proceeded to administer a castigation to her little son for not coming in when she wished, to relieve her of the care of her little infant whose existence her little boy had nothing to do with. That boy is noted for his insolence and mischievous disposition, and his mother is forever correcting him.

Such cases are *so* common, and people, while telling what they would do, never stop to think of the cause of it. It all springs from the popular error that children are under obligations to their parents. For my part I never could see where the obligation came in. Were the children ever consulted about their opinion when they were brought into existence? Do you suppose the parents ever thought of the pain and misery that helpless little infants would hav to go through as they held them in their arms? It certainly does not look much like it. In regard to what I hav just said, I agree with Mr. Pentecost. But I would not go so far as he did, to say that the obligation was entirely on the parents' side. For there is no mistake but that most parents sacrifice a great deal for their children's sake. Still, they ought not to receive praise for that, for it is plain that it is a purely selfish motiv that prompts it. It seems to me that Miriam's idea of punishing disobedient Tom is not only cruel and unjust but hurtful. To fasten your doors against your son and make him sleep in the yard would, in my estimation, be a thousand times worse than a severe "old-fashioned" whipping would be. It is contrary to the laws of hygiene. The idea of making a boy sleep out of doors, and perhaps take a severe cold, simply because he refused to come in when told to! Had I been the father I would hav given my reasons for wanting him to come in, then, if he wished to stay out, he could. I think if Master Tom had been treated in that manner, I could safely vouch for the proper respect for his parents. It would be better than respect—it would be *love*. And if parents hav the love and confidence of their children they hav nothing to fear. Be truthful to your child and it will be truthful to you.

Buffalo, N. Y. IDA A. BALLOU.

Correspondence.

ROCKVILLE, IDA., May 13, 1891.

DEAR MISS WIXON: I thought I would write to the Children's Corner for the first time. I am ten years old, and I am going to school. My studies are reading, spelling, writing, singing, physiology, and geography. The teacher's name is Mr. James F. Smith. I cannot think of anything more to write, so I will close for this time.

From your true little Freethinker,
CHARLES C. CARLTON.

BLOOMDALE, O., May 17, 1891.

DEAR MISS WIXON: I thought I would write a few lines to you. My papa takes THE TRUTH SEEKER. I go to school and am nine years old. My teacher's name is Mrs. Todd. I am in the Second Reader, and besides study spelling, grammar, writing, and arithmetic. I love to go to school. I love my teacher too. I hav two pet cats; they are very playful. We all hav fun watching them. I must now close.

Your little friend, CLARA GERMANN.

BLOOMDALE, O., May 17, 1891.

DEAR MISS WIXON: Seeing the many nice letters in the Corner, I thought I would write one, too.

We take THE TRUTH SEEKER, *Freethinker's Magazine*, and the Chicago *Liberal*.

Papa has nearly ten volumes of THE TRUTH SEEKER, and it givs us much pleasure to look over them.

I like George Remsburg's letters; they are very interesting.

I like the idea of starting a children's paper, and think that you could make it so nice and interesting that even those who did not hav children would subscribe for it.

I am thirteen years old, and hav one brother and sister younger than myself. As this is my first letter, I will not make it too lengthy.

Remaining your Freethinker friend,
GUSSIE GERMANN.

COLLINS, NEB., May 16, 1891.

MISS WIXON: I write to let you know that there is a Liberal family away out in western Nebraska.

Father takes THE TRUTH SEEKER. I like to look at the pictures and read the Children's Corner.

This is a beautiful country. We liv on the north side of the North Platte river. We can catch all the fish we want to eat. We caught half a sack full the other day; the largest one weighed four pounds, the smallest one weighed two pounds. We can see Laramie peak from our house. We liv six miles from the Wyoming line.

I hav three sisters. One is older than I am and two younger; the oldest one is eighteen, the other two are eight and ten. I am twelve years old. My two youngest sisters and I go to Sunday-school, because there is no other place to go to. I like to hear the singing. Oh, I am taking up too much of your valuable space, so I will close.

Your Freethinker friend,
MABEL COCHRAN.

MISS SUSAN H. WIXON: I hav been for several years a subscriber to THE TRUTH SEEKER, and am well pleased with the management of the Children's Corner. I am rejoiced to know that a few children in this country hav not their minds bastiled by Christianity—that is, superstition, ignorance, and hypocrisy. I know, not that my redeemer liveth, but that if every child of America was taught according to your ideas a redeemer would be unnecessary. Now, we need many saviors (Miss Wixons, TRUTH SEEKERS, and the like) in the United States to preserve our children from being contaminated by the orthodoxy of religion. I send you herewith a silly poem about a silly business, which perhaps might cause a laugh for some one of your many young readers of the Children's Corner. If you like, please publish in THE TRUTH SEEKER Children's Corner.

Very truly, EDWIN W. BEECHER.

[Thanks, brother, for kind words. The knowledge that we are accomplishing some good in the world is very gratifying.—ED. C. C.]

PRAYERS OF MY CHILDHOOD.

'Twas ever thus my childhood heard
Our pious parson pray;
He called for rain which never came—
'Twas God's mysterious way!

He asked that God would giv his sun
To us without delay,
And God gave three weeks more of rain—
'Twas his mysterious way.

He 'seeched that all who heard him then
Might not from Christ's fold stray,
But the devil captured half his flock—
'Twas God's mysterious way.

He 'sought that Christ would be with us
Throughout the holy day—
That day his wife did break her arm—
'Twas God's mysterious way.

He prayed for all that's truly good,
He wished to hav his say,
Then a hornet stung him *sur le nez*—
Oh! God's mysterious way.

He wished to God the Holy Ghost
Would come and with us stay,
But we didn't see it with our eyes—
'Twas God's mysterious way.

EDWIN N. BEECHER.

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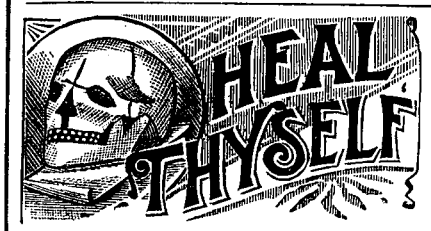


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These notices are for the benefit of Liberals who may be visiting the places where these societies are located. Local Secular Unions and Freethought Societies meeting regularly can hav their gatherings advertised here free by forwarding the necessary information.

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Holds meetings every Sunday evening at 216 Grand ave., (Fraternity Hall). Lecture followed by debates. The public cordially invited.

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Holds regular meetings at Good Templar Hall, Flynn Block, S.E corner 7th and Locust streets. Lectures followed by discussion. Friends from abroad heartily welcome.

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Of Los Angeles, Cal., meets semi-monthly, first and third Sundays, at 8 o'clock, P.M., at Parr's Hall. Everybody invited. MRS. R. M. BERRA, Pres.; J. H. MCWILLIAMS, Rec. Sec.

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News of the Week.

A CITIZEN of Gora, Germany, has been sentenced to eight months' imprisonment for saying that his sovereign the prince of Reuss might emigrate to the land of the Hottentots if he desired adulation, but that he (the citizen) would certainly refuse to recognize him as a superior being reigning by the grace of God.

SIR JOHN MACDONALD, the Canadian premier, seems dying.

GLADSTONE advises Samuel Montagu, the philanthropist, to collect the detailed evidence of the barbarity of Russia's Jewish persecution and giv it to the world in such a form as will raise an effectiv public opinion against that country.

THE Russian holy procurator Pobiedonostzeff has refused to see Arnold White, the agent sent by Baron Hirsch to confer as to removing Jews to the colony to be benevolently given them. The procurator is resolved to expel the Jews in as cruel a manner as possible.

A CABLEGRAM says that the anti-Jewish persecution "is now admitted or asserted to be religious persecution. Whoever in Russia, be he a Jew or gentile, is not of the orthodox faith, is anathema. The government of Russia is a hierarchy more intolerant than the papacy, perhaps because it has more power."

M. POBIEDONOSTZEFF, the procurator of the Russian Holy Synod, who is to the Greek Catholic church what the Grand Inquisitor was to the Roman Catholic, has forbidden Jews to observe Saturday as the Sabbath by closing their shops or otherwise, commanded them to work that day, and commanded them to observe Sunday.

PRINCE MESTCHERSKIY, editor of the Russian *Grazhdanin*, says he prays to heaven that Russia may ever "stand the lowest in all the aspects of popular education."

THE pope, on being informed by Vicar-Apostolic Glorieux of Idaho of the freedom given Catholics there, ejaculated, "God will bless the people inspired by sentiments of justice and liberty."

THE American Medical Association will not send delegates to the 1893 International Medical Congress at Rome unless friendly relations are by that time restored between Italy and America.

A DISPATCH from Poland, which land Russia is trying to convert from Roman to Greek Catholicism, says that it is no uncommon thing to see a procession of Roman Catholic peasants lashed into an Orthodox Greek church through lines of fierce Cossacks.

CATHERINE KINSELLA slipped on the ice in front of the Church of our Savior, Brooklyn, N. Y., last winter, and broke her leg. She sued the church for damages, alleging that the church authorities had allowed water to flow through an open leader to the gutter and freeze. Justice Pratt, in the supreme court May 21st, gave judgment for the defendant on the ground that the church was a religious corporation, and not liable for the negligence of its servants.

THE pope's encyclical on labor treats of wages, hours, female and child labor, arbitration, etc., and in general essays to draw under the church's patronage the reforms which she took no interest in at the start but now sees are to become popular. Sanitation of factories is commended, while it is notorious that the church was for centuries an opponent of sanitation as a rival of her faith, prayer, and miracle cures. Most of the encyclical is vague, meaningless stuff. It concludes with the declaration that human efforts are impotent without the concurrence of the church.

A CASE in test of the power to debar immigrants to Utah and Mormonism will be made of Marie Haselman, bound from Germany to Logan, Utah, where she has a sister. She is unmarried, but says if she had a husband she would not object to his having other wives. Her parents are believers in polygamy. She says that "the Bible teaches her that Mormonism is God's faith," and that "the Bible tells us that the great men of old had more than one wife." Merely for these statements of belief, and for no crime, the immigrant commission hold her at New York.

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'LISH CAUGHT AT A DISADVANTAGE.

And when she came to the man of God to the hill, she caught him by the feet: but Gehazi came near to thrust her away. And the man of God said, Let her alone; for her soul is vexed within her: and the Lord hath hid it from me, and hath not told me.—2 Kings iv, 27.

THE

Truth Seeker Annual

—AND—

Freethinkers' Almanac,

1891.

(E. M. 291.)

WITH ILLUSTRATIONS.

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Gems of Thought.

DESTROY the churches? No, let them be the grand lecture-rooms, enforcing morality, humanity, and education by exposition of the glorious and fast revealing facts of nature, upon which alone they rest, and which supply the only lasting incentiv to their culture. Let Sunday be the great day of mental instruction and elevating diversion to the toiling millions, in Sunday-schools, churches, libraries, art galleries, fields, and woods.—*Robert C. Adams.*

THE more we see of the world, the more we see it abounding in contradictions and inconsistencies. . . . Men who make a vow of poverty, gain in consequence an income of about two hundred thousand crowns; and, in virtue of their vow of humility, they become absolute sovereigns.—*Voltaire.*

RELIGIOUS wars and persecutions hav always proved extremely detrimental to industry. The expulsion of the Jews and Moors from Spain, and of the Huguenots from France, were perhaps the most severe blows ever directed against the industry of either country; while the nations which on these or similar occasions were wise enough to receive the fugitivs reaped an immediate and enormous advantage.—*Lecky in Hist. of Rationalism.*

THE truth is, that while laboring for the destruction of absolute power in the spiritual order, the [Protestant] religious revolution of the sixteenth century was not aware of the true principles of intellectual liberty. It emancipated the human mind, and yet pretended still to govern it by laws. In point of *fact* it produced the prevalence of free inquiry; in point of *principle* it believed that it was substituting a legitimate for an illegitimate power. It had not looked up to the primary motiv, nor down to the ultimate consequences of its own work. It did not know or respect all the rights of human thought; at the very moment that it was demanding these rights for itself, it was violating them toward others.—*Guizot's History of Civilization.*

MEN do not will according to their reason, but reason according to their will.—*Fichte.*

THE phrases men are accustomed to repeat incessantly end by becoming convictions, and ossify the organs of intelligence.—*Goethe.*

TRUTH is truth, because it is truth, not because anybody says it is truth; and if it be truth, it will stand any and all tests.—*D. G. Thompson.*

MAN ought to hav pride or shame enough to blush at being . . . imposed upon, and when he feels his proper character he will.—*Paine.*

THE Bible shows that the primitiv man's guesses at the riddle of existence, however natural to an ignorant age, and however useful as a working hypothesis to the simple patriarchs and peasants of those far-off times, were pregnant with all sorts of errors, which it has taken many centuries to correct.—*Arthur B. Moss.*

THERE is no counting with certainty on the justice of men who are capable of fashioning and worshiping an unjust divinity; nor on their humanity so long as they incorporate inhuman motivs in their most sacred dogmas; nor on their reasonableness while they rigorously decline to accept reason as a test of truth.—*John Morley.*

IN this planet of ours Nature has not trusted our welfare to the whims of tricksy spooks, but has endowed our own minds with the faculty of ascertaining and improving the conditions of that welfare; and the time can not come too soon when well-directed labor shall be recognized as the only prayer ever answered to the inhabitants of this earth.—*Professor Oswald's Bible of Nature.*

ALL waits or goes by default till a strong being appears;
A strong being is the proof of the race and of the ability of the universe,
When he or she appears materials are overaw'd,
The dispute on the soul stops,
The old customs and phrases are confronted, turn'd back, or laid away.
—*Walt Whitman.*

THE TRUTH SEEKER

A JOURNAL OF FREETHOUGHT AND REFORM.

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THE COUNTRY PARSON.

Notes and Clippings.

In Holder's life of Darwin, just out, there is, says the New York *Post*, one statement to which serious exception must be taken. The author says: "He [Darwin] was in theory an Agnostic, in practice an orthodox Christian of the broadest type" (p. 148). Darwin, corrects the *Post*, was a noble example of ethical perfection, but that he was a Christian, much less an orthodox Christian, in any legitimate sense of the term, cannot be truthfully asserted.

Europe is literally aghast at the Jewish persecution being brutally wrought before its eyes. There has been such a wholesale application of the censorship over the telegrams and letters from Russia in the last ten days that we know only vaguely what is now going on; but what we know already exceeds in its terrors the worst that could hav been imagined. Apparently these wild, primitiv hates and passions which hav been fomenting every stratum of the Russian social and political structure for years hav burst out at last beyond human control, and are sweeping the whole nation from the czar down to the moujik fiercely forward toward a tragic crisis. All that can be guessed is that the outcome may make as grimly unique and awful a mark upon the history of this century as the French Revolution did on the last. That strange creature, Alexander III., will not go to Copenhagen any more, they say, nor hold communication with Western Europe.

More important than all, says the *Sun*, in considering the theological confusion now prevailing among the churches, the question of the authority of the scriptures as an infallible revelation from God has now been raised to agitate and confuse the minds of Protestants generally. Dr. Briggs presents a theory of the Bible utterly opposed to the distinctivly Protestant view, and yet he claims that he is altogether within the lines of its orthodoxy. Though he propounds the Roman Catholic doctrin as to the scripture, he calls it Protestant. Obviously, if the Bible contains human errors along with divine and infallible truth, it needs an infallible interpreter to show its infallibility, for otherwise each individual can accept or reject what he chooses, and theology has no indisputable foundation. The Bible, as it is, did not drop down from heaven. It is made up of writings selected from a mass of religious teaching and history by church councils, whose discrimination must hav been infallible, if the books selected are infallible. Consequently Dr. Briggs and his school of biblical critics hav been the chief creators of the present confusion of Protestantism, for Protestantism is based on the Bible alone, as opposed to church authority and infallibility. They are leading toward Rome or toward the religious philosophy which rejects the scriptures as an infallible source of divine authority.

Captain Porter of the United States Secret Service has returned from southern Illinois, where within the past week he has put behind the bars the preacher-counterfeiters, George Vancil and Jeremiah Holmes. Jerry Holmes was a counterfeiter and a general outcast in Duquoin, Ill. The Rev. George Vancil was a Baptist minister. The men met one night under the stars and Vancil preached a sermon to Holmes to such good effect that he professed repentance. He fell on the ground, and with his hands toward heaven declared he would forever renounce his ways, and he afterward said that he had been converted like Paul on his way to Damascus. Holmes turned preacher and became the pastor of a Campbellite congregation in the country near Duquoin. It was not long after this that Holmes gave Vancil some counterfeit money, and Vancil passed it. Later, Holmes gave him some more, and he passed that upon some members of a traveling circus. This Vancil confessed, but he declared that he took the money and continued the acquaintance of Holmes for the purpose of learning his secrets and exposing the gang of which Holmes was the leader. "It makes no difference where this lands me," said Vancil after he had been landed in a cell, "because I hav been serving God and my country at the same time. Serving God in preaching his word and my country in taking this money from those sinners that I might finally bring them to justice." Jerry Holmes, who made the coin, and who was captured a week ago, held religious services in jail last Sunday, and had all his fellow-prisoners shouting for glory. He preached a regular fire and brimstone sermon. He was still possessed of the true spirit, he said, and glad that he had confessed his sins, as they were a great weight off his mind.

The Russian prince Mestsherski recently declared in the *Grashdanin:* "All popular education is an evil." This opinion has been indorsed with unusual unanimity by official circles in St. Petersburgh, especially in consequence of the prevalent conviction that radical, if not revolutionary, ideas are invariably the result of teaching the common people too much. In accordance with these prejudices, the general governors of Kiew, Volhynia, and Podolia issued instructions to the provincial police some eight months ago that all home instruction of children should be subjected to a strict censorship. The remarkable manner in which this censorship was conducted has just been illustrated in the manufacturing city of Uladovka in Podolia. The chief of police proclaimed that from now on all workingmen were prohibited from instructing their children at all, and in order that he might test easily the fulness of their obedience to his order, he commanded that the workingmen's children should not be kept in the house, but sent into the streets, where he, in passing, might observe their occupations. This, however, was not enough. He announced that no educational books or tracts should be kept in the house. He made sure of the observance of his new order by having all his men turn in and search every workingman's house in the city. Wherever educational matter was discovered, or children were found studying, a full report of the details of the offense was made, and the books or other educational materials were confiscated. These unprecedented proceedings hav been too much for a part even of the gagged Russian press. "Who has given the police the right to confiscate private property thus?" inquires the *Wedjejad*. "Who has sent them into private houses to make searches? He is unknown to us. The result has been that in Uladovka all education of the young has been abolished, the parents hav lost their heads, and the children are in the streets."

Communications.

God and Religion.

In the more common accepted meaning of the word religion, the idea of some kind of a god is understood, and without a god as a basis there would be no religion, consequently a religionist who makes a profession of any kind of devotional worship must hav some conception of, and belief in, a God, and a knowledge of such an idealistic being tells at once what their mode of worship is. To be a religionist we must first know, or at least believe, there is a God, what kind of God, what he requires of us, how he reveals himself to us, etc. The first question for us to answer satisfactorily to ourselvs, "Is there a God?" is the more difficult to answer, for in arriving at an affirmativ conclusion we must necessarily prove his existence, probable location, the attributes and characteristics of his nature, besides his legal and divine right to control us, to make us happy or miserable, or to giv us a free agency to do as we wish with the consequent evils that accompany such freedom of will.

Personally, I am an Agnostic on the God question, having never seen or heard one, neither hav I seen those who hav, consequently I neither affirm or deny the existence of such a being. I wish, however, to search the records a little and learn all I can of the actuality of such a personage, and will appeal to both history and reason to determin the truth as I may find it. On the historical side of the question, however, I can find little or no evidence of a God, or the need of religious worship, except that found in one or more of the many written or traditional legends of mythology, and to prove such authentic or true in any one particular, as touching the question of deity, would require more time, talent, and search than to prove God from other sources, for neither the Koran, the Five Kings, the Tri-Pitikes, the Vedas, Zendavesta, scriptures, or other of the so-called sacred writings (and each believed to be the original and only true one), tells the same story, or describes God as the same being, or to be worshiped in the same way. A belief in any one or all of them would not prove either true, for *belief* simply takes possession of the mind when actual *knowledge* is absent, and as neither of them can be authenticated outside of their own pages (and even then the accounts as given are extremely contradictory and self-condemning), I shall not undertake to prove or disprove the existence of divinity from such an unreliable and contradictory source, but will take nature and reason alone as the only agents of intelligence that can reveal the seemingly hidden mystery.

It would be no argument to say that, because we see much in the beauties of nature that seems designedly perfect, there must necessarily hav been a perfect designer, for the hundreds of imperfections in nature would as readily imply an imperfect designer, and the two, being contradictory terms, could prove nothing. So, also, if there must be a cause for all things, there necessarily must hav been a *cause* for *such cause* that produces all things, and the door would be at once opened for unlimited causations, which would prove nothing. One may think matter is eternal, another that only God can be self-existent, yet neither can prove their belief, and leave us still in the dark, as both views are profoundly speculativ and far above the mind of man to understand, or even to conceive of.

It is well enough for the theologian to say that "we see a watch with all its intricate and perfect parts and we know at once that it must hav had a maker, which proves that the world could only hav been created by the hand of a great and divine mechanic who said, 'Let there be light and there was light.'" Yet this proves nothing, for we see a watch and know its maker must hav been a man and we can trace him but to his earthly parents, and we find ourselvs lost and as ignorant of the great first cause as when we started. We could easily account for all the watches in the world by assuming that *something* first made man and then that man makes the watches. But the question hinges on the cause or the *something* that first made man, and is what we are seeking to know.

We can mantle ourselvs with the beauties of nature, cover our ignorance with a happy belief, and "praise God from whom all blessings flow," but the loophole of more candid thought brings to our view the intermingled strife, misery, sorrow, and death that the same cause *at least* allows us to pass through, and we then begin to question the giver of our blessings and doubt his being an all-wise, all-powerful, and all-merciful creator. Anything short of this would be no God at all.

It will not do to say that God has given us all the blessings and that our sinfulness has caused all the sorrow, pain, and death, for certainly God would hav been unmerciful in his dealings to hav caused us to come from inanimate clay to this life knowing that we would be sinful and hav to suffer here, saying nothing of the dogma of eternal suffering hereafter.

Is not the same suffering found in all the animal creation, in a greater or less degree, as seen in man, and can it be that all animal life must pay the penalty of sin to appease the anger of an all-wise, all-powerful, and all-merciful father? Can such be among the characteristics of the God we would worship?

We see a beautiful rivulet of water, our ears hear it as it rushes down the mountain side, we drink of its cooling substance, bathe in its depths, and then conclude that it is our duty to worship the giver as being more than a mortal being. And as we are about to prostrate ourselvs to praise him a Johnstown horror appears to our mind, and what but a moment before appeared so beautiful and full of joy has turned to reckless destruction and the great object of our adoration falls into the abyss of doubt.

Man has ever been seeking to know of the eternal, to learn of his duties and obligations to his creator, and sure it is that no one, however low in the scale of immorality, could wish to detract from deity one iota of divine worth or refuse to pay to him the last tribute of homage due him. How many hav sought in vain and could only find him in their deceptiv imaginations but no real proof of his existence? The sincere devotee often testifies to having found one or more of the many saviors or deities that heathen and Christian mythology has so unexpectedly forced upon their credulity, for which they hav sealed their faith with their own blood—yea, many times hav been the willing instrument in the hands of those higher in authority to pile the burning fagots around the writhing forms of those who hav dared to express a different faith, that only their own should receive support. Sure it is, if God wishes our love and adoration he would make himself known in unmistakable ways, that the most ignorant could not mistake him. Thus far in the lives of men ignorance and fear hav been the authors of all the Gods that hav degraded our earth. And as soon as the more intelligent hav sought to learn the truth of such, the mystic veil has risen and the supposed deities hav fled unseen and unknown. Still we are seeking and wondering why God does not reveal himself, that we may, like the benighted Catholic,

> Stoop ourselvs in ignorance low
> To kiss the pontiff's dirty toe.

We push forward to search the world in endless space from north to south, high and low; everything, everywhere, is searched in vain for the Gods in hiding. We descend to the lower strata of formational earth, seek the protoplasms of the earliest existing epoch of time, until at last we explore the hidden mysteries of what may possibly be found to be a spiritual nature, the psychical laws that may govern mind in its relation to matter, and this is where explorers are found to-day, searching the depths of psychology in hope to find some clue of the great first cause of creation. If this fails, where can we further look?

O God, wilt thou reveal to us thy hiding? Open the dark recesses of our ignorant minds and let the divine light of thy wisdom shine upon us. We would know thee that we may better adore thee. Reveal to us thy love, and teach us to love thee in return. We would be worthy and obedient, but can not worship that which we know not exists.

Reveal thyself to us, that we may love thee. Art thou a being of form, of personality or individuality, having either a mental or material substance or existence, with power to alleviate our suffering condition, and wilt not do it? Help us to pray in such a way as will meet thy approbation, that we may feel thy love and know thy mercy.

How many such prayers hav been offered by humble applicants, and yet God secretes himself behind the curtains of mystery, and our faith and hope still lack confirmation. How little man actually knows of God, a future, or even of the present, much less of a spirit that governs the worlds in space! And religious bigots would hav us know less, that they may weld the last link in the chain that binds us to their service and to the relentless curse that lowers us in the scale of mental and scientific development.

What are we to do? Knowing nothing of God or a future, yet many believe in both, and conform to the teachings of dogmatists, obeying priest and prelate, making ourselvs and others miserable, besides substantiating error, only to appease the anger of some supposed God and gain life everlasting—both a myth as far as can be known, and originated in the deceptiv brain of those who would that their fellowmen should bow before them with tithes, as the agents of an unknown.

The better we can do for ourselvs and others, the better and more perfect our happiness. In so doing we get nearer God than in any other way; and if there is a future life awaiting us, the haven of peace will be open, that we may reap the reward of our well-doing. No burning of the fallen wicked; no separating of loved ones; no pearly gates to screen us from those who hav stood by us in our earthly afflictions; no innocent babes in hell looking to heaven for a fond mother's protection; no loving wife to suffer eternal misery while the repentant husband is sheltered beneath the cloak of a crucified redeemer. Away with such idealistic gods and damnable creeds. Let us build up for ourselvs the noblest and grandest God possible for the highest attainments of our mental faculties, and build upon his worth the Golden Rule with wings of charity outstretched to show favor to all, believing ourselvs the agents of reform to deal mercifully with all, from man down to the lowest order of organized living beings.

Follow not the example of religionists of the past, but stand up for liberty of conscience for all, that none shall be shorn of their rights to think and believe as their reason may dictate. Allow no one to think for you and wring from you your manhood and hard-earned shekels, that they may wear the crown in this life that belongs to you. Hav a mind of your own founded upon the best ideas in your possession, and in doing so you will not hav to depend upon myths or the unknowable, but will proudly bear the standard of your own virtues, and hav God revealed within you. A. D. SWAN.

Another Letter from Mr. Heywood.

STATES PRISON, P. O. BOX 100, CHARLESTOWN, MASS., May 23 Y.L. 19.

DEAR MR. MACDONALD: Among the welcome publications that hav reached me here during the last ten months, "Antislavery Reminiscences," by Elizabeth Buffum Chace, and "Reminiscences," by Lucy N. Colman, hav been especially interesting. Mrs. Colman was in Boston in 1878 and 1883 during cases then pending, activ upon the platform, the witness-stand, or wherever else mental liberty needed "standing up to be counted for." Mrs. Chace is now eighty-five years old. From girlhood Bessie Buffum has been alert to assist right and resist wrong. Quaker born and raised, with Lucretia Mott. Mrs. Chace stood for peace in war times, and with Parker Pillsbury and Mrs. Colman sees that free speech needs assertion now as of old, when proslavery censorship tried and failed to get a law to exclude Antislavery opinions from the mails as "incendiary literature." The Peace convention in Boston, March, 1866, was presided over by Adin Ballou, of Hopedale; it adjourned to Providence, and there, in May, completed the organization of the Universal Peace Society, of which Alfred H. Love, of Philadelphia, has been president ever since. Mrs. Chace, Mrs. Love, and I were the committee to prepare a declaration of sentiments and constitution, my draft being, in the main, accepted; and the object of the society, to "remove the causes and abolish the custom of war," then and there stated, still floats on the banner of its purpose. During the Centennial, in 1876, at Philadelphia, Mrs. Heywood, Josephine and Flora Tilton, and I dined with E. M. Davis, an old subscriber to THE TRUTH SEEKER, and there met, for the last time, his mother-in-law, Lucretia Mott. She spoke with glowing fervor of the work for peace since 1861, and prophetically foretold struggles for right which were yet to engage attention.

From 1844 to 1861 the Abolitionists were disunionists, favored separation of the states as the best way to avoid war and free the slaves. December 17 1860, Horace Greeley said in the *Tribune*, "If the Declaration of Independence justified the secession from the British empire of three million of colonists in 1776, we do not see why it would not justify the secession of five million Southrons from the federal Union in 1861. While we deny the right of slaveholders to hold slaves against the will of the latter, we cannot see how twenty million of people can rightly hold ten or even five in a detested union with them by military force." Lincoln did not want war. All the way from Springfield, Ill., to Washington, he was reaching toward New England for one firm hand to join his and say, "No" to bloodshed. Had Garrison and company been *men*, not Abolitionists merely, peace methods, "an arm of tougher sinew than the sword," would hav accomplished far more for liberty and order than has martial violence. In the conflict of arms chattel bondage went down; but there is far more slavery to-day in these states than before 1861. By piratical tariffs, land monopoly, money monopoly, and the censorship of the press imposed by obscenity statutes, sense of right and spirit of liberty are so far "crushed out" that newspapers are now suppressed and editors imprisoned, yet few even ask the reason why. In the *New Yorker*, in 1837, Horace Greeley said: "The only security for public liberty is in the absolute and unqualified freedom of thought and expression, confining penal consequences to *acts* only which are detrimental to the welfare of society. How does the prescription of a man in any way for obnoxious opinions differ from the most glaring tyranny?" Mental freedom is the breath of life to free institutions. Yet now, twenty years, we hav had a post-office inspector of opinions riding free over all the mail routes of the republic, boasting of the numbers of publishers and reformers who hav died under his torturing supervision! Bad as the old proslavery Democracy were, they never succeeded in getting enacted such restrictiv statutes as Republicans now impose on us. Chase, Greeley, Bird, Sumner—almost every old-line Republican—went over to the Democracy because they would not recognize the

religio-political banditti that run things in the "grand old party."

A censorship of style, effort to make one "an offender for a word" in debate on morals and physiology, is as unjust, impolitic, and absurd as would be a restriction of religious liberty. A Frenchman undertook to write a book devoid of thought, but failed; even the thought to write *without thought, was thought*, and he gave it up saying "style is thought." This whole business of censorship is contrary to the creed of Natural Rights, the genius of freedom proclaimed by the Revolutionists of 1776. In all healthy association, thrifty life, truth is between persons, words are bonds; but decoy, falsehood, treachery hav so eaten out the heart of integrity that *lying* is now "ordered" by a cabinet officer, the postmaster-general, and made "law" by a United States judge! I once heard Emerson say in Music Hall, Boston, in a sermon to Theodore Parker's society, "I hav thought a sufficient measure of civilization is the influence of good women." Among many other women who hav written me here is Mrs. Francis H. Drake, of Leominster, Mass., an old-line antislavery seer, whose husband, John Drake, still living, knew Abner Kneeland, and has been a resolute reformer more than sixty years. Mrs. Drake headed a petition from her town for my release, and is one of the many New England women who stand with Mrs. E C. Stanton, of New York, and Annie Besant, of London, to say that free speech and open-faced action, not decoy clandestinism, "Watch and Ward" vice society fraud, should be law in these states. The Comstock "law," by trying to supervise woman's maternal function by act of Congress, is an ineffable insult to woman's natural right to hold and control her own body-self. In proclaiming Woman's Rights from Seneca Falls, N. Y., in 1848, where Mrs. Stanton then lived, and the first Woman's Suffrage convention was held, she, Mrs. Mott, Mrs. Chase, Mrs. Colman, and their many later coworkers, asserted the inviolable sanctity of woman's person, which is the soul of domestic order and fruitful sobriety. And yet the vice society vermin, the "Watch and Ward" banditti, by aid of Postmaster-general Wanamaker and Judge Geo. M. Carpenter, now make lewd falsehood "law" for sixty million people to hold me caged here! Mrs. M. S. Wetmore, Oak Grove, Malden, Mass.; Lydia Eve Blackstone, Chester, N. H.; Belle C. Skull, Findley, O; Abbie Knapp, of Michigan; Flora W. Fox, Minnesota; Mrs. D. D. Collins, of Maine, and hundreds of other clear-brained women like Margaret Fuller, Harriet Martineau, George Sand, and Madam de Staël, hav the courage of their sex, and are not likely to be frightened from public defense of liberty, when and where it is denied, because vice society reptils, in religio-political grass, hiss "obscenity."

EZRA H. HEYWOOD.

Prohibition.

I notice an article on Prohibition, by Mr. J. G. Hertwig, in THE TRUTH SEEKER of April 18th, which I would like to criticise. If a man occupy a strong position he should not offer weak arguments to support it. What he offers upon a subject which has been discussed for two generations ought to bear criticism.

Mr. Hertwig says: "A man, therefore, in the United States may use the gifts of nature for his own benefit and for that of others as he sees fit." This is admitted. But do Prohibitionists admit that the liquor traffic is for the benefit of anybody? On the contrary, they claim to hav piled up proof mountain-high establishing the fact that the traffic is a gigantic curse. This is also admitted by a majority of those who hav written against Prohibition. In all the discussions in THE TRUTH SEEKER on this subject, which hav been going on for years, no dealer in alcoholic beverages has announced his business like a man and attempted to prove that he was engaged in a useful occupation. Why assume the truth of a proposition which is denied by all on the opposit side and by a majority of those on your own side?

Again, says Mr. Hertwig: "The Supreme Court of the United States has repeatedly decided Prohibition legislation in any state of the Union to be lawful under the American Constitution. Yet its decisions in this respect are at variance both with common sense and the fundamental principles of this free country." That is to say, the anti-Prohibitionists possess all the common sense to the exclusion of all the Prohibitionists and the Supreme Court. That may be so, but would not a little proof make it more evident? The supreme court may err, but the fact that the Prohibitionists hav all the decisions of that court in their favor does not prove conclusivly that they are wrong.

Again I quote Mr. Hertwig: "The Supreme Court, in one of its decisions, says that no man has a natural right to sell spirituous beverages by the glass. Why not? They are exactly like tea, milk, coffee, chocolate, and similar beverages, nothing but liquid food." Mr. S. R. Shepherd, in an article against Prohibition some years ago, said that every glass of liquor contained murder. It is not liquid food, but "liquid damnation," and I can prove it. Exactly like milk? Was Mr. Hertwig raised upon that kind of liquid food? Would he recommend it for infants, generally, before they hav cut their first teeth?

Mr. Hertwig agrees that, "In a free country police regulations can be directed only against nuisances—things that annoy and giv trouble and vexation—either to prevent or abate them." But he contends that spirituous beverages are not nuisances, because they are made out of the best fruits and grains and other useful products of the soil. But they themselvs are not fruits, or grains, or useful products. They are made by a process of rotting. Alcohol is the excrement of an animal, and is no more food than a manure heap.

Then we are informed that "These beverages are frequently called intoxicants." That is curious, too, when he says that they are exactly like milk and tea. Where did they get their bad reputation? Singular it is what chunks of wisdom are thrown down carelessly by the anti-Prohibitionists. By and by we shall hear that fulminating powder is frequently called an explosiv.

Once more he declares that "Drunkenness, a vice and shame, can never be made a lawful excuse for any crime or misdemeanor. On the contrary, a man should be as severely punished for any wrong or violation of law committed while drunk as if he had been perfectly sober." Why did not Mr. Hertwig add that he should be as severely punished if the crime is committed by a person while drunk with tea or chocolate or new milk as if he had been drunk on beer or whisky? He tells us that they are all exactly alike, just liquid food.

Mr. Hertwig says, "Drunkenness may be considered a short insanity." Liquid food just like tea causes short insanity. Under the influence of this short insanity people frequently commit murder. An insane person is not responsible. But for the sake of perpetuating this traffic in liquid food just like milk which produces short insanity, we must play that the insane are responsible. And why? Because if it is long insanity, "the law does not hold the man responsible if he commits crime."

Again, says Mr. Hertwig, "Total abstinence is . . . a good and praiseworthy thing for a man if he feels unable to control himself." Yes, a man should drink until he gets so far gone that he cannot stop, and then he should quit.

One word with S. R. S. (S. R. Shepherd?), who inhabits all Kansas and no particular part of it. (See letter in THE TRUTH SEEKER, April 18th.) Your screed is good, but your statistics are defectiv, owing to ambiguity of terms. Who can draw a line between light drinkers, moderate drinkers, and excessiv drinkers? Your results are too near alike. Only one year average difference between the drunkard and the total abstainer. That is about like the old farmer's statistics on greasing boots. He started with a new pair, greased one often and left the other without greasing. The one he greased lasted one day longer. Selah.

D. PRIESTLEY.

Milwaukee, Ore.

Like God Like Man.

An interesting scene was witnessed in a criminal court in one of the counties of this state, not long since.

A man was to be put on trial for the crime of murder, and the court being organized, the case was called, and a jury was being drawn for the occasion. When the first man was drawn, the prosecuting attorney inquired of the man where he lived, and what was his vocation; also inquired if he belonged to any church. Being told that he belonged to the Baptist church where he lived, he told him to take a juror's seat. Then another man was seen and the same questions were put to him. Being told he did not belong to any church, the attorney says, "You need not be used as a juror in this case," and calls for the next juror. The judge, noting the proceedings, inquires of the officer what was the point he was aiming at, saying he was well acquainted with the man rejected, that he knew him to be a good, moral man, a worthy citizen, a man of good judgment, tender-hearted, and competent for a juror, and insists to know the reason why he objected to him.

The prosecuting attorney then says: "The prisoner at the bar, I believe, is guilty of the charge laid to him, and I am told the proof against him is deficient and circumstantial, and in order to convict him I do not want such men as the one last drawn. Such men are slow to bring a verdict for a death penalty, they are always inclined to lean on the side of mercy rather than a penalty, and in this case, where the proof is weak, the prisoner might go clear; but when you hav a juror who belongs to an orthodox church, and believes in the Christian God, he partakes the attributes of his God and will kill every opportunity."

The judge says: "I do not like your mode of procedure; the man is competent as a juror in this case; let him take his seat as a juror."

It seems this prosecuting attorney was no fool, for he had seen the propensities of those who believed on the Bible God—that life, mercy, and justice were not safe in the hands of such people. That, like their God, they went in for severe punishment as pleasing to their God. This was made manifest not only in the case of Mr. Bennett, but in all cases where a Christian people hav opportunity to punish people they do not love, especially if these people they hav to do with differ with them in religious differences.

And this is the case of Moses Harman. A Bible-believing judge, in order to please his imagined God, and please others who were like himself, and also to gratify personal hate, sentenced a harmless man—a sentence worthy of manslaughter in the second degree. And what is greatly noticeable in this case is, the religious people all over the land rejoice at the severity of Mr. Harman's sentence, and I hav read of those people saying, "Hit him again."

No. A man embracing the Christian religion is not made a better man by it. His temper is not softened thereby. He is less tender-hearted than before, less forgiving, less charitable, looks upon others who differ with him in religious matters with disfavor, delights to call them "sinners," "impenitents," "haters of God," "world's people," "blasphemers," etc., and if they had the power would make all they so dislike "hewers of wood and drawers of water."

Yes, this district attorney said and believed things just as they are. And woe to the man who is to be tried for a misdemeanor if he is to be tried by a religious judge or religious jury.

CARLTON RICE.

Hamilton, N. Y.

Sunday or the Sabbath.

Sunday has become the great day of exhibiting good clothes. It is an outward Sabbath only. Sunday is called the Lord's day, but just what this term means we do not know. Does the Lord own the balance of days, or only the Sunday?

The whole week is man's days; the Lord does not own a day of the week; this is a foolish superstition, about one day being the Lord's. Sunday held by the church is a forgery. We believe in doing what is right on any day of the week. Sunday is only for the glory of the priest, and not for the glory of the Lord. The priest has no right to dictate the man's conduct on Sunday. The first day of the week is no more sacred than the balance of days.

Sunday is a collection-day for the priest. Sunday as a day from rest for toiling and striving, is one of the grandest institutions of man. No hour of time can say to another, "I am holier than thou," and for Sunday to say, "I thank thee, Lord, that I am not as other days are," is only hypocrisy. If we feel like enjoying ourselvs on Sunday, we hav not to get the permission of some one.

The state must also take off the hand of its oppression from the Sabbath. We need no Sunday laws to regulate our conduct on this day. The state has no business to interfere with the exercise of man's liberty as long as he does not infringe upon another's right. We want no ecclesiastical guide-boards on the highways. We do not need a priest to tell us where to go. It is better to enjoy Sunday out of the church than to endure it in the church.

Sunday is oftener profaned by what is called worship than by enjoyment. Sunday should be an open day to every human being. You may search the Bible from the words, "In the beginning," to the "Amen" of Revelation, and you will not find the word Sunday in it.

The dishonest clergy, like a lying nurse, continue to tell their bugaboo stories of an angry God, and their silly dupes, like scared children, are afraid to uncover their heads, or they would at once see that nature nowhere "esteemeth one day above another," and the Sunday of the priesthood is an unmitigated fraud and lie.

The government of the United States is not a theocracy. It is a republic, the Constitution of which guarantees perfect religious liberty, and equality before the law of all its citizens. There is no provision in the Constitution requiring the citizens of the United States to conform to any particular religion, but there are, on the contrary, distinct and unqualified guarantees made to secure the religious liberty of everyone. Sunday is a day of rest in the eyes of the Constitution, but not a day of religious worship. Constitutionally it is everyone's privilege to spend Sunday as he chooses. Sunday laws are a solemn farce and a burning shame. They are a warfare upon the rights of man, in the interest of ancient traditions and modern despotism. Let all persons be unmolested on that day, to seek the enjoyment and kind of rest they may respectivly need, they alone being judges thereof, always provided that no one shall infringe on the equal liberty of any other person. We prize the Sunday as a rest-day. Let the museums, halls of science, public parks, and galleries of paintings open on Sunday to all visitors.

The American Secular Union.

R. B. WESTBROOK, President.

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The Secular Union's Monthly Report.

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C. B. Waite, Chicago		5 00
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Dr. and Mrs. Olds, McMinnville, O.		100 00
Pamphlets sold		2 41
Total		$142 41

F. C. MENDE, Treasurer American Secular Union.
Philadelphia, May 30, 1891.

Our Post-Office Mission.

Under the above heading we may group the various sorts of work which the American Secular Union is engaged in at present. Like the Irishman at Donnybrook Fair who, whenever he saw a head, struck at it with his shillalah, so the secretary of the American Secular Union, whenever she notes a head struggling above the general level of indifference to progress, throws in that direction a few pamphlets—not, however, to down that head as the Irishman tried to do with his shillalah, but to help its owner to struggle up still further on to the firm standing-ground of Universal Mental Liberty. Sometimes she receives in reply a grateful letter; occasionally the recipient writes to get blanks to organize an auxiliary, or sends a contribution to the national society; but oftener she never hears from those to whom she sends such pamphlets. Nevertheless, she continues in all faith to sow the good seed in the morning, and at evening to withhold not her hand, for she knows that that seed will, soon or later, germinate, and that it will dispose those in whose brains it does germinate to favorably incline toward state Secularization, if it does nothing more.

Nevertheless, the secretary regrets, more than she can say, the necessity of confining ourselvs to this sort of work, when we ought to be up and doing aggressiv, practical work in the field. But our hands are tied at present. We hav no field secretary, and the board hav agreed not to attempt to appoint any for the rest of the fiscal year. Our appeals to the lecturers in the field—appeals which we hav been making for over a year—hav passed unheeded, save in one instance, where a lecturer did discuss the matter in the papers and announced his intention of attending the Portsmouth congress to help in the matter of coöperation—an intention which he was unfortunately prevented from carrying out. With that solitary exception, the Liberal lecturers hav maintained a discreet silence regarding the American Secular Union, or hav at most spoken of it only to criticise. Plainly, nothing is to be hoped for from them—as even Mr. Stevens, the former secretary of this society, has lately volunteered us the information that *he* found it utterly impossible to secure their coöperation with the American Secular Union.

This, then, is the situation in which the society finds itself for the few months which must elapse between now and the annual congress. Circumstances hav cut us off from aggressiv field work at present, and we are obliged to confine ourselvs to what I hav ventured to denominate "our post-office mission." Can we make this summer's work tell so effectivly for Freethought and state Secularization that, when we come together at the fall congress, we shall be able to count a far larger following throughout the United States than we hav to-day?

I think we can, *if you will one and all help.* And this is what I want you to do—you who really care for the advancement of the cause:

First, last, and always, circulate pamphlets—especially "Church Taxation" and "The Bible in Schools." Let every Liberal see if he cannot enlist in the work of state Secularization at least *one* person this summer. Show your orthodox friend or neighbor the great injustice of exempting church property from taxation; hand him our "Church Taxation" pamphlet, and let him think over it. Then follow this up with "The Bible in Schools" or Remsburg's "Sabbath Breaking," or some more radical pamphlet. If you are faithful and patient in your work, you will find that, by enlisting his sympathies with the American Secular Union, you will hav started him so far on the road to mental freedom, that he will never turn back to superstition; and before you are aware, you will number among your associates one more full-fledged Freethinker. How many of you will do what you can in this direction during the summer months?

Meanwhile, here at the office of the American Secular Union, we shall not be idle during the summer. Wherever we see an opening, we shall insert a little wedge of a leaflet, and press it home with an urgent letter where it seems advisable. If the secretary's hands are upheld by our people as they should be, it will go far toward retrieving the set-backs of "the late unpleasantness," and making the work of the American Secular Union a shining success this year. We need money to pay for printing these pamphlets; and we hope that you will every one respond, with dollars if you can, with dimes or stamps if you can do no more. You know the old nursery rhyme:

Little drops of water,
Little grains of sand,
Make the mighty ocean
And the pleasant land.

We hope that those of you who hav pledged amounts to the Guarantee Fund will promptly send same to the treasurer, as quite a number of these are now past due. We shall be glad, also, to receive further pledges to that Guarantee Fund; and we would remind our wealthy Liberals of Dr. Westbrook's offer to be one of twenty to giv $100 each, and of the fact that a number hav responded, but that the list of twenty is not yet made up. We would also remind those who do not feel like giving so large an amount, but who would gladly giv several dollars, of Seaborn Kitchens, Sr.'s, proposition to be one of six hundred to giv $5 each. Mr. Kitchens, in the full faith that others would respond, promptly came forward with his $5; and it is to be hoped that his fellow-Liberals will be worthy of that faith which he has placed in their generosity.

To auxiliary societies everywhere we would once more commend the consideration of five-cent quarterly contributions from each of their members for the benefit of the national society. We hav heard from quite a number of our auxiliaries, approving this idea, and promising such contribution; but the largest number are still to be heard from. We should be better pleased, let me here say, if the quarterly dues accompanied the letter approving this plan. Still, the mere approval is something, and shows that our people are moving in the direction of coöperation and organization.

The work grows week by week; would that the funds in the treasury grew likewise! We are doing the best we can with the little money we hav, and are as economical as we know how to be; but we need more pamphlets printed, and we hav not the wherewithal for these and for general expenses. It is a shame, a shame that the cause should be so hindered by the lack of a few dollars or a few hundred dollars at most, when the Peter's pence and the foreign missionary appeals of an effete superstition bring responses of thousands of dollars. Is, then, the separation of church and state, is the right to freedom of thought of so little consequence to Liberals, that not one penny a year per Liberal is contributed to the organization which is contending for that right? Something less than eighteen hundred dollars was contributed last year to this society. This would giv an average, allowing one cent for each Liberal in the United States, of less than one hundred and eighty thousand people who believe in the separation of church and state sufficiently to giv one penny a year toward such separation!

Now you know, as well as I, that the people who believe ardently in the separation of church and state—not counting the careful, half-way people who are waiting to know if a thing is going to be popular before they indorse it—number much more than this. They are, in fact, so numerous, that if every person who believes outspokenly in the separation of church and state were to pay one penny a year to the American Secular Union, this organization would hav a financial power in the land that would cause its appeals to our lawmakers not only to be respected but to be heeded.

Dear friends, one and all, upon you individually rests the burden of our failure to accomplish great things, as well as the glory of what little success has so far been ours. Uphold us financially and with personal efforts, and the American Secular Union cannot help but carry out the plans of its founders, for it has truth on its side. Withhold your help, and you hav only yourselvs to blame for our failure to resist successfully the growing encroachments of the church upon the state.

Fellow-Liberals, which shall it be for the American Secular Union, failure or success?

IDA C. CRADDOCK,
Corr. Sec. American Secular Union.
Philadelphia, Pa., May 29, 1891.

THERE is something pathetic in the simplicity with which a narrow student will judge the doctrins of a foreign religion by their antagonism or conformity to his own orthodoxy on points where utter difference of opinion exists among the most learned and enlightened scholars.—*Tylor.*

Religious Notes Through Liberal Optics.

In many of the Catholic churches last Sunday the statue of the Virgin Mary was crowned with flowers by the children. What is this but rank idolatry?

The church systematically denounces Spiritualism *out* of its own domain, but *in* its own history reveals itself as a believer in spooks and ghosts. The "devotion of the Sacred Heart" is of modern origin and owes its existence to the story of a nun who lived in the seventeenth century, who related that, while praying in a grotto, the ghost of Jesus Christ appeared to her and told her that this devotion was most acceptable. This materialization séance was at once accepted by the church as genuin and the medium canonized. What a pity Dis Debar could not hav lived in the seventeenth century! In spite of the ponderosity of her proportions she would hav been beatified and made Blessed Editha, and instead of kicking up high heels as a delicate cupid, she would hav been a marble statue and crowned and prayed to in the church.

The *Living Church* (P. E.) says of Dr. Heber Newton:

If we hav not completely mistaken his meaning in discourses which hav appeared of late, nothing is clearer than that his teaching is not Christianity as this church has received it, and as he, at what should hav been the most solemn moment of his life, undertook to teach it.

In other words, the church pins its preachers down to the acceptance of absurd and ridiculous dogmas, and any attempt to modify or naturalize them for the sake of common reason is a heresy which demands expulsion. The saddest part of it all is, that the necessity of living by a vocation to which a man has been trained and educated leads sometimes to a recantation or modification of utterances spoken in all truth and sincerity, and which but for this unfortunate dependency would be adhered to.

Thus is the church the despot of mentality, the slave-driver of thought, the foe to honesty, and the home of hypocrisy and fraud—the greater the hypocrit the larger his reward.

But at last the edifice of Christianity is commencing its inevitable demolition, and its supports, its timbers, the very foundation itself, are being destroyed, not by advancing hosts of the enemy, but by the inmates themselvs, who are commencing to see that it is but a rotten charnel-house of corruption, of imprisoned thought and superstitious despotism. Wait but a little and it will fall.

We are informed through the medium of the *Eagle* that Rev. Willard W. Robinson will shortly return to Brooklyn after an absence of three months spent in the Holy Land. Mr. Robinson went with a party of distinguished Baptist divines whose churches gave them seven months' leave of absence while his was but for three months.

Is it not monstrous that churches should beg money from their members and spend it in sending ministers to the Holy Land, which now bears about as much resemblance to its ancient appearance as Ben Butler does to a winged cherub? But it is fashionable to send "our minister to Europe," and no matter if children go hungry to bed the beloved pastor must hav his fling at Europe. He must stand on the banks of the Jordan; he must visit the alleged place of crucifixion, the alleged tombs of departed saints, and shed some alleged tears, and on his return home open wide the eyes of guileless Sunday-school children by the alleged marvels of the dullest, laziest, and most unattractiv spot on the face of the earth.

If superstition did not cost so much—if it did not draw the life-blood as it were from the ignorant and credulous who are also poor—if it were but the amusing plaything of the rich and well to do, we could afford to laugh at its absurdity and pass it by. But when it becomes (as it is) an oppressiv taxation on the laboring class which superstitious fear compels it to promptly pay, we know it to be the duty of every sensible man to expose its fraudulent character and if possible liberate its votaries from their self-imposed imprisonment of thought.

Sunday-school teacher: "Yes, Johnny, if God had so pleased, Jonah could hav been swallowed by an oyster as easy as by a whale. Everything is possible with God."

Professor Harper in a lecture to fifty students at Yale: "It is the very best history [alluding to the Bible] God himself could make. If he could hav made a better one he would hav done so."

Here is a how do you do!

Sunday-school children are taught that God can do anything, Professor Harper puts a limitation on his powers. These "higher criticism" gentlemen would hav us believe that they hav measured God's ability, know all about his intentions, been let into his secret counsels, know all about his reasons for making a muddle of the Bible, in fact, to use prevalent slang, that they "are in it." They certainly hav put their foot in it. In one breath we are told that God never made a mistake, and that the Bible is the word of God—in the next, that the Bible has errors in it and yet it is still the word of God.

Now, this contradiction is so plain, so palpable, that it cannot fail to reveal to the most obtuse and fanatical religionist the absurdity of the whole story. It will ultimately reach the *denouement* that has ensued when a wag suddenly stops on Broadway, steps to the corner, and gazes intently upward; in a second another man stops and looks up and asks "What is it?" but the wag only shakes his head mysteriously and soon another and another join in skygazing, until the number reaches fifty, then the wag calmly walks away, leaving the crowd to realize the "sell" in their own good time. And so it happens that some ancient wags hav perpetuated this sort of a joke on humanity. They hav kept their eyes heavenward; they hav shaken their heads mysteriously; they hav spoken in horrent whispers of a God, of a heaven, and of a hell, and humanity is just awaking to the fact that it is as simple a joke as any jester ever originated, and is becoming ashamed that it did not see it before.

We welcome the "higher criticism" scholars; they are the first to raise a doubt as to whether our ancient Hebrew wags ever saw *anything*. "Do you see yonder cloud?" says Hamlet to Polonius; "methinks it looks like a weasel. It is *backed* like a weasel, or like a whale." "*Very* like a whale," echoes Polonius. As a matter of fact, Hamlet and Polonius were looking at a cloudless sky, and the crafty old sycophant, like the time-servers of Moses and the prophets, re-echoed his master, and the whole court was ready to swear that it was "very like a whale." These old ancient fakirs knew the humbuggery of "divine" pretensions made by themselvs and their brother-wags and "gathered in the face on't," and here we are in the nineteenth century just beginning to discern the real character of the rascals. We hope the New York *Sun* will see the necessity of starting anew the familiar cry, "Put the rascals out."

WM. ALLEN SMITH.

The "First Cause" and Its Creation.

It is strange how some men will set up, merely to knock down, a man of straw, to show that somebody else has set up the same thing. Christianity is founded upon the inventions and hallucinations of priestcraft about a great "first cause," and the time when "all things were created" and the machine put in motion by a personal being called "God," who continues to hav an interest in the way the machine runs—in short, that "he" is not only the creator but the "governor and ruler" of the machine, or universe, or whatever you may call it, including especially his own created "dearly and beloved children," a certain portion of which were "foreordained" from way-back to be damned, regardless of any effort on their part to be good and go to the place of the elect; who also are as prone to kick over the traces and to sin as sparks are to fly upwards—even as those who are elected to be "damned."

The Christian dogmas also teach that this incomprehensibly good father and creator occupies a place called "heaven" and sits on a golden throne, with all fore, as well as future, knowledge of all things that ever did, or ever will, happen; and that in spite of the Bible record of his acts and disposition, he is a being of infinit love without possibility of hatred or anger. The Christian dogmas do not teach who created this being, and assert that he is self-existing without a "first cause;" but are silent as to where he was and what he was doing, solitary and alone, for indefinit time before he conceived the idea or begun this labor of "creating all things," ponderable and otherwise, out of nothing, and starting them whirling through space. Nor do the Christian dogmas tell at what particular time, "time" and space were created; but of course it must hav been during the seven days; during the time that he created all things "without whom nothing was created." This, however, still remains of the great "mysteries of godliness." The sacred and inspired and infallible records are sadly deficient in this regard, and God's regular successor, Pope Leo, nor any of his infallible and truly moral and eminently victorious predecessors, hav ever condescended to enlighten the world on this point so well calculated to induce Infidelity among their followers, if any of them should happen to indulge in a thought. There is little doubt that they knew all about it, but would not tell, for fear of breeding thoughts. And Leo XIII. wants to keep it as his own particular and pet secret. But it is reasonable, in view of storage, to suppose that time and space were both created before the time when the "heavens and the earth," and the sun, moon, stars, and planets, were all molded and located.

Now I come to my point that some people will do ridiculous things in erecting men of straw to knock down, as did A. Wettstein in THE TRUTH SEEKER of May 16th to make the untenable vagaries of Mr. Walker look more ridiculous. To do this he assumes and argues from the idea of limited space by saying that "when space is once filled, as it must evidently be at *some* time," etc., in which he is referring directly to infinit space where God has his abode according to the Christian idea. It is no great triumph over Mr. Walker's man of straw to set up another one, too weak to stand or be knocked down. How can Mr. Wettstein reconcile the idea presented in his argument "with the postulate of science generally accepted," that infinit space has no limit? To make his idea worth basing an argument upon he will hav to indicate the extent of space that "must evidently be filled at *some* time," and then let us know what is the thickness of the *shell* and what is on the outside, and how far it is to some other place beyond. However old *time* may be, conceding space to be unlimited, it at once makes the idea of any person or being as the "ruler and governor" of it supremely ridiculous and *impossible*; unless "God," the reputed creator and ruler, through his inspired "expounders" has utterly failed to giv his children the meaning of words and a language to express truth. On the same page with Mr. Wettstein's idea on "Space Filling" is also "Mr. Laperche's Views"—another proof that some people will say ridiculous things regarding what they evidently do not know much about, for the purpose of setting up straw men to be knocked over. But it is one of the great and good features of the grand old TRUTH SEEKER that everybody can get a fair hearing, subject to the knocks that may come from being a little "off color" now and then—for the sake of an argument, to push over a scarecrow. Brother Wettstein is a vigorous writer, but, like others, liable to slop over, in his zeal to render justice to the many-colored inventions of priestcraft to keep their dupes in ignorance and proper subjection, to reach their bottom dollars.

W. S. W.

Illinois Legislators Go to Heaven.

From the Byron Express.

At 9 o'clock on Sunday morning a distinguished party of representativ men of Illinois left the city of Oregon for a place of considerable notoriety, "Heaven," situated about five miles from Rockford. The party passed through Byron *en route* at 11 with only a moment's stop for coal. The parties reached the mansion at 12.30 o'clock, and were given a royal welcome by the only and inimitable Geo. S. Schweinfurth, familiarly known as Jake or Colonel Jake, but by those of the true faith as "Christ," "The God-man," "The Savior."

The party consisted of Senators Leeper, Shumway, Wright, and Farmer; Representativs Wilkinson, Stringer, Meyer, Craig, and Wilson, and were under the guidance of Al. H. Waggoner, of Oregon, now chief engrossing and enrolling clerk of the state legislature.

These men were not there on official business. They came simply to satisfy their curiosity and for a lark. Al had been there once before in summer and listened to the old man talk, played with the golden-haired heir of heaven, and sighed at the angels, but he had little idea of the sermons preached by the reformer. In addition to these honored names mentioned above we must add the names of Attorneys Seyster and Bacon, and Samuel Ray, of Oregon. Mayor Bacon enjoyed the name of being the only Republican of the party, and Seyster enjoyed the sermon, the first one of the year, at least for him. A little fellow in a white hat, from Rockford, was also there. He represented the *Star* and wanted the mob to understand that. He needed breathing-room enough for two senators and one representativ, and next to Col. Jake was the man of the occasion. The party was comfortably seated in the audience-room of the mansion, and at 1 o'clock P.M. the grand master began the ceremonies, firing the force of his discourse at the distinguished gathering in front of him. A mistake was made when the audience was seated. They scattered the male members of the flock Triumphant among the representativs, and to the uninitiated it was hard to tell which was which. We picked out the ugliest old plug we could find there and said, "Sel Van Pruag—smart man—too bad he livs in Chicago." In the testimony part of the meeting this old chap rose to testify, and we turned away disgusted. There ought to hav been a strawberry mark on the saints or the solons—we wanted to know which was which. The ceremonies drag. The old man has prepared a sermon for the occasion, and the newspapers come in for some practical advice—bourgeois, leaded, and "tf." After this he talked to the law-makers and gave them some practical advice on the future laws; it was given freely, without cost, and worth as much. It was fun to see the boys as the sermon progressed. They twisted around on their chairs and squirmed like eels; some slept, and others looked longingly out of the windows; some got up and went out; some groaned and grunted as the hard chairs blistered their tender forms, but stayed. Outside was gathered quite a crowd, and local politics was the theme of conversation. Sen. Leeper walked around to rest his weary limbs, and as he viewed the beautiful place, he said, "If I owned this farm the rest of them could go to h—l." This seemed to be the general impression. Poor Waggoner fared worse than some; he was given a front seat and put on his good behavior, and there he sat, nothing to eat—all he could do was to look at the soprano singer. Seyster and Bacon agreed as regards the sermon. It reminded both of them of a former county clerk of Ogle county talking on the tariff question. But the longest discourse, as well as the toothache, comes to an end. Schweinfurth finished at 3:20 P.M., and sat down after the second best effort of his life. We'll say nothing of his other effort, save that it was well done.

And now the testimony was in order, preference being given the angels. And they testified well, without a skip or a break, believed Schweinfurth was the second Christ, a great reformer, a holy man, the savior; that theirs was a heaven on earth, etc., *ad infinitum, ad nauseatim.* A couple of the younger angels testified to their absolute purity with a freedom of expression that certainly was fresh, one mentioning the parable of the vine and the branches and expressing the hope of union with Christ. It was too much for our delicate sensibilities. Some were very bitter in their denunciation of the world, the flesh, and the devil. It struck us thusly: Schweinfurth wants a corner on the earth; a little more flesh would improve the looks of some of the skeletons there and the devil wouldn't take the whole lot without a bonus. One of the visitors, who answered to the euphonious cognomen of Jack, said: "Well, we've settled it. Schweinfurth is pure and holy, a paragon of perfection, but who was that soprano singer?"

The clock now ticks out 5 and the son of divinity stops the orgies. It is over and there is an exodus, each trying to get away first. The boys from Springfield are hungry, but no one complains of thirst. They were disappointed. Hadn't seen the child that lisps out "ma" and "Holy, Holy, Holy Ghost," nor congratulated Mary. As soon as it is fairly out they drive home, and when once away from the mansion recover their youthful spirits and say they've had a big time, but something seems to say, "Sold, sold, sold. Ain't you fellows sold? sold? sold?" We suppose that they will show up on Tuesday morning at Springfield, not much the worse for their Sunday's sermon, and be in condition to draw their pay when it is drawable, this visit included in the bill.

Lectures and Meetings.

THE Portsmouth, O., Secular Union has entered upon a mission of practical work, distributing literature, etc. Donations of books and pamphlets by friends of the cause will be thankfully received. Correspondence solicited.—Will S. Andres, Secretary; J. L. Treuthart, President.

W. S. BELL recently gave three lectures in Coggon, Ia., where he was threatened with rotten eggs, and where Elder Brown mendaciously told the audience at one of the lectures that Ingersoll, Underwood, and Watts were licentious men. Mr. Bell told the man of God that he was an infamous liar.

THE Chicago Secular Union has closed its regular Sunday evening lecture course, to reopen on the first Sunday of September. The committee is preparing the list for September and October, which will cover a variety of interesting subjects, treated by able speakers. Hon. Elliot Anthony (superior judge) has already accepted the invitation to address the Union. A few special meetings may be held during the summer vacation.

How to Help The Truth Seeker.

1. When renewing get a friend to subscribe and thus save a half dollar apiece.

2. Get your newsdealer to display it on his stand or in his shop window. Be sure that he displays the pictures.

3. Get your newsdealer to keep in stock one or more copies, with your guarantee to take off his hands at the end of the week any that remain unsold. If he exhibits them the pictures alone will sell them.

4. Take a few extra copies and circulate them among your acquaintances. On your request, we will send you back-number sample copies free.

5. Leave a copy occasionally where it will be picked up—in the train, in the factory, in the meeting-room, in the cigar store, in the barber-shop. Leave it picture-side up.

6. Keep in your pocket some of our cheap tracts, and when convenient hand one to a friend.

7. Get a new subscriber by pursuading some friend to take it.

WHAT! is it not idolatry? asked my friend quietly. What else can you call the religion of you Christians, which makes a human being of that Incommunicable God, that Supreme Deity, the Great Spirit of the Universe, Jehovah, our Lord, whom we Jews worship in spirit and in truth? You pray to a man who, you say, was God Incarnate; you worship one who lived and died a man like yourselvs, and who is still, to you, now in heaven—especially moved to listen to human prayers because of his own experiences on earth. . . . God has been incarnate in man no more than in the Egyptian bull; and your worship of Jesus of Nazareth, the son of Joseph and Mary, is as pure idolatry—that is, the worship of a created and finite being—as was ever the faith which made Apis a divine incarnation, and Dagon a god in whom were light and life and power.—*Mrs. Lynn Linton.*

Sunday Laws and Sabbath Observance.—Concluded.

Sir William Domville says: "Centuries of the Christian era passed away before the Sunday was observed as a Sabbath. History does not furnish us with a single proof or indication that it was at any time so observed previous to the Sabbatical edict of Constantine in A D 321" (Ex. of Six Texts, p. 291).

"Not any ecclesiastical writer of the first three centuries attributed the origin of Sunday observance either to Christ or his apostles" (Ibid., Supplement, pp. 6, 7).

Prynne declared: "It is certain that Christ himself, his apostles, and the primitiv Christians for some good space of time, did constantly observe the seventh-day Sabbath. The evangelists, and St. Luke in the Acts, ever styling it 'the Sabbath day,' and making mention of its solemnization by the apostles and other Christians, it being still solemnized by many Christians after the apostles' times, even till the council of Laodicea, A D 364" (Diss. on Lord's Day Sabbath, p. 33, pub. 1633).

Heylyn said: "Take which you will, either the fathers or the moderns, and we shall find no Lord's day instituted by any apostolic mandate; no Sabbath set on foot by them upon the first day of the week" (Hist. Sabbath, part 2, chap. i, sec. 10).

We now present the translation of the celebrated edict of Constantine. The original edict may be seen in the library of Harvard College. "Let all the judges and town people and the occupation of all trades rest on the venerable day of the Sun, but let those who are situated in the country freely and at full liberty attend to the business of agriculture, because it often happens that no other day is so fit for sowing corn and planting vines; lest the critical moment being let slip, men should lose the commodities granted by heaven" (Ency. Britannica, Art. Sunday).

The same authority (Ency. Britannica, Art. Lord's Day), after calling attention to the usual scriptural arguments, says: "Still it must be owned that these passages are not sufficient to prove the apostolic institution of the Lord's day or even the actual observance of it."

"Buck's Theological Dictionary" (p. 403), after presenting all the first-day arguments, says: "These arguments, however, are not satisfactory to some, and it must be confessed that there is no law in the New Testament concerning the first day."

Kitto (Cyc. Bib. Lit., Art. Lord's Day) reads: "Though in later times we find considerable reference to a sort of consecration of the day, it does not seem at any period of the ancient church to hav assumed the form of such an observance as some modern religious communities hav contended for. Nor do those writers in any instance pretend to allege any divine command or even apostolic practice in support of it."

Tyndale, who gave us our English version of the Bible, says: "As for the Sabbath, we be lords of the Sabbath, and may yet change it into Monday, or into any other day as we see need, or make every tenth day holy day, only if we see cause why" (Tyndale's Answer to Moore, book i, chap. 25).

Zwingle: "It is lawful on the Lord's day, after divine service, for any man to pursue his labor" (Cox's Sabbath Laws, p. 287).

Beza, the great Calvinistic theologian: "No cessation of work on the Lord's day is required of Christians" (Ibid., p. 286).

Bucer, the great German reformer: "And doth not only call it a superstition, but an apostasy from Christ, to think that working on the Lord's day, in itself considered, is a sinful thing" (Ibid., p. 287).

WHO CHANGED THE SABBATH FROM SATURDAY TO SUNDAY?

THE ROMAN CATHOLIC CHURCH!

The Roman Catholics are the only consistent observers of Sunday; they do not pretend that the Bible, and the Bible alone, is their sole rule of faith and practice, as all Protestants do.

Protestant reader, we ask your very careful study of the following extracts from Roman Catholic catechisms, published by the Roman Catholic publishing house, by and with the authority and approval of the bishops of the church; and in use by all good Catholics.

Q. What are the days which the church commands to be kept holy, or observed as days of particular devotion?

A. The Sunday, or Lord's day, which we observe by apostolic tradition instead of the Sabbath.

Q. What warrant hav you for keeping the Sunday preferable to the ancient Sabbath, which was the Saturday?

A. We hav for it the authority of the Catholic church and apostolic tradition.

Q. Does the scripture anywhere command the Sunday to be kept for the Sabbath?

A. The scripture commands us to hear the church (Matt. xviii, 17, Luke x, 16), and to hold fast to the tradition of the apostles (2 Thess. ii, 15), but the scripture does not in particular mention this change of the Sabbath. St. John speaks of the Lord's day (Rev. i, 10), but he does not tell us what day of the week this day was, much less does he tell us that it was to take the place of the Sabbath ordained in the commandments. St. Luke also speaks of the disciples meeting to break bread on the first day of the week (Acts xx, 7), and St. Paul (1 Cor. xvi, 2) orders that on the first day of the week the Corinthians should lay by in store what they designed to bestow in charity on the faithful in Judea; but neither one or the other tell us, whether this first day of the week was to be henceforward the day of worship, and the Christian Sabbath; so that in fact, the best authority we hav for this ancient custom, is the testimony of the church.

And therefore those who pretend to be such religious observers of the Sunday, whilst they take no notice of other festivals ordained by the same church authority, show that they act more by humor, than by reason and religion, since Sundays and holy-days all stand upon the same foundation, viz., the ordinance of the church (The Catholic Christian, p. 231, chap. 23).

Q. What is this day of rest?

A. The Seventh day of the week, or Saturday (Gen. ii, 23).

Q. It is then Saturday we should sanctify in order to obey God?

A. During the old law Saturday was the day sanctified; but the church, instructed by Jesus Christ and directed by the spirit of God, has substituted Sunday for Saturday (Cath. Catechism of Rel.).

Q. What is the third commandment?

A. Remember that thou keepest holy the Sabbath day.

Q. When began the Sabbath to be kept?

A. From the very creation of the world; for then God "blessed it, and rested on it, from all his works" (Gen. ii, 2).

Q. When was this commandment renewed?

A. In the old law; when God gave the commandments to Moses, on Mount Sinai, written with his own finger in two tables of stone (Ex. xx, xxi. 18).

Q. Why was the Jewish Sabbath changed into Sunday?

A. Because Christ was born upon a Sunday, rose from the dead upon a Sunday, and sent down the Holy Ghost upon a Sunday, works not inferior to the creation of the world.

Q. By whom was it changed?

A. By the governors of the church, the apostles, who also kept it; for St. John was in the spirit on the Lord's day (which was Sunday) (Apoc. i, 10).

Q. How prove you that the church hath power to command feasts and holy days?

A. By the very act of changing the Sabbath into Sunday, which Protestants allow of; and therefore they fondly contradict themselvs, by keeping Sunday strictly, and breaking most other feasts commanded by the same church.

Q. How prove you that?

A. Because by keeping Sunday, they acknowledge the church power to ordain feasts; and to command them under sin: and by not keeping the rest by her commanded, they again deny in fact the same power (Abridgment of the Christian Doctrin, p. 58).

Protestant friend! Here is a text from the New Testament bearing directly upon this subject, which needs your most careful and prayerful consideration: "Know ye not, that to whom ye yield yourselvs servants to obey, his servants ye are whom ye obey; whether of sin unto death, or of obedience unto righteousness?"

According to the New Testament, then, obedience is worship. Do you worship God, obey his commandments, keep his Sabbath? Hav you the sign that you are of his Israel? Or do you worship the pope of Rome, obey his commandments, keep the day he has substituted? *Whom ye obey ye worship.*

Is it not evident that Sunday-keepers are God's Sabbath-breakers?

Reader, let us be honest with ourselvs; you hav the clear evidence, the plain, unmistakable facts. Dare to think. Dare to investigate. The time has come to rise out of the deep rut of tradition and blind acceptance of other people's say-so.

There is in the mind of many men a touch of superstition which causes them to fear that there may be something about Sunday-keeping which they ought not to oppose; and which causes them to think it would be better to seem to favor laws for its observance, and so they yield to superstition, instead of investigating for themselvs, and acting up to their convictions.

Why worry over seeing the moon over your left shoulder?

The New Testament never applies the name Sabbath to the first day, never once calls it holy. But it does most emphatically declare that there is no transgression where there is no law (Rom. iv, 15; 1 John iii, 4).

If this be so, what sin is committed by working on Sunday?

If the name Sabbath were no longer applied to the first day, but it should always be called "first day," as it is in the Bible, would it not soon lose all its sacredness in the eyes of the people, and be observed simply as a day of rest and recreation?

Is it not wicked to "make the commandments of God of none effect by your tradition" (Matt. xv, 6)

"He answered and said unto them, Well hath Esaias prophesied of you hypocrits, as it is written, this people honoreth me with their lips, but their heart is far from me.

"Howbeit in vain do they worship me, teaching for doctrins the commandments of men.

"For laying aside the commandments of God, ye hold the tradition of men" (Mark vii, 6, 7, 8).

Let us not be misunderstood. We do not deny the right of a person to keep Sunday, or any other day, as religiously as they please. We maintain that any person, if they so choose, has the right to keep Sunday; although there is no command of God for it, and by doing so they ignore God, Christ, and Bible, and worship the pope of Rome. That is no one's business but their own. Men are responsible to their God alone for their conduct respecting any religious observance they believe to hav been enjoined by him.

What we do very strongly object to is the assumption of authority by Sunday-keepers, and their demand for laws to compel everybody else to keep Sunday, regardless of the fact that it is contrary to the plainest teachings of the Bible, and a violation of our state constitution, which guarantees absolute freedom of religious sentiment, belief, and worship to every individual.

THE LEGAL EVIDENCE.

Sunday laws are contrary to the Constitution of the United States.

The first Amendment to the Constitution of the United States was adopted in 1789 by the first Congress that met under the Constitution. It reads, "Congress shall make no law respecting an establishment of religion, or prohibiting the free exercise thereof."

In 1796 a treaty was made with Tripoli in which it was declared, Article 2, That "the government of the United States of America is not in any sense founded on the Christian religion."

Bancroft in his history of the Constitution of the United States (last chapter) says, "Vindicating the right of individuality even in religion and in religion above all, the new nation dared to set the example of accepting in its relations to God the principle first divinely ordained of God in Judea. It left the management of temporal things to the temporal power; but the American Constitution, in harmony with the people of the several states, withheld from the federal government the power to invade the home of reason, the citadel of conscience, the sanctuary of the soul; and not from indifference, but that the infinit spirit of truth might move in its freedom, purity, and power."

The passage of a law compelling rigid Sunday observance would constitute decision of a religious controversy in which even Christians themselvs are at issue. And would thus place a religious dogma in the statute law, thereby uniting church and state.

It elevates that branch of the Christian church which keeps Sunday by establishing a religious tenet held by them, and it brings hardship upon those who disagree with them.

And this hardship would not come to the Jew, the Seventh Day Adventist, and Baptist by virtue of their relation as citizens, but by virtue of their religion, which comes not in conflict with the rights of their fellow-citizens, but in conflict with a religious dogma enforced by civil law.

No sophistry can evade this conclusion. Sunday legislation means religious legislation, class legislation, and union of church and state.

Sunday laws are a direct invasion of our constitutional rights, and the inalienable right of acquiring, possessing, and protecting property.

The following extract from an opinion of the supreme court of California, is language that can never be successfully controverted: "The right to protect and possess property is not more clearly protected by the Constitution than the right to acquire. The right to acquire must include the right to use the proper means to attain the end. The right itself would be impotent without the power to use the necessary incidents.

"If the legislature hav the authority to appoint a time of compulsory rest—it is without limit, and may extend to the prohibition of all occupations at all times. For the Constitution to declare a right inalienable, and at the same time leave the legislature unlimited power over it, would be a contradiction in terms, an idle provision, proving that a constitution was a mere parchment barrier, insufficient to protect the citizen, delusiv and visionary, and the practical result of which would be to destroy, not to conserve, the rights which they may assume to protect. The legislature therefore cannot prohibit the proper use of the means of acquiring property, except the peace and safety of the state require it" (Ex parte Newman, 9 Cal. p. 517).

As the right to acquire property includes the right to use the proper means to attain that end, and as such a law deprives a man of the use of such means during one-sixth of his time, it follows that it is a violation of that provision of the fourteenth Amendment of the United States Constitution, which declares that "No state shall deprive any citizen of life, liberty, or property without due process of law."

LEGAL PRECEDENTS.

We are told there are many precedents—decisions of supreme courts of several states—favoring Sunday laws.

So there are "precedents" for the rack, the thumb-screw, the dungeon, the fagot, and the stake. There is the precedent of the most holy Inquisition to make men religious according to law (torture their bodies for the salvation of their souls; 1 Cor. v, 5), but that does not make those precedents worthy of respect; nor does it make right a principle which, persistently followed up, would necessarily lead to such methods.

COMPULSORY LEGAL WORSHIP.

We are told that a Sunday law is not intended to compel people to worship on that day, but only to compel them to close their places of business and stop secular work.

The people are not so much concerned about what is intended, as they are about what is accomplished by such legislation.

Washington declared, "Every man who conducts himself as a good citizen is accountable alone to God for his religious faith, and is to be protected in worshiping God according to the dictates of his own conscience."

It is true men require rest; they also require sleep and food. (Why not hav a civil law to secure a day of rest for women, and prohibit extra cooking, dish-washing, bed-making, as well as extra dressing and fixing, on holy Sunday?)

Men need to sleep at night. Shall we hav a civil law decreeing—under penalty of fine and imprisonment—what time all shall go to sleep?

Men eat, generally, three times a day; the majority dine at noon. Shall we hav an act of Congress—a civil law—compelling all people to eat between the hours of 12 and 1?

If legislation is necessary to secure the workingman rest one day each week (and it seems the ministers are convinced no other day will giv the needed rest than Sunday), why is it not much more necessary to hav a law to compel them to rest every night?

If the people of the United States do not know enough to rest on Sunday, or any other day when they need rest, then it is certain they much more require the paternal wisdom of Congress to send them to bed each night, for all must admit sleep each night is more necessary than rest on Sunday.

The rank hypocrisy of the advocates of a civil Sunday law is at once apparent if it is suggested that a law be passed to insure all a day of rest every Wednesday. Every Sunday-keeping fanatic indignantly protests, Oh! that would be a violation of their religious rights. No. They want a law to compel everyone, whether they believe it right or not, to keep Sunday.

It is not a civil law, a sanitary regulation, they desire, but a religious law—a law to compel all to adopt their religious ideas and notions; and they admit that the enforcement of a rigid Sunday law is but the entering wedge toward enforcing obedience to other duties they allege we owe to God.

Civil government has nothing to do with what we owe to God, or whether we owe him anything or not, or whether, if we do owe him anything, we pay it or not.

SAINTS HELPING GOD.

Religious zeal enlists the strongest prejudices of the human mind, and, when misdirected, under the delusiv pretext of doing God's service, excites the worst passions of our nature. When man undertakes to become God's avenger he becomes a demon. Driven by the frenzy of a religious zeal he loses every gentle feeling, forgets every claim alike of justice, mercy, and humanity, and becomes ferocious and unrelenting.

ASK HELP FROM THE LORD, INSTEAD OF THE LAW.

If there is a day which the almighty desires should be exclusivly devoted to his worship—and remember the proof both biblical and historical is herein given that Sunday is not that day—would it not be better to rely on his almighty power than on the arm of the law?

Why are the ministers and church organizations spending so much time, means, and energy, trying to obtain the power of the law to force all to obedience, when, if they fulfill their avowed mission, if they only hav faith as a grain of mustard seed, they can so readily obtain the sure and almighty power of God?

When the Sunday law advocates shall in answer to their prayers hav secured the ministrations of the Holy Ghost to move on the hearts of men, inducing them to yield loving obedience to all God's requirements, there will be no need of the strong arm of the law, the policeman's club, or threats of fine and imprisonment, to induce all to observe "the Sabbath" or any other religious rite or ceremony.

The church has never been able to stand on its own feet. It has invariably leaned upon the crutch of the state. Christian priests hav always endeavored to hav their dogmas propagated by law, so they could silence all opposition and compel obedience—in olden times by the rack, the dungeon, and the stake, in our day by means of the policeman's club and the felon's cell.

The church when unable to assume supreme power has been harmless as a dove, but whenever wedded to the civil power it has become tyrannical and persecuting; before it the greatest despots the world ever saw pale into insignificance.

No scrap of history records an instance of any government ever persecuting its people on account of their religious belief until some religious power got behind the throne. No exception can be cited in all the history of the past whenever any religious power got behind the throne that persecution of the people who differed with that religious power did not result.

THE CONSTITUTION OF THE STATE OF WASHINGTON.

A most distinguished humanitarian truly declares: "You might as well hav a government united by force with art, or with poetry, or with oratory, as with religion.

"Religion should hav the influence upon mankind that its goodness, that its morality, its justice, its charity, its reason, and its arguments giv it, and no more.

"The religion that has to be supported by law is without value—is not only a fraud, but a curse.

"The religious argument that has to be supported by a musket is hardly worth making.

"A religion of love can never need bowie knives, and revolvers, policemen's clubs, chains, and dungeons.

"Our fathers founded the first secular government that was ever founded in the world. Recollect that. The first secular government—the first government that said every church has exactly the same rights, and no more.

"In other words, our fathers were the first men who had the sense, had the genius, to know that no church should be allowed to exert more than its moral influence. Our fathers devoted their lives and fortunes to the good work of forming a government for the protection of the rights of man."

Our young giant state of Washington is far in advance of all other states in its provisions for religious liberty.

Our state constitution, Article I, Section 11, reads: "Absolute freedom of conscience in all matters of religious sentiment, belief, and worship shall be guaranteed to every individual, and no one shall be disturbed in person or property on account of religion."

The constitution clearly defines, and positivly states, the only conditions which can render a person liable to be disturbed in person or property—to wit, acts of licentiousness, or practices incompatible with the peace of the state.

Hence no person pursuing any legitimate occupation or lawful pleasure or pastime on Sunday, any more than on any other day of the week, can be disturbed, either in person or property, because of any one else's religious opinions.

Under the constitution of the young giant state of Washington every man enjoys the same right of conscience, and is responsible to no earthly tribunal for his religious faith, and cannot be made by fine or other penalty to observe holy days, or other religious festivals, against his honest convictions.

Christians differ as to which day is the Sabbath, some claiming the first, and others the seventh, day of the week, and it is not the province of the government to say which is right.

The rights of conscience are individual and cannot be settled by arraying the larger number against the smaller.

The Constitution regards the conscience of the Jew as sacred as that of the Christian. The test of citizenship is not based on any religious creed. The greater part of a community may be agreed concerning some matter of conscience; but if only one among them holds a different opinion his rights of conscience are just as sacred as those of all others, and must be respected.

Says Judge Cooley: "The Jew and the seventh-day Christian, who is forced to respect the first day of the week when his conscience requires of him the observance of the seventh day also, may plausibly urge that the law discriminates against his religion, and by forcing him to keep a second Sabbath in such week, unjustly, though by indirection, punishes him for his belief."

Legislativ bodies having jurisdiction can declare legal holidays in which no business can be enforced by one man upon another, but hav no right to dictate the manner of observance of the day by the individual; one can work, another pray, and so on, as it suits the individual taste; but no man, no legislativ body, under the constitution of the state of Washington has a right to say to any individual, "Thou shalt not work."

To prohibit men from following their honest occupations at any time under penalty of arrest, fine, or imprisonment is to relegate honest work to the realm of crime.

Under our state constitution not alone religious faith and worship is assured, but absolute freedom in all matters of religious sentiment, and no citizen can be disturbed in person or property on account of religion or religious rites, ceremonies, high days, Sundays, or holidays, however much the sentiment or belief of others—even the largest majority—may regard such observances as essential.

So far from being opposed to Sunday-keeping, we are zealous defenders of its observance. It is the grand, good old solar holiday of all pagan times, and should be devoted to rest, recreation, and amusement, and for those who choose, to worship. But all are entitled to full freedom, to perfect liberty to spend its hours as they please; always providing that in the enjoyment of its liberties no one shall encroach on the rights or privileges of others.

A great outcry is made about the need to hav a Sunday law so as to close up the saloons on Sunday. To insist on a law to close saloons on Sunday is to declare that it is right and proper to hav them open on the other six days of the week. But under our state constitution whatever is permissible on any other day of the week is equally so on Sunday.

It should be remembered that the saloons are the outgrowth of Christianity. There are no saloons to be found outside of Christian communities.

Open the museums, the library, the picture gallery, the baseball grounds, encourage excursions on the sound and in the woods—provide innocent amusements and recreation—if you would hav the saloons deserted.

In the name of law, constitutional and statutory, moral and civil; in the name of enlightenment, progress, and common sense, why should the people of Washington, having the best constitution of any of the states of the Union, desire to go back to the Blue laws of the Puritans?

In the language of that zealous Christian and self-sacrificing worker for civil and religious liberty, Rev. Alonzo Jones, editor of the *American Sentinel*, in his speech before the United States Senate committee on education and labor at Washington, D. C.:

"The noble men who pledged their lives, their fortunes, and their sacred honor, when they established our Constitution, separated, as they supposed forever, this nation from all the wicked influences of the church-and-state systems of the colonies, of England, and of all other nations of all times.

"And under this Constitution, in true liberty, civil and religious, in genuin enlightenment and progress, this nation has deservedly stood as the beacon-light of the world for a hundred years. Let this splendid nation ever still look forward and not backward; let it still hold its honored place before all the nations; and God forbid that by any such effort as is now being made in behalf of this Sunday law, this glorious nation should be brought down from her high place and made to follow in the papal train.

"Gentleman, no further argument is needed to show that the Sunday laws of all the states, and the principles of the decisions of the supreme courts which sustain them, are wholly wrong, springing from the papal principle of church and state and supported by the equally un-American principle of the omnipotence of the legislativ power. They are totally subversiv of American principles. Yet Sunday laws hav never been, and can never be, sustained on any other principle. And this is only to say that which is the sum of all this discussion.

"There is no foundation in justice, in right, or even in expediency, for any Sunday laws, or Lord's day laws, or Sabbath laws, under any government on this earth."

Reader, the facts are before you; look them square in the face, discard the smoky, grimed spectacles of sectarianism, and let reason, right, and truth hav free course, and they shall elevate, purify, and glorify mankind. Then we shall hav a religion free from forms that fetter, clear of the cant that kills.

A religion that incites love for all that is highest, holiest, and best, without slavish fear or adherence to a creed abounding in absurdities and contradictions, demanding faith in impossibilities.

A religion that makes righteousness, right doing, rational, true manhood divine, freedom secure, and charity universal.

C. B. REYNOLDS

Comments.

I was deeply interested in "Hebrew Polytheism," by A. H. Darrow, in THE TRUTH SEEKER, May 16th. That first verse in Genesis—"In the beginning the Gods created the heaven [not heavens] and the earth"—has been my trump card against the plenary inspiration of the Bible in all my discussions, both oral and written, for nearly forty years. My explanation is this: The legends and fables picked up by the Hebrews were all fabricated by people who believed in many gods; hence their traditions were in the plural number when referring to their deities. We hav ample evidence all through the Old Testament that the Hebrews were strongly inclined to polytheism, if not wholly given over to it. See Gen. xxxi, 30–33, where Rachel stole her father-in-law's, old Laban's, household gods. It was always difficult for the leaders to restrain their tribes from making and worshiping golden calves in imitation of the miraculous ox, Apis, worshiped by the Egyptians as their deity. Solomon even went after the heathen (?) gods of his numerous strange women, and is now in sheol, according to the decisions of Calvinism and the rulings of the clergy.

The ancients, being anxious to make it appear that the Hebrews worshiped but one god and were monotheists, translated the plural noun Elohim into the singular number, God; and our "holy fathers," and "sich like," were not "smart" enough to follow suit with the pronouns "us" and "our," so we hav all this mystery among the divines as to whom the plural pronouns belong to, that Mr. Darrow quotes.

What a simple solution, and yet the learned theologians hav supposed, inferred, guessed, desired, hoped, wondered, and fooled over this sacred blunder until they hav made themselvs too ridiculous to be laughed at; and all because they were loath to admit that the first chapter of the Bible taught us that a plurality of gods created the heaven and the earth, instead of *their* one, only, little six-by-nine God of inferior proportions, limited capacity, and finite knowledge.

ELLA E. GIBSON

Barre, May 17, 1891.

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New Subscribers.

Sincere thanks are hereby given to Messrs. A. Thomas, George Beman, T. R. Payne, James Forsland, T. E. Longshore, John Burton, Fisk Brothers, H. B. Foster, R. C. Richardson, and W. S. Hutcheson, for new subscribers sent us recently. And we venture to ask others of our friends to do as they hav done. We desire to extend our list a great deal; it is, indeed, imperativ, for the publication of so large a journal as THE TRUTH SEEKER is very expensiv, and to meet our obligations promptly we need a larger revenue. Will not the friends of mental liberty do a little to help us?

OUR readers will every one be glad to know that work upon the book of the Bible Pictures which hav been published in THE TRUTH SEEKER will be pursued activly this summer and the volume brought out early in the fall.

If Mr. John Peck's health will permit—and it probably will—he will assist in preparing a good portion of the reading to accompany each picture. The volume will contain between two and three hundred pictures, and will be sold for one dollar. It will be the greatest book of Bible stories ever printed. Orders will be thankfully taken at any time and filled at the earliest moment the book leaves the press.

One Museum Open on Sunday.

At last the trustees of the Metropolitan Museum of Art hav yielded to the inevitable and opened the doors of that institution for at least a part of the day on Sundays. The pressure of public opinion had become too strong for them, and when a petition asking for the opening with thirty thousand names attached was presented to them, they used the opportunity to reinstate themselvs in the good opinion of the public—a good opinion which had very largely changed to the other thing.

A good many years ago the German societies presented a petition for the same thing. This document seems to hav been lost. No one ever heard from it, the press said nothing about it, and it was wasted ammunition. In 1885 the subject of Sunday opening came up in the Board of Estimate and Apportionment, and Mr. Jessup, president of the Museum of Natural History, was invited down-town to show cause why the museums should get their fifteen thousand dollars apiece annually from the public treasury unless the public were permitted to see the collections contained in the museums on Sundays. Mr. Jessup responded, argued against Sunday opening, and the matter was dropped by the Board of Estimate and Apportionment.

But there were others who took it up. Mr. S. P. Putnam was the secretary of the American Secular Union, and for a time was stopping in New York attending to his sectarial duties. One evening he and the Editor of THE TRUTH SEEKER were dining together, and the action of the Board of Estimate was criticised, and then and there the two heretics determined to see what could be done in the premises. The Editor drew up the petition, obtained the addresses of all the prominent men in town—politicians, lawyers, business men, judges, heretical preachers, and sent the petitions to them. Mr. Putnam visited the newspaper offices and urged the editors to advocate the opening. Mr. Hepworth of the *Herald* had already printed something about the matter and said he could not take up the Union's petition, but would proceed on the line that it was a *Herald* movement. The other papers, to head off the *Herald*, took up the Union's petition, and the town was extensivly notified that it had some museums, which no one before seemed to remember, and that it was desired by some people that they be open on Sundays. The religious papers, for once, told the truth, and said it was an Infidel movement.

The trustees refused to yield to the petition. Mr. Putnam had to print his argument and mail it to them, and they sent men to Albany to fight every bill introduced in either branch of the legislature to compel them to open on Sundays. They were offered an increase of ten thousand per year from the city to open, but they would not take it. They acted like dogs in the manger, pigs in the trough, and seemed determined to do as they pleased regardless of the public which gave them the buildings and helped support them.

But the agitation begun by the two diners, suggested by the Board of Estimate, has never ceased. Public sentiment has steadily been in favor of the plan, the press has constantly prodded the trustees, and lately separate bodies of citizens hav circulated more petitions for such opening. Altogether over sixty thousand people hav asked the trustees for the privilege of visiting the place on Sundays. Bills hav been introduced in both senate and assembly to compel such opening; successiv boards of city officials hav demanded it—and at last it is done!

The ministers of course opposed it, and circulated a counter-petition, but it was not presented at the meeting of the trustees on the 18th instant when after a three hours' session it was "*Resolved*, That until further order of this board the museum be opened free to the public every Sunday from 1 P.M. till half an hour before sunset." Of course the pietists are displeased, but the citizens of New York who spend an afternoon in the museum won't care very much for that. Elliot Shepard desires to hav the Fourth commandment altered to read, "Remember one-half of the Sabbath to keep it holy;" but then no one cares much for people of his ilk. Over eleven thousand visitors were in the museum on the first open Sunday.

The trustees of the American Museum of Natural History, on the other side of the park, ought to consider the action of the trustees of the Museum of Art, and go and do likewise.

The Presbyterian Assembly.

The Presbyterian General Assembly met in Detroit last week to consider the affairs of that church, among which were the charges of heresy against Professor Briggs of the Union Theological College. After a great deal of lobbying for and against the professor, the committee to whom were referred the charges reported as follows:

"The standing committee on theological seminaries to whom were referred certain overtures respecting the Rev. Charles A. Briggs, D.D., beg leave respectfully to report that they hav examined the same and find that sixty-three presbyteries hav overturned the general assembly in reference to the utterances of Dr. Briggs, contained in the address which he delivered on the occasion of his induction into the chair of biblical theology in the Union Theological Seminary, New York. . . .

"Inasmuch as the theological training of our candidate for the ministry is a matter in which all the presbyteries hav a deep and common interest, the presbyteries aforesaid are to be commended for their vigilant regard for the purity of the church. . . .

"It appears from that report that on Nov. 11, 1890, the Edward Robinson professorship of biblical theology was founded and endowed by Charles Butler, LL.D., by the gift of $100,000, and that at the same time Prof. Charles A. Briggs, D.D., was transferred to the new chair from the Davenport professorship of Hebrew and the cognate languages. On Jan. 20, 1891, Dr. Briggs delivered an inaugural address on 'The Authority of Holy Scripture,' which has been the subject of severe criticism, and which is the occasion of the recommendations which your committee feel constrained to make to the assembly. . . .

"Your committee are constrained, therefore, to say that in their judgment it is the duty of the assembly to disapprove of the appointment of Dr. Briggs to the Edward Robinson chair of biblical theology in Union Theological Seminary."

Since Dr. Briggs delivered his inaugural address, the directors of the seminary hav interviewed him on his belief. In his address he said:

"I shall venture to affirm that, so far as I can see, there are errors in the scriptures that no one has been able to explain away; and the theory that they were not in the original text is sheer assumption. . . . If we should abandon the whole field of providential superintendence, so far as inspiration and divine authority are concerned, and limit divine inspiration and authority to the essential contents of the Bible, to its religion, faith, and morals, we would still hav ample room to seek divine authority where alone it is essential, or even important, in the teaching that guides our devotions, our thinking, and our conduct."

In his reply to the directors' questions on the same subject he said:

"Question: Do you believe the Bible inerrant in all matters concerning faith and practice, and in everything in which it is a revelation from God or a vehicle of divine truth, and that there are no errors which disturb its infallibility in these matters, or in its records of the historic events and institutions with which they are inseparably connected? Answer: Yes."

This is regarded by nearly all his co-sectarians as exceedingly non-committal and indefinit, and it is so. Almost anyone can say Yes to it. In things in which it is a revelation from God the Bible *must* be inerrant. The real questions are, Is there a God? and Is the Bible a revelation from him? Dr. Briggs believes there is a God, and that some portions at least of the Bible are his words to man. Therefore he could easily answer affirmativly to the ingeniously worded query. A real heretic would hav immediately asked the directors to show there is a God, and the proof that he ever communicated with man. Of this evasion of the real question by the directors and the professor the *Independent* says: "It looks as though it were *designed* to mislead the public. We do not charge this; the directors are all honorable men; we only say that it has the *appearance* of a trick, to which Dr. Briggs himself has consented in order, if possible, to save his position." The *Independent's* view is undoubtedly correct.

One of the noisiest of the lay delegates was the editor of an evening paper in this town, who is also the head of the Sabbath Observance Society. He has been assumed, and with good reason, to be more kinds of an undesirable non-intellectual than any other man his respected father-in-law had ever seen. His hobbies were "Anti-Briggs" and "Sabbath" observance. This is what he, as chairman of the committee, committed the Assembly to on the latter subject:

"First.—That this General Assembly express profound gratitude to God for the fulfilment of his declaration in the Fourth Commandment by his blessing the country and those who hav kept his day holy.

"Second.—That we most earnestly recommend to the national and state commissioners and municipal directors of the Columbian Exhibition, to be held in Chicago in 1893, immediately to decide that its doors shall not be open to the public on Sunday and to announce that decision so that the public conscience shall be set at rest on the subject, and that Christians of all denominations may consistently unite in rendering that exhibition a great success by attending it with their families, sending their exhibits there, and praying to God, who would thus be honored by the keeping of his day holy, to bless the exhibition and make it surpass all other similar demonstrations by any nation, and that a certified copy of this resolution, properly authenticated by the signatures of the officers and by the seal of the general assembly, shall be intrusted to the Sabbath Observance Committee for presentation to the said authorities.

"Third.—That the work of the American Sabbath Union in behalf of the Sabbath day is accordingly recommended to our pastors and churches for their action, coöperation, and prayerful encouragement.

"Fourth.—That the first week of April, 1892, be observed by our churches as a period for special prayer for the blessing of our father who is in heaven upon all the people, that they may be led to a better observance of his holy Sabbath day the Lord's day."

The implied threat of boycotting the Fair unless its gates are closed on Sundays concealed in the second resolution will not escape observation. Mr. Shepard and his clique are of that sort of people who devoutly believe in their own right to rule the universe. The "public conscience," outside of the more orthodox churches, is against Sunday closing, most people not being very pious in personal matters, however indifferent they are to the church's encroachments upon our liberties or willing that she should exist at the expense of the general public. But the Sabbath observance people, with an arrogance proportioned to the falseness of their claims, assume to

represent the public, and speak just as though they did not know they were lying. And we hav no idea that any General Assembly can control any Presbyterian business man—unless he is as great a hypocrit as a late block-tin importer who cheated the government and gave part of his gains to the church—who may desire to exhibit his productions at the Fair, or any Presbyterian who may desire to visit the Fair on week-days, though some will probably be found who will not personally visit the grounds on Sunday. The resolution of the General Assembly, therefore, will not materially decrease the successful prospect of the exhibition.

It is, however, a very good exhibition in itself of the bigotry and tyrannical principles of Presbyterianism.

Questions Involved in Mr. Harman's Case.

About the time this issue of THE TRUTH SEEKER is being read, Mr. Harman is undergoing the ordeal of appeal to a higher court from the barbarous decisions of a lower tribunal. The result is doubtful. But if the Holy Bible is a mailable book, as decided by the post-office department, then certainly Mr. Harman has committed no offense whatever. Even the O'Neill letter, coarse and disgusting as it was, is exceeded in nastiness many times by the passages in "holy writ" to which we hav frequently referred, and which Judge Tyner had before him when he declared that the Bible is all right.

The absurdity of having laws so elastic as these under which Mr. Harman is arraigned is forcibly shown in the fact of his sentence on the Markland letter and the further fact that the Bible is declared to be perfectly unobnoxious to the law. No fair-minded person can read the letter and the dirty verses of the Bible and say that the language of the latter is not by far the more objectionable. One Latin word designating a natural function can never be so greatly vile as hundreds of Saxon descriptions of other natural functions. The administering of the law is therefore a mere question of taste and prejudice .And as under such elastic conditions there can be no absolute rule, so will injustice continue to prevail. One man for doing a less act will go to prison; another for doing an equally harmless but possibly more disgusting act—that is, an act of worse taste—of the same character will go scot-free, and even be commended for "disseminating the gospel." It is a shame and an outrage, and such laws should be repealed, for there is no way of administering them so that equal and impartial justice shall be done.

An instance of this is the cases of *Lucifer* and the *Twentieth Century*, an Anarchist journal published in this city. For printing the Markland letter Mr. Harman, editor of *Lucifer*, was sentenced to five years' imprisonment, serving several months of the sentence, and, if the appeal be decided against him, will be obliged to finish the cruel decree, which may mean death, as he is an elderly man. But the other journal has printed a letter on the question of taste, condemning Mr. Harman's taste, but at once taking up the same subject and discoursing thereon in a manner just as objectionable to some people as was the Markland letter to others. And if those people had the editor of the *Twentieth Century* before them in court he would undoubtedly be imprisoned—a gross outrage, to be sure, but not a bit more so than the punishment of Mr. Harman. But, as it is, nothing will be done to him, as he livs in a little more enlightened community than Mr. Harman. It is this difficulty in drawing lines; the whole matter is so exclusivly a question of taste; the tastes of people differ so widely; so much, in fact all, depends upon the education of the jurors, whether it has been broad and literary or narrow and pious, that there seems but one safe course to pursue, and that is to repeal the federal statute and leave the punishment of vendors of the undoubtedly obscene—those things which hav for their object only obscenity—to the local authorities. Philadelphia ladies found the nude pictures in an art gallery—the best works of the best artists in the country—to be indecent, and if the painters had sent their creations through the mail and had these ladies for jurors, the walls of our penitentiaries would hav been the only places they could hav exercised their skill upon for several years. Indecency is as great a crime in the eye of the Comstock law as obscenity. But what shall be regarded as indecent is again wholly a question of taste. Some people hav said that some of the statues in the Metropolitan Museum statuary room are indecent, but hundreds of the most refined and best educated citizens of New York and other places hav the same kind in their parlors, and find not only nothing indecent in them, but that they are beautiful, refining, and moral influences. Who shall define, then, the meaning of the word indecent? A board of censors would be as fallible and as often foolish as the judges and jurors in our federal courts, for they would inevitably exhibit their lack of broad education, as do the present officials. It is a solid, if lamentable, fact, that federal officials are conservativ, old-fashioned, and narrow, if they be not orthodox; and radical social literature would probably be promptly condemned by any board of censors likely to get into office. College presidents are oftentimes very ignorant people.

Mr. Harman remains cheerfully unflinching through all his troubles, determined to pursue the work he has set for himself. He does not believe in self-appointed guardians of himself and others, and he does not shrink from being "harsh as truth and uncompromising as justice." He yields to all the rights he claims for himself, but is determined to maintain his ground. "I hav no right," he says with the greatest of all defenders of liberty, "to make of my brain a sieve, and say that only that which passes through belongs to the rest of the human race. I claim the right to choose. I giv that right to all." But we somehow think that Mr. Harman has been educated a little by the trouble he is in, and would perhaps yield to the rules of etiquet and politeness which, Thoreau says, the human animal has had to invent to make continued intercourse bearable and to prevent us from flying at each other's throats. From respect for his friends' opinions, if for no other reason, he probably would not print another letter of the nature of those for which he was indicted. In this we believe him to be wise.

Total Depravity.

The Presbyterian Confession of Faith says that by the sin of eating the forbidden fruit Adam and Eve fell from their original righteousness and communion with God, and so became dead in sin, and wholly defiled in all the faculties and parts of soul and body. Further, that they being the root of all mankind, the guilt of this sin was imputed, and the same death in sin and corrupted nature conveyed, to all their posterity. And, also, by their original corruption the race are utterly indisposed, disabled, and made opposit to all good, and wholly inclined to all evil.

This charitable view the Presbyterians—and indeed, in a sense, all evangelical churches—support by reference to holy writ as follows:

"For all hav sinned and come short of the glory of God (Romans iii, 23).

"And you hath he quickened, who were dead in trespasses and sins (Ephesians ii, 1). Wherefore, as by one man sin entered into the world, and death by sin; and so death passed upon all men, for that all hav sinned (Romans v, 12).

"And God saw that the wickedness of man was great in the earth, and that every imagination of the thoughts of his heart, was only evil continually (Genesis vi, 5). The heart is deceitful above all things, and desperately wicked; who can know it? (Jeremiah xvii, 9).

"Behold, I was shapen in iniquity; and in sin did my mother conceive me (Psalms li, 5). And Adam lived a hundred and thirty years, and begat a son in his own likeness, after his image: and called his name Seth (Genesis v, 3). Who can bring a clean thing out of an unclean? not one (Job xiv, 4). What is man that he should be clean? and he which is born of a woman, that he should be righteous? (Job xv, 14).

"For when we were yet without strength, in due time Christ died for the ungodly (Romans v, 6). Because the carnal mind is enmity against God; for it is not subject to the law of God, neither indeed can be (Romans viii, 7). That which is born of flesh is flesh, and that which is born of the Spirit is spirit (John iii, 6). For I know that in me, (that is, in my flesh), dwelleth no good thing; for to will is present with me, but how to perform that which is good I find not (Romans vii, 18).

"And the Lord said, The imagination of man's heart is evil from his youth (Genesis viii, 21). As it is written, There is none righteous, no, not one: there is none that understandeth, there is none that seeketh after God. They are all gone out of the way, they are together become unprofitable, there is none that doeth good, no, not one (Romans iii, 10, 11, 12).

"Who can say, I hav made my heart clean, I am pure from my sin? (Proverbs xx, 9). For there is not one just man upon earth that doeth good and sinneth not (Ecclesiastes vii, 20).

Many other passages corollary to these are quoted, but the above are the most direct and explicit upon the subject. But theologians also show it in another way. They say that "striking proofs of their depravity may be seen in the general propensity of mankind to vain, irrational, or cruel diversions; in the universality of the most ridiculous, impious, inhuman, and most diabolical sins; in the aggravating circumstances attending the display of their corruption; in the many ineffectual endeavors to stem its torrent; in the obstinate resistance it makes to divine grace in the unconverted; the amazing struggles of good men with it; the testimony of the heathen concerning it; *and* [do not laugh, please] *the preposterous conceit which the unconverted hav of their own goodness.*" So here we hav the three essential theological points which condemn the world, viz.: the statement of the church, the Bible authority, and the human reason for it. The conclusion is, according to the Confession of Faith, that "every sin, both original and actual, doth in its own nature bring guilt upon the sinner, whereby he is bound over to the wrath of God and curse of the law, and so made subject to death, with all its miseries spiritual, temporal, and eternal"—that is, hell! The whole thing, of course, rests upon the acceptance of the Old Testament as of equal authority with the New and upon the truthfulness of the Christian scheme of the fall, the atonement, and the redemption through Christ. But as the Christian scheme is wholly untrue there is no need to worry over it.

We hav written this to help our friend J. B. Wise out in an argument with a preacher.

Mr. Junkin's Peculiar Notions.

Mr. Junkin, of Wyandot, Ohio, rises to remark, in the *Herald and Presbyter:*

"Why go around by the tedious and uncertain route through Congress when we already hav the power needed [to close the post-offices on Sundays] vested in one man, our postmaster-general! Let the Christian people and all friends of the Sabbath appeal directly to him asking that he issue an order closing all offices and stopping all mails on the Sabbath. Such a proclamation will be only less in importance than that of the immortal Lincoln freeing the millions of slaves in the South. It will liberate many thousands from their Sabbath toil, and grant them that rest which is their right, and help very much in securing the proper observance of the day throughout the land. Such an appeal coming up from the people will command the attention of this good man."

Mr. Junkin seems to consider that Mr. Wanamaker administers his office for the benefit exclusivly of Christians. Mr. Junkin is no doubt a good man, as men go, but he has peculiar ideas of the duty of a postmaster-general.

Editorial Notes.

"WOMEN vote in Kansas. At the recent election in that state a woman in Wichita having safely deposited her ticket in her shopping bag went to the polls with the best intent. But being unable to find her ticket, she kept the judges waiting for ten minutes and at last voted a 'receipt for making pickles.' Whether this was a good omen or not has not yet been decided." A religious journal prints this item as an ill-concealed sneer against woman suffrage. But voting a receipt for pickles is just as sensible as voting for a Tammany Hall politician; besides, a good many thousands of male voters in the city would vote a receipt for making pickles or anything else if ballots were not put in their hands. They cannot read, yet the religious paper maintains their right to vote simply because they are males. But an ignorant woman is no worse than an ignorant man.

THE Rev. Mr. Parkhurst, from whose sermon on the present fuss in the Presbyterian church we quoted last week, sent the manuscript of the discourse to the *Tribune*, and the *Christian Advocate* picks out the following expressions for reprobation: "The very best thing in the world is love, and we are going to need quantities of that, or else before the next three years are by the Presbyterian church will be a veritable hades above ground. . . . As though God were tired and the Holy Spirit off on a vacation. . . . If the apostleship had not started before Princeton did, there would be no show for the apostleship. . . . Why, when the recent vote was passed in our presbytery indicating that one of our number would hav the chance pretty soon to stand up to the ecclesiastical rack, the moment the vote had been declared I saw one of the oldest and saintliest members of the presbytery smile with a smile that was well on toward six inches in length. . . . We do not believe that God ever told Moses to say that conies chew the cud, because conies do not chew the cud, Lev. xi, 5, to the contrary notwithstanding. . . . If Presbyterianism cannot keep out of bed without ignoring its Christian scholars and vituperating its Christian experts, the sooner it givs up the ghost the better, for it will economize medical expenses and save watchers." The *Advocate* thinks that "a spirit of extravagance pervades the statement of facts in the discourse, and much of it is nearly down to the usual level of Ingersoll in its wholesale railing against the church and Presbyterianism, and especially some of the Psalms of David." When Dr. Parkhurst, or anyone else, gets "down to the level of Ingersoll," he will talk better than he or anyone else does now.

Letters from Friends.

FLINT, IA., May 18, 1891.

MR. EDITOR: W. S. Bell, of Oakland, Cal., delivered a course of three Liberal lectures to a large and appreciativ audience, May 9th and 10th, at Peoria, Ia. Mr. Bell as a lecturer is clear, forcible, and entertaining. Societies in want of a lecturer cannot do better than to secure his services.

A. L. SHANGLE.

May 20, 1891.

MR. EDITOR: Please send me another copy of lists of books, as a so-called Christian, a noted Seventh Day Advent minister, bought my history of the Nicene council to get the life of Constantiue the Great, and my small Infidel library is lent all the time and I cannot keep it at home. And especially Miss Gardener's books are all the go among the pure at heart. I am sending all the time for more books. I want those that oppose rotten Catholicism. The world is getting more enlightened day by day.

In sending Freethought or Deist books I giv the ladies preference, as they are the mainstay of churches and superstition.

JAS. T. AXLEY.

MAKANDA, ILL., May 17, 291.

MR. EDITOR: I hav carefully read and reread Brother Wettstein's article in last week's TRUTH SEEKER, and owing to the softening of my brain, or some other cause, I am unable to see the logic of his inferences and conclusions. It requires some self-denial not to review his article, but I will not ask the space in the crowded division of your paper to which my articles are allotted, for such review. In my preceding articles I hav stated my views, and the reasons for them, in as plain English as I can command, and I am content to leave the subject, without further discussion, to your thoughtful, intelligent readers.

Very truly, W. W. WALKER.

IONIA, MICH., May 19, 1891.

MR. EDITOR: Please find post-office order for the extra copies of THE TRUTH SEEKER sent me, also for the ANNUAL of this year. Your paper givs me good Sunday reading, while fashionable people are gone to church, not one in one thousand of whom cares for or listens to the preaching, or knows anything of it when he gets home, or ever thinks of his blood atonement professions which he tries to believe.

Now, if two wrongs will make one right,
In blood atonement take delight,
And kill a good man often,
Then chime his praises from church-bell spire
And howl ye hoarse, each pulpit liar,
A savior's blood and brimstone fire,
Till hardened sinners soften.

S. M. BAYARD, M.D.

May 20, 1891.

MR. EDITOR: A noted Presbyterian divine recently died in Denver, Col., and on his deathbed made the following confession: "I hav been a living lie all my life. I hav always believed in Liberalism, but clung to the ministry for the money there was in it. I realize that I am dying. My mind is as clear and I am as sane as at any time during my life, and I desire to state that in belief I am an Atheist. There is no power superior to nature; matter is eternal; it had no beginning, it will hav no end." His last words were, "There is none other god than Nature." Christians never tire of harping over the "deathbed repentance of Infidels." How does this confession sound to them? This is likely the conclusion which the majority of ministers arrive at near the close of life, but the confessions no doubt are suppressed by the minister in attendance. The relativs of the divine mentioned in this article were anxious that the confession be suppressed; their solicitations were of no avail. I myself was a devoted Catholic for forty years, but at last hav evoluted therefrom.

CHAS. FREDERICK HUTCHINSON.

PATCH GROVE, WIS., May 11, 291.

MR. EDITOR: Inclosed find $4 35—$3 to renew my sub scription for the grand old TRUTH SEEKER, and $1 to help Secularize this government. It is the "widow's mite." O that it might hav the power that the widow's mite of old had, to ever increase the store for the cause for which this mite is sent. Consider me as a life subscriber. As long as I can I shall surely help the cause that much, and wish I could do a thousand times as much.

The fools are not all dead yet. Thirteen of them were dipped last Sunday by the preacher in the creek in spite of cold winds. But then I suppose the Lord tempered the winds to the shorn lambs. Bah! I should think it would make them bleat. One man has told me since that his daughter was afraid to be dipped, as she had a bad cold, but he told her not to fear, and she was dipped and her cough has stopped since—no more cough. Which is proof positiv in his estimation that the Lord takes care of those that obey his (the preacher's) commands. What superlativ nonsense! and that, too, in this day and age of time and man! When, oh, when will all the fools be dead, and when will wisdom reign? Echo answers, When? The thirty-five cents is for the "Liberal Hymn-Book," which please send. And giv my thanks to Heston, glorious Heston.

MARY Y. B. HUMPHREY.

AKIN FARM, ARK., May 15, 1891.

MR. EDITOR: I received your paper, and was well pleased with its Ingersollic tenor. You bet, Gods are scampering and disappearing before the waves of such as Shaw, Ingersoll, and yourself. Giv them Hail Columbia. Let them know that the legitimate result of sin is death, and all that is false shall be followed by evil consequences. You bet, Shaw is making them scuttle down South, a goodly number having already stepped off their flat earth and gone worlds without end. Hell is very nearly frozen over, and in time not very remote we can all skate on its ice with safety and discuss the triumphant victory. Witchcraft, incantations, magic wands (Moses's rod), and the New Jerusalem cornstalk fabric, hav been hunted for, but by all the aid of the telescope no trace can be found, save where Superstition once dragged her clanking chains through the flower-beds of innocence. Priestcraft is dying, and dying hard. In her last moments she still grits her teeth at Science, and her last whisper is Hell—her favorit word.

Dear rose, Freethought! our natural rights
Spring up and giv us truth and light;
Giv us thy colors, tints, and hues;
Giv us thy beauty so bright and so pure;
O float thy fragrance through the land!
Circle this globe on which we stand!
The flowers of spring do fade away,
They wither and decay;
But truth will stand and never fade,
And shine in endless day.

Compliments of W. A. TALLEY.

FORT FAIRFIELD, ME., May 16, 1891.

MR. EDITOR: Having been presented with a copy of the TRUTH SEEKER ALMANAC, and having read Brother Heston's "Shoutin' Joe" with unalloyed pleasure and laughter, as well as having read the book all through and liked it very much, I cannot resist the desire to write you.

In THE TRUTH SEEKER of March 28th I read several letters giving pretty exhaustiv arguments with regard to Spiritualism. Now, then, please allow me to state my brief argument as briefly as possible. Suppose, for instance, I am pretty well off (which I am not), and wish to bestow a substantial favor upon a neighbor whom I respect and withhold it from one whom I do not. I hav the power to do that. Then suppose there is a God on high, and he wishes to confer immortality upon man and not upon the brute. He has the power to do it. But how inanimate nature can confer immortality upon man and not upon the brute, is what I cannot see—is what I cannot believe as yet. That's where I stop. That is as far as I can go with my Spiritualist friends, whom I esteem very highly. I cannot possibly see why any one should expect a continued existence after death with nothing to wear, nothing to eat, nothing to drink, nothing to do, nowhere to go, nor anything else but one extremely monotonous life to eternity.

This boundless universe is self-existent, coeternal with eternity, without beginning or end. In my opinion, there never was a time when there was no time; and in my opinion there never will be a time when that sun will not shine from the starry vault above (or if there is, it will be millions of years hence) the same as it has been shining for millions of years in the past. What I mean by the above is, that this universe was never created by the Christian's mythical God.

Very respectfully, H. H. GILMAN.

CLEVELAND, O., May 15, 1891.

MR. EDITOR: Although considerable has already been written on the badge question, I claim the privilege—with the Editor's permission—of adding to the theme by expressing my opinion. The U. M. L. emblem, designed by the late Lucy L. Churchill, West Richfield, O., is the original Freethought badge, and, according to my judgment, is the most elegant, scientific, and complete, as well as the one most widely known. Being the most comprehensiv, it is best adapted to the purpose for which such an emblem is designed, and by wearing it all classes of Freethinking and intelligent people can readily recognize each other and be brought together socially, besides numerically showing their strength to battle with the wily enemy for the overthrow of superstition and ecclesiastical power and the establishment of free speech, free press, and a free country. The United States of America has no need to copy from France, Germany, or other foreign nations; but, having produced the Universal Mental Liberty badge, which meets all requirements—and is therefore the best Freethought emblem extant—can confidently hope that in the not far distant future this design will be worn and recognized as the symbol of Liberalism in every civilized country in the world. I am the possessor of two of these unique badges—one gold and one silver—and hav been pleased and proud to wear one of them the past nine years, and shall continue to show my colors through this medium through the remainder of my life. Having expressed my appreciation of this emblem, and furthermore as "comparisons are odious," it is not necessary to make mention of the "Pansy" or "Torch of Reason" further than to say that a multiplicity of designs without special meaning or merit and inferior to the original one, are neither desirable, nor beneficial to the cause which they are supposed to represent.

JOHN JACOB.

MORVEN, N. C., May 16, 1891.

MR. EDITOR: One of the Methodist sky-pilots in our county is having quite a trouble just now. He has been giving the Infidels the devil for some time, and had a great deal to say in his pulpit about other people's children's meanness. I heard that he said considerable about some boys' playing baseball on the holy Sabbath; among other things, that Christians ought to go and take clubs and break it up if it was not stopped at once. A short time since, he was intrusted with some money belonging to the church of which he was doing the braying. A few days since, he went to look at the money and, lo and behold! fifty dollars of the Lord's money was gone. He called in one of the brothers and told him of the Lord's carelessness in letting some thief steal the money, then told said brother that it must be a little negro girl, a servant in his family, that was the thief, as it was not possible for anyone else to get it. So Mr. Preacher watched the little negro while the brother went to the stores to find some evidence in the way of bills made by the negro. When the brother returned he looked so solemn that the preacher asked him what was the matter. "Why, brother, this is an awful serious case, as the negro is innocent and your own son is the person who stole the money." So they called up Johnnie, and, like the father of his country, he couldn't tell a lie, and said, "Yes, father, I took the money." And so you see there was no stealing done. It made quite a different case from the poor little negro, as she would hav been put in jail if she had taken it. Johnnie is about eighteen years old. I notice our county paper does not say a word about the affair, but if it had been a negro or poor white trash they would hav caught it heavy. They are trying to hush up this case and keep it out of the courts. I am going to do my best to get this case before the next court, for if punishing other people does any good I fail to see just why it wouldn't work just as well with a preacher's son. So much for early Christian training and the prayers of Christian parents.

HENRY R. TEAL.

BROOKLYN, N. Y., May 19, 1891.

MR. EDITOR: I am of the opinion, particularly after reading Mr. Laperche's views exposing humbug and fraud in the paper of May 16th, that this so-called "Spiritology" is nothing but a base imposition and a sad superstition. And so think many other readers, as is already proved. THE TRUTH SEEKER has always advocated banishment from the brain of all that is superstitious; and can it be that a "medium," masquerading so much like the preacher, after the pennies, is not too imposing on persons easily deluded? I am for the truth, manliness, enlightenment—light, no darkness until I am dead; and then it will not be my desire to suddenly spring in shrouded "spirit" shape, shocking my sweet sister did she perceive me. Your good paper, Mr. Editor, contains but little of the "spirits," but they are with us in each edition. I would, personally, be one thing or the other; and, as THE TRUTH SEEKER is Agnostic, it is certainly not Spiritualistic. I consider the two widely apart, particularly since the majority of your readers are not believing in any "Holy Spirit," a dark room "cabinet spirit," or "Cabinet Rye" spirit to any excess. You are, and so are the most of us, for truth; and, I will say, investigation. The latter has led us to be freer men and women, no longer to be tied down to any one of the many different creeds, or to be fathered by any clergyman to lead us "out of darkness." No more are we to be led by any individual *into* the darkness, after a sufficient admission-fee has been taken in for the performance, to view and converse with a long line of lost relativs and departed friends.

I am exactly in accord with Mr. Laperche, and others who came out previously; but further, as you will already understand, I am for eliminating "spirits" from THE TRUTH SEEKER, and suggest that that organ will continue wholly on its original lines.

Possibly I am wrong. My age is still young, and I am comparativly a recent reader of your paper, so grand in many ways. But what do you say, Mr. Editor?

I noticed also in your issue of May 16th the following words you made use of editorially: "And indeed the return to earth of one already dead and glorified, or the veritable apparition of a spirit, is a thing which far transcends the limits of credibility."

BARKER.

KIRKSVILLE, MO., May 18, 1891.

MR. EDITOR: As Spiritualism, *pro* and *con*, is being discussed through your paper, please allow me space for a few remarks upon the subject. We cannot conceive of a beginning or ending of matter, time, or space. We do not know when, how, or where the mind of man originated, nor when or where it will end, yet we know upon what it depends for manifestation or development. When a man, or the body, dies, the mind no longer manifests itself through that body. What is the mind of man? Webster's definition is, "the soul;" and his definition of soul is, "the immortal part of man." No body of matter can be moved without contact and power applied. Place a small iron or steel ball on the top of a table and move a magnet around underneath, and you can cause the ball to roll in any direction you please. The latent force in the magnet is developed or manifested through the medium of the ball; which matter or force must of necessity pass through the table and come in contact with the ball in order to move it. Who can analyze or define this invisible matter or force? Certainly no one will deny its existence. If the ball were placed upon the table without carrying out the conditions to success it would not move. Electricity, which passes through iron or steel with the rapidity of thought, must be something or nothing. Who can analyze or define it, or see the limit of its possibilities? Man, by seeking out the conditions required, has to an extent utilized this element or force by sending intelligence under the Atlantic and around the world, lighting cities, propelling cars, etc. If heavy bodies can be moved through the proper conditions by this invisible and inexplicable force, and the ball as mentioned without visible contact, may there not be other invisible forces which may, when coming in contact with proper conditions, operate in a manner mysterious and inexplicable by us? I am unable to explain the phenomena combining intelligence and force which I hav witnessed, which are not a matter of fraud, but a matter of fact. It would be useless for me to state to those with preconceived and fixed opinions what I hav witnessed in this direction, when it is considered that the report of the investigations into the matter by Zoellner and other scientists are taken by such as naught. There is no foundation in proof or fact that the intellectual part of man is not perpetuated after the death of the body. Concerning this Colonel Ingersoll neither affirms or denies. This is consistent. If there is such a thing as spirit, it must be matter, and that matter,

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SCIENCE AND THE REFORMATION.

Notes and Clippings.

W. J. ALEXANDER, professor of logic and rhetoric, has been expelled from the faculty of the state University at Columbia, South Carolina, because he is a Unitarian.

A PHILADELPHIA grand jury arraigns the Sunday law of Pennsylvania as a nuisance, "an obsolete law which may hav been right and advisable in a small town in 1794, but which is now out of place in the new Philadelphia of 1891."

AN enterprising Yankee has bought the whipping-post and pillory of the Wilmington, Del., commissioners. These instruments of punishment hav done service in the Newcastle jail yard since the days of witchcraft. The "cat," a leather whip with nine leather thongs to it, was thrown in with the other traps. The present owner will remove the relics to Chicago, and exhibit them during the Fair.

THE ministry of education of Russia has addressed a circular to all school directors and superintendents ordering them to discourage, and if possible, to prevent Christian students engaging Jewish scholars to repeat with them their lessons preparing for the approaching annual examinations. *Nóvoyè Vrémya* and *Grashdanin* consider this a wise and beneficial measure. "It will preclude friendship springing up between the Jews and Christians at the schools and colleges. We hav the bitter experience to see such undesirable friendship lasting beyond the college days among the members of scholarly professions and working its pernicious influence on society."

IT is a curious fact, says the Philadelphia *Record*, that the Camden preachers are a prolific source of revenue to nearly every hackdriver in Philadelphia. A formal agreement exists between the two classes, which provides that all marriage fees shall be equally divided between the man who marries the couple and the man who drives them to the preacher's residence. In this manner a sharp competition has developed, and the most popular preacher is the one who numbers the largest following of enterprising hackdrivers. As a general thing the gentry who do the driving can tell a couple who intend to get married a block away.

IN discussing the dangers of paternalism in the May *Arena*, E. P. Powell adverts to the fact that the most outrageous assumption of unwarranted authority has occurred from that service of which we hav been most reasonably proud, the post-office. Our public carriers hav notified us, that if our social and theological views do not accord with the views of the man whom we select to be responsible for an honest mail service, our mails are closed against us. There is already a censorship of literature. Shall we hav also in due time, queries Mr. Powell, a censorship of the press and of the pulpit? This has been the invariable tendency of centralized authority.

A SINGLE glance at the plan of San Francisco, says the *Sun*, shows that the breeze raised there by Brother Wanamaker's purchase of a Presbyterian church for post-office site represents about such a purchase as that of St. Mark's Episcopal church in New York would hav been for similar purposes. The good people of the congregation would naturally wish to move up town, and with a million of government loot within reach, it is rather too exacting to demand that the saints should keep their hands off it. The transaction is no impeachment of their morals. Whether it is or not of Wanamaker's must be left to his friends to decide. He may be acquitted of pious roguery on the plea that maybe he is a fool. But is he?

A MOVEMENT is on foot in Washington to open the Smithsonian Institute, the National Museum, the Congressional Library, and the Corcoran Art Gallery on Sunday. The Washington *Post* has been publishing the views of different leading men upon the question. "The diversity of these views and the manner in which they hav been expressed," says the *Post*, "show that people are thinking seriously on this subject and their publication naturally results in more light being offered by those who were not originally approached on the subject. Even among clergymen there is no uniform opinion, as some favor the opening at least on an afternoon, while others are opposed to any kind of opening."

EUROPE already knows that it is going to interfere in this mad revival of the Dark Ages, the outrage on Jews in Russia—but how, when, and under what form of pretext are as yet wholly in the air. This spectacle of all Russia suddenly beginning a colossal ghost dance is so weird and inexplicable that the amazed onlookers find themselvs without plans of action for the emergency, but that they will act, and, nay, be enforced into action, seems clear enough. After the battle of the Bourses, which the Rothschilds, Bleichroders, and Oppenheims hav been obscurely waging these past few months, will come other kinds of battles, unless indeed some of the madmen underneath this grand hurly-burly of bedlam succeed in killing the lunatic who is enthroned on top of it. Doubtless, too, England will be pushed into the forefront of Europe's forcible protest. English blood is beginning to simmer over this Russian horror. It will reach the boiling-point in good time.

MR. TAINE, says the *World*, does not often concern himself with inconsequent matters, and perhaps in a sense he has not done so in his *North American Review* article on "Napoleon's Views of Religion." And yet it seems anomalous to devote a critical essay to the religious views of a man who never in all his life permitted religious or any other views to influence his conduct or to stand for a moment in the way of his selfish purposes. Napoleon himself said: "I am nothing. In Egypt I was a Mussulman; here I shall be a Catholic for the good of the people. I do not believe in religions." No essay of Mr. Taine's can more completely present the case than its subject did in these few brief sentences. Nothing can add to its completeness as a statement, or its vividness as a piece of moral and intellectual portraiture. And yet Napoleon had views on religion, and they were of consequence because they helped to make history. He regarded religion as an instrument to be used for the accomplishment of his purposes, with the same ready indifference with which he used and sacrificed human lives for the like end.

Communications.

The Sunday Opening of the Exposition.

DEAR READERS OF THE TRUTH SEEKER: It is a long time since I hav had a chat with you, or as Artemus Ward would phrase it, since you hav been blessed with an article from my "fascinatin pen." But I hav not been idle. I hav been in hot pursuit of some ministers, and their deluded lackeys. For a long time I hav been training my guns on the holy vermin on the walls of Zion, and that is the reason you hav not heard from me.

I hav been holding some discussions here in which the ministers and their pious henchmen thought proper to take a hand. An account of them I thought might interest the readers of THE TRUTH SEEKER. And although I may not be able to giv a detailed account of them, I may giv some interesting points in regard to them.

A minister proposed the Sunday closing of the Columbian Exposition as a subject for debate before the Naples Lyceum, and seeing my opportunity I was quick to second his motion and bring the subject before the Lyceum.

Being chosen chief disputant, for once I was fairly yoked with a minister, and I am egotistical enough to say that I inwardly laughed with delight to think how I would make him hook and kick and turn the yoke and bellow and paw dirt and stick his horn in the ground.

The debate came off Monday evening, May the 11th, and the resolution was stated as follows, viz., "Resolved, That the Columbian Exposition should be closed on Sunday." I shall giv the argument against Sunday closing as it was presented before the Lyceum, with such additions and alterations as will make it acceptable to the general reader. And it is only fair to state that I wandered from the resolution just to giv old theology a black eye and a right-hander under the fifth rib.

OPENING ARGUMENT.

MR. CHAIRMAN: When a man sits down on Sunday and writes thirty or forty pages, it is unreasonable to expect anything like finished composition. I did not attend church; I did not read the Bible; I did not pray on that day, and I did not feel the least mite guilty—only for overtaxing myself. I do not allow any minister to lead me by the nose, and so, about sundown, I went into the garden and spread some manure, just to put a little life into my deadened limbs. I did not injure anyone, and I did not feel guilty about that.

Now, Mr. Chairman, I want you to remember that the church has met with the most bitter opposition some of the grandest improvements and discoveries which hav ever been presented to the world, and that some of the men who hav conferred the greatest blessings upon mankind hav been put to death by ecclesiastics. I shall speak plain truth, and if anyone is shocked it will be because the truth shocks them.

I hav had many a hard-fought battle with Christianity, and if life and health are spared me I expect to fight many another battle. Because Christianity never did, and never will, mind its own business. Not content with the full exercise of its own rights, it seeks to trample down the rights of others. It learns nothing by experience, and dreads nothing so much as the tree of knowledge. It was conceived in ignorance and brought forth in folly, and yet it believes itself to be the embodiment of wisdom, and for that reason it will be overbearing and tyrannical in the future as in the past.

For two thousand years Christians hav been trying to do something for God, but that two thousand years seems to hav been entirely too short to teach them that they never did and never can help him. God is conditionless and does not need their help, even though they could render him assistance. The most barbarous and tyrannical acts ever recorded on the pages of history hav been perpetrated by Christians in order to do something for God and help him along. The greater the ignorance of men the more they run after the Gods and try to help them.

When Christians are told about the ignorance and brutality of the people, when they are referred to the condition of society when the Christian religion was at the zenith of its power, they reply, oh, that was in an ignorant age, when men were degraded and civilization was at a low ebb. Be it known to you, Mr. Chairman, Christianity was responsible for that very condition of things, and will certainly lead us back to the same condition again unless checks and bounds are set to it. It has always been a dangerous element and always will be as long as men put their trust in a cruel and vindictiv God and not in human reason.

The whole story is told when it is stated that when Christianity had the greatest power morals were at the lowest ebb, and men the most degraded and brutal. As near as I remember, Professor Draper says, "It is unfortunate for Christianity that as it became powerful learning declined, and at the revival of letters Christianity lost power."

The difficulty is, Christians believe in a God who has given his will to man. This God is perfect, consequently his will is perfect. Yet this "will" tells some of the most obscene and beastly nasty stories ever impressed with printer's type. It relates some of the most inhuman and diabolical acts ever perpetrated by man, and these acts were performed by the command of God. This "will" commands the indiscriminate murder of men, women, and helpless children, and the giving over of young girls to a brutalized soldiery.

If Christians could only learn that such commands were given by tyrannical old military chieftains, and that God never had anything to do with the old book they venerate, they would be wiser than they are to-day.

The most heartless and beastly transactions ever recorded of men hav been performed by those whom Christians claimed to be the favorits of God. Who says they were favorits of God? These favorits themselvs. And when they claimed that they were acting under the command of God, they knew that it gave them great power over the people they wished to control, and that God had no more to do with their claim than he had with Nero or any other tyrant.

Ministers to-day claim that they are acting under the sanction of God, and at the same time are governed by an old book written by ignorant men in barbarous times, when the people were ignorant enough to believe that men could play thimblerigs with the planets, and that walls of solid masonry could be blown down with rams' horns, and that men could find comfortable quarters in the bellies of big fishes.

Men whose minds are laboring under such hallucinations can never be trusted. They are tied back to the ignorance of three thousand years ago, and yet believe themselvs to be the profoundest men in the world. Their counsels are dangerous. They are laboring under a species of insanity which leads them into all manner of absurdities. So far as they hav received instruction from their religion, they are no wiser than they were a hundred years ago.

Men who hav been under instruction in a Christian church for forty years, who were as ignorant as horse blocks in the beginning, are as ignorant as horse-blocks to-day—men who cannot yoke two sentences together so as to make sense—come to me to instruct me in the way of my duty. They claim that they hav received light from on high, and can see with a "spiritual" eye, while I see only with a "natural" eye. That God's marvelous light has been shed upon them, while I am in nature's darkness, and so they kindly offer to take me by the hand and conduct me along the path of duty, so that I will not sin against the church or the minister, and will show some kind of reverence for the consummate fools whom the church has produced. And this is what the church does for men. It transforms them into egotistical asses who delight in nothing so much as their own braying. And what has all this to do with the Sunday closing of the Exposition?

It has a great deal to do. An impartial history of Christianity shows that it has always been opposed to human progress. That those who hav been the most under its influence hav been the most arrogant and ignorant. That the countries in which it has exerted the greatest power are the most backward and superstitious. That the advice of the church could never be safely followed. And that to take her advice now in the case of the closing of the Exposition on Sunday would prove as suicidal as to take the advice of a man in regard to business transactions who had squandered a fortune.

Only a short time ago I saw a little Christian advice which was given in a little Christian paper. It was a caution, which had great need of being cautioned. Thusly: "Beware of pretended science which contradicts the Bible." And that is just where Christians get stranded—in rejecting everything which does not harmonize with the Bible, and in trying to warp the Bible so as to make it harmonize with well-established facts. What kind of science would it be which would harmonize with the account of creation as recorded in the book of Genesis? And with the old flood story, and the Jonah story, and with Joshua's great cup and ball feats with the planets, and with Elisha's ascent without a balloon, and with Samson's wonderful jawbone exploits, and the story of old Samuel and lots of other dead men who jumped out of their graves and galloped around the country. And then there is the story of all the waters of Egypt being turned into blood by a lot of Egyptian magicians, and three children dancing a double rigadoon in a fiery furnace without raising a sweat.

Well, I would like to see some scientific works arranged so as to harmonize with the Christian's belief. I should think to read them understandingly one would needs stand on his head.

And then to think that men with minds thus befooled and bewildered should assume to tell men of sense what to do and how to conduct themselvs, and try to make the world believe that they giv tone and moral bent to society. Men who believe in such nonsensical drivel had better set themselvs right before attempting to instruct others. Until they do so they will be like sheep in the mire, the more they struggle to attract attention the deeper they will sink.

Who are the men who are so anxious for Sunday closing of the Exposition? They belong to the same class of men who figured so conspicuously during the Dark Ages, when all institutions of learning were suppressed—when ninety-nine out of every hundred could neither read nor write. When the priest had more to do in the family than the husband and father, and was present at every marriage and birth and at every death. When the priest instead of a doctor was called when people were sick. When consecrated wafers and holy water, instead of proper medicin, were dealt out when folks were sick. When the patient was taken to some shrine cure, or rubbed with holy oil, or looked upon or touched some old rag which had been worn or touched by some old saint. If such remedies failed to restore the patient, it was conceded by all good Christians that it was the will of God that the patient should die.

Young men of sense, I appeal to you, is it safe to trust to the counsels of men who hav brought about such results?

Epidemics broke out in Christian cities reeking with filth, and swept thousands to untimely graves. Human life was shortened down to an average of twenty-six years. Through the efforts of scientists, whom Christians denounced as men doing the work of the devil, as many liv to the age of seventy now as lived to the age of forty then. That was a time when the church not only controled the people but the state. And that is where Christianity will land us every time if we are not on our guard.

The closing of the Exposition on Sunday is a step in that direction. It is a measure concocted by the clergy, and is to be rushed through in their interest. For they well know that when the sanctity of Sunday is gone, their holy jig is up.

The clergy hav been noted for opposing every reform and improvement. When the power of steam was applied to the propelling of boats, Christians sent up their cry of indignation, and put forth the most strenuous opposition, and declared it was thwarting the will of God. They claimed that God had given the winds to waft the vessels up and down the rivers and over the trackless ocean, and that men ought to be satisfied with what God had given them. And when a boiler explosion occurred, they said these stew-pots of hell excited the wrath of God, and that he caused the boilers to explode as a token of disapproval.

So the church denounced the art of printing, and the Copernican theory of the solar system, and the telescope and imprisoned the inventor, and for years would not allow a book to be printed until it was examined and approved by some Holy John Wanamaker of that period.

Even so grand a project as the discovery of America, which has conferred such incalculable benefit upon the world, was opposed by the church and condemned at the council of Salamanca. The fanning-mill was in like manner condemned, and church-members would not eat bread at the sacramental table which had been made from wheat run through the fanning-mill. They called it the devil's rattle-box, and said it blew chaff into God's face. And thus I might go on and spend a whole evening in showing how Christians hav opposed improvements and reforms and persecuted and murdered reformers.

In view of such facts, is it not about time to say to the dominating spirit of the church, "Thus far and no farther?" If there are no bonds or checks to be put upon the overbearing spirit of the church and the clergy there will be a full union of the church and the state, and we shall soon be going backward like a crawfish to the bestiality of the Dark Ages.

To-day the church claims to be the advocate of every reform. But how long has it been since the good preacher stopped preaching an everlasting hell and infant damnation? Who are the men who hav broken the spinal column of superstition, and who hav driven the church into the practice of a little decency, and taught the people that they hav rights which they may exercise in defiance of the clergy? Such men as Bruno, whom the Christians burnt at the stake; such men as Dr. Priestly, who escaped from his house when it was in flames—set on fire by Christian fanatics; such men as Voltaire, Diderot, Gibbon, Paine, and others whom the church and clergy hav cursed a thousand times over.

Who exposed the horrid doctrin of infant damnation and an endless hell, and made the people understand that none but a brutal God would issue such decrees? Such men as Hosea Ballou, Abner Kneeland, and Theodore Parker, whom the church has denounced as Infidels.

Has the world suffered to any great extent because infants are now believed to be too innocent to be damned? Hav we retrograded in morals because the inhuman doctrin of endless punishment is no longer taught or believed?

Has the church been right in these matters? Then why allow a few clerics to close the Exposition on Sunday and to trample down our rights?

Their kingdom is not of this world; let them attend to their prayer and keep on the right side of their God.

Is it not a fact that the minds of men hav been lifted up and imbued with a spirit of independence just in proportion as the clergy has lost influence over the people? If we should cut loose from all superstitious notions, would not man be the better, and would God fare any worse? God cannot suffer, while man is subject to many ills in life. If we should turn our attention more to the happiness and welfare of man, and not spend so much time with the Gods, who do not need our help, and can take care of themselvs, would not the world be better for it?

Let us try the experiment at the Exposition and throw open the doors on Sunday, and make everybody happy by doing all the good we can, and if we find out that it makes God mad then we will close up the doors every Sunday, and put the Lord's seal upon them when we hav another Exposition.

CLOSING ARGUMENT.

MR. CHAIRMAN: The reverend gentleman has tried to prove that Sunday rest is a physical necessity. And he has wearily quoted from what he claims to be high medical authority to prove that his claim is well founded. Why did he not quote ecclesiastical authority? He could hav got a perfect surfeit from such men as Talmage, the two Wesleys, the two Sams; in short, he could not hav run amiss among such men as Anthony Comstock, soap-boiler Colgate, and Holy John Wanamaker. And just as many doctors as are under the influence of the church would giv just such testimony as the clerics might demand. But the facts are that as Sunday is generally kept, it is a physical damage instead of a physical necessity. The voice of nature is worth more in this case than the testimony of all the doctors and preachers in the world.

In the first place, if God ever appointed a day as a rest-day or as holy time, he ought to observe that day himself, which according to Christian testimony he does not. For Christians declare that the planets could not be held in their orderly courses if God should withdraw his sustaining energy for a moment of time. There could not be one pulsation of the heart, neither would the rains descend nor vegetation grow, without God's sustaining help. So that God must be exerting his all-sustaining energy every moment of time, and therefore busy on Sunday as on every other day.

And then again, if God had had special regard for a particular day, he would hav endowed animals with instincts which would hav caused them to conduct themselvs differently on that day from what they do on other days. But the cattle graze, the birds sing and bill and coo and build their nests, and the lambs gambol, on that day, as they do on any other day.

That is not all. It is not for the physical benefit of man to rest—that is, to do nothing (for that is the Christian idea of it)—one day in seven.

Let a man cease from labor of any kind for three months and then attempt to do a day's work, physical or mental, and he will find himself disqualified for any great exertion.

When I was attending school there was usually a vacation of four to six weeks during the season of haying and harvesting. There were many farmer's sons who worked on the farm during the vacation. Nothing was more frequent than to hear them tell how much they suffered when they first commenced work. They said it took about a week to work up their muscles so as to do an ordinary day's work. And I hav passed through that bitter experience more than once myself. And I hav heard Professor Robinson, who had a large experience in teaching, say that the first week after vacation was about wasted, that it usually took about that length of time "to work the boys into the harness and bring them down to solid work."

Over fifty years I hav been engaged as a mechanic, and during that time I hav given employment to many other mechanics, and I hav heard more complaints from men on Monday than on any other day in the week. There is scarcely a mechanic who has worked with other mechanics who has not heard of "blue Monday."

Among all animals, man included, there is a natural season of rest and a season of exercise, and those seasons are night and day. After a good night's rest and sleep, such as nature requires, a man is as well prepared for a day's work as he ever can be. During the night, the natural time for rest and sleep, the muscles do not relax. But if the rest is continued longer than nature requires the muscles do relax, and one is incapacitated for laborious exercise in a corresponding ratio. There is no more need of resting one day in seven than there is in eating one day in seven or sleeping one day in seven. The idea of Sunday rest is a clerical trick and has no foundation in nature or reason. All this pretended sympathy put up by the clergy for the rest of the workingman is a mere sham, and has a pound of hypocrisy in it for every grain of real sympathy. There is no man or animal that will liv one day less on account of not resting on Sunday, unless they are overworked the other six days in the week. I hav said more upon this Sunday rest question, perhaps, than I ought, but I was anxious to strip the shuck from this old worm-eaten chestnut and let the people know how the ministers hav imposed upon them.

The honorable gentleman is pleased to refer to my character and influence. So far as my character is concerned I hav only to say, my record is before the people, and by that I am willing to abide. That record is probably beyond the reach of any man but myself. I may injure myself, but it is quite late in the day for anyone to injure me.

If I had a lawyer's license (the gentleman referred to is a lawyer) and belonged to the church, and would espouse the dirtiest and slimiest causes, and declare the right to be the wrong and the wrong to be the right for money, and indorse all the filth and abominations of the Bible, I might be a man of character in the gentleman's estimation.

There is a good man who belongs to the church and livs in this vicinity who goes every year to some dealer in agricultural implements and bargains for a mowing-machine on trial. After cutting his hay it is returned to the dealer as not satisfactory. For years, as I am informed, this good man has cut his hay with machines on trial. He is a man of character.

There are thieves and perjurers and adulterers in the church, but they are regarded as men of character by all good Christians as long as they believe in the old hocus-pocus hallucination. I am inclined to think that the gentleman would hav quite a job on hand to find any man who will say that I hav willfully wronged him. JOHN PECK.

(TO BE CONCLUDED.)

Is the Bible of Divine Origin?

There can be but one way to answer this question, and that is to "search the scriptures" and find, if we can, in its pages from Genesis to Revelation the footprints of divinity. A magnificent temple, fashioned after the most beautiful style of architecture, shows the skill of the architect, and a miserable hovel displays the ignorance or incompetency or poverty of its builder. The wonderful poems of Byron and the plays of Shakspere show the master-hand of their creators, and the songs of Moore and of Burns display the inspirations of their authors. Let us take up the Hebrew Bible and see its authors' claims to divinity. If it was inspired by Jehovah then the power of Jehovah must be written on every page, and the truth of its contents be manifest to every observing mind.

In Genesis we learn that God made the world in one day, and then he made the sun to rule the day and the moon to rule the night, and the idea plainly conveyed here is that the earth was the great center of creation, and that the "firmament" with its sun and moon and stars were created for the earth for "signs and for seasons." Can any intelligent being believe this absurd story of the creation? Does any man of even ordinary intelligence believe that the world was made in a day? Does not this story of the earth's creation display the ignorance of the savage, rather than the wisdom of a God?

Let us leave out the absurd story of the creation and fall of man, and pass to the fable of the flood. Here God, the author of the Bible, is supposed to hav wiped from the face of the earth, with a great flood, every living creature save and except Noah and his immediate family, and one pair of every living creature of the earth. Now, laying aside the folly of a God seeking to destroy the works of his own hand that he had made for his own pleasure, can we believe that Noah did as the Bible says he did, carry with him into the ark two of every beast, bird, reptil, and insect that inhabited the earth? Did he send to Australia and get a pair of kangaroos, or to America for a pair of grizzly bears and a pair of buffaloes, etc.? Did he send to the Arctic circle for a pair of walruses, or to India for a pair of tigers, or to Africa for a pair of elephants or hippopotamuses or boa constrictors, or to Canada for a couple of pole-cats? Does any man, with brains enough to fill a thimble, believe such a story?

As a fiction it does not approach the most airy romances of Munchausen for probability. Where does the divine show itself in the story of the flood? Echo answers, where?

Now let us pass the delectable stories of Abraham and Lot and Jacob and Judah, and go down into Egypt and see Jehovah warring against Pharaoh in his efforts to emancipate his children from the bondage of the Egyptians. Here he *hardened* Pharaoh's heart that he might show his (God's) power in Egypt. How did he manifest his power? If the Bible is true he exhibited the characteristics of a devil rather than of a God. He brought upon Egypt his locusts and frogs, his lice and murrain, his darkness and pestilence and death, punishing an innocent populace for the sins of their rulers. Could a being so wickedly unjust and so wantonly cruel claim the divine attributes of a God? In Ex. xii, 35, 36, he, through his servant Moses, ordered his people to "spoil the Egyptians" by the most wanton and abject deception. Do we find in this the characteristics of a God? Do we find in his abetting deception and theft that which commands our adoration? Can we arrive at any other conclusion than that this whole story is a myth, born of superstition and ignorance?

Then let us leave these revolting fables and come down to the book of Leviticus. Here he appears as a lawgiver and gives the most minute directions as to "burnt offerings," once "sin offerings," telling the priests how they shall dispose of the hide and feet and head and "inwards" of the bullocks and she-goats that he commanded the Jews to offer as a propitiation for their evil deeds. Now, what sane man of this day supposes for one moment that an intelligent God would require such offerings at the hands of his people. Are not rather the thoughts of the savage and the hand of the crafty priesthood apparent in these entire pages? Why should a God command amid the "thunders of Sinai" that "the kid should not be seethed in the milk of its mother?" Let an intelligent lawyer read Num. v, 12-31, and say whether a fourth-rate police court lawyer would advocate such nonsensical legislation as is therein contained. And yet we must believe that all this horrible, criminal bosh was inspired by a divine being, and what is worse, we *must* believe it or be damned. I turn from such revolting thoughts and allow the theological dog to enjoy his vomit.

Let us pass along through the books of Judges and Kings, and avoiding the horrible pictures there of the moral depravity of these Bible heroes (?), such as Samson and Saul and David and Solomon, who were the "chosen of God" where the friendship of this supposed deity is manifested for the murderer, the polygamist, and the adulterer, where our children are pointed to David as "a man after God's own heart," when his record for blood and crime is not surpassed by Nero's, let us close these pages reeking and festering with crime and debauchery, and let us take up the New Testament, and let me ask the candid and thinking man if in the whole story of Christ, from the conception to the cross, there is a single ray of reason or the slightest foundation for its truth. Why the necessity of such a plan of salvation? Why the remotest cause for such a birth and such a death? Go through the pages of the four gospels and find in the life or teachings of Jesus one single act worthy of a God, one single word that showed him to be in advance of his day and generation. By their own stories they make him out to be susceptible of wrath; and his conduct in driving the merchants and moneychangers from the temple with a scourge; his cursing the fig-tree because it bore no fruit out of season—all these showed him to be human and only human. His conduct in the garden of Gethsemane and his cries upon the cross exhibited the human. He upon whose death depended the salvation of millions of lost souls (?), when he stood face to face with death and cried, "Father, if it be thy will, remove this cup from me," showed that he sought to avoid work he had left heaven to perform (?). Thousands of men with no pretensions of divinity hav met death to save a single life, but here a son of God, and an equal of God himself, wept all night in a garden, and cried in his despair upon the cross, because he had to die that millions of immortal souls might liv. Does this show his divinity? Does this story show the inspiration of a divine author? I appeal to the intelligence of the human race, has not the day for these false claims passed, and ought not the Bible to be laid aside with the myths and fables of the Dark Ages? If we say it is God's word, we but make God a teacher of falsehoods, we but make him the source and fountain-head of evil, and then he is no longer God.

If there is a God, and if we are to find him out, the student and the scientist will reveal him. The minds that grasp the mighty problem of the future will eventually solve the mysteries of life and perhaps of death; the canting priest and the hidebound theologian, with his back turned to the future and his face fixed upon the setting sun of superstition, can never solve the question of the existence of a God.

Bury the horrid doctrins of blood atonement; blot out the foul creeds of the Christian church; tear down your altars built to your bloody Jehovah, and let us instead build colleges and schools to train and improve the mind; let us endow hospitals and homes for the sick and the poor, and with a love for our fallen brothers, and an earnest desire to improve and better our race, the mysteries that filled our fathers with fear and superstition will vanish, and a millennium dawn upon the world such as no lover of humanity ever dreamed of in the past.

Nashville, Tenn. W. H. STITES

IGNORANCE is the great mother of assurance and undoubting confidence.—*Lee.*

THE man who really loves truth cannot possibly subside into a condition of contented credulity.—*Lecky.*

Funeral Customs.

Tyranny of custom keeps multitudes in slavery, and mystical superstitions make them cowards. Probably every community of the different human races has some peculiar funeral customs. Some savage tribes place food and weapons of battle with the corpse in a grave. Some Christian folks will sit up all night in a kind of silent, smothered terror, while their dearest of earthly kin lies dead in an adjoining room. Others will call in their friends at such time, and with candles, ale, and cakes keep cheery and wakeful. Each follows the prevailing local custom; and should either depart materially from it the neighbors would be shocked.

Death is the termination of life. It is the universal destroyer. It makes no distinction on account of wealth or creed. It is the great leveler of all distinctions. But, though it is the inevitable end of everyone, by the law of life no one while in fairly good health realizes the fact; for this law of nature says to us, "Liv as though you were never to die." The croaking priest, however, tries to reverse this happy law, and cries, "Fear God, and liv as though each day might be your last."

To every conscious person, of whatever creed, death is an unwelcome visitor. We resist it as long as possible. Very likely the highly-cultured Christian dreads its approach more than does the savage; for his enjoyments in life are greater and his faith in a future happy hunting ground perhaps less firm.

In Christian countries, on the death of a person it is the custom for the relativs or those in charge to employ some one of the dozen or more different kinds of priests to officiate at the funeral and tell them about two other worlds—one of endless joy and one of endless torment—and to figure out the chances of the deceased. Formerly the benefit of a doubt was not allowed the corpse, but latterly the ruling is generally reversed.

Then the priest-doctor, if at all orthodox, will proceed to diagnose the living ones present, and inform them that their chances for the world of torment are sure unless they take and pay for at once his peculiar concoctions. He will encourage the exhausted mourners by referring to their frailty, and telling them that their lives are held in the hand of God by a single thread and that he may let go any minute! He will startle the more robust, in trying to make them realize their own approaching death, by rehearsing some of his terrible judgments on man, and calculating the danger of their being struck by his lightning before another morning.

Probably the same priest visited the deceased while sick, and comforted him with the soothing inspired words, "It is a fearful thing to fall into the hand of the living God," and then asked him, as he lay exhausted from pain and fever, if he was prepared to meet this fearful God. These are the spiritual comforts usually indulged in on such occasions.

The priest may know very little of the geography of this world, or how it came to pass that its surface is corrugated—thereby presenting to our vision such a variety of beautiful landscape—seas and mountains and vales. But he fancies he knows all about the lovely gardens and golden streams in his world of joy, and the sulphur lakes and fiery streams in his world of torment.

He may never hav had an introduction to an earthly king or even to a president; but he is familiar with the potentate of the skies, communes and feasts with him daily, receives his instructions and credentials, and claims to be his embassador. He is familiar, also, with the great warm-hearted ruler of his world of torment—knows all about his cunning devices to ensnare souls, gain votes, and enlarge his census.

Like the man who dreamed that he loaned a sum of money to a neighbor, and who told the dream so many times that he came at last to think it was a fact and sued the neighbor; so the priest, through various repetitions from early childhood, comes to believe his imaginations to be realities.

As the embassador of an earthly monarch, with his credentials and salary in his pocket, feels himself to be a part of the running gear of a great power, so the priest, with his titles and fatlings fancies himself to be a necessary part of the machinery that runs the universe.

Now, this guide priest to his two other worlds, when allowed in the sickroom often increases the fear and fever of the patient with his solemn nostrums. He is worse than useless there. And he can do no good at a funeral. Whether man is immortal he knows no more than anyone else; though he can tell more that he doesn't know than anyone else can. But custom almost compels his presence on such occasions; and according to custom, also, he brings forward his two other worlds and their rival rulers, and consoles the bereaved mourners with the pious hope that the deceased has (or will hav at some time or other) escaped the one and entered the other. The priest has only added to the gloom and doubt.

Ordinarily, the dying hav relativs and friends. Let them meet at the bier, and each one hav some kind word to say, some pleasant reminiscence to relate, or some good deed performed by the departed one to mention. And should the bereaved family be in but moderate circumstances, with the doctor's and undertaker's bill in prospect, let the friends present inaugurate a new and better custom by taking up a collection on the spot.

Certainly a priest would be entirely out of place at my funeral; and I earnestly desire my relations and friends to manage affairs on that occasion without his dreary, depressing tones. L. G. REED

Another Challenge to Mediums.

TO THE EDITOR OF THE TRUTH SEEKER, *Sir:* Several months ago I published a "Challenge to Mediums" in THE TRUTH SEEKER offering to deposit $100 with you to put the so called slate-writing manifestations to a test, I agreeing to comply with the usual conditions, which challenge has never been accepted (for obvious reasons). I now propose to test the genuineness of the alleged spirit materialization, and in the following manner:

It is claimed that when a person is scattered into fragments by a dynamite or other explosion, his spirit remains intact, and goes on its way rejoicing as though nothing had happened. If this is really the case, it of course cannot injure a genuin spirit to subject it to the much milder ordeal of firing a few harmless bullets at it, or running its body through in a playful sort of way with a sword or bayonet. A materialized spirit that could be harmed in such simple fashion would not be very immortal. In view of which I propose the following: I will deposit $100 with THE TRUTH SEEKER on the announcement in this or any other public journal by any medium that he or she will allow me or any other person I may select to fire a bullet at such an alleged materialized spirit within short range. As a guarantee of good faith on the part of the medium I only stipulate that he or she deposit the traveling expenses with said company, if either myself or my substitute are required to leave our respectiv places of residence, these expenses to be returned with the $100 to the medium if my challenge is accepted as proposed.

But I will accept as a genuin spirit-manifestation even the following perfectly harmless test devoid of anything of a violent character. If I be permitted during a séance to grasp the hand of an alleged materialized spirit with my own perfectly bare hands, I agreeing to do nothing but merely hold the hand or hands of the "spirit," and also not to do anything to disturb the sitting or cause it to be disturbed, conforming strictly to all the usual rules; if, then, this "spirit" can vanish from my sight and that of the other members of the circle without a violent struggle on the part of the "spirit," and without being assisted by any of the sitters to become released from my grasp, I shall regard the form I held as a real, genuin spirit, and the medium entitled to the money deposited with THE TRUTH SEEKER.

These proposed tests are given with the sanction of the Brotherhood of Moralists, which organization has been charged with opposing the investigation of these alleged spirit phenomena.

This offer is good for either the slate-writing or materialization test. If all three are to be made, I will deposit $150 with THE TRUTH SEEKER as a forfeit. Tests to be made either at, or within one hundred miles of, my place of residence, Marengo, Ill., sixty miles northwest of Chicago. If required to leave town, the manifestations to take place within five days after my arrival at the place where the sittings are to be held. If held at Marengo, they may be continued for a month. Spiritualist papers please copy.

H. WETTSTEIN

Marengo, Ill

"Homeless For a Week."

Under the above heading I noticed an article by Edwards Rousseau in THE TRUTH SEEKER for May 23 1, wherein an effort is made to prescribe a remedy for poverty, and a panacea for shiftlessness. The hero of the tale is an individual bearing the real or mythical name of Henry Billings, who sought to better his condition by emigrating from some unknown part of New Jersey to the commercial metropolis; and who not having the means to support himself until he could obtain work, was obliged to beg. We are not informed of the cause of his being out of employment, whether discharged for cause or without cause; nor are we told whether he took a recommendation from his former employer or ran off to keep from paying his debts. For all the information the record gives he may hav been a criminal fleeing from justice, whose theft or other crime had not yet been discovered. Nevertheless, we are told that when such a man goes from his nativ place to a large city to hunt work among strangers, that social system is rotten and barbarous which permits him to remain for ever so short a period unemployed. And, as though this kind of social guardianship were not enough, it is further asserted that the United States government should, under pains and penalties of otherwise being denominated a curse, adopt a system of federal paternalism over the poor and confiscating repression of the rich, which would provide, as Mr. Rousseau says, not only "an equal right to the use of a share or section of land, but to *any, every* and *all* parts of it," to every man who wants it.

It seems to me that if the government should recognize the equal rights of all men to all of the land, those who were able to assert and maintain their rights would get and keep all of the land to the exclusion of others, without paying anything for them, and that the only benefit derived would be an intolerable tax which none but the rich can afford to pay, and which would therefore result in greater accumulations of landed property in the hands of the rich. Rich landlords could hold their possessions and pay taxes on them longer than labor could afford to starve. Labor would be compelled to pay the high tax in addition to a reasonable percentage of profit, or rent, to landlords.

As to Mr. Billings, his penniless condition is admitted. If the land, or opportunities, were free, how could he be expected to maintain himself while raising a crop for the market? Mr. Rousseau says he could hav gone to market-gardening. How could he build his fences, hire the ground plowed, buy his gardening implements and seed? Was not the offer of the "pitiful pittance of $8 a week" as wages infinitly preferable to these "natural opportunities" which we hear so much about? A few days ago I talked with two strong, healthy young men who had come to Kansas from Switzerland about a year ago. They said they could earn only about $1 per week in that country, while here they could earn four or five times as much. They were glad to get a sum considerably less than Mr. Billings's "pitiful pittance."

I admit that the laborer's condition in this country, aside from the aggravation which he often puts upon it by intemperance, carelessness, and insubordination, is not as good as it might be; but it is far better than it is in any other country, and the poor of other countries show their appreciation of this fact by emigrating to the United States in increased numbers every year. Employment and wages depend, to a great extent, upon the law of supply and demand; and the regulation of these two factors, and the maintenance of a proper equilibrium between them, depend almost entirely upon the proper diversification of our industries. In Kansas, we need flax and linen factories worse than we need the single tax. Nothing but reduced railroad freights has saved the West from bankruptcy; but if you will come west with your factories, we will agree to ease up on the railroads and giv Eastern farmers a chance. If Mr. Billings had access to the "natural opportunities," I suppose he could find work in mines, factories, and stone quarries, but who would want to help to make a market for his products unless the government guarantees to consumers the sacred right of exclusiv possession of property whereon and wherein to use those articles of consumption? Do "natural opportunities" include houses, furniture, etc., free gratis to the 'squatter?" If not, what will wage earners gain by the change?

A. H. DARROW.

Why Does Not the Bible God Destroy the Bible Devil?

In the New Testament we read, in substance, that through the medium of the so called son of God—"he by whom the worlds were made," as St. John puts it—the devil was to be cast out, and an end put to sin.

But if the Bible record is true, God created all things; therefore, if God destroys the devil, whether by the agency of Jesus Christ, his son, or otherwise, he would be destroying a part of his own creation, else the devil is nothing, but simply a myth. If God did not create the devil (a thing), then the Bible story is false. We must logically conclude that either the devil is self existing, or else, as above noted, he is a myth, a non-existent, of no more reality than a jack-o'-lantern, therefore can hav no power to tempt, draw, or force mankind into sinful thoughts, words, and deeds.

If the Bible God is truly an omnipresent being, as the Christians claim, and if he also has a personal identity that is everywhere present throughout the boundless and unthinkable extent of space, then he is in size as unbounded, unthinkable, and unmeasureable as space itself.

Now, I would simply state that, since if God can not possibly step outside of space, then all things inside of space must be inside of God's identical, all-pervading being or personality, therefore the devil, as a personal being, having identity, must surely be within God, the same as all other identical things are, or else he is nowhere; for he cannot be placed outside of space, nor of God, since it is impossible that there can be any outside of space.

Furthermore, let me state, if God created this earth (small though it is compared to millions of suns and planets) out of nothing, as Christian theologians declare, then he must hav created all other material worlds out of nothing, and all other things as well, even the devil not excepted.

Surely, then, the devil is nothing; the Bible is nothing; all things, made of nothing, are surely

nothing (the same as ice, made of water, is water still, chemically considered), or the devil, either as an identical or imaginary being, is just as much a part and parcel of God, located inside of God, the omnipresent being, as the lungs, heart, blood, bones, etc., are inside of, and so are parts of, man's personal being. If the so-called infallible Bible word of God is true, then the above reasoning, being based on Bible teaching, must be true also. But it is only to be considered true, I am sure, by Bible believers, or by willfully blind, unreasonable men and women. According to such *theological* wishywashy ideas, it is not possible for God to destroy the devil, only as he destroys a part of himself, or of his internal organization.

In all which ideas the author of this communication disbelieves. All thinking minds, who reason logically, believe there are eternal, uncreated forces of nature, combining two or more of certain pure, invisible gases into various chemically compound matter, both fluid and solid. That such is the only actual creator in existence; thus setting aside such a being as a great omnipresent, personal God; accepting nature as being perfect in all its manifest and unchangeable laws of action. Therefore, as pure nature is omnipresent, almighty, and good, we will consent to drop out one *o* and call nature God; thus making the old saying true, good is God and God (nature) is good.

E D. BLAKEMAN

(One of D M. Bennett's school-boy messmates).
Three Rivers, Mich.

Mistakes of Ingersoll.

TO THE EDITOR OF THE TRUTH SEEKER, *Sir:* Colonel Ingersoll, in his late eulogy on Shakspere, makes more mistakes in a single paragraph about Bacon than he can point out in the longest chapter of the five books of Moses. The most unfortunate of these is a false quotation from Bacon's "Essay on Love," and a consequently erroneous inference, as follows:

"Love is ever a matter of comedy and tragedy; it worketh mischief like a siren or a fury." We know that the author of "Romeo and Juliet" never wrote that.

What Bacon did write is this:

As to the stage, love is ever matter of comedies, and now and then of tragedies; but in life it doth much mischief, sometimes like a Siren sometimes like a Fury.

Are not the plays of Shakspere forcible illustrations of the truth of this sentiment?

W. H. BURR.

Washington, D C. May 28, 1891.

Subduing the Catholic Church in Italy.

The Italian laws for the suppression of religious guilds and fraternities, and for the abolition of chaplains in hospitals, asylums, and prisons, began to go into effect in February last. The result is extraordinary. Until a few Sundays ago, there were five thousand three hundred masses celebrated in Rome every Sunday. The number is now reduced to eight hundred. One hundred and fifty two churches are to be closed at once, and their altars demolished. The pictures and statues, except such as the state thinks proper to reserve for public galleries, are to be sold at public auction. In the rest of Italy they will be destroyed, and not even remote villages will be exempt from this stern decree.

Steps are also being taken to prevent officers and soldiers from attending mass Sundays, military duties being imposed on them during church hours.

All sacred names are being erased from the school books, and sacred emblems are removed from the school rooms. The laws have created the utmost bitterness among the clergy. The pope is resolved to spare no efforts to assist emigration to America and Africa. An enormous number of ecclesiastics, who have been receiving salaries from religious institutions, are now without a means of support.

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The Germans and Prohibition.

As an American citizen of German birth I beg leave to state the following on this subject.

It is an undeniable fact that the majority of the Germans in the United States are anti-prohibitionists. This is not to be wondered at, if one takes into consideration the views prevailing or being entertained in Germany as to spirituous or alcoholic beverages. Those views best appear from some well-known German sayings.

They read:

Wer niemals einen Rausch gehabt,
Der ist kein braver Mann.

Translated:

Who never was tipsy,
Is not a brave man.

Wer nicht liebt Weib, Wein, und Gesang,
Der bleibt ein Narr sein Lebelang.

Translated:

Who loves not woman, wine, and song,
Remains a fool his whole life long.

Das Wasser gibt dem Ochsen Kraft,
Dem Menschen Bier und Rebensaft;
D'rum, Brueder, trinket Bier und Wein:
Wer wollte denn ein Rindvieh sein!

Translated:

Water give the ox strength, you know,
Beer and grape juice to man do so;
Therefore, brethren, drink beer and wine;
We don't want to be beasts bovine.

(The German text renders this kind of a rhyme necessary.)

Whatever may be said of those sayings, one thing is sure and certain, namely: the Germans of this country will never learn to see what harm it can do to an Anglo-American stomach if a German naturalized citizen drinks a glass of wine or beer; or what good it can do to a German American stomach if a native American citizen eats a dish of Boston baked beans. In other words, they believe that eating and drinking are every man's own business; he is entitled to attend to himself, both by reason and by the fundamental principles of this free country. Avoidance of drunkenness they consider as a matter of self-respect. Prohibition is plainly the silliest thing in the world. JOHN GEORGE HERTWIG.

Washington D C.

Items of Foreign Freethought News.

Johann Guttzeit, speaker of the Magdeburg, Prussia, Ethical Society, has been sentenced to four weeks' imprisonment for blasphemy.

For telling a minister of the gospel "what is the truth" Mr Stengele, of Altona, Holstein, Germany, has been sentenced to six months' imprisonment.

The agitation in favor of the pansy badge has been taken up by the German Freethinkers of this country, and the *Freidenker* devotes quite a space to the advocacy of that emblem.

A large Freethought society which has for some months existed in the city of Mons, well organized and in financial respects well off, has joined the Belgian Freethought Federation.

Secular funerals are getting to be very common in Spain The latest one that has come to our notice is that of D Antonio Fernandes, of Meres, on which occasion Senor Cenfuegos delivered an excellent address on "Liberty of Conscience."

A statue to Garibaldi was unveiled at Nice, France, on Saturday, June 7th. The French ministers of state, Garibaldi's family, and over one hundred and fifty deputations from France and Italy witnessed the ceremony. No religious mummeries marred the unveiling of the statue of the famous patriot and Freethinker.

The Freethought press in Europe universally condemns the treatment of D Vaelkel. We notice especially *Fritänkaren* and *Las Dominicales* both of which publish a translation of our biographical sketch which appeared in THE TRUTH SEEKER of March 14th. Our German, Belgian, French, and Dutch exchanges voice the same sentiment.

According to the educational report of 1884 only 1 466 913 of the 15 000 000 children of the Russian empire attend schools. In 60 governments there is only one school for secondary instruction to every 18 000 boys and 22 000 girls. Only 63 per cent of the boys of an age to attend a public high school can be accommodated, and for girls the number of such schools is even more insignificant.

A large increase of cloisters for monks and nuns is reported from Austria; there being about four thousand at the present time. This reminds us of the ex nun Barbara Uiryh, who died lately. She entered a cloister at the age of twenty-four years; an investigating committee found her when she was fifty-one imprisoned in a cell, an idiot, made so by the inhuman treatment that she had been subjected to. She was removed to an asylum for the insane in Krakau Austrian Poland. Twenty-one years' cell-imprisonment and twenty-two years in a lunatic asylum, such are the blessed rewards that the Roman Catholic church gives to her female devotees.

The city of Gefle, Sweden, has not had much peace of late. Knut Wicksell, a Freethinker, republican, and well-known scientific writer, has treated the inhabitants to a dose of republicanism in his lecture, "The Republic," and Mr. Lennstrand was there the three Sundays previous and lectured for good audiences. The lecture on May 4th in Boulongerskogan was listened to by over five thousand people.

In Austria the trouble continues between Freethinkers and bigoted officials in high offices. The common law of Austria which came into force Jan. 1, 1812, according to which a non-Christian stands outside the protection of the law, and a marriage with such an individual is null and void, is yet for all practical purposes the ruling one. The revised constitution of May 25 1868, guarantees all citizens equal protection and rights irrespectiv of their religious or non-religious belief, but as the criminal law has not been revised too, justice can be had by those only who can afford a long trial. Poor Austria!

The Logic of Protestantism.

From the Catholic Review.

It is really surprising with what tenacity the old Protestant tradition keeps its hold on he minds even of many intelligent, educated men. Evidences of its falsity are constantly multiplying around them. They hav only to open their eyes and look about them to be flooded with the light of truth; but unfortunately they deliberately shut their eyes and refuse to receive the light. They do not like to giv up their position and acknowledge that they are wrong. They cling to their prejudices; they will not read—they will not inquire, or if they do they read and inquire with their clouded spectacles on. They see, or ought to see, that Protestantism is all going to pieces. The plow of disintegration is cutting deep furrows through every Protestant sect. Their platforms of doctrin are all breaking up. The spirit of individualism, which is really the controling spirit of Protestantism, is asserting itself more and more, and it would seem as if any intelligent man with a grain of logic in his composition must see that it is only a question of time for Protestantism to develop into Infidelity and Agnosticism.

Lectures and Meetings.

FRIDAY evening, June 12 h, at the Manhattan Liberal Club Mr John R Charlesworth will review the "Life and Career of Charles Bradlaugh." Mr. Charlesworth is a great admirer of the late Secularist member of Parliament, and his eulogy will be a tender and fitting tribute to a noble man.

CHAS WATTS will lecture for Friendship Liberal League Philadelphia, Sunday June 21st, in Industrial Hall, Broad and Wood streets, 2 30 P M, subject: "The Land, the People, and the Coming Struggle;" 7.30 P M., subject: "Religion Without Theology." The Liberal public are cordially invited to hear these lectures.

THAT very disagreeable and somewhat dangerous disease the "grip," which prevailed here a few weeks ago is now having fun with the Londoners. Saladin, of the *Agnostic Journal* is down with it, and Mrs Bradlaugh-Bonner, heir and executrix of the late C Bradlaugh, is confined to her home by the same misery. They call it "influenza" over there. We extend to our distinguished contemporary and contemporaess the assurance of our pitying sympathy. The grip is a meaner enemy than the devil.

THE *Freethinker* of London announces that Mrs. Besant will soon lecture upon "Freethought in America" As Mrs. Besant consorted entirely with Theosophists the few weeks she was in this country, finding time to pay but a few minutes' visit each to THE TRUTH SEEKER and *Investigator* offices, and as the Theosophists here are about as strongly opposed to Freethought as the preachers, it would seem that, able, intelligent, and eloquent as the lady is, she is hardly prepared to enlighten the English upon the subject chosen. She could tell much more about Theosophy in America. But we trust her lecture will be reported, so that the American Freethinkers whom she did not see may know what she thinks about them.

THE Radical Club of this city has moved to new quarters, No. 37 Clinton place. The rooms are open every day and evening. The object of this club is to furnish resting, meeting, and reading rooms for radical, Liberal men and women, of all shades of opinions on society, politics, and religion. The club has existed more than a year, and, its officers say, has shown that it can satisfy a "long-felt want." The officers also assert that the present membership of one hundred should be at once increased to two hundred, and will be as soon as the club's plans and accommodations can be made known to those who have need of them. All interested are cordially invited to call at the club rooms, and make themselves known to its members and officers. The dues are fifty cents per month. Among the officers of the club are Messrs Foote, Wakeman, and Chamberlain, well known to TRUTH SEEKER readers. Justus Ebert is the secretary, 34 City Hall place.

Communications.

Letters to Workingmen.

I hav endeavored to show that the government idea is a superstition—a relic of the God idea. Government is an order of nature rather than intelligence. All gregarious animals tend toward government. It is a mode sometimes best adapted to preserve and perpetuate individual life. It is in no wise dependent upon intelligent reason; in fact, the less reason the more perfect the organization. No government of man ever approached the perfection of organization and harmony of action of the bee or ant. Here we hav a state which may be truly called an organism; individuality is lost in the community, dependence and subserviency the only rule of life. The state improves, and the individual degenerates. It must be so; evolution never stops. It begins with the individual cell. Cells aggregate to form a higher individual; but when a being arrives at complete organization—that is to say, all its organs subservient to a central will—this will is indicativ of the highest individual; and with the birth of reason strives at independence. Environments may be such that to preserve life—which is ever the rule of nature—communism supersedes individualism, in which case life may be easier, but independence is impossible. The course of evolution, then, is toward the fittest commune, which necessitates absolute dependence and subserviency. Life is a struggle for existence, and is entered into and persistently carried out without any aim or conscious motiv, and progression ensues, it may be toward perfection, degeneration, or extinction, depending entirely upon the condition of itself as adapted to its environments. There is no aid extended; the fittest—that is, the best adapted to its environments—succeeds. There is no economy. Mr. Darwin shows that there is more degeneration than progression toward higher types. I want to disabuse your mind of the idea of any intelligence in nature, apart from brain organization, that shapes or guides evolution. Thus we see that governmentalism is the result of nature attended with ignorance and superstition. As I hav said, with the birth of reason a new struggle ensues, the independence of the individual—that is to say, individualism; and this struggle is increasing with increasing intelligence. When we hav ceased to worship nature as a god, but investigate as a student her various facts; when we study, not to copy, but improve, we shall be able to bring about the sovereignty of the individual, instead of the sovereignty of the state, which is purely a myth, whether it be called state or lord, for the holder of such sovereignty is not necessarily superior in wisdom or strength.

Pollock, in defining government, says, "In every form of government we must come at last to some power which is absolute, to which all other powers of the state are subject and which itself is subject to none." This is identical with the queen-bee or sovereign ant. The sovereignty of the state must imply the slavery of the individual. Herbert Spencer predicts a form of government which he calls "negativly regulativ," in contradiction to the present form, which he styles "positivly regulativ." To illustrate, he says, "If a man has land, and I either cultivate for him, partially or wholly, or dictate any or all of his modes of cultivation, my action is positivly regulativ; but if, leaving him absolutely unhelped and unregulated in his farming, I simply prevent him from taking his neighbor's crops, or from making approach-roads over his neighbor's land, or from depositing rubbish upon it, my action is negativly regulativ." A government that leaves the citizen unhelped and unregulated, whose function is simply to protect him in his rights and defend him from invasion, would hav my hearty approval; but my reading convinces me that such a government never did and never can exist.

The foundation principle of all government is class interests. Politics, by which all governments "liv and move and hav their being," excludes the possibility of this negativ form. Nature itself is against the idea, as I hav sought to show. Man is essentially selfish, and all his actions are in self-interest, and when "dressed in a little brief authority" his nature will be unchanged, and he will hav then, as now, "an eye to business." Hence all governments must, of necessity, be "positivly regulativ," and regulated in such a manner as to discriminate in favor of certain classes. My definition of government is, that it is a denial of the right to act in accordance with one's judgment; a force that compels one to act on the whim of another, and that other, perhaps, a stranger in a far-off state; a power that says, Not thine but my will be done; an institution that draws its inspiration, not from the living present, but from the dead past, that builds its predicate, not upon facts and environments of individual cases, but upon precedents established by dead men's actions. And yet my worst indictment is that all this is done without the consent, and against the approval, of a large majority of its victims. "All governments derive their just powers from the consent of the governed." A splendid text for an after-dinner speech from "Our Chauncey." But before you

> Fling your ready cap in air,
> And left your voice in servil shout,

let me suggest that a few facts be taken into consideration. In the first place, one-half the governed are disfranchised on account of sex, and more than one-half the balance disqualified, while a large part of the remainder refrain from exercising their right of franchise. So we see that if, by voting, the people gave their consent to be governed, the fact that only a small portion of the population exercises that privilege destroys the truth of the saying. But when we look into "the ways that are dark and the tricks that are vain," the schemes, intrigue, and deviltry of politicians, it seems to me no sane man can hold to the theory that government derives its power, just or unjust, from the consent of the governed. The fact is, our eyes hav been dazzled by the glittering generalities, and our ears delighted by the proverbial philosophy, of politicians; we hav caught up and worshiped the sayings of "great men," never asking ourself if there be as much truth as rhetoric in the saying. When "great men" round out a sentence, we repeat it, parrot-like, without questioning its truth or thinking that "great men" are sometimes mistaken. When will the world realize that one little truth is worth more than all the assertions of all the men that ever lived? Friends, we hav been fed on chaff too much; let us insist upon varying the monotony with an occasional grain of truth. As the priest appeals to your duty in behalf of morality, to love God and support his ministers, the politician will appeal to your patriotism, your love of country, to support them. The priest would save your soul; the politician would save your society. But again I would ask you, before you "pull off your coat and roll up your sleeves," to consider a few facts. Ask yourself if it is really your country, your friends, and your fireside, these men propose to save, or is it merely institutions which, while claiming to subserve these things, in reality do the contrary, distract the country, injure society, alienate your friends, and rob you of the comforts of your home. We are deceived. The siren of government sings of protection.

> Trust her not, she's fooling thee.

Her protection is such as the fox afforded the chicken—he protected her from the hawk to eat her himself. It may be a little pleasanter, as Mr. Pentecost would say, to be robbed by a gentleman in livery, an agent of government, than by a "road agent." It may be more respectable to hav our goods sold by a sheriff than purloined by a common thief, but after all it is a distinction without a difference. I ask you to look into this government idea. Is it indeed the benefit they claim it to be? What is its protection worth, and do we need protection? Read Darwin's essay on protection in the animal and vegetable kingdom—how it degrades and enervates the race. Individual independence is what we want—a fair field and no favor. Giv us freedom to protect ourselvs. Better let the incapables go to the wall than breed a race of incapables. But there is no danger of the weak suffering. Human sympathy is born of independence. In the absence of a higher power there will be no God's poor nor government's poor. With equality of opportunities there will be no poor but nature's poor—the incapables and unfortunates. In the absence of a supreme will human equality will be recognized.

"A fellow feeling will make us wondrous kind." In the absence of all organized force sympathy, love, and justice will reign.

> O Liberty, thou goddess heavenly bright,
> Profuse of bliss and pregnant with delight,
> Eternal pleasures in thy presence reign,
> And smiling plenty leads thy wanton train.
> Eased of her load subjection grows more light,
> And poverty looks cheerful in the sight;
> Thou mak'st the gloomy face of nature gay,
> Givest beauty to the sun and pleasure to the day.

Buffalo, N. Y. A. L. Ballou.

Judge Daily's Medium-Smasher.

A DREAM THAT WAS NOT ALL A DREAM.

Judge Dailey, ex-surrogate, an exasperated Spiritualist, has presented a bill at Albany, N. Y., and again at Springfield, Ill., that provides that "every person, who for profit or gain, or in anticipation thereof, for the purpose of representing what is commonly known as spirit manifestations, shall personate the spirit of a deceased person, or shall by means of any device, trick, or contrivance present anything to represent the spirit of a deceased person, shall be guilty of a misdemeanor, and upon conviction shall be subject to a fine of not less than $100 nor exceeding $300, or imprisonment not exceeding ninety days, or both such a fine and imprisonment in the discretion of the court."

I had a dream; and as saith John Bunyan, "I saw in my dream and behold" I was at a materializing séance of a first-class medium. When the performance was well along, and dozens of men, women, and children had appeared and been recognized by their friends, the superserviceable and preternaturally sharp amateur detectiv opens his dark lantern and jumps at a female form that stands near him. He grabs it around the neck, but it rapidly dissolves under his touch, beginning at the feet—as if sinking through the floor, though no aperture appears in the carpet under the full glare of his lantern.

Of course there is a hubbub, and the faithful seize the intruder and try to drag him away. But he holds on manfully until nothing is left in his grasp but a piece of thoroughly materialized veil—the rest of the apparition having evaporated.

Thorough scientist as he is, he feels that he and science hav had a victory. The veil is his proof of fraud; the female form having eluded his grasp "through some occult hand which he is certain to discover before long."

Having got into peaceable company, and having brought quite a force of disguised detectivs with him, who show their shields, he is not chased into the street or arrested, but is allowed to proceed to arrest the medium. This lady, who is of a very nervous, sensitiv organization, is found in a state of profound coma—sitting perfectly rigid in her chair. Her friends are alarmed, and try to awaken her, but in vain. The brutal scientist, being of Comstockian fiber and gall, is not to be fooled. He and his posse take possession of the premises. After sousing the medium well with water, and applying hartshorn to her nostrils, in a way that would asphyxiate a person in the normal condition, and still unable to dispel the coma, the law-abiding Christian saviors of society are yet equal to the occasion. They summon an ambulance, and take the lady, still seated and now bound in her chair, to a police station, where the eminent boy-doctors in charge make still further efforts to persuade her soul to take regular possession of its mortal tenement, or quit entirely.

An hour after all their efforts hav failed, the lady, whose relativs hav been denied access to her, rouses from the catalepsy and screams as she beholds her strange surroundings. Becoming somewhat pacified after a while, the circumstances are explained to her and her "confession" demanded. Of course she has nothing to confess but her sense of the outrage perpetrated.

Still the learned and patriotic gentlemen who hav the job in hand are not to be beaten. They are as wise as Dogberry. They hale her to the court in due time, and a jury, who look as wise as owls, being on hand, the case is opened. The lady has an able lawyer, but when he asks them if they are open to conviction as to the possibility of spirit return, the owls unanimously declare that they are not. So the case goes by default.

The judge then reads to them Judge Dailey's bill as above, which, according to the dream, has been passed. He instructs the jury that if the prisoner is proved to hav undertaken for pay "to present anything to represent the spirit of a deceased person," and the police hav in their possession such "thing" or any portion of it, the prisoner is guilty. "Of course," says this "Daniel come to judgment," "that bit of curious lace (which, if the case were important, should be analyzed by chemists) does not look much like a person. But as it is all that the plaintiffs hav to show, and Christianity—the palladium of our liberties—must be preserved, verdict should be rendered against the prisoner."

Such a verdict the owls, of course, bring in with cheerful alacrity, and without leaving their seats.

The medium dies in prison, as a result of the shock experienced when the female form is seized and tries to return too hastily to her those emanations from her body of which the materialized form was largely composed.

But again I dreamed, and the scene was quite different; and I must premise that, while the first dream seems quite natural, the second will appear to cover events of vast improbability.

I was in the great Roman Catholic cathedral on Fifth avenue, New York. The archbishop was celebrating high mass, and presenting the consecrated wafer to his priests. A multitude was in the cathedral, and tables were piled high with coins taken as admission fees. Suddenly about fifty policemen, who had been in disguise, display their uniforms and advance toward the altar, marshaled by some well-known Spiritualists. They stop the proceedings and arrest the archbishop and all the bishops and priests, showing an order of arrest for "one Corrigan, a well-known medium, and his associates, for, by means of device, trick, or contrivance, presenting something to represent the spirit of a deceased person."

The great array of police paralyzes the multitude; and the prisoners are taken to the lock-up without any attempt at rescue.

Again there is the court scene. The archbishops, bishops, and priests bluff the game in full canonicals. But, strange to say, though before the same judge, their effort is vain. For once a New York judge (in a dream, mind you), is thoroughly consistent. He goes through nearly the same routine, except that he asks the archbishop if he claims that the wafer, after

being blessed by him, "really constitutes a portion of the spiritual body of the late Jesus Christ?"

Corrigan solemnly affirms that such is his belief.

The judge says again: "This wafer does not look like a person; but it is all that the plaintiffs hav to show; and even justice must be done." He offered, however, to hav the wafer analyzed by chemists—in view of the distinguished position and functions of the accused.

The offer being waived, the jury was instructed as before. The accused were condemned to fine and imprisonment. And just as I had exclaimed, "Jersey justice, for once in New York!" I awoke.

SAMUEL LEAVITT.

Unnecessary Special Legislation.

From the New York Sun.

Here is the text of a bill now before the Illinois legislature which has passed the state senate and is pending in the house:

Section 1. Every person who for profit or gain or in anticipation thereof for the purpose of presenting what is commonly known as spirit materialization, shall personate the spirit of a deceased person, or who shall by trick, device, or mechanical contrivance present anything to represent the spirit of a deceased person, shall be guilty of a misdemeanor, and upon conviction shall be subject to a fine of not less than $100, nor more than $300, or confined in the county jail not less than three months nor more than six months, or both, in the discretion of the court.

Sec. 2. This act shall not be deemed to apply to any portion of a scene or play in any theatrical presentation.

It will be observed that the purpose of this bill is to prevent or punish fraudulent practices by Spiritualist mediums. That such practices are carried on by such persons for gain there is abundant evidence.

But there is in Illinois, as in every other state of the Union, a statute which provides that the obtaining of money by false pretenses shall be regarded as a criminal offense, and shall be punished accordingly. Under the law swindling mediums are liable to arrest, prosecution, and conviction, the same as other swindlers who obtain money by false pretenses. All that is needed under the law for the conviction of any offender against it is the evidence of guilt.

This Illinois bill, if enacted, would be special legislation of an unnecessary kind.

The Cause in Washington.

SUNDAY LAWS.

The following newspaper clippings are of interest:

Centralia is endeavoring to enforce an ordinance for the closing on Sunday of all business houses except drug stores, livery stables, undertakers' shops, and hotels. The newsstands, which were prohibited from keeping open under the ordinance, carried their stock to a neighboring drug store, where placards were hung out informing the public that the *Oregonian* and other papers could be had there. The ordinance does not limit the drug stores to the sale of any particular line of goods and therein lies its fatal defect.—*Morning Oregonian.*

I found the ordinance passed by the city council was almost a copy of the old territorial law.

The following is from the Centralia daily *News*, Friday, May 15th:

A SECULARIST GIVS HIS VIEW OF THE CASE.

At the lecture last night in the Turn Verein hall the place was well filled. Mr. C. B. Reynolds, secretary of the Washington Secular Union, was the speaker, and was eagerly listened to by all present, being heartily applauded throughout. The first part of his lecture was devoted to showing that Sunday, the first day of the week, is not the day set apart by the Bible as a day of rest. On a Secular standpoint he said: "We are told there are many legal precedents—decisions of courts of several states—favoring Sunday laws. So there are precedents for the rack, the thumbscrew, the dungeon, the fagot, and the stake."

Speaking of a day of rest being necessary for the good of mankind, he said: "Workingmen need to sleep at night. Shall we hav a civil law decreeing under a penalty of fine and imprisonment what time all shall go to sleep? Shall we hav the act of the council compelling all persons to eat between the hours of 12 and 1? If the people of the United States do not know enough to rest on Sunday, or any other day when they need rest, it is certain they much more require law to send them to bed at night."

The tenor of his remarks can be judged from the following: "The rank hypocrisy of the advocates of a civil Sunday law is at once apparent if it is suggested that a law be passed to insure all a day of rest every Wednesday. Every Sunday-keeping fanatic indignantly protests, 'Oh, that would be a violation of my religious rights!' No. They want a law to compel everyone, whether he believes it right or not, to keep Sunday as they do."

To sum up, he said: "So far from being opposed to Sunday-keeping, we are zealous defenders of its observance. It is the grand, good old solar holiday of all pagan times, and it should be devoted to rest, recreation, and amusement, and for those who so choose for worship. But all are entitled to full freedom, to perfect liberty, to spend its hours as they please, always providing that in the enjoyment of its liberties no one shall encroach on the similar rights of others."

Very great interest was aroused by the lecture. Much of anxiety was manifested to ascertain "who sent for Mr. Reynolds." In answer to a letter of inquiry published in Friday's paper the following full and very satisfactory reply appeared in the issue of Saturday:

IN RE GEORGE B. SMILEY.

Editor Centralia News: To answer the question who it was that got Mr. C. B. Reynolds here to giv a lecture on the Sunday law question, I will state that it was citizens of this city who did so and paid the expenses too; people that wanted to know why Sunday or the Sabbath day, as the reverends call it, is not the Sabbath day the God of the Bible tells us to observe; people that wanted to hear once in a while common sense and not the old worn-out arguments of the theologians on questions that affect every citizen while on earth; people that want to hav the glorious Constitution of the United States of North America upheld as it is and not trampled down or changed by any church or denomination or any combinations; people that know when to rest and need no guardian, no police club, and no law to tell them when to do so. I am yours, GEORGE B. GRUNDY.

Episcopalian, Baptist, and Methodist parsons rushed into print announcing sermons on the subject on Sunday. Episcopalian: "Our Country, the Cost of God's Service so as to Endure." Baptist: "The Blessings of the Sabbath as a Day of Rest and Worship." Methodist: "Sabbath Sanctity; or, Should Secular Labor be Performed on Sunday or the Lord's Day? If Not, Why Not?" But so far there hav been no arrests under the city ordinance.

The Washington Secular Union will send two hundred copies of the pamphlet, "Facts in Regard to Sunday Laws," for gratuitous distribution there the moment they arrive from the printers.

BUCKLEY, PIERCE CO., WASH.

I hav just learned that the church fanatics hav started to enforce the same old territorial law at this place. Mr. Coke Ewing, of the Buckley *Banner*, one of the most respected and influential men in the county, will hold them in check. He is well known to be always and forever for "equal rights, liberty for all, license for none."

There is evidently great need of the distribution of the "Sunday Law" pamphlet throughout the state.

GLAD TIDINGS.—THE RIGHT KIND OF ACTION.

Mr. J. F. Miller, of Lynden, has sent $10 to the field lecture fund, so that those places in the state needing lectures or help in forming local Unions can be supplied, even if few in number and hard times prevailing.

Our esteemed treasurer (the lady officer of our board of directors), ever to the front in every good, benevolent, worthy work, has paid in $50 to the field lecture fund. One hundred such genuin philanthropic, independent, Liberal women in our state would make victory for our cause very easy of attainment.

WALLA WALLA LIBERTY CLUB.

The originators of the Washington Secular Union are still marching in the advance column.

I am in receipt of advices from Dr. A. W. Calder, the efficient secretary of the Walla Walla Liberal Club, notifying me that the Club has passed resolutions (carried unanimously) that every member of the Club in good standing shall be made member in good standing of the state organization, the dues to be paid from the funds of the Club; also that every member shall select one Liberal paper and one year's subscription shall be paid by the Club from its general fund, so as to help circulation of Liberal papers, and keep all members posted on the progress of the work.

All local Unions of the state are earnestly entreated to follow this most admirable lead.

RELIGIOUS EXERCISES IN OUR PUBLIC SCHOOLS.

There will always be trouble, and a number of places throughout the state where this iniquity and gross violation of every principle of right, justice, and the constitution will be perpetrated, until we take a test case through to the supreme court.

That noble old veteran in the ranks of genuin Infidels, Peter Selde, Sr., of Davenport, Lincoln county, has sent in a list of contributors ($40, himself heading the list with $10). Money to be paid as soon as a case is commenced in court.

TAXING CHURCH PROPERTY.

No church of value over $5 000 will escape paying taxes on its excess. The exemption is a villany, and contrary alike to the letter and the spirit of the constitution of the state.

There is a general cry of hard times throughout the state, and of course this makes it dreadfully hard on the secretary, but the work is onward and there is no discharge in this war. C. B. REYNOLDS,
Secretary Washington Secular Union.

Solomon an Infidel.

"I said in mine heart concerning the sons of men, that God might manifest them, and that they might see that they themselvs are beasts.

"For that which befalleth the sons of men befalleth beasts; even one thing befalleth them: as the one dieth so dieth the other: yea, they hav all one breath; so that a man hath no preëminence above a beast, for all is vanity.

"All go unto one place; all are of the dust; and all turn to dust again.

"Who knoweth the spirit of man that goeth upward, and the spirit of the beast that goeth downward to the earth?

"For to him that is joined to all the living there is hope; for a living dog is better than a dead lion.

"For the living know they shall die; but the dead know not anything, neither hav they any more a reward, for the memory of them is forgotten.

"Also their love and their hatred and their envy are now perished, neither hav they a portion forever in anything that is done under the sun."

If Solomon, the wisest man that had ever lived up to his day, had uttered the foregoing statements in the days of Anaxagoras, he would hav been condemned to death by the prevailing church and finally banished in exile during his natural life for heresy.

Had Solomon uttered these words during the days of Copernicus, his bones would hav been dug up though he were dead and buried, and burnt, and the ashes of them would hav been scattered to the four winds of heaven, and anathemas pronounced against them by the Christian church.

Had the great preacher given vent to such thoughts during the days of Giordano Bruno he would hav shared the same fate as that illustrious philosopher. He would hav been hunted from place to place and from country to country, and then if he turned on them with invectiv he would hav been burnt to the stake to advance the cause of Christianity.

Again, if Solomon had dared to giv vent to such heretical ideas during the days of Michael Servetus, he would hav been burnt to death by the orders of John Calvin, of Geneva, over a slow oak fire that he might hav more time to repent of his heresy.

If such reasonable ideas were promulgated to-day the utterer would be ostracised, denied even the privilege of the secular press. Children would be taught in Sabbath-school to shun such a man and point the finger of scorn at him as being a dangerous man, a teacher of heretical doctrin, a man to be avoided. The only reason he would not hav to suffer the fate of his predecessors is that we liv in a better day. Men are beginning to think. Science and religion hav met. The contest is no longer in doubt. The fact is, Solomon was a man of thought, a reasoner, a man of Liberal views. In short, he was what would be called to-day an Infidel.

Newark Valley, N. Y. E. W. COUNCILMAN.

Colonel Ingersoll's Views.

St. Paul Special to Philadelphia Press.

Colonel Robert G. Ingersoll to-day talked in characteristic style about several matters of general interest.

As regards the Briggs controversy, Colonel Ingersoll said:

"Heresy is religious growth. Religion is like a palm tree—grows at the top. The dead leaves are all orthodox, while the new ones and the buds are all heretics. The pews are becoming civilized, and the pulpit must keep up with the procession—the church must advance or die. Dr. Briggs has taken one short step in advance, and before long will take another. The Presbyterian creed is dying and others will be made. Calvinism is barbarism. On every hand are the signs of the decay of orthodoxy. The evangelical churches are denying that they ever believed in hell. Dr. Parkhurst's address reminds me of the reports of my own lectures."

Colonel Ingersoll greatly sympathizes with the agriculturists, as can be seen by the following remarks:

"I do not blame the farmers for trying to better their condition. They hav certainly had a hard time, and they feel that they hav been oppressed by the bankers, railroads, merchants, and patent-medicin makers, to say nothing of ministers and lawyers. Everything seems to be against them. They hav to fight frosts and floods and drouth and all sorts of worms and bugs and speculators and cyclones and all the birds of the air.

"Everybody and everything takes toll from the farmers. No wonder that they want to do something. I do not think the planks in the Cincinnati platform can be fastened together and held in place. The farmers ought to know that resolutions passed by political conventions raise neither corn nor wheat, neither can they affect prices. I do not believe that the government can make money by law any more than it can make good crops by law. The government can't support the people. The people hav got to support the government. The government is a perpetual pauper.

"I ask this one question: If the government can make money why should it collect taxes? Why not make what it needs and stop bothering the people?

"Still I am glad the farmers are discussing these questions. They will find out what the government can and cannot do."

The colonel said regarding Ignatius Donnelly and his Baconian theory: "I know that Mr. Donnelly enjoys the reputation of being a man of decided ability, and he is regarded by many as a great writer. He is known to me through his Baconian theory, and in that, of course, I hav no confidence. He is nearly as ingenious as absurd. He has devoted much time and curious learning, and at least succeeded in convincing himself that Shakspere claimed that which he did not write, but to me the theory is without the slightest foundation."

POINTING to another world will never stop vice among us; shedding light over this world alone can help us.—*Whitman.*

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New Subscribers.

A considerable number of new subscribers hav been added to our list during the week through the generous efforts of D. M. McMillan, R. M. Morrison, R. C. Richardson, H. B. Foster, S. H. Trobridge, W. S. Hutcheson, R. P. Harrington, C. Smith & Sons, E. E. Adams, T. P. Duncan, and T. G. Redfield; and each of these gentlemen is heartily thanked therefor. Messrs. Foster, Richardson, and Hutcheson hav made us indebted to them a second time. We trust that their good example will stimulate others to persuade their friends to subscribe, for we need to add largely to our list, and it can easily be done if only our present readers will make a little effort in our behalf.

Damaging Admissions.

Three weeks ago we printed an editorial upon "The Unsubstantial Basis of Christianity," in which we said, "Destroy the evidence of the gospels and you destroy the whole Christian scheme. This has indeed been done, not by Infidels alone, but by Christians; and yet so fatuous is the blind faith of the people, *so deep their ignorance of this thing*, and so powerful the business interests of the leaders in the church, that few know it, and still fewer comprehend its far-reaching meaning."

The *Christian Advocate* of June 4th contains an editorial on "What We Supposed All Intelligent People Knew," being admissions on the part of the editor that the Bible is in parts an errant, human work, a "cyclopedia of Jewish history, manners, life, government, philosophy, and religion." The writer seems surprised that everybody does not know these things, and yet we will wager a small sum that aside from a few of the more scholarly of the ministers there is not one per cent of the membership of the Methodist church that knows or ever thinks of the things Dr. Buckley "supposed all intelligent people knew." Ninety per cent of the ministers may be safely included in this estimate.

Dr. Buckley begins his admissions with this:

"That there are no original manuscripts in the world, those having worn out or been destroyed or lost in the earlier ages; that the translators were in the habit of adding words n the English version to make the sense clear, and that these are generally but not always placed in italics; that the manuscripts from which the translations are made differ among themselvs upon certain points; that there are various passages upon the meaning of which scholars hav differed."

While by no means going so far as truth and adherence to ascertained facts demand, a thoughtful assimilation of the admissions will cause reasoning Christians to wonder how they can be sure of the truth of their creeds. For instance, the Christian when opening his Bible is confronted with this on the title-page: "Translated out of the original tongues." But if there are no original manuscripts, how can this statement be substantiated? So far as the world *knows*, there never were any "original manuscripts." The oldest Old Testament manuscript belongs to A.D. 1106; the oldest New Testament fragment was not in existence prior to the fourth century, A.C., if even then. They are all copies of copies, changed, mutilated, added to, and made to fit the views of the translator. Yet upon them, and knowing these things, the church makes us depend for "eternal life!" But how shall one know what words the translators hav added? which manuscripts are God's word? and what is the real meaning of the passages upon which the scholars differ? And still further, what becomes of the doctrin of plenary inspiration in view of these facts?

Dr. Buckley goes on:

"The Old Testament belongs to a dispensation preliminary, incomplete, and in some instances faulty, owing to concessions to the weakness and ignorance of man; that the government of the Hebrews was neither a democracy, autocracy, nor an ordinary monarchy, but a theocracy, in the history of which the laws and wars, defeats and victories, conquests, migrations, captivities, lapses from the true faith, science, geography, botany, agriculture, weapons, implements, hygienic practices, natural phenomena, miracles, prophecy, and practical religion are mingled together, making the Bible not merely a book of religion, or of any other one thing, but a cyclopedia of Jewish history, manners, life, government, philosophy, and religion."

If these things be true, of what use is the Old Testament as a guide to heaven? Is Genesis a scrap of a cyclopedia or an account of God's handiwork? Genesis is the most important book of the whole Bible. Upon it depends the very existence of God, and without it Christ's atonement is a superfluity. If man did not fall, he need not rise. Without Eden Calvary was a useless sacrifice.

Again:

"Moses did not write the account of his death and burial; some books in the Old Testament are merely to preserve the general maxims and state of morals; other books, like Esther, to giv an account of a crisis in Jewish history; Ecclesiastes, to show the folly of human philosophy and of human life as experienced by a voluptuary."

And again the query, If these things be so, of what use as a religious work is the Old Testament? When does Moses's authorship of the Pentateuch end, and the unknown's begin?

"The Bible itself teaches us that some portions are literal and some figurativ, and sets us upon using our best judgment to ascertain which.

"The canon of the scriptures, by which is meant the authoritativ decision of what books should be held inspired, was decided by men of authority in the church; some Christians hav doubted whether some of the books should hav been included, as Luther doubted whether the General Epistle of James belonged there; but the weight of judgment, Roman, Greek, and Protestant, accept these, while the Roman Catholics include the Apocrypha as authoritativ, and the Protestants do not accept it."

What a muddle this will leave the average Christian in! Supposing his judgment as to which portions are literal and which figurativ should be wrong? Will he go to hell? But if each can decide for himself which portions to follow, and all arriving finally at the same destination, then the creeds and preachers and churches are useless. Giv every man a Bible and let him work out his own salvation.

Again, what an absurd way of settling the authenticity of books, or which books were inspired and which not, by leaving it to men in authority in the church! These men differed on nearly all the books, and then voted on the matter, the majority ruling! On this point Keeler says:

"There is one curious fact to which I cannot refrain from calling attention. No Christian historian, whether Mosheim, Milman, Schaff, or any other, has ever perceived, apparently, the grotesque absurdity of an assembly attempting to decide by vote a fact in the past. Men vote on questions which hav yet to be decided, and thus make them facts—as whether this man or that man shall be president, or this law or that shall be in force—but not on those which are already decided. That Christian councils ever seriously discussed 'Did Christ hav two natures or one after incarnation?" is of itself almost anomalous. But to say nothing of that—to attempt to decide it by a vote is like trying to decide by a vote whether or not he was crucified. If he had two natures he had two, and the fact could not be made to depend on a vote taken five hundred years afterward. Yet all the "great Christian historians" discuss such things with the utmost *naivete*, and never for a moment perceive their absurdity. This is only one instance in many which might be cited, wherein these gentlemen almost forfeit the patience of intelligent skeptics. They devote time in all seriousness to simple nonsense, and overlook the facts lying all about them which completely overwhelm the Christian theology with defeat."

But the Epistle of James and the Apocrypha are by no means the only books of doubtful authenticity, as is pointed out in the editorial referred to. In the Old Testament the authors of the following books are unknown or disputed: Genesis, Exodus, Leviticus, Numbers, Deuteronomy, Joshua, Judges, Ruth, First and Second Samuel, First and Second Kings, First and Second Chronicles, Esther, Job, Proverbs, Ecclesiastes, Song of Solomon, Lamentations, Ezekiel, Daniel, Obadiah, Jonah, Habakkuk, Haggai—twenty-six from thirty-nine books. In the New Testament, besides the Epistle of James, the books which hav no known authors are the most important of all: Matthew, Mark, Luke, John, Acts, the Epistles to the Ephesians, Colossians, First and Second Timothy, Titus, Hebrews, Second Peter, Second and Third John, and Jude; and Revelation is more than doubtful. By this it will be seen that Mr. Buckley knows almost as little as some of his parishioners, or that he conceals a great deal that he knows. "We supposed all intelligent" ministers knew these things, as anybody fortunate enough to hav a library of modern theological books might know. John Wesley, however, neither expressed nor implied them, and Clarke's Commentary is silent thereon—which may account for his ignorance of what we supposed all intelligent people knew.

But the admissions already made are quite sufficient, if the Methodists can comprehend their significance, to instil a good deal of doubt in the minds of the faithful—and who remain faithful because they believe every word in the Bible to come directly from God.

The Catholic Church on the Sunday Question.

The *Catholic Review* concludes an editorial on the opening of the Metropolitan Museum on Sundays with these words:

"As has been pointed out again and again in these pages, and as steadily ignored by the Catholic press, the Sunday question is an evidence of that struggle which is going on almost unnoticed between Christian and non-Christian. It is not a question of rational amusement for the multitude on Sundays, but whether the Sunday shall not be abolished altogether. We are therefore in favor of diminishing rather than increasing the liberties now permitted on Sunday. It is a war measure, and its adoption will secure the support of every sincere Christian. In the presence of an unscrupulous, popular, and well-armed foe we are not disposed to accept their taunts as arguments, or to be moved to hasty action by their sneers. If leisure for the study of art, literature, music, for the development of skill in rowing, for communion with nature is necessary to the workman, let him get it through the passing of the eight-hour law, which is destined to giv him enough time during the week for diversion of every kind. The Sunday should remain the day of rest and prayer, and as long as the followers of Christ remain the majority in this land their observance of the Sunday should find plain expression in the laws of the state. In any case, the position of American Christians at this moment with regard to the Sunday must comfort and stimulate the followers of Ingersoll."

That the "followers of Ingersoll" find encouragement in the gain made in the Sunday controversy by the opening of the Museum goes without saying, especially as some of them played a not unimportant part in achieving the victory. The opening, too, has a broader significance, as the *Review* sees. It means that the public is losing its respect for a "holy" day, and for the narrow bigots who would impose their limitations upon it. It also tends to destroy superstition, and for that all should be grateful. It indicates, too, that religion is gradually giving place to humanitarianism; solicitude for another world being replaced by care for this. These are hopeful signs. Christianity has too long stood in the pathway of progress. It is now being gradually pushed aside. The destruction of the reverence for Sunday, as a period of time someway made different from other time, is a most energetic push. By a general consensus one day in seven has been made a rest-day, and bigots hav seized it as their exclusiv property. To regain it, even in part, is a benefit to the world.

It is, however, a matter of significance that the *Catholic Review*, a church organ commended by the pope, and the archbishops of New York and Brooklyn, should distinctly assume the position of the God-in-the-Constitution party that the Christians should hav a plain expression of their "Sabbath" views in the laws of the state. That means that the Catholics on minor as well as major points demand a union of church and state, and will join hands with the Presbyterians and others to obtain it. But there is some consolation in the fact that the Catholic laity are the

most persistent of all Sunday lawbreakers. They do it viciously and not for principle, but they will be hard to restrain. And if the church cared for the moral welfare of its dupes as much as for the power and profit of her priests she would seek to lead them into moral ways instead of seeking to diminish the liberties of the day.

The Illinois Law Against Mediums.

From the pen of Mr. Samuel Leavitt, well known to all frequenters of the Manhattan Liberal Club, we this week print a dream in which he sees the enforcement of the proposed law in Illinois imprisoning materializing mediums. The bill has already been enacted in the senate. Following Mr. Levitt's article is an editorial from the *Sun* of this city, quoting the bill, and objecting to its enactment. We advise all Spiritualists in Illinois to write to the members of their House protesting against its enactment.

The bill is the product of the great brain of a Chicago "Spiritualist" journalist. Its purpose, as he explains it, is "to eliminate the fraud element in Spiritualistic séances." Visitors to the World's Fair are the objects of his special solicitude. "I hav," he pompously proclaims to a reporter, "absolutely correct information that those who practice frauds of this character everywhere are preparing to invade Chicago during the session of the World's Fair. Our present laws are insufficient to protect the public from their impositions or to punish the perpetrators. We hav exposed their methods repeatedly, and hav had them indicted and tried for obtaining money under false pretenses, but they manage to slip through the meshes of the law. This was notably true in the case of Mrs. Sawyer and the Bangs sisters." In his own sheet he says "there is little doubt but that it will pass the House and become a law. The only danger is that in the stress of business so near the close of the session it may get crowded out; but this is hardly probable."

The bill is absolutely vicious and dangerous because, as the *Sun* points out, it is special legislation, and that sort of lawmaking is a great deal more dangerous to the public welfare than all the deception practiced by the mediums. The public can easily protect itself from "fraudulent manifestations" by remaining away from séances; but once admit the principle that the legislature can make laws to punish only certain individuals and the door is opened for a nice little inquisition where the instruments of torture are handled by those who hav personal grudges to satisfy. The law might as well be directed against slate-writing mediums as against those who produce, or pretend to produce, materialized spirit forms, or against clairvoyants. That it does not, is due to the fact that the author of the bill makes a specialty only of exposing "materializing" mediums, among whom he has few friends, while among the others his cronies, male and female, are numerous. The bill is an attempt to use the Illinois legislature to advertise a so-called Spiritualist, but really Christian, sheet, and it ought to be killed.

And, as Mr. Leavitt hints, where is the sense in imprisoning mediums and allowing priests and ministers to go free? They do not pretend to produce spirits, it is true, but they do pretend, at least the former, to hav communication with, or control over, another world, and do "for profit or gain" assume to direct its affairs. A priest who receives a dollar for saying masses to get a soul out of purgatory, is just as much of a swindler as the biggest "fake" of a medium in the country. Ministers, too, pray for the repose of souls and do not hesitate to accept donations from the friends of the dead. When they hold out the hope that their prayers may avail, they, too, are swindlers, so far as anybody knows to the contrary. Why not, then, let every religious tub stand on its own bottom, supported without coercion or hindrance from the state by those who desire to part with their money in that way?

There is one clause in this proposed law that will probably puzzle the courts. The law is against personating or representing a spirit. Inasmuch as the bill assumes that spirits never return to earth, who shall say what is an impersonation or representation of them? How can any court declare anything to be a representation of a thing when no human being knows what that thing is like?

Prentice Mulford.

Everyone who has read a little pamphlet published by THE TRUTH SEEKER called the "Ichabod Crane Papers" will experience a feeling of regret to learn that the writer, though till now unknown to them, is dead. Prentice Mulford was a peculiar man, and probably had experienced as many phases of life as is given to one person to know. He was born in Sag Harbor in 1834. His father was a hotelkeeper there. After leaving school Mulford ran the hotel for three years. In 1856 he shipped before the mast in the clipper ship Wizard bound for China, via San Francisco. He left the ship at the latter place, and after staying there for a while shipped as cook in a whaling schooner. He began writing for the *Union Democrat* in California in 1860. He was a candidate for the legislature in 1864, but was defeated. He was then employed on the *Golden Era* in San Francisco for a year, and afterward on the *Californian*. In 1868 he was employed on the *Dramatic Chronicle*, and finally on the San Francisco *Chronicle*. When he left San Francisco he took a trip to Europe, tramping through the French provinces on foot. As correspondent of American papers he lived in Vienna during its great exposition, and in Paris on similar business. He was correspondent for a San Francisco paper during our Centennial, and afterward spent ten years as one of the editors of the *Daily Graphic*.

While in London he married a beautiful English girl, who afterward was divorced from him. In San Francisco he convinced himself that Spiritualism was true, though he always denied the "immortality" of the soul. After his separation from his wife he became for a while a Theosophist, then a follower of the Fletchers who in Boston founded a club for the study of metaphysics, but principally the ethics of Spiritualism. This was a duplicate of a club that Mrs. Fletcher had founded five years before in London under the name of the "White Cross Club." There was an outer and an inner circle. To the latter, only Spiritualists were admitted. Mulford became secretary of the club. He is also said to hav been chosen by the spirits as the mediumistic assistant of the inner circle. The spirits made it known that it was their intention to establish through the club a literature which should become widespread. The material for the first twelve months' publication was dictated to Mulford by a woman medium, and he had the manuscripts in his possession for three or four months before the society, of which he was secretary, decided to publish them. They were issued under the name of the White Cross Library. The publication was begun in Boston. Since then he has had regular classes to which he has taught the principles inculcated in his magazine, but has always refused to admit that he was a Spiritualist, Theosophist, or Occultist. He wrote the truth of the science of life as it came to him, without divulging the source to his most intimate friends. He worked, he said, for the conservation of force in man, whether spiritual or mental. In the spiritual realm he declared he could be called a seeker only. In many ways he imitated the Buddhist ascetics, spending hours in solitary meditation, and for many years he shunned association with people. He rented a small house on the Palisades by the Hudson river, and passed weeks alone there, coming to the city only to bring his manuscript to sell, for he made his living entirely with his pen. In 1883 he built a hut on the shore of Staten Island and lived a recluse's life for two years, meditating and writing and communing with occult influences.

He was fond of boating, and would make long cruises in a little catboat or canoe on the waters around New York. And it was while making one of these cruises that he died, alone, and lay undiscovered for some days. On the last Monday in May he started in a canoe for Sag Harbor, where two of his sisters still liv. He was found lying in the canoe dead, in Sheepshead bay, on the following Saturday. The canoe was provided with a camping outfit and a banjo, and was well provisioned. He was to take the usual course through Great South bay. The boat when found was secured to the bank just back of the Manhattan Beach hotel. Mr. Mulford was lying face downward, and it is supposed he had been dead about two days. The canoe had been seen to enter the bay on Monday. The coroner says death was caused by apoplexy.

It was on his return from San Francisco that the writer became acquainted with him. He was seeking a position on the press, but could not obtain one, and to make the few dollars needed to support himself lectured every Sunday night at Trenor's Hall, and the writer took the dimes at the door. Moody and Sankey were then filling Madison Square Garden nightly with howling converts, and Mr. Mulford found amusement in attending. His experiences there and his thoughts thereon are found in the "Ichabod Crane Papers" which Mr. Bennett employed him to write. He possessed genuin humor, and all his earlier writings are permeated with subtil wit and sarcastic thoughtfulness. In the Ichabod Crane Papers he could allow this extended play, but sometimes his exuberant fancy went beyond even Mr. Bennett's contempt for religion. The "Mumbo Jumbo" sketch in the papers was first written with the Christian trinity as the characters, and the writer well remembers that Mr. Bennett was shocked at its irreverence when he laid it before him; for Mr. Mulford and the messenger then lived in the same family. But its fun was not lost, for Mulford modified it by substituting Mumbo Jumbo for Jehovah, and its sharp point is undulled. "God and Mumbo are the same," said Mulford when told of the editor's objections. To these papers he never put his name, because of the injury it might work him when he finally became a member of a daily journal staff, though he was a radical Infidel, and among his friends did not hesitate to avow it. And afterward, though he refused our solicitations to write some more of the same sort, alleging that he was a builder and not a destroyer, he never had any respect for the Christian mythology, nor faith in the church's claims.

If he had been asked how he would hav liked to hav death overtake him, he would perhaps hav described the end he met, "just in the happiest, sunniest hour of all the voyage, while eager winds were kissing every sail, to dash against the unseen rock, and in an instant hear the billows roar above the sunken ship." For he was happiest when alone in his little craft, and he set out in good health and spirits. He liked nature uncultivated and rugged, nature natural, and he despised the artificialities of the conventional. The end was painless, and though to his friends it is shocking to think of his dying alone in a boat, yet the dead feel no hurt. With nature he loved to liv, and with nature he would hav chosen to die. He had lived all lives, like a prince and like a pauper; studied all creeds, and rejected them all for a simple faith in a formless force which worked through law; had mingled with all conditions of men, and experienced the emotions of the reckless ones of the world and of the ascetic. His cup was full when, down by the sea, the end came.

EVERYBODY will recollect Talmage's famous explanation of the growth of vegetation before the sun was created, as related in Genesis; which explanation Colonel Ingersoll had so much fun with in his "Interviews on Talmage." And the Brooklyn antic has paralleled the sermon by another on the creation of our world, as described in the first chapter of Genesis, in which he has the work begun *Monday* morning, and man created *Saturday afternoon!* As a commentator Talmage is unequaled.

Now that Mr. St. John has obtained Holy John's permission to send the "Bible Abridged" through the mails he is doing great work in circulating that volume. This is the postal card he sends out to possible purchasers:

"HOLY BIBLE ABRIDGED

"A book of 160 pages containing choice selections from the Holy Bible, highly recommended by the Postmaster General and other high officials and also by leading clergymen. Sent postpaid to any part of the United States, on receipt of price, fifty cents. A liberal discount made to the trade.

"This is a splendid book to hav on the center-table.

"As sample of the contents of the book see Genesis, Chapters xvi, xix, xxx, xxxviii; Leviticus, Chap. xxi; Numbers, Chap. xxxi; Deut., Chap. xxiii, xxv; Judges, Chap xxi; II Samuel, Chap. xi, xii, xvi; Ezekiel, Chap. xv; I Cor., Chap. vii."

SOME time ago the New York *Press* announced an article by Colonel Ingersoll, "Why I Am an Agnostic." The *Press* advertised it widely, and the article was telegraphed to various cities, editors in which supposed it to be new. When it appeared, we compared it with the article of the same title which appeared in the *North American Review*, and found it to be about one-half of the same paper, every other paragraph being omitted. It was a dishonest trick, and the *Press* is now sued by the *Review* for infringing the copyright law. But the avidity with which the article was copied, and the eagerness of editors of large daily papers to pay telegraph cost to hav it sent to them, show that there is no more popular writer in the country than the champion of Agnosticism; and it is an interesting reflection that the publisher of the *Review* has no occasion to sue for infringing his copyright on any of his contributors' articles except Colonel Ingersoll's. The article appeared in the *Review* of December, 1889, and March, 1890.

Letters from Friends.

OSANDA, GA., May 27, 1891.

MR. EDITOR: Inclosed you will find $1, for which please send me the "Truth Seeker Collection of Forms, Hymns, and Recitations;" also the ANNUAL for 1891.

I like your paper better and better as I read it each week. I hav six children, and I am trying to train them up in the way they should go, and think, in the course of time, I will turn loose six Infidels in Georgia. I shall send for your Bible soon and then go to preaching. A. D. STRICKLAND.

DISCO, MICH., May 14, 1891.

MR. EDITOR: Inclosed is $7.25 for my own renewal to your excellent paper and two new subscribers, one year each. For the twenty-five cents send me the ANNUAL for 1891. We hav not the benefit of Freethought lectures here, but your paper helps us out wonderfully, and Heston is a host in himself. The post-office authorities seem to be "holed," and all that remains in that line is to put the attorney-general up a tree. Let the hunt go on by all means.

Yours, etc., FRANCIS R. PAYNE.

EUREKA, UTAH, May 15, 1891.

MR. EDITOR: When are you to publish the next "Pictorial Text-Book?" I hav the first one you hav published, but I am anxious to purchase the next, as the one I possess afforded me pride, amusement, and instruction. As I am in Mormons' land, I loaned it to many, and it is still going round, greatly interesting every family. Too bad I am poor—I would like to purchase one for every family in the land.

Wishing for THE TRUTH SEEKER a great success, and admiring its talent, Yours respectfully, PAUL COEFFER.

CHEYENNE, WYO., May 27, 1891.

MR. EDITOR: Please find inclosed check for $2, for which send us another copy of your "Freethinker's Pictorial Text-Book." The work has been greatly admired here by all common-sense people who hav seen it, and with the help of another one and THE TRUTH SEEKER we hope to convert a sufficient number of the broad-gage, progressiv, enterprising citizens of the state of Wyoming to organize a Freethinker's society. Look out for us. You will see Wyoming foremost in the rank of Liberalism. RICHARDSON BROS.

DECATUR, ILL., May 26, 1891.

MR. EDITOR: Please find inclosed $1 for the Pictorial Bible when ready. I am pleased to hear that it is the intention of Brother John Peck to assist in preparing the work. I wondered what had become of him, as I had not seen anything in THE TRUTH SEEKER from him of late. I wish he would publish in pamphlet form the articles that appeared in THE TRUTH SEEKER recently, entitled "Christianity Before the Court" and "The India-Rubber God." Kind regards to Heston. You must continue the pictures.

Liberally yours, CHARLES RANDALL.

BRANDON, MINN., May 18, 1891.

MR. EDITOR: I am behindtime with my remittance, as I was trying to get one or more new subscribers, but succeeded in getting none. We hav several men here that sympathize with Freethought, but who do not hav the moral stamina to face the world and let their ideas come forth—a set of religious cowards domineered over by at least seven or eight priests or parasites of as many denominations. At any rate I shall keep on and try to do my share to allow reason to rule instead of dogmas. Wishing you success in your grand work, I remain yours sincerely, GEO. S. MYRON.

BROOKVILLE, KAN., May 19, 1891.

MR. EDITOR: In THE TRUTH SEEKER of May 9th you published a Liberal funeral address, said to hav been delivered by me. This is not the case, however. The address was made by W. F. Adams, a teacher in the Brookville public school, at the funeral of the infant daughter of George and Carrie Wright. I only wish that I was capable of producing such an address. Mr. Adams is one of the brainiest young Liberals in our county. As a teacher he stands in the front rank, and as a man he is very highly respected in this vicinity. He spoke at the grave of little Alice at the earnest request of the bereaved parents. NEWTON MITCHELL.

DES MOINES, IA., May 25, 1891.

MR. EDITOR: On Sunday, May 17th, the Liberals of Des Moines had the pleasure of listening to two of Charles Watts's grand lectures. The subjects were, "Did Christ Arise from the Dead?" The hall was crowded on both occasions, and Mr. Watts was greeted by the largest audiences any Liberal lecturer ever had in Des Moines. We had a challenge to the clergy printed, and one sent to every minister in the city. Up to the present time none of them hav responded, and we do not think they will. These gentry are brave when they can hav everything their own way, but they recoil when an opponent demands of them to defend on the platform what they preach from the pulpit.

Yours for mental liberty, FRANKLIN STEINER.

TWIN MOUND, KAN., May 14, 1891.

MR. EDITOR: Inclosed I send you $3.50. This will secure me a berth before the mast on board THE TRUTH SEEKER man of war. With our noted Editor as fighting captain, and her crew of intellectual officers, she is bound to make short work of Christianity's battered hulk. Our friend Heston has got his pen lighted between her gangway and her quarterdeck, and it is only a question of time till the fire of Freethought reaches her magazine and blows her and her three-headed God to that hell she has invented for others.

Mr. Editor, you hav got Holy John by the collar and throat. Hold on to him until you expose his hypocrisy to the world. Your repeated efforts to get a decision on the Holy Bugaboo deserve the approval and respect of every Liberal in the land. Your friend, ALEX. MCBRIDE.

FREDONIA, N. Y., May 28, 1891.

MR. EDITOR: Inclosed find $1.25—$1 to apply on THE TRUTH SEEKER, and twenty-five cents for the ANNUAL.

I hav tried to get up a club, but it appears that THE TRUTH SEEKER is a little too far in advance of any church-member, and others require spirit friends to accompany them. Your paper has got so firm a hold upon my reason, and all the while keeping abreast of the times with fresh and rare flowers of new truth budding and bursting into bloom, so much so that I am held spell-bound and made freer every day of my life; so much so I cannot break loose if I should try. I feel it a privilege to hav and to hold the desire to still contribute to keep the standard sheet THE TRUTH SEEKER waving in the breeze, wafting the precious seeds of truth over the barren soil of superstition until it shall yet be made to blossom as the rose. PLINY SMITH.

HAMBURG, IA., May 10, 1891.

MR. EDITOR: W. S. Bell, the Radical orator of Oakland, Cal., delivered three good lectures in this city May 1st, 2d, and 3d, on the following subjects: (1) "Liberty;" (2) "Evolution of Religious Ideas;" (3) "Popular Objections to Freethought Stated and Answered." Mr. Bell is a very witty speaker, and frequently convulsed the audience with laughter. He made some telling blows against orthodoxy. He has many warm friends in Hamburg. Charles Watts, of Toronto, Can., followed him on the 4th, 5th, and 6th. The topics were as follows: (1) "Unbelief: What Has It Done for Mankind?" (2) "The Bible Story of Creation;" (3) "Did Christ Rise from the Dead?" These lectures were grand. Ingersoll could not do much better. Mr. Watts is expected to return in the near future in time to dedicate the Fred W. Toedt Freethought Hall, a magnificent structure soon to be built. E. T. DALBEY.

CLARKSVILLE, IA., May 27, 1891.

MR. EDITOR: I am pleased to inform you we hav had the great pleasure of listening to Mr. Charles Watts in this town. He delivered three lectures at this place on the 24th, 25th, and 26th of May. It has been quite an event for the people. The subjects were, "Secularism," "Unbelief," and "Christian Origin." To those who hav never had the pleasure of hearing Mr. Watts it would be difficult to describe his masterly manner and convincing logic in the delivery of these lectures. Our friends here thought the lectures were splendid. At the last lecture there were three ministers present, and although Mr. Watts gave them a cordial invitation to answer him or correct him they evidently did not think it prudent. I would advise all Liberals in this section never to miss the opportunity of securing Mr. Watts's services, for he is what may be called a holy terror to superstition, bigotry, and priestcraft. FREETHINKER.

NEW YORK, May 26, 1891.

MR. EDITOR: As regards advocating the nomination of Mr. R. G. Ingersoll for president, I would like to say that I would favor him personally, for he is an honest man, judging by his Freethought lectures. But our field for action is not directly political, but is preëminently one of education, agitation, and reform. We need strong men like Mr. Ingersoll to cast hot shot at the absurdities and untruthfulness of all religion, periodically and at frequent intervals, throughout the land.

Again, we do not need any president of the United States. It is a useless office, and the time has arrived for its abolition. The incumbent is a mere figure-head the same as Queen Victoria. Also the United States $enate (correct spelling) is unnecessary, and should hav its "rich men's club" pay its own expenses, not taxing the people.

No, the office of president would not benefit Mr. Ingersoll, nor could it advance Freethought issues. Let us urge him to still be the Grand Chief Lecturer and independent exponent of Liberalism! For his noble efforts in the cause of truth *vs.* religion humanity and an approving judgment daily bless him. E. J. KIMBALL.

CRAYON, O., May 25, 1891 (R.M. 291).

MR. EDITOR: Having been a continual patron and reader of THE TRUTH SEEKER for a period of seven years, and also a constant worker in the dissemination of its principles among my fellow-men, and having not as yet voiced my sentiments and feelings upon this grand Religion of Humanity in its columns, I now embrace the opportunity to do so.

By the kindness of an associate who has been attending college, a few years since I came in the possession of some Freethought literature from THE TRUTH SEEKER. It so conformed with my reason and experience and so appeased the very longings of my nature that I accepted the principles therein as the most rational religion ever offered to man, and at a sacrifice of popularity I hav proclaimed them ever since. Until I find something more logical or consistently scientific, as long as I retain my mental equilibrium, my voice shall ever be heard reverberating the sentiments of the grand old TRUTH SEEKER.

Without an exception, Heston's cartoons are the most potent and effectual factors in this Freethought warfare that could be employed. This man Heston must possess a mountain of genius and education, so well and so truly does he portray his pictures. Never let them stop.

I go to church occasionally, and there I hear the false accusations and misrepresentations of the religious cranks concerning our modern savior, Colonel Ingersoll, and the doctrin of human Rationalism, and it so arouses my indignation and enthuses my ambition that I hav longed for the ability of the one that is assailed, when I would polish them off in a minute.

You mention in a recent number the different ways we can help THE TRUTH SEEKER. Among them is by sending sample copies to subscribers for distribution. Now, I am a subscriber and I do want to help THE TRUTH SEEKER and the cause of Liberalism. Please send me a few copies bearing the date of May 9th and 16th, and they will be disposed of to our good. I conclude by wishing that long may liv THE TRUTH SEEKER and its principles be perpetual and prevail, and that ultimate mental emancipation be ours to the extent of perfect liberty.

Without the grace of God, I am,

Fraternally yours, ELMER MCMILLER.

NEW BALTIMORE, O., June 1, 1891.

MR. EDITOR: From the tone of many of your correspondents your readers would conclude that most of your patrons were poor men and Anarchists. Nothing is said in favor of the rich man; all seem to be against him as though it was a crime to be rich, or as though no man could accumulate property unless he did so dishonestly or criminally.

Mr. Ballou says the poor man bears all the burdens. Let us inquire and ascertain. In this part of the United States the men of property make and keep up the roads and all other improvements; they build school-houses and educate the children of the poor as their own, and even go so far as to compel the poor man's children to go to school, in many instances furnishing them books. If necessary they throw around the poor the protecting arm of the law. The man of property pays nearly all the expenses of keeping up the government, unless it be the revenue derived from tobacco and intoxicating liquor. Without the man of capital the poor man would be without labor or money. And in many cases he gets more than his labor is worth, and the capitalist fails in his business. Yet there is a constant cry that capital is robbing labor, that the laborer is working at starvation prices, and strikes are instituted, and mostly by men who are earning from $2 to $8 per day, which would enable any person with an ordinary family to liv and lay up something for after-life by using ordinary economy and keeping sober.

There is the great trouble, intemperance. Many men (not all), especially miners, will work all the week, make from $20 to $30, then get on a spree, spend the whole or nearly the whole amount before Monday morning, and when they find their money gone they strike for higher wages. And every strike is decidedly against the laborer; it discourages capital, factories are discontinued and new ones are not built, the demand for labor is less than the supply, and the consequence is, the price of labor is reduced.

The only way to increase the value of labor is to make it valuable and profitable to the manufacturer. Then the business will be found profitable, other factories will start up, and create a demand for labor and the rise in wages.

Without the hated capitalist the poor man must starve; the best policy for the poor man is by frugality himself to become a capitalist. This country pays the highest wages of any country in the world, why then so much complaint? In China the laborer gets ten cents a day. S. M. BOWER.

INDUSTRY, KAN., May 25, 1891.

MR. EDITOR: I read an article in week before last's TRUTH SEEKER stating how to increase the circulation of THE TRUTH SEEKER. That is just what I hav been doing ever since I hav been taking the paper, and I find it has accomplished a great deal of good. And if you hav any extra copies that you hav no particular use for, I would be pleased to receive them, and I shall circulate them where I think they will do the most good. Just as soon as I am through reading mine, I distribute it where it does the most good. My Liberal papers and books are always in demand. This book that I am now ordering from you is for a friend of mine that saw the advertisment in THE TRUTH SEEKER. And if we are fortunate enough here in Kansas to get a good crop of grain this year, I expect to be able to order $12 or $15 worth of books from you, as there are three other parties going in with me to order books in order to post themselvs on the Liberal question; and then, they say they are going to attend the religious revivals next winter, and if the preacher or church-members come to them to persuade them to get what the church calls religion, they can defend themselvs, and giv a reason why they don't believe it. And more than that, we are going to make a strong effort to secure you more subscribers to THE TRUTH SEEKER. But at present it is almost impossible to send for books or get subscribers, as money is very scarce on account of poor crops for the last two or three years, and the people at present are very busy cultivating their crops. But I assure you that I am doing all I can for the Liberal cause according to my ability and finance. Everybody that sees THE TRUTH SEEKER is wonderfully amused at the pictures, except the church-members, as they think it is blasphemy in the first degree to illustrate "holy things" in their true light. But that's right. Tell Brother Heston to giv it to them in strong doses, as that is the only thing that will eradicate the old Bible superstition out of some people's minds.

It is too bad that the great majority of the people in this age of the world must be hypocrits, in order to please hypocritical church-members. In the first place, the more Liberal-minded people hav not the courage to express their honest opinion publicly; and as they are in business they are afraid to do so for fear they will offend some of their patrons who do pretend to believe in the Holy Queer, and lose their trade; and then they think it unpopular to be an unbeliever. And with my experience with the people I find it is so. Nearly everybody goes to church to see and to be

seen and make a display of themselvs. Quite a number of church-members hav told me already, "Wise, believe what you please, but don't express your honest opinion publicly; for your being a poor young one-armed man hurts your reputation in the estimation of the people; for it is fashionable nowadays to be a hypocrit, and you might as well be a hypocrit and make pretensions in Christianity, as well as the rest of us." What do you think of such assertions as that?

Your true friend, J. B. WISE.

MARCELINE, MO., May 25, 291.

MR. EDITOR: I hav been here in Missouri nearly one year. I find quite a number of Liberals here—some who are outspoken, and many others who are shy, and afraid to speak their honest thought for fear of social and business boycott. And I will tell you what I notice by associating with both Liberals and Christians. I find existing among Christians a kind of narrow-mindedness, a selfish disposition, a kind of unnatural, unreasonable ghostology hovering over that household. I find the most strict and sincere among them to be the most unreasonable. When I take up my abode for the night with a man who asks a long, long blessing, and says a long evening and morning prayer, I do not miss the mark very far or often when I make up my mind to hav to pay such a man something near two prices for my staying with him.

And the children raised by such parents hav a longing gaze or pious look, a dulness about them, which no doubt hav been brought upon them by being taught the unreasonable story of the Bible. The mind of every child revolts against such absurdities until it has been crippled, biased, blunted, and twisted out of reason by such ghostly dreams until at last it has no power to resist the hypnotic influences of such a teaching, and it falls a victim. It is no longer the bright-eyed, smiling-faced child of nature. It becomes, as it were, nailed to the cross. Its brain has been deadened. It has become the child of superstition. Its soul has been poisoned by the cruel influences of the unreasonable and absurd. It has become non-progressiv in the world of thought. And if in spite of all such cruel teaching, the child retains a single germ of natural reason and it begins to bud, the parents, all the Christian neighbors, and the clergy, the great defenders of superstition, are ready as soon as it is discovered to crush and kill the last vestige of that bud of promis. They then shout and pray, and tell their God of what they hav done. They seem to think they hav gained a great victory. The most of them are no doubt in earnest, and I believe they are sincere and think they are doing right, for they were taught these doctrins when they were children.

And I want to tell you that that is why I fight such doctrins. They cause people to do wrong unconsciously, while they think they are doing right. It is wrong to teach a child that certain things are true, when we do not nor cannot know them to be true ourselvs. Now, as I said before, I find the most strict and sincere among the Christians to be the most unreasonable. Those who return thanks to the open space, and try to liv right up to the Bible, and fall on bended knees around the family altar with close-shut eyes, I say these faithful people hav (and it is probable that they hav unconsciously) been the most cruel and relentless toward me and all others who disbelieve their dogmas. And I hav often wondered (admitting that their doctrins be true) why when they pray they close their eyes, and if they can see God any plainer by closing them.

I also find another class who call themselvs Christians who are sociable, kind, and reasonable. They erect no family altars, do not return thanks at table, and only go to church at wide intervals. I find these to be very good people. But, as it seems to me, they hav advanced thus far toward Liberalism.

I believe the devout Catholic to be more reasonable on more subjects than the devout Protestant of some of their churches. Yet the Catholics imprison the minds of children while quite young, and they more seldom emerge from their incarceration than Protestant children. Any system that teaches as fact that which is beyond the limit of the senses, or that which no one does or can know, is in my judgment a system that does not deserve the respect of intelligent beings, and is liable to do much harm and impede the progress of humanity. I think a people who for the most of the time hav their minds directed above the clouds searching for Gods they never find, do not themselvs nor their fellow-man justice here.

About fifteen years ago I learned legerdemain or magic. I hav for the most of the time for nearly fifteen years been traveling, giving entertainments. My exhibition consists of combination music of five instruments, legerdemain, automatic performance, comic and sentimental songs, and what I hav believed and still believe to be instructiv lectures, given not in high-polished language, but, I think, to the point. After, and sometimes before, working my deceptiv illusions, I would very candidly inform my audience that such tricks were deceptiv and were not just what they appear to be—that the effects produced were due to clever mechanism, dextrous manipulation, etc. When I find people who attribute such a performance to the supernatural, and believe that those who play such tricks hav pawned their souls to the devil to get his power to cast a mist over people's eyes, as they call it—I say, when I find such people as I hav mentioned, people who would not attend such places for fear that their presence there would tear their God from his throne, I go to them and expose to them the secret of some trick which they hav heard some one speak of when they were young; and in so doing I hav severed a section of that horrible band of superstition, and hav cast it from the brain forever. There are thousands of such people as I hav spoken of even to this day.

My lecture now has become almost a downright Liberal lecture. I fight superstition, false teaching, and fraud. I hav a combat with nearly every preacher I meet. After talking to them for a whole day, and some of them for a day and a night, they almost all acknowledge that they do not know any more of God, devil, heaven, and hell than what I claim to know myself. I then tell them they ought to be ashamed to teach that God is the author of such a book as the Bible, and that a merciful God would forever damn to an endless hell some of his people he has created because they cannot believe that Jesus Christ rose from the dead three days after he was crucified and then ascended up to heaven. That is what I tell them. I tell them to be honest and preach to the people what they acknowledge to me. But they will not do that, you know. They go to the pulpit and preach as positiv fact that which they hav acknowledged to me that they did not know, but only had that strong faith to believe. I think I hav a perfect right to accuse such gospel trip-hammers of downright falsehood. They some of them tell me they do not know these things to be facts, but they hav faith to believe they are facts, and they feel it a duty to preach them as facts, for, they say, "if they prove in the end to be facts, were it not better that we preached them as facts?" Then right in the face of that reasoning they tell me all who do not hear the gospel of Christ preached, people who hav not the opportunity to read the Christian Bible, will be saved anyway. "They know nothing of Christ, therefore they cannot disbelieve in him." Yet they say we Liberals who believe Christ was no more than any good and great reformer, simply a good man in his time, will suffer endless punishment. I tell you, I hate such a doctrin as that with every fiber of my being. And then do not the preachers get themselvs in close quarters if, after they preach Christ to the people that know him not, any should disbelieve and reject him? For then, according to their teaching, these poor hapless beings will be subject to eternal torment, and will not the preachers who enlighten them be the cause of all this? Would it not hav been better, and would it not be better now, not to enlighten people on that subject if it really will cause anyone to suffer throughout an endless eternity? Would that I had the oratorical power equal to that of a ton of dynamite, and the voice of thunder, so I could giv some people such a shaking up as to cause them to investigate and seek a reason for belief in things, instead of accepting by blind faith. C. A. GLENN.

SAVANNAH, GA., May 19, 1891.

MR. EDITOR: Hell has broken loose in Georgia. I inclose herewith two clippings from the Savannah *Morning News*. One of them, headed "Thrifty Theories of Theology," criticises rather sharply the journeymen preachers who object to being shut out of what would be paying jobs by apprentices who are willing to work for nothing for the sake of practice. The other is a communication by R. M. Orme, and, while not absolutely blasphemous, is so heretical in tone that I am surprised that a newspaper in this Christian community should hav dared to publish it.

Savannah is one of the worst priest-ridden cities in the United States; and, strange to say, it is also one of the wickedest. Although exceeded in population by other counties in the state, the county in which it is situated annually furnishes more convicts to the state penitentiary than any other county, although the administration of the law is far from strict. This state of affairs exists in spite of the fact that there are in the city thirty-nine churches—one for each 1,100 inhabitants. As might be expected, there are more than 150 drinking-places. Not only crimes but lesser immorality flourish. I cannot pretend to say who or what is responsible.

About three months ago a new mayor was elected on a "reform" movement. Among his first official acts was an edict ordering the strict enforcement of an ordinance requiring, among other things, the closing of tippling-houses on Sunday. The rumsellers did not like being shut off from the best business day of the week, and insisted on the enforcement of the entire ordinance. As a consequence the sale of cigars, soda and mineral waters, and everything else except medicins at the drug-stores, was stopped, news-stands were closed, greengrocers and butchers were not allowed to go into their places of business to deliver articles previously purchased and left on ice until Sunday, newspaper offices were closed, and even the newsboys and bootblacks were chased off the street. The people stood it for three successiv Sundays; then they rose in their wrath, and demanded a modification of the ordinance so that it would apply to tippling-houses only. Their demand was at once complied with. A few saloon-keepers were arrested and fined for violating the Sunday law; but the spasm of virtue waned, and now it is as easy to get liquor on Sunday in Savannah as it is to pay for it.

There are, I suppose, some Infidels in Savannah, but I hav met very few. A large portion of the population are Roman Catholics, very few of whom become Liberals. As they are accustomed to having their thinking and praying done for them by the priests, they do not seem to think it necessary to investigate for themselvs. P. C. OGLESBY.

Editor Morning News: Your writer makes some pretensions of having read and studied the Bible. The Dr. Briggs trial interests him. He has also read every creed and belief, from paganism, Mosaism, Judaism, polytheism, Catholicism, Protestantism, down to Mormonism; and what are all those "isms" but the shadows of men's minds, in different parts of the world, produced, generated, and given mental vitality to according to the condition, education, environment, and brain capacity of the people? Why did polytheism die, the child of thought of enlightened Greece and Rome? Simply because the minds and education of the people had outgrown the thought of many gods—their loves, their jealousies, and the doings of their gods. That and nothing more.

As a gentleman told me the other day, objecting to my broad, liberal, and progressiv ideas: "The church of my fathers and their faith is good enough for me." "There we differ," I replied. "The faith of my fathers has nothing to do with my faith. Their faith was built upon their reason and education; and my faith is built upon my reason and my education. Thought and investigation never stand still." The doctors who physicked our fathers of fifty or one hundred years ago could not physic me to-day unless they were thoroughly up in all branches of medical science. So with the doctors of divinity fifty and a hundred years ago. My old great-grandfather preached Calvinism, pure and simple, over one hundred years ago; but I hav no idea of swallowing his theological medicin. His faith was not good enough for me, and I guess he has learned something by this time. Rev. Dr. Briggs has made an issue, and one that cannot be dodged, compromised, or ignored. It has got to be met; met with facts—historical facts. The people, the times, the surroundings, the influence, under which prophets, apostles, and bishops wrote and spoke are legitimate subjects for criticism and investigation. I simply dare to think outside of all churches, and other men do the same. In truth, they hav put me to thinking, reading, investigating, and research. "The History of the Christian Religion to the Year Two Hundred," is a book that will make any man think, and think as he never thought before.

If the Bible be an inspired book—every word, every line, every narrativ, every historical assertion made therein—then there must be or should be some divinely inspired men to interpret it. Human laws made by men are judged and explained and passed upon by men. If the apostles were inspired—and that is claimed for them—where is the man or the men who now walk the earth who can look his fellow-man in the face and say: "Behold, an inspired man of God speaks to you, hear him and believe." Work a miracle if you please, we would say; here is my cane, turn it into a snake and I will believe in your inspiration. Peter, James, John, and others of their day were something of thaumaturgists, and that was their clinching assertion or argument that they were inspired. Inspired men generally had wonderful powers, and miracles came easy to them.

But the church? exclaims the believer in the church as a divine institution. Well, what is the church but a body of reasoning, thinking, investigating men? What is a party but a set of men in a party convention to draw up a set of resolutions and say, this is the voice of the Democratic or Republican party? Why all these councils, synods, conventions, if what was delivered to the fathers was inspiration? Why talk in such assemblies about the spirit of the times, the intelligence of the people, the advancement of thought, the investigation of science, the revelation of geology, the study of ethnology, etc., which never entered the brain of the writer of many books in the Bible, and were not dreamed of by the fathers? The church once ruled science, and sat in judgment upon scientific books. Must the living thought and knowledge of to-day stand still and be knocked down by the bones of the dead past? If the church has not changed, hav not the people in a wonderful degree? The love of power is a mania with some men, and, like the miser, nothing but the hand of death will ever make them giv it up. The church loves authority and power, and hence the fight against any man who loves truth better than authority.

Should it ever be my privilege to see infallible men, men who never take cognizance of their reason, judgment, logic; who never consult facts, history, and are perfectly indifferent to all surroundings, just as Jesus was, then I may believe in some infallible church.

But with the Bible before me, knowing something of the history of the people who wrote the books, their peculiar ideas, their understanding of God, their peculiar belief in God and God's dealing with them for near two thousand years, and books covering a space of near two thousand years, I must not forget there was a good deal of human nature and human passion in all that was said and written.

I hav written this article, Mr. Editor, because this trial of Rev. Dr. Briggs means a change or a revolution in thought in a greater or less degree, just as the discussion relativ to the Westminster Catechism means a more modified form of Calvinistic teachings. The people might as well know the truth now as later. It is coming, and it had better come gently than like a torrent which will do great injury. France once leaped with a mighty leap from Catholicism to Atheism; but in time took in a taste of Protestantism, and was saved from her folly. R. M. O.

Western ministers of the gospel are somewhat agitated and interested by the recent strike, so to speak, in the Iowa presbytery caused by the introduction of theological students into pulpits which the veterans say the various congregations would hav to employ graduated journeymen expounders to fill if it were not for those enthusiastic aspirants who volunteer their services gratuitously just for the practice they may thus acquire. Possibly the students get all their services are really worth. But such a suggestion would be very unkind. Moreover, it is not the point.

Heretofore the impression has commonly prevailed among the laity that the good men of the gospel held the dissemination of the holy scriptures as the highest aim and sole purpose of the sacred calling to which they had consecrated their lives simply for the sake of the good they could do mankind.

Apparently that is an egregious error. These gentlemen place the ministry upon the ordinary plane of a mere profession for the purpose of making a living. Not only that, but the members of the craft clearly hav thrifty notions about the essentials of success, and deem it necessary to keep a close watch upon cut-rate competition. In fact, they appear more than usually impatient of any sort of invasion of their province, which has hitherto been considered an open field in which all comers were heartily welcome.

All that is now changed. Theory has been transmuted into practice of the most practical sort. Cold calculation would not incorrectly describe it. But is that likely to advance the cause of religion? That is the grave question which now presents itself. Are men trained in so thrifty a school of crafty calculation upon pecuniary gain more likely to diffuse pure Christianity than the old school of simple teaching of the gospel for the benefits it was supposed to confer upon their fellows? Really it does not seem reasonable.

Those veterans of the text and benediction offer no other objection to the young preachers than that they should keep quiet and let their hair grow, so to speak. In other words they should "go to Jericho and wait until their beards grow." How a great growth of whiskers would increase their piety or augment their talents is not stated. Meanwhile those young men are presumably to allow their religious fervor to gradually cool and their enthusiasm slowly ooze out of them from inaction while they waste the best years of youthful vigor in awaiting their turn at the evangelical till.

Children's Corner.

Edited by MISS SUSAN H. WIXON, *Fall River, Mass., to whom all Communications for this Corner should be sent.*

"Between the dark and the daylight,
When the night is beginning to lower,
Comes a pause in the day's occupations
That is known as the Children's Hour."

I. Dunno and I. Knowit.

I. Dunno started on a memorable trip,
With a valiant companion, I. Knowit;
"Let us feel our way slowly," says slow I. Dunno;
I. Knowit says, "Let us just go it!"
And one would go fast and one would go slow,
In this trip of I. Knowit and slow I. Dunno.

I. Dunno picked his way, felt about with his cane,
And carefully tested the bridges;
I. Knowit rushed on, like a late express train,
Over mountains and rivers and ridges;
He looked back and cried, "Get a move on, old slow!"
"Oh, I'll go my own jog," said old slow I. Dunno.

I. Knowit got tangled and lost in the swamp,
And well-nigh submerged in the mire;
I. Dunno, he found out, in his leisurely romp,
That the ground was too soft, and went higher;
"I'll poke with my cane wherever I go,
And stub along easy," said slow I. Dunno.

I. Knowit crawled out all covered with mud,
And banged and battered with bruises,
Says he, "A fellow with fire in his blood
Can duff in wherever he chooses."
"'Tis better to go kinder mod'rate and slow,
And not get banged and battered," said slow I. Dunno.

I. Dunno traveled slow, but he got far ahead
Of the rapid onrusher, I. Knowit.
I. Dunno still said, "Let us carefully tread,"
I. Knowit still said, "Let us go it."
I. Knowit brought up in the swamp of Dontcare;
I. Dunno reached the beautiful land of Gothere.

—*S. W. Foss in Yankee Blade.*

Hattie M. Day's Arkansas Home.

I must be brief. Miss Day is a contributor to the Children's Corner. I was kindly invited by the Day family to visit them. I was not physically able to travel or visit, but had been so confined to my little room that I most gladly accepted the invitation, and am now (May 14 h) with them. I find them, when compared with most families, peaceable, harmonious, and happy. Just think of it. What is the world coming to? A whole family of Atheists, godless parents and children, happy without any aid from the Bible, the preachers, and their God. Yes, godless humanitarians, who try to make the most of this life without regard to any other Here I am most kindly treated; here I am treated with intellectual as well as physical hospitality; here I can talk freely and fully my thoughts and ideals, without watching and measuring my words.

Their home is in a narrow, irregular valley, extending north and south. It is bordered by low hills and ridges covered with small trees, shrubs, plants, and grass, and presents a varied, picturesque scene. Much of the land is rough and stony, covered with various shrubs, blackberry bushes, and wild strawberry vines. It is natural fruit land, and there is a large orchard twenty-five to fifty feet above the valley. The main house is built of hewed logs and plastered chinks, with a small board wing for a bed-room. The kitchen is a small log house a few feet away. There are several small, open log buildings for animals, hens, tools, and "traps." A cold, constant stream of water runs from a spring in the sidehill close to the house down a spout and falls down and runs through the milk-house, in which milk, cream, butter, and anything else, are kept cool by being set on stones and pebbles in the clear, constantly running water. Some way below, the same little brook runs under an out-building, and washes away and absorbs, or dissipates, all impurities. Farther down a few rods, this brook that runs along one side of the garden is much enlarged by the water from another spring, and runs partly through the cow-yard.

The house is gratefully and gracefully embowered by tall, spreading walnut trees, whose tops are so high that there is a pleasant blending of sunlight and shade. Here there is but little if any mud, and no impure air. The natural sanitary conditions are most excellent and desirable. These natural conditions and surroundings, with everything in the house and kitchen kept in the utmost neatness, make everything most palatable, delightful, and inspiring to all the lower and higher senses. Here, although more or less in physical pain, I am trying to enjoy myself as my checkered life is nearing its close. A godless humanitarian, I here, to a great extent, meet with congenial responses to my truth- and nature-loving "spirit" or organic impressibility. The Day family read and think much, and radiate their mental light and goodness far out upon dark error and superstition. They are isolated from, but seek and need congenial society. I shall soon return one hundred miles to my Kansas abode. so different in many respects. Bless the Day family and all who read this brief recital.

PROF J H. COOK.

A Ready Answer.

When Lord Ellenborough was chief justice, a laboring bricklayer was one day called as a witness in an action. When he came up to be sworn, his lordship said to him:

"Really, witness, when you hav to appear before this court, it is your bounden duty to be more clean and decent in your appearance."

"Upon my life," replied the witness, "if your lordship comes to that, I'm thinking I'm every bit as well dressed as your lordship."

"How do you mean?" said the judge angrily.

"Why," said the laborer, "*you* come here in *your* working clothes, and *I'm* come in *mine*."

Correspondence.

JOPLIN, MO., May 20, 1891.

DEAR MISS WIXON: I thought I would write a few lines to the Children's Corner My papa has taken THE TRUTH SEEKER for five years. I hav heard Mr. Jamieson lecture at the court house, and at a school-house in Hox Diggens. The court house is in Joplin. I go to school, and I study reading, writing, geography, arithmetic, and grammar I hav two sisters and one brother. My brother is named after Mr. Ingersoll. My oldest sister goes to Sunday-school and to church I guess she goes to learn how to sing Her name is Mary. My little sister's name is Mina. She is four years old. She says she believes what papa believes. My oldest sister tries to make her believe there is a God. and she will say, "I am a little Infidel." I am nine years old. I hav seen no children that write to the Corner from this place. I thought I might be the first one to write, and hope this letter will not go to the waste basket.

Your little Freethinker friend,

LENA F. WOOD.

OSCEOLA, IA., May 29, 1891.

DEAR MISS WIXON: I will write a letter for the Corner for the second time. Our school was out to-day. We did not hav any piece to speak. I like to read the Children's Corner I received a *Freethinker's Magazine* last week. I hope this letter will not reach the waste-basket. My sister sent for those flower seeds that were advertised in THE TRUTH SEEKER We planted them, and they are all growing nicely. The paper is very nice; the name of it is the *Ladies' World*. I liv in the country. I liv eight miles southwest of Osceola. I hav four brothers and five sisters. Two of my sisters are teachers, and two brothers are teachers. I hav one brother married, and one sister. I hav two nephews, and one little niece. I liv in a large square house. We hav the largest pond I ever saw; we hav fish in it. The front of our house faces the north. We hav a large orchard, and it stands north of the house, and also a very large barn that is east of the orchard; the pond is east of the barn in a grove of maple trees. It is very amusing to feed the fish. We can feed our fish out of our hand. We hav a large flock of geese, turkeys, and chickens. I liv one mile and a quarter from the school-house. We are going to hav new books next term; but I don't think it is the best policy for the teachers. Well, I guess I will come to a close. MYRTLE JONES.

CISNE, ILL., May 20. 1891.

TO THE YOUNG BOYS AND THEIR PARENTS: Little boys who read the Children's Corner in THE TRUTH SEEKER, if you want to join our temperance society as soon as you get old enough, now is your time to commence Never begin bad habits. Do not tamper with tobacco or liquor because you think it is smart, or because you think it would make you look large It is just the opposit, for our best physicians cry it down, and they surely know. Then, do not use it for your own sake, for your country's sake do not. Parents, keep your boys out of bad company; you may ask how you shall do this, and I am sure you will all agree with me that the best way is to keep them at home, or go with them. Do not giv your boys the whole rope too soon. You should hold on to one end as long as you can; the time will come soon enough when you will hav to let go. Always let them know that they are under your control until they are of age. Do not do this with main force, but do it with kindness. Gain their love and you will hav no trouble, for if a boy loves his parents he will not do anything that would bring disgrace upon them. Do not keep them under your eye and think it will spoil their happiness, for if taught from youth to stay with you they won't know but what they hav to, and they will be just as happy.

Young men who are in those terrible snares of tobacco and liquor, pull out of them. Come and go with us Freethinking temperance workers. If some old fogy tells you hat a chew of tobacco is good for the toothache, you hav no need to commence using it; there are other remedies for the toothache, and they won't cost any more in the long run. Do not take a drink of liquor of any kind because some old soft-head tells you it will be good for you; he is a little soft or he would not say such a thing.

Yours truly, E W. PRIDE,
President of the Freethinkers' Temperance Society.

ROCHESTER, MINN., June 1, 1891.

DEAR MISS WIXON: As this is my first letter for the Corner, I will try to make it as short as possible, because your space is valuable.

I am the only Liberal girl in this city that I know of. I am fourtsen years old and hav neither sister nor brother. Can't you pity me?

There are 5,000 inhabitants here and eleven churches. but no Liberal hall.

The Catholic church has a convent right beside it, and there are a great many children going to school—to be made nuns of, I suppose It seems to me the greater part of the inhabitants here are Catholics. There is also a Catholic hospital on the outskirts of the city in charge of the sisters and priests They call it a charitable institution, but everyone has to pay or stay away.

The second insane asylum is located about one mile east of the main part of the city, and there are about 1,100 patients.

Rochester is very slow in getting improvements, but we now hav the streets lighted by electricity, and our house is furnished with gas, and the gas is also lighted by electricity, which papa fitted up himself, with batteries, etc. He has also put electric bells into several houses around here.

Mamma and I expect to go down to camp meeting at Clinton, Ia., this August, and I hope I will meet some Liberal boys and girls there. Am glad to see so many children peeping into Liberalism a little, and I would be glad to correspond with some of the Cornerites about my age. Hope you will start up a children's paper; I will help it all I can.

Wishing you success in your noble efforts for the benefit of us all, I remain,

Your Liberal friend, HELENA M FOX.

[Welcome, Helena. Now that you hav come into the Corner, you hav a crowd of brothers and sisters. Our young people's paper is still in embryo, and we may hav to wait till our young folks grow up before we see the paper a living thing. Thanks for kind wishes.—ED. C. C]

Science Column.

The March Peeper.

Very early in the spring may be heard by those living in the country the "peep, peep, peep" of a little frog that is known as the "little peeper."

Then we know that the "pussy willows" are putting forth their soft mossy buds, that new life is starting in the forests, that the sap is moving in the trees, and the fresh young grass is stretching its tiny blades in the sod Few people hav ever met the queer creatures that announce in piping tones the advent of spring time, and yet they are very thick in the marshy meadows and along the muddy brooks. They are quick and activ in their movements, full of vigor, and handsome in their changing coats of white, green, black, and red. When night comes they giv an evening concert, and the listener seems to hear a thousand little peeps from as many delicate throats, all appearing to be doing their best to make themselvs heard. But if you should approach very near, presto! silence reigns. The music suddenly ceases, and a deep hush falls on the meadows and shallow pools, for they hav a fine sense of hearing Just as soon, however, as they think (or they must hav some sort of thinking powers) you are out of the way, they will again strike up their notes. They lay their eggs in the spring, attaching them to long grass, where the rays of the sun can reach them, and about August the little baby peepers begin to stir into activity and look about for flies and insects, which compose their food. Nothing is truer than that "the big fishes eat the little fishes," and the larger fresh-water creatures come down upon the "peepers" and devour them. If the turtles, snakes, and fish did not do this, the muddy places would swarm alive with big and little frogs.

In science the name of these puny creatures is *Hylodes*. S. H. W.

QUESTIONS.—By what signs do we realize the near approach of spring? Describe the "Maron peeper." Did you ever see one? When do the peepers giv concerts? What about their hearing? When do they lay their eggs? How are the eggs kept in a particular place? At what time are they hatched? What is the nature of their food? Do they themselvs furnish food? And to what class of creatures? If some of them were not destroyed what would be the consequence? What is the scientific name of the March peeper?

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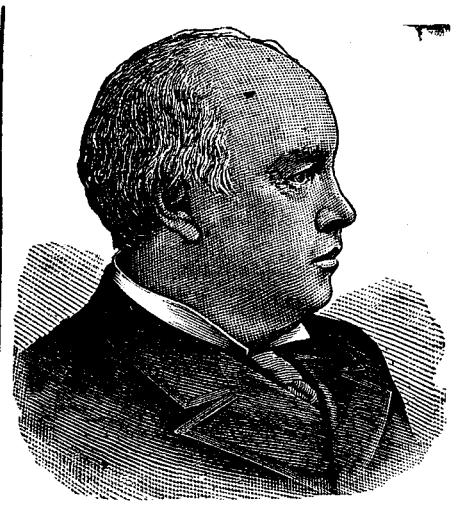
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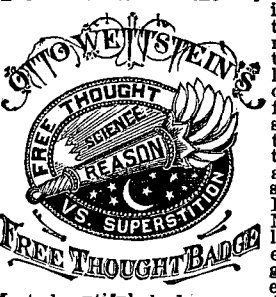
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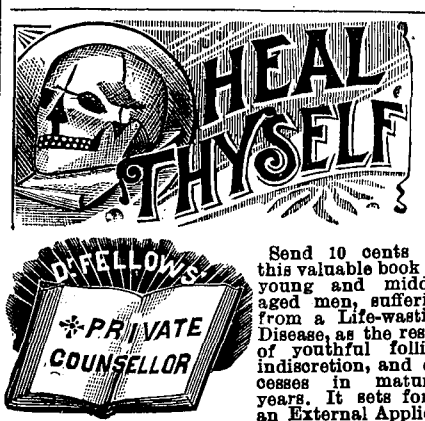


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News of the Week.

ARCHBISHOP CORRIGAN last Sunday preached on the pope's encyclical, pointing out its condemnation of single taxism, and of Socialism as unbeneficial and offering violence to the legitimate owners and disturbing social order. McGlynnites, who had hoped encouragement in the encyclical, are disappointed.

PREMIER JOHN MACDONALD of Canada died on the 6 h.

FREEMASONS and Jesuits are contending in Madagascar.

THERE is hostility between the Irish and the French in Manitoba.

A RELIGIOUS fight is feared at the election of the next Canadian premier.

IN Corfu a Greek Catholic mob lately attacked Jewish houses and killed nine inmates.

THE Itata accomplished her trip and then surrendered to United States authorities.

THE public schools of Catholic ridden New York are denounced as among the worst in the world.

THE New York state commission in lunacy will ascertain whether sane persons are confined in asylums.

THE pope has procured the recall of the Prussian embassador to the Vatican because he joined the Freemasons.

LEO XIII. has commissioned the Order of St. Benedict to work for reunion of the Greek to the Roman church.

IN England the movement to grant state support to religious schools is being pushed.

DISTRICTS of Italy are being depopulated of able men by emigration, only the aged, the sickly, or females being left.

MANY observatories throughout the world are coöperating in making a huge photographic chart of the known universe.

THE Baptist church at Madalin, N. Y., has been the scene of several pugilistic affrays between Rev. J. Boyce and an opposing faction.

NEW ZEALAND Catholics are trying to get for their parochial schools incorporation in the public school system and a share of the funds.

UNDER the Catholic reaction in Costa Rica the priests rule the mob and the mob runs the government. The better class hav been ousted from office.

THE Reformed Presbyterian church has expelled seven young ministers for violating its rule forbidding voting under this non-Christian government.

REV. DR QUIGLEY, a Toledo, O., parochial school teacher, has been fined $25 for refusing reports to the public school board of his county, and will appeal.

IT is said that if we check immigration one effect will be to make foreign powers settle their own social difficulties, instead of obtaining relief by the departure of their poor for our land.

REV CHARLES GLEASON, Congregationalist, of Somers, Conn., married a Faith Curer, and now asks divorce because she uses unbecoming language, hides his books and clothes, and attacks him with a butcher-knife, boiling water, or a firebrand.

JEWS in Russia are being dragged out of their beds at night, driven with whips from their dwellings, loaded with chains, and shut in poisonous dungeons or thrust into the wilds. Women, girls, and children of both sexes are outraged indescribably.

THE 1888 census gives France only 44 772 excess of births over deaths, against 425,789 in Germany. Among the remedies suggested by the alarmed French are: to giv state rearing to every seventh child, to exempt young husbands from military service, to favor husbands in promotion.

JOHN PATTERSON entered a New York city police station recently and said: "A devil has possession of me, and the only way I can get rid of him is to kill myself. I tried to starve myself to death, but although I hav eaten only two meals during the past week, I am still alive. I threw myself off a ledge of rocks along the Hudson river, but that did not kill me." He added that the devil had made him commit two burglaries. He was shut up.

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And the king said unto her, What aileth thee? And she answered, This woman said unto me, Giv thy son, that we may eat him to day, and we will eat my son to-morrow. So we boiled my son, and did eat him: and I said unto her on the next day, Giv thy son, that we may eat him; and she had her son.—2 Kings vi, 28, 29.

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INSTRUCTION and history are the great enemies of religion.—*Napol on Bonaparte.*

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MATTER is eternal; it changes only its forms.—*Rossmæssler.*

HE who does not like living in the furnished lodgings of tradition must build his own house, his own system of thought and faith, for himself.—*Zschokke.*

THE Jews had God himself for their master; yet observe the events of their history. They hav almost always been trampled upon and enslaved; and, nationally, what a wretched figure do they make at present!—*Voltaire.*

MEN hav become accustomed to think that Christianity means goodness, whereas all that we prize as good existed and was recognized in the world long before Jesus was born.—*Robert C. Adams.*

THE Bible story of creation and the Persian and Hindoo and Greek legends, are but the best guesses of an ignorant people, eager to explain the universe.—*Arthur B. Moss.*

EVERY man should endeavor to belong to himself.—*Ingersoll.*

THE suppression of science has retarded the progress of mankind by a full thousand years.—*Oswald.*

ALL we know or can know of matter is the mode in which it affects our states of consciousness.—*John Wilson.*

TAKE away reason, and all religions are alike true. As the sight being removed all things are of one color.—*Henry More.*

PRINTING is the theme of many declamations and commonplaces, but to its merits and effect no commonplaces or declamations will ever be able to do justice.—*Guizot.*

I BELIEVE the main purport of these States is
to found a superb friendship, *exalté*, previously unknown,
Because I perceive it waits, and has been always waiting, latent in all men.—*Walt Whitman.*

BAXTER wrote a quaint pamphlet to inculcate the beauty and the virtue of owning that "we do not know," when it concerns things of which we cannot possibly be sure. Certainly if people would agree to say that they "do not know," it would save much talk and many sermons.—*The Athenæum.*

ALL inquiry is commonly denounced as skepticism, and skepticism is identified with unbelief. But it is simply impossible that our faith can be anything but credulity if it is not preceded by inquiry. If there are reasons for faith, our faith must be reasonable. But so long as it has anything to do with reason, in this sphere it must be accompanied with that uncertainty which is inseparable from inquiry. This result is inevitable, not merely as to religion, but to all things that depend on reasoning.—*John Hunt.*

THE prevalent characteristic of popular theology in England at this time may be said to be a tendency to eliminate from Christianity, with thoughtless dexterity, every miraculous element which does not quite accord with current opinion, and yet to ignore the fact that, in so doing, ecclesiastic Christianity has practically been abandoned altogether. This tendency is fostered with profoundly illogical zeal by many distinguished men within the church itself, who endeavor to arrest for a moment the pursuing wolves of doubt and unbelief which press upon the church, by practically throwing them, scrap by scrap, all those doctrins which alone constitute the claims of Christianity to be regarded as a divine revelation at all. The moral Christianity which they hope to preserve, noble though it be, has not one feature left to distinguish it as a miraculously-communicated religion.—*Supernatural Religion.*

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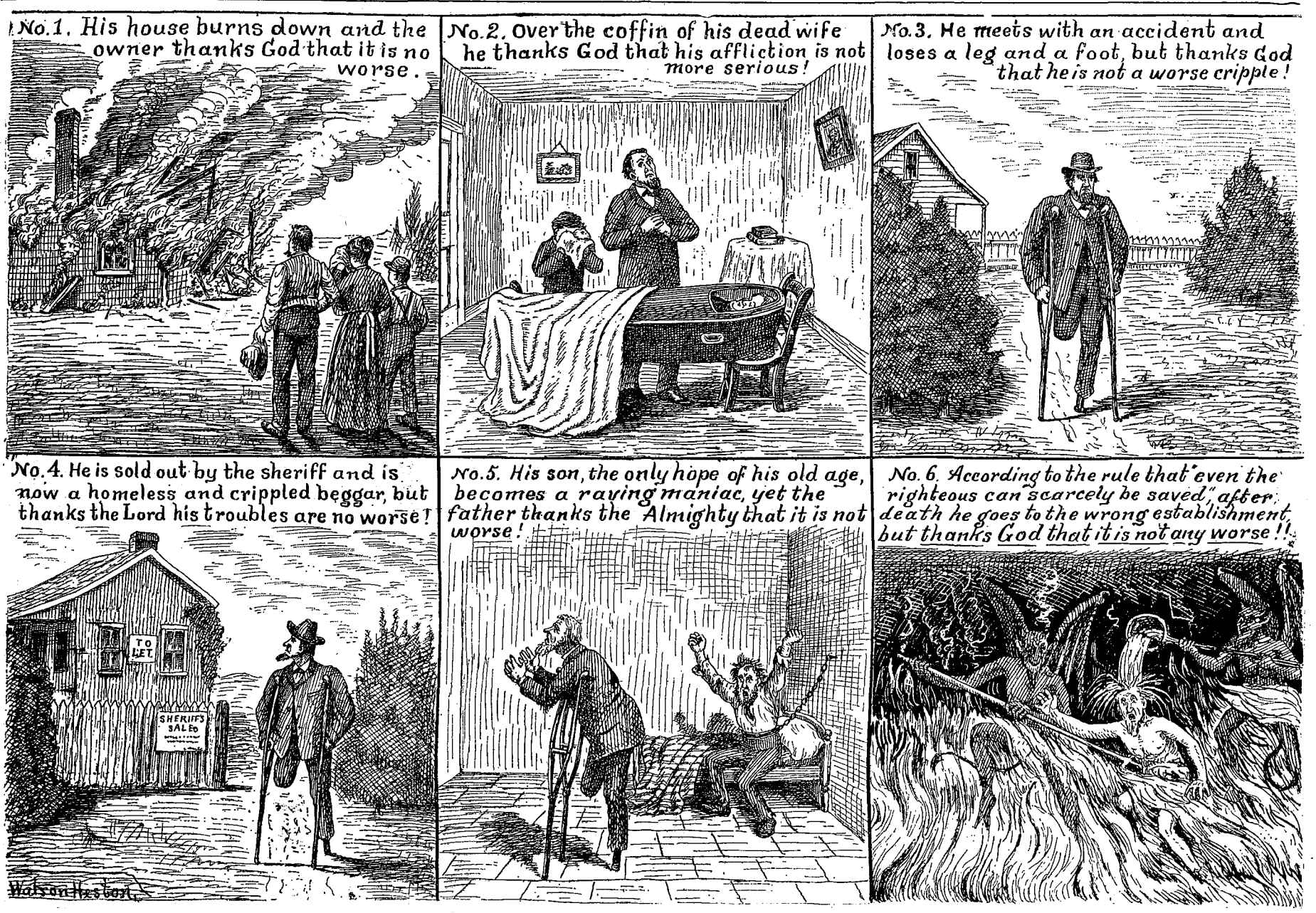
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THE TROUBLES OF A THANKFUL MAN.

Notes and Clippings.

In a sermon two weeks ago a Newton, Ia., minister stated that but five per cent of the men under thirty years of age in the United States are church-members, and of these one-half only are activ workers.

The ashes of Mme. Blavatsky are to be placed in a magnificent urn of gold and guarded by the British section of the Theosophical Society. An effort will be made by the Washington Theosophists to hav the urn stored in the national capital. So says the *World*.

"Papa," asked a little boy the other day, apparently fresh from a theological controversy with some young playmates, "papa, was Christ a Jew?" "Yes." "Was he really and truly a Jew?" "Yes," was the answer. There was a long pause, and then came the comment, "Well, I always thought God was a Presbyterian."

It must be gratifying to any patriotic citizen, says the *Sun*, that so many as six ministers hav preferred to be expelled from the Reformed Presbyterian church rather than promis to refrain from voting at political elections, and that their action is commended by a large number of the younger members of that church. A church interferes in politics when it prohibits any activ participation in civil government as much as when it attempts to control that participation, and is equally in opposition to the best interests of the people. It is singular that a sect of Presbyterians should be among the last to continue to insist upon such an anti-social obligation, for in the past Presbyterians hav been activ in overturning as well as in maintaining the government of nations.

The Rev. Dr. Burrell, preaching in the Collegiate church in this city, protests vigorously against what he terms "the higher biblical criticism," which he claims is minimizing divinely revealed scriptural truth. "If," he says, "the Bible contains errors, pray who will tell us where the truth ends and where the error begins? If the higher critics are right, the time has come for us to fly back to Rome." Let Mr. Burrell go back to Rome, if he will; the enlightened preachers will fly ahead to still greater heresy.

"Father" Hauptman, a Brooklyn priest, died last week. The most interesting thing now recalled about him is that a little over a year ago his housekeeper died and he ordered a splendid marble image of her to be erected and on the same plot of ground in St. John's Cemetery, L. I., he placed a statue of himself facing her. When Bishop Loughlin heard of this he was much incensed, and ordered the priest to take down his own monument. The obituaries now call him eccentric because of this monument building.

The *Missionary Review* dolefully relates that "all the six hundred nativ newspapers in India, except half a dozen, may be set down as inimical to Christianity. Organizations, modeled after the Christian Tract Societies, hav been established, and are in activ operation. The Freethought Depot in Madras issues a list of one hundred and twenty-four separate works, including thirty-four publications of Mr. Bradlaugh, nineteen of Mrs. Besant, sixteen of Colonel Ingersoll, and others of Paine, Voltaire, and other well-known Infidels."

The report of the head of the Royal Hospital for Consumptivs at Ventnor, Isle of Wight, says of Koch's remedy: "I firmly believe that Koch's discovery will soon emerge from the temporary disfavor into which, from a singular train of circumstances, it has fallen; that it has therapeutic properties as valuable as they are unique, and that it only requires to be employed with due caution under certain easily ascertained conditions to receive the recognition it deserves as an invaluable and essential part of the treatment of pulmonary tuberculosis."

The *Hebrew Journal*, of this city, makes some interesting remarks on the heresy trials in various Christian denominations. Its editor has come to the conclusion that "the present ferment of heresy indicates how strong is the drifting away from those ideas which, by being imposed upon Judaism, made what is known as Christianity," and also "indicates a continuance of the movement toward a reversion to Judaism, which has been going on ever since the Humanists paved the way for the Reformation." We take leave to say, comments the *Sun*, that we feel very sure that these striking remarks of the editor of the *Hebrew Journal* would not be confirmed by the Rev. Prof. Briggs, or the Rev. Heber Newton, or any of the other Protestant clergymen who hav recently been charged with heresy. The remarks, moreover, are not such as we ourselvs can uphold, and are not in accordance with our knowledge of the theological debates now in progress. The *Sun* probably knows, as does everybody else, that these heretics are not drifting back to Judaism, but going ahead to Liberalism.

The more the Presbyterians discuss the question of revising their Confession of Faith, the more they appear to hesitate about reaching a conclusion. At the recent session of the general assembly at Detroit the expected discussion of the subject was postponed by the adoption of a resolution to refer the report of the committee on revision to the presbyteries for revision. The idea of changing a creed which has been supposed to be "true as gospel" for centuries, is a delicate matter, and it is not surprising that the clergy are disposed to delay the work as long as possible. Radical changes would result in seriously shaking the faith of the laity in the authority of the church, and to simply temper the language so as to allow a more liberal construction, which seems to be the policy of the more conservativ, looks too much like cowardice. It is not likely that the changes that are finally adopted will meet the wishes of the more advanced thinkers in the church. The discussion which the question of revision has called forth, has aroused thought and investigation, and the longer this is continued the less probability of agreement. The truth is, a large proportion of the Presbyterians, laity as well as clergy, hav outgrown their creed, and will never indorse a mere verbal revision.—*Sunday Gazetteer*.

Communications.

The Sunday Opening of the Exposition.—Concluded.

Here is a display of the old Christian tactics. They burst out of a Christian as naturally as rottenness bursts out of a peach. They were applied to Voltaire and Paine and are applied to Ingersoll and thousands of others to-day. When the argument cannot be assailed they assail the man who offers it. It is the manifestation of the same spirit which burnt Bruno, whipped women, and banished Roger Williams. It is an old Christian trick when an argument cannot be met, to traduce the character of him who offers it.

The gentleman says my influence is nothing compared with what it might hav been if I had pursued a different course. The gentleman bears evidence that it is even now too great for his purpose and for the purpose of Christianity. If the gentleman's assertion were true I would not likely hav been engaged in this discussion. It seems like a truth too hard for Christians to learn, that blasting a man's character does not annihilate the truth which he utters. If the gentleman should succeed in reducing me to a mere cipher the fact of gravitation would still remain. He says he is glad that his boy is not here to hear my argument. If he had been here would he hav heard an untruth? It is unfortunate for his boy that he was not born earlier. Judging from the spirit of his father, if he had been born two or three centuries ago, he might hav been an ornament in the church, and manipulated the rack and the thumbscrew and flourished the ripping-knife.

He says "we are indebted to Christianity for our civilization." Did the opposition of Christianity to the Copernical theory, and to the discovery of America, and to the art of printing and the use of steam, hav a tendency to build up civilization? Preachers hav just left off preaching the doctrin of a burning hell and infant damnation. Did such savagery tend to civilize the people?

Again, he says, "No good man will put himself in opposition to the majority; that the yielding to the majority is the American idea, and that the majority is generally right." The Boston mob was a great majority. Mr. Garrison was a very small minority. Which was right, the mob or Garrison? Did the mob represent the American idea? All the men in America would hav no right to reduce the humblest individual to a state of slavery, nor would the one be justified in yielding to the majority. Nor would it be the American idea. He says, "Sunday observance is the law of the state, and every good man will obey the law." When the Fugitiv Slave law was passed which imposed a fine and imprisonment for harboring or feeding a slave, Gerrit Smith said, "When a law forbids an act which an angel from heaven would stoop to perform, I shall obey the demand of humanity and take the penalty of the law." Was Gerrit Smith right or the Fugitiv Slave law? He further says that "Infidels hav no influence." Jefferson, Paine, and Lincoln were Infidels, and were known to hav been men of some little influence.

If time were allowed me I would make the honorable gentleman's Methodist exhortation look so small that the instruments of the microscopist would be needed to dissect it.

Would it be possible to prove that one hour or one day is more sacred than another? Will it not be a blessing to men when they learn that all time is too sacred to do wrong, and no time too sacred to do good?

Is the Columbian Exposition calculated to confer a blessing upon men, where will be exhibited the knowledge and the skill of all civilized nations of the world? Then tell me why that blessing will not be as great on Sunday as any other day?

How does it happen that the clerics are so much more interested in Sunday closing than anyone else? Is it not obvious that they are more influenced by selfishness than sanctity? Does past history prove that they as a class hav been more moral than other men? Is it not a fact that when they ruled supreme the world saw its darkest day?

Having shown where the teaching of the clergy has led us in the past, and where it will lead us in the future, if followed, let us get at the gist of the matter, and show that this idea of a holy Sabbath is entirely farcical—that there is positivly no authority for it, and that it is founded in superstition. And the reverend gentleman admits as much; for he says he will not argue the origin of Sunday, but claims that it is here, and has come to stay, and that it is recognized by the nation and the government. And how did it come to be recognized by the government? Was there any constitutional provision made for it? The truth is, it was forced upon the people by a designing priesthood. Sunday has come to stay just as long as ministers stultify themselvs by telling their ignorant dupes that it is God's appointed day when they know there is no truth in the assertion. When the reverend gentleman asserts that Sunday is recognized by the government, he unwittingly admits that there is a union of church and state. And every time he refers to it as a holy day, he admits that he is willing to deceive the people, by representing to them as true that which he knows to be false. It is not generally known that each day in the week derived its name from some class of worshipers, and principally from the old planet-worshipers whom Christians regard as heathen. We hav only to call to mind the old sun-worshipers to know the origin of Sunday. And if we put another "o" into Monday, it becomes Moonday, and that is the name by which it was originally called by those who connected certain religious ceremonies with that planet. Tuesday derived its name from Tuisco, the god of war and combats, and was associated with the planet Mars. Wednesday derived its name from the worshipers of the god Woden, and was called by them Wodensday. The name of Thursday comes from the worshipers of the god Thor, who consecrated that day to his worship. Friday gets its name from the Scandinavian god Frigga, represented by a nude female figure. This god or goddess was associated with the planet Venus.

One has only to think of the close similarity between Saturn and Saturday to understand that this day was set apart for the worship of the god Saturn. Thus we find that every day in the week is holy time. "In six days God created the heaven and the earth." Now, I want some Christian well up in theological lore to tell me on which day God commenced to work, when none of these days had received a name, but were known as the first day, second day, and so on. If he commenced on Sunday, and worked all day, away goes the Christian Sunday. For if God worked on that day it cannot be wicked for us to follow his example. If he did not commence his work on that day, then away goes the sanctity of the Jewish Sabbath.

Now, the Jewish Sabbath is binding upon us to-day, or it is not. If it is not binding upon us, then let Christians show some scripture authority for swapping off the Jewish Sabbath for the Christian Sunday. If the Jewish Sabbath is still binding, then the penalty for the violation must be binding also—namely, the stoning to death of the one who is guilty of the violation.

Sunday was not observed as holy time for more than three hundred years after the birth of Christ. Consequently it could not hav been set apart by him or any of his apostles. Then how did that day come to be observed as a sacred day? I will tell you. It was set apart by Constantine the Great, on his own responsibility, without warrant from Christ or anybody else. And the edict does not prohibit the working on Sunday by either man or beast, but givs the privilege of sowing and gathering the crops.

And who was this Constantine—bloody Constantine, as he has been called by some? Let Gibbon, the historian, answer. "Constantine had a father-in-law whom he compelled to hang himself; he had a brother-in-law whom he ordered to be strangled; he had a nephew, twelve or thirteen years old, whose throat he ordered to be cut; he had a son whom he beheaded; he had a wife whom he ordered to be suffocated in a bath, and so, after having made a clear house," he donned the imperial purple, mounted the throne of the Cæsars; made Christianity a state religion; and mingled heathen rites and ceremonies with Christianity, in order to attract the pagans to his standard, and thereby obtain a greater following.

Now I hav given the authority, and all the authority there is, for regarding Sunday as a sacred day. Am I bound by an edict of this blood-red murderer, any more than I am by an edict of Nero, or any other bloody tyrant whose conduct has been a disgrace to humankind?

Now let us examin the scriptures, the court of last resort for Christians, and see what light they throw upon this knotty question.

"One man that is strong believeth that he may eat all things; one that is weak eateth herbs. Let him that eateth despise not him that eateth not."

The plain meaning of this passage is, if it hav any meaning at all, that one man is not to dictate to another, or judge another who differs from him.

"One man esteemeth one day above another; another man esteemeth all days alike. Let every man be fully persuaded in his own mind."

That is to say, if one man believes it is right to observe one day in a week, then he must keep it. If another man has no regard for one day more than another, he is just as innocent as a man who keeps a day as sacred.

"The Sabbath was made for man and not man for the Sabbath."

Here it is clearly set forth that the Sabbath was made for our use, and that we may use it to our own best advantage.

It would seem like a fair inference that when this passage of scripture was written there was one day regarded above the others, but this passage of scripture clearly implies that we are not compelled to pay any attention to it.

"Let no man judge you in respect to a holy day or Sabbath day, or new moon, or feasts, which are a shadow of things to come, but the body is Christ, he taking them out of the way."

From this passage we are led to infer that there were holy days besides Sabbath days, but we are not to be judged on account of either a holy day or a Sabbath day.

Now I hav quoted these passages of scripture which a Christian is bound to accept as evidence, and instead of upholding these holy Sunday ranters, they fly squarely into their teeth, and say plainly to every man, Throw up your heels, be jolly, on that day as you would on any other day; dance jigs or pray, as you like; you are not obliged to ask or answer any questions in regard to the matter.

Now, I hav proved conclusivly that this pretended sanctity of the Christian Sunday has no foundation either in scripture, in history, or in fact. Therefore it is safe to assert that the sanctity of the Christian Sunday has not been and cannot be proved.

Having proved that Christianity has been opposed to every reform and important discovery, that it has retarded the progress of civilization, that its advice has always proved disastrous when it has been followed, and that its advice is wickedly wrong in regard to closing the Exposition on Sunday, let us consider some other matters.

There are thousands of working men and women in the city of Chicago, who are compelled to work by the hour, and every hour in the week, to support themselvs and families. They hav no time to visit the Exposition except Sundays. Now, if "the Sabbath was made for man and not man for the Sabbath," by what right are these toiling thousands excluded?

There are other thousands in the country who are able to spend but little time—six or eight days perhaps, and even that will be a great sacrifice for them—and how cruel and ungenerous it would be to rob them of one-seventh of their time.

And then there are Jews who will attend the Exposition, who sacredly regard the Jewish Sabbath. They do not like to violate the sanctity of their day any more than Christians do theirs. And if they are deprived of the privilege of attending on Sunday they will be robbed of two days in the week.

At the Centennial at Philadelphia there were representativs from almost every civilized nation on the globe. These people observe different days of the week as sacred time, and they will be allowed only four days in the week if the Exposition is closed on Sunday.

Why can there not be a little liberality and humanity and decency mixed in with Christianity? Now, I am liberal enough and I hav a heart big enough to say to the Jew, Keep your Saturday; to the Mohammedan, Keep your Friday; to the Persian, Keep your Thursday; to the Christian, Keep your Sunday—but don't be boorish. Be as charitable to others as you would like to hav them be to you. Nobody wants to compel Christians to attend the Exposition on Sunday if contrary to their will. Let them attend church, or pray, or read the Bible, or spend the time as they like. But if they do not like to be forced to attend the Exposition on Sunday, in the name of all that is decent, let them not force others to stay away.

O Christians, as long as you are allowed the fullest exercise of your rights, don't be little enough and mean enough to say to others, "You must do as I say."

Let the Exposition be open every day alike. Let the Jew observe his day if he likes, and the Mohammedan and the Persian.

Is not this fair for all? And would anybody but a bigoted Christian object to such an equitable rule?

If anybody attempted to compel Christians to attend the Exposition in case it should be opened on Sunday, the case would be different. But they will be free to attend or not, as they may elect. And for them to compel others to stay away, would be an act of usurpation, and could be construed in no other light.

The reverend gentleman thinks that if the Exposition should be opened on Sunday, all the desperadoes and disreputable characters would assemble there from all four quarters of the globe, and revelry and riot would be the order of the day.

Very few would travel a thousand miles or more or less just to hav hav a spree in Chicago; sprees can be had at much less expense. And if the Exposition is open on Sunday there is where they will go, for that is what they go for. But if it is closed—having nowhere else to go, for they will not attend church—they will spend the day at the saloons, and dives, and gambling-houses, and the very evils which the reverend gentleman seems so anxious to prevent would certainly take place.

If the Exposition is open on Sunday the churches might as well be closed. This the sticklers for Sunday closing understand. The priests and ministers are anticipating a big time if they can only succeed in closing the Exposition on Sunday. They know if

their measure does not carry, Snorting Mike and Exhorting Sam and Praying Jack and "Shoutin' Joe" would get left. And here is all the real honesty there is in this great hue and cry about Sunday closing. And if ministers were as honest as "men of their cloth" ought to be they would candidly admit as much.

Mr. Chairman, there is one other consideration which demands our attention. The citizens of Chicago hav taxed themselvs heavily to make the Exposition a success. If it is closed on Sunday it will cut off a great part of the revenue to which they are justly entitled, which would be a great injustice to them.

Perhaps the reverend and honorable gentlemen will say that my language has been harsh and unwarranted. But I hav only followed the example set by my Christian brothers. I think my language has been fully as guarded and much more truthful than the language which they hav used in regard to Voltaire, Paine, Abner Kneeland, Ingersoll, and all whom they are pleased to call Infidels. "An eye for an eye and a tooth for a tooth" is the Bible rule which Christians ought not to repudiate.

Moreover, when they go among those whom they call heathens to convert them, they take any course which they think best calculated to break up their faith in the old religions. I am growing old, and my time is so short that you need not wonder, Mr. Chairman, at my anxiety to break down the old Christian superstition, and that with a bold hand and noble daring I smash the Christians' idols and demolish their imaginary God.

And now, Mr. Chairman, I thank you for the close attention which you hav paid to my rambling remarks. It must be admitted that my language has not been the best that might hav been chosen; for the time to prepare has been short. But I trust it has been sufficiently clear to convey my idea, and to establish beyond controversy the four following points, viz.:

1. That those men who hav exerted the greatest influence in the church hav been the most cruel, oppressiv, and tyrannical men who ever cursed the earth.

2. That the counsels of the church hav proved detrimental to human interests and never could be safely trusted; and the counsel in regard to closing the Exposition on Sunday is of the same character now as in the past, and if followed will be a meddlesome interference with and tyrannical usurpation of the right of others, and should not be tolerated.

3. That there is no authority for the observance of Sunday, either scriptural or historical; and that it was not so observed for more than three hundred years after the birth of Christ, and could not therefore hav been so set apart by him or any of his apostles.

4. That the closing of the Columbian Exposition will be done in the interest of the church, and will publish to the civilized nations of the world the superstition, illiberality, and bigotry of the American people.

Now, Mr. Chairman, these points hav not been controverted, neither can they be. They occupy this triumphal ground unassailed and unassailable.

Naples, N. Y. JOHN PECK.

The Name America.

It has long seemed to me a strange thing, the assertion that the two new continents were named after the given, or first, name of Hemerigo Vespucci, a thing inconsistent with the customs of that time. The more the question is investigated the more probable it becomes that Vespucci got his name Americus from the already well-known name of the New World. For, agreeably to the custom of that time, his name was Latinized after he became known, into Americus Vespuccius, just as was that of his great contemporary Colon into Columbus. And had there been any attempt to honor the latter by naming any region after him, can we conceive of its being done by such a name as Christophera?

When we read the narrativs of voyages and discoveries made in that age, we find that the soldiers and sailors promptly named every place just as they do now, not waiting until some bookmaker was pleased to do it, and that the names so given rapidly spread among all people. In our time of books and papers we are apt to think that news was slow in spreading at that comparativly illiterate period. But important news spreads with amazing speed among non-reading populations. When we read the old books telling of the discovery of Mexico and Peru, we learn how the men, as they sailed along, gave names to points and whole regions that hav remained to this day. "How like Spain is this coast," said a soldier as they were sailing around Yucatan. "It is a New Spain," said the others; and for over a century it was called New Spain. "What country is that?" they asked an Indian as they came to an island near Mexico. "Culoa," said the Indian, pointing to the coast. Confounding it with a small point the sailors named it Ulloa, and it being St. John's day, San Juan de Ulloa became the fixed name. So the name of a part of the city of Tenoctitlan was, by mistake, given to the city, and finally to the whole country. Of that city, Tlateluco was, and meant, "Residence of the People;" Mexico, "Residence of the Nobility." These are examples of how the country was named and how soon. At that very time Brazil, and many other parts, were named. We must bear in mind that, from 1460 up to 1520, voyages of discovery were many. That Columbus and Vespucci both died ignorant of the fact that a new continent had been found; both believing that they had discovered China by a new route. See Vol. 2 of Humboldt's "Cosmos." Another fact is that Spain and Portugal were both making a great to do over the discoveries under their flags made just at that time, 1492–8, while less notice was taken of discoveries prior to that, but everything was done to lessen their importance. Just a few years before Columbus set out the first time, Martin Behem had been living in the Azores. He had been down to the straits of Magellan and had touched on Brazil before Columbus set out on his first voyage. He made a globe, still to be seen at Nuremburg, and showed the course of his journey. By the year 1500 the number of people coasting about Brazil, in the Caribbean sea, Gulf of Mexico, and north of there, was something marvelous. Is it credible that no general name was given to that vast stretch of country, among all the thousands of Dutch sailors and Flemings who were so familiar with it? Things well known to the great mass of seafaring men were, years afterward, made to burst upon the world as discoveries. Truly they were discoveries to those who never before heard of them. Thus it happened about Australia and the surrounding region. After the Dutch got possession of the Moluccas, Australia seemed to break upon the world as a new discovery. Yet it was known long before. Columbus died 1506, Vespucci 1512, both never suspecting the new continent, yet does anyone believe there were not men living who knew it was a new continent? The learning of the world must not be measured by their ignorance. What Cabot discovered about 1498 was new to Englishmen, but not to Icelanders. Much was known to the Dutch sailors and Flemings that no other people suspected at that time.

Martin Behaim (or Behem) had been at Brazil before 1492. Pinzon and Cabral were there in 1499, Vespucci in 1501. Some of them were coasting around Brazil and Venezuela a long time. Vespucci was at the island called by the nativs Itamaraca, now Maraca. Nativ names of that sound are very numerous all through that region. Everything has Merica or Marica to it. Thus Maricabo, Cundinamarca, Maracho, Mericabo, Amaribo, Mericata, Amarantibo, etc. The story goes that some sailors stationed on the coast in sight of a smoking mountain of very striking appearance, asked the nativs its name, and the reply was a sound like "Tamerique," or "Amerique," when spelled in Spanish, and meaning "Great Smoky Mountain." This name became so familiar among the sailors that the country was referred to by it, and the name, as a general one, was carried far and near in all conversations and verbal accounts.

After Vespucci gained some fame and was honored by the Latinizing of his name, a Dutch printer issued a map of Ptolemy, in which he placed the New World under the name Terra di Americci. This was done in 1507, and it was the first appearance of the name of the country in any print. No notice then was taken of it. Vespucci died in 1512 without dreaming that his name had been given to the country, without even suspecting he had discovered more than a part of Asia. A great lawsuit arose in 1508, between the fiscal agents of Spain and the heirs of Columbus, to take from the latter the privileges granted by the crown to the admiral, Columbus. It lasted till 1528. All sorts of reports were got up to belittle the discovery by Columbus. All the maps with the name America were introduced and circulated. Yet Vespucci, who lived till 1512, was never introduced as a witness, and no word was then ever uttered about the wrongful use of his name. Las Casas began a history the year the suit ended. He did not finish it till 1559, when he was near ninety years of age. In the first parts of his work he never utters one word of reproach against Vespucci. But in the last years of his writing he begins to accuse and bitterly reproach his memory. He says, "Foreign writers called the country America. If Vespucci did not intentionally giv currency to the belief that he originally discovered the country, it looks like it." Now, the first word of reproach against Vespucci was in a distant land by one Schoner, a German geographer, in 1533. The report arose just as it might to-day. Hearing the country, or part of it, constantly spoken of in familiar talk as America, when they came to honor the name of Vespucci by Latinizing it, how natural it was to call him Americus Vespuccius. Then, later, after all the great actors of that decade of discoveries were in their graves or dotage, a stranger, seeing the name applied to a vast new region, then becoming known for the first time as a new world, not Asia, assumes that the country was named after the man instead of the man after the country. The slight resemblance of the real name, given name, of Vespucci, to wit, Hemerigo, tends to giv currency to this blunder. Vespucci was never accused in his life of doing this, from the fact that no one ever dreamed then that, among half a dozen names given to the supposed Asiatic coast, such as New Spain, New Gallicia, Brazil, Mexico, and Amerique, the last one had been preposterously so called after the given name of a very private citizen. A monarch might thus be honored. Witness Maryland and Carolina, or Alberta, or Alaska, after Prince Alaska. But the naming of a country after a private and rather obscure citizen, and that, too, after his first name, was a thing unheard of. And when we see that the name, or part of it, is so common among the nativ names all around that coast, from Cundinamarca to Maricaybo and Itamerica, we need be at no loss for its origin. The syllables "meri" are as frequent there as the "itl," "etl," were among the Aztecs north and west.

"HOLT."

Theological Proof that Paine Did Not Recant.

No doubt you will laugh at the idea of getting proof out of a theological dictionary that Paine did not recant, yet here it is: "Unpardonable sin is the denial of the truths of the gospel, with an open and malicious rejection of it. The reason why this sin is never forgiven is not because of any want of sufficiency in the blood of Christ, nor in the pardoning mercy of God, but because those who commit it, never repent of it, but continue obstinate and malignant until death" (Buck's Theological Dictionary, p. 422, art. Sin).

Then, if Mr. Buck, D.D., was right, neither Paine or any other disbeliever ever recanted. It seems that Mr. Buck knew something of the pleasure that disbelievers obtained from their source of reasoning, for he says they "never repent of it." And my experience leads me to believe that they hav nothing to repent of either. They hav more joy and more pleasure in the world than those who believe in the hell theories. With them there is no selfish heaven to gain and no hell to shun. Their time and thought can be devoted to this world for the benefit of man. Why should they repent?

S. P. HERRON.

Gray, Ky.

Colonel Ingersoll's Wit.

The Helena Independent's report of stories with which he introduced an after-dinner speech in Montana.

It is said that contentment is the greatest possible wealth, and I suppose that next to absolute contentment, and nearly exactly the same thing, is perfect self-satisfaction. [Laughter.] I think I hav found it here. [Laughter and applause.] It is said that an old minister in Kentucky, endeavoring to impress upon his hearers the beauty of the heaven they were about to go to, provided they joined his church [laughter], after exhausting all the superlativs of which he was master, wound up by saying: "Brethren and sisters, in short, it's a regular old Kentucky place." [Laughter.] I suppose you are expecting in another world simply another Montana.

A few years ago a fellow from Massachusetts was down in South Carolina, and as he walked along the street, after he had been there some time, there was an old fellow nailing a sign upon his house, "For Sail," and this Massachusetts fellow looked at the old man and said: "That isn't the way to spell sale." And the old fellow, with a great deal of contempt, turned to him and said:

"How long hav you lived in Charleston?'

"Well," he says, "I hav been here about a year."

"Well, young man," said the Charlestonian, "I was born here. I guess I know how to spell sale." [Loud laughter and applause.] There is nothing so beautiful as confidence in the place where you reside. [Laughter.]

They tell a story of Mrs. Jones, of Chicago, who visited Rome, and while there was shown some of the great marble masterpieces of the world, among others the Apollo Belvedere. They pointed it out to her as being the most perfect form of man that had ever been conceived by the brain of an artist; and the old woman walked all around it, looked at it from every point of view, and she says:

"That's the Apollo Belvedere, is it?"

"Yes."

"Well, giv me Jones." [Loud laughter and applause.]

I HAV seen heretics of the poorer sort,
Expectant of the rack from day to day,
To whom the fire was welcome, lying chained
In breathless dungeons, over steaming sewers,
Fed with rank bread that crawl'd upon the tongue
And putrid water every drop a worm,
Until they died of rotted limbs; and then
Cast on the dunghill naked, and become
Hideously alive again from head to heel,
Made even the carrion nosing mongrel vomit
With hate and horror. —*Tennyson.*

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A Timely Suggestion.

We venture to publish the following extract from the letter of one of our old and valued stand-by's, as his idea seems to us an excellent one:

SACRAMENTO, CAL., June 2, 1891.

. . . I desire to see all Freethought lecturers in the field hav some little support from the Freethinking public, and I believe that the American Secular Union is the proper head for the dispensing of such help.

Now is the time to issue a call for such aid from all friends of the cause of Liberalism. Let us hav a general donation from all, especially from those that are able to giv.

I believe in making a grand effort to raise a fund for publishing and circulating Freethought literature through the hands of lecturers in the field. If the Union will call for donations and start a yearly guarantee list, I will pledge $50 per year as long as I am able to pay that amount.

Now, Miss Craddock, talk it up with the directors and proceed to business at once, and oblige a solid Freethinker.

R. BUTTERFIELD.

Dear friends, shall we not act upon the above sensible suggestion? The American Secular Union ought indeed to be the head center of Liberal work in the United States. Lecturers, newspapers, individual workers, ought to see the business wisdom—not to speak of the higher motivs of brotherhood—of coöperating with a society like the American Secular Union, upon whose broad platform all Liberals, of whatever ism, can find a footing. A bundle of fagots piled up with care and system in *one* fireplace will warm a roomful of people, where the same fagots lighted separately and carried about in the hands of individuals, lead at best a fitful, flickering life, warming only the individual hands which carry them.

Fellow-Liberals, which do you think is the better for the good of a shivering community: the isolated, flickering torch in the hands, or the huge bundle of fagots blazing away merrily on the hearthstone?

Let us hav subscriptions, as Mr. Butterfield suggests, to aid in circulating Liberal literature. We cannot print and pay postage without money. Send it along in large or small amounts.

IDA C. CRADDOCK,
Corr. Sec. American Secular Union.

Philadelphia, June 11, 1891.

Our London Letter.

Dr. Momerie's impeachment and condemnation of the tenets of the Church of England and the dogmas of Christianity were of so decided a nature that it is difficult to understand why he calls himself a Christian. A man who divests himself of all the belief still held orthodox cannot be very far removed from pure Atheism, notwithstanding he still claims to believe in a deity whom he cannot comprehend. Much that he said in his recent lecture may well be indorsed by the Secular party, and has been stated by them times out of number, from the platform and in their published works. If the doctor speaks with authority it is welcome news that the church is in imminent peril, and that it is in measurable distance of dissolution. He confesses the church has long ago lost all control over cultured people, and the laity is going up hill just as fast as the clergy is coming down. It has not only lost control over what he calls the cultured classes, but over all those of any class who possess any independent thinking power, and what influence it still possesses is only over the shop-keeping interests, who hav no thought of anything outside their own shops. Dr. Momerie's remark that "priests were the gentlemen who originally undertook to square the Gods for a consideration," excited the risible faculties of the audience, and showed his hearers were not very greatly shocked at what is clearly an Atheistic sentiment, and one, I fancy, that has been already used by Colonel Ingersoll. He went on to say that the doctrin of the atonement was immoral to the core, and a survival of the greatest abuses of earliest times. The doctrin of predestination was also a delusion, the doctrin of the trinity a blundering misconception of the original text, and the vulgar theory of the crucifixion was a contradiction of terms, and therefore a jargon and nonsense. The idea of hell was monstrous, and the Bible was full of contradictions. If Dr. Momerie has not thoroughly read up the Atheist's position, and has arrived at his conclusions without such assistance, his testimony is so much the more valuable.

A charge such as this coming from the midst of the orthodox will no doubt hav a considerable effect, more so than from an avowed Atheist, and each year will find the contributions to the various societies organized for the purpose of fleecing the faithful sheep a constantly diminishing quantity. The results of the May meetings are more and more disheartening to those most interested in them, and doleful faces are constantly met among the clergy. Special attractions are announced, but the interest in ecclesiastical matters is dwindling. The clergy are not bringing religious questions so much to the front; but the great card is now the anxiety displayed for the morality and secular well-being of the people. But these matters were not taken up until the laity had fully considered them, and so the church has again lost its chance of leadership. The Wesleyans are very greatly shocked at betting on horse-races, and think steps should be taken to put it down. Stock-exchange gambling is not condemned because so many brokers are men of keen religious sentiment and subscribe to the churches. One enterprising Wesleyan suggested that a Christian daily paper should be started, in which no gambling intelligence should be admitted, as he believed there was a very large constituency of readers who would prefer to read about Dr. Parker than the Alhambra ballet. What the ballet had to do with horse-racing he did not explain, but his brilliant idea was not accepted, and so it fell through.

Madam Blavatsky's death has apparently caused some little confusion in the Theosophical camp, and it appears there is no one competent to step into her shoes. The system has made but little headway here, and it would not be surprising if it speedily became extinct. The few crazy enthusiasts who form its members are quite likely to devote themselvs to some other equally absurd fad as readily as they flocked to this one.

J. D.

Miss Phœbe Couzins.

When Mrs. Potter Palmer and others connived to depose the regularly elected secretary of the women managers of the World's Fair, the writer was not a whit surprised, having some knowledge of the lady in St. Louis, where Miss Phœbe Couzins had served with ability as United States marshal. Knowing something of her theological opinions, I was astonished to find her secretary of a board which opened its daily meetings with prayer and think that I expressed that surprise in THE TRUTH SEEKER. From what I had been led to believe of the brainy, brilliant secretary, I concluded she would not tolerate such conduct long without a protest. If my memory does not deceive me, I think Miss Couzins did protest, and made enemies of several of the "mothers in Israel," who *profess* to love their neighbors as themselvs.

That unpleasant *denouement* might hav eventually passed over, had she been willing to let an opportunity slip of scoring the Rev. Bishop Vincent, who, I believe, runs the Chautauqua circles.

Director-General Davis (otherwise Royal George), whose religious profession is Methodism and machine politics, is, as is usual with all of his class, particularly sensitiv against anyone who might venture a word against the right of the theologians to run things to suit themselvs. And, by writing the following article, I am satisfied George Davis determined to seal her doom. It is well worth perusal, especially as it is practically the basis and reason for the attempt at dismissing the author.

E. A. STEVENS.

CHICAGO, Jan. 31.—*Editor of the Evening Post:* I hav read with great interest the report in your paper to-day on the lectures of the Institute of Sacred Literature and beg the medium of your columns to correct a slight misapprehension of the Rev. Bishop Vincent to the status of woman in sacred lore.

It is extremely necessary if these gentlemen are to instruct the newly fledged student, or aspirant for sacerdotal honors in the right path of religious training, that the whole truth, and nothing but the truth, be taught to them, and that the teacher of divinity separate his prejudices from the facts of sacred history, and, in the noon-day of the nineteenth century, discontinue the attempt to measure woman's capacity or the limits of her sphere, by a garbled dissertation on "God's woman." If the reverend gentleman will tell us just when and where and how the creator took him into his especial confidence and directed him to inform the latter day saints that Deborah and Huldah and Miriam were not "God's women," but that the Rachels and Ruths and Marys were, we shall be more certain that the mantle of sacred oratory has fallen upon the right shoulders, and that a bishopric means consecration to the master's work, and not a sleek and self-satisfied perversion of biblical lore to suit the narrow limits of a selfish aggrandizement.

Miriam, saith sacred history, was a prophetess, chosen by the Lord to lead the children of Israel out of darkness into day; but the reverend bishop says she was not "God's woman," and therefore Exodus is wrong and the instructor in the sacred college right.

The fourth chapter of the Judges tells us that Deborah was a judge and law-giver over Israel for forty years, "the years," saith the scripture, "wherein the land had rest and peace;" but Deborah, according to Rev. Mr. Vincent, was not "God's woman." She found the Israelitish nation in a sorry plight and deplorable condition. The judges taking bribes, perverting judgment and turning after filthy lucre; "the highways and byways unoccupied, and travelers walked through byways;" no one seemed to be safe anywhere, the nation harassed for over twenty years by a great and mighty legion of King Jabin's army under the command of a bushwhacking captain named Sisera. In that direful emergency Deborah comes to the front, takes command of Barak's army, stations herself on Mount Tabor and proves so skillful a general in war that not a man of Jabin's army is left to tell the tale save Sisera, who gets down from his chariot of iron and flees for refuge to Jael's tent, and has his brains knocked out with a tenpenny nail and a hammer in the hands of a female adjutant of Deborah's.

Thus Deborah cleans out the whole outfit of her country's spoilers and returns to the nation to bring order and peace out of the demoralized chaos into which man's ruling plunged it; and yet, saith the reverend instructor of the sacred college to the callow youths who sit at his feet for biblical training, Deborah was not "God's woman." "Far from it."

But Ruth, whose peculiar methods of capturing a husband, would entitle her in our day and generation to be sent to a training school for reformed morals, is especially marked for the delectation of this divinity school, while Rachel, who kept a sheep ranch amidst her father's herdsmen, drawing the water while the men lazily browsed on the hillside, is another maiden dear to the sacred heart of Brother Vincent, whose long and unctuous career has been especially ministered unto by the female contingent of waterhaulers in the fold of his churches.

The Marys complete the trio of "God's women" whom Brother Vincent portrays for the fond adoration of the sacred assemblage of students.

I know not to which Mary he refers, but either of them is not a good punctuation for the reflected light of masculin admiration. If she was the patient, serving Martha's twin sister, it was said she was not given to domestic ministration for the elders, and had she dwelt in Brother Vincent's circuit yellow-legged chickens and creamy biscuits would not hav boosted him to the summit of a bishopric in the year of our Lord 1890.

If the one from whom Christ cast the seven devils the alabaster box of ointment would hav served the same purpose in a sacred college in the nineteenth century—its price set aside for the heathen, and this specimen of "God's woman," whom man previously had invested with seven devils shown to the door!

But enough! If these reverend gentlemen pose as teachers in sacred colleges to-day let them not inaugurate the experiment, by direct perversion of truth, either in the Old Testament or the New.

If Paul taught marriage and motherhood, he also emphasized the sacredness of a life devoted to high aims and lofty purposes. "She that marries doeth well," saith that noble expounder of truth, "but she who doth not marry doeth better." "She who marries serves her husband, but she that doth not marry," said Paul, "serves the Lord."

If Jeremy Taylor could return to our shores to-day he would not only find "that marriage was the nursery of heaven," but also that it served as the gateway to hell, judging from the hideous and terrible revelations in our divorce courts, and no one influence has contributed more fully to bring about the lowering of a high standard of marriage and this demoralization than the dry rot which has been preached from reverend lips for years to the untrained and unformed minds of the youth, leading them to regard marriage, *per se*, under any and all circumstances, as preferable to a life of singleness, even though consecrated to the noblest aims.

The admission of women as lay delegates to the Methodist conference evidently does not agree with Brother Vincent's mental digestion, and if the sacred college is to emphasize biblical lore in punctuating women as leaders and judges and generals, lo! the green fields and pastures fair of a bishopric will swing open, perchance, and Frances Willard or the Widow Van Cott get a nibble at the rich grazing.

PHŒBE W. COUZINS, of St. Louis.

Who Bids?

A poor old lady who has seen better days, but has been reduced by sickness and misfortune, has left her precious old Bible with me to sell that she may purchase something to relieve her sufferings.

It is a singular book, the largest Bible I ever saw; was printed in 1765; is 16 inches long, 10 inches wide, and 4½ inches thick; contains many pictures, and is entitled "The Christian's Complete Family Bible." Though this book pretends to be written by inspiration of a supreme being to point out a way so plain that a man though a fool need not err therein, from one to six or more inches of every page is used to explain the text above. Though it professes to be the work of inspiration, every chapter proves it to be a fraud—the work of different men, to which, and its wrathful angry God, each writer gave a patch of his own character. It has done more harm than any other book ever written, having been the means of putting to death millions of people by excruciating torture; and by and by when all the people get their mental eyes open and free from the scales and beams of superstition, and hav learned to think enough to understand what they read, the great wonder of the world will be how such a vile book with all its anger, wrath, cruelty, and bloody crimes could ever hav been palmed off on rational beings, even by crafty priests, as the word of a God. Now, this book is for sale to the highest bidder, and here, my dear Christian brethren, you hav an opportunity to show your Christian love and benevolence to this poor sister. Now for a bid. Who speaks first. Brother Talmage, what say you? How much do you bid? I think the Apocrypha contains chapters you hav never read. Joseph Cook, how much do you bid? How much love hav you for this suffering sister? How much respect for your holy book when it takes its just place on the auction-block where it has in times past placed so many millions of human slaves? Send in your bids and at once prove your respect for your poor sister and your precious book. Brother Wanamaker, how much do you bid?

Vineland, N. J. JEREMIAH HACKER.

Thought as Affecting the Drink Habit.

Prepared for the Independent by the late Prentice Mulford, just before his death.

The habit of using artificial stimulants comes from exhaustion. Up to the age of twelve or thirteen we do not feel any need of a stimulant. Our exhaustion comes later on when we get wrapped up in our occupations, and acquire the bad habit of carrying the mind ahead of the body. A person, too, who livs among exhausted people, will, before they know it, take on their exhausted conditions of mind. A strong girl employed in a factory, with weaker girls around her who suffer from the hard work, will herself suffer, although she herself may be better able to bear the strain. This exhaustion, brought about by what we call civilization, leads to the use of stimulants. Exhaustion comes also from wasting your force by letting your mind run ahead of your body, to the place you are hurrying to, or the task you are going to perform. You are full of hurry and

impatience, and attempt to crowd the doing of too many things in an hour or a day. The hurried, impatient mood runs its wire of disorderly thought and slovenly act straight through from one act to another, and leaves its traces and damage on all. Every impatient act, no matter how trivial, costs an unprofitable outlay of force or thought. Every impatient act is an act without a plan. Exhaustion, then, caused in this way—overwork, over-ambition, hurry, the waste of thought or mental force which weakens the body—leads men to the use of intoxicants. It is not necessary to speak of minor social causes, though it may be said that a man is mentally affected by the social atmosphere which he is in. Go among inebriates or drinking men and you will find that unseen agencies are at work leading you to alcoholic excess. If your associates are temperate and refined, you will be equally affected by their temperance and refinement.

I believe that the appetite for liquor can be controled through the exercise of a certain mental law within the reach of all; that is the law of silent demand. That is the power which one mind possesses of silently throwing its thought, or desire, or wish, or expectation, into another mind, and making such mind wish, desire, think, and act in accordance with the other's wish. The man who drinks will crave liquor the more if much in the society of those who drink. He will feel the craving less if much in the society of the temperate and self-controled. No word and argument, for or against the use of liquor, need be made, in these cases, to increase or lessen such craving. It comes of the silent action of mind upon mind.

If, in your own mind, you will say in thought that you do not expect a friend afflicted with this habit to giv way to it, he will, through the force of your mind acting on his own, be strengthened to resist the temptation. If you will, in mind, always positivly see him as temperate and self-governed, he will receive from you the force, in thought, of temperance and self-government. If several unite in so sending him this thought, and so seeing him in thought, they giv him a proportionally stronger force to resist the uncontrolable appetite, they are, then, really praying for him, and praying in the strongest way. The barkeeper is, in many cases, the most thoroughly self-controled man in the saloon. He may be always in the midst of liquor selling and drinking, but has no tendency to indulge to excess. No intemperate barkeeper can retain his position. His employer expects him to be temperate. The action of the employer's mind on the employee is one powerful agency in keeping him temperate. The employee feels the employer's thought. He has that part of the employer's mind which expects, and demands, that he shall keep sober, thrown into his own mind, and acts in accordance with such mind.

If we, in our minds, always see or image a man as a drunkard, we are sending him a current of thought which will aid the more to keep him intemperate. We are helping him to keep before him the image of himself as a drunkard. We must not in our mind say, "I wish he would control himself," and almost in the same thought say: "I expect, or I am afraid, he will get drunk the next chance he gets." In so doing we increase those chances.

But, it may be asked: "Is not the man a drunkard? Where is the use of saying he is temperate when he is not, or of seeing him in our minds as temperate when he is not?" The real man in this case is *not* a drunkard. The real man is what that man is in his highest aspiration or desire, and it matters not how low or degraded is the material condition of any human being, there remains still in that individual the desire to be something better, or the desire to rid himself of an appetite or habit which brings him pain. The real person is the spiritual man or woman. In him or her there is always the spark of aspiration; or, in other words, the desire for improvement, although it may be very feebly expressed. It is only the material part of man that is in the gutter. With him in our thought, we hav nothing to do. We refuse in mind to see him. We only see in mind that man out of the gutter, erect, clothed, self-controled, and in his right and highest mind. When we so see him we are sending him that kind of thought and presenting to him the ideal of himself as a true man.

No thought cuts deeper to the heart of an intemperate person than the feeling, on his part, that his friends do not, in their minds, trust him in the use of liquor. The feeling that the bottle is put out of sight because he enters the room, has made many a man rush from that room or place and drink to excess. This because a force or thought has entered into him, telling him that he is weak, untrustworthy, and relativly worthless. At present too many are handling this gigantic, unseen power of thought to keep the drunkard and criminal down, by always seeing him as a drunkard or criminal, and never forgetting that he has been one.

A man should never be spoken or thought of as a "reformed drunkard." To help keep him self-controled, we need to forget that he has ever been a drunkard. We hav nothing whatever in our minds to do with him as a drunkard. We need to bury the former drunkard; bury him so deep in forgetfulness that he can never be dug up again. Temperance lecturers create a morbid and unhealthy appetite in the hearer by talking drunkenness a whole evening. In the same way, the elaborate accounts of executions sometimes when read by the small boy induce him to hang and torture the cat in a spirit of imitation. Is a man made the less of an inebriate from knowing that he is in an "Inebriate's Home," or an institution called by any name to remind him continually of an old fault and an old self, which he needs to bury and forget? We hav in our minds nothing to do with the drunkard of yesterday. Bury him. Forget him. In our thought he is to-day a temperate, self-controled man. In our mind we expect and demand him so to be. In his own mind he must also hold himself as temperate and self-controled. We are then praying, and he is praying with us in concert, and in the right way.

If the family at the breakfast table are each in thought saying of the son, whose weakness lies in liquor: "I expect he'll go drinking again to-day. I fear he'll go tippling again with his companions," they are making him feel depressed, weak, untrustworthy, and, consequently, all the more liable to resort to drink for the sake of temporary stimulation. They should say in thought: "He is not going into any excess. He can govern himself. He *will* govern himself." These critics who may pride themselvs on being temperate as regards the use of liquor, may be themselvs very intemperate as regards control of temper or mood, or some other physical appetite. They do not know and cannot realize the terrible craving coming not only from a morbid appetite for stimulant, but from a body ignorantly and unconsciously exhausted of its vitality.

If yours is the uncontrolable appetite for liquor, say in your mind not only, "I will conquer this appetite," but "I hav conquered it. It is conquered." Then your real self or spirit has taken a positiv, decided hold in this matter. The material, the body, *must* follow in time. But when your spirit was saying, "It's no use. I can't conquer this appetite. It will ruin me in time," the material part of you was "led of the spirit" in the wrong direction. The material appetite may at times get the best of the spirit's aspirations. Yet every time you so fail you are taking a stronger hold to control yourself, providing in mind you always say, "I hav conquered. I am determined to conquer." The periods between your relapses will grow longer and longer. You will find the appetite gradually decreasing. The cure will be gradual but sure. All permanent cures must be gradual.

I may say that I used liquor immoderately for more than thirty years. I suffered thereby in mind, body, and purse. I became well acquainted with the torments that beset the victim of this excess. This uncontrolable appetite has been for several years cured and gotten rid of, by the means I hav just described. I suffer from no relapses, though I do not profess total abstinence. I do not believe in the hereditary theory, but I think people unconsciously cultivate conditions of mind through their associations, which amount to the same thing. If a person changes his condition of mind he will change the condition of his body as well. I can testify to the truth of this fact from my own personal experience; I am different from what I was ten years ago, and hav no desire to go into any excess whatever.

A Sample Catholic Institution.

The attorney for Miss Anna Amoe put a good deal of solid truth about church reformatory institutions into his speech in her defense in the circuit court of Troy, N. Y. Miss Amoe was committed to the "House of the Good Shepherd" by a Catholic magistrate, who neglected to file the commitment as required by law, and she sued the institution for damages for false imprisonment. It came out, also, during the trial that other girls had been sent to the place without legal form. Miss Amoe's lawyer said:

"Was Annie Amoe taken into that institution for sweet charity's sake? When the superior admitted on the stand that the reason why the commitments were signed by a magistrate was that the institution might charge the county of Renssalaer for the board of the persons committed, did it occur to the jury that that was for sweet charity's sake? They gave Annie Amoe a pair of slippers, underclothes, a dress, and a hat. What did they get from her? Twelve hours of hard labor and her board paid by the county; they obtained the servitude of a slave. What did she get in return? Barred doors, not even the right to look out of a window on God's bright day. When the mighty arm of the law interposed and demanded that she be brought into court they released her. They were afraid to go into court and answer to the demands of the court. Is this the work of the Good Shepherd? This penal institution, this state prison, this state factory—reforming fallen women by making convicts of them! It cannot be done. The institution knew that the commitment was false on its face. The institution knew that Annie Amoe was eighteen years old and upward. And they knew that she could not be committed unless under sixteen years old. Why did Mr. Ryan go before the police magistrate and secure a commitment reciting that Annie Amoe had been brought before him and duly committed, after ascertaining that she was apparently under sixteen years old? The paper was necessary that the institution might charge for her board. The institution had free labor and manufactured goods in competition with the products of the honest, industrious girls of the community, and besides this the institution was paid for the support of those employed within its walls. The jury should award substantial damages to teach the defendants that this is a free country, and no one can, without process of law, be deprived of personal liberty."

Otto Wettstein's View of the God Idea.

From the Moralist.

In concluding my prolog I would take occasion to observe that during my flights through the interminable vistas of space I hav failed to discover the least vestige of a "supreme grand master" supervising with providential care and wisdom the affairs of nature, or manifesting any concern for her works, and I am therefore forced to the conclusion that nature is all-sufficient in herself and that to add a creator to the universe complicates mysteries instead of lessening them. The worshiping of an intelligence outside of and superior to that which is immanent in nature, I therefore regard as the monster delusion of our race, conceived in ignorance and nurtured by a designing priesthood for the sole purpose of self-aggrandizement.

A Belief Not Likely to be Realized.

From the Catholic Union and Times.

The Infidel TRUTH SEEKER is having great fun these days anent the vagaries, contentions, and confusion that reign among the Protestant brethren. The organ of unbelief chuckles over the expected result, hoping doubtless that a large army of recruits will come to its anti-Christian ranks from the disrupted churches. We hav always contended that for the thoughtful logical mind there is nothing left in chaotic Protestantism but Infidel negation or the fixed authoritativ teaching of the Catholic church. And we believe that by far the larger portion of the Protestant wreckage will drift to the church.

Lectures and Meetings.

JUNE 19th, Mr. Thomas J. Sanford will speak at the Manhattan Liberal Club, 220 East 15th street, this city. His subject is "The People's Rent."

S. P. PUTNAM will lecture in Emerson Hall, 45 East Randolph street, Chicago, on Sunday afternoon and evening, June 28th. We hope every reader of THE TRUTH SEEKER in that city will be in attendance.

W. F. JAMIESON is now making lecture engagements to begin October 1st, and, in order to save travel, he invites correspondence with Liberals in Nebraska, Kansas, Iowa, and Missouri for lectures every evening and twice Sundays during October, November, December. Address Box 366, Des Moines, Ia.

THERE will be a free lecture under the auspices of the Newark Liberal League, at Paterson, on Sunday next, June 21st. Miss Ada Campbell, the celebrated Australian lecturess, will address the meeting. Subject, "The Australian Ballot." All Liberals in the vicinity are cordially invited, the object being the formation of a branch of the Liberal League in Paterson.

J. E. REMSBURG has now lectured in forty-five states, territories, and provinces, and in seven hundred different cities and towns, as follows: Kansas, 88; Illinois, 74; Ohio, 68; Texas, 63; Iowa, 61; Nebraska, 47; New York, 43; Missouri, 41; Indiana, 32; Pennsylvania, 31; Michigan, 25; Minnesota, 19; California, 18; Wisconsin, 14; North Dakota, 6; South Dakota, 6; Colorado, 6; Connecticut, 6; Ontario, 5; Oregon, 5; Florida, 4; Utah, 4; Washington, 4; Arkansas, 3; New Jersey, 3; Louisiana, 2; Alabama, 2; Tennessee, 2; Rhode Island, 2; Massachusetts, 2; Kentucky, 1; Maryland, 1; Virginia, 1; West Virginia, 1; North Carolina, 1; South Carolina, 1; Georgia, 1; Mississippi; Wyoming, 1; Idaho, 1; New Mexico, 1; Oklahoma, 1; Indian Territory, 1; Quebec, 1; British Columbia, 1. Mr. Remsburg has visited many of these places from two to six times, and to accomplish this work he has had to travel a distance of one hundred and fifty thousand miles. He has lectured to nearly half a million people, and numbers among his personal acquaintances over twenty thousand Freethinkers.

ATTEMPTS to harmonize the gospels and to prove the inspiration of writings which contain manifest errors and contradictions hav gone the way of Buckland's proof of a universal deluge, and of Hugh Miller's attempt to reconcile Noah's ark and the Genesis account of creation with the facts of geology and astronomy. Not an inch of ground that has been conquered by science has ever been re-conquered by theology.—*S. Laing.*

Communications.

Recent Gems from the Religious Press.

The *Independent*, in a spirit of prophecy which the subsequent action of the Union Seminary has proved to be brilliantly erroneous, says: "We are inclined to believe that the decision of the directors will be loyal acquiescence." Loyal to what? To the supreme court of the Presbyterian church, says the *Independent*.

Is it not a shameful fact that the domain of man's thought must hav a court to determin its scope, to rebuke its natural inquiries? Is it not like demanding of nature a reversal of its eternal law? As well may the general assembly of the Presbyterian church meet at Niagara falls and demand of the waters to cease falling as to issue their puny edict against the freedom of human thought. It will be swept aside with contemptuous scorn along with the old rotten luggage of the ages—Bibles, spooks, saviors, Gods, and the "make-up" of theatrical religion. The louder the yells against the inroads of liberated thought, the swifter will be its advance. Many, like Othello, will be left with their "occupation gone," but there are vast untrodden fields of human industry where clerical drones can prove themselvs of value to the world.

The *Interior* (Pres.) says:

The assembly put an end to conference with the Episcopalians with a view to organic unity.

Of course it did. How in the name of all that is wonderful can there ever be a complete unity of sects and opinions as to what is meant by the alleged revelation from God? If men were not blinded by the effects of early education and religious bigotry, they could see at once that the mere existence of a reasonable doubt as to the meaning of a single paragraph in the Bible forever divorces its author from any participation in the creation of a perfect universe. There is no halting doubt as to what nature teaches man; its lessons are always provable through the medium of existing facts.

We need no translators; she speaks a universal language. The only trouble is, men are heedless of loving admonitions, spoken through numberless analogies.

The poet Bryant beautifully expresses the idea: "To *him* who in the *love* of nature hol*ds communion* with her *visible forms* she speaks a various language." Men must turn from the old musty parchments of the past, and in the bright and glowing pages of the ever open book of nature find a chart and guide, unerring and complete, that shall lead them on to universal unity and brotherly love. The film that has obscured the eyes of humanity is lifting and will soon pass away, revealing to each one of us the unstinted prodigality of "the love of nature in her visible forms," and which conveys the lesson that to our brother man we owe the same measure of unselfish love.

The all-absorbing question of Dr. Briggs and the Presbyterian general assembly seems to be the leading topic of discussion in most of the religious weeklies of the past week. It is notable that there is but little variance in the measure of Dr. Briggs's condemnation, and a monotonous sameness in the eulogies of the action of the assembly as being for the *good of the church.*

Not a word as to the *truthfulness* of his higher criticism; it is enough that he has refused to swallow the *whole* Bible as it is, errors, immoralities, and absurdities all intact—that he is (in point of fact) kicked out of the church and with a vim and force that smacks of the headsman of former years. The *Congregationalist* says:

It was a most emphatic declaration of a great church against any and every question raised concerning the divine and final authority of the Bible as the word of God.

Just so! For once we hav a clean-cut piece of truth from a religious writer, for which we return thanks. If the discouraged reformer and seeker after truth would find the *cause* of the laggard advancement of justice and love for humanity, he will discover it in the intolerant and despotic edict of the Presbyterian general assembly. Not in all the histories of ancient despotism, not in all the slavery that has cursed the earth, do we find a more repulsiv, arrogant, and presumptuous assumption of the mental slavery of the people than is contained in the quoted paragraph above. Not a word will be heard, not a question considered, not a doubt entertained, but the fiat has gone forth that reason shall be throttled and superstition reign. We do not believe the rank and file of the supporters of the church will relish this despotic dominion over their thought, and a freeman's right to express it. We do not believe that they will calmly yield up their brains to the custody of the general assembly, and let the moderator dole it out to them, saturated with fiendish orthodoxy. This is America, and the year is 1891, but the assembly seems to labor under the delusion that this is the third century, and that we are living in Nice, and the old murderer Constantine is an absolute monarch over us.

The *Examiner* (Baptist) says:

The essential truths of Christianity hav nothing to fear from being examined and talked about. On the contrary, the better they are known the more they will commend themselvs to the minds of men. Baptists certainly hav no cause for fear over the revision of creeds and the recasting of articles.

This reminds us of an unfortunate man and his son who were confronted by a pack of wolves. On seeing them the father managed to falter out, "Don't be afraid, Johnny; they don't eat our meat." Nevertheless Johnny and his father were quickly disposed of by the devouring wolves.

We sympathize deeply with our Baptist brother and would advise him not to speak too loud and to keep off the brushwood while going through the forest or he may meet the fate of poor Johnny and his father. It might be better for him to "lay low" and let the other creeds fight it out, but if he keeps on talking in a loud tone about "the superhuman character of the Bible, its *absolute freedom from moral and doctrinal error*," he will find a pack of the wolves of reason on his trail in short order and saltpeter won't save him. By following our kindly advice he will at least be reprieved until the other creeds are devoured, which will afford him time to get down off his perch and run for cover. We can appreciate the terrible position of the Baptists. They are like the occupants of one of many lifeboats, the most of which they hav seen swamped before their very eyes, and they wait with breathless terror the shipwreck of their own bark of superstition. Be not afraid; ye shall emerge from this second baptism into the knowledge of absolute and provable truth which will need no creeds, translators, nor higher criticism scholars for its interpretation.

The *Standard* (Baptist, Chicago) says:

Dr. Harper does not belong to the destructiv school of critics, but to the constructiv wing. He holds not merely that the Bible contains the word of God, but that it is the word of God. He believes that such errors and discrepancies as the scriptures seem to contain are in part due to errors in the translation, and in part to errors in the original manuscript; but every such error, he holds, is chargeable to the human means by which the revelations hav come to us.

These words are quoted from an interview with Rev. E. T. Gates, who is in close relations with Dr. Harper. They are in flat contradiction to his published lecture recently delivered, in which the doctor, alluding to the Bible, said "it was the best that *God* could make, and if he *could* hav made a better one he would hav done so." There is no shifting of responsibility for errors to the "human means" in this declaration. To a God who is creating worlds faultlessly perfect with much less effort (as we are told) than a child exerts in blowing soap-bubbles in the air, to a God with a power that renders all things possible to him, it certainly seems as if, had he ever had occasion to speak to man, he could hav done so without making so horrible a botch of it, as is revealed in his alleged "word." It is no excuse for such a God to lay the blame on the translators, for they, conjunctivly with the "word," are his own alleged creation, and we must not insult his conceded omniscience by claiming for him ignorance of their unfitness to record his "word." Who then is to blame for the errors? Manifestly God himself; and being a God who makes mistakes, he certainly had no hand in "creating" a perfect universe. We hav a well-grounded suspicion that this Biblic God is a lineal offspring of the heathen gods (embalmed in collegiate lore) and is the last of his race. He is slowly but surely following in the wake of his ancestors, and like the ebbing light of the dying day is becoming dimmer and fainter until he finally fades into the darkness of eternal oblivion. *Quisquis ubique habitat, maxime nusquam habitat.*

WM. ALLEN SMITH.

New Theory of Cure for Consumption and Other Forms of Disease.

This communication more properly belongs to a medical journal. But as it is devoted to the promulgation of hygienic heresy, and as medical journals are supposed to be run mainly for the purpose of stamping out new and "irregular" truth, it would, after all, be quite out of place in their columns, even if admitted.

The glorious old TRUTH SEEKER appears to be pretty nearly the only periodical in existence without ism, hobby, idol, God, or prejudice, and that is unconditionally committed to truth, naked or otherwise; and as hygiene is unquestionably the most important subject next to liberty, it is preëminently fitting that I should seek its (often we think, too) generous hospitality.

The medical, like the clerical, profession, stands pledged against the discovery and application of any new truth not in line with its established theories. The prejudices of one profession are as deep, as narrow, and as bitter as are those of the other. A diploma of college graduation in either profession is a certificate of moral castration. To be orthodox is to be as incapable of generating a new idea as the eunuch is of begetting offspring. The soil of an orthodox brain is steril—barren.

The ear of the educated orthodox is deaf to the faint-whispering voice of nature. He cannot, he will not, listen. Why should he? He knows it all already. Nature is not his *alma mater*. He does not recognize her school as "regular." Better let the patient die or the sinner be damned rather than be saved by any other remedy than his. The only door to salvation is through his system. That is the embodiment of all truth. He who seeks to enter by any other door is a thief and a robber.

Dr. Koch's wretched attempt to discover a universal cure for consumption is a sample of orthodox progress and discovery. The world owes nothing to orthodoxy. Neither microscope nor telescope can giv sight to its purblind eyes. It has never discovered anything but methods of torture and it never will. Heterodoxy has done it all.

Reclining as a sucking babe upon nature's ample breast, or sitting humbly and low at her feet as a pupil and recognizing her as the only source of light and truth, the writer has received some impressions or ideas with reference to the subject of disease and cure which he feels impelled to speak about to his fellow-men. Not being able to formulate a system of treatment myself, my hope is that this may meet the eye and enlist the conviction of some free and independent physician who will make a practical and experimental application of the principle outlined and report success in the columns of THE TRUTH SEEKER.

There is a sentence found in that queer old scrapbook that Dr. Briggs and his inquisitors are wrangling about so bitterly that very tritely expresses the truth upon which I would rear my new system of cure: "Except ye become as a little child ye can in no wise enter the kingdom of heaven." I do not care who said it. That makes no difference. The question is, is it in any sense true?

The Spiritualists hav always claimed that Jesus of Nazareth was a medium, a healer, a mind-reader, a diviner of truth, a discerner and interpreter of nature. That he was a bitter hater of the theologians and all the pious gang of sniveling scoundrels who made up the orthodox church of his day th re is not a particle of doubt. He was the Bob Ingersoll of that day, and if Buddhism is true he may be the Bob Ingersoll of this day also. Anyhow, like Bruno, Galileo, and other martyrs who suffered at the hands of the saintly devils, he belongs to us Infidels instead of to the "church," and we ought to formally install him in our calendar of saints.

To be healed of disease, moral or physical, implies a regenerativ process, a new birth as it were; the going back into the arms of nature like a weak and helpless infant.

When a person has violated the laws of nature in any way and morbid conditions hav set in and increased until the functions of self-sustaining life can no longer be carried on, what is nature's first step in restorativ treatment? She makes him "sick." She puts him to bed, weak and relaxed, like a babe. She cannot repair him without. He must be broken up and mellowed like summer fallow.

Our bodily conditions are continually changing. As if from a lack of vital energy the various organs and parts are visited in turn with greater or less extremes of torpidity and activity. The center of nerve sensation, naturally in the stomach, may be shifted to other parts by force of circumstances. When morbid conditions are of long standing serious organic impairments are sure to follow, as in the case of consumption. The delicate nerve sensation and action which belongs to the stomach has gone to the lungs and left nothing but muscular action behind. The nerves, whose office is to carry on the work of nutrition, are torpid and dead, and can no more perform their functions than mittened fingers can pick up types or pins. The muscular action of the stomach is vigorous but the nerve action is feeble. Too much of one and not enough of the other. The consumptiv's muscular system has robbed his nervous system of its vitality and left it to die by starvation. His stomach may be full of the most nutritious food but the nerves are too dead to assimilate and secrete it. He dies by starvation, though generally a hearty eater to the very last.

The consumptiv's strange disinclination to comply with nature's first condition of cure—that is, to go to bed—is almost as marked as the dislike for water in hydrophobia. The very thing he needs most and the lack of which has caused his present condition is the very thing he seems to hate. This may be the effect of mental causes. What he needs first is mental treatment—that is, he must hav his condition and the only method of restoration so intelligently explained to him as to convict him thoroughly of its truth and cause him to yield a willing and hearty coöperation with the treatment. The false beliefs and morbid conditions of the patient's mind must be removed. Health of mind is a condition precedent to health of body. The success of even correct hygienic treatment depends largely upon the mind of the patient. Confidence in the doctor and

in the medicin is in a majority of cases the real basis of cure, the drugs administered probably doing more harm than good.

There are various ways by which the nervous system of a consumptiv may be shocked, aroused, or quickened, and restored to the delicate sensitivness and natural equilibrium of infancy. I hardly know which is best. It can be accomplished by sweating, by hot baths, by calomel, and by other agencies, but one thing certain, the breaking up must be thorough and complete. The patient must absolutely become as a little child. He must be born again, so to speak. He must retrace his wayward steps and go back to the point of divergence from the true path. He must lay a new foundation for a superstructure of correct habits. He must begin life anew.

And here is where my theory of cure differs radically from that of the schools. Believing disease to be an entity, their theory is to cure one disease by causing another, a superstition derived from the ancient idea that disease was an evil spirit, to be routed by force of arms. It is to the interest of the medical profession to complicate the subject to the utmost degree, and to keep the people as ignorant as possible. Not satisfied with a hundred diseases, they are inventing new ones every day. They would like to hav a thousand, with an equal number of treatments and drug preparations.

Pretty much, if not all, of these different so-called diseases arise from a common cause. They are merely the different symptoms or effects produced by—what? The quack will tell you, "The blood—doctor that." Of course the blood is wrong, but that is an effect, and it is folly to tinker at effects. The cause back of all is a lack of vital force, functional derangement, morbid chronic conditions, like the ruts and gullies and hard irregular surfaces of a "summer fallow." The remedy is the breaking up, the plowing, harrowing, and mellowing process, the coming back to infancy, to nature, to an equilibrium.

There are vital tides which ebb and flow, whose action helps to keep us in tune with nature. There is a certain periodicity in our bodies in health by whose unconscious action we come around home to nature at intervals of greater or less duration according to circumstances, and are restored to vital unity and harmony with her. We should carefully discern and so order our habits of life as to promote this periodicity; for upon its constant action and ever-changing conditions depends our health. It is a coming back every week or two, or a month at most, into vital *rapport* with nature, getting our nerve sensations quickened, our secretory and excretory function set right, and adding fresh brightness and sweetness to life. It is like the alternations of night and day, of cloud and sunshine. The failure of this periodicity is the beginning of morbid conditions and chronic ill health.

Remedies or treatments which fall short of a thorough breaking up of morbid conditions do no more good than sowing seed on the hard surface of a road-track. If nature says, in acts, that a man must be made weak, relaxed, and sick before she can do her work of elimination and repair, that settles it. She built the machine and ought to know. Her methods should be our methods. Weakness and sickness, then, are for a purpose. They are remedial agents—to be hailed as a blessing and co-operated with instead of regarded as an enemy, to be "cured" as quickly as possible. Nature generally has her way and takes her time, though the doctor invariably works directly against her. She has to repair the damaged machine and fight the doctor and his treatment at the same time. If she cures the patient in spite of the doctor, he gets the credit and pay, which are not his by right.

Nature's processes are slow. In the breaking-up process she cannot, in a day, a week, or a month, re-animate organs and parts and restore them to life that hav been practically dead for years. But giv her plenty of time and supply the proper nutrition, and she will work wonders. After years of sinning a good job of regeneration involves a sacrifice of time, if not of dignity and money. Politics, business, theology—everything must be thrown aside as of trifling importance in comparison with the matter in hand. What is worth doing at all is worth doing well. Haste always makes poor work.

The patient, being reduced to practical infancy, should be put on infant diet—liquid food, principally milk, with but little solids. The more liquid the consumptiv patient can be made to appropriate the better. It should be taken into the stomach slowly, imitating as near as practicable the infant's manner of feeding. The Turkish ladies take on their enormous flesh by a suction, milk diet.

Thirty-three years ago I was filling a government hay contract on the O-ka-ta in New Mexico. Our Mexican hands had been telling a wonderful story about a dead man who had come to life at a sheep ranch about twelve miles down on Red river; and so one Sunday Charley Spangler, my partner, and I mounted our horses and rode there. We found the man, and a fatter, grosser, hairier, healthier specimen of the *genus homo* we had rarely met before. He told us the facts which had given rise to the story. He was a printer by the name of Atwood or Atwell. He had been very low with consumption, and when his physician told him he had only two months to liv, he started to find his father in Albuquerque. After riding seventy five miles a day for two days on the overland mail stage, he was left for burial, as good as dead, at this camp of sheep-herders. In the herd of two thousand sheep which was under the care of this family of Mexicans there were about two hundred goats. Upon the milk, curd, and whey from these goats the herders subsisted almost entirely. And this was the diet which had transformed a sack of almost lifeless bones into a rugged piece of humanity.

From that day to this, I hav been pondering and dreaming about this problem of the ages—the problem that the world has so long been seeking to solve—a cure for consumption.

Sometimes I dare to indulge the hope that I hav found it—picked it up from under the very feet of the millions of educated physicians who hav been hunting for it. If I hav not found it, then I hav only failed as hundreds of "learned" men hav done before.

When Dr. Koch had laid his "regular," microscopical, lymphatic egg, the whole world of "regulars" cackled and went to setting on it. But it wouldn't hatch. Like all orthodox eggs it was addled.

There is much more that I might say, with profit possibly to some; but this article is already too long. Whatever its value as a contribution to the world's stock of speculations and theories, and time will tell as to that, I dedicate it to the good fellows (my brothers and sisters) who make up THE TRUTH SEEKER family.

S. R. SHEPHERD.

Leavenworth, Kan.

The Fight On in Georgia.

Ex-Senator Warren Smith, from Tennessee, came to Dahlonega a few months since to inspect some mining property. Being an out-spoken Infidel, he soon incurred the displeasure of the pious devotees of the church. The following notices from the local papers explain themselvs:

Ex Senator Warren Smith's lecture on last Sunday evening was well attended. Although the majority of those present differed from the speaker in religious opinions, yet everybody seemed interested in his bold, original utterances He took the ground that the theological idea of evil was false and erroneous, because it impeached the goodness, wisdom, and power of the Infinit. God with infinit goodness to prompt, infinit wisdom to direct, and infinit power to execute, can not make any mistakes. To say that conditions adverse to good found lodgment in a universe presided over by omnipotence, is an idea fostered by ignorance and discreditable to the intellectual and moral status of the age.

The speaker then offered some clear and philosophical reasons to prove that evil was in harmony with the divine economy, and necessary to the development of good.

After the close of the lecture, several perplexing questions were asked, and the answers, so readily and appropriately given, proved the speaker's fund of information covered a wide and diversified range of thought. His knowledge of ecclesiastical history and the Bible would eminently qualify him to preach the gospel; but he is "spoiled"—irredeemably spoiled by the acceptance of philosophical ideas that are at variance with Christian theology. Long ago he should hav read and profited by Paul's timely admonition to his brother Colossians: "Beware lest any man spoil you with philosophy." There is no doubt that Brother Smith is incurably spoiled.

WARREN SMITH'S REPLY TO "CITIZEN."

EDITOR NUGGET: In a recent issue of the *Signal* appeared an article over the name of "Citizen" that is so antediluvian, narrow-minded, and proscriptiv in sentiment that I feel it should not go unrebuked.

This writer starts out with the statement that the N. G. A. College is chartered with the "express provision that the Bible and its teachings should be observed in the school." To start with, we pronounce this statement false and utterly devoid of truth, as neither the "Bible" or its "teachings" are mentioned in the charter or its amendments. The question now is, why did this pious devotee of a man-degrading theology perpetrate a palpable falsehood in the first sentence of his article? The reason is obvious, as he has illustrious examples to justify him. Paul in Rom. iii confesses himself a liar, and justifies himself in the following language: "For if the truth of God hath more abounded through my lie unto his glory why am I also judged as a sinner?" Eusebius, one of the early church fathers and distinguished ecclesiastical historians, heads the thirty-second chapter of his twelfth book of evangelical preparation with these words: "How far it is good to use falsehood as a medicin for the benefit of those who require to be deceived?" and then writes a score of pages to prove it is right to lie and deceive when the glory of God and the advancement of the church require it. But a few months ago the New York *Sun* branded the Rev. De Witt Talmage as an unmitigated liar and he never resented it. Thus do we find that "Citizen" has standard Christian examples in the prevarication business, and on this ground he no doubt feels a sweet sense of consolation. Then there is another reason for Christian violation of the moral law, and that is that "Jesus paid it all." This fact givs them special license to sin; for are not we constantly reminded from the Bible and pulpit that "righteousness is but as filth and rags," and the "greater the sin the greater the mercy," and "while the lamp holds out to burn the vilest sinner may return?" This is one reason why our penitentiaries are filled exclusivly with Bible believers, and that the colony in Canada consisting of over one thousand forgers and defaulters are, without a single exception, prominent members of the church and officials of the Sunday-schools.

Christians hav no more right to introduce Bible instruction in colleges and schools supported by general taxation, than the Jew has to introduce his Talmud, or the Infidel the works of Thomas Paine; and when they do, they violate the constitutional right of every Jew and Agnostic in the state who pay taxes for public school purposes.

"Citizen" is deeply exercised over the fact that the young men and women coming here may imbibe some of the doctrins of an Infidel who is in Dahlonega giving free lectures. Well, we don't think a *little* Infidel principle would be detrimental to their future moral character. Sam Jones, in a sermon preached in Chicago on March 3, 1886, said: "Nine gamblers out of ten are raised in Christian families, and trained in Christian Sunday-schools." It would be a poor Infidel family that could not make a better showing than that.

But that there is real consolation in the Bible for a certain class I admit.

The drunkard derives an exquisit pleasure from reading passages in the blessed book like the following:

"Giv strong drink to him who is ready to perish and wine to those who are heavy-hearted, and let him drink and forget his poverty and remember his misery no more" (Prov. xxvi, 6, 7).

"Drink thy wine with a merry heart, for God now accepteth thy works" (Eccl. ix, 7)

"Drink! yea, drink abundantly, oh, believers" (Sol. Song, v, 1)

"Drink no longer water, but take wine for your stomach's sake" (Paul to Timothy)

These passages, with many others, are very consoling to the unfortunate victim of strong drink, and encourage him in his downward career. We are proud to say that in the broad range of Infidel literature, not one word can be found to encourage or uphold the vile curse of intemperance. The libertin likewise derives great consolation from the Bible. When he reads that delectable little Sunday-school story about "Good Old Lot" getting beastly drunk and despoiling the innocence of both his daughters, it no doubt has a tendency to inspire him with emotions so pure, refined, and elevated that he feels near akin to the blessed angels. Then the murderer is consoled by learning that David, the sacred Psalmist, the "man after God's own heart," was a vile murderer, adulterer, liar, and polygamist; and yet our unsuspecting children are taught in the Sunday-schools that these old reprobates are examples of righteousness. No wonder our land is disgraced by murder, adultery, and crime in general, when our children are taught lessons so loathsome and degrading! We are glad no such indorsements of wrong can be found in the writings of any Infidel extant. "By their fruits ye shall know them." And yet "Citizen" reprobates the Infidel lecturer because he refuses to degrade his manhood and outrage his every feeling of moral sense and decency by accepting this hideous caricature on virtue and morality—this driveling, offensiv rot, as divine truth. Please excuse me, "Citizen;" if your buzzard appetite can swallow and digest the disgusting mess, please don't try to force it on others whose sense of refinement causes them to loathe and abhor it.

We are not alarmed at your appeal to the people not to allow any more free lectures, but we think the majority of the people of Dahlonega hav too strong a sense of justice, and too much regard for constitutional rights, to heed any of your silly suggestions. I am glad I liv under an Infidel constitution that prevents your kind from meeting Infidel arguments with the rack and fagot as they used to do.

WARREN SMITH.

This fearful arraignment of the church and orthodox doctrins called out the following suggestion from the *Signal:*

It is not politic to tackle a lion in his den. A hint to the wise is sufficient.

They may subside, but the seed is sown. The leaven of Freethought is at work, and a hundred students hav imbibed ideas that will forever spoil them as material for orthodox converts.

Why cannot the Liberals of America keep such advocates as Senator Smith in the field? The results of this demonstration here cannot be estimated. It has broken the power of the church, and given orthodoxy a stab from which it will not soon recover. It has set scores of young men to thinking in lines of thought entirely foreign to all their thinking experience. Let the good work go on, until man and woman are emancipated from the state of ignorance and slavery church superstition has fastened on them.

Nashville, Tenn. N. W. WILKISON

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6 Keep in your pocket some of our cheap tracts, and when convenient hand one to a friend.

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I DEEM praying mean and unmanly. I do not mind getting down on my knees to look for a pin when I hav dropped it; but I should never dream of getting down on my knees to look for a god. If a god be a god I can find him best standing on my feet, towering to the highest standard of my manhood and nobleness, and groping on the remote frontiers of being for the Mystery which is in harmony with the yearnings of my soul. I am convinced that no god that is really a god likes to see man debase himself and cut a figure as a "worm of the dust."—*Saladin.*

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Every Liberal Should Hav It.

STILLINGS, Mo., May 27, 1891.

Your "Freethinker's Pictorial Text-Book" at hand, and I hav already passed several hours in looking over it. It should be in the hands of every Liberal-minded man on whose mind time hangs heavy. In looking at Heston's pictures he will not faint, nor shall he be weary.

Yours truly, JASPER BRADSBURY.

Our British Brethren.

Considerable interest has been expressed as to the welfare of the National Secular Society of England. The resignation of the presidency by Mr. Bradlaugh at the 1890 conference, and that great leader's subsequent death, were thought by some to be a too severe strain upon its cohering qualities, especially as many of the members were really only personal followers of Mr. Bradlaugh. But if we may judge from the report of the conference of the society held last month, Mr. Bradlaugh chose wisely when he selected the new president, for that gentleman has proved a capable executiv, and under his leadership the society has gained more members than it did in either of the two previous years. Next to Mr. Bradlaugh Mr. Foote is the natural leader of the English Secularists, and his conduct of the affairs of the Society will prepare even those who doubted to indorse Mrs. Besant's opinion that he is a very clever man.

At the Annual Conference for 1891, held May 17th, there were delegates present from thirty-six branches, as the local societies are called, and more would hav been represented had not the grip incapacitated the persons chosen. Mr. Foote presided. The report of the executiv showed an improvement in membership and finances. In 1888–9 four hundred and ninety-two joined the Society; in 1889–90 seven hundred and nine; in 1890–91 the list numbered seven hundred and ninety-four. There was also an increase in the society's income. The balance in hand of the General Fund rose from £172 13*s.* 4*d.* to £217 11*s.* 7*d.* There was also a slight increase from £37 10*s.* 8*d.* to £38 0*s.* 7*d.* in the Benevolent Fund balance, "after a fairly liberal expenditure." The Society will open its new year's financial account with the sum of £100 left to its president and intended for the Society's use. Twelve new branches were formed during the year in England, one in India, and one in Trinidad. "Throughout the country," said Mr. Foote, "there is apparent a revival of Freethought activity. Vigorous fresh efforts are being made at Leeds and Bradford, where the branches are reinforced with new blood. The Liverpool branch is in an improved position, and is making headway with its scheme for erecting a Secular hall. Progress is also reported from Manchester. The branches included in the Northeastern Federation hav been specially activ, and very successful lecturing tours hav been made in the district by Messrs. Foote, Moss, and Hunt. The London Secular Federation has carried on a most energetic propaganda. During the summer its open-air lecture stations were assisted by a liberal grant from your Central Fund, and during the winter the Federation has organized many courses of free lectures in various parts of the metropolis, thus reaching a large number of persons otherwise inaccessible. The North Middlesex Federation has likewise done a great deal of useful outdoor work. Your executiv is also happy to state that progress is being made in Ireland by the Ulster branch. It operations are at present confined to Belfast, but it is growing in strength and contemplates taking premises in one of the first streets in the city."

It will be seen from this summary that the new president is hopeful and has reason for his hope. But the death of Mr. Bradlaugh has seriously hindered one part of the work of the society—the repeal of the blasphemy laws. Nothing further has been done, though Mr. Foote, citing the case of Dr. Voelkel of Germany, and perhaps with an eye turned backward to his own prison cell, is aware that no safety for Freethinkers exists in any country where such laws are upon the statute-books. And the "Society for the Legalization of Bequests," of which Mr. G. J. Holyoake is president, has not yet succeeded in getting any member of Parliament to take charge of a bill. "Unless something is done before long by this body, whose action there is no desire to obstruct," said Mr. Foote to the delegates, "it will be necessary for your president, in concert with your executiv, to see if judicious pressure can be put upon some member of Parliament with a reputation for liberality in matters of religion." We trust that the "judicious pressure" will prevail, for it is a shame that a man cannot leave money for Freethought purposes if he so desires; and another legal outrage is that no Freethought public institution can exist. The proposed Bradlaugh Memorial Hall must be held by trustees who can, if they choose, convert it into a church. Such a contingency will be made as remote as possible, by electing no one as trustee who is not a member of the National Secular Society, but it is there, and is a constant danger. Girard College is an example of just such infamy.

Mr. Foote reports that in Australia, one of the Society's vice-presidents, Mr. Joseph Symes, "has battled with many and great difficulties at Melbourne, and has overcome them all. Mr. Symes's friends hav raised a beautiful Hall of Science, where he lectures on Sundays; his paper, the *Liberator*, increases in circulation; and the current abuse of Secularism in the colony is mixed with a growing respect for its numerical strength." This is not quite accurate, for the latest *Liberators* report a dissension in Mr. Symes's society between the Secularists and "Anarchists," and that the latter hav captured the hall from Mr. Symes. Another vice-president of the Society, Mr. W. W. Collins, "has been tossed from pillar to post in consequence of the bigotry of the Sydney government in closing licensed halls against him; but the Secularists are building a hall of their own, in which Mr. Collins will lecture and organize. Mr. Wallace Nelson has also been activ in lecturing and debating at the antipodes." In South Africa, too, there is considerable extension of Freethought reported to London. "Several members of the Society, who continue their membership, hav emigrated to that part of the British dominions, and a large quantity of Freethought literature is sent out there for sale and distribution. One member is collecting donations for the Bradlaugh Memorial." In Canada, which is now a British dependency, but which ought to join the American Union as soon as the Christian part of its population becomes civilized, Mr. Foote reports that "Mr. Charles Watts maintains his journal, and during the past winter has discoursed to very large audiences in the Toronto Academy of Music. Captain Adams, the president of the Canadian Union, has also addressed large audiences at Montreal."

The Society fraternally holds out its hand to the Freethinkers of the United States. "Your Society," said its president, "has no official connection with the Freethinkers of America, though a closer union is contemplated in a resolution on the Agenda." The resolution alluded to is "that some steps should be taken with a view to accomplishing a closer intimacy between the National Secular Society and the Freethought organizations of the English colonies and the United States of America." So far as the United States are concerned there will be no difficulty. American and English Freethinkers, as far as we hav observed, get along famously together; and if any matter arises on which the heretics of the two countries can march side by side, we opine tha the steps of both will be equal. Mr. Foote, however, seems to be concerned that we over here are slack in the faith. "The American Secular Union," he says, "scarcely seems to fulfill its former promis. One thing, however, has been done by President Westbrook. He has given a prize of one thousand dollars for the best practical Manual of Secular Ethics. The volume is to be published shortly, and, the prize having been awarded by competent judges, it may be found of real value in all parts of the English-speaking world." The American Freethought journals, Mr. Foote thinks, hold their own, and must be preparing a rich harvest for future years.

The Bradlaugh Memorial Hall project is well under way. Up to the present the sum of four hundred and twenty pounds has been collected. In addition a Bradlaugh Memorial Hall company has been formed, with a capital of ten thousand pounds, in one pound shares. The company's prospectuses are in circulation, and applications for shares are received daily. The donations collected will eventually be invested in the Hall company in the names of selected trustees. "Owing to the villainous state of the law," says Mr. Foote, "the trust will only be a moral one, but every possible precaution will be taken to secure the investments as a permanent endowment of your society." A sum of six hundred pounds has been collected also to purchase from Mr. Bradlaugh's creditors the printing plant of the *National Reformer* for his daughter.

The conference throughout was harmonious. The only point on which much feeling was aroused was whether non-members of the society should be made members of the Bradlaugh Memorial Committee. This discussion was principally for and against Mrs. Besant, who from her long friendship with Mr. Bradlaugh is thought by some to be entitled to the honor, while others oppose her because she is a Theosophist and has resigned her connection with the society, alleging that she could not work in harmony with the new president. The debate was quite warm, but was finally settled by withdrawing the motion to instruct the executiv "to add to the Bradlaugh Memorial Committee such trusted friends of Mr. Bradlaugh as may be willing to coöperate with them in doing honor to his memory." Mrs. Besant, therefore, is out in the cold, which seems unjust. She has labored for Secularism for many years, and has accomplished a great deal. Her close partnership with Mr. Bradlaugh in his struggles, and the signal ability she brought to his aid, ought, it seems at this distance, to be recognized by a position on the Committee chosen to build a useful monument in his honor. Perhaps if she would sacrifice her personal dislike to Mr. Foote to the extent of rejoining the society of which he is president, he would sacrifice his dislike of her by withdrawing his opposition to her election to the memorial body. Her Theosophical opinions can hardly destroy her usefulness to the committee; nor should she, because of them, be deprived of the honor due her. Mr. Bradlaugh had no warmer friend than she, nor none who grieves more sincerely over his death.

Mr. Foote made the closing speech of the conference, a duty that for many years fell to Mr. Bradlaugh. Our contributor, Mr. A. B. Moss, preceded him, together with G. Standring—a warm friend of the founder of this paper and highly valued by the present Editor—J. M. Robertson, the present editor of the *National Reformer*, Mr. Stanley Jones, and Mr. Forder. Mr. Foote's speech was roundly applauded, and he has evidently won a place with the supporters of the Society. In his paper, *The Freethinker*, considering the Conference and its future work he says:

"The National Secular Society has held another successful conference, and mapped out a great deal of fresh work. Resolving to do this is easy enough; the doing of it far more difficult. But it *can* be done if the president and executiv, who mean business, are loyally and earnestly supported by the members throughout the country. Some are able to take their share of the work, others are able to swell meetings and circulate literature, and others are able to contribute financially. Persons who are afraid to lose in business or position by an open connection with our party, should at least subscribe liberally, and help to provide the sinews of war for those who fight under the Freethought flag.

"By and by, when the law of England givs us security for our property, our party will do some 'constructiv' work. Nay, it will begin that task when the Bradlaugh Memorial

Hall is raised in London, whether the law is altered or not. Premises, at any rate, are indispensable to such experiments. A name is nothing without a local habitation, at least in a climate like this. Meanwhile our 'constructiv' work must be the destruction of theology, and the preparation of the mental soil for the growth of sound ideas—ideas based on science, history, and common sense, and inspired by the sentiment of humanity.

"Those who imagin that theology is dead, and that Freethought has only to cultivate its 'true inwardness,' are basking in a fool's paradise. Tolerance is in no sense the child of religion; it is the offspring of skepticism and indifference. Less than fifty members voted for Mr. Bradlaugh's bill to abolish the blasphemy laws. Let the Freethought propaganda languish, and the fifty would soon be reduced to forty, to thirty, to twenty, to ten, to zero. We shall never gain freedom and justice by tickling theology into good temper. It will never relinquish the smallest of its privileges. All we win must be *extorted*. That is the lesson of all history, and it is as true to-day as ever. Those who cease to fight for the rights they hav not will lose the rights they hav."

We trust that next year will show still greater gains for our English brethren. Their leadership we believe will be wise; may their support of the cause be proportioned to the efforts made to advance it—and we believe, too, that it will be, for there are many English Secularists in this country and they are among the most enthusiastic and able toilers in the cause. We extend to Mr. Foote and to the National Secular Society assurances that the closer union sought with the Freethinkers of this country will not be rejected.

The Evasions of John B. Alden.

Mr. John B. Alden publishes a "Manifold Cyclopedia of Knowledge and Language" in forty volumes. One of our subscribers is also a subscriber to the cyclopedia. In volume 27 he found an article on Thomas Paine, in which is repeated the palpable lie that Benjamin Franklin advised Paine to burn his "Age of Reason." Mr. Merritt at once wrote to Mr. Alden, and his letter explains the nature of Mr. Alden's offense:

"BLAINE, WASH., March 22, 1891.

"JOHN B. ALDEN, New York—*Dear Sir:* I am in receipt of volume 27 of the 'Manifold Cyclopedia.'

"I wish to call your attention to what seems to me a glaring mistake in the article 'Thomas Paine.' In it I find the following: 'At the trial of Louis XVI., says Madame de Staël, Thomas Paine alone proposed what would hav done honor to France if it had been accepted—the offer to the king of an asylum in America—by which he offended the Mountain party; and in 1793 Robespierre caused him to be ejected from the convention, on the ground of his being a foreigner, and thrown into prison. During his imprisonment he wrote "The Age of Reason, Against Atheism and Against Christianity, and in favor of Deism."' The last sentence on the same page says: 'Benjamin Franklin advised him to burn it before it was seen by any other person.'

"Now, I find in volume 15 that Franklin died on April 17, 1790, some three years before Thomas Paine was thrown into prison in France, and consequently three years before 'The Age of Reason' was written. Will the author of the article Thomas Paine please explain how it is possible for one person to advise another to burn something before anyone else sees it, when, in fact, it is not in existence for three years after the adviser's death?

"When the author accuses Thomas Paine with being ignorant in his attack on Christianity, does he not unwittingly open himself to the same charge.

"Yours for the truth alone, JOHN M. MERRITT."

Instead of correcting the misstatements in his cyclopedia, Mr. Alden sought to evade the matter, and in doing so has mixed himself up with falsehoods and evasions and unsupported suppositions and dishonest conclusions so completely as to make it plain that he cares neither to ascertain the facts nor to tell the truth about Paine. This is what he says:

"MR. JOHN W. MERRITT, Blaine, Wash.—*Dear Sir:* Replying to your favor of March 22d, we hav given careful attention to your criticism. There is merely a confusion of dates, perhaps through typographical error. The words quoted, 'during his imprisonment,' also should be changed. Authorities show that *one part* of the 'Age of Reason' was written between Paine's accusation and arrest. *Another* part of it may hav been shown to Franklin in manuscript, having been written before Franklin's death; and the best authorities favor this supposition. We are obliged to you for calling attention to the incongruity in our statement. 'During his imprisonment,' etc., should be changed to 'Not long before his imprisonment, he wrote a part of the "Age of Reason,"' etc. Benjamin Franklin's advice also should be changed from 'Burn it,' etc., to 'Burn this piece,' etc.

"As to the 'ignorance' of Paine's attack on Christianity, it is undeniable that far stronger attacks can be made than was his, by reason of great modern increase of scientific and other knowledge. Yours truly, J. B. ALDEN."

There may be a confusion of dates in Mr. Alden's mind, but there is no confusion in regard to Paine and Franklin.

1. Franklin died April 17, 1790.

2. Thomas Paine began the first part of his "Age of Reason" in the latter part of 1793, and hurried it to completion when he found he was to be arrested, finishing it just six hours before arrest. That he did not write any of it before the latter part of 1793 is proved from his own words in the preface to the second part. He says: "I hav mentioned in the former part of 'The Age of Reason,' that it had long been my intention to publish my thoughts upon religion; but that I had originally reserved it to a later period in life, intending it to be the last work I should undertake. The circumstances, however, which existed in France in the latter end of the year 1793 determined me to delay no longer."

The second part of "The Age of Reason" was written partly while in prison, and completed later, being published early in 1795.

The dishonesty of Mr. Alden in this matter, or his ignorance, is at once apparent. The "*one part* written between Paine's accusation and arrest" was the *first part;* he had delayed committing his thoughts on religion to paper *until the latter part of his life*, and he *then believed that he would soon see the end*, and it was an accident that he did not. The second part was written after the first. There was no part at all, *not one leaf*, that could hav been shown to Franklin, for not one word of it was written until the "circumstances which existed in France in the latter part of 1793 determined" Paine "to delay it no longer." There are no "authorities" favoring the "supposition" alleged. It is a downright falsehood, invented to save the falsifiers of Paine's history.

When Paine returned to America in 1802 he published a series of "Letters to the Citizens of the United States," in one of which he says: "In my publications I follow the rule I began with in 'Common Sense;' that is, to consult nobody, nor to let anybody see what I write till it appears publicly." Mr. Alden will hav to squirm some more before he clears his reputation as a dishonest cyclopedist; and if all the articles in his publication are like this on Paine, it is indeed a valuable publication.

Editorial Notes.

AMONG the bills introduced in the Florida legislature is one making Atheists competent witnesses in courts, and another restraining railroads and mining companies from "desecrating the Christian Sabbath." This latter will prohibit running or loading or unloading local freight trains on Sunday. The first bill is a step toward securing equal human rights; the other would take them away.

Two banks robbed, three banks wrecked, the city treasury despoiled of half a million dollars, the state funds looted to the amount of a million dollars, the character of a dead bank president destroyed, another president a fugitiv, with a price set on his head, another in prison, a cashier under arrest, a city treasurer in the grip of the law for embezzlement—these are some of the results of a great financial scandal in Philadelphia. And the parties are all prominent church folks and good Christians!

IF Charles Bradlaugh had lived he would hav made the position of the prince of Wales a little more disagreeable than it now is. That sturdy republican would hav used the unmasking of the royal gambler as a text for asking some pertinent questions and for preaching some sound doctrin as to the duty of representativs of a people. Perhaps Labouchere may attempt to do it, but the English people seem to be too thorough toadies to miserable royalty to learn the most desirable lesson from the exposure of the nobility in the late baccarat trial scandal. It needs a Bradlaugh to make them comprehend its enormity.

THE directors of the Union Theological Seminary hav decided to retain Professor Briggs as teacher of biblical theology, notwithstanding his condemnation by the general assembly. The offense of the professor is that in teaching biblical theology he has substantially adopted the views of the German and English rationalistic theologians that the Bible is largely anonymous, and consists in great part of books which are mere records of Jewish traditions written by fallible authors, and that they must be judged and studied as the work of men and not of God. The retention of Professor Briggs, therefore, is a notice that Union Seminary proposes to be at least a little liberal in its conduct, and that its students may study the Bible with eyes at least partially open.

MONDAY, June 1st, Mr. Harman and his counsel went to Leavenworth, Kan., to prosecute the appeals from the district courts of Kansas and Missouri in the United States circuit court. Arriving at the court room they found Judge Raynor of Wyoming, instead of Judge Caldwell, on the bench. After waiting till Tuesday noon they were told that Judge Caldwell would not put in an appearance during this session of the court, and by agreement of attorneys the *Lucifer* cases are allowed to go over; whether till another term or to be heard during vacation has not yet been decided upon. The authorities, it seems, are in no particular hurry to try the defendant, which is well, for it leaves him at liberty for a while longer to work against the outrageous "Comstock" law.

WANAMAKER'S subordinates hav queer ways of conducting their offices. The Anti-lottery act passed by the last Congress distinctly provided that no postmaster or other person should open any letter not addressed to himself. But *To-Day* has learned that an itinerant official known as post-office inspector took thirty-five sealed letters from the El Paso post-office and opened and read them at his own lodgings. The statute itself is bad enough, comments *To-Day*, but as interpreted by the petty officials it is an intolerable invasion of our most fundamental rights. In the same town the postmaster confiscated the entire mail edition of the *Times* and refused its transmission through the mails because the paper contained a synopsis of the decision of the Louisiana supreme court to compel the secretary of state to submit to popular vote an amendment extending the charter of the lottery company. A Republican paper containing the same decision, it is said, was mailed without objection. The postmaster has been arrested on the charge of unlawfully detaining mail matter.

THE Methodist church is at last feeling the general improvement through unbelief of theology. A man who does not believe in hell can join that church, according to its New York organ, which replies to the question, "Ought a person who says 'I cannot believe in eternal punishment' to be received into full membership?" as follows: "We should receive such a person into full membership, provided he did not propose to express views of eternal punishment antagonistic to the doctrin of the Methodist Episcopal church upon that subject. If he believed in future punishment, but simply could not acknowledge its eternity, and did not feel called upon to propagate his doubts, and in all other respects was suitable to be received, we should receive him. But if he was going to antagonize the accepted doctrin of the church upon that subject, he is not a suitable person to be received. 'Him that is weak in the faith receive ye, but not to doubtful disputations,' or, as others translate it, to judge his doubtful disputations." Objections that this is putting a premium on hypocrisy might stand; but it shows that the Methodist church folks are not now as in the days of Wesley.

MR. PECCI, of Rome, professional pope, has given so much of the world as cares to read his lucubrations a paper called an encyclical. The subject is the labor question. "We [observe the plural of majesty!] approach the subject," he says, "with confidence, and in the exercise of the rights which belong to us [note his modesty]. For no practical solution of this question will ever be found without the assistance of religion and of the church. It is we who are the chief guardian of religion and the chief dispenser of what belongs to the church, and we must not by silence neglect the duty which lies upon us. Doubtless this most serious question demands the attention and the efforts of others besides ourselvs—of the rulers of states, of employers of labor, of the wealthy, and of the working population themselvs for whom we plead. But we affirm without hesitation that all the striving of men will be vain if they leave out the church." His main idea is that God caused man to labor; that that mythical personage made some to rule and the rest to be ruled; that the rulers should be good to the ruled, and the ruled should obey the rulers; and that the church, meaning the Roman Catholic, should hav dominion over them both. As a statement of what "the church" thinks the encyclical is good; for any other purpose it is valueless. The world has gone by its propositions years and years ago.

TWO of our oldest subscribers hav passed away this spring. Mr. J. F. Webster, who died in Flushing on the 16th ult., was born in Scotland sixty-five years ago, but has for many years been an American citizen. Like most of his countrymen he was a thrifty and prudent man, upright in his dealings, warm-hearted and benevolent, and consequently highly regarded in the community, though he never concealed the fact that he regarded the current religion as false in conception and cruel in its creeds. His wife, who survives him, shared his views. His body was cremated at Fresh Pond, in accordance with his wish. In his death his wife loses a loving companion, his town a good citizen, and THE TRUTH SEEKER a generous friend. Mr. Daniel Fleming, of Detroit, Mich., had lived out his days, being seventy-nine, when on April 20th he laid down his burden. His wife, two years older than he, could not bear the separation, and two weeks after was laid beside him. Mr. Webster had read THE TRUTH SEEKER twelve years, and Mr. Fleming thirteen. And yet another friend went away last month. Mrs. Whittick, wife of William Whittick, of Dushore, Pa., died May 29th. Mr. and Mrs. Whittick were a couple looked for at Liberal congresses and conventions; and though for many years in poor health, suffering much pain, Mrs. Whittick ably seconded her husband's efforts to make Liberal friends remember the couple who seemed so happy in themselvs and did generous deeds in so quiet a manner. Everyone who met them liked them, and in his great affliction Mr. Whittick is sure of honest sympathy from a wide circle of friends. Cremation was performed at the Columbarium of the Philadelphia society. Mrs. Whittick was but forty-eight years old, but they were years of honor and usefulness.

Letters from Friends

UVA, WYO., May 29, 1891.

MR. EDITOR: Inclosed herewith I send you $5 for two new subscribers. I vote for the cartoons, though I presume that their continuation was long ago decided upon.

HORACE B. FOSTER.

KINGSLAND, ARK., May 21, 1891.

MR. EDITOR: I am sixty-seven years old. I do not want my paper to stop. I cannot get along without the paper. I hav been trying to get some one to subscribe and send for it, but I cannot. I liv in a place of about four hundred inhabitants. I am alone, but I will fight them as long as I liv.

A well-wisher to the TRUTH SEEKER cause,

JOHN R. CROSS.

CLINTON, IA., June 2, 1891.

MR. EDITOR: We had a very pleasant visit from Prof. W. S. Bell on the 25th, 26th, and 27th of last month. He delivered his lecture, "Liberty and Morality," in our Bijou Opera House on the evening of the 26th to nearly four hundred of an audience, and he was greatly pleased to see so many present. We intend giving him a warmer reception on his return in the fall. JAMES A. GREENHILL.

PORTLAND, ORE., May 27, 1891.

MR. EDITOR: There are a great many Freethinkers in this state, and the state Secular Union is already beginning to make itself felt in the state legislature, and in a very short time we will surely be taxing church property. I look forward with a great deal of eagerness to the time when there will not be a church or a parsonage that will escape taxation, and when men will become less selfish, and liv for the enjoyment of this life. E. R. HOLMES.

ALBUQUERQUE, N. M., May 29, 1891.

MR. EDITOR: I take great interest in the paper, and in "Letters from Friends." I vote for the pictures every time, and wish I could giv something toward them, but I am poor. It is all I can do to keep myself in good standing with the TRUTH SEEKER family, and I am very sorry to see so many in arrears in your list. When the Bible Pictures are ready put my name down for one copy and I will remit.

Yours in search of truth, JNO. T. MURRAY.

NEW MILLFORD, O., May 20, 1891.

MR. EDITOR: I should like to giv some of my experience from my boyhood up to the present time, but my age forbids. I am in my eighty-fifth year, having been born in 1807. I came to Ohio with my father's family in 1816, I being nine years old the winter before. Well, my folks all at some time of their lives had belonged to some church. My father and mother were Methodists. I never belonged to any church, but hav taken care of the Methodist preacher's horse and caught the chickens to feed the preachers.

Well, I tried to get at least one subscriber, and thought I should, but hav not succeeded. Men in business are afraid of boycotting. SAM. R. MIX.

MARENGO, ILL., June 5, 1891.

MR. EDITOR: I regret very much that my arguments concerning the eventual filling of space with souls, if they exist, are beyond the comprehension of Brother Walker; but I conceive it to be not owing to the softening of his brain that he fails to see the logic of my inferences, as he facetiously observes. I was in hopes that he would continue the discussion of the space problem until it had become perfectly clear to his perception, and thus convince him of the utter impossibility of individual immortality. One thing I cannot comprehend on my part, however, and it constitutes the point of my argument, and that is, how anyone who accepts the predicate of science of the infinity of nature, which of course involves eternal soul-evolution *extending through infinit space*, can fail to see that a plethora of souls would be the inevitable result. With this postulate of science as the basis of my proposition, can he not see that though each planet evolved but one soul, all space would hav been filled an eternity ago, because an infinit number of life-evolving worlds hav preceded those in existence now?

H. WETTSTEIN.

LEWISTON, PA., June 7, 1891.

MR. EDITOR: The papers are beginning to agitate the question of keeping out undesirable foreigners, principally from the labor standpoint, and though it is a serious question in that view of the case, and ought to be effectually checked if possible, still there is another view of the case which is of greater importance to the nation, viz, all these men, or the great majority of them, are the dupes of the church, and the church is bound to get a majority of votes here by fair means or foul. These men are naturalized, some by false oaths, almost as soon as they land. Everyone is another vote for the supremacy of the church. I believe the only means of checking the church in its march to supremacy in this land is to repeal the naturalization laws. Let no foreigner be allowed to vote after 1891, and you would find a great falling off in the number of immigrants. The foreign church would then hav no motiv for sending here the population they can well spare, and we should be saved from the greatest danger that hangs over our glorious republic. J. D.

OSHKOSH, WIS., May 27, 291.

MR. EDITOR: Inclosed you will find money order for a trial subscriber with the pictures. Long liv W. Heston. He is a brick. I hav taken THE TRUTH SEEKER for fifteen years. I consider it the best paper published.

I hav been investigating Spiritualism for over thirty years, and in that time hav witnessed many strange things in connection with it, so that I am almost convinced that we do exist after death, but not fully, so want further proof. Please giv the proof, the best you hav got; then if Ella Gibson or any others will come forward and demonstrate that spirits hav nothing to do with it, let us hav it straight, without slur or slang, as honest seekers after the truth. If spirits do come to us, as many claim they do, it would seem to me that every honest truth seeker would like to know it for a fact; or if, on the other hand, there are those that do know that they do not, is it not to the interest of everyone to know it? I would say to Brother H. Wettstein to giv us a rest on the crowding business, or until we are dead-sure that we are not going to be there. Giv us the proof positiv that we are or are not going to be in it.

Yours for the truth, R. C. RICHARDSON.

CANTON, KAN., June 1, 1891.

MR. EDITOR: By chance a copy of the Seventh Biennial Report of the state board of agriculture of Kansas for the year 1890 fell into my hands, and in looking through it I found that it contained some statistics from which, if a person had a good pencil and a little time to figure, he could find out something that was not generally known, *i.e.*, just how much we are taxed for Christ's sake. So I figured, and I inclose the results in a form that I think would convince the most thick-headed son of the church that what he puts into the contribution-box is not all that he pays to support it, and that Infidels, as they are called, are compelled to help support it, whether they like it or not, in free America. I think if this could be done all over the country, and the figures brought to the notice of the saints, that portion of them that lie awake nights contriving how they can secure a good share of the pavements of the new Jerusalem when they get there, and the burden of whose prayers is,

But, Lord, remember me and mine
Wi' mercies temp'ral and divine,
That I for gear and grace may shine,
Excelled by nane,
And a' the glory shall be thine,
Amen, Amen!

would be with us on this point at least.

I received the back numbers of THE TRUTH SEEKER a few days ago, and hav distributed the most of them. I will try to get you some new subscribers in a short time.

Yours for liberty, CHAS. D. HILLABOLD.

MCPHERSON COUNTY, KAN., FOR THE YEAR 1890.

The statistics used in this statement are taken from the Seventh Biennial Report of the state board of agriculture of Kansas, vol. 12, for 1889 and 1890. With the exception of the amount of taxable property in the county and amount of taxes levied for all purposes for 1890, these figures I got from the county clerk.

DENOMINATIONS.	Number of Organizations.	Number of Church Members.	Number of Church Edifices.	Value of Church Property.
Baptist	7	500	4	$11 000
Christian	9	359	4	7 000
Congregational	8	111	1	6,500
Episcopal	1	17	1	1,200
Free Methodist	1	0	1	1.500
German Baptist	2	175	2	3.000
German Lutheran	2	200	2	4 400
Methodist Episcopal	5	814	5	20 3 0
Presbyterian	5	2?0	3	9 800
Roman Catholic	2	90	1	1,200
Seventh Day Adventist	1	21		
Swedish Lutheran	4	821	4	5,000
United Brethren	1	80	1	1,?00
Total	41	3 248	29	$72,450

DENOMINATIONAL SCHOOLS.	Average Yearly Attendance.	Number of School Buildings.	Value of School Property.
German Baptist (McPherson College and Industrial Institute)	235	2	$106,000
German Lutheran (parochial schools)	44	1	300
Swedish Lu heran (parish schools)	567	2	25,000
Swedish Lutheran (Bethany College)	200	3	80,000
Tota'	1,046	8	211,300

Valuation of county with church property excluded, 1890	$4.774,193.47
Total amount of taxation for all purposes, 1890	$147,069.34
Rate of taxation 1890	.0308
Valuation of county with church property included, 1890	$5.057.949.27
Total amount of taxation for all purposes, 1890	$147,069.34
Rate of taxation 1890	.029
Rate increased by exemption of church property	.0018
Taxes increased by exemption of church property	$8,593 55
Population of county 1890	21,295
Amount of church tax per cap	$ .40

ELSINORE, CAL., May 27, 1891.

MR. EDITOR: Even here in the wild West with all that is beautiful around us, the breath of the church is poisoning the pure mountain air. Yet we hope some time, perhaps soon, to join hands with our sister states and bound the east Pacific by Freethought. In our little village there are a number of Infidels, but as yet we hav organized no Liberal society, and the churches with undisputed right people the future Inferno with our sinful souls—which they are at perfect liberty to do if in the present they will allow us to enjoy ourselvs, and excuse us from listening to their eloquent discourses on the merits of *mercy* and the church's brotherly love. It is enough to be politely invited to their house of worship and go intending to profit by whatever good there may be in the discourse and hear nothing but insult to Freethought's dead heroes, and stale stories of death-bed recantings witnessed by the servant-girl and proved by whom?

And as for brotherly love, I feel it all leaving its place to anger when I hear them calling upon their God who in his "blessed word" declares he will (with brotherly love) punish forever such as choose not to believe that there is, was, or ever will be a man on this earth heartless enough to kill every little baby-boy, even for the gratification and the promis of the protection of the Gods. And I think that *my* mercy is quite equal to that of the "merciful father" who cannot even deal mercifully with the imperfections of his own creation. It would be grand to hav a children's paper where we might express our half-formed ideas without severe criticism, and, clumsy and uncouth as our expression of the same might be, fear no ridicule.

Hoping that this will be the next step of Freethought, I am, Your Liberal friend, EDWA HEALD.

PORTVILLE, N. Y., March 20, 1891.

MR. EDITOR: As I cannot get along without the grand old TRUTH SEEKER, I thought I would send you another dollar. I am a crippled soldier and unable to work, and the government that I fought for givs me the magnificent sum of $8 per month. Well, I hav been thinking for some time, why can we not hav a temple in Washington, D. C? The sky-pilots and their superstitious followers are building great temples to worship their great whangdoodle in; and if we could hav a national headquarters we might be the better enabled to watch them to see that they didn't bamboozle Uncle Samuel. I will giv $10, and if every other Freethinker will giv as much according to his means, we shall hav a half million dollars in less than six months. Let us hear from some one and see what a big fool I am.

Yours for truth and the pansy, JOHN R. COATS.

NATIONAL HOME, WIS., June 5, ANNO SOIENTIÆ 291.

MR. EDITOR: It seems beyond the efforts of our republican form of government to banish from our public schools the superstition and blasphemous obscenity of a barbarous age. Why should this be so? It seems to me that when a law was once passed, it should be enforced if possible, or repealed without delay. It is no wonder that at the birth of our republic, thousands of the greatest statesmen, in all civilized countries, seriously doubted its necessary vigor to prolong its life to anything like the average age of monarchial or despotic governments.

There is not sufficient room here to enter into detail on so vast and important a subject. Then let this statement suffice for the present: Legislation has failed miserably in its effort to establish one of the grandest systems of education ever known to the human race. Now, it requires not superhuman sagacity to see plainly that unless enlightenment comes, and comes speedily, to the rescue of this God crazed people our days of freedom will soon be numbered.

If this government hav not the power to enact and enforce a free school law, in opposition to this multitude of raving maniacs, superstitious fanatics, the preachers, backed only by their senseless creeds, and the ignorance of their more senseless dupes, then alas for our boasted freedom! and alas for the fruits of our four bloody wars! For the ignorance of the Dark Ages and old Jewish savagery still sway the scepter over our God-afflicted and Bible-crazed people, while the legislature, rapt in mute imbecility, sits with bowed head and reverential awe listening to the foolish mutterings of the legislativ sky-pilot at the expense of a downtrodden and viciously deluded people. NELSON HUNT.

MOUND CITY, KAN., May 20, 1891.

MR. EDITOR: I find it a'most impossible to obtain additional subscribers to your valuable paper—would like to get a dozen of them. The cry of "Hard times" and "Cannot expend from lack of means," I believe is very general, and is not without its argument and cause; but as your paper does not discuss that cause I forbear, for the reason that prejudice is more sensitiv of its favorit illusion than is very quiet, healthy thought or knowledge. So I advert only to what is usually alluded to in the columns of THE TRUTH SEEKER, and made controversial. First, the subject of Spiritualism is broached, and its opponents, skeptics many of them, in attempting criticism become excited and pick at their best Liberal friends who hav happened to hav added to their stock of knowledge a belief in a life hereafter, a spiritual philosophy that pertains to spiritual existence, or a continued life after the visible body is cast off. Well, I, an Atheist, think and feel that probably they may be right. It is their kind of mental liberty, and they seem to enjoy it. It is their right to enjoy and hold to it, and we as American citizens, distinct from the Old World practices of intolerance, should ennoble ourselvs and stand on the broad ground of American toleration. Admit them as friends, for, in fact, most of them are, having left the church, which is the enemy of right, or assumed independent religious action in matter of opinion. In that degree, we may assume for a truth, that we accord to them liberality, they in return will most assuredly accord it to us. Let them express their views. Those who imagin Spiritualism a dogma of Christianity, or the modern church, may be a little mistaken, for the church's creed is, one holy Spirit (impersonal, more than three), and not human spirits passed away from earth conditions. I might go on and take up each article separately and point out the useless verbiage or unjust remarks and epithets of many of my skeptical friends of THE TRUTH SEEKER toward those Spiritual communications that from time to time appear—the sincere expressions of loving hearts and kind wishes tortured with cruel words and sneering phrases. The Spiritualists are moving in a harmonious body, striving in the same good cause. We are in the reform movement,

and who is there in our ranks when the trial hour comes that will then withhold to grasp the fraternal hand of friendship with them? Yours truly, W. B. Lewis.

Flat Creek, La., May 26, 1891.

Mr. Editor: I hav been taking The Truth Seeker for eighteen months, and hav been carefully perusing every article and every line in it, and I find that the Editor's head and mine run in the same channel, so that I hav not found a single point where I could make an issue with the Editor. Either his head is always level or mine is always inclined. But I could very often take issue with its contributors.

I hav been carefully reading the discussions on Spiritualism and Spiritology to try to learn something, and I hav not yet received any convincing evidence to sustain the hypothesis that our spirits or souls continue to liv in the individual organized form after the death of the body. Some of your correspondents assert positivly and say, "I know," but this does not make me know. When another man says, "I know," I say he thinks that he knows, but he might be mistaken. The Christian sometimes says, "I know that my redeemer liveth." The Spiritualist sometimes says, "I know that the spirits do liv after the dissolution of the body," but nature contradicts the assertion, and I regard nature as the safest teacher. She is my mother and I think my mother would be the last person to deceive me. The spirits who write messages on slates, etc., are too much like the God of Moses. When he wanted to deliver the Decalog to his chosen people, instead of coming to their camp to deliver the tables of stone in the sight of all the people he did not want to be seen, and went into a cave or canon in the mountain to dress his rocks and do his chiseling, and had Moses to keep up a big smoke to hide him from the prying eyes of his children, and had Moses to stand guard for a period of forty days to keep the people's spies from catching him at work. I do not believe that Spiritism is all sham or that the mediums are all frauds. I believe that there is mystery in it and some truth in it which neither we nor the mediums can understand. I believe there is in nature an occult force and intelligence which knows our unexpressed thoughts and can answer our questions in certain ways and under certain circumstances, or else some persons, called mediums, can under certain circumstances divine our thoughts, which is just as mysterious and inexplicable as the other hypothesis. Mankind are so given to the practice of sham and humbuggery, and so prone to lying when there is money to be gained by it, that it will not do to place any faith in *ipse dixits*, and I can hav no faith in the visible appearance of spirit bodies and spirit hands, unless they will let me touch them, feel of them, and freely handle them. Now, if the Spiritualists hav any facts in nature to base their faith in disembodied spirits upon, I will gladly receive them. Beyond nature I cannot go, and any faith which is not based upon known facts in nature I regard as a superstition.

P. F. Shumaker.

Marceline, Mo., June 2, 291.

Mr. Editor: I will add to my late letter a few more objections to the Christian scheme.

George Washington's existence is reasonable to believe. I never hear of one doubting it. But many do doubt Christ's resurrection, because it is not reasonable. Men do not do so now, and if one should come to after being thought dead for three days it would not infer that he was God, neither would it prove that he ever did miracles.

If there be a God of wisdom, why did he create evil? With my limited knowledge, if I had the power to make and people a world, I would not create evil. Some say that evil is necessary in order to cause us the more to appreciate the good. Now, if the Bible were true, every Christian must love the devil and all his works; for does not the writer of the book of Luke make Jesus to say, "Love your enemies?" Now, is the devil not God's enemy, Christ's enemy, and an enemy to all Christians? But a God of infinit wisdom could hav created us to love the good and do that which is good continually without the existence of evil. If there be a God, and he created what we call evil here in this life, it seems very unjust. Some say the devil creates all the evil, and he is the one that will drag us down to hell. But Isa. xlv, 7, makes God to say, "I make peace and create evil. I the Lord do all these things." Did the devil write the Bible? If he did, then the Christians may say that the devil is the one that will damn some people and send them to hell. But we find in Matt. xxv, 46; Rev. xx, 10, 15; xiv, 11, where the writer makes Christ to say, "And these shall go away into everlasting punishment, where the beast and the false prophet are, and shall be tormented day and night forever and ever. . . . . And whosoever was not found written in the book of life was cast into the lake of fire. . . . And the smoke of their torment ascendeth up for ever and ever." I believe that portion I hav quoted from Revelation which the writer makes John to speak. Still, God allows the devil to deceive people. Now, if anyone says that the devil is the one who will send some people to hell, they may just as well admit that he wrote the Bible, for he has torn down God's plans from the very creation, and according to the so-called sacred book he has equal if not more power than God, for he will get for his share at least two-thirds of the people. And in Rev. xvi, 14, we find these words, "For they are spirits of devils working miracles." Now, if devils work miracles, are they not about as powerful as God himself? And we find in 2 Tim. iii, 16, "All scripture is given by inspiration of God;" and in 2 Cor. xi, 17; 1 Cor. vii, 6, 12, these words, "That which I speak, I speak it not after the Lord. I speak this by permission, and not of commandment. . . . But to the rest speak I, not the Lord." Now, does not the Christian get off his head when he declares that every word in the Bible is given by inspiration, and that he believes every word in it is true?

I tell you, there are but few of them that read the Bible through and through from Genesis to Revelation.

In the beginning of my letter I said I would tell you what I notice by associating with both Liberals and Christians. The Liberals I find all to be broad-minded, reasonable. Even those who hav but little book-learning hav great sympathy for suffering humanity. I can say that during my fifteen years' traveling experience I never was charged an extortionate price for stopping with an Infidel. They do not think they know all that can be learned, but their minds are open to receive more knowledge, and are willing if the views they hold can be proved wrong to giv them up and grasp new ideas. They are good, charitable people. They trust in science and facts, and believe in the religion of humanity. They are often represented as being very mean people by the Christians. Preachers of some churches will tell their congregation that a man who livs a good and honest life—one who is truthful—one who is good to himself, to his wife and children—one who is good to everybody—one who has taken care of the sick and helped the poor and needy, will finally be eternally damned to endless torment if he does not believe in a dream or ghost story nearly two thousand years old. I tell you, I don't believe it. If there be a God he will never torment forever some people because they cannot believe something. Would he not be the author of our minds, and would he make our minds and surroundings so that we cannot believe a thing, and then damn us for not believing it? I think not, and I honestly doubt that a preacher in the pulpit to day believes such a doctrin.

I remember reading one of our friend John Peck's articles some time ago. He said he was old, and could last but a little while longer, and that he hoped after he passed away some young Liberal would be ready to take his place. I sometimes feel that if I survive him, I would like to take his place and fight the cruel doctrins he has been fighting.

Last Sunday I visited Col. E. D. Hicks and family, who reside in the outskirts of the city of Marceline near the beautiful reservoir and about three hundred yards west of the round-house. He owns a fine farm of beautiful rolling prairie-land, and I think it the most beautiful site in or near the city. He and family moved here from Illinois about one year ago, and proceeded at once to erect a fine residence and other buildings. He now has everything about him scientifically arranged and in good order. One only has to meet the family to appreciate them. They seem very happy in their new Missouri home. Here I find many books to read, all of a scientific nature. The papers and magazines that are taken are a library within themselvs. Among them is The Truth Seeker. Mr. Hicks was raised by a good Catholic mother, but the creed of Catholicism and the teaching of the Bible were too narrow and selfish for his broad, intelligent, and wide-searching mind to believe a God had anything to do with it, but that it was the work of designing men. Some years ago he and Mrs. Hicks saw phenomena sufficient to convince them of a spirit-world and a life beyond the grave. They are very sincere in their belief, yet willing to giv it up if it can be disproved. They like the proud title of Freethinker and Liberal, and no fear of hell casts its shadow near to darken this beautiful and quiet mansion. Three beautiful children are the tender flowers which help to brighten and make home happy.

If any of the Liberal lecturers should happen to stop off at Marceline, they should call on Colonel Hicks, for they will never regret meeting such a friend of humanity.

Yours for peace, liberty of body and mind, and intellectual development. C. A. Glenn.

Detroit, Mich., June 1, 1891.

Mr. Editor: Herewith I inclose you a copy of a letter I wrote and sent to the Presbyterian assembly last week while it was in session in this city, and which I send you at the request of several of the readers of The Truth Seeker in Detroit who would like to see it published in The Truth Seeker. Most respectfully, U. K. Booth.

Rev. Dr. Green, D.D., LL.D., Moderator of the Presbyterian Assembly, and to the Delegates thereof, Detroit, Mich, Reverend Sir and Gentlemen:

Kindly soliciting your indulgence for a few minutes, and begging your pardon for the liberty I take in addressing you, I desire to state that I am informed that one of the principal objects and main purposes for which your venerable body has assembled in this city at the present time, is to review and probably revise the Westminster Confession of Faith, and if possible, determin what alterations, changes, eliminations, prunings, etc., the advancement of the intelligence of the present age requires, to enable you, as a church, to keep abreast of social progress and religious reform, and thereby save the old dotard, the pet child, the sick offspring, of the semi-barbarous John Calvin from the onward march and crushing footsteps of the careless, enlightened, tramp-tramp-tramping despoiler of creeds, and tone down, shield, and temper, if possible, the cruel and reckless blows of the iconoclastic Briggs, who (with the snarling teeth of a modern ecclesiastical Cerberus growling heresy in his face, and the fiery eye-balls of a synodical Pluto glaring scintillating flashes of hades about him and breathing sulphurous threatenings of condemnation upon his professional head) has dared to disturb the old Calvinistic landmarks, and with wicked and impious hands has sought to remove the sacred stakes and holy corner-posts that were set two hundred and fifty years ago and labeled, "Thus far and no farther; around these divine limits shall the waves of human knowledge ebb and flow, eddy and circle, forevermore."

And now, Reverend Moderator and Fathers, if I hav rightly conceived the object and purpose of your gathering, please indulge me a few moments while I essay to make a brief statement, ask a few simple questions, and proffer a little plain advice; for which I shall not require a collection to be taken up among you; the equanimity of your tempers shall not be disturbed, nor your nervous systems shattered, by the sudden waking into terrifying activity of the growling ferocity of the organ menagerie, nor will I vex or crucify your patience by cracking old musty doxological chestnuts upon you during your release from confinement and your exit to your outside jubilee.

First, then, to my statement. In the year 1815, or about that time, my father and mother moved from the state of Vermont to the (then distant and "far West") state of Ohio. Previous thereto, and preparatory therefor, my father worked like a slave, for four years, on a farm at $6 per month, to acquire the means with which to purchase a cheap pair of horses, a double set of harness, and an old-fashioned covered wagon, with which to perform their perilous journey. They were six weeks on the way, sleeping at night in their wagon, with two little children, my oldest brother and sister. They drove through wind and storms, through heat and cold, over muddy roads, through pathless forests, across trackless marshes, among miry bogs and malarial swamps and noxious fens; encountering every inconvenience, every deprivation, trial, and hardship that human life could endure. But now the same journey can be performed in twenty-four hours, with comfort and pleasure, in palace-cars, in storms, through heat and cold, and with no suffering to man, woman, children, or beasts. And what, I ask, has wrought this great and stupendous change? Not the Westminster Confession of Faith; not the Jewish Bible; not the New Testament; not Christianity, nor Christian priests, ministers, clergymen, or religious creeds of any kind; not baptism, fasts, sacraments, nor holy unction. No, none of these. But, sirs, it has been science. Yes, science, that dared to break away from religious creeds, religious books, and religious Bibles. Science, which, in the stupid ignorance or knavish rascality of the church, has been scurrilized as Infidelity, and denounced as the common enemy of mankind. And its advancement (unless emasculated by religion) was deplored more deeply by the priesthood and ministers of the (so called) gospel, than would hav been the revival and visitation to our shores of the seven plagues that cursed poor old priest-ridden Egypt.

Oh, reverend sirs, by all means revise your old Confession of Faith. Lift the hand of persecution from the head of Professor Briggs, and all others like him whose spirit of progressiv reform can no longer be chained down to the nauseous corpse and old gangrened creed of the superstitious ignorant past. Why, sirs, all sensible men and women know at heart, and by their actions so declare, that most religious bodies are composed of either knaves or fools, and they go right along, attending to their business, leaving them to take their own choice in the terms. I repeat, then, by all means revise your Confession of Faith. Hold it up, scrutinize it, gaze upon it, look through it, shake it up as an ague-fit shakes a body filled with malarial poison. Handle it without gloves, and hold it up in all its hideous deformity. Strip it of its old time-worn habiliments of superstition, and tear the mask of synodical approval from its bestial features, and let the light of the nineteenth century shine in upon it and expose its ungainly form, its unseemly, ill-shapen person, in all its naked, defenseless attitudes of monstrous frightfulness.

For the sake of science, philosophy, mechanics, and art. For the sake of the substitution of the machine-shop for the Inquisition. For the sake of labor-saving machinery, that has superseded and taken the place of the rack, the thumbscrew, the fagot, and innumerable other implements of torture invented in the interests of the church by the mighty power of religious brains. For the sake of the memory of nine million people who perished for "witchcraft" at the hands of the Christian church during its unchecked career and the universal demoralization of its bloody reign. For the sake of intellectual courage that finally rose above, broke away from, and bid defiance to the religious monster that was hurled aside, and that stands today in the background like a hungry wolf still licking her bloody jaws. For the sake of the memory of our fathers, Washington, Franklin, Jefferson, Patrick Henry, John Adams, and the noble, belied, slandered, patriotic Thomas Paine. For the sake of liberty of speech, freedom of the press, and contempt for religious tyrants, by them overthrown. For the sake of these great men, and their noble Infidel principles, revise your old creed. For the sake of your own claims to intelligence, and your pretended love for the Roman Catholic's murdered Infidel Jesus—the reflected Buddha, the canonized mythical "Prometheus bound." For the sake of the history of the Golden Rule promulgated by the heathen Chinese philosopher Confucius five hundred and fifty-one years before the (so-called) Christian era. For the sake of your ill-timed and most ungracious hatred for your poor old mother, the Catholic church, from which you derived all you know about the old chestnut of "bleeding Calvary"—the "bloody shirt" of Christianity. In short, and in a word, for the sake of a decent respect for common humanity, quit the business about which (if honest) you seem to know so little. Leave Professor Briggs alone, even if your religious stock should depreciate. Cease to be drones, playing about the queen-bees in the great hives of human industry. Go home, go to work, and earn an honest living, and no longer wheedle and cajole the hard-working people out of their scanty earnings by making the poor, ignorant dupes believe you are "divines," and that the old mythical devil would drag all the horny-handed sons of toil down to his hot sulphur furnace if they should fail to contribute liberally, to support you in fine raiment to wear and choice food to eat, so that, as the "lilies of the field," you may "neither toil nor spin," but, like the old Mormon Solomon, sit in the shade and write songs to the "dove's eyes" of the dear sisters, and love-sonnets to the "breasts" of the ewe-lambs; and then, as in the Bible chapter headings, dub these amorous ditties "Christ's Great Love for the Church." And now, finally and lastly, I think it is about time that such things should be stopped. Therefore, since so many seem to be getting to understand the solemn priests' tricks, their dolorous, hypocritical ways, and their cadaverous melancholy looks, I would think the very best thing to do (next to revising the Westminster Confession of Faith) would be to disband. Go home and hide your gruesome features in the scarlet blush of shame, and for a "time, times, and a half time," and for a walk, walks, and a half walk, strike out "over the hills to the poorhouse." Do penance during the remaining portion of your natural lives. Study carefully the Rev. Ex-Moderator Moore's opening sermon, and try and find out why God, the father, did not giv *all* his children to Christ, since in his sermon the reverend gentleman says, "We do know that all that the father hath given him, shall come unto him." While the rest, I suppose (poor fellows), out of courtesy, and by way of compromise, were given to the devil, to keep peace in the royal family and prevent the latter from raising hades. Now, in conclusion, in the interests of science, peace, and abused humanity, I am, Sincerely yours,

Servetus, Bruno & Co.

Children's Corner.

Edited by MISS SUSAN H. WIXON, *Fall River, Mass., to whom all Communications for this Corner should be sent.*

"Between the dark and the daylight,
When the night is beginning to lower,
Comes a pause in the day's occupations
That is known as the Children's Hour."

Love Them While You Can.

Love your parents and your sisters;
Dearly love your brother, too;
Then, though hill and dale divide you,
You will nothing hav to rue.

For the hand to-day you're holding
To-morrow may be stiff and cold;
And a loving deed of kindness
Far outweighs the purest gold.

Regret, remorse, can ne'er recall
An unkind word once spoken;
But loving kindness unto all
Will prove a lasting token.

ANNA M. MOHN.

Some Thoughts on Religion.

In all ages of the world religious communities hav imagined themselvs to possess in some degree, at least, a knowledge of the supernatural or unknowable, while that which lay within the grasp of the human mind was invariably neglected and ignored.

A few hundred years ago the religious man knew little or nothing of the universe or the laws of nature. He worshiped a personal God about the size and form of himself, clothed him with almighty powers, and declared that he was everywhere present at the same instant of time, upholding and controling the affairs of the boundless universe, of which he supposed this earth was the most important part.

Now, if God is a personal being, it is a manifest absurdity to say that he can be in two separate and distinct places at the same time or that he can transport himself from place to place in an instant. This in all cases is an utter impossibility. Time is essential to all motion, whether rapid or slow. The rays of light emanating from the sun and so essential to the existence of animal and vegetable life occupy time in reaching this earth, and the lightning flash darting across the face of the cloudy sky consumes time in the movement. And further, the word "person" implies limits, form, etc., and must, of necessity, be a compounded substance, and we know that a compounded substance cannot be eternal, because there must hav been a period of time when the simple elements existed before the process of uniting or combining took place. It cannot be said that the ultimate atom or the elementary particles of matter possess form, but by virtue of their own inherent properties they associate, unite, and combine together, resulting in form and organization. They are then no longer simple elements but compounded substances.

The Christian world defines God as a spirit, and a spirit, they say, is an immaterial substance. But we may ask, are all substances not material? Does something exist that is not matter and possess none of its properties or qualities? Different kinds of matter possess different properties, and some properties may be vastly superior to others. But if a chemist were classifying his substances he would not class one as material and another as immaterial because they possessed different properties. He would class all substances as matter however much they might differ in their properties or qualities. If mind or spirit is not matter it certainly must be a property of organized matter. Is it not possible or even probable that intelligence may begin with organization and cease with it? Matter is not a property of anything; it is the thing itself. Destroy matter and you destroy all existence.

If the universe including the planetary system were subjected to the arbitrary will and power of a personal being who could disarrange and change at will the order of nature, everything would be doubtful and uncertain.

Under such circumstances the astronomer could not with any degree of certainty foretell the appearance of a comet or the transit of a planet.

The mariner wishing to visit distant lands and countries would hesitate to leave the shore, because when navigating the desolate, watery waste without a sure and safe guide he would be utterly and hopelessly lost.

But having the utmost confidence in the uniformity of nature's laws he launches out on the almost boundless ocean, well knowing that in due time his guiding star will appear to direct him on his long and pathless journey.

Christians of all denominations assert that God is a personal being; that he made, upholds, and sustains all that exists; that he hears and answers prayers, and is ever ready and willing to comfort the afflicted and distressed. Observation and experience, however, teach us that such is not the case. Prayer may express a wish or desire but it produces no results.

We know that the prayers and supplications of the grief-stricken mother when bending over the prostrate form of her dying child hav been treated with silent contempt, and in the language of the poet, that mother could truly say:

While kneeling o'er that angel form
I saw no ray of light.
Above me was the wrath of God,
Beneath relentless night,
As our first-born with folded hands
Across his snowy breast,
Within his little coffin lay
In death's unending rest.

As if to intensify the pangs of sorrow of the bereaved mother Dr. Isaac Watts, or some other great orthodox poet, in one of his inspired effusions says:

Hell is crammed
With infants damned
Without a day of grace.

Compare the above from Watts with the following quotation from the heretical poet Robert Burns:

She, who her lovely offspring eyes
With tender hopes and fears,
Oh, bless her with a mother's joys,
But spare a mother's tears.

The mother is not only sincere in her supplications but in the anguish of her soul she would sacrifice her own life to spare that of her dying offspring. And we find that this deep-seated maternal affection is not confined to the human race, but embraces the whole animal kingdom. The domestic animals, the wild beasts of the forest, the monsters of the deep, and the feathered tribes of the air are alike subject to its influence.

The mother linnet in the brake
Bewails her ravished young,

and the sheep, which is one of the most timid and harmless of animals, will face the dog in defense of her helpless lamb. Prof. John Tyndall says that Bishop Butler "included the whole animal world in his scheme of immortality" (see "Advancement of Science," pp. 51, 52). It is vanity and self-conceit in man that causes him to think that he is a special object of divine favor. Why should he be an exception to universal law? Why not share the fate of all living?

All existing forms of religion are local in their application (none being universal) and indicate the prejudices and superstitions of the people of the particular locality where they are found to exist. It therefore appears that, with few exceptions, the human race are the victims of early religious training and surrounding circumstances. Hence, if the pious Christian had been born and raised under the prevailing religion of the Turkish empire, he would admire the Arabian prophet and despise the humble Nazarene, would venerate the crescent instead of the cross.

Consequently, the reflecting mind is driven to the conclusion that all forms of religion are of human origin; that the orthodox heaven can not be located; that hell has not yet been discovered; and that gods and devils exist in the imagination only. R. S. C.

Omaha, Neb.

"Thou Shalt Not Steal."

SCENE.—A woman and her little daughter May. Both shabbily dressed. Some loaves of bread exposed for sale.

May: "The lady in that house wouldn't giv you any work to do, mamma?"

Mother: "No, my dear, she would not employ me, and unless we can soon obtain food, I shall hav no strength to work, and we will both starve."

May: "Oh, mamma, I am so hungry. Why don't you steal a loaf of that bread while the man is away, and no one is looking?"

Mother: "I am astonished to hear you make that speech, May. Better starve than steal, my child, for God will not love us if we take what does not belong to us. Do you not remember that one of the commandments reads: 'Thou shalt not steal?'"

May: "That only means men, mamma, not women. The Bible says women belong to men the same as cattle, or other animals, or things. It is not wicked for animals to steal, and it is not for women."

Mother: "Whatever put that thought into your mind, May?"

May: "Why, I read in my little Testament only this morning, 'Thou shalt not covet thy neighbor's ox, nor his ass, nor his *wife*, nor his man servant, nor his maid servant, nor *any thing* that is thy neighbor's.' So you see, mamma, you belong to papa, don't you—for I don't expect his being a drunkard makes any difference, or God would not hav turned water into wine for them to drink."

[Man rises from behind the bread counter; smiles.]

Man: "Madam, you hav a bright girl there. [Gives the child two loaves of bread.] Altogether too bright to starve, and she will soon be too bright to believe all that Bible nonsense. Call here every morning, little girl, and you shall hav a loaf of bread."

May: "Thank you, sir."

SADIE ATHENA MAGOON.

She Was Following an Example.

Lucy, three years old, was playing one day with a little neighbor about her own age. All went smoothly until some childish dispute arose, and Lucy, regarding her little friend as the aggressor, slapped her soundly once or twice. Her grandmother reproved her for her rudeness and display of temper, but the child clinched all argument on her side by saying, "Why, dan'mudder, dan'mudder, don't you know it does little dirls dood to whip 'em?"

A RESIDENT of Springfield writes to the *Union* to complain of the unequal distribution by the Springfield city government of such favors as the particular care of streets, the sprinkling of streets, and the granting of liquor licenses. He concludes, after a recital of the facts which he has observed, that the Bowery boy whose teacher asked him what the Golden Rule was was about right when he answered: "Please, mum; them what's got, gits; them what's got nothin', gits left." Probably there are citizens of this city who feel the truth of this.

Correspondence.

INDIAN GROVE, MO., Jan. 7, 1891.

DEAR MISS WIXON: This is my first effort at writing for publication. I am fourteen years old. I hav two sisters, both younger than myself. Pa has been taking THE TRUTH SEEKER for several years. He became an Infidel, not to any of the sacred obligations of an honest life, but to the Christian religion, the greatest of all humbugs, by reading the "Holy Queer," with a view to the ministry. I am not much opposed to reading the Bible for those who hav the patience to do so, as I believe a careful perusal of its pages will develop Infidels faster than anything else. Ma is a stanch Liberal. In fact, I doubt if she was ever very sound in the orthodox Christian faith. One of pa's brothers is a firm Liberal. I could name perhaps a score of Liberals within a radius of four or five miles of our home; most of them are above the average for intelligence and uprightness of character, and it is strange, remarkably strange, that so few of them can be induced to take Freethought papers, when they are all, without an exception, perfectly able to do so. This fatal apathy is the bane of coöperativ Freethought associations: if there could only be a little enthusiasm and energy injected into the craniums of these apathetic Liberals sufficient to induce a general concerted action all along the line, the citadel of priestcraft and superstition would soon be razed to the ground and the superstitious slave emancipated and made free. We liv in the country, six miles from any town of importance, and hav no practical knowledge of city life with its superior educational facilities and opportunities for intellectual culture and social enjoyments. However, country life is not so much of an insipid humdrum character as many might suppose. In fact, I sometimes think it just delightful to inhale the pure fresh air laden with the aroma of sweet blooming flowers scattered in rich profusion over the beautiful landscape opening out their brilliant variegated petals to the warm rays of the sun in the green pastures and nestling by the hedges along the highways, or filling balmy air with their sweet fragrance from the hawthorn or the apple-tree boughs, just as nature intended they should grow. There are many features that beautify home and make country-life attractiv and pleasant, that I hav not the space to mention, as I hav already, perhaps, presumed too much on your indulgence in writing at such length; but I must not close without saying that the Children's Corner is a treasure to us all. Pa and Ma always take pleasure in listening to me or sister Annie, as we read its many short but very suggestiv letters.

Very respectfully, MOLLIE WALTON.

[The above bright and interesting letter indicates more than average ability, and we shall hope to hear from Mollie often. Her reason is sound and practical, and she will always be welcome to the Corner.—ED. C. C.]

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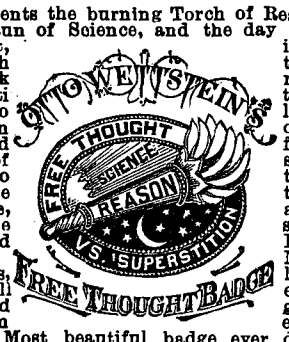
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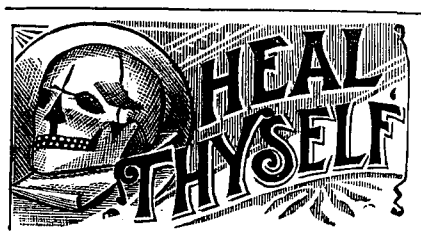
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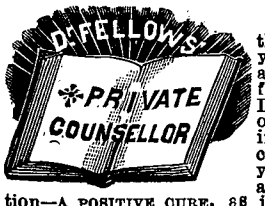


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THE Swedish parliament has forbid Catholics to proselyte.

IN Japan ten Catholics represent Christian dis tricts in parliament.

THE pope has ordered that all newspaper comments on his encyclical be sent him.

SOUTH AMERICAN republics are attracting immigrants by gifts of land and promises of employment and loans.

THE grip has killed hundreds of thousands in China. The Chinese made processions and beat drums to scare off the evil spirit.

MISS JEANNETTE HINE, of Northville, Conn., hanged herself, believing that she had committed the unpardonable sin and must expiate it thus.

ST. ALOYSIUS'S Catholic church at Covington, Ky., on the 1st received a mark of divine displeasure in the shattering of its clock by lightning.

THE pope requested Cardinal Manning to increase the Peter's pence from Great Britain, as an inquiry into the finances of the papal household reveals a shortage of 10,000,000 francs.

IN a recent storm at Norwich, Conn., electricity wrought damage in many curious ways, and exhibited a partiality for church steeples that plainly showed the direction of divine displeasure.

THE "sovereign pontiff" has decided to "place the Free State of Congo under the protection of the Blessed Virgin." For this important service he will be formally thanked by the Belgian king, protector of Congo.

A CONFLICT impending between Irish and German—or as they call themselvs, English-speaking and German-speaking—priests in Wisconsin, promises to be the most bitter one in the Catholic church in this country.

CATHOLICS report that while from 1850 to 1860 the wealth of the country increased 125 per cent, the wealth of their church increased 139 per cent; from 1860 to 1870 the wealth of the country increased 86 per cent, that of their church 123.

AT Emory, Tex., Henry Johnson, who murdered an old man for money, was hanged on the 8th. He embraced religion and was baptized. To his spiritual adviser on the scaffold he said of his courage: "I learned it from the Book which you gave me. It said: 'Let not your heart be troubled, neither be afraid.'"

UNDER the radical and Freethinking men at the head of the Mexican government, commerce is increasing, railroads are being built, manufactures and mines are being developed, public works hav been undertaken, order is better maintained, government credit is high, improved systems of education hav been adopted in many states, and bull-fighting has been abolished.

THE archbishop of Aix, France, drew up a catechism for a club of Catholic Workmen, in which occur these questions and answers: "Is it a duty to vote at elections?" "Yes." "Is it a sin not to vote rightly at elections?" "Yes, because in not voting rightly at elections we choose for our governors men who are enemies of God and of religion, and consequently of their country."

IN a suit brought by Sir Gordon Cumming for the alleged libel that he cheated at a certain game of cards, the prince of Wales, who had been one of the players, was a witness, and was handled freely by lawyers. It transpired that he travels with a card-playing equipment in his luggage. The game was played for high stakes, and, being baccarat, was itself forbidden by law; thus we see a future king breaking his own laws. The suit was lost, and Gordon-Cumming has been dismissed from the army. If he did cheat, as many believe, the prince, it is thought, should be blamed for not denouncing him. Royalty is suffering; republicans are jubilant, saying that Edward VIII. will never reign.

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THE SHUNAMITE WOMAN PULLS HER FREIGHT.

And the woman arose, and did after the saying of the man of God: and she went with her household, and sojourned in the land of the Philistines seven years.—2 Kings viii, 2.

THE

Truth Seeker Annual

—AND—

Freethinkers' Almanac,

1891.

(E. M. 291.)

WITH ILLUSTRATIONS.

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Gems of Thought.

I ONCE had faith. But when I came to know something, as soon as I began to reason, which occurred early in life, at the age of thirteen, I found my faith attacked and that it staggered. . . . It is said that I am a papist. I am nothing.—*Napoleon Bonaparte.*

IT is time that nations should be rational, and not be governed like animals for the pleasure of their riders.—*Paine.*

IF every copy of the Bible were destroyed, all that is good in that book would be reproduced in a single day.—*Ingersoll.*

THE doctrin of eternal punishment has been the warrant for torture and massacre all through the ages; for may not men do just a little of what God does a good deal?—*Robt. C. Adams.*

CHRISTIANITY, like all other religions, has been powerless to resist the ceaseless tendency in nature and in man to change. In practice, Christianity to-day is the very antithesis of what it was in the time of Jesus.—*Arthur B. Moss.*

IT would be no overstatement to say that for nearly six hundred years the priests of the Galilean miracle-monger persuaded a plurality of the Caucasian nations to risk their lives in defense of dogmas the mere profession of which would start a modern Christian on a galloping trip to the next lunatic asylum. — *Professor Oswald.*

ALL the persecutors declare against each other mortal war, while the philosopher, oppressed by them all, contents himself with pitying them.—*Voltaire.*

DEVOTION is a disease of the imagination contracted in infancy.—*D'Holbach.*

I HARBOR for good or bad, I permit to speak at every hazard,
Nature without check with original energy.
—*Walt Whitman.*

ONE who surpasses his fellow-citizens in virtue is no longer a part of the city. Their law is not for him, since he is a law to himself.—*Aristotle.*

THE monastic system greatly diminished the productiv energies of society by consigning immense numbers to idleness, and by diffusing a respect for idleness through the whole community.—*Lecky's History of Rationalism.*

IN the present age the theological part of Christianity is being gradually less and less insisted upon, while its moral part, which can be supported by science, is being more and more depended upon as its essential and permanent element.—*Wilson.*

THE time approaches when men must take their choice between quiescent, immobil faith and ever-advancing Science—faith, with its medieval consolations, Science, which is incessantly scattering its material blessings in the pathway of life, elevating the lot of man in this world, and unifying the human race.—*Draper.*

IT is only the God of theology whose vengeance never sleeps or ends with any generation; whose wrath is fresh every day, and his hell eternal. Only when man has had his human heart dexterously removed, and has become the changeling of some vampire phantasm he coweringly adores, could he be the instrument of the crimes Christianity has committed against humanity.—*Moncure D. Conway.*

WHEN the charge of persecution was applied to the ruling party in the Reformation, not by its enemies, but by its own offspring; when the sects denounced by that party said, "We are doing just what you did; we separate ourselvs from you, just as you separated yourselvs from the church of Rome," this ruling party were still more at a loss to find an answer, and frequently the only answer they had to giv was an increase of severity. —*Guizot's History of Civilization.*

WHEN the doctrin of Evolution is looked at in its moral aspect, as one which leads man ever onward and upward, and which encourages his brightest anticipations of truth over error, of knowledge over ignorance, of right over wrong, of good over evil, who shall presume to say that the convergence of all these great lines of thought, each of them the resultant of the patient toil of a whole army of scientific workers, is a fact of no account?—*W. B. Carpenter.*

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THE RISING TIDE OF SKEPTICISM.

Notes and Clippings.

IT was a favorit saying of Erasmus Darwin that "Unitarianism is a feather-bed to catch a falling Christian."

"AFTER his supper of stolen beef Mr. Stanley read his Bible as usual," is a sentence in the latest anti-Stanley book.

TIMES are changing, says an exchange, to such an extent that it will only be a few years until parents will be sent to bed for talking back.

"ALAS!" cries Pastor Rossiter of New York city, preaching on "The American Sabbath, "alas! some people seem to think it was made for pleasure."

THE Unitarian *Christian Register* says: "Dr. Briggs never uttered a more wholesome truth than when he classed bibliolatry with mariolatry and other superstitions. It is not the strength, but it is the utter weakness, of the Protestant church to maintain the dogma of biblical infallibility. The fact of infallibility, whether it concerns the pope or the Bible, is one that can be easily tested. The Bible can no more stand the test than can the pope."

A RAILROAD blacklist proscribing persons who hav used passes dishonestly, fell into the hands of a Pittsburgh *Dispatch* reporter, who says: "Clergymen are not exempt. It would certainly make a preacher blush with shame to see his name and residence published with such remarks after it as 'alters and loans one-half fare permits,' 'changed a permit to include his wife,' 'willfully allowing his half-fare permit to be used by another,' 'sells his reduced rate tickets to scalpers,' etc."

THE unfinished churches of Granada, says a Nicaraugua letter, are the largest buildings, and the most interesting, perhaps. One of them is on the corner of the plaza and the street from the pier. It looks more like a ruin than a new church—in fact, is at once a ruin and a beginning. The greatest cathedral of Nicaraugua stood there till one day an earthquake shook the country and the people fled, praying, to the church. Then another shock followed and tumbled the walls on those who prayed, killing hundreds.

TWO weeks ago the trustees of the Greenlawn cemetery at Columbus, O., refused the old Union soldiers of the county the privilege of unveiling on Sunday, July 5th, the $10,000 monument in their graveyard—a monument erected by the Franklin county taxpayers to commemorate the heroism of the boys in blue sleeping in that burying-ground. It was, says the Columbus *Post*, the dirtiest, lowest insult ever offered in this country to the veterans of our land; and the *Post* adds: "If the Greenlawn trustees don't soon hear from the old veterans and workingmen of this city, the *Post* will be wonderfully surprised."

THE higher biblical students of Germany, remarks the *Sun*, whose methods our progressiv theologians profess to follow, got rid of the devil, or thought they had got rid of him, long ago. They hav shown that he is not referred to in the Apostles' creed, and hav striven to prove that they are able to giv a new meaning to the allusions to him in the scriptures. Why hav the American progressivs kept quiet on this question? So far as we hav noticed, only one of them has taken it up, and it is his opinion that he has been successful in abolishing the devil. They will very soon be compelled to declare their opinions on the devil question under the higher criticism which they uphold.

"I SHOULD say," remarked an expert, "that there are at least fifty thousand cranks in the city of New York, and I think they should start a newspaper to be called the *Crank*. It is proper to define a crank as a person who differs in his opinions or conduct from the majority of other persons. We used to say that a short-haired woman or a long-haired man was a crank. There are cranks in religion and in politics and in style. Some men talk like cranks but do not act that way. I know a man who was called a crank yet made a fortune in business. A great many of the wise men of the world hav been regarded as cranks. Some people are cranky at one time but not at another. Few men are cranks before thirty or after fifty. A crank may know a good deal. Few of the men who are looked on as cranks ever go to the madhouse; and that is a fact."—*Sun*.

IN taking steps toward the perfection of man, writes Edgar Fawcett to the New York *Herald*, "comirg generations hav many fallacies to forget. For example, mentioning two or three of these fallacies quite at random, I should say that our descendants must cease to connect morality with religion; that they must cease to regard the worship of an unknown, unseen, and unimaginable deity as in the least way important to the human race; that they must strip national separativness entirely from the problem of coming civilization; that they must cultivate the clear seen requirements of a common language; that they must realize the individual odium shadowing each member of society who stores wealth merely to hav it said of him that he possesses more than is needful to his ordinary comforts, for in this bloodless and altruistic way I believe can the terrible differences of classes alone be settled."

A PETITION was circulated in Colfax to the effect that all restaurants, stores, news-stands, and livery stables should be kept closed all day on Sundays. They are getting awfully moral across the sand-ridge, comments the Prairie City, Ia., *News*. If they would do that it would kill Colfax "deader'n a snail." The *Clipper* says in regard to it: "When it gets so that the worn and weary merchant, clerk, lawyer, teacher, railroad man, or what not, who comes to Colfax for an over-Sunday rest cannot buy a cigar, get a newspaper, a dish of ice-cream, or a glass of lemonade, or hire a carriage for a ride over the hills to enjoy the cool breezes on Sunday—when this time arrives the sexton, whose salary is collected each Sunday at the churches, will complain to the preacher, who does much of his work on Sunday, that it is a very slim picking. When the churches and preachers are compelled to invoke the aid of the law to compel people to be good, according to their way of thinking, they acknowledge a weakness in their cause. Laws are not made to compel people to be good; but to restrain them from doing wrong, and for this reason the Sunday observance law will always be ignored when it conflicts with the convenience of the public."

Communications.

Jehovian Christianity.

None but cowards refuse to read, think, and act.

There are in the United States about eighty thousand human drones, who, so far as I know, in order to preserve and prolong their own lives, to liv without dirty work, to evade pain, to enjoy themselvs at others' expense, busy themselvs an hour or two each Sunday in making statements which common sense and the history of this world do not corroborate. It is possible that some of these drones, having received only a theological education, are unacquainted with exact facts, and are not guilty of intentional misrepresentation. Supposed truths hav been retained for centuries to be finally demolished. "As the world grows older it grows wiser." Those of the drones who are hypocrits, that is, those who know themselvs, are no real benefit to mankind, are hellish fools, for, although seemingly they will ever hav an easy time, in reality it is not always so. There are deadly microbes everywhere, and these little fellows shun a clergyman no more than an Atheist. The parsons who hav sense enough to be hypocrits should cease their useless occupation and attempt to find a positiv microbe exterminator. That class of drones who really are sincere we regard as merely simple fools. I will ask a question: Is the Reverend Talmage ignorant or a hypocrit? I can not but think that with millions of facts testifying to the falseness of orthodox Jehovian Christianity, only ignorance can honestly profess that religion. The universe, excepting some humanity, is one vast refutation of orthodoxy.

Most men are so constituted that the moment one becomes a mental antagonist, that moment the one loses the ordinary friendship of the other. Too many are mental idlers. The mind of the average man "may be likened unto" a vast field, sown thick with ignorant weeds and thin with the wheat of intelligence. Disturb him not, and he remains a friend indifferent. Differ with him regarding theology, and a feeling of holy horror, of pueril piety, and divine disgust, which seldom does not go onward to malignant enmity, soon imprisons his mind.

This is an age of investigation and rage for controversy. There are many, though comparativly few, who demand reasons. They ponder, and are not satisfied with pious and arrogantly presumptiv assertion without proof. These persons benefit the intellectual world by their presence. Those who swallow the gibberish of the Talmages with "open-mouthed credulity" are not "in it"—the intellectual world. Truth seldom hurts the feelings of an honest man. Truth, though uttered by a murderer, though found associated with the vile and corrupt, is just as valuable as a truth proclaimed by an Abraham Lincoln.

The Christians tell us, No, it is blasphemy to speak our Infidel thoughts of Jehovah, but of Confucius, Buddha, Mohammed, the savage's stone deity, and the Indian's great spirit, we may discourse freely. How do Christian believers know it is not sinful to speak disrespectfully of these impostors? Do all followers of Christ investigate all the religions which disgrace mankind? Of course, if Christianity is the only true religion the remainder are a nuisance. Experience has taught me that ninety-nine per cent of the Christ-worshipers hav an amount of knowledge appertaining to other religions which may be represented thus: 0. The big majority of believers know nothing about the creeds, etc., of the churches other than those of which they are members, and little of their own. They hav seen some one going and hav followed without question. Such flocks of Christian lambs remind me of the flying harrow, with one dissimilarity. In one case the leading goose knows the goal. In the other, the shepherd knows nothing whatever of the destiny. The layman who investigates all religious nuisances becomes a believer in none. Parsons hav been known to do thus. For instance, Pentecost. The good book says, "A prudent man concealeth knowledge." If this is so, the parsons are the most prudent men this side the walls of the "eternal city." Who ever heard of a pulpiteer saying, "My friends, there are other religions than ours. I beseech you to critically examin them all. In the courts of this country these other religions could prove their divine origin equally as well as we could ours. And, O my hearers, although the Bible is God's true word, it contains hundreds of self-contradictions. I advise you all to inspect these infinit inconsistencies with great care to see if you really do believe all you unknowingly say you do. And may the Father, Son, and Holy Ghost aid and comfort you in these investigations, which will take you years to make—that is, if you look up all the evidence on all sides, and this is what you should do in order to be Christlike. For I do verily think if Jesus was here now he would giv these Infidels and impostors a hearing, and surely produce the now absent, convincing Christian evidence. However, dear audience, if you prefer, 'I even I' will take a vacation for a year or two and rake over these other so-claimed divine affairs and determin for you as to their alleged truth." "So mote it be." "The simple believeth every word."

Some believers think when one conceives that God is nowhere, then that one is prepared to commit all manner of crime. Such believers judge only from their own feelings and they had better continue believing. Some strong-minded men who are tender-hearted hav at times in the presence of animals suffering a feeling of delight come over them. They immediately banish this sensation. May some not be able to exile this feeling? Does it not account for the aptness with which some people believe in hell? It is a significant fact that our criminals are mostly believers. The feeling alluded to—said to be prompted by the devil—is probably a reversion to some very ancient savage animal progenitor of man. If the truths of heredity were more fully and generally understood the escape from pain, civilization, would be much easier.

The fancy tabernacles appeal to the truly vulgar, not to the thinker. A semi-brainless youth is imposed upon by elegance. He mistakes pomp and ceremony for argument. The fact that Christianity now exists is taken for proof that it is a divine institution. And those eminent Christian gentlemen. Does not the Hon. Mr. H. belong to the church? And that drunkard who sweats and toils in pain that Hon. H. shall be honorable is an Infidel? Yes, but that cashier dwelling in Montreal is a Christian. The church now has plenty of arguments which Christ lacked.

What earthly benefit does a poor laborer derive from a prayer-meeting where he hears his earthly boss ask our heavenly boss to "shower blessings on us all," and knowing his earthly boss alone receives the blessings in the shape of elegant residences, magnificent vehicles, and all luxuries; and knowing that only with the eyes of faith can it be seen that "our heavenly father" and not the poor laborer is the giver of these blessings? The dirty workmen are the makers of the blessings which are called down from heaven. I listen to believers who claim the Lord Jesus has cured them of disease. Well, what if he did? Did not the same Jesus invent the disease and cause the afflicted to hav it? Think of all the sickness and suffering in this world which Jesus does not alleviate. Think of wars, hurricanes, pestilences, famin, and floods, and then think of a believer who claims to be cured by the Lord of some slight ailment. I hesitate not to say such people are engulfed in infinit ignorance and sacred selfishness. It is cheerfully admitted they are sincere. So are Catholics, Mohammedans, and Mormons. So are savages, and so am I. Let us sting them into a sense of their insignificance. We substitute Come to justice for "Come to Jesus."

The Bible of Christians, they say, is the voice of God to man. If so, what part of our bodies is this voice addressed to? The brain or vermiform appendage? What good is the brain if not to think? Has not an Infidel as good a right to speak his mind concerning this alleged word of God as a believer? The usual answer by Christians to the last question is, "No." Christians say, "Read our holy scrap-book, but if you conclude it is false keep your thought to yourself. For if you speak, you will hurt our feelings, and compel us to secure ourselvs by shouting 'Blasphemy' (in the good old days we would hav scorched you), as we cannot answer your arguments with reason. Faith alone furnishes us reply." The Wanamakers and Talmages think only of their own feelings. They cannot understand how they insult sensible beings by telling them they and their innocent children are on the road to hell. Let us ascertain what favorable texts Infidels can find in the Bible to prove their right to blaspheme—speak. I find in Judges xix a narrativ of slimy obscenity and demoniacal revenge. The last verse of this chapter reads: "And it was so, that all that saw it said, There was no such deed done nor seen from the day that the children of Israel came up out of the land of Egypt unto this day; *consider of it*, take advice, and *speak your mind*." I hav spoken mine. Now let some parson speak his and illustrate the divine mystery it embraces. Who is it that is meant to speak their mind? The pope says it is for him alone "to consider of it," "take advice" (of the Holy Ghost), and speak his mind. The Talmages insist they hav the same privileges as the pope; and as for myself, having been entreated to read the holy bosh, I hav concluded to speak my mind, although I hav taken no advice of pope, priest, nor parson. If we can speak our mind regarding one chapter of God's holy botch, why not of all?

Let us search the botch for an unpunished blasphemer—one who laughed at God. Genesis xvii is very important, and informs us that when Abram was ninety-nine years old the Lord God appeared unto him, altered his name to Abraham, etc., and promised him a son; verse 17 divulges that, "Then Abraham fell upon his face, *and laughed*, and said in his heart, Shall a child be born unto him that is a hundred years old? And shall Sarah, that is ninety years old, bear?" You see Abe had so little confidence in God that he scoffed at God while God was talking to him. Why hav not Infidels, with whom God has never condescended to parley, as good a right to speak their honest thought about this ghost as Abe, who knew and conversed with God? Is it not a little singular that those old patriarchal cusses whom God used to talk with, had so little faith in him? Abe appears to hav been a sort of Infidel, for he was disposed to limit the capability of his Lord. The Lord, however, did not rebuke Abe for being honest for laughing; he did not utter "the malicious cry of blasphemy." According to the Bible chapter just considered, it seems Abe knew as much as the ordinary man relating to maternity. Possibly he was acquainted with some sexual laws. Is it possible in those days men lived to be nine hundred years old? If so, why not a corresponding period of productivness? Was not man by God told to "multiply and replenish the earth?"

In the sepulcher of emblem, confined by the coffin of parable, from the shroud of allegory, has been snatched a mummified fact—viz., according to Gen. xvii, 17, men in Abe's day were procreativly useless for a period of their lives amounting to hundreds of years. O Methusaleh, what a desirable Catholic priest you would hav made for the last nine hundred years of your life! Well, Abe, the original blasphemer snickered at the Holy Ghost, and as a word against this ghost is not "forgiven in this world or in the world to come," poor Abe is now in everlasting fire. Let us further seek for Bible right to blaspheme. "Come let us reason together," says Isa. i, 18. Not faith together. What does dear Paul say? "Prove all things, hold fast that which is good." If this superb saint intends us to prove all things by faith, why do not Christians entirely discard reason and rely on faith for proof in all matters? When an arithmetical calculation is performed, let us figure according to some faith rule. Let us eat faith. Let faith govern all things, or else let us reason in dealing with theological humbuggery. Let us now speak our mind of the Christian religion of Jehovah; let us ask for proof of all things concerning this side-show religion.

They tell us a self-creativ being named God, Lord God, and Jehovah, manufactured everything seen, felt, heard, tasted, and smelled by man. That this gentleman having a multiplicity of cognomens created all from nothing. That there was a time when time was not, when space was not, and when matter was not, and that the great being who made himself, also made time, space, and matter. They allege that Jehovah made the first man from the dust of the earth, and original woman from that man's ribs. They assert this primal pair were placed in a garden called Eden, the whereabouts of which no one knows, and were told they could eat anything growing therein except the fruit of one particular tree—that of knowledge of good and evil—a tree which now is a member of an extinct species. Well, the Christians claim that one day while the Lord God was away from the celebrated garden aforesaid, a snake came waltzing along on his back, head, or tail and engaged in conversation with the female occupant of that garden. Now, they say this snake persuaded the woman to taste the fruit of that forbidden tree, that she in turn coaxed her spouse to also eat, and that this maddened their maker—the Lord God—to such an extent that he ordered the enticing serpent to nevermore waltz as hereinbefore stated, but to, in the future evermore, crawl on his belly. But this was not enough to appease the anger of a just and merciful creator. He was not satisfied with cursing the snake by compelling him to adopt a locomotion which is apparently the only one a snake could hav. God must hav more revenge, so he says to the gardener: "You'll hav to sweat hereafter for your grub; I've quit manufacturing Edens for you." God also cursed the woman, and all the curses are said to apply to us of to-day. They tell us "in Adam's fall we sinned all," and I must acknowledge that the Christian theory of this world's creation and the fall of man is the most reasonable, plausible, and sensible theory without proof I am aware of. Well, the Talmages tell us that God the unchangeable, after cursing, damning, flooding, and devastating the earth for four thousand years after Eve ate the apple, finally changed his mind, concluded that man needed a "pick-me-up" after his fall, and about one thousand eight hundred years ago gave his only son, who was old as his dad, that all who believe in him may be saved thereby from the fellow with cloven feet and pitchfork in hand who is especially pleased to toss human beings into a "lake of fire and brimstone," located God only knows where. Well, this only child, after carpentering and meandering around near a place called Jerusalem and showing himself a very clever prestidigitateur, is at last nailed to a cross (by a people whom his father had taken especial care of for all preceding time), whereon he asks himself why he has forsaken himself. But in the language of Voltaire, "God murdered God to appease the wrath of God."

Let us follow St. Paul's advice and see what Jesus saved us from.

Christ plagiarized the rule of Confucius. The

Golden Rule of which we hear so many boasts was given by Confucius 500 BC, in these words: "What I do not wish men to do to me, that I also wish not to do to men." What wonderful faculty was required to originate this rule? According to the Talmages people living previous to Christ's coming knew not enough to be decent, for they had not heard of this rule. It seems to me if many had not followed this good rule previous to the birth of Jesus he would hav been born into an empty world. Even savage tribes would perish unless they slightly acted in accordance with the Golden Rule. Is it observed and practiced to its fullest extent even among Christians? The bare rule is of small consequence in the hands of savages. It is not enough to tell people to be good. We need to know what good is. It is of no earthly use to giv rules consisting of meaningless words. Christ told folks to be good and forgot to say it was wrong for them to enslave their fellow-men. Instead of juggling with water, fig trees, and fishes, why did not Jesus Christ say: "Thou shalt not suffer the sale of men even if they are black-skinned." Instead of viewing all the kingdoms of this earth from an "exceeding high mountain," why did not Jesus Christ say: "When America is discovered do not ravish the Mexican and Peruvian empires, nor murder the Indians even if they do not believe in me." When J. C. was tempted on that "exceeding high mountain," does anyone—even Talmage—suppose he saw these kingdoms? I understand our present postmaster-general hies himself from Washington home to Philadelphia every week to teach a Bible class, and I desire him to send me a postal card stating where that "exceeding high mountain" can be found. Instead of promising those who believe in him that they can without fear of death gobble prussic acid, why did not Jesus say, "Thou shalt not drink whisky, which destroys morality, curses mankind, and prevents people from keeping my rule."

A Christian's nearest sensible answer to this last question can be that as he reads not of whisky in the holy scraps and only of wine, it was not necessary for Christ to speak against a non-existing evil. If, as Mohammed did, our savior had cursed strong drink, he would hav been quite a savior. In place of telling believers they can quack with a new tongue, why did not Christ furnish reason to persuade Infidels? Instead of promising the faithful they can, minus harm, jam their fingers in an unfanged rattlesnake's mouth, why did not Jesus establish his doctrin so that it would be clearly discerned, thus saving the lives of millions who hav been slaughtered in his name, for his sake? Perhaps in this case Jesus meant dead serpents, for he said not which. Instead of giving believers power to cast out devils, why did not Jesus say devils are imaginary, therefore, "Thou shalt not suffer a witch to die." Instead of saying, "Ram your hand on a leprosy sufferer and he will recover," why did not God's only progeny tell of vaccination, anesthetics, the present science of surgery, and giv a sure remedy to destroy microbes, which the genius of the nineteenth century human saviors has proved the cause of all dreadful diseases?

Of course the Christian's only reply is that these wonderful promises of their savior were intended to be fulfilled only in the days of the ignorant apostles; and to this I retort that the necessity of belief was also only intended for those days. Christ promises great capabilities for those who believe, but I fail to find believers more capable than Infidels. I hav known Christians with faith the size of that "exceeding high mountain;" but they were totally unable to miraculously move even a mustard-seed. The truth is, Jesus Christ of theology never existed. Volney, in "The Ruins," has completely proved my assertion. They say Jesus, after preaching for a short period of his life—and that consisted, I insist, chiefly in telling folks to do right and not what was right—was killed by Jews "whom the great Jehovah had failed to civilize." Knowing the fearful curse of slavery, and the destruction of cities which would ensue in after years; knowing that hundreds of thousands of helpless beings would, after his ascent to heaven, accused of witchcraft, be butchered by his followers; knowing that his cruel creed—the necessity of belief—would originate all manner of diabolical devices to torment and kill thousands of honest heretics; knowing that in America millions would in futurity perish on battle-fields, languish in prison, and that her widows and orphans would be "given to drink vinegar and gall;" and all as a result of the teaching of his father; knowing of all this reserved for the future, why did Jesus Christ say while on his cross, "My God, my God, why hast thou forsaken me?" Had he indeed been a God, he would hav known he had failed to perform his duty, had omitted to do what even his most villainous follower to-day would hav done. Instead of saying, "Father, forgiv them," why did he not say, "Father, forgiv me?" What did Jesus Christ die to redeem? God's ways are mysterious, is the parson's only reply; and I then ask, What are parsons being paid for? For what purpose are they educated?

If immortality is a fact, it is a fact, even if the Bible is a mass of lies and infinit absurdities. The hope of life after death victuals in luxury a multitude of loafers—parsons.

The system of human slavery which Jesus took particular pains with "exceeding great joy" not to discourage, and the belief in witchcraft—demoniacal possession—which he advocated, hav, in partnership with his needless necessity of belief, caused nearly every war in Christendom, and spurted out the life-blood of innumerable millions of human redeemers. But, you say, the sacrifice of all these redeemers is not as great, nor deserves the praise that a God who cuts his own throat does. Now, Christ positivly knew all the ecstatic joy awaiting his advent in heaven. He knew also of anesthetics. How do you know he really suffered? Could he not dispel pain with a wish? Could he not appear to suffer excruciating agony and yet that same moment be in the midst of joyousness? Would it not hav been rather superfluous for him to actually suffer? Now, do you not desire to believe that, after all, Jesus did not suffer any pain? Certainly he who was brutal sufficient to refuse to prevent future misunderstandings of the Holy Botch, was crafty enough not to hav experienced the least bad feeling on that cross.

Here is the opposit of Jesus. Giordano Bruno announced to an ignorant Christian horde his honest mind. For this he was imprisoned seven weary years in dungeons built by Christ's vicar on earth. He was finally burnt. Before being sacrificed this human redeemer was offered his life to recant. Bruno did not believe in the divine demon or merciless mysteries of Christianity. No gates of heaven were open for him. No golden streets to traverse or heavenly music to charm were in the great unknown for Bruno. Did he recant? Did he become a hypocrit? Life is sweet. This was the only life for Bruno. He was placed at the stake. Fagots were piled around him and lighted by the followers of Christ. Slowly the torturing heat commenced its fatal mission. Bruno's sufferings were horrible. *He* could not banish pain. *He* knew he was forsaken, but he asked not why. *He* knew. He knew an ignorant world of Christ's fanatical demons had repelled the truth. Not, however, the truth of Christ. The truth of nature. Thus did honest Bruno die, and to candidly express my honest mind I must say no God could equal this in sacrifice. Jehovah once loved the stink of burning flesh. See Ex. xxix, 18. Can it be possible a momentary reversion to that former taste returned to God while his honest and perfectly consistent disciples were roasting Giordano Bruno? Did Christ in heaven shed tears while Bruno burnt? Why did he not then redeem the world from misery?

All animal life has sense of pain. "Think how life devours life," how "every drop of water is a battle-field." How every respiration may graft within our bodies the living seeds of death. How every footstep in a flowery field destroys intelligence. Think of wars which draw the life-blood from the side of nations. Think of epidemics. Think of all crime and misery now existing. Of barbaric Russia's Siberian exiles, of cannibals. Of the one billion three hundred million persons now living who are bound for hell. Think of the sacrifices of thinkers. Of Bruno, Servetus, and all the martyrs. In the face of this evidence what idiocy for me to worship a savior who saves only a few from the violent vengeance of a good God; a "light of the world" whose light is the glare of hell, and whose terms of salvation are the frightful necessity of believing what my brain belies. It has been said that "disease is the natural state of a Christian."

Here is Christianity: 7 x 2 = 14,000,000.

Let us hear no more of one who saves from an imaginary fire beings whom the one created and destined for that fire. For the "light of the world" so managed matters when he was here that after his flash it remained for Infidels to furnish the truly needful light. In one respect Christ was a prototype of our parsons. He said "do right," but failed to say what was right. Jehovah in Eden and Christ in Palestine were the same. They in either place gave the people very little valuable information. Again the question is put, For what *earthly* use did that Nazarene peasant liv a few short years in obscurity and perish on a cross? A complete analysis of this subject discloses that the so-called redeemer originated only a single new idea, and that is the desirability of believing in him to escape his savage brutality—eternal punishment.

Brother Talmage, shall we unite with you in prayer?

EDWIN N. BEECHER.

The Agnostics and Spiritualists: Their Political Relation.

Recent articles in the leading organs of both these parties, illiberal in their spirit toward each other, suggest the remark that their differences in aim are not incompatibilities or rational motivs of hostility such as are evinced by the Ella Gibson "Brotherhood of Moralists" and M. L. Salter. The latter recognizes the usefulness of Spiritualists in directing attention to magnetic and psychic faculties previously either ignored or vilified; but he does not allude to the fact more important to us, that as shown in recent persecutions, Agnostics and Spiritualists bear in common the brunt of church hatred, of which general and state governments are the executiv organs. It is in fact a war to the death, a war for the spoils, that is waged against us because we, both in different ways, represent the principle of liberty; Agnostics by denying biblical authority, Spiritualists by superseding it in their democracy of new revelations. Political sympathies ought to unite us against church organizations and especially against their alliance with the state. Without taking up the cudgels for Spiritualism, whose evidences hav not come home to me, I submit that for the scientists and serious thinkers who profess belief in them, they are very different from those phenomena of the "circle" and of hypnotism, which Mr. Salter adduces. Even if the term hypnotism, from *upnos*, sleep, could embrace them, it would not be what is understood by that term. That is not understood of revelations by dreams of important facts known to no living person and which continue beyond the grave the practical sympathies of blood relationship. Take such a case as has been recently cited, of an English gentleman whose dream not only anticipated the cablegram from India, of his brother's death, but acquainted him with persons and places as well as events, set before him as upon the boards of a theater, and which and whom he recognized and verified on going to India to settle up his brother's estate. "Antichrist," I see, recognizes the prevalence of Agnosticism among Spiritualists.

Sympathy among the inquirers at a circle, or rather synergy of intelligent aims, is rationally requisit for intelligent communications; but those practically conversant with the formation of circles will probably scout as absurd the idea of their general and collectiv hypnotization. Let us not break the back of this Spiritual camel by an overcharge. What has hypnotism to say to an apparition seen by several disconnected parties at different hours and places on the same day, as in the recent case published by the New York *Herald*, of a Congressman in New Jersey, whose will had been violated by his relativs in the disposal of his property? The witnesses here were not interested parties and were not in sympathetic contact with each other. There was no question of magnetism. The ghost, though in this case a modern Congressman, is a customary visitor since history began to be written as well as among peoples who write none. It is not dependent on mediums, or circles, or magnetizers, and seems to be apparent to dogs and horses as well as to mankind. Modern Spiritualism only pretends to be a particular method of inviting its appearances and conversation.

Hypnotism in the free untechnical sense warranted by its derivation from *upnos*, sleep, extends to all revelations in dreams whatever may be thought of spirit agency in them. There is another hypothesis, viz, that of intelligence in the collectiv life of our planet, by communion with which the individual may become spontaneously conscious of whatever exists upon the earth without limitation by its special senses though otherwise only within the range of its intelligence.

This is not claiming anything transcendent, since many beasts and birds are proved to possess a coplanetary sense of places and directions, by which they find their way home from distant points, and even across oceans.

M. E. LAZARUS.

How to Help The Truth Seeker.

1. When renewing get a friend to subscribe and thus save a half dollar apiece.

2. Get your newsdealer to display it on his stand or in his shop window. Be sure that he displays the pictures.

3. Get your newsdealer to keep in stock one or more copies, with your guarantee to take off his hands at the end of the week any that remain unsold. If he exhibits them the pictures alone will sell them.

4. Take a few extra copies and circulate them among your acquaintances. On your request, we will send you back-number sample copies free.

5. Leave a copy occasionally where it will be picked up—in the train, in the factory, in the meeting-room, in the cigar store, in the barber-shop. Leave it picture-side up.

6. Keep in your pocket some of our cheap tracts, and when convenient hand one to a friend.

7. Get a new subscriber by persuading some friend to take it.

Is it or is it not true that there is an eternal hell? The horrible doctrin must be abandoned publicly and frankly by the churches who hav hitherto preached it, and who must bear all the consequences which will follow its retraction, or else it must be admitted to form a portion of the church's creed. . . . It is vain and untrue to dissemble the fact of this doctrin's legitimate place in the faith of Europe, and of the gloom it has shed over the millions of souls who partially receive it, and the agonies and madness it has caused to the thousands who hav more vividly grasped its meaning.—*F. Cobbe.*

Ignorance, Superstition, and Persecution.

The above heading is the expression of a most unholy trinity, little less than three in one and one in three. Likewise are they so joined together that no man may put them asunder. Ignorance is the hot-bed of superstition, which is the strait and narrow way to persecution. The brain starved into a famin—worse than Tanner's forty-day siege—is crazed to madness and seizes its own kind to devour. Here we hav wholesale barbarism and downright cannibalism. Reputation, liberty, and life were devoured by these human vultures. But two events in the religious history of our race will be needed to prove this—the Spanish Inquisition and the St. Bartholomew massacre. Like hungry wolves, this mass of ignorance and superstition glutted upon the rights, reputation, and lives of their fellow-citizens. The butchery came neither by chance or providence. It was no more than the legitimate progeny of ignorance and Bible superstition. The same wretched sire and dam would to-day bring forth the same slaughter, but for the power of science and the valor of freemen achieved by the thinkers of our age. Our heroes in the climax of human life and rights, say to the rabbis, popes, and all manner of priests, Thus far thou hast gone, but no further shalt thou go. The tortures of the Inquisition, the blood of the St. Bartholomew, the banishment and hanging of the Baptists, and the burning of the New England witches must suffice for your maw of ignorance and superstition. The thousands upon thousands victimized upon the bloody altar of your bloody faith must not be repeated in our age of harmony. As the time of your silly, sickening miracles has, with a few exceptions, passed, so must the age of your slaughters. If indeed without the shedding of blood there can be no remission of sins, then sins will no longer be remitted, and your horrid sins are finding you out.

To the credit of the Jews, they are learning from bitter experience that Bible religion and persecution go hand in hand. Hence they are moving toward the way, if not already on it, of common sense and Freethought. The Universalists and Unitarians are moving on the same upward grade. The better quality of brains, the higher order of courage and candor, in the more educated orthodox churches are eliminating from their creeds some of their worst features. Along with these must go the same features just as explicitly expressed in their holy Bibles. Revolutions in accord with evolution, never go backward. Seing this, the more hopeful church classes, like sea-captains in dangerous storms, are overboarding their heaviest material in the forlorn hope of saving the rest. Nor can their increasing numbers of honest and profound thinkers escape the overloading process. The lots are being cast for their Jonahs, and the big fish is at hand in the crystal waters of Freethought to bear them to land. As they get safely to shore and find honorable and prosperous living, thousands of others will desert the unseaworthy vessel and follow their leaders.

Never since the Jewish or Christian age hav common sense, skepticism, and Freethought flourished as now. A clergyman once told me he thanked the Lord for having his mother bear thirteen children, otherwise he had never been. So we may thank our Darwins, Huxleys, and Ingersolls for making our age and our lives more than worth living. As Job is reported to hav said that he saw a light in the cloud, we can more truly say, rejoicingly, that we see one of more exceeding brilliancy. Since, in one sense, ignorance is nothing, darkness nothing—nonentities—so knowledge and light are the entities to fill their places and dispel their miseries. This most happy and noble work is going on year after year, month after month, day after day, and hour after hour.

Unlike the miser, these golden elements are distributed freely, profusely. In giving thoughts and knowledge to others we keep even more for ourselvs. *Qui docet dicit*—he that teaches is taught. Ignorance is a disgrace. The code of Moses recognized, condemned, and punished the sin of ignorance. By this the Israelites still stand as on their Sabbath, *i. e.*, the seventh day, and the Bible uncleanness of swine's flesh. From all these, modern Christians hav made the most inconsistent, not to say ignorant, departures. Besides, their persecutions far exceed any known among the Jews, if indeed we can say, modernly, that the Jews persecute at all. Neither can we truly say that Christian persecutions are due to chance, willfulness, or providence. They are effects linked with their Bible causes. The exile of Baptists and the burning of witches by the old Puritans in New England came from their loyalty to their Bible and, as they ignorantly believed, their God. Therein did they read: "Thou shalt suffer no witch to liv;" "If any man preach any other gospel than that we hav preached let him be anathema." Painful as it must hav been to exile and to burn, as it was for Washington and his officers to hang Andre, yet such was the law and such seemed to be the necessity to fulfill it.

Two more modern instances of the cruelties of religious ignorance and superstition are at hand. A woman, named Ann Lee, was driven, it seems, from England, over a century ago, by her noisy departure from the established "faith once delivered to the saints." Unlettered as she was, coming to our side of the Atlantic, she seemed to be well schooled in housewifery, industry, and charity. Soon she began to gather her members into a communistic religious family, taking the name of Shakers. Harming none but trying in their way to benefit all, they had to meet through their first years (Mother Ann at their head) the most unreasonable and cruel persecutions. In more than one sense these betrayed the ignorance of the persecutors, since the aim was to put them down, while the end naturally came out to put them up. From their little handful of humble, kind-hearted, industrious members they grew into some twenty prosperous, independent societies in the different states. From one of them D. M. Bennett came and blessed the world with THE TRUTH SEEKER.

Two weeks ago a new sort of preacher, George J. Schweinfurth, from his farm and church near Rockford, Ill., came with his sister and a principal member to visit one of their little churches in this city. As is the custom of Christians, they became the guests of a leading member, Mrs. Ward—no better Christian nor exemplary family in any community. Representing that the man aspired to be a second Christ, curiosity and ridicule came up in spontaneous or miraculous generation. On Sunday, with a crowded and respectable audience in Mrs. Ward's large parlors, I listened to the preacher's two-hour sermon. A more dignified, courteous discourse it has not been my fortune to hear through my long life. While he dissected the wrongs of our past age, tracing them into the churches and dragging them from the horns of the altar, it was done in fine parliamentary style, holding the undivided attention of his intelligent audience to the close. He claimed to be like Christ and representing him only so far as he had learned and was still learning, by his spirit, his soul-renovating truths. His church which he had founded, and for which he was constantly working, would eventually triumph, as it held, lived, and proclaimed these pure, uncompromising radical truths.

The next day, the *Star*, our leading city paper, came out with a notice of the secret meeting of citizens with "strong religious tendencies," etc., and the note they had sent Mr. Schweinfurth to leave at once or take a coat (by implication if not expressed) of tar and feathers. For two or three successiv evenings Mrs. Ward's residence was besieged by crowds blocking up the street in front. The police came and did their little to dispel the crowds, and the mayor, to his credit, promised protection.

Here again ignorance was at the root of this shameful persecution. Probably not one of the crowd had read or given a moment's thought to the terrible religious slaughters of the past, nor to the shameful persecutions of Ann Lee and her followers—her followers claim that she was Christ's second appearing—too blind to see that in repeating this wickedness they were building up the cause they were aiming to pull down. And surely the temple of American liberty which they are thus "secretly" trying to sap, will fall first on the pitiful sappers. Samson seems to hav been thus crushed, and Jeff Davis and his seceding coadjutors in attempting to rivet the chains of their slaves knocked the last one loose.

Readers will pardon me for seeming to dignify this insignificant conclave by using such illustrations. An old Dutchman had his son Jake in the fence corner to jump out and "boo" as he rode the colt by to show that he was very "shentle." As the boo came the colt sprang and the old man landed on the ground, getting up to thrash his boy. "Papa, didn't you tell me to boo?" "Yes, Jake, I did, but thought you had sense enough to know dat was too big a boo for dis little colt." So may it be with my boo about these secret boobies. W. PERKINS.

Kansas City, Mo.

Pious Mockery.

On the 16th of May I passed the ninetieth milestone of my life's journey, and on looking back over the long distance I can remember nothing that appears to me more like rank mockery and blasphemy than many things that are done by churches in the name of what they call a holy and sacred religion.

Take, for instance, the following. In February last, the Trinity church in a New Jersey village undertook to get up a church feast or pious frolic, and here is a list of the advertisments that appeared in a daily paper to call attention and custom to the same:

Trinity church entertainment and supper at Cosmopolitan Hall to-morrow night, Wednesday, Feb. 4th. Admittance, 10 cents. Supper tickets, 25 cents.

Gipsy chorus to-morrow night at Cosmopolitan Hall. Gipsy Jane will tell your fortune to-morrow night.

Don't eat your supper at home, thinking you will not be able to get a square meal at Trinity church supper to-morrow night.

The Ladies' Guild are noted for their good suppers and plenty of it for the money.

What's that man laughing at? Why, he is thinking of the supper to-morrow night at Cosmopolitan Hall.

Why, what makes that man look so sad? Just think, he did not go to Trinity church entertainment Wednesday night, and wants to kick himself. Now, that is the way you will feel if you do not go.

Two ways to grow fleshy. First, get your supper at Cosmopolitan Hall to-morrow night. Secondly, see the gipsy camp, and buy one of the oranges.

Trinity church supper to-morrow night at Cosmopolitan Hall. Supper served from 6 to 8 P.M. and during intermission.

Delmonico's the place for a supper. You may say that now; but not after you hav had a supper prepared by the Ladies' Guild of Trinity church. Go, Feb. 4th.

Orange tree in bearing to-morrow night, Cosmopolitan Hall.

Gipsies are always camping out, rain or shine, so do not stay at home if it should rain.

The Orange girls, as well as the tree, will be worth seeing to-morrow.

All of the above notices were scattered along among other advertisments in one paper and repeated the next day; and I do not know as I ever saw another such article of pious falsehood, mockery, and blasphemy in my life except here and there in the Bible and from clergymen. Trinity church means the church of the Father, Son, and Holy Ghost; and here they hav brought down Father, Son, and Holy Ghost, or their names, and united them with a gormandizing, junketing company of pious liars, frauds, and cheats. Some who saw the advertisment of oranges thought that an orange raised in this climate in a parlor or hot-house would be a curiosity and went to get one. After paying ten cents admission they found that the orange tree was a cedar, and the oranges tied to it were made of rags sewed up and stuffed with some kind of trash. Some gave ten cents for an orange for the fun of showing the pious patent fruit, while the more ignorant bought them to aid the fraudulent church in carrying out its sham work in the name of the Father, Son, and Holy Ghost. Am I too severe? Is it right for the churches to lie and cheat in the name of the trinity, and teach their young people that religion will permit them to lie and cheat in all the transactions of life? The gipsy fortune-tellers were not gipsies at all, but village girls; and if they had been gipsies what has the Father, Son, and Holy Ghost or a trinity church to do with gipsy fortune-tellers?

But enough of this for the present. Seventy years ago I saw that the churches of this nation were running out of grace and godliness—if they ever had any—and commenced lecturing on that subject. I traveled thousands of miles and delivered hundreds of lectures, never took a fee at the door, never permitted a contribution-box to be passed around, and never once in all my travels asked for food unless I had money to pay for it, and it was not half the time that I had a farthing, but went hungry until some one felt my wants and offered food freely. After lecturing some years I started a paper in 1845 devoted to the same cause, hoping to reform the church, and sent it at least one year to every man, woman, or child that asked for it, whether they paid or not. I now hav piles of letters proving that my lectures and writings brought some thousands of people out of the churches to pursue a more rational course, the most of whom hav now passed away without any fear of Calvin's hell, or the angry, wrathful God of the man-made Bible, my own darling wife being one of them. I came to this place about eighteen months since with a desire to feel that every human being that I met was my brother or sister, but I still find it impossible to keep my pen and tongue still while I see errors that are cursing the world; so I must continue to pursue my own course my few remaining days if it dooms me to die without a single friend. O trinity! trinity! how thy friends mock thee!

In love to all, J. HACKER.

Vineland, N. J., June 15, 1891.

Recent Gems from the Religious Press.

The Cumberland *Presbyterian* says: "What is named 'holiness' does harm when those who profess it stop trying to do better and begin to criticise their neighbors for not preaching the same doctrin and making the same profession."

We are inclined to the opinion that what is named "holiness" bears about the same relation to a pure and just morality as a bottle of Jersey cider labeled champagne does to the genuin imported wine. That men should walk about labeling themselvs by their garb and elongated visages "holy" and "pious," striking terror to playing children who stop in their sport to look after them in wondering awe, as something supernatural, is of itself to any reasoning mind the outward evidence of an inward fraud. Of all the lazy paupers which labor is called upon to support by the edict of our magnificent civilization, the priests and ministers are the most useless and insistent.

The princely paupers who liv by the exertions of others, make at least a pretense of doing something for the amusement of their "set," thereby making a slight return for the privilege of being "loafers," but your priests and ministers, dealing entirely in a future

world, while robbing the deluded in this, hav no valid excuse to offer for being helpless beggars upon the bounty of the world. After centuries of persistent fraud, born of the selfish lust for power and pelf, the long retinue of followers of a manufactured god, the devil, heaven, hell, purgatory, bibles, saviors, apostles, are about to be buried deeper and more lastingly than was ancient Pompeii. No more shall dead men who lived in the dead past stretch out their fleshless arms to menace the liberated thought of living men of the present day. Never look at the past nor the future, they are not ours, but in the ever-living present bend your best energies for the establishment of natural justice on this earth.

A correspondent of the *Christian Register* (Unit.), writing on the cases of Dr. Newton and Dr. Rainsford, says:

Premising that your views of the ministry are probably not different from mine, I beg leave to suggest that you hav entirely overlooked, it seems, the most important element in the case—that of positiv law. It is not a question of how "liberal" Mr. Newton or Dr. Rainsford may be. Each of these gentlemen has taken, in common with all clergymen of their denomination, a solemn obligation to maintain "the doctrin, disciplin, and worship of the Protestant Episcopal church."

A sailing-master signs a manifest of the cargo and takes a "solemn obligation" to do his utmost to land in safety and good condition passengers and cargo at the port of destination for which his vessel sails. Adverse winds or crippled machinery renders it advisable to throw overboard some of the cargo. What would be thought of the passengers if they, in solemn conclave, decided that none of the cargo should be sacrificed, but instead the captain should "get out"—that is, leave the vessel at the first opportunity. Mr. Thomas G. Shearman tells the Presbyterians in a letter to the *Eagle* that they hav on board of their religious craft the doctrin of "elect infants," which implies millions of *non-elect* boiling, broiling, and sizzling infants, which are being eternally cooked and never done, by the express order of God almighty. He tells them to throw this doctrin overboard; they tell him and Dr. Briggs to "get out" and leave that lovely and loving doctrin alone. The correspondent of the *Christian Register* reminds Mr. Newton and Dr. Rainsford that they are breaking the law of the church.

This correspondent forgets that the law of the church is quite ancient; that since it loaded up the gospel bosh, quite a breeze has sprung up; in fact, a hurricane of doubt and discussion and waves of reason threaten to submerge the whole religious navy, unless some of the cargo is dropped into the sea, and that right speedily.

It is the supremest folly to tell the captains to "get out." The same conditions will confront their successors.

The pity of it is, the religious squadron seems to be heading for Salt Lake. Why not lighten up and go into port with colors flying and at a fair rate of speed?

The *Freeman's Journal* (R. C.) says:

There are several things to be said in favor of Dr. Briggs. Such a man will do more in a lifetime toward educating young men and guiding them in their investigation of truth than any forty of the four hundred who hav recently barked at him. An honest man even in error is to be commended, for honest investigation leads to truth.

We quote this from a Roman Catholic journal in part to show the absence of sectarian bigotry in dealing with a Protestant question of church disciplin, and also to exhibit the monumental gall of a Catholic editor in alluding to "honest investigation leading to truth." The "blarney" bestowed upon Dr. Briggs is another evidence that Catholicism and Protestantism are surely coming together on many points, and that intolerance is fast disappearing on both sides. It is quite evident that they will join forces to meet the common enemy—reason and intelligence—in case of emergency, and that that emergency will arise in the near future is a conceded fact.

But "honest investigation leading to truth" from a Roman Catholic paper is enough to make the monks laugh, the bishops grin, the cardinals roar, and the pope to smile his saintliest. What is the truth about your transubstantiation fake, Mr. Editor? Is it not a monstrous, hideous, cannibalistic lie? Eating dead flesh and drinking the blood of a man dead for centuries past! Do you want an honest investigation leading to truth in *that* direction? Do you want to submit your bread and wine after it has been "changed" into the "*literal* body and blood of Christ" to chemical experts for a report as to its properties? Do you want honest investigation to lead to truth by proving your priest liars when they tell your poor dupes that for certain sums of money their friends are brought out of purgatory? *Certainly honest investigation does lead to truth*, and that is just what all churches hav always avoided.

You must be joking, Mr. Editor. If the truth could but be made clear to all men to day, the churches would be deserted to-morrow.

WM. ALLEN SMITH.

Who Is to Blame?

TO THE EDITOR OF THE TRUTH SEEKER, *Sir:* Miss Ida C. Craddock, secretary of the American Secular Union, in her last interesting communication says:

Nevertheless, the secretary regrets, more than she can say, the necessity of confining ourselvs to this sort of work, when we ought to be up and doing aggressiv, practical work in the field. But our hands are tied at present. We hav no field secretary, and the board hav agreed not to attempt to appoint any for the rest of the fiscal year. Our appeals to the lecturers in the field—appeals which we hav been making over a year—hav passed unheeded, save in one instance, where a lecturer did discuss the matter in the papers and announced his intention of attending the Portsmouth congress to help in the matter of coöperation—an intention which he was unfortunately prevented from carrying out. With that solitary exception, the Liberal lecturers hav maintained a discreet silence regarding the American Secular Union, or hav at most spoken of it only to criticise. Plainly, nothing is to be hoped for from them—as even Mr. Stevens, the former secretary of this society, has lately volunteered us the information that he found it utterly impossible to secure their coöperation with the American Secular Union.

Perhaps the lecturers are not to blame for this "masterly inactivity." From my acquaintance with them I judge they are eager to make every stroke count for Liberalism. Is it true that "nothing is to be hoped for from them," as Miss Craddock says? Lecturers are neither able nor willing to divide their slender income with the Union. They cannot carry the Union financially. If it is to be a success it will require *funds*. The lecturers hav not the *funds* to furnish, even if they were willing to carry the Union as the Christian carries his cross. I would like to see this cause triumphant, and see genuin coöperation between the Liberal lecturers, men and women, and the Union; not coöperation between the Union and one or two lecturers.

Would it not be well to make lecturers a definit business proposition, as definit and tangible as has been made to a lone "field secretary?" If a traveling secretary must be salaried to the extent of $1.500 or $2,000 a year, why not offer $500 (not more than that) each to all lecturers who will enlist under the banner of the American Secular Union? Then let the lecturer depend, in the main, as he now does, on his own efforts to make expenses and a fair livelihood. In this way would not a generous rivalry spring up among the workers in the field as to who would organize the greatest number of societies, and solicit the largest fund for the Union, and circulate the greatest number of Union documents? I think the Liberals of this country would rather sustain ten lecturers at $300 each from a common fund, than to pay one man $2,000 or $3,000 a year. I am ready to volunteer in this work the 1st day of October; but I will agree to no plan that will exclude any brother or sister lecturer. Let all be treated alike; "privileges for none."

W. F. JAMIESON.

Des Moines, Ia.

Colonel Ingersoll on Immigration and Land Reform.

From his Response to the Toast, "Our Visiting Friends," at a recent Banquet in Helena, Mont.

There was in the United States of America from the years 1862, 1863, and 1864, for fifteen years, the most marvelous exaltation ever attained by any race of men. There was a time when we were infinitly in love with justice, with liberty, and when we felt that we had given freedom to every man, woman, and child standing beneath the flag. Now my only fear is that, after passing through that splendid period, we may come back to trade, that we may come back to the minor things of life, and to what you may call the harassing details of business; that we may then be governed a little more by our selfishness; grow a little smaller, and all at once say: People enough hav come to this country; we don't want any more, no matter whether they are oppressed in their own lands or not; no matter whether any poor man, in some far-off land, has a dream for his children and says: "I will take them to the great republic, where every man, no matter how poor he may be, can take his little boy on his knee and say, 'John, all the avenues of distinction are open to you; there is the school-house open to you.'" I tell you that sweetens and makes sacred every drop of sweat that rolls down the face of honest toil; and yet some people are saying: "We hav got enough of them; we hav got enough." In my judgment it is all wrong, all wrong.

If you look at the map of the country about which so much has been said, and so well said; just take the Mississippi river and its tributaries, all that vast territory drained by that system of rivers, I tell you to-night there is plenty of room—plenty of room—to take care of and feed and clothe and furnish roof and raiment and education to six hundred millions of people. We, here in the United States, hav got about one-seventh of the good land in this world—here in the United States. There are only about fifty millions of square miles in the whole earth, and a great deal of that is taken up by ice, and a great deal by sand. We hav got about one-seventh of the good land of the world, and we don't want to begin to get narrow and a little mean and a little contracted. We must remember that our ancestors, many of them, landed upon these shores as poor as any human beings hav landed on any shore, and we must remember that their sons are the most prosperous in this world. So I want the most generous policy everywhere. I don't mean by that that we take the criminals of any country, or that we take the paupers of any country; but we do want every honest man that comes here and wants to make a living, and we ought to welcome him with both arms wide open. We hav got lots of room here.

So much to my toast of "Our Visiting Friends"—I believe that is the toast. Who the visiting friends are I don't know. I am the only one that I know, and I can say that I am welcome, as far as I am concerned; and I can further say that I thank you all from the bottom of my heart for having given me an invitation to be present.

And let me say another word while I am at it. Mr. Carter has just been appointed, or a little while ago, to the position of commissioner of the general land office. I am glad that a Western man has received that appointment, but you can hardly blame Eastern people for thinking that too much land is being given away in the West; when we read in the papers that several miles from Helena land is worth $40 or $50 or $100 a foot, and then talk about giving away millions and millions of acres, you can see how it strikes the average man in Massachusetts. But for myself, I am glad that a Western man has that place. And right here, I hav got a hobby about lands. You know there has been a great deal said in the country about single tax and all that sort of business, but I hav got a hobby on the subject. Now my hobby is this, that that land will be the most prosperous that has the most landowners in it; it will be the most prosperous where the men who own the land plow the land; it will be the more prosperous the more homes there are in it. Consequently I am in favor of exempting a home of a certain value, all homes, from every kind of taxation, as well as from forced sale for any reason whatever. Say what you please, the home is the unit of good government.

Now there is the next step. If you want to build a railroad from here to somewhere, and of course you do, the law is so that that railroad can condemn the land necessary for its construction. Now I want the law so in every state of this Union that if any man or corporation owns above a certain amount of land, that certain amount of land is to be fixed in each state according to what is done with that land; that if any person or corporation owns more than a certain amount of land and won't sell it, you can condemn it for a home exactly as you would for a railroad, and let twelve men pass upon the value, and let the man that wants the home pay what it is worth and take it. I don't believe in robbing any man under the sun simply because he has got more land than he ought to hav, but I believe in saying to the man, "If you want to make your home upon that land, and the owner, although he has plenty of land, refuses to sell, go into the court and fix the price;" because we do not want a nation of tenants; we want a nation of home-owners. I tell you it is pretty hard to get a man to shoulder a musket in defense of a boarding-house. Very few are willing to fight for the landlord. Rather fight the landlord.

Now if this commissioner of the land office will do all he can, and I believe he will, to giv every man a home on the public domain who is entitled to it, and, in the language of your governor, will keep it from the rapacity of speculators or of corporations, and giv it to the man that really wants to plow it, that really wants to raise something for himself and family and add to the wealth and prosperity of the state—if he will do that he will be the best land commissioner that has ever sat in the place, in my judgment. But it may be well enough for me to say that you must not expect too much of him, because he cannot make the laws; the laws are there, and, besides all that, there is another above him at present. So you mustn't expect too much. All that you hav a right to ask is that he do his level best in that direction, and I believe he will, from the confidence you hav expressed in him. That of itself is a certificate that he is going to do what he can.

Lectures and Meetings.

JUNE 26th, at the Manhattan Liberal Club, 220 East 15th street, Mr. W. C. Owen will talk about "Carlyle and Socialism."

W. S. BELL gave two lectures in a grove near New Castle, O., Sunday, June 14th, to very large audiences. It was the first time that the Freethinker had been heard in that part of Coohocton county. June 19th, 20th, and 21st Mr. Bell lectured in Butler, Pa. His address for the summer is 654 Monroe street, Brooklyn, N. Y.

THAT which is no longer susceptible of change may continue to exist; but it has ceased to *liv.*—*Kuenen.*

IT requires strength and courage to swim against the stream; while any dead fish can flow with it.—*Alexander.*

Communications.

Saints: Their Make and Use.

Instinct may be defined, the principle that governs the actions of life in the absence of the reasoning faculty. All the animal creation is dependent on instinct in proportion to the lack of reason. The plant and flower also are under the same law; they instinctivly reach out toward moisture, light, and heat for sustenance and health. Now, man, the highest order of animal on this planet, though possessing the faculty of reason, is also under the law of instinct, less only in proportion to his acquired intelligence through observation and experience. For without observation and experience the faculty of reason could hav nothing on which to exercise its function. Primitiv man, a child of nature, does not begin life in a professor's chair, explaining the interrelation of the antipodes or the causes of insanity. But he looks upon the sun and moon with great reverence; he gazes upon the starry firmament with ecstatic wonder; he sees the big water and in it with veneration ventures to bathe his dirty feet. He is mainly under the law of instinct, and as well might an arbitrary command be given the fox not to touch the chickens under pain of eternal starvation as to forbid him to eat of the most luscious fruit growing before his eyes. But like the plant and flower he instinctivly reaches out and yearns for light and help.

The universal history of man warrants the conclusion that he instinctivly seeks some object of worship. Some few people in the world hav attempted to reach to the cause of all function and power—to grasp and comprehend deity itself; but all such attempts hav failed, for it is not given the finite mind to even apprehend the infinit. These failures hav forced all peoples to construct secondary or intermediate gods and demons that may come at least within the bounds of human imagination.

One of the most ancient religions that contains any philosophy, of which we hav any knowledge, is the Hindoo. Its poets and sacred writers acknowledged their inability to reach an eternal being. I quote: "Who knows, and who in this world shall declare, whence and why this creation took place? The gods are subsequent to the production of this world; then who can know whence it proceeded, or whether it upholds itself or not? He who in the highest is the ruler of the universe, does indeed know, but not another one can possess this knowledge." These Hindoos exhibit more humility and less conceit than Christians ever hav. They venerated the sun and the stars; they personified the principles of good and evil—picturing them as antagonistic gods, each contending for mastery. They had a few more inferior gods, but their record of miracles and their calendar of saints make comparativly a poor showing. Their saint-god, Buddha, they believe was incarnate; who thus ranks Jesus as to time. Now, while the Hindoo worships the greatest manifestations of deity, his highest, invisible god, Vishnu, is the full equivalent of the Jewish Jehovah.

The ancient Egyptians, too, worshiped the same great manifestations. They erected beautiful temples and dedicated them to the sun and moon (Osiris and Isis). They also paid divine honors to the river Nile, as on its annual overflow depended their support. Thus far their religion doesn't look like abominable idolatry. They may hav selected and honored the festiv onion as the representativ of all good vegetables, and gave it praise as such. Now, all history agrees that a larger population and a better government in Egypt were the rule before Christianity invaded it. The Egyptian did not spend his whole time in murder and crime because no Christian monk was by his side. But the Egyptians were not much given to man-worship, hence a lamentable lack of saints. True, they had a good many inferior representativ gods; but their invisible Jupiter-Ammon is equivalent to the Jewish Jehovah.

All religions hav their basis in astronomy. But the Greeks while they made a god of the sun (Apollo), another of the sea (Neptune), etc., and personified the elements and human passions, were prone to apotheosizing their heroes—making of them gods and goddesses. These latter bear a more striking resemblance to Christian saints than the Christian likes to admit. As Grecian poetry is profuse with the imaginary exploits of their gods and goddesses, so is our ecclesiastical history stuffed with some preposterous, some impossible, some fraudulent doings of the blessed saints. And certain it is that the Greeks were more cultured and had a better government before Paul got in his disastrous work among them than at any time since. But while they had a long calendar of gods and goddesses, their great invisible god Jove is the exact equivalent of the Jewish Jehovah.

Now take a look at the Christian saints. Their great numbers prove the early Christians much given to man-worship. They start out with a man-god, and then cluster around him an army of saints. They make a saint of every lone fisherman and tentmaker who will leave his useful calling to preach a crusade of wrath. This army of saints, headed by Peter, is supposed to be diligently engaged in storming the celestial citadel and forcing from it divine favors for the benefit of faithful believers. Manufacturing saints has been one of the most interesting and imposing ceremonies of the Christian church. All along the dark ages it was frequently performed to impress on the ignorant devotees the power of the church. The darker the age the more saints. The Protestant may deny the authority of this church and object to all its doings during a period of more than a thousand years; but in doing so he must acknowledge that during all that time his Lord was not able to manage his own divine enterprise, and that not till Luther came to his aid could he rescue it from pagan mummery, anti-Christs, harlots, etc.

But Christian nations are indebted to the dark ages for their patron saints. France has her St. Denis; Russia, her St. Nicholas; Spain, her St. James, etc.; and what would Ireland do without her St. Patrick? And even here, without the help of saints how could we find names for the multitude of churches—Saint Paul's, Mary's, Bridget's, etc., *ad infinitum?*

The first followers of Jesus are all classed as saints—the whole sect; but in the fourth century saintship became more expensiv. Then the church laid down harder conditions, and classed them as follows: 1. Apostles and evangelists; 2. Martyrs; 3. Confessors; 4. Doctors in learning; 5. Virgins; 6. Matrons and widows. Since the tenth century the manufacture of a saint has become a momentous affair. "It consists of two stages—beatification and canonization. The former stage consists in a declaration by the pope that the beatified person is entitled by reason of eminent virtues, attested by miracles, to be regarded as a saint, and as such to be honored and invoked. The inquiry in both beatification and canonization is conducted by a congregation of cardinals, and consists in examining his writings (if any), then of the holiness of his life, and finally of the miracles alleged to hav been performed by him in life or obtained through relics and intercession after death. Proof of two such miracles is required. After the saint is finished, the cardinal prefect of the congregation of rites hands the pope's brief to the cardinal arch-priest of the Vatican, by whom it is read, the *Te Deum* is intoned, the image of the beatified individual is uncovered to receive the veneration of the assembly; high mass, with the collect, in his honor is sung; and in the afternoon the pope goes solemnly to the church to pay reverence to the image." I omit the details of this great ecclesiastical ceremony; but at such times St. Peter's edifice is specially decorated at vast cost—the entire expenditure is estimated at not less than £20 000 = $100,000.

Now, this costly saint may be invoked by the devout, through pence and prayer, to obtain heavenly blessings; and the particular church that is fortunate enough to possess the crown of an old hat, a lock of hair, a toe-nail, or other relic of the saint, has the inside track to win divine prizes.

Performing of miracles has always been considered as the first claim to saintship. Martyrdom is held next in order. But many of the earlier saints, like the apostles, after performing many miracles, rejoiced in suffering martyrdom—expecting thereby to receive an hundred-fold reward. They then performed miracles to prolong their torture, but never to save their lives. Curious, isn't it?

The New Testament furnishes little authority on martyrdom except the case of Jesus; but church tradition goes to show that a decided craze for the honor and emoluments of martyrdom prevailed soon after his disappearance. The last we see of Peter in the Testament is at a council in Jerusalem; but tradition takes him to Rome, and there has him praying to be crucified with his head downward, that his death might be more ignominious than that of his divine master. Nothing really is known of Matthew, Mark, Luke, or John—how they lived, or whether they lived at all; but church tradition has it that only John died a natural death. Of course the three others were martyred, and all became saints. But the apostle John didn't hav *quite* a natural death. Tradition says he went from Patmos to Asia, and being one hundred and twenty years old he digged a grave and buried himself in it; and that long afterward the earth above his body boiled—rising and falling as he breathed—many witnessing it.

Paul is a good saint. He never worked at his trade after his conversion. He did not love women—because he couldn't; so he hates them in his epistles. He traveled over the Roman dominions looking for martyrdom. In Rome he managed to get into prison, and after two years' free board he was put out of it; but church tradition has it that late in life Nero kindly accommodated him with the crown of martyrdom.

James, the son of Zebedee, surnamed the Elder, and brother of the apostle John, was a fisherman. Herod is said to hav made an early martyr of him, and sent him on the way to paradise rejoicing. James the Less, brother or cousin of Jesus, the supposed author of the epistle of James, is said to hav been stoned to death in Jerusalem.

But the manner of martyrdom of the apostles is mild-like compared to that vouchsafed to many aspirants a century later. "The holy martyrs," records the veracious ecclesiastical historian Eusebius, "underwent such torments as are above all description. The tormentors employed to torment the lady Blandina tortured and mangled her from morning till evening, till they themselvs were faint. But that blessed woman renewed her strength so that it was a refreshment and ease to her; and though her whole body was torn to pieces, yet, by pronouncing the words 'I am a Christian,' she was immediately *recreated* and refreshed, and felt no pain. After the executioners had given up the business of attempting to kill her, which they could not accomplish, she was hung up in chains dangling within reach of wild beasts. And this no doubt was so done by the ordinance of God, that she, hanging in the form of a cross, might by her incessant prayers procure cheerfulness of mind to the suffering saints around her. After she had hung for a long time, the wild beasts not venturing to touch her, she was cast into prison and reserved for further torment. There she rejoiced in what she had gone through as if she had been invited to a wedding-dinner; whereupon they broiled her whole body in a frying-pan, which she not at all regarding, they cast her to a mad bull, who foamed and tossed her to and fro upon his horns; yet she had no feeling of pain in all these things—her mind being wholly engaged in conference with Christ, so that at length, when no more could be done unto her, she was beheaded." This pious account seems to show that mangling and broiling the lady didn't amount to a straw; but when she was beheaded her savior either couldn't or wouldn't save her in that condition.

Take another sample from the same author: "As for Sanctus, deacon of Vienna, when there was nothing more they could do to him, they clapped red-hot plates of brass on most tender parts of his body, which fried and seared him all over; yet remained he immovable, being cooled and refreshed with heavenly dews of the water of life gushing from the womb of Christ; his body being all scarred and drawn together, having lost the external shape of a man, in whom Christ performed great wonders. For when these wicked men began again to torture him, supposing that the same tortures, repeated while his body was swollen and inflamed, would master him or that he would die, they were sorely disappointed; for by these latter tortures his body got relief from all the injuries incurred before—he recovered the use of his limbs; he got rid of his pains; so that through the grace of Christ, the second torture that they put him to proved to be a remedy and cure instead of a punishment." In this case it seems not to hav occurred to the tormentors to *behead* their man.

Polycarp, bishop of Smyrna, was honored with martyrdom along with twelve lesser lights. The tormentors tried in vain to burn him to death. They ran a spear into his navel, and the flow of blood was so great that it quenched all the fire. But they killed him somehow, and made him a great saint.

These are fair specimens from the long calendar of church-authenticated martyrdoms. But nobody out of the Christian cloister ever knew anything about them. "The blood of martyrs is the seed of the church," says the Christian; hence he extols the quality and enlarges the quantity of such bloody fertilizer. Under its nourishing influence the church grew rank and cruel. These stories of torture, blood, and miracle were invented and used by the priests for centuries to edify and gratify the ignorant, gaping devotees of the marvelous. They fell back under the law of barbarous instinct, made worse by religious fanaticism. Common sense, probability, reason, had no charms for them. The more preposterous the story the greater the faith. The more horrible the alleged martyrdom, the more entertaining and satisfactory. And all through the Dark Ages of Christianity by such means pope and priest ruled and degraded their followers.

And these recitals of torture induced a cruel disposition in the Christian. He was led to feel that like torments should be inflicted upon every "dog of a Jew," pagan, or heretical Christian. Hence inquisitions, racks, thumbscrews, fagots, etc. A French historian (Guizot) relates instances of Christian troops beheading prisoners of war for refusing to giv up their own religion and kneel to and kiss the cross. That cross has led the slaughter from century to century, from Jerusalem to Mexico; and even to-day in some parts of Europe, the Christian delights to rob and torment the Jew or heretic. Christians hav suspended the practice of forcing the cross on unwilling people only where they hav lost power to do so.

Much of the frightful system remains to this day. In Catholic countries crosses are met with on the roadside bearing effigies of Jesus or some other saint in an attitude of anguish to stimulate the lone

traveler. In their churches it is just the thing to hav paintings of suffering martyrs hanging on the walls. And even our Fifth avenue cathedral has its memorial window exhibiting a naked saint reclining on an iron grating with a glowing fire under it. The devout worshiper by intently gazing at it, expects to obtain a portion of the heavenly blessings promised the suffering saints.

Nor can Protestants get along without the use of this blood-fertilizer. Some of them may chop up the cross and sell the old paintings of torture; but many of their sermons beat paint in presenting harrowing description of the terrible sufferings on a cross, and the eternal agonies to be endured by the unbeliever in a hell. As between the two it is about an even game: "You pays your money, you takes your choice."

L. G. REED.

Religious Persecutions in Germany.

Dr. Voelkel, Magdeburg, Editor of the Freireligioses Sontags Blatt, in the National Reformer.

A remarkably large number of German Freethinkers hav lately been subjected to heavy sentences of imprisonment for blasphemy and "defamation of the state church" and its institutions. Though in former years such sentences were not rare, it seems as if just after the abolition of the Socialist laws the state took a special, though not a benevolent, interest in all those working in the Freethought cause. Whilst formerly sometimes months elapsed without a sentence being recorded in the *Neues Freireligiöses Sontags Blatt*, hardly a week now passes in which such an event is not reported. Herr Kruhl, in Silesia, was lately condemned to six months' imprisonment, because in a lecture he reproached the church with trying to stupefy the people, and with only attracting old women and children. The same punishment was meted out to Herr Erth in Saxony for similar expressions. As to myself, I was sentenced three times during the space of two months, first to a fortnight's imprisonment, for an alleged insult to two clergymen, who had by unseemly interruptions disturbed one of my lectures, and caused the meeting to be dispersed by the police; further to six months' imprisonment for defamation of the Virgin Mary; and, finally, to a term of six months for blasphemy in the form of criticism of the doctrin of the trinity. As regards the last two sentences I hav appealed to the Reichsgericht in Leipzig for a new trial. I am now undergoing the first sentence of a fortnight in the prison of Gommern near Magdeburg; and am writing this in cell No. 2.

Let us first consider what the German statute-book orders in regard to blasphemy and the defamation of the church. Sec. 166 ordains: Whoever creates annoyance by blasphemy, also whoever asperses any of the three religious communities acknowledged by the state (the Protestant, the Catholic, and the Jewish), shall be punished by imprisonment up to five years.

The sense of this is clear though it is elastic: It is an offense (1) to blaspheme God, (for the punishment of this "crime" it is, however, necessary for one of the persons present to be annoyed); (2) it is an offense to asperse any of the three religions, their ordinances or forms, *i.e.*, baptism, communion, etc.

There is no clear definition of the word blasphemy. The Reichsgericht has decided that aspersion of the church or its ordinances, if it is not done in a scurrilous manner, is not punishable. The dogmas of the church may also be criticised, providing that the church itself is not thereby indirectly defamed. Whatever is not clearly expressed by the law is elucidated by the decisions of the Reichsgericht. It is, therefore, necessary to be well acquainted with these, if one is to avoid danger. Many of the judges are not sufficiently acquainted with these decisions, and their sentences are often quashed on appeal to the Reichsrath. The editor of a workman's journal, who had written a poem which was thought to offend against Sec. 166, was condemned. The Reichsgericht having quashed the first sentence, I defended him in Nordhausen Thuringen at the second trial and obtained his acquittal.

During the last six years I hav been prosecuted innumerable times for blasphemy, but hav always been acquitted, having conscientiously kept within the bounds of Sec. 166 and the decisions of the Reichsgericht. The mode of procedure is as follows: The public meetings and lectures are under the supervision of two police officers, who sit next to the speaker and take notes during the lecture and the discussion. Should either of these or anyone in the audience believe that Sec. 166 has been offended against, they immediately inform the public prosecutor. He orders the magistrate of the district to hold a preliminary examination of the accused. After this the accusation is served. I hav repeatedly been enabled by this written defense to obtain a withdrawal of the accusation. The next step is the judicial procedure before the five judges constituting a tribunal. The result is condemnation or acquittal. In case of condemnation, an appeal is allowed to the Reichsgericht in Leipzig, should there hav been an error of form or of law in the sentence.

I wish to say a few words about my first lawsuits, in all of which I was acquitted without lawyer's help. The first prosecution against me was for writing a fairy tale, "The unhappy heir," which appeared in the *Sonntags Blatt*. The charge was one of indirect blasphemy, and aspersion of the church by ridicule of the Bible. The public was excluded, as is usual in such cases. After an hour's debate I was acquitted on all the five points on which I had been charged. It was not blasphemy; it was only "disparagement" (*Herabsetzung*) and "want of reverence" (*Mangel an Ehrerbietung*). The state prosecutor had asked for six weeks' imprisonment.

The second prosecution was for a speech at a burial in Jessnitz, Grand Duchy of Anhalt. The public prosecutor himself requested an acquittal, and the court complied.

A third prosecution was in connection with the *Sonntags Blatt*. I had published a poem which described the grand effect produced by the interior of the Cologne cathedral. In the last verses the poet laments that these ennobling sentiments vanished completely when two priests in absurd apparel (*Narrentracht*), with silly babble, conducted a so-called service. The public prosecutor demanded two days' imprisonment. The verdict was acquittal.

I pass over many other cases in which I was acquitted as a result of my written defense, without the case going to verbal trial. In one of these charges the prosecutor in Erfurt had incriminated seventeen points in one of my lectures. Fourteen of these impeachments were only quibbles; three only were of any importance. My defense, covering three sheets, proved the untenableness of the charge by an overwhelming amount of theological material. The charge had been made by a schoolmaster.

In one of the last trials, in Berlin, the public prosecutor asked for my acquittal after having heard my defense, and this was agreed to. The trial had lasted a long time. The "blasphemy" was contained in a lecture I had delivered before the *Freie Gemeinde* in Berlin. By the arrangement of Herr Friedrici, president of the society, each speech is stenographed. In order to obtain the report of my lecture, the public prosecutor had ordered the house of Herr Friedrici and the houses of several of the other members of the committee to be searched. The bookcases of the society had been broken open, and the contents ransacked to find the report, in defiance of the protests of Herr Friedrici. But the search was in vain, because, I believe, Herr Friedrici had the document in his breast-pocket. And in spite of all these energetic measures, which could not hav been more severe in a case of high treason, there followed a verdict of acquittal in compliance with the demand of the public prosecutor.

I come now to the two unfortunate lawsuits which hav up to the present led to two separate sentences of six months' imprisonment. I delivered a lecture last year at Muhlhausen, in Thüringen (where once Thomas Müntzer lived), on the religious aspect of the Peasant Wars of the sixteenth century. I refuted the theory of the Catholic historian, Janssen, that Luther had caused the Peasant Wars. I stated that as early as 1476 a Franconian peasant, called the piper Hans, because he played the flute at weddings, asserted that the Virgin Mary visited him at night and revealed to him her opinions of the pope, the emperor, etc. This statement, which may be found in every detailed history of the Peasant Wars, was misunderstood by a schoolmaster, present at the lecture, who consequently charged me with blasphemy of the Virgin Mary. He believed me to hav said that the Virgin Mary had *received* nocturnal visits whilst she lived, thereby hinting at the illegitimate birth of Jesus Christ. In the context the misunderstanding is at once explained; but three of the judges, who were Roman Catholics, and the Catholic public prosecutor were prejudiced against me. In vain I pleaded that in a lecture on the Peasant Wars of the sixteenth century I could not possibly hav alluded to an event (the birth of Jesus) which was said to hav happened fifteen hundred years before, and which had no connection with my subject.

The court had omitted to subpœna one of my witnesses. I demanded that he should be sent for at once. The court adjourned for an hour. My witness appeared; he gave a correct report of my lecture, and was much surprised at the statement imputed to me. He was then called upon to swear that I had not made the statement. This he could not do, but he declared on oath that he had not heard the statement, and must hav done so had I made it. The witness for the prosecution, the school-master who had informed against me, admitted on oath that he had not heard the crucial word "received." Nevertheless the public prosecutor considered the case proved, and demanded nine months' imprisonment and immediate arrest. He considered me guilty of blasphemy, the Virgin Mary being looked upon as a deity in the Catholic church; and guilty also of aspersion of the Catholic church and its ordinances. The court decided by three votes against two for a sentence of six months' imprisonment.

An appeal against this judgment can be made on several points. The first is that it is founded on evidence, the chief part of which was not given on oath. In the second place, in spite of my repeated demands, the court omitted to ask the witness for prosecution whether he had been annoyed by the statement; this, as mentioned above, being necessary for the punishment of blasphemy.

A month after this I was again sentenced to six months' imprisonment. In a lecture delivered in Halle I had criticised the doctrin of the trinity and contended that the Bible gave no proof of it. I said that in the story of the baptism of Jesus (John i, 32; Matt. iii, 16; Mark i, 10) the appearance of the Holy Ghost, in the form of a dove, is represented as a *vision* seen by Jesus, or by John. The dove, however, was a pagan bird, and, what is most important, the explanation that the *three* were *one* is wanting.

I showed that the same want of a distinct exposition of unity was apparent in the formula of baptism (Matt. xxviii, 19); that Mark xvi, from the ninth verse to the end of the chapter, was not found in the older manuscripts; that John i, 5–7, of the later Lutheran Bibles, did not date from Luther, but had been declared by him to be interpolated, etc. I reminded my readers that Frederick the Great ("*der alte Fritz*") had said the trinity made an exception to the multiplication table, as in all other cases three times one was three. And I ended by saying that to honor Jesus one need not look upon him as a God. A crucified God does not suffer as a human being would; every human being who combats, strives, and suffers, does more for salvation than a crucified God.

An especial interest was given to the trial by two clergymen appearing as informers. They were not governed by their doctrin of loving their enemies. One of them was evidently ashamed of the despicable part he played; the other, in presence of the biased judges and the public prosecutor could see nothing but blasphemy in what I had said. On the other hand, I pleaded that I had said nothing against the existence of God, but that I had only endeavored to show that all the Bible quotations brought forward by me proved nothing. If the doctrin of the trinity had been clearly expressed in the Bible, there would hav been no need for the bishops to hav voted on the subject centuries after. The expression, that Jesus "came out of the urn (after the ballot) as a God" was considered a gross blasphemy.

When I entered court I could at once foretell the issue of the trial. The judges stared at me, some smiling and some laughing; and maintained this attitude during the whole trial. During my defense they conversed so audibly that I stopped suddenly, thinking I had not the ear of the court; but was told to proceed. I was finally condemned to six months' imprisonment, at the instance of the public prosecutor. In both cases an appeal has been made to the Reichsgericht, but who knows what will be the result?

THE Jesuits in Madagascar hav been righteously reproved by the courts of that land for slanders of the Freemasons. The head of the Jesuit mission has been fined $200 and ordered to pay damages to the amount of $2,000 to the Freemasons. Last year a lodge of Freemasons was established at Antananarivo, the capital of Madagascar. The Jesuits at once issued a pamphlet in the Malagassy language, setting forth the "disreputable and loathsome proofs of Freemasonry." The pamphlet said that the evils of Freemasonry were too great to be described in detail, and therefore attention was confined to some principal instances. It asserted that kings and princes had been so beguiled by the social pleasures and feastings of Freemasonry as to shelter beneath their rank and power agents of the craft who had the destruction of these royal personages in charge, and who carried out their mission. The execution of Louis XVI. at the time of the French Revolution was ascribed to Freemasonry. The pamphlet also said that previous to the introduction of Freemasonry into England from Germany, in 1779, the people of that country were noted for the rectitude of their conduct, but that Freemasonry had spread among them vices of all sorts and many unspeakable crimes and evils, until the people had become greatly corrupted. This pamphlet made a profound impression and gave Freemasonry a bad name among the nativs, but the more intelligent part of the people think the Jesuits hav sustained a well-deserved defeat in losing their case. Of course the Catholic papers call the finding of the court "an outrage."

TALMAGE'S church is fighting the collector of Brooklyn. Their counsel recently appeared before Judge Van Wyck in the city court and asked to hav the taxes, amounting to $1,385.40, which were charged to the Tabernacle members a few days after they had bought their present site in Clinton avenue, to be declared null and void, on the ground that the church property was exempted. The church obtained title to the land on Nov. 9, 1889, and that on Nov. 15, six days afterward, the city's taxes were confirmed. Corporation Counsel Jenks opposed the motion, on the ground that the taxes had become a lien on the property on July 1st preceding, when the assessors' books were closed. The church people are perfectly willing to enjoy the protection of government, but no one ever knew them to be willing to pay for it. They want other folks to keep up their fire insurance policy.

THE TRUTH SEEKER.

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Oppressed People.

Some eminent and philanthropic persons whose hearts bleed for long-range misery hav completed an organization known as the "Society of American Friends of Russian Freedom." It is patterned after the English society, which has nine members of Parliament in its central committee. The American society is composed of Free Religionists and liberal Christians, T. W. Higginson heading the list, which includes the poets Whittier and Lowell, Wm. Lloyd Garrison, son of his father; Bishop Phillips Brooks, M. T. Savage, Heber Newton, George Kennan, the Russian prison explorer; Mark Twain, heretic; John W. Chadwick, and a few others of lesser note.

The object of the society is "to aid by all moral and legal means the Russian patriots in their effort to obtain for their country political freedom and self-government." The present members do not intend and "are not asked to approve, to support, or countenance the extreme and violent section of the Russian opposition. Men and women," they say, "who hav made up their minds to commit acts leading to their own inevitable death are not likely to be influenced one way or another by what outsiders think and say of them. What the society wishes to do is to tell to all liberty-loving Russians that many Americans are in deep and warm sympathy with their aspirations, that they will watch with eager attention every new effort of theirs, will hail with enthusiasm their victory, and will mourn for their sufferings in case of defeat." This, of course, is of great assistance to a people being driven off to Siberia by thousands to perish from cold and brutality.

In the address prepared by the Boston society the promoters say:

"1. While all other Christian nations of America and Europe, including those recently enfranchised from the Turkish yoke (which are considerably behind Russia in culture), now liv under free constitutional governments, having their national parliaments, their responsible ministries, their *habeas corpus*, Russia is the only Christian country in Europe where no such guarantees exist. In Russia alone can men and women be arbitrarily arrested, thrown into prison, exiled, and otherwise be punished without any form of trial; in Russia alone are simple expressions of opinion visited with the heaviest penalties; thegovernment is not there sanctioned or modified by any popular vote, and millions of people, crushed under the burden of arbitrary taxes, are at the mercy of irresponsible, uncontrolable officials, whose will makes the law for them.

"We understand that the main body of the Russian opposition, even including the extreme revolutionary party, known by the name of 'Nihilist,' asks for no impracticable reforms, being prepared to adopt legal methods of agitation from the day the present autocratic *régime* is replaced by a constitutional monarchy which shall be controled by a national party. Until then, since no legal means of agitation are provided, it is not strange if men are tempted into illegal ones.

"We consider the movement for a constitutional government in Russia perfectly legitimate, moderate, and timely; and we think that Americans, who were the first to proclaim and assert the supreme right of the people to self-government and independence, ought to help and encourage by all proper methods those who seek to follow their example.

"2. The methods of the Russian bureaucratic despotism in dealing with its political opponents appear to us particularly objectionable.

"Every government, so long as it is tolerated by a nation, has doubtless a right to defend itself against its political enemies. But we cannot consider in the light of legitimate self-defense such acts as slaughtering unarmed prisoners, flogging women to death, and tearing from their families hundreds of children, aged fifteen years and less, to be exiled to Siberia.

"The Russian exile and prison system, as it has been represented in the exhaustiv statements of Mr. George Kennan—statements which hav never been disproved—is a disgrace to our age and an insult to our common humanity, against which we are bound to protest, as some of us protested against the similar atrocities perpetrated by other nations.

"3. We must also condemn the recent persecution of the Jews in Russia, under the pretext that some of their number were guilty of usury.

"The wholesale persecution of the millions of Jewish people, who are generally extremely poor workingmen, the exclusion of Jewish youth from colleges and universities, the closing to Jews of liberal professions, can in no wise be viewed as protection against usury, but as a relapse into the barbarous practices of the Middle Ages.

"In all countries the amount of political and social equality enjoyed by the Jews is in direct proportion to the general freedom. The Jewish problem in Russia must be solved in the same way that it has been solved in other countries; and the abhorrence we feel at the persecution of a peaceful, law-abiding people, whose real offense is that they are Jews, is an additional reason for our wishing Russia to enjoy the safeguards of a constitutional government."

This stirring and great sympathy with oppressed people at a distance is a marked characteristic of many Americans and Englishmen. Nine members of parliament composing a part of the central committee of the British society, are folks of this sort But what do they say when the Russians ask for constitutional government for Ireland? And Americans are all aflame over Ireland's wrongs and Russia's tyranny; but if any of the members of this society hav protested against the American official inquisitions, the echo of their protest has not yet reached New York. Of course it is well enough to be indignant over the unequal land laws of Russia and to print protests against Russian land-grabbing and monopoly, but a few words against some of the hideous economic injustice in the monopoly of land in this country, as protested against by Colonel Ingersoll, would not be entirely wasted, and might besides do as much good for humanity, standing perhaps as good a chance of being influential with the powers that be. We do not wish to discourage any effort to extend freedom, but we are a little doubtful of those who feel so much for the oppressed of other countries and calmly look on at the monstrous injustice daily perpetrated at home. It's too much like the Methodist cry for a million for missions for the heathen, but not a word for the suffering heathen right here within a mile of the Methodist headquarters.

This society proposes to obtain and spread authentic information about the condition of Russia, to organize lectures, meetings, debating societies, and to use all other legal and honorable means of influencing public opinion in America, and to promote similar societies in other countries. But why not do this first about the United States? Why not find out how many evictions of people unable to pay their rent hav occurred in American cities? How many tenant farmers hav suffered loss from rapacious landlords? How many Kansas farmers hav been sold out at sheriff's sale; how many people died of starvation from lack of land to work upon? Why not organize lectures, meetings, debating societies, to discuss American hard times? Why talk about Russian official tyranny when Holy John does the same thing in his governmental department that the post-office censors of Russia do? And all over the country people hav within the past few years been imprisoned for not being the same sort of Christians that the majority are. One died in a Southern prison where he was put for believing that Saturday and not Sunday is a holy day. Out in Pittsburgh, Pa., they will not let a man lecture for pay on Sundays if he is not orthodox, though Christians can and do so as much as they like. We havn't heard that Mr. Higginson, or Mr. Newton, or Mr. Chadwick, or the two poets, hav said anything against such discrimination.

We would rather organize a Society of Friends of American Freedom than try to coerce the czar, though that is a good object, and all who feel a keener interest in oppressed people across the water than in oppressed people in the United States should address Francis J. Garrison, 4 Park street, Boston, Mass.

The Illogical Christians of Kansas City.

Mr. Schweinfurth's fellow-Christians of Kansas City, Mo., where he recently visited for the purpose of promulgating his peculiar Christian doctrin, are not so tolerant as those of Rockford, Ill., where he is better and more unfavorably known. On the 1st instant some of the citizens of Kansas City constituted themselvs a committee to announce to the Christ that he is an impostor and to warn him to make himself less conspicuous on Kansas City streets. The committee held a meeting—business men of influence predominating—and it was decided that the self-alleged Christ is a blasphemer, and a subcommittee of twelve was appointed to look after him. A notification to leave town was prepared at "the request of some of the older and more conservativ men who thought it best to giv the alleged Christ time to work an ascension miracle, or to descend into hell and remain there for three days or longer if he desired, or to do anything to leave a vacancy where now his corporal presence exists." The document reads:

"KANSAS CITY, MO., June 1, 1891.

"GEO. J. SCHWEINFURTH, 914 East Fourteenth st., Kansas City, Mo.

"At a meeting held to-day by a committee of a number of citizens it was resolved that you as an impostor among a good people in this community, hav been a detriment to such an extent that the means adopted, as shown hereafter, hav become a necessity, in order to protect some of your unfortunate, weak-minded victims against being openly led to deviations from the true path of good morals and Christianity by your pretended teachings.

"The people composing this committee are thorough Kansas Cityans and will not tolerate this imposition any longer, but will readily adopt the necessary means to carry out this verdict. We hav resolved that for the good of our community you are to leave this city within twenty four hours, and unless you so comply you must abide by the consequences. We want an answer by bearer of this letter, and if same is not given your non-compliance will be accepted and you may expect an early visit from

"THE COMMITTEE.

"MENU:

"FIRST SERVICE,

"TAR AND FEATHERS."

The messenger did not see Schweinfurth, but the communication was handed to one of the "angels" who then officiated—in accordance with the accepted derivation of the word angel—as messenger. "Christ" was in the upper regions of the "heaven" and would not come down stairs nor would he deign any reply to unholy communication. Another meeting was held later in the day to further consider the case, but the result of the deliberation has never been made known, as the alleged "Christ" instead of miraculously setting at naught the machinations of the unappreciativ Kansas Cityans appealed to the worldly powers that be. He dispatched an "angel" to his honor Mayor Holmes, who entertained the seraphic visitor and promised worldly protection to the redeemer from Rockford. So the committee's work went for naught.

We think the good old-style Christians deserve rebuke for their illiberality toward this modern messiah. His claims are just as valid as ever anybody's were, and there is no more reason why he should not work miracles than there are against his proselytes doing them. His doctrins are no more strange in this generation than those of Jesus were in his; and if virgins bore children nineteen hundred years ago, there is no reason why Schweinfurth's female angels should not do so now, and still remain virgins. Schweinfurth is of course an impostor, a scheming religious swindler, but he is not the first nor the worst of his class. Aside from his religious principles and acts he seems to be a gentleman in all except his property-monopolizing tendencies, but there hav been dupes and victims of such as he before now, and the pious swindlers hav moved among decent people and even been highly estimated. Mr. Pecci of Rome probably makes more money out of his victims in an hour than Schweinfurth has done in all the years he has been playing the Christ.

And certainly it ill becomes the Christians of to-day to call the kettle black. They believe the old story implicitly; it was real then, why may it not be so again? If they reject it of to-day, why not reject such yarns when told of the long ago? Their belief concerning Jesus the Christ and their actions toward Schweinfurth the Christ are inconsistent and illogical.

New Subscribers.

This week we desire to acknowledge the kindness of Messrs. H. N. Prouty, J. A. Grimes, W. F. Schade, J. M. Hubbard, W. B. Friedman, Ed. Stein, H. Q. Norton, W. B. Clark, J. Wallace, Chas. Traver, J. Graham, J. H. Chapman, and Thos. Duncan, for sending us new subscribers, Messrs. Duncan and Friedman sending four each and the others one to three. Such efforts are a great help to us, and are heartily appreciated. We need a great deal larger list to make smooth sailing and we hope to get it with the aid of our friends.

Injustice to Taxpayers.

The charities of this city received from the public treasury last year the sum of $2,001,835.74, something over one-half going to the Roman Catholic church. The figures are:

Foundling Asylum of the Sisters of Charity	$261,838 00
New York Catholic Protectory	254 000 00
Roman Catholic House of the Good Shepherd	13,200 00
St. Joseph's Institution for the Improved Instruction of Deaf Mutes	20,700 00
Association for Befriending Children and Young Girls	7 211 00
Mission of the Immaculate Virgin	116,923 14
Institution of Mercy	80 157 66
Missionary Sisters, Third Order of St. Francis	64 320 00
Dominican Convent, Our Lady of the Rosary	50 312 49
Asylum of St. Dominic	49 514 41
St Joseph's Asylum	51,250 42
St. James's Home	10 959 99
Asylum of St. Vincent De Paul	14 574 13
St. Michael's Home	5 467 01
St. Ann's Home	16 770 41
St. Agatha's Home for Children	18,780 42
Association for Befriending Children and Young Girls	1,506 99

The other institutions benefited are Protestant and Jewish. Some of the former are called "unsectarian," but the word is misused, for they are all Christian places.

About one dollar in every sixteen of the expenses of the city is used in running these institutions to mak Christians. And the way they are run is well told in the speech before a Troy jury made in the suit of Anna Amoe against the "House of the Good Shepherd," as reported in these columns last week. And only a few days ago the parents of a child committed to a Protestant institution in this city brought suit against the officers for inhumanly abusing the boy. These institutions are unworthy objects of public aid; and besides, voting money to them is the rankest sort of injustice to the taxpayers. It is using public money to support religion, which is a violation of our organic law.

Another of the Periodical Humbugs.

A humbug operation of rather unusual size has been going on for some weeks in Pennsylvania. "Father" Mollinger is the performer and the place is at Troy Hill, Allegheny, where the halt, the maimed, and the blind resort to be "cured." The priest proclaims himself the possessor of "the power of effectiv prayer." He utters these prayers, telling the patient to do likewise. "While under the influence of these prayers he selects a medicin. He believes that the divine mind, acting through him, causes him to select the remedy, and that thus faith and works cause the cures." That is the program, and the results are as usual. His fame has spread widely and a short while ago about three thousand diseased people were around him, waiting to be cured. Of course the excitement is kept up by reports of miraculous healings. "James Duffy, of Canton, O., has been entirely relieved of a severe attack of palsy. Duffy has been unable to hold anything in either hand for several years. Father Mollinger gave him a crucifix to hold and, looking him steadily in the eyes, told him to clutch it tightly. The man obeyed, and instantly all trace of palsy left him. Mamie Scanlon, afflicted with hip disease, and Miss J. Duffy, of Binghampton, N. Y., suffering from white swelling, left for their homes perfectly cured. Alice McGowan, of Overton, N. Y., was also sent home cured of blindness. Albert Curtis, suffering and helpless from acute rheumatism, and Mrs. Frances Heins, unable to walk for eleven years on account of paralysis, both had the power of locomotion restored." These are but samples, many more of equally startling and miraculous character being reported.

It is said that the priest will be called to Rome to explain his thaumaturgical racket. Already some who hav been "cured" are complaining that the cure was not permanent enough, and skeptics allege that nobody has been cured at all, which is undoubtedly the case. Excitement and stupid faith may hav led some to think themselvs benefited by the mummery of the priest, but psychology will explain all that plain humbug does not. Such a priest, however, is very valuable to his church, and if he goes to Europe he ought be placed in charge of the Lourdes chapel. America is too hard-headed a place for him to keep up the imposture long.

A METHODIST editor writing of the late war says, meaning by "nation" the North: "The nation believed in their soldiers, and both soldiers and nation believed in God. How could that army be otherwise than invincible?" As a matter of fact, the Southerners believed fully as devoutly in God—the same God—and also in their soldiers, and the soldiers believed in the same God. Why, then, was not the Southern army as invincible as the Northern? Our columns are open for any Christian to make this clear.

THE *Independent* notes with surprise that a boy arrested in Newark recently "did not know who made the earth or the sky, nor what punishment would be given hereafter to wicked people who take false oaths." But does the *Independent* know these things? If so it should not hide its knowledge, but giv it freely to the world. Great renown awaits the man who can satisfy the public in these matters. The boy who is so intolerably ignorant is the child of Italian Catholic parents.

THE Rev. Henry Preserved Smith, of the Lane Theological Seminary, and evidently of Puritan parentage, writes to the *Independent* to sav that "A rigid insistence upon the Westminster doctrin of transmission of the Bible would vacate every chair of exegesis in the church. The doc rin is that the text has been by God's 'singular care and providence kept pure in all ages.'" That is to say, there is not an exegetical professor in the Presbyterian church who believes in the Westminster Confession of Faith, which is the authoritativ creed of the church! Surely, the heretics are multiplying, and what in the end will be the fate of the creeds?

OF all the irreconcilable idiots loose in this city the editor of the *Mail and Express* is unquestionably the most idiotic. To "restore the sanctity of the Sabbath to the Metropolitan Museum of Art," while at the same time affording the laborers of the city opportunity to view its treasures, he advocates opening it at five o'clock in the morning six days in the week. "The workman's day," he says, "begins at eight. If he were to spend an hour or two in the galleries he would still hav an hour in which to get to his work, and that would enable him to attend to his work in time anywhere in New York or Jersey City." Imagin a man getting up at four or half-past to visit an art gallery before going to work! Mr. Shepard is certainly the champion nincompoop of the town.

TO Mr. Wettstein's offer of one hundred dollars for a spirit test of slate-writing, or by discharging a gun at a materialized spirit, or dematerialization of a spirit while he holds its hands, the *Better Way* says: "The first and third offer might be acceptable to a medium, but spirits do not giv tests on such offers. The second mode is objectionable because a materialized spirit is so closely allied to the medium that, though ten feet apart and both in sight, the least injury done to the spirit affects the medium—it being known that on an occasion where a spirit took a sip of water it was immediately ejected by the medium in another part of the room. Thus the shooting test is an unreasonable one. But Mr. Wettstein may obtain tests for less money than that if he will visit a few mediums and go in the spirit of an honest, earnest investigator. Spirits can be only importuned by love to give tests, not by money; for it is they who giv the tests—not the medium."

IF a person desires to know how to be good scientifically, morally, socially, politically, and can stand three or four lectures per day on the subject, he should hie him to Plymouth, Mass., where from July 1st to August 12th, inclusiv, the "School for Applied Ethics" will be in session. This school is an ethical Chautauqua, the result of Professor Adler's long labors, and is designed to teach "clergymen, teachers, journalists, philanthropists, and others, who are now seeking careful information upon the great themes of Ethical Sociology." The terms of tuition are ten dollars, and board varies from six to fourteen dollars per week. The director of the faculty is Professor Adams, of the University of Michigan, with a number of associates more or less prominent in educational circles. Professor Adler will lecture frequently and is a powerful influence in the management of the school. The schedule of subjects of lectures includes about everything industrial, governmental, religious, and ethical, including the Indian question and humane treatment of animals. Sunday evenings there will be sermons by various clergymen, Swedenborgian, Jewish, Roman Catholic, Unitarian, Baptist, and one not yet provided.

THERE is an amusement park on the grounds of the National Military Home, near Dayton, O., and the people of that city hav been in the habit of visiting it Sundays. Recently the "ministerial association" of Dayton resolved that it ought to be closed, even to the soldiers in the Home. There is nothing, it seems, that the ministers won't attempt to save their day. The speakers at the ministerial association meeting openly advocated the Puritan Sunday. "We had learned," said one orator, "that if man can not be made religious, he can, at least, be compelled to obey the laws. All we ask is to see the laws enforced. There are about five thousand soldiers at the Home, and one of them tells us that not over five hundred are in favor of closing the park. He calls the ministers who are attempting to close it—for he is a vehement man—"low-down, sneaking vampires," and closes his letter with these words: "I spent three years in the war for the Union, and twenty-five as a scout in the Indian country, and my hand is more familiar with a gun than with a pen, yet I could write volumes in reference to this matter. But if I fully expressed my mind, Holy John would probably suppress the article, so what's the use? But can't *you* 'hit 'm a lick?' I wish you would."

THE premier of Quebec is reported as having said to the pope at a recent audience: "When I assisted at the Baltimore centenary, I felt an acute regret on finding that there were no Canadians among the American bishops, notwithstanding that there are more than a million Canadians in the United States. As the diocese of Ogdensburg is about to become vacant, I shall pray the holy see to nominate a Canadian to the vacancy." The *Catholic Review* quoting this says: "M. Mercier must hav curious ideas of international courtesy when he permits himself to interfere in the affairs of the church in the United States as freely as if he were a member of the American hierarchy." And the act is made none the less queer by the fact that the premier himself is an Infidel. Of the proposal the *Review* adds: "To it one would object if such a candidate came to the people in the ordinary way; but to hav a priest selected by the politicians of Quebec and the ecclesiastical powers of the same province; selected primarily because of his blood, and placed in a see on the Canadian borders, are circumstances which the ordinary American looks upon with suspicion and contempt." It seems that the priests of the two countries are slightly jealous of each other.

EX-SENATOR WARREN SMITH, of Tennessee, and a well-known contributor to this paper, continues to excite the ministers of Dahlonega, Ga., where he is temporarily stopping on business. A dispatch from that town to the Atlanta *Constitution* says: "Warren Smith, who may be classed with the Freethinkers of this age, has been delivering lectures here on Atheism and religion. He has stirred the preachers from one end of the county to the other by his bold utterances, and it is noticeable that his audiences are composed largely of church-members. He recently delivered a free lecture entitled 'The Christ of Nazareth and the Christ of Christendom,' and it must be said that he handled his subject in a masterly manner, and gave some of the good brethren who heard him food for thought. It is evident that he is an apt disciple of Bob Ingersoll, and travels, for the most part, the same road with the great Infidel. A curious feature of his recent lecture was that a majority of those present seemed to approve of the radical utterances of the speaker, and those who represented the other side and were present to criticise, arose and publicly approved the doctrins enunciated. This, to say the least, was most curious, as the speaker condemned in the most unsparing terms the sanctimonious observance of Sunday, branding Sunday laws as an outrageous violation of the constitutional rights of American citizenship. The preachers see that Mr. Smith is making an impression among the people—one that they think will be dangerous to religion in this section, and they propose to answer his arguments from the same platform. That is, it has been suggested that they do so. They say they can refute his Atheistical statements, and if they decide to take the stump with him, a debate more exciting than that of Drs. Carswell and Armstead, at Douglasville, will be the result." For a business man Mr. Smith is a pretty evangelist in the cause of truth and liberty.

OWING to ill health Helen Gardener has been visiting Florida. At a hotel where she stopped in Jacksonville the guests recognized that they had some sort of a Northern lion among them, but just what sort of a lion they didn't know. So they guessed. One thought she wrote poetry for the papers. Another that she was Laura Jean Libbey, a writer of sensational and trashy works. The question was finally answered by a bright young man of extensiv reading who said he believed she was the woman who had written "Is This Your Son? My God!" After reading the book, the exclamation is natural, or the attempt to picture a miserable libertin is a failure. The young man spoke better than he knew. Miss Gardener was brilliantly entertained by the Floridians and their visitors. A reporter who attended her "reception," at which she read selections from her books and received a basket of flowers, thus describes her: "This woman is a queen among women. Plain and unassuming in manner, as true genius should be, one feels as if acquaintance had existed for years, so friendly is her welcome. In a gown of white albatross, with silver ornaments, she looked every inch a queen." Another one wrote: "Jacksonville is proud of having within its gates to-day a woman whose keen perceptions, close study, and high degree of intelligence place her beyond doubt a queen amongst women." The same pencil-pusher drew her picture: "Helen H. Gardener is an earnest, petite brunet, with large, brown eyes, whose every expression is one of thought and study. By no means is Miss Gardener austere and sedate; she has a keen sense of humor and enjoys a joke." He further gleaned this information concerning her: "Miss Gardener is at present compiling a work which will be published in the fall. She is a Virginian by birth, and traces her lineage directly from Lord Baltimore. She livs now in New York city, and mingles with the writers who hav, like herself, reached a high degree in literature. Miss Gardener is yet a young woman, and a bright future is hers." All of this we believe to be accurate, and it only remains to add that her book, "Is This Your Son? My God!" can be procured from this office for fifty cents in paper, and one dollar in cloth covers. But as a gilt-edged investment for Freethinkers we recommend her "Men, Women, and Gods," at the same prices The other one is meant for Fifth avenue immorals.

Letters from Friends.

EUREKA, CAL., June 2, 1891.

MR. EDITOR: It givs me pleasure to learn that the Bible Pictures are going to be printed in book form. I intend to take several copies, but I will likely see you personally before the book is out, as I intend to come East this fall.

ROBERT GUNTHER.

NORTH YAKIMA, WASH., June 1, 1891.

MR. EDITOR: Inclosed $6 apply to my subscription and for one new subscriber. The other dollar is for the Bible Picture book as soon as it is out. I wonder how Brother John Wanamaker likes some of his own medicin. I think the dose should be repeated often, as you are doing. Let the good work go on. T. G. REDFIELD.

EXOELSIOR, WASH., May 30, 1891.

MR. EDITOR: Inclosed find $2 for which send one copy of the "Pictorial Text-Book." I believe this makes ten copies I hav purchased (former orders sent from Wedron, Ill.), and if all the people hav ordered who hav promised me they would, I hav sold over twenty copies. The book in my estimation is the best one published to do good work among the superstitious, and for that reason I talk for it wherever I go. I wish every Liberal would do the same, as it would be of great assistance to you and also in the propagation of Freethought principles. I am a stranger here but hope to be able to get many more to purchase the book when this copy arrives so they can see what it is.

Yours truly, M. P. BRAFFET.

NEWARK, N. J., June 7, 1891.

MR. EDITOR: Pope Pius IX., Aug. 15, 1854, declared in his encyclical letter that liberty of conscience was a most pestilential error. Mr. Pecci, the harmless old man known as Leo XIII., also declares that Socialism and Anarchism are about the same. If the pope preached that those doctrins were divine and emanated from God, they would be accepted by his faithful as popish truths. The pope was king of kings on earth; but Freethought or reason has at last dethroned him, and he is not master of Rome. While his agents hav been working to capture Protestant governments, Freemasons and Freethinkers hav been capturing Rome. While he has been preaching Freethought a pestilential error, Freethinkers hav been preaching that popery was a damnable pestilential curse to mankind. Where he was making one convert to Rome, Freethinkers were making nine. While Romanists were praying to God, Freethinkers were working to discover scientific truths. While papists and Protestants preach that where ignorance is a bliss it is a folly to be wise, Freethinkers declare that ignorance is a curse and it is not a folly to be wise. Priest Hecker declares this country is to hav a state religion, and that religion is to be Roman Catholic. Freethinkers declare that Romanism is a foreign plant, and should never be allowed to grow on American soil, where Paine, Washington, and Jefferson, and hosts of Freethinkers fought to establish liberty. While papists and bastard Americans hav been preaching that our public schools were godless and brothels, Freethinkers hav been showing up that nunneries were individual prisons and brothels, where nuns hav been found dead hanging from their prison cells, and to allow a church to imprison our children is a disgrace to our country, and a God that would ask such a sacrifice should be made to take his own medicin.

Learn how to liv is my motto, instead of liv to learn how to die. One birth and one death are quite sufficient for me. I do not care about being the first to rise on resurrection day. I know only of the present, and nothing of the future, and popes, priests, or sages do not know anything more. Those who preach of a heaven hereafter should be made to show their heaven to the living. Show up or shut up. Dead people tell no tales.

I am a Freethinker, and believe like General Grant, when he spoke those noble words at Des Moines, Ia.:

"Let us all labor to add all needful guarantees for the more perfect security of free thought, free speech, and free press, pure morals, unfettered religious sentiments, and of equal rights and privileges to all men irrespectiv of nationality, color or religion. Encourage free schools, and resolve that not one dollar of money appropriated to their support, no matter how raised, shall be appropriated to the support of any sectarian school. Resolve that neither the state or nation, nor both combined, shall support institutions of learning other than those sufficient to afford to every child growing up in the land the opportunity of a good common school education unmixed with sectarian, pagan, or Atheistical tenets. Leave the matter of religion to the family altar, the church, and the private school supported entirely by private contribution. Keep the church and state forever separate."

Those were noble words from a noble and patriotic president, soldier, and statesman. But Rome says: "Hands off the child till we hav made it first loyal to the pope, and then the state can educate." Instead of religion, I would teach wisdom, honesty, and virtue, and humanity, our religion, and trust to nature's god for our future life. Freethinkers, let us hav free speech and free press; then, indeed, the people will be free. Respectfully and fraternally, W. W. MORRIS.

POINT RAINS CO., TEX., June 5, E.M. 291.

MR. EDITOR: Please afford me sufficient space to express a few thoughts as they occur to me in regard to the spread of Liberalism and the decline of ecclesiasticism. My being is inspired with an assurance of the advancement of Liberalism when I read the reports in both religious and secular papers of religious persecutions and trials for heresy of such as the Rev. Dr. Briggs, *et al.* Surely this is positiv proof that Rationalism is spreading her bright wings of thought over the nation, with their shining rays of intelligence penetrating the dark recesses of Christian slums of ignorance and superstition.

When I contemplate the rapid spread of Liberalism, and observe with unmistakableness the religious apathy of the church-going people, I fancy I hear the death-knell of theology tolling from the lofty spires of Rationalism. But on account of its sins and infamous crimes I think it is destined to die a hard, terrible, and ignominious death. The paroxysms are now becoming more and more severe. In the phantasmagoria of her wild and frightful delirium she sees spirits of those she has murdered, who, like Banquo's ghost, will not down at her bidding. She beholds their blood upon her garments and can no longer hide the shame of her long and infamous career. In gasping for breath and struggling for life she is thrown into violent paroxysms of vomiting; and in relieving her stomach of its foulness she heaves batches of her slime at the bright canvas of liberty and the spotless characters of its noblest defenders. The prognosis is certain. Her death is inevitable. Her hideous form will sink into the most profound coma, her eyes will be closed in shame, the curtain of insignificance lowered around her, and her remains wrapped in the winding-sheet of infamy and lowered without a tear, a word, or a song of regret into the dark depths of oblivion. Thus will end the tragic scene.

True it is that many ministers of small caliber (22 and less) are not aware of the real condition of their old craft. Like the backwoodsman who, ignorant of the assassination of Abe Lincoln, cast a vote for him in the late presidential election, one of them, who had never heard of the council of Nice, remarked to me that Infidelity with all of its learning and eloquence would never be able to lower a single sail of the old ship of Zion. He said she had stood thousands of years and was now stronger than ever.

I am of the opinion that what he knows, or thinks he knows, came to him by absorption in an atmosphere of crude opinions and a poor assortment of facts. It has never had a sail on it since Voltaire, Thomas Paine, Darwin, *et al*, shot off what few dirty old rags it ever waved to the disgust of common sense and decency. Now it is seen as a water-soaked hull, loaded with sin, blackened with infamy, and wrecked on the sandbar of falsehood and cowardice.

This same preacher denounced all the Liberal publications as damnable and infamously immoral.

At the same time he frankly admitted that he had never read any of them. He refused to read the "Age of Reason," would not read "The Gods," THE TRUTH SEEKER, nor the *Freethinker's Magazine*. He said he was afaid of them. In other words he admitted that he was clinging to a pious fraud that he knew would not stand the test of reason; and that he was a slink and a mental coward—just such as the preachers Mr. Frank Morse in his letter to THE TRUTH SEEKER (Vol. 18, No. 22) makes mention of. I am of the opinion that these preachers are doing a great deal for the cause of Liberalism by violating their God's commands—especially the seventh Commandment.

Success to the cause of Liberalism, THE TRUTH SEEKER, and Watson Heston. Yours for Universal Mental Liberty,

JOSEPH STIDHAM, M.D.

FLAT CREEK, LA., May 26, 291.

MR. EDITOR: I hav seen but one Spiritualistic performance. In the winter of 1859-60 I and James Willeford were running a shingle machine near Alvarado, Tex., and two brothers from Tennessee, by the name of Frost, came to Alvarado. One of them was a medium. I heard exaggerated reports of his performance, and had no faith in it. I thought it was all sham and delusion. In a short while we employed the Frost brothers to work at the shingle machine. One night we asked the medium to giv an exhibition of his mediumistic powers. He objected; he said that it strained him and made him sore. I told him that I had never seen a performance, and was very anxious to witness it, and we prevailed upon him after a while to giv us a séance. He did not charge anything for his exhibitions. There were six or eight of us present, and we had all to sit down around the family dining-table and place our hands upon the table in front of us and press down on them, he doing the same. In fifteen or twenty minutes the table commenced moving. Then he told to us get away from it. I had been told that the table would rock with three men lying on top of it, and that two men could not hold it down and stop from rocking. I saw by the way he placed his hands upon the table that he could rock it by muscular effort without the aid of any external spirit-force, and when he got the table in activ operation I stepped forward and gripped the opposit rims of the table with my hands, pressed it down, and stopped its action. The medium very civilly entreated me not to do that, and just keep away from the table. I told him that I had been informed two men could not stop the table from rocking, and I wanted to test that. He replied, "That is not so." He then told us to go and stand in the door so as to giv the table all of the dining-room to act in. He then instructed us to mentally put questions to the table and to mentally instruct it how to answer them by going to this point or that in the room. He did not want to know what the questions were. He only wanted to know who was going to put a question. We all took our turns at putting questions, and each time when the table would go to any point of the room and quit rocking, the question would be asked, "Did it answer your question?" The answer was always "Yes." I conceived the idea that the medium watched the eyes of the interrogator to get a clew to the answer. When it came my second turn to put a question, I asked "Which of two suitors a certain girl was going to marry?" The medium had never seen the girl and knew nothing at all about her. I kept my eyes fixed upon him to see if he would look at me, but he kept his eyes constantly fixed upon the table. He never looked at me, and I never let my eyes precede the table to the points where it had to go to answer my question, and the table did more than I had asked. It showed me how the matter then stood, and how it was going to terminate, revealing to me the secret of a girl's heart, who was several miles away. I was beaten, and my skepticism had received a severe shock. I asked the medium, "What was it that moved the table to answer our questions?" He replied, "I don't know. I know no more about that than you do." Now, this young man appeared to be perfectly honest and candid. He did not attempt any explanation of the phenomena, and he was not making capital of his mediumistic power. It appeared to me that he was dealing with a power which he himself did not understand.

I am well acquainted with a young lady, who is perfectly honest and truthful, who says that she and some other young persons sat down around a table to try to develop a medium, and when the table commenced moving she jumped up to get away from it, and found the table cleaving to her hands like a magnet until she lifted it off the floor. The sight frightened her so that she never would try the experiment again.

Now, from these phenomena, and many more which, perhaps, I will furnish hereafter, I hav formed the opinion that there is a universal spirit-force and intelligence in nature (not outside of or beyond nature) which knows our unuttered thoughts and feelings, and that it also knows past, present, and future events; that it can act upon and through our brains and nervous systems, and under certain conditions and circumstances can answer our questions and make revelations to us, but not in spoken words.

Now, the question arises, What is there in nature that can possess this force and intelligence? What is it?

The only thing known to me to which I can attribute these powers and phenomena is that subtle, mysterious, indefinable something which scientists call electricity and magnetism.

Gods, ghosts, spirits, deities, and demons hav been inferred from the phenomena of nature, and the hidden, mysterious force and intelligence behind the phenomena is what theologians call God and deity. Now, if we find that what scientists call electricity and magnetism produce the phenomena, does it not prove that electricity and magnetism, and God and deity, are only different names used by different classes of men for the same thing. *i. e.*, the author of nature's phenomena? Now, if the doctors of theology hav any other God let them rise and explain. Let them tell where their God is, what it is, and how they *know that it is*, or resign. It is false conceptions and false pictures of deity that has made the Atheists, and those who draw the false pictures are the parties to blame, not the Atheists who doubt the existence of the originals of the false pictures. Scientists know that electricity is force. Deity is force and intelligence. Now, if we can establish the fact (as I believe) that electricity is force and intelligence, we will solve the great problem and reconcile science and theology. But there would be found a great deal of rubbish in theology to throw away. P. F. SHUMAKER.

CRESCO, IA., June 7, 1891.

MR. EDITOR: Some of my Liberal friends who are fully acquainted with the obstacles I encountered in my emancipation from church thraldom are urging me to write up my experiences. I will make the attempt, and likely a failure. My attendance of English schools of any kind is limited to thirteen days of district school in 1854, when I could not even speak a dozen words of "Yankee."

Subsequently, between work on the farm, in the blacksmith and machine shop, grist mill, store business, and carpentry, as also during army life (1861-1865), I picked up the little learning, or rather information, I possess.

At the age of eleven and a half years I landed, in 1854, with my parents on the soil of this country, where a king, ruling by the "grace of God," had been kicked overboard, but I now find that the source of grace had not been sufficiently included in the kicking out business.

Previous to emigration I was compelled to waste the greater part of five years to imbibe holy bosh in a German Lutheran school. In this country more time was misapplied to the same purpose, when, finally, I was confirmed, ostensibly to the Lutheran faith, practically, however, to a system of credulity and stupidity which has been a hindrance to me in many ways; and I squandered much precious time during nearly a quarter of a century in devotion to the vitiating stuff my mind had there been crammed with.

In my endeavors to master the English language to some extent I used a German-English Bible as a guide to translation and interpretation, being at the time ignorant of the existence of much superior books for this purpose. Though this so-called holy writ is very inferior when compared with books which claim no divine inspiration, it served me indirectly as an eye-opener. Here my skepticism began to sprout. When occasionally my inquiring mind stumbled against astonishing and evident discrepancies pertaining to sacred things I was instructed by older heads to cast aside all criticism, as it would surely lead to doubt—the sin most destructiv to faith. These evasions did not satisfy me; my confidence was shaken. Despite my strenuous efforts to follow the beaten track, to remain a true and unquestioning believer, I discovered with deep feeling and many misgivings that a mind imbued with a desire for knowledge would not down when once started on the road to investigation, when once *en route* for that vastly higher plane, independence of mind. Still, I yet considered the church with all its conflicting theories my goal. I attended regularly, contributed money which should hav been applied to better purpose, and occupied the highest official position therein below (?) the preacher.

Of course during the later years of my service in the army of the Lord frequent skirmishes took place without culminating in open rupture. But when the Jew God, who is claimed to possess and exercise the ability to accomplish everything without assistance, enlisted my parents, relativs, and so-called friends, in addition to his already commissioned and anointed servant, the preacher, to help him (Jew God) make me toe the mark; I was forced to open war by explaining to one and all my position. You may or may not be able to imagin the amount of acrimony bestowed on me by these regenerated and sanctified people who profess to love their enemies. Perhaps I am not entitled to this queer sort of love because I wish to benefit them by offering arguments and reasons for their enlightenment and am therefore not their enemy. I find it as difficult to get the approved meaning of Christian phraseology as do the Christians themselvs. Though I was not defeated, not even frightened, I must admit that my position then was exceedingly embarrassing for the reason that my investigations so far had all been impelled by the desire to prove the Christian religion true beyond a doubt or cavil. Failing to discover the necessary evidence I was forced to the wall. I felt for the time being presumably somewhat as a boy would feel who, with plenty of grit, had not sufficiently developed fists to make the fur fly; that is, I could not advance arguments with which to meet my credulous and preëminently pious adversaries, until it occurred to me that a more extensiv and unbiased study of their law-book ("Holy Queer") might giv me the inside track—and sure enough it did. They did not expel me from the holy circle by means of the customary sanctified court-martial, but preferred to let my name fade from their annals and memory from their ghost-befuddled minds; at any rate, I was never summoned before any inquisition. Up to the time of withdrawal from the church I had not been acquainted with an outspoken Liberal; had never seen a Freethought book or paper, was even ignorant of the existence of such. Had never read really scientific works of any kind. Try, if you can, to picture the state of my feelings. There I stood alone, an outcast, isolated to a degree in the midst of friends and relativs, scoffed and jeered at by those nearest me, estranged from one in whom I had the utmost confidence, whose fidelity I could not doubt. I was heartsick, yes, tired of life; it was torture. The future looked dark indeed. I would hav recanted cheerfully at that dreary time, but in view of the rebuffs and scorn received from all sides, I could no more perpetrate such outrage on my conscience and manhood than one could crowd a newly-hatched bird back into its shell.

It is amazing to me how I succeeded to bear this burden, the weight of which was (in the '70's) rendered still heavier by an adverse business venture which involved and finally swallowed my all, financially. To aggravate matters I committed the folly of many others. I attempted to drown my troubles in the whisky bottle, but soon discovered that spirits over the bar and spirits from the pulpit were equally degrading. I renounced both and am therefore happier. I am no saint (whatever that may be), and do not wish to become one. But a saint, as pictured by Christians, and despite religious claim, could not be thoroughly happy while his wife and children remained in the toils of superstition. Had I, at the time when my reason began to assert its influence and demand its rights, been sufficiently posted so as to argue logically, I might hav saved from clerical serfdom a good woman—one with common sense, good intents, and more than ordinary clear-sightedness on subjects other than those connected with religion—and the outlook would hav been brighter.

The first intimation that I can remember which informed me that some one else differed with the church—apart from internal dissension—was an expression made in public to the effect that "religion is a humbug." My own mind had long before been convinced that more pretension than sincerity governed many on matters of belief, and I expressed myself in this sense, though timidly, some dozen years ago. About seven years ago a copy of THE TRUTH SEEKER was handed to me containing the first Liberal sentiment I had ever seen on paper. This brought me in close contact with a subscriber to the grand exponent of human rights. He was a quiet but truly Liberal old man, who has since moved to Dubuque, Ia. By hearsay I had put him down as a man to be avoided. I soon explained to myself his reputation. He was a gentleman, poor in worldly goods and rich in mind, but not a supercilious believer in ghosts. He kindly loaned me books, etc., until I became able to buy my own—in limited numbers. I do not conceal them, but circulate freely all I can lay hold of, neither do I hide my views regarding religion. Since exhibiting my sentiments without fear or favor I suffer less from calumny and invectiv than formerly, because backbiters and slanderers are quite sure to come to grief when meddling with one who is prepared to substantiate his assertions. I do not wish to be understood that things run as smooth as though I was yet a sheep in blood-washed (stained) corral. When at a safe distance they will yelp as lustily as ever. But sensible people are getting accustomed to such howls and pay little or no attention to them after a sufficient acquaintance with me. In fact, I hav many voluntary but timid informers, who dare not defend me openly or exhibit their own views in public. When Liberals are content with a self-imposed, modest position, they are looked upon as undecided moral cowards and legitimate game, easily subdued by professional bluffers and defamers. I face them, priest, preacher, and dupe, when they see fit to tackle me. I need little coaxing to take up an impending argument, while thousands of highly educated men and women, much more capable than myself, instead of demanding untrammeled freedom of conscience will dance obediently to the holy whistle, reaping contempt and scorn from friend and foe alike. Of course once in a while they snatch a morsel of soft soap with which to grease their vanity or greed.

I now enjoy the acquaintance of many Freethinkers who thrive in business by virtue of strict honesty, though they freely and openly antagonize the church in all its forms.

What puzzles me most is the fact that many apparently sensible people can not or will not see the almost endless string of contradictions, absurdities, and immorality contained in that venerated book. I cannot comprehend why people who would hesitate to invest ten cents in a pamphlet without first inquiring about it will complacently saddle themselvs, at greater cost, with a book which prohibits sound reasoning, and which is altogether at variance with human observation and experience. And not only do they unquestioningly worship an absolutely incomprehensible something or nothing, but will usually fly into a rage when an effort is made to lift them to a higher level. I firmly believe that most sincere believers do not study the Bible enough to know what it really does contain. The more credulous and ignorant are so overawed by priestly but unfounded threats of hell and damnation that they dare not think independently or compare the different features of the complex plot, while a few designing schemers simulate belief in mythology with intent to perpetuate their own sinecures. The plea that some divines are poorly paid carries no force with it. There are people in all classes who cling to a scheme or hobby in expectation of recompense in time to come though at present want stares them in the face. But I opine that but few, if any, D.D.'s suffer enough to justify their whining.

Priests and preachers are well aware of the fact that their flocks would melt away much faster than they do if free investigation were encouraged or even permitted, by means of which common people would become enlightened. If Christianity were true why do its votaries avoid free inquiry?

That the opportunities and facilities for salvation were not multiplied or improved by the introduction of the salvation scheme is clearly shown by the allegation that many Old Testament characters were admitted to the presence of the Lord without a mediator.

The scramble for that muchly advertised and boomed site called Abraham's bosom, Elisha's trip by means of a very queer outfit, and other things of similar importance (?), imply that people must hav been eligible as citizens in that unknown realm previous to J. Christ's execution. The Abe and Lazarus story also implies that the place across the street must hav been open for settlement at an early date, an ancient Jay Gould or the like appearing as one of its pioneers.

By the way, which of the two tales is true? The Old Testament gives the account of Elisha's start on his journey—wonder if he ever got there, and when, and what he did in case of needed repairs? The other end of the report is lacking. Maybe the inspiration machine ran down, or perhaps the narrator was under the control of a lying spirit, such as is mentioned in 2 Chron. xviii, 20. Contrary to the above, Paul asserts (John iii, 13) that only the son of man, J. Christ, went to heaven. I will leave the solution to holy nut-crackers.

It is stated that the deed (apple junketing) of one ignorant woman threw all humanity into sin, and that the death on Calvary was designed to undo the transgression. Did it fulfill expectations? No, because if it be true that we still labor under the burden of original sin, that it is still necessary or possible to earn salvation by means of prayer or the like, it is clearly shown that the death of a God, or one of his many sons, was entirely useless, and that man has to work out his own salvation despite vicarious atonement.

I believe that if the Bible contains anything noteworthy it must be the assertion that lying spirits exist, and I further believe that Bible writers had been, and Bible expounders are, under immediate and absolute control of them. I, too, am a believer, don't you see? Ask me no questions as to my knowledge as regards these spirits—belief is a one-sided thing. It leaves no room for knowledge of spirits, or gods either. Recently a clergyman (one of the diving or ducking kind) informed me, by way of sermon, that "we must not know God, that we lose him the instant we find him." Now, neither myself or other hearers could discover what the fellow was driving at, but it's all right anyway, the dear minister said it. My perverse vision is so much accustomed to natural light that it cannot perceive the beauty of a supernatural tallow dip.

During the late war, on a Sunday morning, one of our chaplains thanked the merciful Lord and commander of all armies for recent victories on our side, and for attendant killing of Southern men. After the close of divine services I visited the camp of some Rebel prisoners, where I listened to a similar harang; the only difference being a transposition of characters—that is, the Southerner thanked the "ruler and protector of all" for assistance rendered in killing Northern soldiers, or "Lincoln hirelings" as he expressed himself. These performances struck me as queer, but not till some years after did I see the joke. Was there a God who wheedled both armies, or cared nought for either, or were there two Gods, one Federal, the other Confederate? If the latter is the case, what became of the Confederate God? Did he vanish with Jeff Davis's assumed authority? If not, where does he abide? Could a Christian discover anything absurd in this two-edged divinity business, and would not an anointed D.D. or a sanctified dupe shed some light on these questions?

In the army I carried about me numerous charms which were to render me bullet-proof, and if sincere faith in anything is of the least value, those charms would hav proved themselvs efficient—which they did not—as my faith in them was unbounded. One day a missil found myself in its way, and without regard for my physical feelings or my charmfully silly faith, it passed right on, leaving this "Dutchman" with a lacerated hand, and a conscience badly shaken by so complete a failure of a never-failing protectiv. I also possessed similar rigmaroles for shying away sickness; Vicksburg's swamps, however, soon convinced me that my Christian medicin-man's preventiv came out second-best in a fight with malaria. For seven weeks I lay prostrate with typhoid fever, and came very near starting in search of Abraham's bosom. Well, I pulled through, but retained a souvenir in the shape of a useless ear, ever-tormenting rheumatism, heart disease, and a completely broken-down constitution.

One would now naturally conclude that my experience had by this time revealed to me the uselessness and absurdity of belief, but it did nothing of the kind. Instead of coming to my senses, though my confidence was somewhat dilapidated, I charged myself with some omission or transgression. I could not do otherwise. I had inherited and imbibed credulity, and a believer can readily find an excuse for the most nonsensical escapades imaginable. But the search for cause of the failure of my charms revealed discrepancies which, despite religious devotion, I was unable to explain away. This had a salutary influence on my mind. I began to criticise, became a skeptic, a doubter on the road to heresy, as I subsequently discovered.

I had heard and read that sickness brings people nearer to God. It certainly had the opposit effect on me. Since 1863 my health has steadily declined, and my dependence on an all-healing deity is so completely bursted that I heartily abhor the very thought of it in the presence of sickness, physical and mental defects, or when I contemplate the many life-destroying catastrophes brought about by uncontrolable causes or otherwise.

As a last resort in favor of belief I adopted fatalism. Because unable to harmonize even this very loose system of religion with the promptings of reason, I cut loose from all schemes which demand only faith (credulity), and offer no supporting evidence or facts of any kind.

Anent the Sunday question I advised a Holy Joe to start a breed of hens that would not lay eggs on Sunday, secure a monopoly on them, and make money out of his bonanza for the Lord. After making this a success he might turn his attention to the cut-worm, making it a Sunday-rest insect.

Some time ago I took dinner with a very pious man who, knowing my views in relation to suppliant wind-splitting (praying), intended to nonplus me in presence of his family and a visitor who is a sort of half-cocked doubter, or mule-Christian—either term will do.

After being seated he invited me to say something. I told him that though just a little out of practice I would endeavor to do the occasion justice in my own way and according to the dictates of my conscience, agreeing that my words would be found in scripture, or used in the best of families. Terms satisfactory, my face lengthened—crosswise—and I let loose thus:

"O Lord, we thank thee for the supposed beginning, and rejoice over the doubtful fact that in the beginning thou hast wisely foreseen the need of a devil; and as competition is the life of trade, business between thee and thy *vis-a-vis* has been very lively. We thank thee for thy skill in creating, or rather in transforming one of thy heavenly angels into a devil, who has proved a thorough success, for without his aid thy many houses would be empty on all days, and thy servants would be compelled to do honest work or starve, beg, or steal. Dear Lord, I will take back that last hint, for the reason that on that score they, thy agents, already excel. We admire thy truthfulness in transmitting, by means of thy book, the inclinations and deeds of thy worthies, notably Noah's spree, Lot and Abraham's love affairs, and the latter's attempted infanticide, Jacob's sheep trick, Moses's murdering propensity, David's and Solomon's polygamy, and much more important history of a similar nature, all showing the source of thy modern servants' morality. We offer thanks for thy 'lying spirits,' for venomous reptils, poisonous herbs, mischievous bugs and other insects, all thine own handiwork. Let us include sickness, railroad and steamboat accidents, mine and other catastrophes, all of which could not occur without thy permission, if thy book is true and its expounders understand it right.

"We beseech thee to be ever mindful of the passage in 2 John x, 10. O Lord, look down, or up, or sideways, or any other way the position of the earth might demand, and you will surely see the need of an authentic map of thy realm and of the so-called 'bottomless pit.' Forward, direct or through thine authorized representativs. Thy local agents are unable to furnish one, or any fact whatever concerning either of our future homes. Amen."

The effect must hav been powerful, judging by the commotion that followed. Mine host recognized the fact that the chances to celebrate a grand victory over an Infidel were exceedingly slim just then. In lieu of the expected triumph he ventilated his feelings and instructed his God as regards common-sense people by means of a very voluminous counterblast. O dear, how he did blow his fog-horn. Well, the old fellow finally exhausted all the wind and exorcism at his command, and silence reigned. I was not encored or eulogized, you bet. To my inquiry if it was wrong to speak of what is claimed to exist, or of that which does occur, he replied, "No, it's the wantonness and the combination of words with which you express your devilish Infidelity that is shocking."

He is an old army friend (comrade), and his wife the most tolerant Christian I ever met. She is almost a Liberal, else I should probably hav been ejected rather unceremoniously, because numerically I was seriously in the minority.

My lukewarm fellow-diner sneezed or snickered behind a large water-pitcher, I don't know which. Beyond this he remained as mum as an oyster. He lacked either sense or courage to take sides. Yours for humanity,

F. L. DAUBERSMITH.

Children's Corner.

Edited by MISS SUSAN H. WIXON, *Fall River, Mass., to whom all Communications for this Corner should be sent.*

"Between the dark and the daylight,
When the night is beginning to lower,
Comes a pause in the day's occupations
That is known as the Children's Hour."

Yesterday and To-day.

Yesterday, my heart was sore,
I thought he did not love me!
Life had naught for me in store,
Happiness was mine no more,
The wind was bleak upon the moor,
The sky was gray above me!

I met him coming o'er the mead
Homeward from the shearing!
His collie followed in his lead,
We loitered where the herons feed,
My heart was aching with its need,
Hoping, yet still fearing!

But oh! my heart is glad to-day,
Blue the sky above me!
Life is blossoming like May,
For, as we lingered on the way,
He touched his cheek to mine to say—
"All my life I'll love thee."

GEORGE HAMO,

Self-Prohibition.

I most heartily sanction and say Amen to Elmer W. Pride's platform, that excludes alcohol, tobacco, and so-called swearing, as presented in the Children's Corner under date of February 15th. I object to swearing, not in the orthodox sense, but because it is not refined and elevating. I had rather a man would swear when he means it than pray when he does not mean it. Many people are repelled and shocked at swearing in a certain form but they can lie every day in the year without any compunctions. People learn swearing from the pulpit. The preacher tells people God will damn them, and when they get mad or annoyed they call on him to do it, or to damn some one or something. Man and all nature swears in some way; for swearing is but the expression of our repulsiv resistance and reaction to whatever offends, annoys, and opposes us. So all the commotions and disturbances of the elements and forces on the earth and in the atmosphere are nature's methods of resistance, reaction—swearing. So swearing—not orthodox swearing—is not a sin in evolution's program. In this sense a man may swear and thereby progress or save his life.

In the use of alcohol and tobacco I can see little or no compensation; but, on the other hand, they are the greatest foes to man in a pecuniary, hygienic, vital, mental, and ethical sense. The two substances cost more money than all else that man eats or wears or provides for his mental and esthetical nature. They, directly or indirectly, immediately or remotely, destroy more health and life, produce more vice, crime, and imbecility, than all other causes.

I hav neither time nor space now to giv the unanswerable hygienic, physiological, chemical, and sanitary arguments, nor statistics, against the mind- and body- and brain-impairing, deranging, inflaming, and destroying character and nature of these great enemies of man.

Alcohol and tobacco in all their forms are very poor, bad, unnatural material out of which to produce human flesh and blood, tissue, organs, nerves, brain, and so-called mind, soul, spirit. Yet some—I hope the number is few—of our leading writers and lecturers advocate their use both by precept and example. The great, brilliant writer, peerless orator, and leader and oracle of the Freethinkers says tobacco is one of nature's best gifts to man. If so he should proclaim its use, as he does "liberty, for man, woman, and child." He has used it since he was ten and knows (?) its virtues. But even he, on this subject, is no authority for me.

Alcohol and tobacco are on the whole either a great good or a great curse to man—which? If the former, let all use them. If the latter, let everyone start on Elmer Pride's platform. A man may be healthy and long-lived, wise, good, learned, brilliant, eloquent, and a deep, clear thinker, and drink, smoke, and chew, but, other things being equal, would he not be better, and purer, and smarter in every sense if he eschewed tobacco and alcohol? Would he not be more acceptable to himself, to those who do not use them, and especially to clean, noble, and refined woman?

Surely it becomes Freethinkers and humanitarians to present their bodies as well as minds pure and healthful to the world. If their doctrins and principles are superior to the orthodox and priest-ridden world, so also should be their lives, their habits, their examples. Come then young and old, one and all, and say, or qualify yourself to say: "I do not chew, smoke, drink alcohol, or swear." I would add with emphasis, "Neither do I lie." PROF. J. H. COOK.

Columbus, Kan.

Points About Population.

There are 42,000,000 Australians.

There are more than 250,000 Swiss in the United States.

The growth of New York is marvelous. The natural increase of its population now exceeds 60,000 each year.

If all parts of the United States were as densely populated as Rhode Island the population of the country would be 945,760,000.

Nearly one-fifth of the entire population of the United States liv in the fifty chief cities, which hav a population of over 11,000,000.

A statistician says: "Few are aware of the vast number of people that can be placed on a small tract of ground. When we speak of millions of men we are apt to picture to ourselvs an almost boundless mass of humanity; yet a million men standing close together, each not occupying more than four square feet, could be placed on a patch but little more than a third of a mile square. A square mile will accommodate 7,965,000. The whole population of the world could stand on two townships."

Chats with Correspondents.

DR. AYRES, Hannibal, Mo.—We are in sympathy with the good ideas set forth in the Brotherhood of Moralists. The constitution seems good enough to liv by, and that is the thing needed in this world.

GEO. M. DAVENPORT, New York.—The story is good, and will appear after a while. We are crowded with articles, which goes to show the popularity of the Children's Corner. We trust you are well and happy.

PROF. J. H. COOK, Columbus, Kan.—We are glad to hear from you, and to know you are still able to write so keenly and vigorously. Yes, the mental telegraph is a fine means of communication. Your article on "Self-Prohibition" is timely. Thanks for your kindness.

MAGGIE GALLAGHER, Silver Plume, Col.—Read and think for yourself. Our reason is ours for exercise. Compare the teachings of Catholicism with the well-grounded facts of science, and then judge which is correct. Fear not. Be true and faithful to that which is right. Follow truth where'er she leads the way.

J. WATERS, West Sutton, Mass.—We are very busy every day, just now, visiting schools before the long summer vacation, which is now at hand, occurs. You are, no doubt, enjoying the loveliness of nature, that is now at her best. But the extreme heat detracts much from the pleasure of being out of doors.

Correspondence.

BUFFALO, June 13, 1891.

DEAR MISS WIXON: I hav become very much interested in history lately—that is, in ancient literature. Papa has a book in his library that I wish was in the hands of every "Cornerite" of the grand old TRUTH SEEKER. It is Taine's "History of English Literature." What I care for most is the biographical sketches of the ancient and modern poets and the quotations from their most popular works. I hav read a great many biographical essays that hav been dubbed "dry" by my friends and schoolmates, and I also found difficulty reading them, so I hav undertaken to write out some myself. I hope they will not be dry and uninteresting for the Cornerites, if you think them worthy a place in the Corner.

Your true friend, IDA A. BALLOU.

P. S.—Perhaps you would like to know how my collection is progressing. Well, to speak plain, I am getting along finely! I hav just received a letter and card from Miss Craddock, and if all goes well I shall expect Colonel Ingersoll's and Miss Gardener's soon. George Remsburg undoubtedly has a fine collection, but I would not take $50 for mine. I. A. B.

TRICONISTA FARM, SALONICA, TURKEY,
May 25, 1891.

MY DEAR MISS WIXON: To-day I feel inclined to letter-writing, so I am going to write to you first.

Now we are getting accustomed to country life we do not mind it so much as we used to at the commencement. (I wrote and told you all about this farm in my last letter, but I got no answer.)

The country seems pretty safe; we hear of brigands now and then, so you see we hav to keep a sharp lookout. We hav a large iron door to our house and papa keeps the key in his bedroom at night. Two men sleep on the balcony at night and two men keep guard in the yard in the day-time, in case of a sudden surprise. The country is so beautiful, the woods so splendid, but we cannot go out walking far, as no one can be sure what might happen.

We hav lessons with mamma every day, but in two months father is going to get us a governess. I am so fond of music I practice every day. I play some duets with mamma. I wish I had some new music. Would you mind sending me a music-seller's catalog of songs and pieces, because I will hav some pocket-money in six weeks and will treat myself to some new music; we cannot buy music in Salonica, and my music is all mother's and is very old.

We are having hot weather here, but very fine for the crops. The boys are very busy just now making themselvs houses and ships with chairs, etc, making everything topsy-turvy. Lily and Nelson hav grown so big these last few months and are so rosy and well. We each hav a garden; the boys go in for vegetables and I for flowers. My aunt sent me some seeds from England. I must close, dear Miss Wixon, as I must write some more letters, and hoping you will excuse this letter and will answer at your leisure, with love believe me ever your loving friend,

DAISY SUTER.

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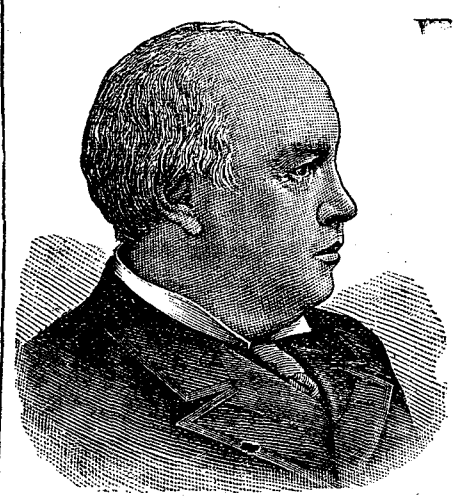
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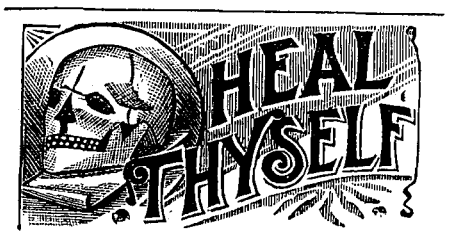
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These notices are for the benefit of Liberal who may be visiting the places where these societies are located. Local Secular Unions and Freethought Societies meeting regularly can hav their gatherings advertised here free by forwarding the necessary information.

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News of the Week.

HIRAM MAXIM, inventor, and head of the great gun-making house of Maxim & Nordenfeldt, announces a flying-machine to make 100 miles an hour, and carry in peace times passengers or freight and in war times dynamite—which he thinks will be so dreadful in effect as to cause disuse of war.

TWO Hennessy trial jurors hav been indicted for taking bribes.

THERE are 15,000 persons in Moscow awaiting convoy to Siberia.

THE next papal encyclical will propose union of the Roman and Greek Catholic churches.

THE membership and business of Great Britain's 1,500 coöperativ societies is increasing.

THE drouth is so severe in Quebec province that Mgr. Lafleche has directed the priests to repeat the prayer for rain.

MINISTER PORTER has left Rome—according to some reports in retaliation for Fava's recall, and according to some merely for vacation.

A BATCH of Alaska Indian boys hav been discovered in San Francisco in a state of shocking neglect and abuse at the hands of a drunken Russian priest.

HARRY BINGHAM, Grafton county, N. H., asks divorce on the ground that his wife injures his health and endangers his reason by constant talk on Christian Science.

THE Massachusetts legislature has paved the way for experiments in Nationalism by authorizing towns to supply gas or electric light for public and private use.

RETURNS of the government Indian schools of Manitoba and the Northwest Territory giv 99 schools, of which 72 are Catholic and 27 Protestant.

PASTOR KREIPP, of Worishopen, Germany, is obtaining much vogue among his Catholic devotees for silly curativs of disease that he has invented.

"GOOD-BYE, boys, I hope to meet you in heaven," was the parting speech of Sim Johnson, hanged at Charleston, W. Va., on the 19th, for assault on a white girl. He had "just received the holy communion."

THE miracle-working shrine of St. Anne de Beaupre, Canada, has had in ten years 984 pilgrimages, 774,694 pilgrims, 675,445 communions, and 25,014 masses. Of the 105,672 pilgrims in 1890, 20,000 were from the United States.

REV. RICH. BERGMANN, charged with assault and battery on a young lady, on being placed in the dock at Pittston, Pa., began a prayer for deliverance, and assured the remonstrating lawyer that the Lord would see him out of his trouble.

REPORTS of the New York state board of charities contain evidence that large numbers of lunatics and paupers hav been shipped to the United States, year after year, from the British isles, Germany, Austria, and other countries by local authorities and charitable organizations.

As the Italian editors and journalists, the most intelligent of their nationality in this country, endeavor to draw their constituencies from Catholic and Irish-American influences, they are denounced by priestly organs as "without religion or morality, hating a priest as Satan might, ignorant save in matters of self-interest, impregnated with Socialism, and reckless as savages."

"HAPPY JOHNNY" RYDER, who conducted a gospel temperance mission at Manchester, N. H., had a diseased eye left from the grip. Dr. Carville, an optician, had nearly cured him, when on visiting him recently he found he had thrown all medicins away at instigation of Faith Curers who had called on him. A few days ago Ryder left for his old home in Maine, totally and irremediably blind.

THE Republican Territorial Committee met at Salt Lake City and resolved that a division on party lines by loyal men would be an error; that it would giv rule to the first presidency of the Mormon church; that it would giv Utah statehood; that that statehood would be under control of the Mormon theocracy; that Utah is not fit for statehood, as a majority maintain a higher allegiance to the theocracy than to the United States.

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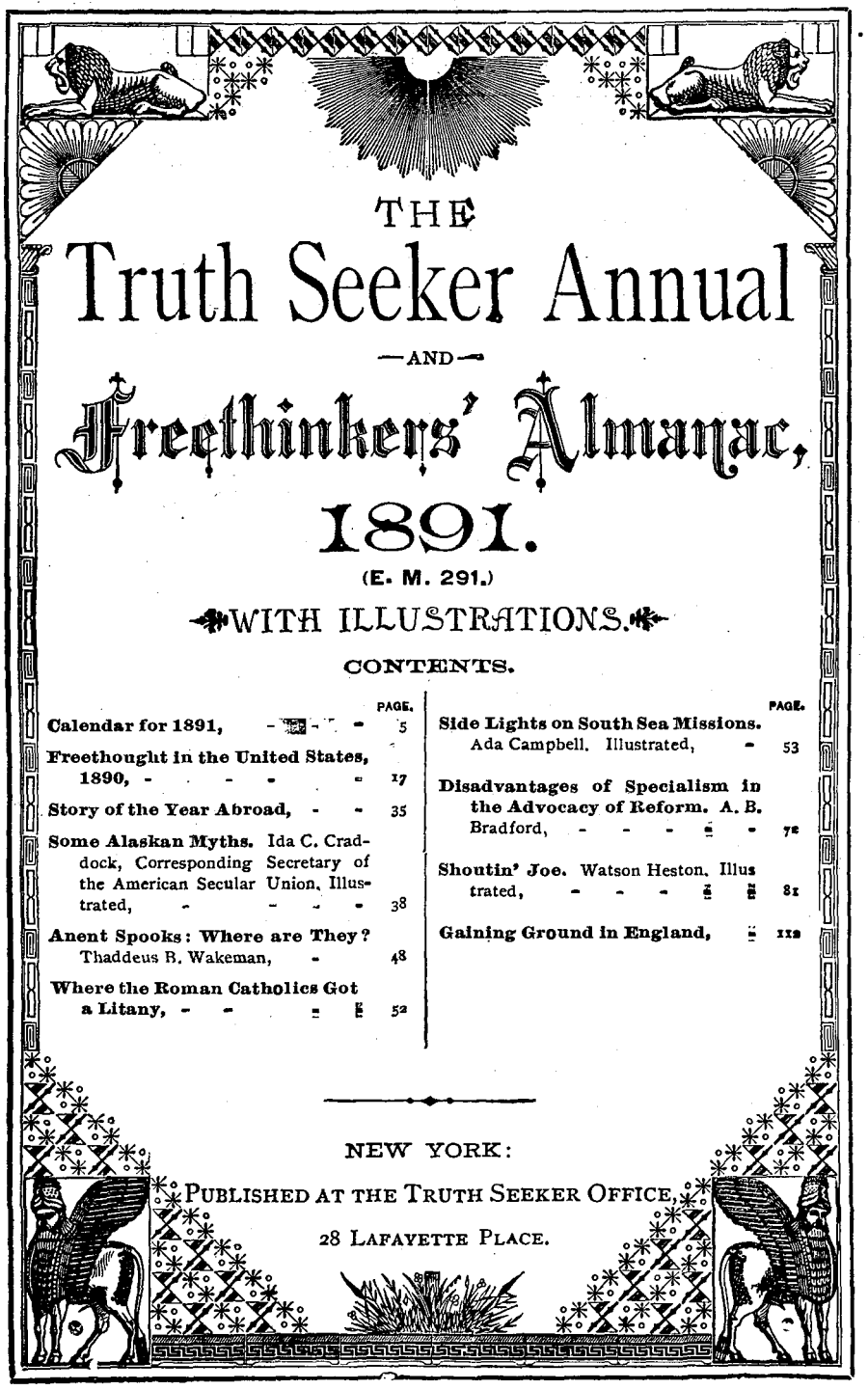
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THE MAN OF GOD SNIFFLETH.

And he settled his countenance steadfastly, until he was ashamed: and the man of God wept.—2 Kings viii, 2.



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ALL priests create fanatics, though not fanatics themselvs.—*Napoleon Bonaparte.*

To the claims of conformity no man may yield and remain free at all.—*Oscar Wilde.*

IT has been the fate of all great changes to be mocked at beforehand, and to be regarded as inevitable when once accomplished.—*W. C. Owen.*

DESTRUCTION IS as necessary as re-creation.—*Lara.*

CHRISTIANITY as such never rose above crusades and persecutions of heretics; it has never even attained to tolerance, which yet is merely the negativ side of universal benevolence.—*Strauss.*

I REVERENCE truth as much as anybody; and when it has slipped us, if a man will but take me by the hand, and go quietly and search for it, as for a thing we hav both lost, and can neither of us do well without, I'll go to the world's end with him.—*Sterne.*

WHEN we love our brother for the sake of our brother, we help all men to grow in the right; but when we love our brother for the sake of somebody else, who is very likely to damn our brother, it very soon comes to burning him alive for his soul's health.—*Professor Clifford.*

I FIND that the God who had no time to say anything on the subject of slavery, and who found no room upon the tables of stone to say a word against polygamy, and in favor of the rights of woman, wife and mother, took time to giv a recipe for making hair oil.—*Ingersoll.*

GREAT revolutions cannot be accomplished without much anguish and some evil being caused.—*Winwood Reade.*

GENESIS and Exodus are regarded by all sensible men as earnest guesses after truth by our early ancestors.—*A. B. Moss.*

JEHOVAH never had the faintest idea of justice until the Jews had sufficiently progressed to giv him lessons in that virtue.—*G. W. Foote.*

I BELIEVE that in nations where governments are established, there are at least a third part of errors and abuses, a third part of tolerable customs, and another third of calamities and misfortunes.—*Voltaire.*

THE revelation of an infinit God must convey to men truths which they will understand alike. The Bible is said to be a revelation from God. Good, intelligent men understand it differently. Therefore, the Bible is not the "word of God."—*Robt. C. Adams.*

COMPARED with our wondrous progress in physical science and its practical applications, our system of government, of administering justice, of national education, and our whole social and moral organization, remains in a state of barbarism.—*Alfred Wallace.*

THE scientific sanction [of morals] is verifiable by experience; the theological is not. The scientific is strengthened by every increase of knowledge; the theological is thereby weakened. Hence the efficacy of the one is destined to increase; of the other, to diminish.—*Wilson.*

PUBLIC money ought to be touched with the most scrupulous consciousness of honor. It is not the produce of riches only, but of hard earnings of labor and poverty. It is drawn even from the bitterness of want and misery. Not a beggar passes, or perishes in the streets, whose mite is not in that mass.—*Paine.*

SOCIAL and moral barbarism we shall never overcome by the artificial and perverse training, the one sided and defectiv teaching, the inner untruth and the external tinsel, of our present state of civilization. It is above all things necessary to made a complete and honest return to nature and to natural relations.—*Haeckel.*

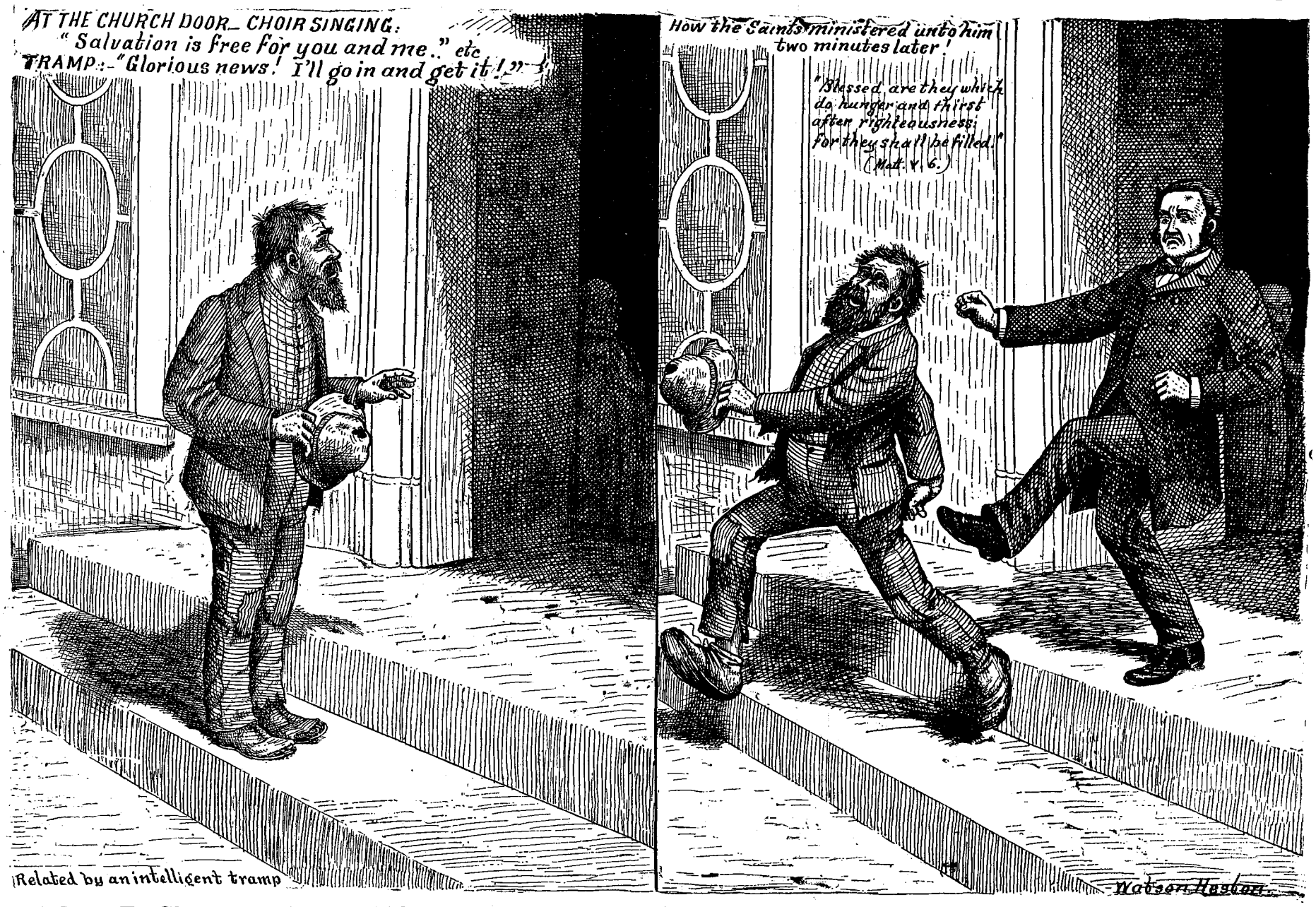
THE second revival [of learning] was produced by the action of Moorish civilization. It was shown chiefly in an increased passion for natural science, which gradually substituted the conception of harmonious and unchanging law for the conception of a universe governed by perpetual miracles.—*Lecky's History of Rationalism.*

THE TRUTH SEEKER

A JOURNAL OF FREETHOUGHT AND REFORM.

Entered at the Post-Office at New York, N. Y., as Second-class Matter.

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PRETENSE AND PRACTICE; OR, HOW THE CHURCH HYPOCRITS LOVE THE POOR.

Notes and Clippings.

HERBERT SPENCER, writing to Dr. Janes of the Brooklyn Ethical Society, observes: "In my earlier days I constantly made the foolish supposition that conclusiv proofs would change beliefs. But experience has long since dissipated my faith in men's rationality."

THERE has been a movement among the Odessa, Russia, newspapers to stop issuing Monday editions, in order to giv their printers a holiday on Sunday; but the editors and publishers could not arrive at an understanding on this subject, and the matter was dropped.

A TURKISH official says that the Levantine Turks hav for many years been becoming more and more fanatical: "At the end of the Crimean war ten per cent of the Turks were religious fanatics; at the death of Abdul Aziz, fifty per cent; to-day there are ninety per cent."—*Sun*.

THE labor bill debated for the past fortnight in the Spanish senate, framed in accordance with the ideas of the Roman Catholic bishops, members of the senate, provides that all contracts for labor must be understood to contain prohibition of work not only on Sundays, but on feast days. This means about ninety holy days a year. Fines will be inflicted on employers and employed for infringing this law, and the ecclesiastical authorities will hav the right to enforce all its provisions against Catholics.

MRS. ANNIE BESANT announces that she will devote her life to Theosophy. In a letter declining candidacy at the school board election, she says: "The death of my honored friend and chief, Mme. Blavatsky, throws on me heavy additional work in connection with the Theosophical movement, and, believing as I do, that in the progress of that movement lies the hope of better religious, moral, and social order than we hav to-day, I elect to leave the more popular work in other hands and devote myself wholly to the less attractiv duty of pressing the claims of a spiritual philosophy on a public largely dominated by materialism."

THE German kaiser has offended by selecting Sunday on which to visit the naval exhibition during his coming visit to England. The Workingmen's Lord's Day Rest Association, one of the very numerous societies which undertake to look after the piety of Englishmen, has been particularly shocked at the young emperor's impiety. It has caused questions to be asked in Parliament. Many signatures hav been obtained to a formal protest to be sent to the exhibition council, and there is talk of petitioning Queen Victoria to exercise her grandmotherly influence in the matter. The members of the Lord's Day Rest Association are evidently not aware, says the New York *Sun*, that the executiv council of the naval exhibition hav broken the Sabbath every week since the show was opened by giving select garden parties in the grounds, and in other profane ways entertaining their friends.

IN response to a *Herald* inquiry as to means for the perfection of the human race, Prof. Jos. Jastrow, of the University of Michigan, says that of the most desirable qualities he "would single out as most representativ mental pliability, a freedom from subserviency to inherited and outgrown notions and beliefs, the power to originate and adapt oneself to the newly originated, to be not 'dumb, driven cattle,' but the 'heroes in the strife.' When we consider the enormous obstructions that hav been placed in the way of so many invaluable intellectual and ethical reforms and reformers we realize how different might hav been the pages of history had mental pliability, with its ethical counterpart, tolerance, held sway over the masses. The lower races are distinguished from the higher by a more rapidly completed development as well as by an earlier waning of the powers, the period of preparation, of adaptability to the environment, being limited. With this goes a more rigid conservatism, perhaps an unreasoned mental tenacity, if not obstinacy. How little does our commonly used term, 'open to conviction,' really represent."

THERE has been received in Rome a memorial addressed to the cardinals, endeavoring to enlist their aid in the scheme of colonizing European priests in the United States. It asserts that the European governments must exert themselvs to retain their influence over their emigrants to the United States. The memorial is very lengthy, making over four thousand words. It traces the loss of faith by emigrants to: 1. The danger to which their morals are exposed during the journey. 2. The lack of national priests to receive and care for the emigrants on arrival in the United States. 3. The pecuniary sacrifices exacted of them in the United States for the practice of their religion. 4. The public schools. 5. Secret societies; and 6. The lack of national bishops. The political character of the movement is inadvertently manifested by the statement that the European governments can no longer regard the matter with indifference and that it is of the utmost importance to them to retain their influence over their people in America. It insists, for this purpose, on the preservation of their national language and the formation of national societies among emigrants in the United States.

AN account of the late fight between Greek Orthodox and Roman Catholic priests at Bethlehem, reads thus: "On the other side of the manger ten Franciscan monks had taken up their position, and during the ceremony had behaved in such a manner as greatly to vex the Orthodox worshipers. As the archbishop was about to return to the church, the deacon carrying the host, in walking round the manger, placed his foot on the ground which the Franciscans consider as belonging to them. One of them sprang at the deacon, and struck him on the head with a stick which he carried under his mantle so that the Greek reeled backward. The archbishop immediately advanced. The Franciscans beat the deacons, who hurried up to protect the prelate, unmercifully, and then withdrew. The three Greeks who were wounded were sent to Jerusalem, to the Orthodox Hospital of the Holy Sepulcher. Upon request of the chief of police, who was at once sent to Bethlehem, the Turkish governor sent thither a company of soldiers. Half of them took up their position at the manger, and so divided the Greeks from the Catholics, while the rest patroled the Christian quarters."

Communications.

Christianity and Evolution.

SCRAPS OF EVIDENCE.

Regarding, as he evidently did, any mention of Jesus either by the early fathers or by historians between the first and fourth centuries A D. as important links in the chain of evidence, Dr. Paley adduces some slight scraps of evidence from such sources as Clement, Hermas, Polycarp, Ignatius, and a circular letter of the church of Smyrna, which is put in in support of the assertion relating to the alleged sufferings of the eye-witnesses.

Of Hermas we are told that a work called the "Shepherd" (Lardner, Cred., vol. i, p. 111) by this writer is still remaining. "Its antiquity," says Paley, "is incontestable from the quotations of it in Irenæus A D 178; Clement of Alexandria, A D. 194; Tertullian, A D 200; Origen, A D 200. The notes of the times extant in the epistle itself agree with its title and with the testimonies concerning it, for it purports to hav been written during the lifetime of Clement." Paley claims that this piece contains "tacit allusions" to three of the gospels, and similar expressions to those of the sacred books. Ignatius is claimed to hav written some epistles, which are referred to by Polycarp his contemporary and quoted by Irenæus A.D. 178 and by Origen A.D. 230.

Of Polycarp Paley claims: 1. That he had conversed with many who had seen Christ. 2. That he was appointed by the apostles bishop of Smyrna. 3. That we hav one of his epistles undoubtedly remaining.

Now, the same objection we hav urged against the previous alleged evidence applies to this, only in a stronger degree. It is not pretended that any of these writers knew Jesus, and any assertion that they knew people who knew Jesus must be regarded as doubtful, since we hav not the declarations of those who allege that they knew Jesus to judge from. But when we come to value such evidence as these writings afford we find them tainted through and through; for they not only contain these statements, but relate such extraordinary occurrences as to be quite beyond the reach of credibility. For instance, in one of them we are told not only that St. Paul's head was cut off, but the worthy bishop of Rome, Louis, his contemporary, tells us how "instead of blood naught but a stream of pure milk flowed from his veins;" and further we are instructed that his severed head took three jumps "in honor of the trinity, and at each spot on which it jumped there instantly struck up a spring of living water, which retains at this day a plain and distinct taste of milk" (Diegesis, p. 256, 257). One statement like this would destroy the value of a hundred such epistles; but they contain in addition such a mass of puerile and absurd stories of a similar character that no one can trust for a single moment any of their declarations. The truth is, none of these writings can be regarded either as evidence of the reality of Jesus or of the authenticity of the gospels. For all practical purposes, then, the gospels are anonymous productions.

As the learned author of the "Evolution of Christianity" remarks (p. 153), "Evangelical theologians formerly assigned to the versions of these books in our possession an authenticity as indisputable as if our modern editions were printed in heaven and Jesus himself revised the proof-sheets. But the gospels hav not reached us as divine editions. Jesus never wrote nor edited them, nor did he instruct apostles or disciples to compose sacred books the contents of which should be binding on the reason and conscience of posterity. On the contrary, so unsuggestiv of dogma and mysticism was the simple theology of Jesus that the necessity for written records seems never to hav occurred to him. Had he foreseen the future growth of a Christian literature, of authorship so doubtful and interpretations so conflicting as to originate the antagonistic creeds of hostil churches, fruitful in anathemas involving eternal perdition, Jesus would hav placed on record in a few brief words, as intelligible to the multitude as his formula of prayer, the simple articles of faith which, in his opinion, qualify members for the kingdom of heaven."

Now, against Paley's allegation of the persecution of "eye-witnesses" we hav to put the calm and impartial view of historians. Gibbon's view is that the whole number of martyrs of the English church is "somewhat less than two thousand persons;" but, as this careful writer observes, "Christians, in the course of their intestin dissensions, hav inflicted far greater severities on each other than they hav experienced from the zeal of Infidels" (Gibbon's Decline and Fall, pp. 273, 274) But suppose it were true that some of the early Christians were persecuted and put to death, surely that is not a sufficient reason for the assumption that Christianity is therefore true. If persecution of any particular faith is evidence of its truth, all religions are true, for the believers in each in turn hav been subjected to persecution and many hav suffered martyrdom. Heroism under such circumstances does not demonstrate the truth of the believer's faith; it merely demonstrates his earnestness and his enthusiastic fidelity to what he regards as truth. And as most religions hav had their martyrs, it follows that most martyrs hav died to uphold what, after all, was an error or a delusion. It is true that they believed that they were suffering for truth's sake, and therefore it was true to them. But viewing the matter in the calm and clear light which history and the growth of human intelligence throw upon the subject, this reckless desire for martyrdom shows that human beings in the past hav been more ardent in their desire to uphold preconceived notions than in the more worthy desire to investigate and search for truth whithersoever it might lead.

ARTHUR B. MOSS.

Letters to Workingmen.

What is government? Friends, you may think the question superfluous, but take the writings of the various advocates of political and social reform and see how many different answers you will get. You will find in these essays, like the epitaphs we inscribe over the dead, a total disregard of facts, in their endeavor to do what they consider their duty. They hav in mind an ideal, and not what really exists. Hence we find most writers making government synonymous with public opinion, when in reality it is never anything more than a faint echo. Another speaks of it as identical with civilization, when in fact it is an institution that has sprung up in the path of civilization and has always been a hindrance instead of a promoter, a twin evil in this respect with the church. One writer speaks of it as a fact as permanent as the Gulf Stream or Rocky mountains, no more to be ignored or avoided than government by the weather, etc. Of course he can hav no reference to the government I want you to consider. That we are governed by public opinion, by customs and fashions of society, even as by natural laws, I will admit, but what has political government to do with these? Nothing whatever. As an institution it is shaped and influenced, even as the individual is, by these agents of civilization. But to speak of it as synonymous or identical with these agents is simply using a figure of speech entirely devoid of fact. Hence I say the popular idea of government is a superstition. We talk of government as we do of God, to symbolize authority. We are striving

To giv to airy nothing
A local habitation and a name.

Such is theoretic government or sovereign power. The institution of government, that is to say, the legislativ, executiv, and judiciary powers assumed by the men elected or appointed to the various offices, is quite another thing, and when compared with society or civilization it is a very small thing, as a man is small when compared with a nation. Government is often spoken of as the combined wisdom of the community. It is nothing of the kind, but the individual wisdom or ignorance of some man. Professor Sumner says: "It often turns out some obscure clerk, hidden in the recess of a government bureau, into whose power the chance has fallen for the moment to pull one of the stops which control the government machine. . . . a little functionary on whom a big functionary is forced to depend." We talk of government as a representativ body, carrying the idea that these men represent society and its interests, but this is another one of the "conventional lies of civilization." Society and its interests are more nearly represented by men out of office than in. The phase of society represented by the politician is known as the pot-house. If society wants anything done it will be done whether a law is provided or not, and if society wants a thing not done all the laws in its favor will very soon become dead letters on the statute-books. We are told that these men are chosen by the people to represent them in government. Herbert Spencer tells us how the thing works: "The sovereign people is to appoint representativs and so create a government; the government thus created creates rights, and having created those rights confers them on the sovereign people by which it was itself created. Observe what are the applications. Each man exists in two capacities. In his private capacity he is subject to the government; in his public capacity he is one of the sovereign people who appoint the government. That is to say, in his private capacity he is one to whom rights are given; in his public capacity he is one of those who, through their agency, giv the rights." Now, while this is the process proposed whereby "we, the people," govern ourselvs, there are some exceptions to its truth in detail. In the first place, "the sovereign people" do not "appoint representativs and so create a government." These men, as I hav shown in a former letter, owe their appointment to a clique or ring of politicians whose only object is to obtain power to wring from the toiler his hard-earned wages. Place and pay is all the "representativ" desires. When that is secured his services go to the highest bidder. In the next place government does not "create rights," unless we choose to call its edicts rights because it has an army to enforce them, nor does it "confer rights" upon "the sovereign people." All its rights, so called, are conferred upon classes and corporations.

"The sovereign people" hav the right to vote, the right to toil, if they can find employment—or the right to starve. Again, each man, if he be not a politician, does not "exist in two capacities." In public or private he is still the subject of government. But of the politician it may be said that "he is one to whom rights are given," and also "is of those who through their agency giv the rights." We may trace the evolution from the viking and robber-chief, from the absolute monarch, down to the modern democracy, we shall find the spirit of government unchanged: The creation of a person whose will is supreme and the denial of individual rights. As Hobbes says, "He that carrieth this person is called sovereign and hath sovereign power, and every one besides his subjects." And so far as this being is concerned, it matters not if he be created by "the will of the majority," or inherits life from a deceased relativ, or is ushered in by the "sword of conquest." We must come at last to some power which is absolute, to which all the other powers of the state are subject, and which itself is subject to none." Our Fourth of July orator is fond of telling us what powers we possess as one of the "sovereign people." I want you to study the political history of the world. Go back to the days when sovereignty descended from father to son, or came in with wars of conquest. Note well the condition of the people. Now run your finger down the page and note each change in the form of government and see if there is a corresponding change for the better in the condition of the people. True, our condition in many respects is vastly superior to the "good old days of our fathers;" we are enjoying much to-day unknown to even the rich and royal of "ye olden time," but should we in any way thank government for it? I want you to take into consideration all the actions of government and notice the result to the people. Does it tend to improve their condition? I think if you pursue your investigation in an unbiased manner you will discover that that which has improved the condition of the people has been wrought by causes wholly independent of government. The only action of government in relation to these causes has been to delay them by entangling them with red tape, and allowing favored classes to monopolize them. What good has government wrought from the days when robber-chiefs extorted tribute from passing merchants down to the days of reformed tariff? Political economists and governmental reformers hav pointed out many evils attending government, but the former hav more apologies for government to offer than methods of relief; they sugar-coat the pill with the idea of necessity, while the latter would add some new ingredient to the dose in hopes to neutralize the bitter. These evils the economist would excuse, and the politician would reform, form the integral of government and are the result of previous reforms. As I hav endeavored to show, it began with the rich robber, and when the people begin to murmur at the various methods of robbery, political aspirants discover in the people's discontent an opportunity to advance their own interests and at the same time make it appear to subserve public opinion, and so the panacea of reform is introduced, and agitation begins and ends in a great victory for the people, and they go back to their toil contented. And the rich robber and his lawyers gather in the coin as of old, and the worker's lot is unchanged, and murmurs of discontent again arise and again new measures and new politicians come to the front, and the political dust is again agitated and another long struggle in the interest of the dear public begins. A few are beginning to discover that underneath the bluster of braggadocio and the struggle for supremacy there is an undercurrent where the real promoters of the contending hosts meet and mingle and mature their mercenary motivs while time is carrying them back to the starting-point again, and the plaudits of the victors and the imprecations of defeated candidates are alike food for merriment.

Buffalo, N. Y. A. L. BALLOU.

Believes Bacon Wrote Shakspere's Works.

TO THE EDITOR OF THE TRUTH SEEKER, *Sir:* Will you kindly grant me space in THE TRUTH SEEKER for a few words touching on supernaturalism? No man living has done more to liberate mankind from superstition and priestcraft than Robert G. Ingersoll. He deserves thanks from even his opponents. But it is possible he may be mistaken in some other matters; as, for instance, when he says in substance that Bacon was not able to write one page of Shakspere—that, by comparison, the former is as a penny candle to the noonday sun.

A few years ago, on looking over a book of "Specimens of English Authors," I noticed that the compiler remarked, in reference to Bacon, that "he seems to hav written with Shakspere's pen." Here is a different opinion.

Until recently no one doubted that Moses wrote

all the Pentateuch, that David wrote all the Psalms, and that a Jesus uttered all the words the priests hav put into his mouth. General belief is generally wrong.

There are some resemblances between the mythical Jesus and Shakspere. They were both poor boys. Neither of them received any education to speak of. A glimpse of each is seen when about twelve years of age, followed by an eclipse lasting till he is about thirty. At that age the former astonishes the ignorant multitude by his occult sayings and magical doings; the latter fascinates the world by his wonderful knowledge and poetical genius. At death, however, neither one had in his possession any written evidence of the works attributed to him. According to the record, Jesus wrote only on the sand and Shakspere wrote a very, very simple *will*.

To accept the popular notion in regard to these two personages, it is necessary to believe in supernaturalism and miracles; and this is why I regret to find the colonel on the wrong side in this case.

L. G. Reed.

The Shirtmaker.

A TRUE TALE.

One sloppy evening a gentleman enveloped in a thick ulster was hurrying along a street in the city of Edinburgh, when, as he was passing the corner of Elder street, a woman accosted him.

She laid her hand upon his arm, speaking to him in such a wistful tone that the gruff answer he was about to make died away upon his lips, and he looked steadily at her for a moment.

She was young, almost girlish, with pale, pinched features, on which was legibly written the word "starvation;" sunken eyes now moist with welling tears, and a cough that served as a death-warrant to its possessor.

"My dear woman," began the gentleman, "what makes you adopt this life?"

"Alas, sir," returned the woman, "I must do this or starve."

"Is it possible you cannot find work enough?" queried again the now astonished gentleman.

"Work," replied the woman in a hard tone. "Yes, I get work and do work. But how can I liv on from four to six shillings a week, especially when I hav a sister to keep who is too young to do for herself. I labor all day from daylight to far into the night, yet I cannot make ends meet."

"Why don't you apply to some of those societies who help women in distress?"

"They are only for the destitute, and while I can earn a shilling, sir, they won't help me. Forbye, there are hundreds of women in my situation who hav to eke out their day's wages by street-walking; women who, like me, detest the life but only do it to keep themselvs and others from starvation. We can not avoid it—either this or death. And were it not for my sister, I would giv the coroner a job to-morrow."

Having obtained the woman's address and given her some money, he left her, promising to call upon her in a day or two.

As he walked along he thought it was curious that a woman should be forced to lead such a life in this city of churches. That where societies for the destitute at home and the heathen abroad abound by the dozens; where missionaries tell of the misery "of the poor bla-ack chil-dren of Ham" to weeping congregations every Sunday; where people express their horror should a dumb animal be maltreated, and where a lot of long-haired, sniveling, hypocritical psalm-singers thank God every day that they were not as the Levite but only wait the opportunity to become as the Samaritan, a woman should be driven to prostitution to save herself from dying of hunger.

It was sad! Think of it, capitalists, when you screw your employees down to the starvation-point, that you may be sending a recruit to that vast army of criminals with which society is overrun, or driving a poorer sister to a life of shame. For every life thus destroyed you are responsible. I often wish there were a hell so that those souls whom the greedy capitalist damned to a life of suffering in this world, would array themselvs against him in the next, and thus, by their united evidence, condemn him to the nethermost pit. Even that would not be punishment enough for that wrecker of lives.

A week had passed, yet Mr. Ramsay—the gentleman whom the woman had accosted that sloppy night—had not called on her. Business troubles had well-nigh made him forget his promis, until this evening, as he left his office, he remembered it, and turned his footsteps in the direction of the Canongate.

As he walked along he could hardly repress a tear when he thought of how this woman, if Christianity were true, was surely damning her soul to save her sister's life.

"Greater love hath no man than this, that a man lay down his life for his friend," said a teacher of old. Then, was not the love which this magdalen bore to her sister, which not only caused her to lead a miserable life here but also made her forswear eternal felicity in the next world, greater than that devotion which leads a man to lay his life down for his friend? Yes, it is. There is something god-like in a sacrifice like that; something that compels one's admiration!

Reaching Little Jack's Close—a dark, noisome alley—Mr. Ramsay turned down it a little way, when, taking the first stairway to his left, he commenced his ascent.

Gaining the top he knocked at the door and was bade enter. On opening the door he saw, sitting on a chair but looking sicklier than before, the woman he was in search of.

"Good evening, sir," she began, "I thought you had forgotten. Nellie," she called to a little, chubby-faced girl, who was playing with some cotton-spools on the floor, "Nellie, here is the good gentleman I told you of."

Nellie arose slowly, shaking her head so as to get the ends of her sunny curls out of her eyes, and gazed at Mr. Ramsay a moment.

Then, seemingly satisfied with the inspection, she toddled over to where he stood, with a serious look upon her face and with outstretched hand, saying, "'Ow do, thir, 'ow do?"

Mr. Ramsay caught the little sunbeam, as he termed her, up in his arms, and imprinted a kiss upon her chubby cheek.

"This, of course, is your little sister?" began Mr. Ramsay, as he seated himself with Nellie upon his knee.

"Yes, sir," returned the woman.

"Now," continued Mr. Ramsay, "in the first place, tell me all about yourself, that is, as much as you think proper."

In a few words the woman told him her tale. Her name was Jane Thomson. Her parents had died three years ago, leaving her to support herself and sister. She had obtained work from a shirt-store, but the wages were too small for herself and Nellie to liv on. Often had she had to work from daylight until far into the night in order to make ends meet. Many a time had she been tempted to spend her small earnings on drink; for at times she felt so done! Often had she to go without food in order that her sister might eat and liv. But she found that this was undermining her strength, and she dreaded dying, for that would leave her sister helpless.

"And oh, sir, what *would* become of her?" and the tears flowed from Jane's eyes.

Then it was that one night, when Nellie was crying for bread, and there was none to giv her, the tempter came, and she exchanged her birthright for bread.

"Sooner than see my little darling die of want," sobbed Jane, "I sell my soul to the devil. I know people will say I hav committed an awful sin; but surely God will not be hard upon me, when he remembers it was done to save our lives;" and as the woman leaned back in her chair, somewhat exhausted from speaking, Mr. Ramsay took out his handkerchief and blew his nose until he got red in the face.

"Dear me! dear me! whatever has got into my eye?" he suddenly exclaimed, rubbing that offending organ with his handkerchief; "one cannot be too careful with one's eyes at my time of life, Miss Thomson."

"No, sir," replied Jane, while a faint tinge spread over her pale face and a moistness crept into her eyes as she gazed at him.

"Now, my dear," said Mr. Ramsay, as he stowed away his handkerchief, "I hav an offer for you. I hav found a situation in service for you, and I will offer to take care of Nellie. Will that suit you?"

"Oh, sir," replied Jane, "I thank you very much on behalf of my sister, but as for myself I do not think I shall trouble the world long."

"Why," interrupted Mr. Ramsay, "you are not in such a bad state as that, surely. You look well—" here the woman smiled, for well she knew that that healthy look which sometimes appeared on her face was as the flaring up of the candle-flame ere it expires—"and—" a shade passed over his face as a thought flashed through his brain—"but stay, I will be back in an hour's time," saying which Mr. Ramsay took an unceremonious leave of Jane and hurried down-stairs.

In an hour he had returned with a medical friend and a messenger-boy loaded down with groceries.

Jane, feeling weak, had retired; and now, as she lay upon her bed, one could see the mark of death upon her features.

The doctor looked at her and, shaking his head, said, "She may liv until morning, but that is all; nothing can save her, she is dying."

Jane raised her eyes toward Mr. Ramsay's, saying, "That's nothing. Death is a good friend, one that never cuts you, no matter in what company he finds you!"

"Can you suggest anything, doctor," asked the kind-hearted Mr. Ramsay, "that would alleviate her sufferings?"

"Hav no fear, Ramsay," replied the doctor, "she does not suffer; in fact, death caused by consumption is one of the most painless of any. It is simply a gradual stoppage of the mechanism, owing to the wearing out of the machine."

During the night Mr. Ramsay watched by the bedside of the outcast as fondly as a father over his child.

Toward morning she seemed to rally, but soon fell back into semi-unconsciousness. But as the lengthening shadows of the evening fell upon the courtyard she awoke with a start that shook her whole frame, exclaiming, in broken tones, "It's—com-ing—good-bye—kiss—Nellie——" and, as darkness fell upon this city of churches and poverty, the light went out!

William Robertson.

Christianity in Colleges.

Some years ago Chauncey M. Depew told a graduating class of the Syracuse University that the province of this institution and others like it was to mentally equip men to hold the Christian fort against the devastating *pseudo*-philosophy of such men as Huxley and Ingersoll. These are not the words he used but they embody the idea he wished to convey. The Christian religion cannot to-day rely on ignorance as much for its support as it could in ages past. Thus the task of ecclesiastical college instruction is, as stated by Mr. Depew, to so bring scientific subjects before the mind of a student that he shall follow sophistical ruts and rivet his mind upon selected details pertaining to general science, so as to lose sight of general principles conflicting with scriptural statements; to still more guard him against skepticism he is obliged to attend chapel daily and church on Sunday, and urged to connect himself with the Young Men's Christian Association, which is strongly intrenched in nearly every university. I hav been acquainted with students about to take their degree in Arts who had never heard of Herbert Spencer, and who had never read one line from the writings of Tyndall or Huxley; who were ignorant that Thomas Paine had anything to do with the independence of this nation, and sincerely believed that all scientific progress emanated from the minds of Christians, chiefly of their own beloved church.

Others of their classmates at heart regarded religion as a form that it would be poor policy to take issue with, and some would rather unwillingly admit their lack of faith if closely questioned. Therefore the Christian college in the field of science is like a fortress in an enemy's country. The field of classics is quite safe; Christian dogma has little to fear in that domain. Abstract mathematics is also safe. Physics is dangerous, the wave theory almost deadly, and to meet this danger substantialism has been invented. Chemistry is quite safe, for the average college student only dabbles in it gently.

Geology will never do at all; but the Christian college deals out a hash under this name, and if any professor gets too fresh and givs the unalloyed fact dead away his goose is cooked forthwith.

A man can wander for twelve weeks through the woods of Washington and get very little knowledge of the state in general. Thus a student may paddle for a term in chemistry, another term in astronomy, and so on, and never get a common-sense idea of either. He has learned many names in a parrot-like way and these will be sufficient when he gets out of college to clear him of the charge of ignorance. Also when we consider the fact that many young men are sent to college simply to be trained to use their wits so as to escape the hardships of manual labor it is not surprising that Christians can point to many of their educated (?) exponents and say: "Behold a lover of the Lord how he prospers." Perhaps he is a Methodist merchant whom Methodists prop up and patronize, and possibly vote into office. Yea! the Lord is with him!

Liberals, in accordance with their means, hav been as benevolent in helping to found colleges and hospitals as Christians hav ever been, and yet where is there a Liberal college or a Liberal hospital? To prove the proposition that it is in part the function of universities to fetter the advance of Freethought, let anyone try, if he will, to find one college in America that will keep The Truth Seeker on file in its reading-room.

No class of people more highly value education than Liberals. Therefore with them lies the possibility, if they would but grasp it, of inaugurating a new and brighter era for themselvs by founding a Liberal university. It is the Liberal-mindedness of Huxley and of Tyndall, of Spencer and of Ingersoll, that has made their names world-wide.

Found a university with the same Liberal-mindedness and its name, too, will soon be world-wide.

C. E. Boynton, B.S., M.D.

Cathlamet, Wash.

Of all the strange games at which men play in the world, I think politics and religion are the two strangest, only we are all so busy with our sticks that we do not find out what we are doing. A man will do anything for his church, and anything for his party, and ask no questions, just because some accident has pitchforked him into his place as a member of one or the other. But whether he is right to be where he finds himself is a question that he never stops to ask.—*Fortnightly Review.*

Is Avarice Triumphant?

From the Argonaut.

In the June number of the *North American Review*, Gen. Rush C. Hawkins has written an article entitled "Brutality Triumphant," to which Col. Robert G. Ingersoll has replied. The Hawkins article is pessimistic, of the most forlorn character. The reply by Colonel Ingersoll is the very reverse of this. He says "that many men are guilty of mistaking the afternoon of their own lives for the evening of the world. To them, men are no longer honest or brave, or women virtuous or beautiful. Because they are dyspeptic, it gives them pleasure to think that the art of cooking has been lost." In this class of minds he rates General Hawkins, and, with him, most of the preachers. They lift the hand of warning when the human race takes a step in advance. As wealth increases, they see that all goodness and charity vanish, that all well-dressed and prosperous people lack piety. Lacking patriotism, they malign and slander the land of their birth. They think crime is on the increase; judges are bribed, witnesses are suborned, office-holders are dishonest. Theirs is the mission of Cassandra, and they sit like owls on the limbs of dead trees, hooting at the obsequies of spring, like a modern Marius sitting amid the ruins of all virtues.

Colonel Ingersoll admits that crimes were perpetrated in war expenditures, in the purchase of ships and arms; frauds in careless and extravagant purchases of war material; recklessness in subsidies to railroads and kindred legislation—railroads were built, in anticipation of the war, across the continent, but they hav developed the country through which they passed; defends the "Star Route" trials; excuses the denuding of the public forests for the necessities of early settlers of the Far West; explains the watering of stock; and givs a sensible and rational explanation of what General Hawkins finds it easy to find fault with. General Hawkins picks out individual weaknesses and crimes, and, with a magnifying glass, transforms them all into inexcusable and unpardonable offenses, while Colonel Ingersoll, taking a broader and more generous view, finds much to approve, and concludes that life is worth living and that, since the war, the country has made rapid and healthful progress.

As a sample of the controversy engaged in between these two gentlemen, we giv a summary of the Ingersoll article: General Hawkins asserts that Christianity has neither preached nor practiced humanity to animals, while Sunday-school children are taught what a terrible thing it is to break the Sabbath. Few people (says Ingersoll) will suspect me of going out of the way to take care of the Christian clergy, but I can afford to state the truth. While there is not much in the Bible with regard to practicing humanity toward animals, there is this, at least, "The merciful man is merciful to his beast." Of course I am not alluding to the example set by Jehovah, when he destroyed the cattle of the Egyptians with hailstones and diseases, on account of the sins of their owners. "In the treatment of animals, Christians are much like other people." Lawmakers hav not only protested against cruelty to animals, but hav passed laws to make cruelties a crime, and Henry Bergh, who did as much good as any man who lived in the nineteenth century, was seconded in his efforts not only by the Christian clergy, but by hundreds and thousands and probably millions of professing Christians.

It is true that the Indians hav been badly treated. It is true that the red man has been demoralized by the vices of the white. It is a frightful fact that when a superior race meets an inferior, the inferior race imitates only the vices of the superior, and the superior those of the inferior. They exchange faults and failings. This is one of the most terrible facts in the history of the human race. The breaking of treaties has resulted from the incapacity of the white man to foretell the growth of the republic. The first treaty drove them but a few miles from the Atlantic. A later treaty forced the Indians farther west. In a little while that line was passed and the treaty violated; another treated pushed them farther toward the Pacific, across the Illinois, the Mississippi, the Missouri, till the Pacific ocean was reached.

In 1861, slavery existed. The law defending slavery was imbedded in the federal Constitution. The fugitiv slave law was in full effect. In all the free states it was a crime to giv shelter, food, or raiment to a man or woman seeking liberty by flight. Humanity was illegal, hospitality a misdemeanor, and charity a crime. Men and women were sold like beasts, all the sacred relations of life were trampled beneath the bloody feet of slavery and avarice. So firmly was slavery fixed in law and creed, in statute and scripture, that the tongues of honest men were imprisoned. Those who spoke for the slave were mobbed by the Northern lovers of the Union. These efforts corrupted the politics, demoralized our statesmen, polluted our courts, and poisoned our literature. The Websters, Bentons, and Clays mistook temporary expedience for principles. They believed that the preservation of the Union was the one important thing, and that it could not be preserved unless slavery was protected. They did not suspect that slavery would finally strike the blow for disunion. But when the time came, and the South unsheathed the sword, the teachings of these men, as to the infinit value of the Union, gave to our flag millions of brave defenders.

The republic has been rebuilt and reunited, and we shall remain one people for many centuries to come. The constitution of the United States is the charter of human freedom, and all laws inconsistent with human liberty hav been repealed. There is now freedom of speech. Lips are no longer sealed by mobs. Never before in the world has so much been done for education. General Hawkins seems to think that our country was demoralized by the war. They who fight for the right are not degraded; they are ennobled. When men face death and march to the mouths of guns for a principle, they grow great; they come out of the conflict with added moral grandeur; they become better men, better citizens, and love more intensely than ever the great cause, for the success of which they put their lives in pawn. During the civil war, the North grew great and the South was educated. Never before in the history of mankind was there such a period of moral exaltation. The names that shed the brightest, the whitest light on the pages of our history, became famous then. Against the few who were actuated by base and unworthy motivs, let us set the great army that fought for the republic—the millions who bared their breasts to the storm, the hundreds and hundreds of thousands who did their duty honestly, nobly, and went back to their children, with no thought except to preserve the liberties of themselvs and their fellow-men.

Nowhere in the world is honesty in business esteemed more highly than here. There are millions of business men—merchants, bankers, and others—engaged in trades and professions, to whom reputation is as dear as life. Is it possible that free institutions tend to the demoralization of men? Is a man dishonest because he is a man and maintains the rights of men? In order to be a moral nation, must we be controled by king or emperor? Is human liberty a mistake? Is it possible that a citizen of the great republic attacks the liberty of his fellow-citizens? Is he willing to abdicate? Is he willing to admit that his rights are not equal to the rights of others? Is he, for the sake of what he calls morality, willing to become a serf, a servant, or a slave? Is it possible that high character is improbable in a republic? Is it the experience of General Hawkins? Is it true that intellectual achievement pays no dividends? Is it not a fact that America is to-day the best market in the world for books, for music, and for art? There is in our country no real foundation for these wide and sweeping slanders.

This is the best government and this is the best country in the world. The citizens of this republic are, on the average, better clothed and fed and educated than any other people. They are fuller of life, more progressiv, quicker to take advantage of the forces of nature than any other of the children of men. Here the burdens of government are lightest, the responsibilities of the individuals greatest, and here, without doubt, are to be worked out the most important problems of social science. Here, in America, is a finer sense of what is due from man to man than you will find in other lands. We do not cringe to those whom chance has crowned. We stand erect. Our sympathies are strong and quick. Generosity is almost a national failing. The hand of honest want is rarely left unfilled. Great calamities open the hearts and hands of all. Here you will find democracy in the family, republicanism by the fireside. Say what you will, the family is apt to be patterned after the government. If a king is at the head of a nation, the husband imagins himself the monarch of the home. In this country we hav carried into the family the idea on which the government is based. Here husbands and wives are beginning to be equals. The highest test of civilization is the treatment of women and children. By this standard America stands first among the nations. There is a magnitude, a scope, a grandeur about the country, an amplitude that satisfies the heart and the imagination. We hav our faults and our virtues, but our country is the best. No American should ever write a line that can be sneeringly quoted by an enemy of the great republic.

A Letter from Mr. Heywood.

STATE PRISON, P. O. BOX 100, CHARLESTOWN, MASS.,
June 22, YL 19

DEAR MR. MACDONALD: Andrews the Pantarch used to say that, of all tyrannies, the despotism of propriety is the most irrational, stupid, and merciless. The burnings, beheadings, and hangings, under old Acts of Uniformity, were for alleged difference of opinion as to religion; now all the tortures public opinion allows are inflicted on dissenters from "authority" in morals. Of course every usurper knows that the *outs* always outnumber the *ins*, and that, in Daniel Webster's words, "The right of revolution always exists." The present administration is built on "blocks of five," purchased votes in New York, Indiana, and other states. Praying always goes with bribed perjury, so Sunday-school Wanamaker leads devotion to the "loaves and fishes." At a recent public "religious" dinner in Worcester an intense "anti-saloon" Republican, Rev. George H. Gould, D.D., presided, and His Obscenity, "Annie E. Ray," "E. Edgewell," "Mrs. Farnsworth," *alias* Anthony Comstock, was the high-placed, right-hand spokesman. But it's all in *style*, what's "proper" to put "big money" into doctors' and ministers' pockets, per monopoly of sex knowledge. When Dr. F. Hallick published his large book on "Sex Life," which sells for $6, he sent a copy to Comstock, asking him if it was "obscene;" the censor reported back that "the book is not obscene *at that price*." The "crime" of which Mr. Harman and I are judged "guilty" is the putting into cheap pamphlets or newspapers words and facts which circulate without restriction in expensiv medical works. It is "improper," "vulgar," for common people to know what brings "ducats" to doctors and ministers. But whatever Mr. Harman or I may or may not hav done, we neither of us hav had the hardihood to try to mail the Bible or the speeches of some Republican Congressmen!

The pious "spotters" are now cock-sure of their "duty" to suppress lotteries; yet, not to mention big gambling in boards of trade and stock exchanges, the God business is the cheekiest "game of chance" ever licensed. What money "Merciful Heavens Wanamaker" (as Anna Dickinson calls him) puts up to save souls, by God! A ticket in a turkey, sewing-machine, church lottery, or in the Louisiana grab-bag, is nothing compared with the heavy stakes in soul gambling fat ministers and "fat-fried" pew players hold. The common lottery is the most innocent kind of betting indulged in. P. T. Barnum earned his first money selling lottery tickets. Dudley S. Gregory, president of the Lottery Association in New York 1835–1843, and afterward member of Congress with Greeley, saved Horace Greeley to journalism by lottery advertising in the *New Yorker*. Land monopoly, tariffs, bank, mail, and God monopolies impose gambling, stupendous villainies which make earth hell; yet all these high-stepping Christians are plutocratic rulers! And in this "decoy," "spotter," lying-for-Christ's-sake-and-the-money-it-fetches crowd a federal cabinet officer, devout John Wanamaker, leads the *preying* band.

This relentless, malicious, mercenary persecution of opinions recalls the English Bedford Jail case (1658–1672): "Then went the jury out whose names were Mr. Blindman, Mr. Nogood, Mr. Malice, Mr. Lovelust, Mr. Liveloose, Mr. Heady, Mr. Highmind, Mr. Enmity, Mr. Liar, Mr. Cruelty, Mr. Hatelight, and Mr. Implacable, who, everyone, gave in his private verdict against him, among themselvs, and afterward unanimously concluded to bring him in guilty before the judge. And, first among themselvs, Mr. Blindman, the foreman, said: 'I see clearly that this man is a heretic.' Then said Mr. Nogood: 'Away with such a fellow from the earth!' 'Ay,' said Mr. Malice, 'for I hate the very look of him.' Then said Mr. Lovelust, 'I could never endure him.' 'Nor I,' said Mr. Liveloose, 'for he would be always condemning my way.' 'Hang him! Hang him!' said Mr. Heady. 'A sorry scrub,' said Mr. Highmind. 'My heart curseth against him,' said Mr. Enmity. 'He is a rogue,' said Mr. Liar. 'Hanging is too good for him,' said Mr. Cruelty. 'Let us dispatch him out of the way,' said Mr. Hatelight. Then said Mr. Implacable, 'Might I hav all the world given me I could not be reconciled to him; therefore, let us forthwith bring him in guilty of death" (Pilgrim's Progress).

So speak the persecuting passions against Faithful, in the persons of Train, Lant, Foote, Bennett, or whomsoever else is "tried" by the religio-political knaves now constituting "purity" courts. Though the Carpenter-Wanamaker-Foster censors out-devil the judge or any of the jurymen in Bunyan's case; while now, as then, Faithful, the "criminal," knows himself guiltless before the condemning crowd, and that what he is "punished" for is solely the good in him.

But who shall decide as to what is "proper?" Rev. Joseph Cook was once caged as a raving maniac; the ministers pardoned him out. I was jailed as "obscene;" the politicians pardoned me out. What does it settle? Is Cook sane, or am I pure? Our ancestors saw it was not right or safe to allow judges, juries, or magistrates to decide questions of religion. But why put moral questions to vote? The guarantees of religious liberty in the federal and all our state constitutions include *moral* freedom. Hence this obscenity pretense is illegal from the start, and a scandalous outrage on the first principles of associativ order. The human body must be recognized and respected in all its parts and uses. The silked, satined, broadclothed Christians, who, behind sleek spans, roll in gorgeous splendor to church, in the name of a Christ who went barefoot, are ashamed of Jesus in their own sex-nature, and that's "what's the matter with Hannah" in Comstock-Wanamaker-Carpenter "purity." In building his

Pantarchal millennium Andrews, of course, *recognized* diversity of opinion, habit, action in religion, morals, law—everything that concerns human destiny, relying on liberty, not on coercion, to assure order and propriety. Though it discredits Bellamy's intellect to suppose that he himself sees anything more than a good joke and the money it fetches in "Looking Backward," yet it is quite possible that he is fool enough to really think that labor thrift is possible under military despotism, beneath a sky of swords. I am in Bellamy's heaven, state prison, and don't see the good of it. Away with acts of uniformity, imposed propriety, supervising censorship, and giv us opportunity and reciprocity!

EZRA H. HEYWOOD.

Items of Foreign Freethought News.

Republicanism and Freethought work hand in hand in Spain and are making great progress.

Mr. Zielowsky, of Freiburg, Germany, has been sentenced to three months' imprisonment because of "disrespectful" remarks concerning the Roman Catholic church.

In the year 1890 the priests in Belgium took in over seventeen million francs in donations and for prayers promised to be said to help miserable souls out of purgatory.

During the forced exile of Dr. Voelkel, Mrs. A. Voelkel has taken charge of his *Free Religious Sunday Paper*, but the doctor will contribute the usual good editorials.

The Freethinkers of Stockholm recently held a meeting protesting against religious teachings in the public schools. Messrs. Lennstrand, Wicksell, and Holmberg and Captain Thomson spoke. The meeting was well attended.

Our French friends are, as usual, pushing forward, and the past month has given birth to a comic Bible with very wicked pictures. We hav not seen it, but our Dutch contemporary *De Dageraad* (Daybreak) says it is admirable.

In the state prison at Zwickau, Saxony, they use a hymn-book in which is found a psalm beginning with the words, "Through his great goodness God has brought me here." We do not doubt the truth of the statement in some instances, at least.

The monthly *Bulletin* of the French Freethought Federation states that M. Hulbert, one of the chamber of deputies, givs as his opinion that between two hundred and twenty and two hundred and thirty deputies are opposed to the *budget des cultes*—the subsidies to religious bodies and to the embassy to the Vatican.

When Victor E. Lennstrand was in trouble our English friends rendered him and the cause timely aid by forwarding money. Now a subscription is being taken up for the benefit of Mrs. A. Voelkel. Naturally the doctor's income will be considerably less now, since the banishment renders it impossible for him to lecture.

The Swedish daily paper *Fäderneslandet* contains a long article treating the subject of the state church, and figures out that the church costs Sweden 7,567,874 crowns in hard cash every year. Besides this, the church property (exempt from taxation) is estimated (rather low, we think) at 58,720 905 crowns. And what does the church giv in exchange?

The German Freethought congress for the year 1891 is now a thing of the past. Dr. Voelkel, at present an exile in Switzerland, spoke about "The Testament of the Rev. Father Meslier," a forerunner to modern Freethought. We will in the next number of THE TRUTH SEEKER giv an account of the congress, which in every way was a great success.

Freethought is growing in Denmark. A lawyer stated recently at a meeting of Danish Freethinkers, says a correspondent to *Fritänkaren*, that every other lawyer in Copenhagen is a Freethinker, but that they are prevented from working for the cause by the fact that they would immediately lose their official positions; and that the same is the case with many ministers.

Henry V. Berghell will soon visit this country. He has escaped the clutches of Alexander III., the Danish congress by a vote of 116 against 86 refusing to deliver him to the Russian police. May 31st Mr. Berghell gave a lecture in the great hall of Sortedamslunden, Copenhagen, Denmark. The hall was crowded to suffocation, and the speaker was frequently applauded. The Copenhagen daily paper *Aftenposten* in a long and very favorable report says: "It is as if one listened to Bradlaugh delivering one of his lectures to London workingmen. Like Bradlaugh, Berghell uses but few gesticulations; like him, he has a manner of speaking earnest and appealing; there are the same striking illustrations, and the same power to hold his audience." Scandinavians in the central states and the West will probably soon hav the pleasure of listening to radical Freethought lectures from this exiled martyr for free thought and free speech.

Some Problems in Nature.

ORIGIN OF LIFE.

When I was a boy, living in Winston county, Miss., my father would burn the heart out of big pine logs and use them for tan vats, and tan his own hides, and make the family's shoes. He used wood ashes instead of lime to take the hair off the hides, and after the hair was taken off he put the hides into the creek for a while to soak the alkali out of them before putting them in tan. On one occasion, in the summer, when the creek was not running, he sent me and two of my older brothers to take some hides out of a hole of stagnant water. We found a great many worms swimming in the pool, and my brothers called them hair-worms. I, being of an inquisitiv, scrutinizing disposition, went to investigating them, and found them in every stage of development, from the hair as it came off the hide up to a living, activ white worm two or three lines in diameter and from one and a half to two inches long. Occasionally a hair had only been transformed for a part of its length and made a short worm with a hair for a tail. I hav seen many of these hair-worms in the tan vats, and every other man who has tanned hides in the same way has seen these worms in the tan vats, and knows that animal hairs can develop into living worms. When a child, I once, during a rainy spell of weather, found moving in a little pool of water what I took to be a little snake, and commenced talking about what a queer little snake I had found, when father told me that it was a hair-worm, that it was a hair changed to a worm. It was a living, creeping thing developed from a hair which came out of the switch of a cow's tail. I hav since seen many of this kind of worms during long spells of wet weather. I once found in a pool of water in the road a wad of hair cut off the switch of a cow's tail, locked and twisted together, which had just developed life enough to be possessed of the power of motion, and were working like a bundle of snakes interlocked and twisted together. Now, I hav seen it stated somewhere that scientific men dispute this fact, that hair can develop into living animals. Facts are stubborn things, and scientific authority cannot crush a fact. And like the Texas sewing-machine agent, 'I am not afraid of men mostly," and when I know that I hav found the truth I am not afraid of criticism from any source.

Now, these hair-worms are very insignificant things, but we can come nearer seeing and knowing how life originates, and what life is, here than anywhere else in nature that I know of, and the little hair-worms furnish us a clew to the solution of the great problem of life.

SOLUTION.

The hairs hav open tubes or capillaries running through them lengthwise, through which they draw the elements of nutrition from the blood of the cow, and perhaps hav nerve filaments through or along which the electric currents course while attached to the cow. When placed in water of a proper temperature holding in solution, already digested and prepared for assimilation, the elements of animal nutrition which hav been drawn from either animal or vegetable matter, the fluid is drawn into the hair by capillary attraction and the chemical affinity of the particles of matter. Chemical action takes place; the elements of nutrition are assimilated; electric currents are developed; life, motion, and intelligence become manifest.

These hair-worms hav neither eyes nor heads, yet they are possessed of intelligence, which may be discovered by watching them work their way through a bed of forest leaves or fine straw. When they strike an obstruction they feel about until they find a way they can pass.

Here we can see a development of life, motion, and intelligence from inanimate and inert matter, and there is nothing to do the work except material atoms and molecules associated with electricity. Constructiv organic action is life. Destructiv organic action is death.

Herein lies another problem which is insoluble, and it is of no use to discuss it, viz.: Wherein lies the intelligence and force, the deity? Is it in the electricity, in the material, or is it in both? As we cannot disassociate matter and electricity to examin them separately, we can never settle this question. One may hold that the intelligence and force belongs to matter. No one can disprove it. Another may hold that electricity is the force and intelligence. No one can disprove it. Another may hold that it belongs to the two combined. No one can disprove it.

P. F. SHUMAKER.

Flat Creek, La., June 17, 291.

Jottings.

I flatter myself that among all the readers of our TRUTH SEEKER there are some who will like to know where Aunt Elmina is and what she is doing and enjoying.

Well, she is in clover just now at the famous De Garmo Institute, in Fishkill-on-Hudson, N. Y. The building is situate on a hill and the view from all sides is just lovely. Hills, valleys, mountains, groves, and woodlands, houses dotted in and half embowered in trees, vines, and flowers. Brown roads curving in and about, and the shrill whistle of the iron horse sounding ever and anon, make one feel as if it was truly a center of civilization. It is school vacation now and I shall hav a nice time visiting with my sister among our old-time friends and relativs.

Mr. De Garmo is the head of the school and his wife, two daughters, and a son are all teachers, so I am in an atmosphere of educational influences. Books, papers, and magazines are on all sides.

Fishkill is an old town, and, including Mattewan, it has about twelve thousand inhabitants—and is rather more than usually pious, but one has no need to obtrude one's sharp corners, so I think I shall hav a really nice, pleasant visit. I intend remaining all summer.

I left the depot in old Virginia at 9 P.M., June 15th, and in less than twenty-four hours was here.

After leaving Virginia I found a great increase of comfort and convenience on the cars and they ran much more smoothly than on Southern roads, and everything around bespoke Yankee thrift and go-ahead-ativness. The people, streets, houses, and even roads, were all cleaner, neater, and more snug-looking. Depots, stores, shops, and all public places were scoured and cleaned. Cleanliness may be next to godliness, but it is certainly a greater virtue and one very conduciv to health and happiness. More anon.

My address will be Fishkill-on-the-Hudson, N. Y., for three months to come. The Snowville address will always reach me. Letters from old friends are doubly welcome when one is in a new place.

Affectionately, ELMINA DRAKE SLENKER

June 22, E.M. 291.

How to Help The Truth Seeker.

1. When renewing get a friend to subscribe and thus save a half dollar apiece.

2. Get your newsdealer to display it on his stand or in his shop window. Be sure that he displays the pictures.

3. Get your newsdealer to keep in stock one or more copies, with your guarantee to take off his hands at the end of the week any that remain unsold. If he exhibits them the pictures alone will sell them.

4. Take a few extra copies and circulate them among your acquaintances. On your request, we will send you back-number sample copies free.

5. Leave a copy occasionally where it will be picked up—in the train, in the factory, in the meeting-room, in the cigar store, in the barber-shop. Leave it picture-side up.

6. Keep in your pocket some of our cheap tracts, and when convenient hand one to a friend.

7. Get a new subscriber by persuading some friend to take it.

THE Rev. Dr. Hawthorne of Atlanta, Ga., is another of the "divines" who talk much nonsense, revealing when talking of Infidelity a profound ignorance of this subject. In a recent sermon, for instance, Mr. Hawthorne said this: "When a man, who has been activ in the church and who has loudly protested unflinching fealty to Christ, breaks away from Christianity and makes shipwreck of his faith, we may expect him to sink into the deepest depravity and to oppose the Bible and all that is good and holy with fiendish intensity and malignity. Tell me, ye who fulminate your Infidel wrath against the religion of the Bible, was there ever a man made better by forsaking Christ and the church? If Christianity be a cheat and a delusion, why hav the men who hav deserted its author fallen so low? If Christianity be false and it be a virtue to renounce it, why do we find the extremest types of human depravity in men who hav gone out from under the banner of Christ and ranged themselvs around the standard of its foes? I invoke the haters of our God and his cause to giv us the history of the men who hav apostatized from the faith of the gospel. Did apostasy promote the growth of their virtue? Did they in their apostasy possess the moral qualities which you would like to see reproduced in your children? No. In your secret soul you despise the man who turns traitor to Christ. You are always suspicious of him. You never giv him your confidence. Deep down in your breast there is the conviction that the man who parts with God parts with virtue." There is nothing in Christianity which makes a man particularly virtuous, as the innumerable number of Christian rascals shows; nor are Christian nations so moral as the so-called "heathen" nations. As a matter of fact there hav been many men made better by forsaking the church. That very act develops honesty. And as another matter of fact the "extremest types of human depravity" are Christians. The thieves, pugilists, roughs, prostitutes, low saloonkeepers, gamblers, are almost without exception Christians of the most superstitious sort. These things are all capable of demonstration, and Dr. Hawthorne in saying what he did simply wrote himself down as one who knew absolutely nothing of what he was talking about.

Communications.

A Truth Seeker's Creed.

Then Agrippa said unto Paul, almost thou persuadest me to be a Christian.

I believe and know it is best to use all spoken and written words so as to be understood, to express intelligent, rational thought for enlightenment and instruction in the useful lessons, and this for the practical purpose of promoting the individual and general good. In this sense alone I shall endeavor to use them in defining my creed. And as it consists of stating both what I believe or know and what I do not believe, it is a part of my creed not to use words to misrepresent, to mislead the mind, to insult the reason, ignore the understanding, and to intellectually wrong those taught.

In defining my creed I shall revert to that primitiv use of words when in their earlier simplicity they were made for practical service and mutual benefit.

In this sense I believe in or know good; sometimes spelled *gute*, *gutt*, *Gott*, *chod*, and God. I believe in or know God, in three Gods, in many gods or goods, because I hav felt them in my experience, in their variety, as physical, social, moral, and mental gods. I believe in or know one good and many goods, and so am therefore a monotheist and polytheist in this original, rational sense. I do not know or believe in any good, *Gott*, or God that is an incomprehensible abstraction, or that is a demoniac personality, an ideal monster of the lunatic or of the wild imagination of the religious enthusiast, to frighten and subdue the ignorant; for I see no good, *gute*, *Gott*, or God there.

I do not believe in an idol made after the pattern of the Jewish Jehovah. I do believe it best that "Thou shalt not make to thyself any graven image, nor the likeness of anything that is in heaven above, or in the earth beneath, or in the water under the earth. Thou shalt not bow down to them or worship them."

I believe or know the light and heat of the sun are good or *gute;* so I believe in a good sun, in a sun of good or of *Gott* of the ancient sun worshipers; but I do not believe in changing this *sun* of *Gott* into a *s-o-n* of God—into a personality, an idol, or image of anything in the heavens or the earth, for those that pervert the good in this way shall be visited with the evil that will follow it, "to the third and fourth generation." I believe this.

I believe in the *gute* or *Gott* of Jesus when he says, "I am in *it* and *it* is in me"—not *him* and *he*, for good, *Gott*, or God is neither masculin or feminin; and in many more passages where he makes good in himself or others local or general, all of the same origin and a common inheritance of the race. I believe with Paul, as expressed in figurativ language when he says: "Know ye not that ye are the temple of good or *gutt* and that the spirit of good dwelleth in you?" And in many more passages, which should hav been translated good instead of misspelled G-o-d. For on the testimony of the late revisers of the Bible the word God as a personality should not hav been put into that volume (see Companion to the Revised Old Testament, p. 171).

I believe in predestination in its normal, biological sense; that the physical and spiritual, mental and moral, endowments that constituted man in his prehistoric state, as represented in the fable of creation by the names Adam, Cain, and Abel, are predestined in the order of nature, through the laws of inheritance, to be the composit elements that enter into that animal structure we call man, as long as he continues a human being on earth. The fabulous Adam and his sons had inherited from their progenitors—the animals from which they descended, or from which they were made—the conflicting forces that are activ in all the higher animals; and from ignorance and inexperience they made mistakes, and such will be the fate of all their posterity through the law of transmission.

I believe in the law of variation; that the progeny will not all be precise types of the parents; that some of the offspring, following the type of earlier progenitors, will inherit superior or inferior organizations; the former of which, through natal advantages, is predestined to be saved from the ills and misfortunes to which the latter is inevitably doomed.

In this scientific sense I believe in election and reprobation.

I believe also, so long as the virtues, and vices or weaknesses, of parents are cherished and remembered by generations of descendants, they become immortal or eternal in the ideal, while physically and biologically they will, in the scientific sense, be eternal and everlasting as physiological or constitutional properties of the race.

I believe in or know the Greek *Jeshu Christo*, the Latin Jesus Christ, alias the English saving wisdom—as taught in the epistles of Paul, "the power of good and wisdom of good"—and I am determined to teach nothing else than the wisdom and goodness (not the weakness and faults) of him that was crucified, notwithstanding it was then "a stumbling-block to the Jews and foolishness to the Greeks."

I believe in, or know, wisdom and goodness as the only messiah or savior of man from ignorance, superstition, degradation, and crime, and the suffering they entail. They will save him not only to-day but to-morrow, and through all the futures of his life.

I believe in future life and future rewards and punishments in this primitiv, practical sense, as the ancient philosophers and sages taught it, but not in the corrupted theological sense as taught by the priests to the ignorant multitudes.

I believe, or know, that the shedding of blood or destroying of life has indirectly worked the remission of sins, as such tragic acts hav startled the emotions, excited the feelings, and aroused the lethargic to action for self-preservation, when milder influences failed to enlist their attention or engage their efforts for protection. In this way their sins of indolence and indifference to wrong hav been remitted.

I believe in the atonement thus made for past shortcomings and unfaithfulness.

I believe in, or know, the Holy Ghost or Holy Spirit, alias good ghosts and good spirits, as taught in Greece since the days of Aristotle. But the terms expressing them modern science has somewhat modified. The word "ghost" has been changed first to *geist*, and than abbreviated to *gas*, as we now use it. Oxygen is the holy or good ghost, gas that preserves and sustains life. Carbon is the unholy or evil gas that injures and destroys life. These evil or do-evil ghosts, or demons, or gases, the Greeks found in caves and low reservoirs where they had accumulated then as they do now, even to the extent of destroying the lives of those who breathe them. I believe, or know, that these poisonous holes are the hells infested with the demons, or fiends, or ghosts, or gases, that torment and destroy all those who are bad, from a want of the Jesus Christi, alias the "saving wisdom" that would preserve them from entering into them.

I believe in, or know of, the holy or good spirit, as found in Grecian alchemy and as taught in our holy books. I believe or know there are many spirits, as taught in modern chemistry, but which were derived from the Greek scientists. We hav spirits of wine, spirits of niter, spirits of ammonia, of salt, of camphor, and many other kinds.

Some of these spirits are soothing, grateful, and sedativ, when taken into the human stomach. They are good spirits, alias holy spirits. Some are acrid, pungent, distasteful, poisonous, and destructiv. These are evil or malignant spirits or demons.

These evil spirits are "legion," and many of them, if swallowed or entered into a person, cannot be cast out by fasting or prayer, but hold possession, making their victim violent and dangerous and not unfrequently destroying his life. The spirits of wine will do it.

I also believe in the "spirit" as Paul taught it in the Hebrew sense, in which he tried to explain it to the Greeks; as consisting in the temper, feelings, motivs, and desires of men, and as manifested in their conduct and characters toward each other, in some cases without having imbibed them in poisonous liquids.

When the conduct and bearing of men toward each other are gentle, kind, just, faithful, charitable, sympathetic, and benevolent, they are moved by the holy or good spirit. They hav received the holy spirit, or the spirit of *gott*, *gute*, or good, and do works meet for the spirit. The good or holy spirit manifests itself in various other ways; as in "the spirit of inquiry," "the spirit of truth," "the spirit of liberty," "the spirit of research." Paul says: "The spirit searchest all things, even the deep things of God." He says those guided by this spirit "shall judge the angels." He enjoins on his disciples to "try the spirits." All of which I know or believe in as a part of my creed. I also believe in or know of *evil* spirits in this last sense, as exhibited in revenge, cruelty, malice, vindictivness, intolerance, hatred, and the like. I believe in evil spirits or the do-evil (devil) and his angels in this original sense. I believe or know what it is to be moved by the spirit or a spirit. I claim to be and know I am moved by the spirit of truth, and the spirit of *gute*, *Gott*, *good*, or God, as it is now spelled in English, to help cast out the do-evil spirit that dwells in the mind of those who sit in darkness, who in their blindness and ignorance cannot tell right from wrong, and are slaves to vices, crimes, and cruelties, being kept so by their superstitious guides, their ignorant and unqualified teachers.

To be moved by the holy spirit to do an act is to be prompted by the honest, intelligent conviction that the thing should be done for a personal, a local, or the general good. A motion without the spirit is a sham, a form, an abortion, without life or worth.

I do not believe in taking out or trying to take out of man this quality, this element of enthusiasm that givs vigor, force, purpose, or virtue to his deeds and desires—which we call his spirit, or the spirit—and transplanting it among the immaterial entities, in the shape of an organized, impalpable personality, to be summoned or invoked, to be waited on and worshiped, till it deigns to descend and close in with the suppliant. I do not believe that all this is necessary, nor that it is sufficient to qualify or enable a man to be "moved by the spirit."

This spirit is the theological creation of Grecian, mythological parentage. It is one of those natural gifts or forces in man which they believed was produced and presided over by a demon.

I believe in water baptism (immersion). "He that believeth in it and is baptized shall be saved."

"He that believeth not [in baptism] shall be damned" with dirt and all its filthy concomitants; from the evils and curses of which no faith can save him. Baptism is orthodox and as old as man. I believe in its frequent use to save man from the sin or evil of personal filthiness.

I believe in the "supper" when there is an appetite for it, and I believe special suppers are sometimes prepared and eaten to commemorate unusual occasions and events, as recorded in an example of centuries ago, when a Jewish teacher ate with his disciples on the evening preceding his crucifixion and martyrdom.

I believe in a future life, and in future rewards and punishments; for I know that every living man has a future life longer or shorter before him, and it depends on how the past and present are spent, how great or small will be the rewards and punishments in the future.

I believe in everlasting life, or in life lasting as long as ever it can—in living so as to protract it to its full length; and that right living will be rewarded with happiness and tend to prolong it.

I also believe that vice and crime or evil living will bring future punishments, by destroying health, happiness, and safety, and so abridging life that it will not ever last out the full term, or be everlasting—which is the sense in which the ancients used it (see Canon Farrar's writings and sermons).

I also believe in everlasting life in that more extended sense we gain of it from history and experience. As we hav no knowledge or conception of the period when life began, neither can we hav any of when it shall end. From the data we hav, we cannot conclude otherwise than that it will continue as a species forever, an everlasting form of life. Whoever looks at life in this light without the theological bias cannot fail to see that it is the most logical and rational aspect the question presents to the understanding. The facts of nature favor it, and a contrary view would be only an assumption, a hypothesis that has nothing to sustain it but the ghostly speculations of those who wish to barter their other world's wares for the good things of this world.

I believe in inspiration in its practical, rational sense—that every breathing thing inspires, and that animal life would soon become extinct without it. Figurativly we may use the word to represent the taking in, absorbing, or imbibing thoughts, impressions, pictures, or images, through the senses, which excite the emotions and prompt to deeds.

I believe the inspiration may be of or to good or *Gott*, or to do-evil, devil; or it may be mixed; it may prompt men to write books good or evil or mixed. In this sense the Bible is the product of inspiration. But to say that it is all the inspiration of *Gott* or good is but an attempt of the priesthood to deceive and enslave the minds of the ignorant in the interests of the church and superstition.

I do not believe in running all these prime articles of my creed into the ground, the grave, or earth below, or into the heavens above, and in pretending to make them serve the dead after they hav moldered away into the dust.

I believe that all the articles of an orthodox creed were originally made for the benefit of the living; that they all had adaptation and application to purposes and uses of life, and were appropriate to aid in human advancement in this world; and I do not believe in the flagrant usurpations of theologians, who, in order to make capital to carry on their schemes to frighten the people into their service, hav endeavored to rob the living of their uses and transfer them to the dead, whom they claim to resurrect into another world.

All the minutiæ of detail and appendage that properly belong to and hav grown out of this creed, of which space forbids the enumeration, but which are essential to human salvation, I accept and believe with the foregoing, in that sense where they are conduciv in aiding man to intelligent, rational views, and in lifting him out of barbarism, by adding to his stock of useful knowledge and promoting his intellectual culture and refinement.

But I do not believe in the dehumanizing uses the priesthood has made of every good influence or attribute belonging to or affecting man, to subjugate him to a belief of the constant pressure of the supernatural, paralyzing his hopes and powers of selfhood.

I believe that this rational creed, in part, as here set forth, originated in fragments many centuries ago, among the earlier thinkers and philosophers of old civilization in India, China, Greece, and Egypt.

These early students of life and metaphysics formulated their experiences and observations into rational systems of thought and placed them on record; and fragments of them in successiv accretions are found pervading all ancient religious literature as taught by the legendary avatars and incarnations long anterior to the Jewish theocracy. All religions among the civilized are founded on these ethical truths. So that there is really only one religion; but many creeds, growing out of the different degrees of enlightenment.

The ancient philosophers who taught the rational views of religion as indicated in my creed were Thales, Pittacus, Pythagoras, Anaxagoras, Pericles, Socrates, Aristodemus, Plato, Aristotle, Proclus, Cicero, Zeno, Seneca, Strabo, Plutarch, Juvenal, Pliny, and others.

They were largely obtained from the Vedas, but were heresy to the ignorant masses, and were often secretly taught in metaphor under oath to intelligent friends only.

These ancient names are honored now, while their rational views are discarded. The allegories and fables they used in which their lessons were veiled, hav been accepted as literal facts, are the foundation of modern orthodoxy, and stilted before our mental vision with the dignified appellation of a divine revelation, of a "scheme of redemption" contrived to save a sinful world.

I believe the different Christian creeds, in some measure, show the state of enlightenment of the various sects.

The Catholic creed was formulated by and adapted to a barbarian and benighted period of Europe; to a people who could not understand or appreciate the wise and thoughtful lessons of ancient philosophy; so these were corrupted by turning them into a personified system of superstitious idolatry, to adapt them to the low mental and moral condition of those whom it was aimed to convert from paganism and gather into the church. Protestantism or the Reformation was an effort in the direction of restoring the faith in some degree toward its original philosophical and practical purity.

Now that Europe and America hav so far emerged from barbarism, there should be no longer a need for the religion or the creeds prepared for a lower class of people; a religion tending to retain us where our benighted ancestors stood and to obstruct us in going forward, or backward rather, to the ancient canons of philosophy, as taught by the earlier civilizations.

I stand by the creed of the fathers; by that creed or faith that meets the intelligent, rational wants of life, that is adapted to every contingency and adequate to every necessity; a creed based on reason, science, and philosophy, and revealing to the mind what can be known of life and of the needs to make it, and of it, all there is possibly in it, for now and all the future. T. E. LONGSHORE.

Philadelphia, Pa.

The Largest Broods of Buzzards Ever Hatched.

Sins, whether committed by individuals or nations, are sure, like chickens or buzzards, to come home to roost, and land robbery is the greatest sin ever committed. It has hatched more buzzards and cursed the human race more than any other crime except religion. I am not in favor of violence where it can possibly be avoided, but will say here and now that if the working classes had arisen and hanged the first president that ever sold an acre of land and every member of Congress that consented to it, higher than Haman, our country now would be millions of dollars better off than it is. Every man, and woman too, has just the same natural birthright to land enough to build a home and raise food on, that he or she has to sunlight, air, or water; and any government that robs them of that right is on a level with highway robbers and should be treated accordingly. All that any government should ever hav to do with the land is to lay it out in roads, streets, villages, and city and farm lots, and each man or woman that comes for a lot should be permitted to take his or her choice by paying only the expense of surveying and making the deed, and no one should be permitted to own or occupy more than he and his own family can cultivate.

The government should protect each one in his right to such lots and carefully preserve the balance of the land from being stripped of its forests until wanted by future settlers; and all valuable mines should be held by the government—the whole people—and worked by the government or let at fair prices, instead of being sold to shylocks for a song as they now are.

If this plan had been carried out by our government from its commencement, we should not now hear of strikes for higher nor against lower wages, should hav no need of pauper-houses and very little use for prisons. No one would hav had room for slavery, no occasion to flood the country with the people of Africa. All would hav homes of their own and land on which to raise food.

Land robbery hatched the big buzzard, slavery. It made slaves of the white as well as the colored people. I was born in a new country among smutty stumps; and when a boy knew scores of men who ran in debt to government and shylocks to redeem their stolen land, and went into the wilderness from three to twenty miles, guided by spotted trees without a road, built log-cabins, cleared up the land, and worked till they were fifty, sixty, or seventy years of age, selling the best of all they raised and living on the poorest, before they got stolen land redeemed, after paying for it two or three times over in interest! This discouraged most of their sons and drove them to other business, and now all other employments are overstocked with hands underbidding each other in their labors to avoid starvation. The majority of white landless laborers are just as much slaves now as the colored people of the South were before the war. Land robbery has driven millions into drunkenness and all manner of crimes; it would take many large volumes to write its history.

Yes, land robbery hatched slavery. And just think what a curse slavery was to the colored race! Hundreds of thousands of men, women, and children were stolen from Africa, brought to our shores, and sold at auction like brute beasts. Husbands and wives, parents and children, brothers and sisters, with sensibilities and affections as keen as our own, were separated for life, thousands of them falling into the hands of cruel people who made their whole existence a scene of misery.

And this was all done in accordance with an accursed old book that was falsely called God's holy word! A book that has done more harm than any other published! A book in which one man says God is impartial; in which another writes God is supreme in wisdom, power, justice, love, and mercy; and in which another writes: "With thy money thou mayest buy bondmen and bondwomen of the heathen round about thee, and if thou beat thy bondman that he die, nevertheless, if he livs three days after the beating it is nobody's business, for he is thy money." And to prepare the master for beating his bondsman to death the holy humbug and fraud of a book says: "With thy money thou mayest buy wine or strong drink or whatsoever thy soul lusteth after." Filled up with strong drink a cruel man was in pretty good order to beat his bondman to death. Many of the Southern slaveholders were noble men and treated their bondmen so kindly that thousands of them were unwilling to leave when liberated; but there were cruel, passionate men there as well as here, who treated their slaves as cruelly as some here do their beasts; half starved, whipped, and sometimes killed them—and according to that despicable old book it was all right.

Yes, land robbery hatched slavery, and slavery hatched the late war, which killed nearly a million of the most robust men in the nation, leaving the runts and imbecils to breed from, making it necessary to build homes for weak-minded children. The war has left thousands of cripples, widows, and orphans, who are receiving millions of dollars every year in the shape of pensions.

These are only a few of the sins that the great sin of land robbery has hatched, and others are still brooding that people are too stupid to think of, that will yet want roosts. Yours in truth and love,

Vineland, N. J. J. HACKER.

Has Jehovah an Intellect?

Is the God of the Christians an intelligent being? I ask this question in all seriousness. I ask it in no spirit of mockery, nor would I offend the feelings of the most sensitiv believer; but I honestly ask those who believe in Jehovah if they consider their God an intelligent being. Jesus said that the very hairs of their heads were numbered and not a sparrow fell to the ground without the knowledge of his father. If this God then directs the way of his people, why is it they are so prone to evil and so subject to accident and misfortune? With a heavenly father to keep account of the hairs of their heads and to provide food and raiment for them, as he does for the sparrows and the lilies of the field, why is it that our prisons, asylums, and poorhouses are filled with the faithful? Why is it that they are struck down by the lightnings or dashed to death by the storms which are supposed to be the principal agencies to show the power of their God? If the children of God were exempt from his lightnings, and his cyclones, and his pestilence, and his earthquakes, then, indeed, we might say he had them in his keeping, but such is not the case.

Our churches are built by the contributions of devout Christians. The poor giv of their scanty substance and scarcely a church steeple points toward the skies that is not raised by the contributions of the poor. The priest harps upon the supposed idea that "God loves the cheerful giver," and many a ragged, destitute human has drawn on his or her scanty earnings to build a magnificent temple to this omnipotent God (?).

A few years ago a great hurricane swept over this beautiful city and in its track it left in ruins two churches built by the poor negroes. They had erected these buildings with their scanty contributions. The poor washerwoman and the day laborer had denied themselvs the very necessaries of life that they might giv something to build their God a house. But the storm swept over the city; it passed over the saloon, it swept around the brothel, but it smote upon these churches and scattered them to the four winds. Why this disregard for the feelings of his people? Why this manifestation of wrath toward his "beloved?" Would an earthly king spoil his own subjects? Would he select his own people upon whom to vent his wrath? Is this not conclusiv proof that Jehovah does not "hold the lightnings in his hand," or "ride upon the storm?" Is it not evident that he has nothing to do with the lightnings, or the storm, or that he simply cares nothing for his people?

In the deluge of Johnstown, Pa., and at the earthquake in Charleston, S. C., the churches were shattered and wrecked indiscriminately with other buildings. This God, who, we are told, loves those who trust in him and provides for the lilies and the sparrows, does not stop to protect or save his own property, or the lives and property of those who believe on him. Will sensible people never learn this?

Now, I assert that Jehovah is either powerless to protect the believer or he is grossly unmindful of him. I am willing for his followers to decide which is the fact.

In the great yellow fever pestilence in Memphis some years ago we hav another exhibition of the watchful care of this supposed deity. For months it raged. Strong men sickened and died, pure women and little babes fell before its death-dealing power, and yet, though the elect who were able to fled from out the stricken city, the poor who were forced to abide in their humble homes were sought out by this terrible scourge, and, in spite o their prayers and supplications, they fell by the hundreds, and we were told over and often that it was a "visitation of God's wrath." What a horrible idea. If the deity was angry with the people of Memphis, why did he not follow the rich to the mountains and slay them? Why did he confine himself to the poor of the city who could not flee for their lives to the cool shades of the highlands? Why smite the helpless and let the rich go unscathed?

There can be but one rational conclusion to all of this. Jehovah either is helpless to control the storms or the lightnings, or the march of disease, or he is willfully negligent and cruelly unmindful of the welfare of those who profess allegiance to him. I leave it to his followers to decide among themselvs which is the case. I for one doubt his existence, and demand some more substantial proof of the fact than the badly jumbled sentences of the Bible which says, "God created all things" and "without him was nothing made." Let the poor priest-ridden people bow before his altars, let the trembling sinner stagger up to the cross and seek to lay his crimes and sins upon the shoulders of his savior (?) and gain admittance into the celestial city to thump a golden harp alongside Lot and his daughters or with Solomon and some of his concubines; but for me, I prefer to seek that quiet land where rest the spirits of the just and the brave and the true. If there is a hereafter I for one prefer the society of Thomas Paine, Humboldt, Jefferson, Darwin, and other unbelievers to the delectable characters who figured most prominently in the Bible, such as Abraham, Jacob, Moses, Rahab the harlot, Samson, and characters of that kidney. Of course, it is a matter of taste and choice, and if the "elect" prefer to tread the golden streets of the new Jerusalem and sing hosannahs to a cruel and careless God, I hav no quarrel with them, but I do say that if God can forget them here and cares not, he is hardly worth their praise or worthy their admiration.

Nashville, Tenn. M. A. STITES.

WHAT argument was it to me when Father Nolan spoke of authority and the long line of tradition, miracle, and inspired counsel which had remained unbroken in the Romish church from the establishment of Christianity till now? Their traditions are not evidence, their miracles I disbelieved; and the councils presided over by a John XII., a Benedict IX., and an Alexander VI., did not seem to me to carry with them strong assurance of divine inspiration. For unbroken succession of teaching—hav not Indian jugglers this? Does that make their juggling miraculous according to its seeming? Could all the authority of all the popes and cardinals that ever lived prove the truth of the Incarnation? or manifest more than their own belief in it? or reconcile stories which oppose the laws of nature and deny all that science teaches? Could authority and tradition harmonize impossibilities? or make the distinct assertion, that this generation shall not pass away till such and such things be fulfilled, aught but a promis which failed to justify itself? Could any number of councils of the same church which condemned Galileo verify the standing still of the sun upon Gibeon, and of the moon in the valley of Ajalon? or the going back of the shadow on the dial ten degrees for a sign of healing to Hezekiah? Who will keep the keeper, and who will verify the verifier?—*Mrs. Lynn Linton.*

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Dr. Briggs's Heresy.

The offense of Dr. Briggs for which he has been refused, by a vote of 440 to 59, a confirmation by the Presbyterian General Assembly to his office as professor of bib'ical theology in the Union Theological Seminary, is very clearly epitomized by the Editor of the *Arena*. It consists, stated broadly, in thinking a little more decently of his fellow-beings than is consistent with the Westminster Confession of Faith, which valuable document consigns most of us to hell. Dr. Briggs thinks that people will get to heaven even if they do not subscribe to that document, and he believes "in the ultimate salvation of all mankind," declaring that "redemption" is not limited to this world, but continued through the vast period of time preceding the resurrection. He maintains that there are three "great fountains of divine authority, the Bible, the church, and reason," any one of which is "capable of leading persons to God." He instances the following cases: Cardinal Newman was led to God through the church of Rome; Spurgeon, through the Bible, and the philosopher Martineau through reason. Of course to a Rationalist these propositions are meaningless, as we know nothing of God, the Bible is of unknown authorship but evidently of man's device, and Reason leads directly away from all the dogmas of Christianity. But, compared with evangelical teaching, Dr. Briggs is far ahead in intention if not in rationality.

Another assertion by Dr. Briggs for which the Presbyterians will not hastily forgiv him is "that no one could get at the Bible unless he forced his way through human obstacles," which obstacles he catalogs as follows: (1) Superstitious reverence for the book itself. (2) The belief in the verbal inspiration of the Bible. (3) The authenticity of the scriptures. Traditions from the dead church assign authors to all the books of the Bible, but higher criticism pronounces these traditions fallacies and follies. (4) The doctrin of the inerrancy of the Bible. Historical criticism again pronounces that there are errors in the Bible. (5) The miracles are in violation of the laws of nature, and keep man away from the Bible. (6) The failure of minute prophecy. This is an epitome of views which hav time and again been stated in these columns, and though Dr. Briggs has not pressed them to their logical conclusion others can do so, and arrive at the truth concerning the Christian scheme of religion—which is that it has not a leg to stand on. It is not probable, it is not reasonable, it is not possible, so far as human knowledge and experience go. It is not historical, it has no known inventors. It bears internal evidence of being the work of designing and ignorant men, it is the nursery tale of the world's youth. Regarding the alleged "inerrancy" of the Bible Dr. Briggs says: "It is agreed that there are a large number of errors in the best MSS. of the Bible; it is the theory of modern dogmaticians, that they were not in the original MSS. We can never hav them, and it is idle to speculate as to their contents. When the Lower or Textual Criticism has done its best, and secured the best possible text, dogmaticians discredit the best text when they speculate as to what was in the original text. If the reactionary dogmaticians may speculate to remove errors from the text, the rationalistic critics may also speculate with regard to the original text in a way that would make havoc with scholastic theology. I said, 'It is not a pleasant task to point out errors in the sacred scriptures.' In 'Biblical Study,' and 'Whither?' I limited myself to two errors of citation. I hav not taken a brief to prove the errancy of scripture. *Conservativ men should hesitate before they force the critics in self defense to make a catalog of errors in the Bible.* The errors are in the only texts we hav, and everyone is forced to recognize them. It is well known that the great reformers, Calvin and Luther, recognized errors in the scriptures, and that the choicest spirits of modern times—such as Van Oosterzee, Tholuck, Neander, Stier, Lange, and Dorner—hav not hesitated to point out numerous errors in holy scripture. This view is maintained by Sanday, Driver, Cheyne, Davidson, Bruce, Gore, Marcus Dods, Blaikie, and numerous others in Great Britain; by Fisher, Thayer, Smythe, Evans, H. B. Smith, W. R. Harper, and hosts of others in this country."

These are the views of those who hav made a serious study of the Bible, and is known as the "higher criticism." These critics are the best scholars of Germany, England, and America. But such utterances can never be reconciled with the Calvinism of the evangelical churches, more particularly the Presbyterian, which takes the Bible as it reads, and is the most logical of all the Protestant sects. Given its premises and Presbyterianism is the scheme which has most sanction from the Bible. This is pretty generally recognized. Dr. Briggs and the "higher" critics, therefore, are at swords' point with the old-fashioned people, and are yet in a large minority, as was seen in the vote against his confirmation. If he does not recant, it would seem that he must leave the sect, and he may be expelled when the charge of heresy is run through the machinery of the church in the regular way. But he cannot be burnt at the stake, nor even imprisoned, nor can his property be confiscated. If he could be gotten before a New Jersey jury he might possibly be fined for blasphemy; but even if he were a citizen of Massachusetts, the law now would not allow him to be put in the stocks, much less pressed to death under boards weighted with stones. More likely, when he leaves the Presbyterian church, he will still remain Professor of Biblical Theology in Union Seminary, or if not there, then in some less orthodox institution with an increased salary. A trial for heresy is a good advertisment, and times hav changed since Calvin hunted down Servetus and Puritans murdered *their* "higher critics."

The Bible.

The subjoined statement of fact was not written by an Infidel but by a Roman Catholic Christian, editor of the New York *Freeman's Journal and Catholic Register*, one of the few papers of that sect worthy of consideration by people who know anything. It was printed in that journal of June 20, 1891:

"Examin the Bibles promiscuously distributed in schoolrooms, and it will be found that certain portions are soiled with much use, and sometimes absolutely worn away by lecherous-minded youths; particular passages are marked to aid in more convenient reference for others; a special delight is taken by many lads to call the attention of the female element in mixed schools to certain verses, expressions, etc., whose reading and study produces the utmost disorder in both sexes."

Now, we respectfully ask Holy John Wanamaker, postmaster-general of these United States, his legal assistant, Judge Tyner, and Mr. Miller, attorney-general of the same country, if this is the sort of book to receive mail privileges under Holy John's definition of books to be excluded under the statute? The statute, it will be remembered, is as follows:

"Every obscene, lewd or lascivious book, pamphlet, picture, paper, writing, print, *or other publication of an indecent character* . . . is hereby declared to be non-mailable matter, and shall not be conveyed in the mails, nor delivered from any post-office, nor by any letter-carrier."

Holy John's definition of books obnoxious to this law reads:

"The statute was thus broadened by prohibiting the transmission of any matter offensiv to modesty, or tending to subvert respect for decency and morality, first by constituting the postmaster-general the judge of the character of such matter to forbid its carriage in the mails (which could only be prevented by executiv order), and second by leaving to judicial action the duty of imposing penalties.

"It does not matter whether or not a given publication presented for mailing appears, by complaint or otherwise, to a postmaster to be 'obscene, lewd, or lascivious,' if it does appear to be 'indecent.' He is obliged, in order not to become a law-breaker, to refer the questionable point to the proper department official. It does not matter, when the referee considers the question, whether the given publication is merely 'obscene, lewd, or lascivious.' If it is simply indecent, he must exclude it or break the law."

If the Bible is a book read by 'lecherous-minded youths' for lecherous purposes, and particular passages therein are marked for the defilement of others; if it is a book used by such lecherous persons to bring confusion to young girls, or to aid in destroying their virtue; if its reading and study "produces the utmost disorder in both sexes," as this high Roman Catholic Christian organ asserts, is it a book to which Mr. Holy John can afford mail facilities without breaking the law? Is not such a book offensiv to modesty? Does it not tend to subvert respect for decency and morality? Is it not more than simply "indecent?" Is it not in fact "obscene, lewd, or lascivious?"

And yet this book is one which is not only permitted to be sent through the mails by the post-office authorities who refuse the same privilege to books against which none of these charges can be successfully maintained, but it is called "divine," the "book of books," the "word of God," a "sacred volume," a "precious treasure," the "only way to salvation," a "perfect work," etc., etc., etc. Should it not rather be excluded from the libraries of all decent people, banished from the courts, taken from the pulpits, and burnt in the yard of every schoolhouse where destroyers of innocence seek to introduce it?

We earnestly ask the authorities at Washington to ponder upon this description of the Bible by eminent Roman Catholics, and to see if it is not time that Judge Tyner's decision that the Bible is a mailable book under the statute be rescinded.

The Case of Mr. Clarence L. Swartz.

Mr. Clarence L. Swartz, editor of *Lucifer* when Mr. Harman was in prison, was some time ago arrested for selling the Sunday *Sun*. The bail demanded was at first four thousand dollars, but afterward it was reduced to one-half that sum. Mr. E. C. Walker in *Liberty* uses this as a text to read to the Editor of THE TRUTH SEEKER a little sermon. He says: "The case of Clarence L. Swartz is one that I must respectfully refer to Mr. Eugene M. Macdonald and other Secularists who think that a press censorship is not particularly dangerous unless exercised by the federal government. State and municipal meddling with the reading matter of the people, so these gentlemen hav maintained in various controversies with me, was not likely to ultimate in any serious abridgment of citizens' rights. It was the federal courts alone which constituted a grave menace to the liberty of expression, publication, and dissemination. When M. Harman, George S. Harman, and E. C. Walker were arrested in Kansas under the Comstock statute, the bail for each was fixed at five hundred dollars, which was readily furnished, and the accused parties were at once released from custody. Subsequently, continuances and postponements were granted, and the bail was not increased. Clarence L. Swartz was arrested under a *state* law against sensational literature, a law passed last winter by the 'Reform' (Alliance) legislature, and for weeks he lay in jail because he could not giv bail in the sum of *four thousand dollars*. Under state law he was required by a state court to giv a bond *eight* times greater than that exacted of us by the federal court under the federal law. The supreme court of the state subsequently reduced the bail to two thousand dollars, still *four* times greater than the one fixed by the federal court in our cases. When a mere law machine occupies the bench, does it make any particular difference to the accused what the jurisdiction of the power is which licenses said law machine to grind and crush the flesh and bones of the helpless victim?"

Now, we never said that a press censorship "is not particularly dangerous unless exercised by the federal government." We do not believe that any press censorship should be exercised. What we said was that the municipal authorities, the police courts,

should deal with the vendors of that sort of literature about which there is no dispute as to its nature or purpose or effect. We said, and still say, that t here is need of some power to punish villains who print and sell such trash to children; and we said, and still say, that the federal government is not the proper power, and has not been given by the Constitution any power to exercise literary censorship over mail matter.

The character of the Sunday *Sun*, for acting as agent of which Mr. Swartz is in danger of imprisonment, is thus described by one of our Western correspondents: "The Kansas City Sunday *Sun* is a sheet devoted exclusivly to social scandal. It has a corps of local scavengers or backdoor sneaks in every town within three hundred miles of Kansas City whose office it is to rake up a weekly budget of scandal and send it to headquarters. The more false, malicious, and sensational the matter the greater the sale of papers and the bigger the harvest. What its income is from blackmail will of course never be known, but every issue contains numerous warnings which no one can understand save the persons for whom they are intended. No scale of prices for indulgences or for buying off the vampires is published, but as in the case of Comstock and Britton it will likely be adjusted to meet the necessities of the case. When the true character of this infamous publication is understood by Liberals they will giv it no sympathy or encouragement."

If this is the character of the publication for which Mr. Swartz has been arrested, we confess to no sympathy whatever with him. He has no moral right to injure other people by spreading scandal about them, and if he has done it he deserves the contempt of all decent people. He ought to be buried a mile deep under libel suits, and whether he is held to bail in four or forty thousand dollars he gets nothing more than he deserves.

Mr. Walker's argument is one tending to Anarchy, or the abolition of all government. As we do not believe such a scheme feasible or practicable we shall not follow him. It is true that all governments do injustice, but that is owing to the bigotry, dishonesty, and tyrannical nature of the human beings who administer them. Government should be restricted to the least interference with the people possible. But its interference to protect the people libeled from the libeler seems in the case of Mr. Swartz perfectly justified. By selling the paper he sought to injure his fellow-citizens, and he should be restrained.

Driven from His Country.

We printed last week from the London *National Reformer* an account written by himself of the many prosecutions and persecutions for blasphemy of Dr. Voelkel, editor of the Free Religious *Sunday Paper* at Magdeburg, Germany. His account concluded with the statement that in two cases of conviction an appeal had been taken to a higher court, with the result then in doubt. Unfortunately, this doubt exists no longer.

By a postal card dated Zurich, Switzerland, June 12th, Dr. Voelkel informs us that he has had to flee from his country. His first conviction has been affirmed, twelve months' imprisonment being the sentence. In addition, appeal on another was likely to go against him, carrying with it from twelve to eighteen months in jail. So, following the advice of friends, and no doubt consulting his own preference for personal freedom, he has left the country of the kaiser and his established church for the republic of Switzerland, where at Zurich he found other of his countrymen who had left Germany for the same cause. He has taken part of his family with him, and established a school to maintain himself. For the information of any young American Infidels who may be going abroad to study, he desires us to print this notice:

"Young foreigners who wish to attend the excellent institutes of learning in Zurich, Switzerland, will find board and private tuition at Dr. Voelkel's, No. 15 University street."

Germany is a country full of Infidels, and yet it has such elastic blasphemy laws that the mildest criticism of the church, or of Christianity, can be punished vigorously. The offenses of Dr. Voelkel, as he explained them in the article printed last week, are of the most trivial kind, and of the sort committed every day in this country and England with impunity. They resemble Abner Kneeland's "crime;" and it is a mark of the progress of his time that even in Massachusetts his heresy is almost orthodoxy now. Germany seems to be about where the Puritan commonwealth was fifty years ago. New Jersey, Delaware, and some of the Southern states are in line with Germany, but in the enlightened states Infidels can rejoice at the freedom enjoyed, compared with that of their German brethren.

The German scholars hav devoted a great deal of time to investigating the historical accuracy of the Bible, and their labors hav resulted in great good to the world, as they and their English co-workers hav furnished the evidence to effectually destroy the popular notions concerning that "sacred volume." At this distance, and under the circumstances, it seems to us that they could advantageously put in a good deal of labor with the legislators of the Empire, with a view of wiping out the blasphemy laws.

Puritan Massachusetts.

How afraid the average politician is of the fanatical religious element, and how easily he is induced to go with it—working the church racket, as he calls it—is again shown by the ease with which a clergyman got a resolution asking for the closing of the World's Fair on Sundays through the Massachusetts House of Representativs on the 11th ult. The resolution reads:

"WHEREAS Massachusetts has always been true to the Pilgrim spirit, which planted the Old Colony and laid the foundation of this grand republic;

"Therefore, in the opinion of this House, it is meet and proper that in the coming World's Columbian Exposition, in the city of Chicago, this state should make manifest to the world, in every possible manner, the prevailing sentiment of the people on the subject of the observance of the Lord's Day, as it is expressed by public statute and the practice of the inhabitants of the commonwealth."

The Illinois legislature ought to retaliate by protesting against the open Museum of Boston and the open saloons. That would reveal to the fanatical clergyman and the cowardly legislators who allowed a few votes to make the adoption of the resolution unanimous, the hight of their impudence.

We had hoped that the state of our esteemed contemporary, the *Investigator*, had departed from the Pilgrim spirit of whipping Quakers, hanging witches, and putting Sabbath breakers in the stocks or jails, but the hope is shattered if this resolution is allowed to stand as an expression of the people's opinions.

Editorial Notes.

THE Baptists of Spartansburg, Pa., opened their church to a Seventh Day Adventist preacher and procured one of their ministers to meet him in debate. The judges decided that the Adventist won and then the Baptists closed their church against him. It looks as though the Baptists in at least one place would lose their hitherto high reputation for "religious toleration."

MR. HARMAN has again been summoned to Leavenworth to no purpose. He was informed that Judge Caldwell was still sick at his home in Little Rock, Ark., and that he would probably not be able to attend the summer term of the United States circuit court, in Kansas, at all. This failure on the part of the judge, Mr. Harman thinks, will compel him to go to Judge Caldwell's home in Arkansas for a hearing in "vacation."

SAYS the deceiving *Voice* across the way: "It is a tough job to set THE TRUTH SEEKER right in all respects, but we will try to do so in one respect. If we succeed in this we shall then feel encouraged to try to convert it to religion." Before our Prohibition neighbor seriously attempts to convert us we desire to know how it dares to fly in the face of providence by being a Prohibition organ when the Lord himself has commanded that man shall bestow his money for oxen, or for strong drink, or for whatsoever his soul lusteth after.

PERSISTENCE in evil doing cannot be too sternly rebuked. Here is the Rev. John F. Ray, who has for many years been a preacher of the Disciple sect, then a Methodist minister, then back to the Disciple fold, where he contracted the drink habit, also the burglarious habit, now going to the penitentiary for two years, but announcing that he will again enter the ministry when his sentence expires. If the way of the casual transgressor is hard, what should be the path of him who continues to follow a profession which has such disastrous results?

THE *Christian at Work* says: "And let us say that almost within the memory of the writer Paine's 'Age of Reason' professed not only to 'co-ordinate' but to entirely supersede the Bible. The 'Age of Reason' is dead." This is nonsense. The "Age of Reason" is a criticism of the Bible, not a parallel work. None but a person entirely ignorant of its contents, or of the meaning of the word co-ordinate, could hav written that sentence. As for the "Age of Reason" being dead, it is not so. More copies are sold annually now than at any previous time. There is a constant and increasing demand for it. The editor of the *Christian at Work* must hav had Watson's "Apology for the Bible," a so-called "reply" to Paine, in mind.

As long as religion is permitted in our public schools there will be trouble. The latest case is a dispute over a medal in an uptown grammar school. The principal is accused of withholding the medal from a promising pupil because the pupil is a Catholic, but this is denied, and with good show of reason, for the principal announces herself an Infidel. "I don't discriminate," she says, "against pupils on account of religion, for I hav none myself. I don't bother church nor chapel." This is the neutral sort of teachers desirable, but even she cannot help being suspected by the sectarians of doing what they feel they would do were they in her place.

MR. CHARLES WATTS sailed for England on the 24th of last month for a two months' visit. He will lecture two or three times each Sunday in the larger cities and on week nights in smaller places, and perhaps some debates may take place, for over there the Christians can sometimes find a man willing to be slaughtered. The last debate Mr. Watts participated in was with Dr. Sexton, a peripatetic and guerrilla-like advocate of false history and superstition, now residing in Dunkirk, N. Y. Mr. Sexton was once a Church of England man, then joined the Freethought party of England, then became a Spiritualist, and finally went back to Christianity, though he never preaches hell, and avoids the subject of the atonement. He has very little standing in the church, but is a keen debater and master of all the rhetorical tricks to satisfy popular prejudice. Mr. Watts's friends, however, allege that the Christian wasn't in the last debate. Mr. Watts will return in September.

SOME friend has sent us a copy of the *Daily Ledger*, of Tacoma, Wash., containing a report of a sermon by a Rev. C. O. Brown on "W. E. Gladstone vs. Tom Paine." From the nature of the discourse we judge the speaker to be the same Brown who at Dubuque, Iowa, tried to create a sensation by slandering Infidels. Our correspondent asks concerning the sermon, "How is this for a champion liar?" and we can only say that it is pretty fair, but has been exceeded by more versatil and imaginativ preachers. There are a few lies about Paine which Mr. Brown evidently forgot. But there is little use in pricking windbags of Mr. Brown's size. If he is the man we suspect, we did it once when he lied about Colonel Ingersoll, but he never had the honesty and manliness to acknowledge that he had slandered the gentleman. Freethinkers in Tacoma who may be annoyed by Mr. Brown's flings at Paine can rest assured that his charges are entirely false, and if detailed proof is wanted it is already in print in Ingersoll's "Paine Vindicated," published at this office, price fifteen cents.

THE Presbyterian fanatics banded to inflict a puritan Sunday upon the country are much exercised over the heathenish condition of Michigan. Over a quarter of a million of people in that state, they complain, signed the anti-Sunday-law petition to Congress, among them several clergymen, and up to date there is not a single "Sabbath" association in the state, nor has there been a single "Sabbath" convention held in the state for several years. Instead of complaining, however, we congratulate Michigan on these things; and we also believe that THE TRUTH SEEKER has helped somewhat to bring them about. Our list has always been good in that state, and there are several prominent Infidels living there who hav written and spoken and worked for mental liberty and personal freedom. The Spiritualists, too, are numerous in Michigan, and their influence is on the side of liberty. So, while we may—though we do not—feel sorry that the feelings of the fanatics are hurt, we cannot but think that in disregarding the appeals of the Puritans in these things Michigan is all right.

THIS is the way the Ottawa *Lever*, the official Prohibition organ of Kansas, sails into THE TRUTH SEEKER: "A few days since a gentleman handed us THE TRUTH SEEKER, a journal devoted to the pulling down of Christianity and the building up of Infidelity. In a correspondence published in that journal the opening paragraph reads as follows: 'Of all the superstitions which debase and dwarf the mind of man there is none so prolific of evil as the belief in the existence of a God.' David had reference to this fellow when he said, 'The fool hath said in his heart there is no God.' But what surprised us most was an article professing to giv some statistics relating to the persons confined in the penitentiary at Leavenworth, and also of those received at the penitentiary of Pennsylvania in the year 1890. In both cases it is claimed that Christians and temperance people predominated. The object of this report is, of course, to discredit Christianity and temperance, and to enthrone Infidelity and Bacchus, and if true would be startling. But all history and all former statistics go to prove the opposition. That Christianity is counterfeited will not be denied, but such wholesale counterfeiting is not to be believed. With all due respect to the gentleman who gave us this blasphemous document, we must say that we are surprised that one of his intelligence should be captivated with such stuff, the whole trend of which is to dethrone God and righteousness, and to enthrone that which is evil and only evil and that continually. But we are glad that those who hav fully accepted Christ and hav the witness within themselvs do not hav to depend on the vaporings of Infidels whose only belief (?) is 'I don't believe.'" The careless ease with which Mr. Preshaw brushes away facts and makes accusations must win the undying gratitude of Frances Willard and others of her ilk. The *Voice* itself could scarcel yhav done better.

Letters from Friends.

But Hypocrisy.

BELOIT, WIS., June 12, 1891.

MR. EDITOR: You will find inclosed money order to be applied on my subscription and for the ANNUAL. I send all my TRUTH SEEKERS through the mail to friends all over the country and try to get subscribers, but cannot get any yet. Religion is simply hypocrisy in this community. I remain,

Yours for liberty, NELSE CHRISTENSEN.

Bitter-Sweet.

PUEBLO, COL., June 6, 1891.

MR. EDITOR: A few days ago I saw by our city papers that R. G. Ingersoll was to be here and deliver a lecture, also De Witt Talmage. I only wish it is true. I am very anxious to hear them both. My preference of course is Ingersoll. Long liv THE TRUTH SEEKER and Watson Heston. Yours for liberty and truth, MRS. C. A. BEELETH.

A Confirmed Truth-lover.

CHEHALIS, WASH., June 4, 1891.

MR. EDITOR: Inclosed I send post-office order for subscription for your entertaining and welcome paper. It appears to me that I cannot do without it while life and being endures. I am now in my seventy-fifth year, having been born in the year 1816, and consequently can remain here but a short time. N. BEEBY COFFMAN.

They Still Long to Burn.

LOS BANNOS, CAL., June 9, 1891.

MR. EDITOR: I am getting subscribers for Freethought works. I hav used the "Pictorial Text-Book" as an object-lesson to many, but prudently. Several promised to send for it, but none hav done so. Some say, "I do not want to see your book. It ought to be burnt. I would not hav it in the house." So you see where ignorance is bliss it is folly to be wise. Yours in truth, WM. H. DEVOE.

One Missionary to a Whole Tribe.

EVEREST, KAN., June 8, 1891.

MR. EDITOR: I like your TRUTH SEEKER very much. I am a Moravian, and my friends despise me. But that does not hurt me any. I showed your TRUTH SEEKER to some of the Moravians, but it made their hair stand on their heads when they saw the picture. They are afraid of the truth, so it makes them shudder to see it. For we Moravians are all Roman Catholic. And as your picture clips the hair to the skin it is intolerable to them. And I wish you to send me one of your TRUTH SEEKERS of March 14th, with the picture with that Almighty Dollar. V. M.

Cherish the Public Schools.

MONTPELIER, IND., June 11, 1891.

MR. EDITOR: I hav been lately awakened to the benefit of free public schools. My granddaughter took a subscription school, the style of fifty years ago, and it works just as it did then. Just as soon as the subscription expires the scholars leave school. Thus the school is gradually dwindling. Experience proves that the children will not be educated except by the free public school system, and many children would be benefited by making attendance compulsory. Free the schools from the teachings of superstition, whether Christian or otherwise, and compel attendance by such as are eligible to attend, even if they hav to be clothed at public expense to enable them to attend. WM. ALLEN.

On Glory-Seekers.

PITTSBURGH, PA., June 13, 1891.

MR. EDITOR: I as a constant reader of THE TRUTH SEEKER think it my duty to write a few lines concerning the tender-hearted glory-seekers. Oh, may the time be hastened when men and women will hav the curtain drawn from before their eyes that they might see the light of the world and the darkness they hav been led into. It is a shame and outrage that people will allow themselvs to be overpowered by a lot of hypocrits and robbers. I hav witnessed with my own eyes families depriving themselvs of something to eat to try and benefit the church. They hav gone as far as to borrow money from their neighbors to giv to the priests for fear they would lose their seat in glory. May the time hasten when this robbery shall cease and the people shall come to their senses. Very truly, ADAM RITCHIE.

Two Thrusts at the Enemy.

HARMONY, IND., June 2, 1891.

MR. EDITOR: I am seventy-five years old; I hav but little of this world's goods, but as long as I can raise a dollar I must hav the grand old TRUTH SEEKER.

When the Gods made that mythical Adam and took the rib to make the woman, did they take a rib out of a horse to make a mare? How did they get a rib out of an oyster, a leech, or a snail? Bah!

Would people know how to swear if it was not for the Bible? There are all the oaths that they use, in that holy nuisance.

I hav been trying to get a subscriber, but there are two churches, and between these and want of independence I hav failed. At least three-fourths of the church-goers are women. I am going to make another effort.

Stir up the elephant, Brother Heston. I hav had several laughs at 'Lish trying to swallow that big loaf of bread.

Yours for knowledge and mental liberty,

JESSE MAURER.

From an Exposed Outpost.

WALNUT GROVE, KAN., June 5, 1891.

MR. EDITOR: THE TRUTH SEEKER is the only paper that I appreciate. I like it for its outspoken and bold defense of humanity and opposition to the false teachings of theology and the self-called and self-appointed priests, preachers, and false teachers. I liv in a community of God's chosen children, some of which are advanced to perfection and hav received sanctification. So you perceive that I hav to stand out against the combined forces of perfect superstition, ignorance, and hatred of everything that is not labeled Christ, and has not the church leader's stamp affixed, in default of which you receive their righteous Christian boycott. Now you know why I cannot get subscribers for one of the best papers in America. But they hav to stand a little lecture on Liberal Freethought occasionally. The Methodists got up a dress-parade some time ago, but it was a flat failure. They did not even get one of the backsliders warmed over. And then the Wesleyans tried their hand at a revival, and they did get to warm over a few children and women. But it took the whole outfit two months to get a half dozen converts to the faith. They hav poor preaching and poor pay. I remain, Yours truly, W. H. NOAH.

Threw Bombs.

EMMETSBURG, IA., May 26, 1891.

MR. EDITOR: Mr. Charles Watts gave us a great lecture here on the evening of the 22d. This was the first Freethought lecture ever delivered in this town or county. His subject was, "Christianity or Secularism, Which is the Better for Mankind?" Before he came, we had never seen him, and were afraid we could not get over twenty-five or thirty to go out to hear the lecture. But happily we were surprised; when the lecture was called, there were about three hundred in the room, and their attention was held throughout the entire lecture. In his opening Mr. Watts invited anyone and at any time to ask any questions he or she desired, but no questions materialized. Watts is truly great on this subject, and being honest in his views, straightforward in his logic and reason, with his manly appearance, he takes and holds an audience every time. I am confident that could he hav remained another night our Opera House would hav been crowded to the utmost. He threw several bombs in the orthodox camp of this place that will keep them talking if not thinking for several days. Why, do you believe it, the *Democrat*, a paper published here, and edited by a Roman Catholic, gave three columns of the paper in attempting to refute the arguments of Mr. Watts, and warning the people, especially the young, against Secularism. But the article reads flat enough to fry on a griddle.

Brother Watts, come again, and come loaded with "hot shot," is the wish of myself and many others.

Yours for mankind, C. E. COHOON.

Who Want the Fair Closed.

IPAVA, ILL., May 25, 1891.

MR. EDITOR: Inclosed find $10, for which be kind enough to send the grand old TRUTH SEEKER to the hereinnamed persons. The more I read THE TRUTH SEEKER the more thoroughly I become convinced that we are on the right track to preserve our liberty, and "eternal vigilance is the price of liberty." The gentlemen named above are reading and thinking men. They know the price of our liberty. They believe it was too dearly bought to be thoughtlessly given up.

There is much being said about the World's Fair and there should be more said. For the sake of humanity, morality, and common decency let the great Fair be open on Sunday. There is one thing noticeable to a close observer, namely, the churches, the gambling-holes, the saloons, and houses of ill fame are all for closing the Fair on Sunday. I believe John the Revelator said something about "Babylon the great" being "the mother of harlots." All readers know what is meant by Babylon.

Awake, put on the armor of vigilance, and free thy mind from blighting and damnable deception that must sooner or later ruin our nation and blight every moral sentiment of our being. King George was a very devout Christian; history tells us how good he was, and by reading history we can readily see why our forefathers left God out of the Constitution. Yours very truly, THOMAS B. DUNCAN.

Who Dare Forbid Investigation?

NORTH YAKIMA, WASH., May 30, 1891.

MR. EDITOR: The hard times you speak of seem to be universal in our county. I hav been trying to get some new subscribers to your paper, and I find many who like the paper but cannot afford to subscribe owing to the hard times, but promised they would as soon as they could spare the money. I think, if hard times oppress THE TRUTH SEEKER you might suspend all, or a part, of the pictures. As for me, I like to see them continued as long as the paper continues, but if the expense does not justify the income, I would say, dispense with any part of the paper that is the least necessary.

I see that my communication March 21st on Spiritualism, which was also a severe and just criticism at the Brotherhood of Moralists, was a shot that hit them so hard that it made some of them flinch. They deny that their constitution forbids investigation in anything. The article that I criticised was in one of the original copies of their constitution adopted when they first organized, which was just as I stated. It may be that so much criticism has induced them to revise their constitution. If so, I do not know it. I hav not had time yet to reply to any of the unphilosophical criticism of my investigations of these phenomena called Spiritualism. It may be that before I can get a final decision, I shall hav to refer this matter to Mr. Salter. Before I get through I shall put Mr. Salter on the witness-stand, and if he will bear a thorough cross-examination, and I find that he can explain his own theory so well that I will feel safe in trusting him to lay down a theory for me, I will say, well done; but at present I think he needs our prayers.

JAMES BECK.

The Man Guilty, Not the Drink.

LEAVENWORTH, KAN., June 14, 1891.

MR. EDITOR: I see I am quoted as once saying that "every glass of liquor contains murder." I deny the soft impeachment. I never said it. Black as a crow and three black crows are quite different.

During the campaign here for the prohibitory amendment I advocated with tongue and pen the plan of separating vinous and fermented liquors from distilled and exempting them from the proposed law. For argument's sake I was willing to grant all that the fanatics claimed about "drink" leading to crime and pauperism (though believing the reverse to be nearer the truth), but I argued that the innocent should not be condemned with the guilty. Do not, said I, punish mild drinks for the crimes committed by "strong drinks." Do not kill poor Tray because he is found in bad company. I plead with the Prohibition mob for reason, justice, and temperance, but you might as well talk to a howling horde of escaped lunatics.

A glass of whisky, even, can no more commit murder than can a carving knife, a gun, an ax, or a club. Its character or nature is no more immoral than that of a loaf of bread. The strength it imparts can be used for good or bad. That alcohol has been made a universal scapegoat for crime every honest and intelligent person will admit. Drink always does it. The poor innocent cherub never had a mean thought in his heart until drink put it there. Drink instigated the crime and impelled him to its commission against his will. Drink did it all. Bah! Such rot would make a "Liberal" dog vomit. In proportion to its ability to giv power to effort or force and speed to direction there is just as much murder in a beefsteak as there is in a glass of whisky. Strong drink's power for moral good is precisely equal to its power for evil. Is anyone so obtuse as not to understand my position now? S. R. SHEPHERD.

A Contamination.

SENOIA, GA., June 6, 1891.

MR. EDITOR: I will send an order for books in the near future. I often write for our local paper, but sometimes an inspired article like this falls in the waste-basket. Senoia is one of the most pious towns in Georgia. The women and children attend church and Sunday-school, while the men read THE TRUTH SEEKER on the sly.

Yes, they read it on the sly,
And whenever caught they lie—
But we'll get them by and by.

Last month the pupils of the Baptist school here gave a May-day entertainment at night, in which the crowning of the Queen of May was rather an imposing feature, more especially to a radical Infidel. However, things passed off nicely until one of the sweet little imps of paradise placed a Bible at the feet of the Queen. After this savage act your scribe retired in disgust. When will intelligent people quit flinging that dirty old book in the faces of decent people? After we retired an old Agnostic asked me to write up that little drama. And this is what I wrote. But it was rejected for want of space—bah!

An eccentric old gentleman residing on Aurum current, who has well-defined symptoms of hypochondriasis, was advised by his physician to visit Senoia and witness the exercises of the Excelsior Academy. When the curtain, decked with classic scenes, began to roll like purple clouds with golden fringe to high tragic realms, a wave of music soft and sweet came like an Ingersollian dream and touched the anvil in his ear, and lo! the calm hypnotic state. While thus bewitched he saw the muses come and go beneath the chandelier. He watched the fairies promenade the jewel-paved parks of paradise. He saw and heard lovely lassies laugh where lovely lilacs line languorous lanes. He saw them crown the Queen of May, a lovely girl, and place a Bible at her feet. He saw around that sacred volume glow circularly the intangible apparitions of Ruth and Tamor, moral guides, in ethical converse low and sweet with all the virtuous daughters fair of righteous Lot. He saw damsels fair of modern mold whirl floral hoops with high angelic grace. And yet he kept serene. But when he saw the old doctor in the last play extract a black cat from that boy's stomach he was instantly seized with a paroxysm. When reaction set in the old gentleman gave a prehistoric smile and said: "This world is one of the most wonderful enigmas that ever evolved from the kaleidoscopic laboratory of Agnostic phenomena."

Long life to THE TRUTH SEEKER. Three cheers for Heston.

R. M. TENCH, M.D.

Quarrelsome Brethren.

INDUSTRY, KAN., June 15, 1891.

MR. EDITOR: I am many times indeed obliged to you for your kindness in helping me out in the argument with the preacher on total depravity. As yet I hav not seen him to present the facts, as I hav been kept very busy for some time working.

Really, I do not know how to express myself to you and Brother Heston for the grand and noble work you are doing for Universal Mental Liberty. I do hope—yes, and pray—that every man, woman, and child that loves truth, reason, and common sense will stand manfully and courageously by you and all others that are working for the upholding of truth and all that is noble and refining.

I am doing all I can according to my means and ability to help our cause along. My Liberal papers and books are all the time on the go, doing missionary work, and I find it is bearing good fruit for Universal Mental Liberty.

I will tell you an amusing anecdote. Last Sunday evening I went to church in our little village, and after the preacher got through with his sermon he suggested the great importance of organizing a Union Sunday-school. He said he

would much rather hav a church Sunday-school (that is, of his denomination), but as that could not be, he proposed a Union Sunday-school, and went on to tell how important it was to hav it, etc. And after he was through, Brother Kirby, of the Presbyterian church, jumps up and says, "We hav a Union Sunday-school at the church." Then Preacher Solt remarked as much as to say it did not make any difference what they had at the church, we would organize for a Union Sunday-school. The truth of the matter is, this little village has only one church building, and the understanding was at the time they were raising money to build it, that all denominations could use it to preach in. But a few years after it was built the Presbyterians chased the other denominations out, and took possession of it, and by them quarreling with other denominations not only broke up their own sect, but also the rest. And this man, Rev. Mr. Solt, came here a few weeks ago to preach in the hall, as they would not allow him (that is, the Presbyterians) to preach in the church; and Brother Presbyterian Kirby and his outfit are determined to defeat all other sects and break them up if they possibly can. And this other outfit says, they are going to hav preaching and a Union Sunday-school in the hall, if they hav to stand at the door with shot-guns to keep the other sect or outfit from coming in and breaking up their sect and Sunday-school. Brother Kirby and his small outfit are very mad indeed, because nobody else will come to his church and Sunday-school; and in order to hav revenge he is doing all he can to stop other sects from coming in or doing anything. So you see how the brethren love one another. When Rev. Mr. Solt told Brother Kirby he did not care what they had in the church, he had the first right to the hall, and was going to preach and hav a Union Sunday-school, the whole congregation smiled and applauded, and on the way going home, I heard some remark that it was the best joke they had heard for many a day.

J. B. Wise.

Exemption in Noise, as in All.

Cathlamet, Wash., May 24, 1891.

Mr. Editor: Property-holders in many parts of the growing West who care no more for churches than they do for Chinamen assist in building and running God-houses merely to boom their real estate or business interests. Even Cathlamet, which thus far has prospered without a gospel-crib, proposes soon to build one; certain people deeming that a town is incomplete without a church. If a Liberal opposes the church racket as a boom to real estate he is not only accused of being blind to business interests, but charged with being illiberal in not wishing all sides on the religious question duly represented by a house. There are several good farms valued from $1,200 to $3,000 near Cathlamet that will probably soon be sold. The writer sincerely hopes that Liberals may grasp these opportunities. There is no reason why the banks of the Columbia river in the near future should not be as thickly settled as those of the Hudson. The soil is fertil, rain plentiful, and the climate as mild as that of Virginia.

The *Sanitary Era* of April contains an editorial entitled, "Wholesale Murder by Noise," protesting against the racket made by steam whistles, elevated railroads, Fourth of July celebrations, wakes, etc., in our large cities. It suggests that the mortality statistics of July 4th and January 1st in the morning be compared with those of other days in the year. No mention is made of church bells on Sunday morning. Roosevelt Hospital it is reported has brought suit against the elevated railroad for damages to the hospital done by the noise of the trains. Will some one please inform us concerning a suit brought against a Christian church whose brazen tongue has snapped the slender thread of life of the invalid in an adjoining house? But the other tongue that wags beneath the brazen tongue proves not infrequently disastrous to the health of those that listen to its words. I could furnish ample proof of this in cases that hav come under my observation. I will relate one merely because it is the latest, thus the freshest in my memory. A woman informs me that she fears she will become insane. Her husband expresses like fears concerning her. She thinks upon religion and prays continually while alone. She has an overpowering conviction that she offends God. Some years ago a preacher told her that she should try to pray as though she was speaking face to face with God. She obeyed him, and now the habit has got the best of her, and she is on the border-land of insanity. Cases like these in our asylums are treated with the dance and comic drama, these being the recognized antidotes to the solemn poison of religious faith. Outside the asylums in sane society we may thank the comedian and the actor for saving many a mental life that the preacher would destroy. Howbeit, the poor lazy hirelings dispensing their dementalizing virus know not what they do. What Liberal has not seen a devoted believer in the Bible dogmas flee from his company at the utterance of a few words questioning his belief? How many copies of The Truth Seeker hav Christians torn up in their anger and flung to the flames—wishing perhaps that the writers could be thrown into the flames or torn to pieces as easily? A state of mind like this if continuous would be declared insane. A Christian said to me: "I love my religion. It pains me to hear it questioned." And the face of the speaker showed that the words were sincere. But the words of the questioner rang in the mind of the believer and therein a battle raged 'twixt faith and reason. The believer strove to pluck out reason from the brain, that faith might reign supreme. Every mental effort to the end of plucking out reason to giv faith dominion is one step nearer to insanity; but such battles generally do not wage long, for some one laughs, the forces of faith forget themselvs in the hubbub of mirth, and reason amuses herself as best she can within her little cage.

C. E. Boynton, B.S., M.D.

Truth Will Make Life Worth Living.

Martinsburg, W. Va., June 18, 1891.

Mr. Editor: In the great conflict between Christianity and science the preponderance of the evidence is largely on the side of skepticism and unbelief, and the great cause of truth and justice is advancing though against overwhelming odds. The Christian influence is vast and powerful, and considering this fact Freethought is gaining ground wonderfully. Influence, wealth, and numbers do not necessarily nor at all prove that it represents the truth. The power of might and not of right has made the sad, deplorable condition of things that humanity is suffering from. In all countries where church and state are allied society to-day is full of injustice and rotten to the core, and the poor struggling slaves of tyranny and toil are too ignorant and blind to perceive who and what agencies is and are responsible for the almost universal injustice that prevails so much in the world. As to religious belief, it is clear to my judgment that people hav no choice in choosing what they believe or may not believe.

Naturally the human race is doomed to perish, even living under the best state of justice and liberty. At last death overtakes all. Considering all things in this life, it is getting to be surely an open question, and very rational, to think and say, "Is life worth the living?" As the love of life is so intense amid even its sufferings and drawbacks, the great majority seems to giv the answer in the affirmativ.

This answer is not universal, however. Occasionally a suicide is recorded here and there. In some cases the real cause was not and could not be known, but the real cause must hav been so terrible and overwhelming that the victim was justified in seeking that one and only way of eternal peace from life's fearful burdens. Insanity impels them to suicide. As to the ones who take their own life, say most people, it seems to be more of desperation than insanity. It is the sad result of many causes.

However long or short may be our life, there is but one condition for happiness and improvement in our individual lives, and that is to be devotees of the greatest of all creeds, the universal array of facts that comprises truth, which is discovered by the sum total of all experience. Knowledge and wisdom is our only savior, and it is only through this that life will be worth the living at all. Ignorance and cowardice will perpetuate the superstitions of church and state. Intelligence and nobility of heart and mind are the only things I can praise. And what a glorious blessing skepticism is to those who are capable and brave enough to sleep on the pillow of doubt. I for one can no longer be led as the innocent lamb to the slaughter. I am watching the shams, hypocrisy, and phariseeism so largely prevailing in the churches of all denominations and in so-called civilized society that is so hostil to individual liberty. I hav given an impartial hearing to Christian claims and my firm conviction is that millions of persons will be badly humbugged. Christians and nominal believers are blinded by faith. Though I hav respect for a sincere practical Christian, I hav none for the hypocrits and inconsistent believers who try to hoodwink Freethinkers. But it is only the unwary and unsuspecting who are deceived. Believers in the Christian teaching say unbelief is good enough to liv by but not to die by. What nonsense and injustice to a great God, if he exists as represented by the gospel. Why, even man could not be long deceived by such dealings. The inconsistency and disloyalty of millions of professed Christians would appear. As if they could hoodwink a great God they profess to love and serve! The actual fact is that those people make large claims about the hereafter, for they know it all. There is no going behind the returns after Rev. Dr. Talmage has his say. They believe, or pretend to believe, in the existence of a personal God of love and mercy, and a personal devil of hate. What do they do, as their life records show? Serve the devil with their best efforts and days of their life, and when death overwhelms them repentance is first in order. The question is, "What is the motiv of repentance at death's door?" It is not probably actual sincerity and sorrow for bad words and actions of their life record, nor the love of God at the eleventh hour is not probable. I hav no faith in alleged repentance at death, and the motiv of those who change their life at death is fear of hell. It is positivly a dishonest and unjust proposition. All that liv and grow up to be men and women make their own record deliberately, and I take no stock in those death-bed repentances. It is a delusion and a snare, and an insult to a great God if he exists. It is true that Freethinkers are the most honest, consistent people on earth. They profess nothing but love of the truth, and are willing to meet any judgment that may exist, on their individual merits. Life's record cannot be erased, and no genuin Freethinker will, when he or she comes to die, deliberately go back on their life convictions, surrender to superstition, and thus please its devotees. And any so-called unbeliever who may do so never has been a Freethinker in any sense of the word. If so disposed, Freethinkers ought to, when death approaches, invite gospel believers to attest to the truth that the genuin Freethinker carries his life's conviction to the grave. As the long-looked-for savior cannot be found in the daytime of life, neither is he found in the night of oblivion.

Thomas J. Conners.

A Social Experimeut.

La Logia, Sinaloa, Mex., May 24, e.m. 291.

Mr. Editor: During the last month I hav received numerous inquiries about this country and our people, all of which I wish to answer through your valuable paper. There are some over four hundred people here now. A party of fifty-eight arrived here last week from Kansas, and we expect another party of about thirty in a week or two. All the people here except two or three reject God, Christ, and the Bible. We are one big stock company. Every adult is a stockholder. We hav near two hundred thousand acres of the loveliest land I ever saw, with a hill eight hundred feet high in the center. I can only liken it to putting a teacup in the center of a large table and then putting a sheet of paper under one leg to represent the land sloping toward the coast with a fall of two feet to the mile. We are at present camped here on the Fuseta river about twenty-five or thirty miles from the mouth. Our land begins four miles from the river. It is fifteen miles out to the hill I speak of. From its top we see Topolobampo bay, eighteen miles away, where the boat landing is and where some of our people liv. The ditch I spoke of in my former letter is about one-half completed, and will cost, I think now, one hundred and fifty thousand dollars, and will be completed about the 1st of December, when we will all or nearly all move to this large tract of land. The farm at La Logia is only a temporary stopping-place. The houses here are made out of poles and mats, and are only temporary concerns, but the people are very comfortable in them. When the people move on the large tract of land there will be some fine houses built. There is no water to be got by digging wells on any of this land at present. It is calculated to supply everything with the water from the ditch. There is no one living on any of this land. It is all wild, with herds of cattle and horses roaming over it winter and summer. I came here last December. Corn was in roasting ear, and we hav green corn in camp now. We hav had strawberries for the last six months, or nearly so. They are not gone yet. We expect two thousand people here next fall as soon as the ditch is finished. No church can ever be built here. I regard this as a very healthy country. I visited the hospital the other day. There were three sick, all doing well; and sick were never better cared for. Two died recently with typhoid fever. They were both as fine men as ever I met with—Freethinkers, and not afraid to go.

I started with pack and gun the first of this month to find, if I could, the mouth of this river and hunt alligators. I found the mouth at the end of four days; saw one hundred and eighty alligators, and killed twenty-two. I dug lots of clams along the coast, and caught crabs and shot game and gathered shells to my heart's content.

I am still delighted with the climate and people, but would advise all Freethinkers before coming here to read O. K. Owen's book on "Integral Coöperation" and not to come unless they approve of the plan. We are a company. We elect our officers and operate as any other stock company. We will begin our first railroad soon. Men that come down with me many of them put in about one tenth or twentieth of what they had. Now they are putting in every dollar they can get, because they like the people, the climate, and the business methods. Woman has the same privileges that men hav. Under our system there can be no interest, rent, or taxes; no paupers, and, I think, no criminals. Grog is cheap here, but there are no drunken people or immoral people. A couple were married by contract not long ago. It caused some little comment in camp, but all, so far as I could learn, believed them truly sincere, and all comment has ceased. If there are any Freethinkers who want to come here they must first make a statement in regard to age, occupation, etc.; get permit from O. K. Owen; take one share in the land fund at $10, one share in the improvement fund at $10, and one share of Credit Foncier stock at $10. They are guaranteed work every day at remunerativ wages. Now, does the company fulfill their contract? I will giv the exact figures in my own case, as taken from the book before me. I got here the 23d of December. I hav worked one hundred and fifteen days at $3 per day. My grub has cost $8 per month, raw material; cooking, $8.20; washing, $1.15. I hav drawn $250 and hav some yet due me. But this is not real money, but scrip issued by the company. It is worth fifty cents on the dollar in American money, or sixty in Mexican. I exchanged some last evening. It is believed that this scrip will be worth dollar for dollar in American money as soon as the ditch is finished. Women get the same wages as men. We only work eight hours a day. Everybody seems happy and contented. I write what seems to be the facts at the time of writing. My last article should hav read one hundred and ten horses instead of two hundred and ten, otherwise correct. Most of the letters I received from parties inquiring I hav given to Alvin J. Wilber, manager in charge here; he will answer and send circulars to them.

There has only been one little shower of rain since I came. They tell me the rainy season begins the 1st of July.

I attended a religious festival among the Mexicans the other night. There were about fifteen hundred Mexicans and Indians, and about forty methods of gambling. One fellow had a blanket with the Father, Son, and Ghost inside a ring, with the picture of holy saints all around. Then they shook dice. Some bet on their favorit saint, some on God, and some on Christ. God is no slouch, for he came out best so far as I could see. The winner got some little piece of jewelry. Their fire-works were splendid. They sent sky-rockets five hundred feet and back on a rope. A company of devouts brought Jesus down to see the fire-works. He was fixed on a block 4x1½ feet made by taking some of the lead out of a tea chest and tacking it to the board with mescal fiber under it to make the face plump. He had ears of red flannel and the lips the same, glass marbles for eyes, and wore an embroidered blanket. The ladies made him bow very nicely when the rockets went off, then they fell on their knees, crossed themselvs, mumbled some prayers, and then put Jesus away in a box which was used for a gambling-table until the next day noon. The priests and state make a little out of such affairs.

I get the paper all right and enjoy its contents.

A. Butterfield.

Children's Corner.

Edited by MISS SUSAN H. WIXON, *Fal River, Mass., to whom all Communications for this Corner should be sent.*

"Between the dark and the daylight,
When the night is beginning to lower,
Comes a pause in the day's occupations
That is known as the Children's Hour."

Bessie's Good-Bye.

"Good-bye, mamma," the little one had said,
Yet stooped a moment ere she went to play,
Her kitten to caress, 'hen turned away;
But at the door she paused and thrust her head
Just through the aperture again and said,
"Good-bye, mamma," then, tripping through the hall,
She took the tiny chaise which held her doll,
And started for a walk, but at the gate
Looked back to say once more, "Mamma, good-bye."
The mother twice had given a mild reply;
But, busily at work, her hurry great,
She said at last, with emphasis undue,
"Good-bye, good-bye, now run away, child, do!"
Nor thought again about the little one,
Till falling shades announced the set of sun;
Then to the gate she ran, and up and down
The street she glanced with eagerness, but saw
Nowhere the child whom she was searching for.
Where can she be? she said with anxious frown,
As with uncovered head she hurried out,
But could not find the little girl about
The neighborhood where she was wont to play.
So, hurrying on, the anxious mother went
Along the path which to the river bent;
And there the tiny footprints told the way
The missing child had strayed, and farther on
The doll chaise, overturned, lay close upon
The river's brink—there too, the mother found
Her darling's hat and both her tiny shoes,
And 'neath the hat, as if she feared to lose
It, the doll's apparel on the ground.
A quick foreboding thrilled the mother's heart,
And all too well the awful truth she felt—
To bathe her doll Bessie had doubtless knelt
And fallen in—how like a piercing dart
The memory then of those three last good-bye's.
And when the neighbor's search restored the form
Dripping and cold, so late buoyant and warm,
The mother, in her grief, too deep for cries,
Stood by in mute despair, while reverently
Kind friends arrayed it for its resting-place;
And, at the last sad rites, 'twas only grace
Enabled her to bear them patiently.
Yet now her sweetest memory of the child
Lingers around those innocent farewells.
But, ah! one sad regret her bosom swells,
Because *her* last reply was not more mild.

—*Virginia C. Hollis.*

Children Answer What Puzzles Older Heads.

There were seated in the home circle six children. Five of them were between the ages of thirteen and twenty-two. They were all kind, considerate, and well cultured. The older ones had all been out in contact with the world, and as it had met or repulsed them they were formed by its uses, fashioned by its demands. The sixth child was three years old, the pet and pride of all, and was called "Little Bunch." Mr. Stone had asked the following question: "Why does your mother love you all?" each to answer individually as to what inspired their mother's love. The oldest, a promising graduate of high scholarly attainments, thought it was his good conduct and attainments; the next son thought it was the interest he took in looking after and keeping up the affairs of home. He was precision and exactness in everything, neat to a fault. The third boy thought it was for his sprightly and funny ways of making mirth and merriment—he could always add the funny or ridiculous side to whatever occurred and no one was dull in his presence. The eldest daughter thought it was her rare ability in household affairs. In the cuisine she took great interest, and not only mother but all had come to be proud of her success in this line. The other miss thought of her sweet voice in song, of her growing rare taste for art and ideal. But dear Little Bunch, hers was the only true answer; she said: "I tink, mamma, I tink it is taus I love ou!" Yes, dear Little Bunch gave it so simply, so sweetly, that they all discerned the difference between love and admiration. Seven hearts throbbed intensely; seven older heads were answered where five had just failed. Little Bunch was the center of attraction, the mother the light. Father said truly, "The best is the greatest," and at this remark every eye met his and in each sparkled a tear. In those tears were born new and deeper loves, truer conceptions of duty. Yes, Little Bunch had transformed shadows to real, living, throbbing hearts. Yes, she separated the gold from the dross. UNCLE JACK.

Dallas, Tex.

Biographical Sketches of Ancient and Modern Poets.

1.—CHAUCER.

Geoffrey Chaucer was born about the year 1340. Some claim that it was in the year of 1328, but the more popular date is 1340. He was the son of John Chaucer, a London vintner, which means a dealer in wines and liquors. Geoffrey Chaucer was the first English poet that I hav any knowledge of. His poems are rather difficult to read because of the queer and old-fashioned writing.

For example:

There sate I downe among the faire flowers
And saw the birds trip out of thir bowrs,
Thare as thay rested them all the night,
Thay seemed so joyful of the dayes light,
Thay began of May for to done honours.

Still, that is not so hard as some of his other poems, but I like it the best. He in another poem givs a rather humorous yet forcible description of a woman who lost five husbands:

Bold was hire face, and fayre and red of hew.
She was a worthy woman all hire live;
Housbondes at the chirche door had she five,
With outen other compagnie in youthe.

I hav quoted the above merely to show you the turn of sentiment and the language of "ye olden time."

Chaucer married a very estimable lady, named Philippa, who was the youngest daughter of Sir Payne Roet. His wife's sister Katherine was the wife of the duke of Lancaster. It was undoubtedly these high connections that caused Chaucer's advance in life. For he became afterward known as the "Master of Science," theology, etc. He had a pleasing and entertaining way with him that made him popular with the court ladies and the royal personage. His wife died in 1387. Where "the father of English poetry" really spent his last days, cannot be ascertained. But a great many think that his last residence was at London, where he composed "The Canterbury Tales," that wonderful poem, so full of humor, pathos, and such a vivid portrayal of English life. He died in his seventy-fourth year, 1400, and was buried at Westminster Abbey, the first of that long line of poets for which the great cemetery is noted.

I will giv you a short list of some of his most popular poems. They are: "The Court of Love," "The Book of Troillus and Cresseide," "The House of Fame," "The Canterbury Tales," "The Legend of Good Women," and "The Book of the Duchess." But you may take my word for it, "The Court of Love" is best. IDA A. BALLOU.

Noble Unselfishness.

On Sunday, Dec. 27, 1885, one of the American line of steamers, the Lord Gough, while on its way from Liverpool to Philadelphia, sighted a Gloucester fishing-schooner in distress. The wind was blowing a gale, and the schooner, almost disabled, and with three or four of her crew already washed into the ocean, was flying the signal for help.

Captain Hughes of the steamship saw the fearful peril which a rescuing party must encounter, but his call for a volunteer was promptly answered by the mate and a crew of brave men, and preparations were made for the desperate trip. To the astonishment of all, while the boat was being lowered, the flag of distress on the schooner's mast was hauled down.

Perplexed at this movement, the hardy rescuers hesitated; but it was finally decided that the boat should go. With great difficulty the schooner was reached, and on her deck were found twelve men utterly without hope except from outside aid. It was necessary to make two trips, and the bold sailors of the Lord Gough took half the suffering men and toiled through the wild waters to their own ship, and returned as soon as possible for the others.

When all were safe on the steamer Captain Hughes asked the schooner's master, Capt. George W. Pendleton, why he had lowered the distress flag. The reply was:

"We saw that you were preparing to make an effort to save us, but we saw, also, that it was a sea in which it was very doubtful whether a boat would liv. I said then to my men: 'Shall we let these brave fellows risk their lives to save ours?' and they answered 'No!' Then I hauled down the flag."

The story is a noble one on both sides. The men on the schooner were worth saving, at all hazard; and the men on the steamer were worthy to save them.—*Cincinnati Inquirer.*

A Sensible Resurrection.

A short time ago John Gruell gave a little boy on the West Side a young opossum and told him it would make a nice pet. It was almost as white as snow and the little boy was very proud of it and named it "Bunco." Now, the boy had never seen a white opossum before and knew nothing of its nature. He played with it constantly, built it a nice little house, and fed it on all the good things he could get. But last Saturday evening, while he was playing with it and petting it he happened to hit it a little too hard, and it keeled over apparently dead. He turned it over and over again, but Bunco was as limp as a rag, and thinking it was dead sure enough, the little boy proceeded to dig a grave and bury it. A spot was selected for this purpose in the back yard, and Bunco was interred with appropriate ceremonies. The little boy was very much grieved over his loss, and slept but little all that night. He arose early Sunday morning and went out to the grave, expecting to shed a few silent tears over his pet, but imagin his surprise and astonishment to find Bunco sitting on top of the grave with its mouth wide open. At first the boy was badly frightened and hardly knew whether to laugh or cry, but seeing the laughing opossum looking him straight in the eyes, he concluded that it had risen from the grave. The little animal had become sullen the evening before, and the boy, not knowing its nature, supposed it was dead and buried it. During the night it had "come to itself," burrowed out of the grave, and was ready to play with its master again.

Correspondence.

HAMILTON, BERMUDA, June 11, 1891.

DEAR MISS WIXON: I hav written once before to the Corner, and will write about Hamilton as much as I know of it. It is the capital of Bermuda. It is very small. It would take you about half of an hour to walk in every street. There are eight streets altogether, but each not very long. There is one park in Hamilton, but it is only about one-half square acre long.

Yours truly, MARTIN E. STECKER.

BALLSTON SPA, N. Y., June 21, E. M. 291.

DEAR MISS WIXON: I now take the pleasure of writing a few more lines to the Corner. I will say my sister Sadie was married on the 10th day of this month (June). We had a splendid time. There were no parsons, Gods, ghosts, or devils present to attend or dictate her further life. She was married by Mr. Person, the justice of peace, who came to the house to marry them. Mr. Bartlett, her husband, is of this place and is a Liberal-minded young man. They are just a lovely couple. She also was the recipient of many beautiful presents, and it was what you would call an up-and-up Liberal wedding. They had a great many congratulations from their many friends. Well, fearing I am taking up too much of your valuable time, I will close.

Your true friend, HATTIE J. THORPE.

[We congratulate our friend Sadie on her newly formed ties. May our Liberal-minded friend and her husband be as happy as we wish them to be throughout all the years that may come to them. We trust Sadie will not forget the Corner, now that she has become a young married lady.—ED. C. C.]

CUSTER, ILL., June 6, 1891.

MISS SUSAN H. WIXON: I thought I would write once more. I see the Corner is not filled out as it should be. We are having cool weather here now. It has been so warm; now it is going to be cold. It rained last night. It was warm enough Decoration day to wear white dresses. I and my sister went over to the Oak Hill cemetery in the band-wagon. My brother is in the band; he beats the tenor drum. There are fourteen band-boys. Dr. Hammer, of this vicinity, is their teacher. I wish he would get up a band of girls.

I will be glad when school begins again, for I love to go to school, and I love my teacher, too. It is the same teacher that taught here last term. I received a *Freethinker's Magazine*, and I like it very much. I received a letter from California; a girl saw my letter in THE TRUTH SEEKER and answered it.

I hav not been outside of the state, old as I am. My papa was born in Harper's Ferry, Va., on the Potomac river. I cannot think of anything more to write. I will send you the piece that I spoke the last day of school. If you like, please publish in THE TRUTH SEEKER Children's Corner.

Very truly, MARY D. ROBINSON.

BRAVE KATE SHELLEY.

Through the whirl of wind and water
Parted by the rushing steel
Flashed the white glare of the headlight,
Flew the swift-revolving wheel,
As the midnight train swept onward,
Bearing on its iron wings
Through the gloom of night and tempest
Freightage of most precious things,
Little children by their mothers
Nestle in unbroken rest,
Stalwart men are dreaming softly
Of their journey's finished quest,
While the men who watch and guard them
Sleepless stand at post and brake;
Close the throttle! draw the lever!
Safe for wife's and sweetheart's sake.

Sleep and dream, unheeding danger;
In the valley yonder lies
Death's debris in weird confusion,
Altar fit for sacrifice!
Dark and grim the shadows settle
Where the hidden perils wait;
Swift the train, with dear lives laden,
Rushes to its deadly fate.
Still they sleep and dream unheeding.
O thou watchful one above,
Save thy people in this hour!
Save the ransomed of thy love!
Send an angel from thy heaven
Who shall calm the troubled air,
And reveal the powers of evil
Hidden in the darkness there.

Saved! ere yet they know their peril,
Comes a warning to alarm;
Saved! the precious train is resting
On the brink of deadly harm.
God has sent his angel to them,
Brave Kate Shelley, hero-child,
Struggling on, alone, unaided,
Through that night of tempest wild.
Brave Kate Shelley! tender maiden,
Baby hands with splinters torn,
Saved the lives of sleeping travelers
Swiftly to death's journey borne.
Mothers wept and clasped their darlings,
Breathing words of grateful prayer;
Men with faces blanched and tearful
Thanked God for Kate Shelley there.
Greater love than this hath no man.
When the heavens shall unfold,
And the judgment-books are opened,
There in characters of gold
Brave Kate Shelley's name shall center,
'Mid the pure, the brave, and good,
That of one who crowned with glory
Her heroic womanhood.

How to Make Money.

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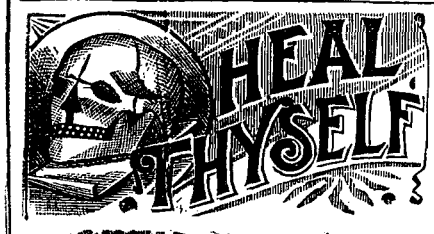
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News of the Week.

On Sunday the 21st ult. the horse of Rev. J. Arthur Dill, Sterling, N. Y., was painted red, white, and blue while its owner was preaching. The cause of this and other like attentions is the preacher's reading love stories from the pulpit and paying over-attention to girls.

Tunis has Mafia murders.

Parnell has married Mrs. O'Shea.

Colonel Ingersoll and John Mackay called on President Harrison at the White House on the 24th ult.

Anti-Jewish religious fanatics are perpetrating murders and riots in Corfu, seemingly with connivance of the authorities.

A census of Ireland just taken is 4 706,162; against 8,195,124 in 1841, 6,514,473 in 1851, 5.798,-624 in 1861, 5.402.759 in 1871, and 5,160,650 in 1881.

Rev. Mr. Barr, Adamstown, Pa., has been arrested for violating postal laws by calling Rev. Mr. Spring "the biggest liar in America" on a postal card.

Preparations are being made to protect the German emperor and the prince of Wales when they ride through London on the 10th from jeering by refugee German Socialists and English baccarat-haters.

Adelina Good, a saleswoman, became insane while praying at the altar of the Passionist fathers' monastery at Hoboken, N. J. She has since been praying with her hands above her head almost continually.

The latest Christ appeared at the St. Denis Hotel, New York, the management of which was anxious to get him away, as his mania was accompanied by violence. He says that there are several messiahs and that he is one of them.

Gillespie and Verner, oil producers of Chartiers, Pa., hav been adjudged to pay $25 fine and costs for Sunday work. They say that if they stopped Sunday salt water would accumulate and ruin their wells. They will appeal.

At a meeting of Baptist ministers in Boston on the 22d ult. Rev. J. B. Stoddard denounced secret orders as pernicious to the church and said that when a man swears allegiance to Masonry he swears allegiance antagonistic to God. Rev. Mr. Cleveland rose and said: "I am a Mason, and hav listened to this scathing stigmatism of the order in patience, but I cannot longer listen to such unjust and uncalled-for abuse," and then resigned membership in the convention.

A Pittsburgh paper says that Father Mollinger impresses on his patrons that his prescriptions—often one thousand or one thousand five hundred a day—to be efficacious must be filled at a certain drug store. He then shares the druggist's receipts. At the railroad station on mornings after great attendances hundreds of cripples and other sufferers leave for home with their money gone and despair in their faces. Many are injured by the journey, and some are dying. Many had scraped together the expenses of ticket and a few days' board, but the boarding-house keepers charged unexpectedly high and numbers were left without money to return. James Hana, of Trenton, N. J., said: "Many of the cures, as far as I can learn from sufferers like myself who hav been for a week on Troy Hill, are exaggerated, and many were not effected as reported. I saw two men who, it was said, had been cured. Both of them were almost as lame as when they went to Troy Hill. It has been a bitter disappointment to many of us, who hav exhausted every cent we had in the world in coming here. If ever one man in the world had faith, I was he. I firmly believed that if Father Mollinger laid his hand on me and said: 'Arise and walk,' immediately the paralysis of my legs would leave me and I should walk. I prayed for a week, and one day I threw aside my crutches, when the priest laid his hands on my head and blessed me. I fell down and hurt my back. When I was coming over in the car this morning, on my way home, a hopelessly blind man opposit to me suddenly began to sob, and, wringing his hands, cried: 'My God, I wish I were dead!" I spoke to him, and he told me his name was Wright, and that he was from Lebanon. He said that he had mortgaged his house in order to come to Pittsburgh and be cured."

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HAZAEL KILLETH HIS MASTER.

And it came to pass on the morrow, that he took a thick cloth, and dipped it in water, and spread it on his face, so that he died; and Hazael reigned in his stead.—2 Kings viii, 2.

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1891.
(E. M. 291.)
WITH ILLUSTRATIONS.

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Everywhere is change, nowhere is annihilation.—*Tyndall.*

Man has done much to civilize and humanize God.—*Lara.*

"Nature and experience" is the watchword of the age.—*Buchner.*

If to kill is a crime, to kill much cannot be an extenuating circumstance.—*Hugo.*

The public hav an insatiable curiosity to know everything except what is worth knowing.—*Oscar Wilde.*

The history of Christian dogmatism is the history of an eighteen hundred years' war against Nature and Truth.—*Oswald.*

Latin Christianity is responsible for the condition and progress of Europe from the fourth to the sixteenth century. We hav to examin how it discharged its trust.—*Professor Draper.*

All existing religions hav immediately proceeded to undermine this principle [of the solidarity of the race] by dividing mankind into the lost and the saved, the sinners and the saints; by the abominable calumny that we were conceived in sin; by the grossly immoral doctrin of vicarious atonement, the most flagrant inducement to the abuse of life ever imposed upon human credulity.—*W. C. Owen.*

We are told that the author of hell is a being of infinit mercy.—*Ingersoll.*

None of the Gods has formed the world, nor has any man; it has always been.—*Empedocles.*

Talk as you like, he only suits these States whose manners favor the audacity and sublime turbulence of the States.—*Walt Whitman.*

The universe, that is the All, is made neither of Gods nor of men, but ever has been an eternal living fire, kindling and extinguishing.—*Heraclitus.*

Regarding the Bible in the light of an inspired book, we find ourselvs compelled to repudiate altogether the plainest teachings of modern science.—*A. B. Moss.*

What the greatest thinkers think to day the mass of thinkers will think to-morrow, and the great army of non-thinkers will assume to be self-evident the day after.—*S. Laing.*

It is not to be doubted that in the early history of our earth organisms must hav been produced abiogenetically; the origin of living things must necessarily hav sprung from inorganic matter.—*Wundt.*

It is now established in the opinion of scholars that the world is of immense age, and that man has existed upon the earth for a much longer period than the story in Genesis makes possible. The records of the earth itself contradict this legend.—*Robt. C. Adams.*

When men respect human life for the sake of man, tranquillity, order, and progress go hand in hand; but those who only respected human life because God had forbidden murder hav set their mark upon Europe in fifteen centuries of blood and fire.—*Professor Clifford.*

One thing may be unhesitatingly proclaimed by modern science, viz., that organized things are no more the results of separate creations than the so-called unorganized ones; that they are nothing more than special forms in which universal matter appears, and from which, like all the other individualized bodies, they hav gradually evolved.—*Graber.*

Almost all the ancient philosophers are agreed in regarding the universe as eternal. Ocellus Lukanus says expressly, in speaking of the universe, that it has always been and ever will be. All unprejudiced persons will feel the force of the axiom that out of nothing nothing comes. Creation, in the acceptation in which the word is used by the moderns, is a theological subtlety.—*D. Holbach.*

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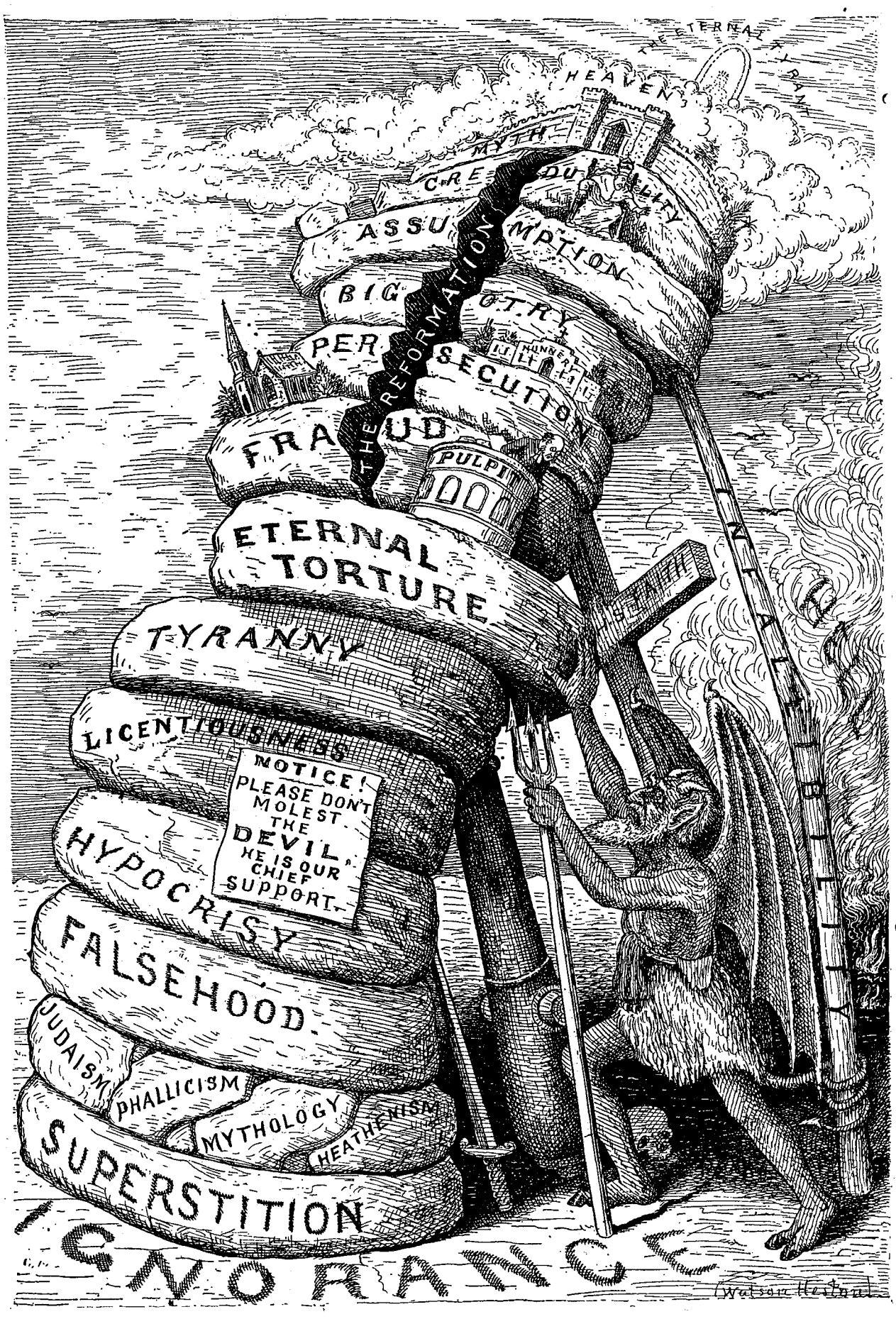
"How about the government Indian school?" said a speaker in Congress recently. "To illustrate, this bill contains a clause appropriating $25,000 to establish a government school. This sum is used to procure the land and erect the building. Then we select a corps of teachers and employees, all to be paid out of the public treasury; we equip the school with Bibles and hymn-books paid for out of the public treasury; then we put the school in charge of some political theologian or theological politician [laughter] who receives his salary from the public treasury. This superintendent impresses his peculiar views of religion, whether Methodist, Presbyterian, Catholic, or Baptist, on the school, all at the expense of the public treasury."

THE New York *Sun* has discovered and published two letters by Thomas Jefferson and Thomas Paine on the purchase of Louisiana. An extract from Paine's is this: "The established religion is Roman; but in what state it is as to exterior ceremonies (such as processions and celebration) I know not. Had the cession to France continued with her, religion I suppose would hav been put on the same footing as it is in that country, and there no ceremonial of religion can appear in the streets or highways; and the same regulation is particularly necessary now or there will soon be quarrels and tumults between the settlers and the new. The Yankees will not move out of the road for a little wooden Jesus stuck on a stick and carried in procession nor kneel in the dirt to a wooden Virgin Mary. As we do not govern the territory as provinces but incorporated as states, religion there must be on the same footing it is here, and Catholics hav the same rights as Catholics hav with us and no others."

THE papal encyclical on the labor question is being forwarded to all the sovereigns and heads of governments, richly bound and accompanied by autograph letters from the holy father. Another edition will be sent to ministers of state and leading politicians and distinguished writers on economic questions. Leo is trying hard to get himself at the head of the labor movement.

PRINCE MESTCHERSKY, of Russia, is a bitter enemy of a new idea that school-children should not be flogged in the same manner as in the past. He shows that "not to spare the rod and spoil the child" is a biblical injunction, and that shaming a child in school, and putting him on his knees, and striking him with a ruler, hav been Christian institutions "for many thousands of years." Finally, he shows the religious ethical importance of punishment in the school: "A child severely punished by the teacher for his failings is made to feel that there is eternal punishment in store for all the sins of omission and of commission."

REPLYING to a newspaper desire for his view on the cultivation of the race, Alfred T. Story writes: "I find that our later Christian theology had tended greatly to degrade man; it sets before him such an unworthy motiv as the saving of his own skin as his chief 'end and aim.' Space will not permit of my arguing the matter out, but, to put it briefly, I think the day will come when a true man would as soon strip himself in the market-place as go to God with a supplication for his own advancement or 'salvation.'"



THE CHIEF PROPS OF ECCLESIASTICISM.

A RATHER interesting point was recently brought up by the Paris *Figaro*: A mother of strong religious convictions refuses the hand of her daughter to the man she loves, because he is bound by a vow to his dying father never to be married in church or to take part in a religious ceremony; the girl dies of a broken heart, the mother to the last refusing the concession which would hav saved her daughter's life. The *Figaro* asked its readers whether, under the circumstances, the mother was justified in withholding her consent. In all, the editor received 1,431 answers. Six hundred and twenty-one writers considered the mother justified in preferring death for her daughter to the dishonor of contracting a marriage unblessed by the church; 570 blamed the mother, while 200 avoided a direct answer and suggested various solutions of the problem.

THE pope will distribute three hundred titles and decorations to Papal Zouaves in Canada.

REV. A. C. DIXON, of Brooklyn, has been declaiming against the stage. According to this dogmatic divine, "the watchword of the stage is revenge." "Read Shakspere right through," he declares, "and you will find that this is so." What a narrow mind must a man hav, exclaims the *Sun*, how pitiably blind to wit and wisdom, beauty and pathos, must he be who can read all the plays of Shakspere and find in them nothing but the single motiv of revenge! The Rev. Mr. Dixon is like one who journeys from Dan to Beersheba and exclaims, "It is all barren." "I went myself," he continues, 'to a theater to see "The Old Homestead,' and when I came back I felt as if I would like to murder somebody. Such was the effect it had upon me." What manner of man is it in whom the mild and pathetic incidents of "The Old Homestead" excite only evil passions?

SAYS Dr. David Dudley Field: "Our noble English tung, already spoken over more of the erth's surface than any other living tung, and yet to be spoken over more, is disfigured by so many anomalies and hampered by so many arbitrary usages—rules I will not call them—that he is not merely to be commended, but haild as a deliverer who will rescue it, and, at the sacrifice of present inconvenience, giv future ease to all English-speaking people til the end of time." Such a deliverer is THE TRUTH SEEKER trying to be, as far as it can, by the dropping of silent and uncalled-for letters in many words.

ROCKFORD, Ill., young men are boycotting the Court Street M. E. church. The pastor advised his congregation not to patronize the Coots Street-car Company and park, which do business on Sunday, and the Young People's Society refused to employ the steamer Arrow for picnic purposes because it ran on Sundays. Some young men hav started a paper, the signers of which pledge themselvs not to attend any services of the Court Street church.

Communications.

Jehovian Christianity.

Let us inspect the science promulgated by the inspired bosh. According to God this earth has four corners, therefore it is flat. See the Revelation of John the imbecil of Patmos, chapter vii, verse 1; it is, "And after these things I saw four angels standing on the *four corners of the earth*, holding the four winds of the earth, that the wind should not blow on the earth, nor on the sea, nor on any tree."

Either the earth has four corners or John was a lunatic. In those sacred days when God dictated this verse the belief in a flat earth was common even to uninspired fools. A few hundred years ago when an uninspired son of nature proclaimed the earth was spherical and revolved around the sun, the Bible was used by Christians to prove his lunacy. Who, I pray, was the idiot, Hydrocephalous John or Copernicus? Job also was unaware of the rotundity of the earth. Let him *bawl* out, ix, 6, "Which [God] shaketh the earth out of her place, and the pillars thereof tremble." When Job *boiled* out, all his acquaintances believed the earth was mounted on pillars. Some of those ancient savants went further and said the pillars were carried on the back of a huge turtle. God's bosh teaches that the sun rises and sets. Let us again go to the *bawler*, ix, 7, "Which [God] commandeth the sun and it riseth not." Job knew little. That little did not include a remedy for boils. It is only about three hundred years since Copernicus discovered the true relations of the solar system. At that time, Martin Luther, with Bible proof, charged Copernicus with being a fool, and called him an ignorant astrologer for asserting what the Bible clearly refuted. Even Brother Talmage will now admit Copernicus was right and Luther and God's botch wrong. Is Martin Luther to be trusted in theology? Let him speak for himself. "Every doer of the law and every moral worker is accursed, for he walketh in the presumption of his own righteousness" (Table Talk). "If men only believe enough in Christ they can commit adultery and murder a thousand times a day without periling their salvation" (Ibid). "He that says the gospel requires works for salvation, I say flat and plain, he is a liar" (Ibid) Such we find to be the teachings of Martin Luther, and "of such is the kingdom of heaven." Luther's science and moral theories were bad; could he not also hav been mistaken about Protestantism? To-day, when Jasper in the sunny South asserts "de sun do move," he forces the laugh of even Christians. The Bible, Luther, and Jasper are inspired.

Concerning the seat of intellect let Christ tell what he knows. Matt. xiii, 15, says, "For this people's *heart* is waxed gross, and their *ears* are dull of hearing, and their *eyes* they hav closed: lest at any time they should see with their *eyes*, and hear with their *ears*, and should understand with their *heart*, and should be converted, and I should heal them." What a magnificent portrayal of a Christian who refuses to peruse Infidel literature. Why did not Jesus allude to the *brain* instead of the *heart*? The rest of his references are scientific. Why were not all? When he was in Jerusalem the people supposed, and continued to be deceived for centuries after his crucifixion, that the breast and not the head contained the mind.

Science—what we know—is entirely at variance with God's holy word. No living scientist of great reputation believes in the plenary inspiration of God's holy word. No living scientist of great reputation believes in the plenary inspiration of God's botch. The great death-blow struck Christianity in the discoveries of Charles Darwin. "The Origin of Species," and "Descent of Man," are books written by this illustrious thinker which all intelligent Christians should read. It may be interesting to state that no naturalist worthy the name is not a disciple of Darwin. Even many theologians are, and hav deposited Moses in the tomb of discredit and sculptured a *lyre* in memoriam on his sepulcher.

If the Bible is actually the word of God, it certainly does not contradict itself. What would you think of a witness who told several different stories in court? God's word contains hundreds of self-contradictions. We will note a few. "Therefore, Michal, the daughter of Saul, *had no child unto the day of her death*" (2 Sam. vi, 23). It's a lie, for here is Sam with "*the five sons of Michal*, the daughter of Saul" (2 Sam. xxi, 8). You see Sam either lied, or else "Michal, the daughter of Saul," gave birth to five sons on the day of her death. Sam was not very cute, for before he had penned twenty-two chapters of his great work, he contradicted himself. Do you find contradictions in my essay, dear reader? If you do not it is a sure indication that I am inspired by Satan. Samuel, you know, was inspired by God. Of course everyone knows "with God all things are possible." Yes, "And the *Lord was with Judah*, and he drave out the inhabitants of the mountain; *but could not drive out* the inhabitants of the valley, *because they had chariots of iron*" (Judges i, 19). Now, when I read this and saw God could not successfully operate against "chariots of iron," I was tempted to think the old woman might hav been right when she said, "God can't turn a grindstone both ways at the same time." John i, 18, says: "No man hath seen God at any time," and Isaiah says (vi, 1), "In the year that King Uzziah died, I saw, also, the Lord sitting upon a throne, high and lifted up." I coincide with Jack, yet I really desire to see "the Lord lifted up." "Whom [God] no man hath seen nor can see" is what 1 Tim. vi, 16, tells us; yet we see by Gen. xxxii, 30, "For I hav seen God face to face, and my life is preserved." And again, Ex. xxxiii, 20, informs that "No man shall see God and liv," and Ex. xxxiii, 23, says God took away his hand and showed some one his back part. Does revelation speak to the Baptist exactly the same words it utters to the Methodist? Does it inform the Unitarian all it sets forth to the Episcopalian? Does it murmur the same sweet promises to Presbyterian and Universalist? Does it teach Catholics precisely what it does Protestants? Is it the divulgence to the Infidel that it is to the religious cliques? Is the way of life so plain that even a fool cannot err therein?

Some folks—chiefly human drones—seem to hav a mountainous regard for the Bible. They appear to think that only therein are found principles which are suitable stone and mortar with which nations should be built. This book, if from God, should contain only the purest, clean thought. For vulgarity, however, the holy hash is unrivaled. The vilest imagination cannot father filthier offspring than God's word furnishes. The reader is referred to the forthcoming selections to prove my assertion: Isa. xxxvi, 12, "That they may eat their own ——, and drink their own —— with you." The reasons we insert this fragment are: 1. Because it is the word of God; 2. Because the Bible, from which it is extracted, is a book said by our postmaster-general to be fit for men, women, and children to study; 3. Because I wish every person in Christendom to know of this inspired language, for I am satisfied that few Christians up to date know of all the "wonderful things in the Bible I see." Acting with those said reasons, we will now set forth more of God's sacred smut: Isa. iii, 17, "And the Lord will discover their ——." Job xl, 17, "He moveth his —— like a cedar; the sinews of his —— are wrapped together." Ezek. ix, 12, "Thou shalt bake with —— that cometh out of man." Will Brother Talmage please read to his congregation Gen. xxxviii—nastiness? Will some pious party closely inspect Lev. xv, 16–33? Let him pore over Solomon's Song, vii. In fact, let him read the entire book of God. The Catholic church, concerning this sacred scum, has taken the proper position. What a beautiful book is the Christian's Bible to read in public schools. What splendid things for youth to hear. Protestant parsons condemn the theological works of Dens and Liguori—Catholic—with denunciations of divine gall; but, with great circumspection, they invariably fail to mention that those works are only equaled in filth by the ancient asininity of the great Jehovah. Let us hav a little fairness, even in religious controversy. What attitude toward dirty polygamy does God's sacred slush assume? Was not Solomon the wisest spirit ever prisoned in house of dust? Did not "before the world was, I am" giv him seven hundred wives and three hundred concubines? Consequently polygamy is a virtue sought after by the wise. Thus Mormonism is heavenly wisdom. Who will illustrate the attempted loving sacrifice of the cherishing damsel Abishag? What a conspicuous habitation she must adorn in the "city not made with hands." Wonder if she's with David now? What illustrious patriarchal enemies of the wine-cup were Lot and Noah. How fearfully wicked mankind once was for them to hav been the fairest specimens. What a horrible crime the "looking backward" Mrs. Lot committed compared with the subsequent conduct of her man and daughters. Why was not the "pillar of salt" used to preserve the race?

Having learned a little about the origination, beliefs, etc., of Jehovian Christianity, let us ascertain its most important methods of civilizing the world.

If anything has cursed humanity it is alcoholic drink. But why should clergymen rant against this evil? The Bible favors the sale of strong drink. Any saloonkeeper of common intelligence knows that Jesus Christ was a wine drinker, that he made and gave it away free of charge. If it is not wrong to freely giv an article, it certainly is not wicked to sell the same. 1 Tim. v, 23, of God's sacred scum tells us to "drink no longer water, but use a little wine for thy stomach's sake and thine often infirmities." Then why do not parsons, like Christ, make wine and distribute it among their parishioners? I don't see how our parsons can transgress God's command and try to hinder an inebriate from fixing up his stomach. Our pious people who admire so much the religion of the "pilgrim fathers," and who desire to suppress and annihilate the liquor business, should suggest as a means of extermination the method of the Puritans in dealing with the sacred sling-sin. Our admirable ancestors insisted that the most pious church-member in a village should be the toddy trade. No sinner or Infidel in the days of the Puritans was permitted to sell liquor. I once heard a minister lament that "the stars in mind are all swallowed by the toddy trade." It may be. At any rate, judging from statistics, they are not to be found among clergymen. I am told the parsons create more idiotic sons than do either the doctors or lawyers. Yet the greatest man in this world is a clergyman's son. I am afraid, however, that this fact will afford the Talmages little consolation, for his name is Ingersoll. Nearly every Protestant parson of to-day dares to differ with God and Jesus by being a disciple of total abstinence. A few isolated texts in the sacred book appear to indicate these "called" are instructed by God to arraign the great error. But why did not the pious parsons of one hundred years ago find in the holy orders these warnings against strong drink? Plenty of people are still living who well recollect that a few years ago the parson was frequently punched and toddied every visit to members of his flock. "Ah! my friends!" the old-time honest pious parson gloried in such sacred words as these: "Drink thy wine with a merry heart; for God now accepteth thy works" (Eccl. ix, 7); "Wine that maketh glad the heart of man" (Ps. civ, 15); "Wine *which cheereth God* and man" (Jud. ix, 13); "Giv strong drink unto him that is ready to perish," etc.; "Drink, yea, drink abundantly, *O, believers.*" And the stomach remedy text. Such is the manner in which our heavenly father "tells of his love in the book he has given."

It has taken Christianity about eighteen hundred years to find out that alcohol is a *spirit* far worse than its imaginary "*evil one.*" Let us see how Infidels hav regarded this *spirit*—that corrupt class who disbelieve in the "*evil one.*" The *first* temperance paper published in Europe was published by an Infidel, Joseph Lindsay. The *first* temperance paper published in America was published also by an Infidel—William Lloyd Garrison—a Spiritualist. And the *first* book ever written in favor of total abstinence had an Atheist, the worst kind of an Infidel, for an author—Judge Herttell. All this is singular, is it not? Remember, the Bible had been in existence over a thousand years, God had shown some one his back part, Christ had been here and gone there, Christian pulpits had been pounded for eighteen hundred years, and theology had held full sway over man's intellect; yet Infidels first dared to publicly fight intemperance. Rather remarkably strange, seeing us Infidels are so corrupt, according to Talmage!

Millions and millions of dollars hav been given by believers for the purpose of converting to Jehovian Christianity so-called heathen, many of whom liv more moral lives than the donors. How much good this vast expenditure of money for missions has accomplished will never be determined until after Infidels hav "called for the rocks and mountains to fall on them." An archdeacon of Bombay says that "for every truly converted Christian the drinking practices of English Christians hav made a thousand drunkards." No doubt it is true. While in Florida I formed the acquaintance of an Englishman who owned a large grocery store, who preached to the nativs every Sunday about Christ, and who, without jest, was apparently a gentleman. But he sold pine-apple cider, and being enticed by its pretty color, one day I drank three glasses of this beverage. The effect was such upon me that while I write I hav not myself much confidence in the civilizing effect of English religion. The Abbe Dubois labored as a missionary in India for thirty years. He states that during twenty years he made only between two and three hundred converts. He says "of this number two-thirds were pariahs or beggars, and the rest were shudras, vagrants, and outcasts of several tribes. And I will declare it with shame and confusion that I do not remember anyone who embraced Christianity from conviction and from quite disinterested motivs. And many of them apostatized and relapsed into paganism." He concludes by owning that those who continued Christians were the very worst of his flock. Here is a paragraph from the *Watchman*, a periodical Christians cannot refuse to allow the claims of: "A gentleman who has recently returned from extensiv travels in India told the writer that in one of their cities he delivered an address upon Christianity to an audience of three hundred Brahmans, who spoke better English than he did, and who afterward came in large numbers to his bungalow asking him to answer the arguments against Christianity in a tract they handed him, which he found to be one of Colonel Ingersoll's speeches." You see those Brahmans not only "spoke better English," but possessed better sense, than the missionary. With the colonel's brain reaching into India I am afraid the pious missionaries will make few converts. Christian missions are nearly all stupendous humbugs. Why not quit the happy heathen and spend money wasted paying taxes on church property, thus

alleviating poverty in America? Christian missions hav introduced rum all over this world. Let us dismiss this repulsiv subject.

How does Christianity stand in relation to the rights of woman? We will investigate this matter. We will quote first from the man who desires everyone to be tossed into the "bottomless pit." "The men who declare that woman is the intellectual inferior of man do not, and cannot by offering themselvs in evidence, substantiate their declaration." This is hell's opinion—the mind of Bob Ingersoll, so named by disrespectful Christians. Now let us go to sacred St. Paul. "Wives, submit yourselvs to your own husbands" (Col. iii, 18). "As the church is subject unto Christ, so let the wives be to their own husbands in everything" (Eph. v, 24). "Let woman learn in silence with all subjection. But I suffer not a woman to teach, nor to usurp authority over the man, but to be in silence. For Adam was first formed, then Eve; and Adam was not deceived, but the woman being deceived was in the transgression" (1 Tim. ii, 11–14). According to Paul, what? Why, the most damnable doctrin relativ to woman's rights ever conceived. Paul also says the only object for a Christian to marry is to satisfy lust to avoid burning. He remarks, "It is good for a man not to touch a woman; nevertheless, to avoid fornication, let every man hav his own wife." Why do not the Talmages follow Paul's advice and become Catholic priests? Many of our parsons would make good priests. Let us see what Moses thought about the ladies. "And thy desire shall be to thy husband, and he shall rule over thee" (Gen. iii, 16). This is what God said, and his sacred smut degrades woman for the sole reason that Eve ate the famous apple. Everyone who is posted relativ to Jehovian Christianity knows that this species of religion, through its Eden garden, Eve, and apple yarn, degraded woman for centuries. And also that "the first statesmen of recent times to urge equal political rights for women were two French Infidels, Sieyes and Condorcet." The women of America at the head of this movement for perfect liberty, Mary Wolstonecraft, Frances Wright, Ernestine L Rose, Elizabeth Cady Stanton, Susan B. Anthony, Amy Post," etc., are not Jehovian Christians. Let me say here before I forget, that when it was first proposed to use sulphuric ether to lessen the pains of childbirth, Christians resisted, because God had said to woman (see Moses's mud): "In sorrow shalt thou bring forth children." People once thought it was a sin to violate any of God's commands. Nowadays even Christians dislike pain. Still another thing I wish to insert here, though out of place, is, that when Raikes less than one hundred years since proposed to hav Sunday-schools, the churches at first violently antagonized his project. These schools now, by bastiling youthful minds, manufacture all our Christians. I claim that an intelligent being who in infancy and childhood has not been taught to believe, in manhood cannot be made a believer. Without calling Sunday-schools a blessing, I respectfully ask some one to state only a single reform which has not been fought against in the name of Christ.

Human slavery—an institution which permits all crimes—was fostered by God; see his Bible, Gen. ix, 25; Lev. xxv, 45, 46; Joel iii, 8; Ex. xxi, 2–4; Tim. vi, 1; Titus ii, 9; Eph. vi, 5; 1 Pet. ii, 18. And his only son, the carpenter Jesus, said not a word against this damnably divine doctrin. This slimy serpent crawled along down the centuries, contaminating and corrupting the entire world. Finally it was attacked and its head snapped off. Who led the attack? Was it Christians? Was it a parson? Let us post ourselvs. That villainous despotism, slavery, we must recollect, existed when Jesus was on earth. Now, Jesus knew what an awful curse it then was. He saw the future life of man mapped out before him. He knew that between the years 1860 and 1865 over a half million saviors would be sacrificed that slavery should nevermore curse the United States. He said nothing against slavery. Instead of casting out a few devils, why did not Jesus cast out slavery? Why did not this redeemer say, "Thou shalt not traffic in human beings?" The fact is, Christ loved human slavery. The New Testament advocates it. Christians owned slaves during all the centuries. And only a few short years ago said Rev. Dr. Wilbur Fisk, president of the Wesleyan University, "The New Testament enjoins obedience upon the slave as an obligation due to a present rightful authority." Only a few short years ago said Rev. Moses Stuart, of Andover, "The precepts of the New Testament respecting the demeanor of slaves and their masters beyond all question recognize the existence of slavery." Only a few years ago said Professor Hodge, of Princeton, "The savior found it [slavery] around him, the apostles met it in Asia, Greece, and Italy. How did they treat it? Not by denunciation of slave-holding as necessarily sinful." Only a few years ago said Rev. Dr. Taylor, principal of the theological department of Yale College, "I hav no doubt that if Jesus Christ were on earth now, he would, under certain circumstances, become a slaveholder." Slavery flourished in America because the Bible plainly teaches it is all right; because antebellum divines more honestly interpreted the Bible than do ministers now; and because Christians were not sufficiently Infidelized. Let us see what Infidelity did toward obliterating slavery in this country. "Prominent among the old-time Abolitionists were three Infidels—William Lloyd Garrison, Gerritt Smith, and Wendell Philips. Here are the names of a few of their aids: Parker Pillsbury, Henry C. Wright, Elizur Wright, Stephen Foster, Abby Kelley, Frances Wright, and Lucretia Mott; every one of them Infidels." And any one of them far superior to any crucified savior in heroism. These people sought to abolish what? Reluctantly, perhaps, the Christian is forced to answer, a doctrin of Christianity. While every blessed minister of God in the South was proving by the sacred scare-crow that slavery was from heaven, nearly every clergyman in the North favored slavery or was a silent coward. Seventy-five years ago no orthodox church in the North would open its doors to an opponent of slavery. Is not this strange? Is it not also singular, considering all the tracts issued by Christians to attract sheep into "the fold of Christ," that during the antislavery crusade not a single tract was issued by any church against property in human flesh and blood? I am aware that some little support was given by the pulpit to this great Infidel movement, but it came principally from such men as William Ellery Channing, Theodore Parker, and Henry Ward Beecher; and if these men were not after all Infidels, then the orthodox church is to-day a liar. Let it be understood that it was Christians—not Infidels—who dragged Garrison through Boston's streets. And why? Simply because he rebelled against "our Lord," and wished to plead that black sheep might occupy as good a fold on earth as white sheep. God, Christ, the Ghost, hell, heaven, and Satan could not subdue the enthusiasm of Garrison. Said he: "I am in earnest. I will not equivocate. I will not excuse. I will not retract a single inch, and *I will be heard!*" He was heard on earth while millions disturbed the atmosphere with prayers to God that human slavery might forever be. Those prayers to heaven were, as usual, not answered. Then there are names of other Infidels connected inseparably with this great reform. Abraham Lincoln, whose equal, in many substantial respects, never before lived, was a skeptic. It is not necessary to now narrate the story of his part in the nation's history. We will place for inspection the name of this son of nature with that of a Christian, John Wilkes Booth, his assassin. Lincoln in his early years wrote an Infidel book. It was never published, however, as the fact that he was elected president evidences. He often voiced this shrewd expression, "It will not do to investigate the subject of religion too closely, as it is apt to lead to Infidelity." Charles Sumner was another apostle of liberty who was an Infidel, and although I do not know, I will bet the bully Brooks, who assaulted him in the Senate, was a Christian. He who believes the Bible must admit that slavery was once a blessing; that God favored it; and that when God countenanced it, his adversary, the devil, objected to it. If slavery is now a crime, will Talmage or one of his coadjutors tell me *when* God concluded it was? And at that time did Satan also change his mind and seek to perpetuate what he previously desired to annihilate? The orthodox theory of mysticism is that all evil in this world is caused by the devil, although God did "raise the devil." Therefore, if an individual commits sin the devil has him, and conversely, where a non-mercenary act is effected God is manager of the actor. Now, remembering the inaugurators of the slavery reform were Infidels, which, I ask, of the two imaginary governors of man owned these Infidels when they warred slavery? Also, is it possible for one to be an Infidel and not be in the devil's clutches? Also, Mr. Talmage, which one of your living incomprehensibilities has a lien on the writer? Northern Christianity is now ashamed of its slavery record. The only ludicrous part of this sorrowful reflection is, that, after cherishing slavery for hundreds of years, after this vice had reddened the South with blood, the churches hav the effrontery to boastfully claim they released the blacks from bondage. Even the pope joins in the demand for honor. Honor for what? For obliterating part of the inspired meaning of the Bible. That is all. Soon, when Infidels hav compelled Christians to rely wholly on reason, the churches, I suppose, will claim credit for that also.

Apropos of slavery, let us speak of Jefferson Davis. I once knew of a Northern parson who said there was not dirt enough to cover Mr. Davis. His parson, however, entertained a somewhat different regard for this truly Christian gentleman. Let us take a sensible view of this matter. Mr. Davis knew God authorized slavery in the Holy Land. He knew Christ did not consider it a sin. He knew the Bible sanctioned bondage of every description. He knew it was a thoroughly Christian vice.

He knew a few rank Infidels first violently and persistently suggested that slavery might not be quite the right thing. He knew the Abolition movement was started by Infidels. He perhaps knew his rival, Lincoln, was an Infidel. He knew every pulpiteer in the slave states favored slavery. I now ask, what evil did Mr. Davis do? Did he not fight for what Jehovah, Christ, and Paul thought perfectly proper? Why heap needless dirt on Mr. Davis? He was born a Christian, lived a Christian, died a Christian, was given a Christian burial, was eulogized by thousands of Christian parsons, and he is now residing in "the Christian's home of glory," resting calmly in Abraham's bosom, willingly watching with childish innocence Abraham Lincoln yell in hell "with the devil and his angels."

The remark made by the Northern parson about Mr. Davis if delivered in the Christian state of Mississippi would almost insure him a dismissal from earth consisting in an aerial elevation by means of a rope.

Many parsons preach doctrins to suit their hearers. I admire Jefferson Davis. He was an honest man. His slaves he never misused. He was intelligent. He was not a coward. His Mexican war record testifies to his bravery. All I dislike respecting Mr. Davis are his Jehovian qualities.

Obviously history portrays the churches as ever attempting to coffin progress. When the art of printing was discovered the Christian church denounced it as the work of Satan. Faust, the inventor, was stigmatized a copartner with the devil, and efforts were made to deprive him of his life. When this sublime invention was introduced into England the pious bishop of London, addressing a convocation of his clergy, said, "If we do not destroy this dangerous invention it will one day destroy us." I am anxious to think he prophesied correctly. Why did not Christ, if it is so necessary to believe he was the incarnate son of God, invent the printing-press and print his gospel, thus furnishing sufficient evidence of his divinity? Print has enlightened the world, not religion.

The great bulldog, orthodoxy, of Christianity, has constantly crouched in the path of progress. Once his malignant jaws, with the ferocity of Jehovah, devoured all who incurred his displeasure. A few Infidels attacked him with the discoveries of thought. He bit and barked with hydrophobic madness. The attack of genius has been renewed again and again, and the nineteenth century's closing years see this cursed cur dwell solely in realms of ignorant repose, from out of which an occasional snap and snarl is heard to indicate this cruel monster yet survives. And all God's Bibles and all God's men cannot put orthodoxy where it was again.

The reason is palpable why skepticism has originated all reforms. It is this: Christianity at all times is a perfect system. Whatever is, is for the best through God, and it is not necessary to combat what the "son of man" failed to speak against. "Our Lord" told of all wickedness, such as possession of devils, witchcraft; of riches; of honest unbelief, etc. Therefore, what is the use of fighting what Infidels alone claim are existing evils, for we shall migrate to realms of eternal bliss in a few years, and it makes little difference what we endure on this earth?

The Christian side-show by fixing man's mind on "mansions in the skies" has thus checked the advance of progress. Thus we hav given the reasons why the suggesters of and leaders in nearly every reform hav been Infidels. The Christ-adorers hav ever at the start furiously objected to all good changes, but after the accomplishment hav always been cheeky enough to praise themselvs for correcting themselvs.

What is a hell-fire Christian? Ans. One who is amused blowing soap-bubbles in a world of misery. It does not palliate our conduct to say suffering is brought by man's folly. It is the result of ignorance; every wail of agony, every disease, every premature death, I repeat, is the result of our and our ancestors' ignorance of nature's laws. Stop your foolish threats of divine revenge and help educate the masses. It is impossible to estimate the detriment superstition has been to the welfare of humanity. Religion is a good if it is a good religion. Lacking the necessity of belief to day's Christianity would be tolerable. As it is, it is a nuisance.

EDWIN M. BEECHER.

CHRISTIANITY is alleged to be a supernatural, historical fact. The historical sciences can be made to show—and, to my mind, beyond the possibility of contradiction—that it is not a supernatural fact, and that there never has been such a thing as a supernatural fact. We do not reject miracles upon the ground of *a priori* reasonings, but upon the ground of critical and historical reasoning. We hav no difficulty in proving that miracles do not happen in the nineteenth century, and that the stories of miraculous events said to hav taken place in our day are based upon imposture and credulity. But the evidence in favor of the so-called miracles of the last three centuries, or even of those of the Middle Ages, is weaker still; and the same may be said of those dating from a still earlier period, for the further back one goes the more difficult does it become to prove a supernatural fact.—*Renan.*

To plow is to pray.—*Ingersoll.*

The American Secular Union.

R. B. WESTBROOK, President.

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The Secular Union's Monthly Report.

SUBSCRIPTIONS RECEIVED JUNE, 1891.

Highland Freethought Society, Highland, Ill., through Aug. Jehle, Treasurer	$ 6 25
A Friend	1 00
H. P. Westbrook, M.D., Philadelphia	1 00
Boston Ingersoll Secular Society, through Geo. N. Hill, Secretary	5 00
Inchoate Auxiliary Society	5 00
R. Butterfield, Sacramento, Cal	20 00
T. Morris Perot, Philadelphia	5 00
A. Parlett Lloyd, Baltimore	5 00
Wm. and Mrs. Lizzie Fray, Verona, Pa	2 00
E. Livezey, Baltimore, Md	5 00
A. R. Crihfield, Lincoln, Ill. (five in family; one cent each, in response to Miss Craddock's appeal for at least one cent per Liberal to the American Secular Union work)	0 05
Mrs. O'Neil, Philadelphia, Pa	0 20
A Friend	1 00
J. A. Smith, Hudson, N. Y	50 00
Dr. J. P. Cowles, Hartford, Conn. (new member)	1 00
J. V. Janin, Battle River, Canada (new member)	1 00
Louis Wolfes, Martinsburg, W. Va	1 00
Mrs. H Bohda	1 00
Alexander Cochran, Franklin, Pa	10 00
E. G. Bement, Maple Rapids, Mich. (new member)	1 00
James Boyd, Riverside, Cal. (new member)	1 00
Pamphlets	2 30
Total	$124 80

F. C. MENDE, Treasurer American Secular Union.
Philadelphia, July 1, 1891.

Reply to Mr. Jamieson.

As usual, friend Jamieson is the early bird who sees the worm, and who, let us hope, also catches it. He is the solitary lecturer who last year replied to our appeals in a series of friendly letters through the papers, and announced his intention of coming to the Portsmouth congress to pave the way for some plan which would be mutually beneficial to lecturers and to the American Secular Union. That intention he was unfortunately prevented from carrying out; but we are glad to see that he comes once more to the front as a lecturer who is desirous of coöperating with the American Secular Union.

Before discussing his offer of coöperation, let us correct a slight misapprehension under which Mr. Jamieson seems to be laboring. He says:

"Perhaps the lecturers are not to blame for this 'masterly inactivity.' . . . Lecturers are neither able nor willing to divide their slender incomes with the Union. They cannot carry the Union financially."

This is indeed news, that the directors of the American Secular Union ask Liberal lecturers to help support the American Secular Union out of their "slender income." Were not the words before me in black and white, I would question the fact of such a statement being made by so level-headed a man as Mr. Jamieson. When, where, or how did the American Secular Union ever make such a request of any lecturer? Surely Mr. Jamieson is dreaming, or else he has been misinformed.

But what we *hav* asked, and what we hav a right to expect, I think, is that every Freethought lecturer in the country, whether paid in dollars and cents for it or not, should, when opportunity offers, mention at least the existence of the American Secular Union, as a society organized for the express purpose of state secularization, and holding out a welcome to Liberals of all isms. More than that, it is manifestly the duty of every lecturer who loves the cause, not only to mention our existence, but to suggest the advisability of their audiences coöperating with us. But I hav heard, on excellent authority, of audiences which hav listened to one Liberal lecturer after another, week in and week out, without ever hearing from said lecturers that there was a society such as the American Secular Union working for state secularization. I myself listened some months since to a very able lecture on the duty of resisting the encroachments of ecclesiasticism upon the state, without hearing one word mentioned of the existence of the American Secular Union already organized for such resistance, and that, too, although the lecturer knew that President Westbrook and myself were in the audience.

In all reform work that is of any account, friendly help is given of which the recipient never knows. Not a day passes that I do not find occasion to speak a friendly word for, or advertise in one way or another, some Liberal who never knows of it, and who will never thank me. More than one person who has berated me in the papers has profited, and will doubtless profit again, by some friendly act on my part of which he will never know, and of which I now make mention only in this general way not to plume myself on any special amiab lity but to emphasize my point, that those who love a cause such as ours must love it better than they do the contemplation of their personal grievances if they would be worthy of its regards. Shall we then speak a friendly word for only such branches of the Freethought work as bring us in dollars and cents? Perish the thought, so unworthy a genuin reformer!

Nevertheless, the laborer is worthy of his hire; and, although our treasury has never been full to overflowing, we long ago made the following offer as a beginning, viz: That to a lecturer organizing a new auxiliary society we would return half of the charter fee sent us. Whether we shall ever hav any claimants for this percentage remains to be seen. Meanwhile, let us turn to the discussion of Mr. Jamieson's offer.

Mr. Jamieson states that he is ready to volunteer in the work of coöperating with the American Secular Union from the 1st day of October on, at a definit salary per year. He adds: "I think the Liberals of this country would rather sustain ten lecturers at $300 each from a common fund, than to pay one man $2,000 or $3,000 a year."

If this is the way the Liberals of the country really feel, we trust they will duly send in the necessary $300 which is the price of Mr. Jamieson's coöperation, and we, on our part, shall be very glad indeed to hand same over to him, in monthly or quarterly instalments as preferred, and do what we can to help him in making appointments. As Mr. Jamieson is the first and only lecturer to respond to our appeals for coöperation, we think it only fair that he should hav the first chance. We would suggest, however, that the engagement with Mr. Jamieson continue at first only during October and November, as different arrangements might possibly be made at the annual congress in the fall, which might upset that arrangement with Mr. Jamieson, or which, on the contrary, might substitute a still better stipend than $300 per year. Meanwhile, during these two months, he would be sure of his salary, provided, of course, that those Liberals desirous of securing Mr. Jamieson's services to advertise the cause of state secularization send the amount into this office in due season. And if Mr. Jamieson himself will make it convenient to attend the congress, no doubt his wide experience as a lecturer will greatly assist the officers of the American Secular Union in formulating the hoped for plan whereby a sufficient amount may be raised from the Liberals throughout the country to justify us in paying salaries to *all* Liberal lecturers, good, bad, and indifferent, in addition to their regular pay from their audiences and in addition to the amount necessary for the running expenses of the American Secular Union. "In a multitude there is counsel,"—sometimes, that is, when one is not troubled by the other adage about "too many cooks." Nevertheless, we sincerely hope that Mr. Jamieson's suggestion will be acted on, for we hav reason to believe that he is a speaker who will do credit to any cause he may advocate. It would giv us genuin pleasure if we should receive the funds which will enable us to announce his "coöperation" with the American Secular Union for next October and November, and, possibly, after the congress, for the balance of the fiscal year.

As to Mr. Jamieson's very laudable desire to agree to no plan that will exclude any brother or sister lecturer, we honor him for that feeling; but, as officers of the American Secular Union, we must insist on our right to use discrimination in accepting the services of such lecturers as may offer. All sincere and earnest people are not equally desirable as speakers; and, while Dr. Westbrook and I are intrusted with the management of this society, we expect to select out of the material offered to us the very best we can find.

IDA C. CRADDOCK,
Corr. Sec. American Secular Union.
Philadelphia, July 1, 1891.

The Secular Penny.

In a recent article I showed that, as last year's contributions to the American Secular Union were less than $1,800, this would giv, at the rate of one cent per Liberal, less than one hundred and eighty thousand people who believe in the separation of church and state sufficiently to giv one penny toward such separation. I added:

> Now you know as well as I, that the people who believe ardently in the separation of church and state—not counting the careful, half-way people who are waiting to know if a thing is going to be popular before they indorse it—number much more than this. They are, in fact, so numerous, that if every person who believes outspokenly in the separation of church and state were to pay one penny a year to the American Secular Union, this organization would hav a financial power in the land that would cause its appeals to our lawmakers to be not only respected, but also heeded.

As the result of this statement, this morning's mail brings a contribution which we hope is but the precursor of others to follow. Mr. A. R. Crihfield, of Lincoln, Ill., takes us at our word, and sends us one penny for each of the five members of his family, or a total of five cents. Think what might be accomplished if every Liberal in the United States were likewise to send in his penny to the American Secular Union within the next thirty days!

First of all, we could stop bothering you with appeals for money for the rest of the year. We could print and issue a thousand pamphlets where we now issue a dozen. We could hav, in some central location, a reading-room where all the most radical books, and especially the Liberal papers, could always be on hand, in charge of some intelligent, cultivated Liberal who could make this room a desirable place for business men and women to drop in and hear the issues of the day discussed informally. We could afford not only to subsidize every lecturer now in the field as a coöperator with the society in the work of secularizing the state, but we could, like the National Religious Liberty Association of the Seventh Day people, hav special agents on hand whose duty it would be to start at an hour's notice to any town in the United States to oppose the practical union of church and state.

All this could be done, and more, if every person who believes in the Nine Demands of our constitution were to send us one penny a year.

Do you think this an over-estimate? Tell me how many people in the United States believe in the separation of church and state? One in fifty? Why, of course, and a much, much larger proportion; in fact, the majority of the American people are opposed to the union of church and state. But how many do you think would agree to the Nine Demands? One in fifty? Again you smile, and say that I am under-estimating enormously the proportion of those who are friendly to the Nine Demands. But suppose I take a still smaller proportion—one in sixty-five. Then suppose that each Liberal in the country contributes his annual penny—the heads of families, as did Mr. Crihfield, sending in a penny for each minor, who will presumably be Liberal on coming of age. What result do we get, allowing the very small proportion of only one Liberal in sixty-five? The latest census giv sixty-five millions of people in the United States, so that we should get one million pennies, or $10,000. But I am sure you will admit that the proportion of those who are friendly to the Nine Demands is vastly greater than one in sixty-five, and that, consequently, if each Liberal in the country contributed his annual penny, we should hav a good deal more than $10,000. Then, in addition, are those generous souls who are both able and willing to contribute to a cause like ours—and all the more readily if it were flourishing and accomplishing practical results—not pennies, but dollars, up into the hundreds and thousands.

How I do wish, with all my heart, that there could be such a stirring of the dry bones of Liberalism as would result in some such universal and spontaneous action as I hav suggested above! Let us hope that around the Crihfield five-cent piece which this morning's mail brings, will erelong be piled up other Secular pennies, in an ever-increasing heap. Let us hope that, on the other hand, those who, like our friend Mr. Butterfield, of Sacramento, stand ready to pledge so much yearly for the work of distributing pamphlets, will come forward with their tens or hundreds of dollars. Let the local auxiliaries send in their quarterly dues of five cents per member; and let those individual members of the national society who want to giv something in addition to the Secular Penny not be backward about coming forward. It were idle to hope that the Secular Penny plan will be adopted immediately by every Liberal—although I trust the day is not far distant when every faithful Liberal will pay his Secular Penny as promptly as does the devout Catholic his Peter's pence. But until that good day comes, the few Liberals will hav to bear the burdens of the many as they hav done in the past, and make up, by their own generous individual donations, for the lack of contributions from Liberalism at large.

Meanwhile, let us not forget that with every Secular Penny that rolls over to join Mr. Crihfield's five-cent piece the good time draws nearer—the time of helpful, fraternal coöperation of all Freethought forces, newspapers and lecturers, individual workers, Liberal societies and a well-equipped, well-organized American Secular Union, all working shoulder to shoulder for the cause dear to all—the right to freedom of thought.

IDA C. CRADDOCK,
Corr. Sec. American Secular Union.
Philadelphia, June 17, 1891.

My First Lecture Trip.

TO THE FRIENDS OF FREETHOUGHT: I shall commence my first lecture trip through the states on the 6th of September next, having decided to take the advice of Mr. Jamieson and start out in the lecture field unbound and unfettered, on my own independent feet. My exertions, however, cannot avail much without your assistance. Without your help I can accomplish nothing. It is my desire during this trip to carry on as spirited an advocacy of Secularism as possible; to join my labors to those of our lecturers already in the field, so that with our united efforts we may conduct a well-directed attack upon

the citadel of orthodoxy. A great work is required yet before man can be said to be free, and at present the laborers are few. There are more that are willing to work in our cause, but alas! they cannot get that support which they honestly deserve.

Those who know me well know that I love the storm and am willing to combat any opposition with which the power of superstition can greet us. Myself an Atheist, I hav always advocated the complete rejection of all the Gods ever preached, because none of them, of which I hav yet heard, appears calculated to promote the happiness of mankind. I war against theology because it robs man of the reality, life here, while it only deludes him with the shadow, life hereafter. In this undertaking I do not wish to be claimed as a leader, but I wish you to regard me as a standard-bearer, a soldier battling in the ranks of freedom. Upon my flag shall be inscribed the word, "Humanity." My constant endeavor will be to elevate my colors high, still higher, and ever higher.

I hav already succeeded in securing engagements to lecture in Pittsburgh; Shreve, O; Canal Dour; Chicago, and a few other places along the route, and probably several in Michigan, Illinois, and Iowa. I would also respectfully ask those friends to whom I hav already written to answer me as early as possible, or I must make applications elsewhere. Friends along the route and in the different states named that desire my services can address me at 505 East 83d street, New York city. My terms are as low as I could possibly make them, believing thereby to secure more engagements and thus be able to do more for the good of our cause.

JOHN R. CHARLESWORTH.

Mr. Swartz, Libel, Special Laws, and Government.

With Mr. Macdonald's condemnation of such papers as the Kansas City *Sunday Sun* I am in hearty agreement. I am aware that they are meddling, blackmailing, in almost every way infamous sheets. They carry the tactics of many of the great dailies to the extreme of meanness, avarice, and cruelty. They cling to a position in the journalistic scale far below that occupied by the illustrated sporting journals. Sometimes they expose a crime against the weak, sometimes they rap a hypocrit over the knuckles, but these good deeds are lost in such a seething mass of blackmail, invasions, and falsehood that they lose their force and cleansing qualities. None except the few actually conversant with the facts are able to distinguish the little timely truth in the great compost-heap of defamation and sneaking Paul Pryism. They are even less reliable as a scavengers' index than the "Crimes of Preachers."

In view of these and similar indisputable facts I am sorry beyond the power of words to express that so trne a man, so kindly and gentle a gentleman, so chivalrous a knight of liberty, and so logical a thinker as Clarence Swartz should hav engaged in the circulation of such a paper as the *Sun*. That he could hav mistaken the character of the paper may seem incredible to a man of the years and metropolitan experience of the Editor of THE TRUTH SEEKER, yet such is undoubtedly the fact. I do not know what his opinion now is, but it is not so very long ago that he maintained that the *Sun* was *not* a blackmailing publication, and I, knowing him well, hav not the least doubt of the absolute sincerity of his contention. In explanation of this great mistake of Mr. Swartz it is to be said that he is a very young man, ardent, generous, loyally devoted to the freedom of speech and of the press, and little acquainted with the disreputable class of journals represented by the *Sunday Sun*. In further explanation it may be observed that the *Sun's* attorney is an old Kingman county acquaintance of Mr. Swartz; and it is quite possible that the lawyer's representations may hav colored the opinions of Mr. Swartz, for it will not be disputed that when a special pleader fails to make the worse appear the better part, his tongue has lost its cunning and his employers can hav no more use for him. That Clarence L. Swartz failed to perceive that in working for the Kansas City *Sunday Sun* he was directly antagonizing the fundamental principles of personal liberty and social solidarity which he was striving to establish, none can regret more keenly than do his fellow-champions of the right of individual initiativ in all departments of human activity.

But neither the villainous character of the *Sunday Sun* nor Mr. Swartz's mistaken idea regarding that paper is the question at issue. Mr. Macdonald has been fair enough to say that he does not believe that any press censorship should be exercised. Very good, but when a federal law forbids the circulation through the mails of certain publications, does not the enforcement of that law establish a press censorship? When a state law forbids agents and newsboys to sell the same or other publications, has not a press censorship been established? Mr. Macdonald's entire argument hinges upon the question of libel. But there is nothing about libel in these obnoxious statutes, state or federal. *There is no question of personal injury*, which is the justification of the law of libel, in any of these "obscenity" and "sensational" enactments. Of course Mr. Macdonald is aware of this fact, but in his just indignation against such papers as the *Sun* he seems to hav momentarily forgotten it. He knows that the law of libel is general in its application and that the proprietors of the *Sun* are as fully amenable to its provisions as are the proprietors of THE TRUTH SEEKER or the *World*. Why, then, seek to defend this special, this dangerous, this invasiv legislation? Had Mr. Swartz been arrested upon the complaint of any person who had been libeled, or claimed to hav been libeled, by the *Sun*, the question of the liberty of the press would not hav been involved. It would hav been simply a question of fact—*Did* this article or these articles libel the plaintiff, and is Clarence Swartz, as circulator of the paper, partially or wholly responsible to said complainant for the injury done him? Mr. Macdonald says that Mr. Swartz "ought to be buried a mile deep under libel suits" if the *Sun* is the kind of paper it is charged with being. What has this to do with my contention in regard to the relativ harmfulness of federal and state statutes aimed at the freedom of the press? If Mr. Swartz has libeled anyone there is a law in the state of Kansas against libel, and he is no more exempt from its penalties than is any other citizen. But Mr. Swartz has not been prosecuted for libel, and so what is the use of dragging the law of libel into this discussion? If Mr. Swartz *is* prosecuted under that law and *if* we cry out against the prosecution as a blow at the liberty of the press or the inviolability of the mails, it will be in order for Mr. Macdonald to ask us to show wherein the liberty of the press or the inviolability of the mails is imperiled by such prosecution. But at present the introduction of the question of libel is premature and wholly out of place. If Mr. Somerby should be arrested under the Sunday law, and Mr. Macdonald should—as he would—protest against the arrest as a blow aimed at the religious liberty of the citizen, it would hardly be fair or sensible for me to remark that Mr. Somerby had injured other people by what he had done and now "gets nothing more than he deserves." Mr. Macdonald would be very likely to answer my objection in some such conclusiv manner as this: "It may all be as you assert that Mr. Somerby has invaded the rights of some person or persons. Very well; there are general laws that apply to such offenses. Let the injured party or parties make due complaint. It will be then simply a question of fact to be determined in the usual way. What I object to is this special, dangerous, partisan, invasiv Sunday law. It is a deceitful thing, a cover under which to accomplish the destruction of the religious liberty of all who are obnoxious to the dominant powers in church and state."

There is one sentence in the closing paragraph of Mr. Macdonald's article which I may be pardoned for quoting and changing slightly. He says: "It is true that all governments do injustice, but that is owing to the bigotry, dishonesty, and tyrannical nature of the human beings who administer them." It seems to me that this statement which I am going to make more nearly covers the ground and more clearly indicates the cure for or the modification of existing evils: It is true that all individuals will do injustice when vested with irresponsible power, and this irresponsible power and the consequent injustice are never at their maximum except when these individuals are banded together as a government, of which government the most bigoted, dishonest, and tyrannical of said individuals nearly always manage to become the administrators. E. C. WALKER.

The People Out West.

Away up in this great Northwest, some twelve hundred miles from my home, I feel like talking awhile with the readers of THE TRUTH SEEKER. If some of them, those who judge the world's size by our small Eastern states, could for once look upon some parts of this great West, could breathe the bracing air of these immense prairies, or climb some of the bluffs on either side of the Missouri river and then as far as the eye can reach see in the frequent canyons the immense farms, some of them with one cornfield large enough to make a dozen Eastern farms, I think it would hav a tendency to enlarge their ideas. I hav just returned to this place (Orange City) from a visit to another county, where I went to visit an invalid friend whom I had not seen in the last thirty years. She married into the Day family, of Hallowell, Me. The father was one of the earliest Garrisonian Abolitionists, taking the *Liberator* in the years when to own a copy of the *Liberator* was as much a disgrace as to subscribe for *Lucifer* is to day; and had the church and the Whig party (that was the name of the Republican party then) been able to find a Wanamaker, and a man as destitute of the decency of knowledge as Comstock, to define law and execute its demands, this *Liberator* would hav been shut out of the mails. Mr. Day was also a Universalist.

An Infidel is more respectable to-day than a Universalist sixty or seventy years ago. I hav no doubt the Universalist *Trumpet* would hav been forbidden the mails then had there been men learned enough to *interpret* the law. Mr. Day early settled in Iowa, and he with his family suffered as pioneers all did and must who go beyond the limits of civilization. The township bears the name of Kennebeck, in remembrance of the old home in Maine. There are several families of the name of Day whom I met, and though they are not all as pronounced in their Infidelity as my friends Mr. and Mrs. Preston Day, they read THE TRUTH SEEKER and *Freethinkers' Magazine* and surely influence the community in favor of Liberalism.

I am spending the summer with friends, young friends whom I hav known only three years, but who by their activ generosity make me feel that the observation, "See how these Christians love one another," would be quite as true if the word "Freethinker" were substituted for "Christian." Young people cannot be expected to know how more than pleasant it is to the old, those who hav had many friends but who hav year by year seen them laid under the sod, to find the young appreciativ of the claims of friendship.

I saw to-day in *Freethought* a notice of the death of Mrs. T. C. Leland. I once entertained a few days, with a son and daughter, the daughter now Mrs. Macdonald. My remembrance of her is pleasant. Mrs. Leland was surely too young to die, but alas! death cares for naught. LUCY N. COLMAN.

Orange City, Ia., June 23, 1891.

Mrs. Slenker Among the Superstitious.

Dear friends, I am still enjoying my visit here, and wishing to share the pleasure with you, I giv you now and then a glimpse of the scenes as they come and go. Last evening Dr. De Garmo was invited to attend the grand exhibition of the pupils of St. Joachim's school at Mattewan, and to bring his family. So four of us went. Getting there too early, we were taken by the priest to the parsonage to spend the waiting moments, and then two of the holy (!) fathers escorted us to the church, and gave us good seats where we could best see the performance. It seemed odd to think of a noted Infidel and Atheist hobnobbing in this way with noted Catholic priests; but it all comes of being a family connection of a professor with a big long string of decorations to his name. The exhibition was the finest I ever attended. The children were so perfectly drilled, and so beautifully dressed, and did their parts so well. There was a floral tableau that was the prettiest thing I ever saw, and it contained some of the finest posturing. The long floral arches which the girls held in their hands looked like ornamental jumping ropes, or ropes made of flowers; and as they rose and fell and waved to and fro one could hardly decide which were the prettier, the bright smiling faces of the little girls or the lovely flowers. The "dance of the fairies" in "Little Red Riding Hood," it seems to me, could not be surpassed anywhere. The tots of girls with dew-bespangled white dresses, enwreathed with green vines and lovely flowers, made spectators almost fancy themselvs in some quiet woodland nook watching an actual fairy dance. The disappointed wolf goes howling back to his den and the fairies save Little Red Riding Hood, thus making a better ending of the story than we used to hav in our young days. Half a dozen little boys dressed as Chinamen gave a song that was "too funny for anything." The whole of the exercises were beautiful and entertaining, and mostly secular, and if I could hav disassociated it from Catholicism it would hav been an unmixed and unalloyed pleasuring. But it seemed so sadly serious to think of all those lovely children being dosed and drugged with the old myths, and bound so firmly in ecclesiastical chains that would cling to them their whole lives, that it greatly shadowed and clouded the otherwise glad and joyous panorama. Every rose has its thorn and life has no unmixed joys, so we will accept what comes, doing our little best to increase the good and diminish the evil.

AUNT ELMINA.

Fishkill on Hudson, N. Y., July 3, 291.

Lectures and Meetings.

W. S. BELL is now visiting his son and family in Brooklyn, N. Y., and is open for engagements to lecture in New Jersey, New York, and New England. His address is 654 Monroe street, Brooklyn, N. Y.

THE Radical Club will giv a special entertainment and reception at its rooms, 37 Clinton place, on Saturday eve, July 11th, on which occasion there will be a very brief address by Mr. Wakeman on "The History and Evolution of Art and Music," followed by a varied program illustrating their development in the different nationalities. The first attempt of the Club in this line was voted a success, and the next is sure to be better. The admission will be by ticket, 25 cents.

IF you do not giv your fellow-men the truth, whatever else you giv them is of little avail.—*Miss Hill.*

☞SEND for catalog of our publications. Sent free on application.

Ingersoll on Creeds.

From the Morning Advertiser.

Whatever may be said of his belief in revealed religion, Robert G. Ingersoll is respected by all intellectual antagonists for thorough sincerity, absolute fairness in debate, and unquestionable ability in the presentation of his argument.

His views, therefore, on the recent attitude of the general assembly at Detroit in the case of Dr. Briggs, the alleged heretical utterances of the Rev. Heber Newton, and the desertion of one creed for another by the Rev. Dr. Bridgman, are of peculiar interest just at this time. Colonel Ingersoll has just returned from a trip to the West, and in speaking of these incidents he said:

"There is a natural desire on the part of every intelligent human being to harmonize his information—to make his theories agree—in other words, to make what he knows, or thinks he knows, in one department agree with and harmonize with what he knows in every other department of human knowledge.

"The human race has not advanced in line, neither has it advanced in all departments with the same rapidity. It is with the race as it is with an individual. A man may turn his entire attention to some one subject—as, for instance, to geology—and neglect other sciences. He may be a good geologist but an exceedingly poor astronomer; or he may know nothing of politics or of political economy. So he may be a successful statesman and know nothing of theology. But if a man, successful in one direction, takes up some other question, he is bound to use the knowledge he has on one subject as a kind of standard to measure what he is told on some other subject. If he is a chemist, it will be natural for him, when studying some other question, to use what he knows in chemistry—that is to say, he will expect to find cause, and everywhere succession and resemblance. He will say: It must be in all other sciences as in chemistry—there must be no chance. The elements hav no caprice. Iron is always the same. Gold does not change. Prussic acid is always poison—it has no freaks. So he will reason as to all facts in nature. He will be a believer in the atomic integrity of all matter, in the persistence of gravitation. Being so trained and so convinced, his tendency will be to weigh what is called new information in the same scales that he has been using.

"Now for the application of this. Progress in religion is the slowest, because man is kept back by sentimentality, by the efforts of parents, by old associations. A thousand unseen tendrils are twining about him that he must necessarily break if he advances. In other departments of knowledge inducements are held out and rewards are promised to the one who does succeed—to the one who really does advance—to the man who discovers new facts. But in religion, instead of rewards being promised, threats are made. The man is told that he must not advance—that if he takes a step forward it is at the peril of his soul; that if he thinks and investigates he is in danger of exciting the wrath of God. Consequently religion has been of the slowest growth. Now, in most departments of knowledge man has advanced; and coming back to the original statement—a desire to harmonize all that we know—there is a growing desire on the part of intelligent men to hav a religion fit to keep company with the other sciences.

"Our creeds were made in times of ignorance. They suited very well a flat world, and a God who lived in the sky just above us, and who used the lightning to destroy his enemies. This God was regarded much as a savage regarded the head of his tribe—as one having the right to reward and punish. And this God, being much greater than a chief of the tribe, could giv greater rewards and inflict greater punishments. They knew that the ordinary chief, or the ordinary king, punished the slightest offenses with death. They also knew that these chiefs and kings tortured their victims as long as the victims could bear the torture. So when they described their God, they gave to this God power to keep the tortured victim alive forever—because they knew that the earthly chief or the earthly king would prolong the life of the tortured for the sake of increasing the agonies of the victim. In those savage days they regarded punishment as the only means of protecting society. In consequence of this they built heaven and hell on an earthly plan, and they put God—that is to say the chief, that is to say the king—on a throne like an earthly king.

"Of course, these views were all ignorant and barbaric; but in that blessed day their geology and astronomy were on a par with their theology. There was a harmony in all departments of knowledge, or rather of ignorance. Since that time there has been a great advance made in the idea of government—the old idea being that the right to do came from God and the king, and from the king to the people. Now intelligent people believe that the source of authority has been changed, and that all just powers of government are derived from the consent of the governed. So there has been a great advance in the philosophy of punishment—in the treatment of criminals. So, too, in all the sciences. The earth is no longer flat; heaven is not immediately above us; the universe has been infinitly enlarged, and we hav at last found that our earth is but a grain of sand, a speck on the great shores of the infinit. Consequently there is a discrepancy, a discord, a contradiction between our theology and the other sciences. Men of intelligence feel this. Dr. Briggs concluded that a perfectly good and intelligent God could not hav created billions of sentient beings knowing that they were to be eternally miserable. No man could do such a thing, had he the power, without being infinitly malicious. Dr. Briggs began to hav a little hope for the human race—began to think that maybe God is better than the creed describes him.

"And right here it may be well enough to remark that no one has ever been declared a heretic for thinking God bad. Heresy has consisted in thinking God better than the church said he was. The man who said God will damn nearly everybody was orthodox. The man who said God will save everybody was denounced as a blaspheming wretch, as one who assailed and maligned the character of God. I can remember when the Universalists were denounced as vehemently and maliciously as the Atheists are today.

"Now," continued Colonel Ingersoll, "Dr. Briggs is undoubtedly an intelligent man. He knows that nobody on the earth knows who wrote the five books of Moses. He knows that they were not written until hundreds of years after Moses was dead. He knows that two or more persons were the authors of Isaiah. He knows that David did not write to exceed three or four of the Psalms. He knows that the book of Job is not a Jewish book. He knows that the Songs of Solomon were not written by Solomon. He knows that the book of Ecclesiastes was written by a Freethinker. He also knows that there is not in existence to-day—so far as anybody knows—any of the manuscripts of the Old or New Testaments.

"So about the New Testament. Dr. Briggs knows that nobody livs who has ever seen an original manuscript, or who ever saw anybody that did see one, or that claims to hav seen one. He knows that nobody knows who wrote Matthew, or Mark, or Luke, or John. He knows that John did not write John, and that gospel was not written until long after John was dead. He knows that no one knows who wrote the Hebrews. He also knows that the book of Revelation is an insane production. Dr. Briggs also knows the way in which these books came to be canonical, and he knows that the way was no more binding than a resolution passed by a political convention.

"He also knows that many books were left out that had for centuries equal authority with those that were put in. He also knows that many passages—and the very passages upon which many churches are founded—are interpolations. He knows that the last chapter of Mark, beginning with the sixteenth verse to the end, is an interpolation; and he also knows that neither Matthew, nor Mark, nor Luke ever said one word about the necessity of believing on the Lord Jesus Christ or of believing anything—not one word about believing in the Bible or joining the church or doing any particular thing in the way of ceremony to insure salvation. He knows that according to Matthew, God agreed to forgiv others. Consequently he knows that there is not one particle of what is called modern theology in Matthew, Mark, or Luke. He knows that the trouble commenced in John, and that John was not written until probably one hundred and fifty years—possibly two hundred years—after Christ was dead. So he also knows that the sin against the Holy Ghost is an interpolation; that "I came not to bring peace but a sword," if not an interpolation, is an absolute contradiction. So, too, he knows that the promis to forgiv in heaven what the disciples should forgiv on earth, is an interpolation; and if it is not an interpolation, it is without the slightest sense in fact.

"Knowing these things, and knowing, in addition to what I hav stated, that there are thirty thousand or forty thousand mistakes in the Old Testament, that there are a great many contradictions and absurdities, that many of the laws are cruel and infamous, and could hav been made only by a barbarous people, Dr. Briggs has concluded that, after all, the torch that sheds the serenest and divinest light is the human reason, and that we must investigate the Bible as we do other books. At least, I suppose he has reached some such conclusion. He may imagin that the pure gold of inspiration still runs through the quartz and porphyry of ignorance and mistake, and that all we hav to do is to extract the shining metal by some process that may be called theological smelting; and if so I hav no fault to find. Dr. Briggs has taken a step in advance—that is to say the tree is growing, and when the tree grows the bark splits; when the new leaves come the old leaves are rotting on the ground.

"The Presbyterian creed is a very bad creed. It has been the stumbling-block, not only of the head, but of the heart, for many generations. I do not know that it is, in fact, worse than any other orthodox creed; but the bad features are stated with an explicitness and emphasized with a candor that render the creed absolutely appalling. It is amazing to me that any man ever wrote it, or that any set of men ever produced it. It is more amazing to me that any human being ever believed it. It is still more amazing that any human being thought it wicked not to believe it. It is more amazing still than all the others combined that any human being ever wanted it to be true.

"This creed is a relic of the Middle Ages. It has in it the malice, the malicious logic, the total depravity, the utter heartlessness of John Calvin, and it gives me a great pleasure to say that no Presbyterian was ever so bad as his creed. And here let me say, as I hav said many times, that I do not hate Presbyterians—because among them I count some of my best friends—but I hate Presbyterianism. And I cannot illustrate this any better than by saying, I do not hate a man because he has the rheumatism, but I hate the rheumatism because it has a man.

"The Presbyterian church is growing, and is growing because, as I said at first, there is a universal tendency in the mind of a man to harmonize all that he knows or thinks he knows. This growth may be delayed. The bud of heresy may be kept back by the north wind of Princeton and by the early frost called Patton. In spite of these souvenirs of the Dark Ages the church must continue to grow. The theologians who regard theology as something higher than a trade tend toward Liberalism. Those who regard preaching as a business, and the inculcation of sentiment as a trade, will stand by the lowest possible views. They will cling to the letter and throw away the spirit. They prefer the dead limb to a new bud or to a new leaf. They want no more sap. They delight in the dead tree, in its unbending nature, and they mistake the stiffness of death for the vigor and resistance of life.

"Now, as with Dr. Briggs, so with Dr. Bridgman, although it seems to me that he has simply jumped from the frying-pan into the fire; and why he should prefer the Episcopal creed to the Baptist is more than I can imagin. The Episcopal creed is, in fact, just as bad as the Presbyterian. It calmly and with unruffled brow utters the sentence of eternal punishment on the majority of the human race, and the Episcopalian expects to be happy in heaven with his son or his daughter, or his mother or his wife, in hell.

"Dr. Bridgman will find himself exactly in the position of the Rev. Mr. Newton, provided he expresses his thought. But I account for the Bridgmans and Newtons by the fact there is still sympathy in the human heart, and that there is still intelligence in the human brain. For my part I am glad to see this growth in the orthodox churches, and the quicker they revise their creeds the better. I oppose nothing that is good in any creed—I attack only that which is only ignorant, cruel, and absurd, and I make the attack in the interest of human liberty and for the sake of human happiness.

"What do you think of the action of the Presbyterian general assembly at Detroit, and what effect do you think it will hav on the religious growth?" was asked.

"That general assembly was controled by the orthodox within the church," replied Colonel Ingersoll, "by the strict constructionists and by the Calvinists; by the gentlemen who not only believe the creed, not only believe that a vast majority of people are going to hell, but are really glad of it; by gentlemen who, when they feel a little blue, read about total depravity to cheer up, and when they think of the mercy of God as exhibited in their salvation, and the justice of God as illustrated by the damnation of others, their hearts burst into a kind of efflorescence of joy.

"These gentlemen are opposed to all kinds of amusements except reading the Bible, the Confession of Faith, and the creed, and listening to Presbyterian sermon and prayers. All these things they regard as the food of cheerfulness. They warn the elect against theaters and operas, dancing, and games of chance.

"Well, if their doctrin is true, there ought to be no theaters, except exhibitions of hell; there ought to be no operas, except where the music is a succession of wails for the misfortunes of man. If their doctrin is true, I do not see how any human being could ever smile again—I do not see how a mother could welcome her babe; everything in nature would become hateful; flowers and sunshine would simply tell us of our fate.

"My doctrin is exactly the opposit of this. Let us enjoy ourselvs every moment that we can. The love of the dramatic is universal. The stage has not simply amused, but it has elevated mankind. The greatest genius of our world poured the treasures of his soul into the drama. I do not believe that any girl can be corrupted, or that any man can be injured, by becoming acquainted with Isabella, or Miranda, or Juliet, or Imogen, or any of the great heroins of Shakspere.

"So I regard the opera as one of the great civilizers. No one can listen to the symphonies of Bee-

thoven or the music of Schubert, without receiving a benefit. And no one can hear the operas of Wagner without feeling that he has been ennobled and refined.

"Why is it the Presbyterians are so opposed to music in this world, and yet expect to hav so much in heaven? Is not music just as demoralizing in the sky as on the earth, and does anybody believe that Abraham, or Isaac, or Jacob, ever played any music compared to Wagner?

"Why should we postpone our joy to another world? Thousands of people take great pleasure in dancing, and I let them dance. Dancing is better than weeping and wailing over a theology born of ignorance and superstition.

"And so with games of chance. There is a certain pleasure in playing games, and the pleasure is of the most innocent character. Let all these games be played at home and children will not prefer the saloon to the society of their parents. I believe in cards and billiards, and would believe in progressiv eucher were it more of a game—the great objection to it is its lack of complexity. My idea is to get what little happiness you can get out of this life, and to enjoy all sunshine that breaks through the clouds of misfortune. Life is poor enough at best. No one should fail to pick up every jewel of joy that can be found in his path. Everyone should be as happy as he can, provided he is not happy at the expense of another, and no person rightly constituted can be happy at the expense of another.

"So let us get all we can of good between the cradle and the grave—all that we can of the truly dramatic, all we can of music, all we can of art, all we can of enjoyment; and if, when death comes, that is the end, we hav at least made the best of this life, and if there be another life, let us make the best of that.

"I am doing what little I can to hasten the coming of the day when the human race will enjoy liberty—not simply of body, but liberty of mind. And by liberty of mind I mean freedom from superstition, and, added to that, the intelligence to find out the conditions of happiness; and added to that, the wisdom to liv in accordance with those conditions."

A Prohibitionist Meets a Christian Relativ of Colonel Ingersoll.

Charles C. Moore, Editor Blue Grass Blade.

This time the joke is on me, but I am going to tell it all the same.

You know I hav had a peck of trouble because I will back old Brother Bob Ingersoll, and I reckon I hav suffered more for my religion, considering the amount of it that I hav on hand, than any man in the United States.

They hav caught up with Blaine, and Cleveland, and old Brother Beecher in little "nest-hiding" jobs; Talmage was once arraigned by his church under the charge of lying, and Sam Small has lately been in hot water under the charge of shortage of public funds; but when it comes to old Colonel Bob, everybody that knows anything about him says that he givs to the poor, is the champion of overworked factory girls, that he is a good husband, a good father, good citizen, good lawyer, great orator, funny, jolly man, who pays his debts and doesn't swindle anybody or steal anybody's money, and the only charge they hav against him is that he says what he thinks and thinks what he pleases, and wants everybody else to do the same.

I don't think that is a description of a bad citizen, by a jug full, and I don't propose to fall in with the boot-licking gang of newspapers that vilify him because they think it's popular to do so, when every one of them would quit it and go to lecturing just like old Colonel Bob is doing if they thought they could make half the money the colonel is making.

People that don't like my newspaper because it talks this way don't hav to read it.

The other day when I was down in Knoxville, the fact that I was the guest of the president of the university gave me the *entree* to the biggest bugs in the town (they never saw me plowing corn with a mule on Sunday), and I was invited to take a seat upon the stage in the opera house with the heavy swells during the exercises of commencement day.

While in the flies I was introduced to a number of gentlemen, among others to Judge H. H. Ingersoll, dean of the university, as I subsequently saw on the program. I saw at a glance that he was a man of rare attractivness in person, manner, and attainments. He had an elaborate mannerism with an entrancing ingenuousness.

Mannerism to me is like the

> Little girl that had a little curl
> That hung right down on her forehead.
> When it is good, it's very good indeed,
> But when it is bad it is horrid.

That of the judge is surpassingly fine.

I had once met Colonel Bob Ingersoll, and the personal appearance and distinguished kindness and suavity of the judge, in addition to the fact that the name is unusual, strongly impressed me that the judge and the colonel were relativs. So I said to the judge, "I hav an acquaintance, and I believe I may say a friend, of your name, but his first name is Robert G."

"Oh, yes," said the judge, "he is the friend of everybody." And he then told me that he was a cousin of Colonel Ingersoll, and had visited him and had immensely enjoyed his society.

It flashed over my mind that this interview was going to make more trouble for the *Blade*. I was going to say something about it in my paper. I was going to be honest and tell my readers how I had been attracted to Judge Ingersoll, and about how he knew his cousin Bob, and was in sympathy with him, and then I was going to talk to the judge and get some of his religious opinions, and people would say that my admiration for the judge and my alleged discovery of his resemblance to "Pagan Bob" was another way that I was getting in a puff for the arch-heretic and his religion.

But I said to myself I was going to say it all the same.

After the exercises were over Judge Ingersoll came with Dr. Dabney, the president of the university, to me to say that he should be pleased to hav us to supper that night.

The judge is also a professor in the law department, and it is his custom to entertain the graduates of the law department at his house the evening of each commencement day, and they and the president and I constituted the guests of the evening.

On arriving at the house, a gem of a home in a handsome suburb, the judge presented me to his wife, and daughter of twenty-two years, their only child, and one of the most magnificent instances of womanly development, physically, intellectually, and in the angelic peculiarities of womanhood, that I hav ever seen. She confessed to being five feet ten, and wanted to hold the heel of a "golden slipper" to climb them golden stairs—responsible for an inordinate share of that, but I am hardly an inch below six feet and she looked as tall as I am.

I looked at her and thought, in the possibly irreverent but certainly knightly sentiment of her distinguished kinsman, that "when God made a woman out of a bone, considering the raw material he had on hand, it was the best job he ever did."

And when I saw what a specimen of womanly health she was I thought of old Colonel Bob's suggestion that if he had had the framing of the universe he "would hav made good health catching instead of disease."

The judge's beautiful deportment to his wife and daughter reminded me of that I had seen in Colonel Bob.

I became so delightfully engaged in conversation with the young lady that I felt like it beat the heretical conversation that I had anticipated with such interest, and I concluded to defer the latter until after supper.

The judge all the time was being a magnificent host, and was full of wit and wisdom. He had been in Lexington and had met Breckinridge, Blackburn, Beck, and Buckner, a "whole hive of big B's," as he expressed it, and his kindly comments upon them were so in contrast with some things I hav said about them, that he unconsciously got it in for me good.

After a while we were invited into an elegant supper, and an incident occurred that stunned me.

When we all stood at the back of our chairs waiting for a half minute the invitation to be seated, he bowed his head in a most beautifully reverential manner, and thanked God for all these good things we were going to eat, and in another minute he was entertaining me, whom he had honored with a seat at his right, with something just as funny as when his cousin Bob told me about "Noah's ark" at the breakfast table, as I hav told you before.

Of course that incident knocked all of my purposes of heretical conversation with the judge higher than a kite, and I never mentioned theology to him.

But I did hav a daisy time with that pretty girl the rest of that evening.

But you would hav laughed if you could hav heard us when we locked horns on woman suffrage; I, a man, defending it, and she, a woman, against it.

I didn't know whether to think it an instance of gallantry or not in those young lawyers, but every rascal of them was on the girl's side, and they would hav snowed me under if I had not been right and all of them wrong.

But there's a moral to this story. I hav learned something on my side and I want you all to do the same on your side.

I found out that the fact that a man is bright, and jolly, and smart, and kind, and hospitable, and named Ingersoll, does not prove that he is an Infidel, and that he can be all of these things and be a Christian.

Now, the thing I want you to learn is that when a man is all of these nice things and is named Ingersoll, and is an Infidel, he is not a bad man.

If there is a just God in heaven he is not going to reward or punish men for what they *believe*. That does not amount to a hill of beans. It is what he *does* that counts.

I hav been the guest of both Judge H. H. Ingersoll, and of Colonel Robert G. Ingersoll. They treated me precisely the same way, and as far as I can see, or anybody else can see, one is just as honest as the other.

If there is any God and is any heaven, and by some sort of a streak of luck I should happen to get there, I shall be just as glad to meet one of the Ingersolls as the other, and if anybody has to go to hell I hope it will be some of these durned old hypocritical preachers and newspaper editors whose religion is to blast Bob Ingersoll, and whose politics is to vote for whisky.

That Cryptogram.

Those who too readily swallow the assertion that no such person as the Shakspere so familiar to us ever existed hav this insuperable difficulty in their way, that few men ever lived who were better known to their time or more admired by their intimates than that same Bill Shakspere—known and admired too for the very qualities discovered on intimate acquaintance that might be expected of such an author. Ben Jonson knew both Shakspere and Bacon and has given us his opinion of both. We hav the direct testimony of several persons to the fact that such a man lived and was well known to all who met him as the Shakspere of history and tradition. Some of his daily companions and intimates incidentally made mention of him in writings that hav survived, and always with admiration, sometimes lively, sometimes mixed with awe. And when he came to die the greatest of his time spake of him as never before man spoke of man, and some who did so were his daily intimates. And years afterward the grandchildren of these contemporaries spoke and wrote of Shakspere, the man whom their fathers knew, in just such terms as we might expect. Milton may hav seen Shakspere, and must hav known many of his intimates. See how he writes of him. So of many others. To deny that such a man as our Shakspere ever lived is to deny all evidence in the ordinary acceptation of the term.

On the other hand, there are those who ridicule and sneer at the cryptogram theory, and do so with just as little use of reason. They do not investigate. A large number of capable persons hav examined the matter carefully and declare there is some story interwoven among some of the plays. Whoever has examined the edition in controversy in the light of a few of the hints given by Donnelly must conclude, if he be at all candid and capable, that it would be the greatest miracle of time if by a mere accident all the letters, words, and figures in controversy were placed as they are. Such a coincidence never occurred by chance—could not in millions of ages of publishing. As Donnelly truly says, the letters of the alphabet promiscuously thrown on the floor are just as likely to arrange themselvs into one of Shakspere's plays.

Those who deny that there is any ground for the cryptogram theory are just as rash as those who assert that the Shakspere of the plays was "a poor puppet—a gorbellied, drunken nobody." What then? We venture to say that this controversy will continue, the story of the cryptogram will finally be adopted, and that the name and fame of Bacon will by no means be increased. His character will be made blacker than as drawn by Macaulay. The grandest of all the ideas in his greatest works were stolen from Roger Bacon. That has been proved more than once, but the glory still clings to Francis Bacon's fame. If it shall be proved by the issue of this controversy, that so contemptible a poet and dramatist as the author of a few verses paraphrasing Job and Psalms, and of "A Holy War," passed his last days of enforced retirement for high crimes in trying to steal the glory of another man through an edition of his works by interweaving the cryptogram and its monstrous story, his name will be consigned to eternal infamy.

CLARKE IRVINE.

Oregon, Mo.

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Two of Colonel Ingersoll's Critics.

We do not believe that the "labor reformers" of this country and Canada will make headway for their cause by following the lead of the Toronto *Labor Advocate* in abusing Col. Robert G. Ingersoll as a "shallow phrase monger" and a willing hired advocate of the "privileged classes," notwithstanding the echoing of the *Advocate's* sheet-iron thunder by Mr. B. R. Tucker, self-elected spokesman of "Philosophical Anarchy" and self-appointed corrector of the human race.

The diatribe of the *Labor Advocate*, substantially repeated by Mr. Tucker, was caused by Colonel Ingersoll's article in the *North American Review* in reply to General Hawkins, a good epitome of which was published in THE TRUTH SEEKER last week. We hope everyone will read it, as no doubt he will, and send for the *Review* and peruse it entire. Then judge if Mr. Phillips Thomson and Mr. B. R. Tucker can find any justification for their characterization of its author as an enemy of the workingman, and for saying, as does the *Advocate*, approvingly reprinted by Mr. Tucker, that Colonel Ingersoll is "posing as a champion of the very worst abuses and villanies of the age, and bringing his undoubted eloquence and argumentativ power to justify the wholesale robbery of the people by railroads and the manifold rascalities of the competitiv system," or if there be any truth in the assertion that "he makes great professions of Liberalism, but somehow on every practical question he is always found in alliance with the capitalistic, corrupt, or reactionary elements—the champion of the privileges of wealth and vested wrong—whether as corporation lawyer, campaign speaker, or magazine writer."

So far from the truth are these assertions that it is mild language to call them lies. On the labor question Colonel Ingersoll has always talked common sense, which to some "reformers" is exceedingly objectionable. He is not an Anarchist, as he knows that government is necessary. He is not a Socialist, for he believes in individual liberty. And because he is neither of these, both unite in denouncing him, and Christian and Infidel "reformers" in Toronto and Boston, Socialistic and Anarchistic, bury their mutual hatred long enough to wag malicious tongues at a man too big for them to comprehend. But Colonel Ingersoll's sympathies for the oppressed, for the poor, the victims of environments and heredity, the robbed producers of wealth, the real pushers-on of civilization, will not be lessened by such attacks, nor will those who hav read him be deceived thereby.

Colonel Ingersoll has given his views on social matters to the world in many interviews and in some speeches. His "hobby," as he calls it, on the "land question," was ridden at the banquet in Montana only a few weeks ago. And if anyone can find in that hobby any leaning toward capitalistic corruption, or defense of the "privileges of wealth" to monopolize the ground, or fear of "vested wrong," he must hav the most wonderful eyesight ever given to man. It is in THE TRUTH SEEKER of June 27th; read it. Every one of our readers, too, will remember his "Lay Sermon" to the Secular Union, in which he considered the inequality of conditions now existing, and from which it is evident that his sympathies are with just the opposit "classes" to the one alleged by the Toronto Socialist and echoed by the Boston Anarchist. Read some of his paragraphs: "I propose," he began, "to say a few words upon subjects that are near to us all, and in which every human being ought to be interested—and if he is not, it may be that his wife will be, it may be that his orphans will be; and I would like to see this world, at last, so that a man could die and not feel that he left his wife and children a prey to the greed, the avarice, or the cruelties of mankind. There is something wrong in a government where they who do the most hav the least. There is something wrong, when honesty wears a rag, and rascality a robe; when the loving, the tender, eat a crust, while the infamous sit at banquets. I cannot do much, but I can at least sympathize with those who suffer."

"My sympathies are with the poor. My sympathies are with the workingmen of the United States. Understand me distinctly. I am not an Anarchist. Anarchy is the reaction from tyranny. I am not a Socialist. I am not a Communist. I am an Individualist. I do not believe in tyranny of government, but I do believe in justice as between man and man."

"No man should be allowed to own any land that he does not use. Everybody knows that—I do not care whether he has thousands or millions. I hav owned a great deal of land, but I know just as well as I know that I am living that I should not be allowed to hav it unless I use it. And why? Don't you know that if people could bottle the air, they would? Don't you know that there would be an American Air-bottling Association? And don't you know that they would allow thousands and millions to die for want of breath, if they could not pay for air? I am not blaming anybody. I am just telling how it is. Now, the land belongs to the children of Nature. Nature invites into this world every babe that is born. And what would you think of me, for instance, to-night, if I had invited you here—nobody had charged you anything, but you had been invited—and when you got here you had found one man pretending to occupy a hundred seats, another fifty, and another seventy-five, and thereupon you were compelled to stand up—what would you think of the invitation? It seems to me that every child of Nature is entitled to his share of the land, and that he should not be compelled to beg the privilege to work the soil, of a babe that happened to be born before him. And why do I say this? Because it is not to our interest to hav a few landlords and millions of tenants."

These indicate clearly enough where the sympathies of the great Agnostic are, but because he has the modesty of great genius, and does not pretend to be able to rebuild the universe on a specified and perfect plan, these little people, so short-sighted that they cannot see their own limitations, jump around and call him "shallow." If the monumental impudence of their act ever occurs to them, how small they will feel! In that same "Lay Sermon," he said these common-sense things—and it is perhaps because they are so true that the closet doctrinaires dislike to hear them: "What remedy, then, is there? First, the great weapon in this country is the ballot. Each voter is a sovereign. There the poorest is the equal of the richest. His vote will count just as many as though the hand that cast it controled millions. The poor are in the majority in this country. If there is any law that oppresses them, it is their fault. They hav followed the fife and drum of some party. They hav been misled by others. No man should go an inch with a party—no matter if that party is half the world and has in it the greatest intellects of the earth—unless that party is going his way. No honest man should ever turn round to join anything. If it overtakes him, good. But do not go with anything that is not going your way, no matter whether they call it Republican, or Democrat, or Progressiv Democracy—do not go with it unless it goes your way.

"The ballot is the power. The law should settle many of these questions between capital and labor. But I expect the greatest good to come from civilization, from the growth of a sense of justice; for I tell you, to-night, a civilized man will never want anything for less than it is worth—a civilized man, when he sells a thing, will never want more than it is worth—a really and truly civilized man would rather be cheated than to cheat. And yet, in the United States, good as we are, nearly everybody wants to get everything for a little less than it is worth, and this breeds rascality on both sides. That ought to be done away with. There is one step toward it that we will take: we will finally say that human flesh, human labor, shall not depend entirely on 'supply and demand.' That is infinitly cruel. Every man should giv to another according to his ability to giv—and enough that he may make his living and lay something by for the winter of old age."

There is small hope of getting the envious and dishonest social critics of Colonel Ingersoll to do him justice, but at least they should know what he said on the subjects they write around.

Henry Ward Beecher.

The unveiling of a statue of Brooklyn's late famous heretical preacher has induced several ministers to use him for a text, and to try to tell what kind of a man and preacher he was. One of Brooklyn's present preachers, the Rev. A. C. Dixon, but not famous, made some very plain remarks on the subject in a sermon in which he sought to explain Mr. Beecher's position, but he did not advance the true explanation of Beecher's extraordinary changes, though he described them pretty accurately. "In Mr. Beecher's early ministry," said Mr. Dixon, "he was a teacher. He believed the Bible and proclaimed it as the revelation of God with no uncertain accent. But in his later ministry it was almost impossible to learn just what he believed as to the inspiration of the scripture, future punishment, the atonement, etc. At times he seemed to be orthodox, then Unitarian, then again Universalist. He declared that his best friends failed to understand him; and no wonder. The sermon of the day seemed to contradict the sermon of last week. Some one said: 'The word is now composed of believers, unbelievers, and Beecherites.' The Henry Ward Beecher of old age almost demolished the strong Henry Ward Beecher of former days."

One explanation of this Mr. Dixon had from members of Plymouth church, to the effect that after the nervous strain of the great trial, in which he bore himself so nobly, he was not just what he was before. "I hav it on good authority," said Mr. Dixon, "that such was the opinion of some prominent membsrs of Plymouth church and that it made them generous toward the inconsistencies and vagaries of his preaching in his later days. Some of his best friends thought him at times hardly responsible for what he said or did."

But this is not Mr. Dixon's own opinion. "The true explanation of this change," he continued, "seems to me to lie in Mr. Beecher's sensitivness to environment, and the fact that in his early days he studied the Bible, while in his latter days he gave most of his time to the study of contemporaneous literature, the spirit of which was largely antibiblical. It is evident that Mr. Beecher in preparing his sermons on evolution read Herbert Spencer more than he did Moses. He was always a man of the times in the sense that he was in sympathy with living men about him, but he became a man of the times in the sense that he allowed the speculations of the times to mold his thought. In early life Mr. Beecher believed that the Bible should mold the age. In later years he tried to adapt the Bible to the spirit of opposition about him."

And yet Mr. Dixon has only partially seen the truth. The real explanation is that Mr. Beecher was a Freethinker, but also a coward. He loved popularity, wealth, and applause. But he did not believe evangelical Christianity to be true. He said so in confidence to Stephen Pearl Andrews, and when asked by the latter, after a long conversation on the subject, why he did not leave the pulpit as he did not believe the religion he was teaching, he said he could not giv up his place of honor and wealth, as life in the limited field of an ex-clergyman would be burdensome. Besides, he added, "I can now do more good work leading my congregation into Rationalism than by forsaking the church and talking to fewer people." It was this strong desire to

rationalize religion, to get superstition out of the people, and the equally strong fear that some time he might say too much and be obliged to quit the Christian ministry, that produced the contrasting sermons—one of Infidelity, the other of conservativ Christianity. He startled the people by his boldness and then lulled them with a regular orthodox discourse. But no man knew better than he that his heretical sermons were the ones which left the permanent influence, and that was precisely the effect he desired. He did not preach heresies because of the influence of the speculations of the times upon his mind, but because they were the doctrins which he himself believed and wanted others to believe. But he did not want to lose his pulpit and position.

The Beauty of a Good Sunday Law.

Monday, June 29th, there was painted in a police court in this city a picture of the possibilities of the Sunday law which we hope will never fade. It ought to be kept before the people continuously, and if some artist could transfer it to canvas and get it hung in the Museum of Art, its study might help to educate the people of this city. It would be peculiarly appropriate for Sunday exhibition. Future generations, however, would undoubtedly maintain that it was a fancy sketch.

The picture was this: A policeman arraigned a man before a police justice. "I drank a glass of milk in this man's store on Sunday," said the officer. "Did you arrest him for giving you the milk?" asked the justice in astonishment. "Certainly," coolly replied the policeman. "I took him into custody for violation of the Sabbath law."

The officer was in citizen's clothes, and did not pay for the milk until the storekeeper reminded him of his remissness. The criminal was locked up several hours before bail was accepted. The justice rendered his decision, speaking to the policeman in these words: "I think you could hav employed yourself much better yesterday. This arrest should never hav been made. I do not see any harm in selling milk. The prisoner is discharged."

If the justice had added, But I see a great deal of harm in Sunday laws, he would hav sounded the keynote of the situation. Laws which allow such invasion of human rights as this are simply infamous. Locked in a dirty cell for several hours for selling a glass of milk! And yet there are thousands of good Christians in this town who will say the officer did right. And there are hundreds of thousands more in the country trying to make such procedure the rule of the land!

Mr. Wanamaker Helping the Brethren.

At its last session Congress appropriated twelve hundred and fifty thousand dollars to purchase a site for a new post-office in San Francisco, with the proviso that any remainder should be applied to erecting the building. The main thoroughfare of San Francisco, as everyone knows, is Market street, and upon that road it is the unanimous opinion of the business men of that city that the office should be placed. This was also the opinion of Mr. Wanamaker until his recent visit to the West, and before he had taken counsel of the pious ones of that golden burg. While under their influence he appointed a select committee to choose the site, with strict instructions to keep quiet for the love of God and his church. This committee was appointed immediately after consulting the members of the Calvary Presbyterian church, who desire to dispose of their property.

From statements printed in the ungodly newspapers the matter stands about thus: Calvary church site is worth some $200,000. But Mr. Wanamaker's committee will giv $400,000 for it. Adjoining land is also to be sold the government for the balance of the appropriation. The site is for the purpose practically worthless, being too far from the business center of the town. But one of 'Frisco's business men explains the deal: "Postmaster-general Wanamaker," he said, "is allowing his zeal in religious matters to overbalance his business sense. He has been impressed with the fact that nearly all of San Francisco's Protestant churches are in need of money. He has probably considered this a good opportunity to make at least one church rich. No one will question the statement that the Calvary church property is worth less than $200,000, a gilt-edged price for it. Now if it is to be put in at $400,000, double the highest possible real value, as I understand it will be, Mr. Wanamaker has some powerful motiv."

Undoubtedly Mr. Wanamaker has a powerful motiv. Of course he will not pecuniarily profit by the transaction, but he will help the Lord, or the Lord's anointed—which is the same thing—and thereby increase the brightness of his own halo and the weight of his crown when he gets to heaven. "Inasmuch as ye hav done it unto the least of one of these ye hav done it unto me," and aren't the deacons of 'Frisco some of the least of these? To be sure. So they get the people's cash, Mr. Wanamaker obtains the heavenly reward, and the glory of God thereby more abounds.

Perhaps Mr. Wanamaker will, when he has satisfactorily explained his connection with the Keystone bank of Philadelphia and his various statements relating thereto, explain why he changed his mind about this post-office site after being visited by the members of the church.

Comstock and McAfee Lose a Victim.

Mr. J. B. Caldwell, editor of *Christian Life*, a plain-spoken journal preaching sexual purity, has been acquitted of the charge of disseminating obscenity, and Comstock will not hav the satisfaction of seeing him in prison.

The case was called in the Chicago district of the United States court on June 9th, before Judge Blodgett. Ex-Judge Hand argued for the prosecution, and Captain Black, who defended the Anarchists, was retained for Mr. Caldwell. The defendant waived his right to a jury, and the case was decided by the judge, who reserved his decision for several days and then declared the prisoner not guilty.

In his address the defendant's counsel is reported as making an "eloquent plea for the rights of the unborn and the homes of our land. Said he hoped the day was not far distant when the subject of generation would be reverently discussed at the fireside, between mothers and sons, fathers and daughters, that they might intelligently understand the sacredness and responsibilities of these most important powers." We do not see quite clearly why the discussion on this subject should not be between mothers and daughters and fathers and sons instead of as Captain Black stated his hopes, but perhaps in that case conventionalities would not be sufficiently violated to suit the purists, though probably as intelligent an understanding of the matter would be arrived at.

But we are unfeignedly glad to know that Inquisitor Comstock and his henchman McAfee are deprived of one victim. From the few numbers of the *Christian Life* that we hav seen we judge Mr. Caldwell to be a man of good intentions and a respectable linguist. His piety is of the "pale phantom" order which some people of kind hearts affect when they cannot accept evangelical Christianity. His teachings will probably tend toward good, if he can reach the ones that need them. As for his prosecutors, everyone knows what they are.

Editorial Notes.

THE *Christian Statesman* givs its grounds for asking for Sunday laws as follows: "The only ultimate foundation for the law of Sabbath rest is found in the law of God, which has reserved one-seventh of man's time from secular uses, has made the right to rest during that portion of time one of the chiefest human rights, and made the obligation of rest as binding on states and nations as on individuals." But supposing there is no God—and who can prove there is?—or that he never made any laws, what then? Jesus Christ never established any Sabbath, and the Sabbath of the Old Testament is Saturday, so why is the *Statesman* arguing for Sunday?

IF we may credit the *Christian Statesman*, the churches are reforming, growing in humanity and decency if not in grace. It says: "Not very long since to hav mentioned the word slavery in some of our pulpits or church courts would hav called forth derision if not hisses. Where is it now? Who would stand as its godfather in any religious assembly in the land? It is within the recollection of some living when court-houses, public buildings and even churches were erected with proceeds of gambling and especially lottery schemes. Where are they now? Who would be willing to stand as their sponsor in any decent community?" We congratulate the churches on their great improvement.

THE San Francisco *Wasp* thus comments upon a recent incident: "At the Presbyterian General Assembly in Detroit, Dr. Breckinridge had just finished a solemn defense of the orthodox faith, menaced by modern heresy, when he swayed and fell dead. 'He walked with God, and was not, for the Lord took him.' Dr. Breckinridge's holy end will be the theme of a library of edifying sermons on the noble example of the Christian hero, dying with his armor on. But if some Atheistic crank in Ohio had raised his hand and dared the almighty to kill him, and had thereupon fallen dead as the good Presbyterian orator did, how the hinges of Talmage's mouth would hav creaked as this signal example of divine vengeance upon blasphemers was hurled in the faces of an awe-stricken congregation."

A SECULAR paper alludes to the Museum of Art, now open Sundays, as "the church in the Park." The *Christian Intelligencer* asks "to be informed of the success of this religious enterprise as soon as sufficient time shall hav elapsed to furnish a test. Will they tell a waiting world how many souls hav been converted, how many drunkards and gamblers reformed, how many idlers made industrious, how many saloons closed, by the Sunday exhibition of pictures and statuary? Surely if the Museum is now a church, we shall see fruits of its influences. If folks go there to worship or to receive spiritual influence, some result of this new method of seeking God's favor should be seen in their lives." We feel willing to guarantee that the Museum will hav a more beneficial influence than any church in its neighborhood and do more to keep drunkards sober, gamblers idle, idlers industrious, and saloons empty. As for "conversion," "spiritual influences," and "God's favor," they are of no particular account.

THE following well-deserved notice of a good book is from the *American Sentinel*: "Parker Pillsbury, of Concord, N. H., well known as one of the original anti-slavery agitators, has rendered the country another valuable service in writing 'Acts of the Anti-Slavery Apostles.' Mr. Pillsbury's book is interesting and valuable now; it will be more so in years to come. Time ever adds to the value of accurate history. The author has not only grouped together in this book an imposing array of most interesting facts concerning the anti-slavery agitation, but he has thrown into his narrativ the energy of the deep convictions which nerved him for the important part which he himself took in the struggle for the freedom of an enslaved race, and which he now modestly but faithfully relates. Those especially who hav grown up since the war which struck the shackles from four millions of their fellow-beings, should read this book, as it will enable them to estimate more nearly the value of human freedom and the degrading influence of serfdom."

TIMES are changing. The *Christian Register*, the chief organ of the Unitarian church in the United States, declares that Thomas Paine, "though stigmatized and set aside as an Infidel, finds reincarnation in the modern scientific biblical critic." The *Register* thinks that Mr. Paine was only a little in advance of his generation, and that scholarly biblical students are now beginning to look on the Bible as he did. And the *Christian Advocate*, chief organ of the Methodist church, adds: "There are different ways of attacking the Bible. The open, frank denunciation of the book in which Thomas Paine indulged, although vituperativ and blasphemous, is far less harmful and more manly than the thrusts of those who, while pretending to respect it as in a certain sense divine, yet really attempt to strip from it every vestige of divine authority and character." This latter thrust is directed at Dr. Briggs and the "higher critics." But it is something to find two religious organs recognizing Paine's merits.

PERHAPS few of the Liberals of this city know of the cosy place the Radical Club has provided for their social enjoyment, but they really ought to look it up, for they might find much pleasure therein. The club is neither Anarchist nor Socialist, but Liberal. Dr. Foote, Jr., and T. B. Wakeman are the leading spirits, the first looking after the business part of the enterprise (at no inconsiderable expense to himself, we imagin), and the second being the club's guide, philosopher, and friend. There is little discussion at the meetings, and its heavier work is usually followed by light diversion. The plan is not the same as the Liberal Club, the intention being to draw out the social side of the people. The club leases the entire ground floor of 37 Clinton place. The first room, as Mr. Wakeman explained, is where they talk to the members; the second is where they dance 'em; the glass-inclosed piazza is where they smoke 'em, and the fourth division is where they read 'em, being an exceedingly good library. If the members smoke too much, the explainer added, they are put out in the yard. Chess tables are provided, a piano for the musically inclined, and probably young ladies who wanted to could play progressiv eucher if they kept the prizes out of sight. The rooms are open every day and evening, and at short intervals the club has entertainments. The last was on Wednesday evening, when Mr. Wakeman wedded art and science in a nice way, and other members sang and recited and danced. Young ladies were numerous and pretty, and the children seemed to be having a good time. It is rumored that the club's terpsichorean instructor is soon to take the club's guide, philosopher, and friend in hand for a course of lessons, and the foundations of the house are being strengthened for his first appearance. The dues of the club are only fifty cents a month. Visitors are made to feel at home. There is lots of jollity for the frivolous-minded and plenty of serious talk and books for the scholarly inclined. If the club maintains its existence until next winter it will be a popular gathering-place.

Letters from Friends.

With Their Lever They Moved the World.

NEW YORK, June 25, 1891.

MR. EDITOR: The other day, while I was discussing with a procurator of the Jesuits, he said: "Yes, many years ago a noted scientist said that if he could but get a fulcrum by the side of the world, and could fix a lever between that fulcrum and the world, he could move the world from its present position. But he couldn't get the fulcrum!"

"What," said I, "do you pretend to be endowed with even a New York parochial school education, and don't know that he did get the fulcrum, and fixed a lever between it and the earth, and that he did not dare to pull upon that lever and move the earth, because the Holy Inquisition of the mother, and consequently the only genuin, Christian church was staring him in the face, with the rack, the thumb-screw, and the fagot with which to torture him? Are you not aware that when Copernicus found that fulcrum, and, for the above-named reason, did not dare to pull the lever he had fixed between it and the earth, the noble Galileo came along a hundred years thereafter, and, boldly and heroically taking hold of that lever, gave it a jerk which sent the earth spinning around the sun once a year, and revolving upon its own axis once every day; while theretofore, and because the Bible said so, the earth was flat, rested on a foundation, and had four corners? Well, well, what a holy lot of benighted dupes must be the poor, unfortunate slaves who hav no hope of any more education than that which may be acquired in a New York parochial school!" Our hearers laughed, while the Jesuit squirmed and wilted.

Yours truly, GEORGE NEWTON.

Why Not in Every City?

MILWAUKEE, WIS., June 23, 1891.

MR. EDITOR: I wish to report from our city the work which has been done in the Freethought movement during the last year.

The Liberal Club commenced to hold meetings the 1st of October last fall, after a vacation of three months. Our meetings were not held in the interest of any particular "ist" or "ism," but for the whole people, and for the purpose of a higher education, seeking for truth wherever we could find it. And believing the only true way to do it is to investigate all subjects and hear all sides of every question, we hav tried to get the most able speakers we could, allowing them to choose their own subject, no matter how they treated it, whether conservativ or radical, for in the discussion which always followed every speaker it was sure to be fully discussed both from a radical and conservativ standpoint. And I want to say right here that while in the discussion there was sharp criticism, and they pitched into each other unmercifully, yet it was all done in good humor and according to parliamentary law. No personalities were indulged in. All agreed to disagree on the most friendly terms. Many think you cannot hav free discussion on all subjects with any degree of harmony. But I find that the only way to hav harmony in all meetings is to hav free speech, subject to parliamentary usages. The Spiritualists were about the first to advocate a free platform, and among the first to repudiate it afterward, so at this time some subjects are ignored from their platforms.

The meetings I hav spoken of by the Liberal Club hav been running for three or four years with increasing popularity and success. Dr. Juliet H. Severance has been the president from first until last fall, when she went South to spend the winter, and I was elected in her stead.

Our meetings will close for the season next Sunday, June the 28th. Dr. Severance will be our speaker, and her subject "Medical Mistakes," and I hope some of the doctors will be there to criticise her.

I had forgotten to mention that the speaker of the evening has a closing speech in reply to his or her critics. This givs the speaker an equal chance with the rest. Everyone is free to admit that attends our meetings that they learn a great deal more there than anywhere they go, and we think it has helped to advance Freethought to a wonderful extent.

Now, I would ask, why cannot such meetings be started in every city? Of course, the work comes upon a few. But get volunteer speakers, and then your expense for a hall is about all you hav, and the collections will about cover all expenses.

All that is required is for some two or three to start and make a move, and you will find that it can be done.

PROF. A. B. SEVERANCE.

The Sunday Fight, and a Just Illustration.

ST. JOSEPH, MO., June 21, E.M. 291.

MR. EDITOR: The forcing open of the doors of the great museum in New York is a score for the people against puritanical orthodoxy. This proves that though justice is slow to get around, yet courage and determination will win against man-made gods, and cruel, corrupt, and despotic religion—a religion for the rich, to make the rich richer and the poor poorer.

We hav been having a fight over the Sunday Rest law here in St. Joseph for several months. It was introduced by a fraud named Crafts—a name suitable to the subject. Like Paul, who declared, "Being crafty I caught you with guile," this fraud Crafts and his aiders did more work on Sunday than any other day of the week. Yet the buildings in which he labored are not taxed, though honest men and women hav to pay taxes on their property, and licenses for permission to conduct their business, trades, or occupations. These beggars, these grasshoppers, eat up the people's substance and giv them nothing in return for it but wind and a very poor article at that, and the attempt to enslave them by most unjust, senseless, and tyrannical laws and by depriving them of the exercise of their natural and just rights.

How long will intelligent people submit to the arrogance and dictation of these beggars, these more than useless fungi?

The best point made on the uselessness of religion and man-made gods was by Dr. Fisk, an eminent physician of this city, in answer to an orthodox lady a few days ago. She was speaking of the power of God and the love of Jesus, when he stated the case of the young lady who was traveling on horseback in this "Christian land," "when she was seized by two young men and forcibly dragged from the horse. In her struggle with them both of her legs were broken, and she was then taken to an old, small building and outraged in a most saintly manner, and then chained with an iron chain to the wall and abandoned. During all this time there was a man sitting quietly by on the fence who knew beforehand what these young men would do; saw every movement made by them; saw the brave defense the young woman made to protect her honor and her life; heard her calls, her screams for aid, her prayers to an unfeeling God who did not answer nor help her—this man who had power by the mere exercise of his will or the turning of his hand, to save her and overwhelm them, did nothing." After pausing, he then asked the orthodox, believing woman, "What do you think of such a man as that?" The lady seemed horrified and impetuously declared that this looker-on who made no attempt to help and save the young woman was worse than the men who perpetrated this saintly outrage. "Who was that man? The cowardly wretch! Do you know him?" she demanded. The doctor calmly answered, "That man was Mr. Jesus Christ." The lady fainted. Did you ever look at it in this light? Think of this!

P. V. WISE.

Death-bed Persecution.

ELBA, O., June 24, 1891.

MR. EDITOR: In many places religious revivals seem to hav been very successful last winter, but our community was fortunate enough to escape such an affliction. Prodigious effort and imported talent were unavailing. Their "believe or be damned" doctrin set before us, and expounded with such force (judging by the noise) by our self-constituted saints, did not hav much effect on us poor, miserable sinners, and we are still on the straight road to hell. Our saintly Christians would hav no enjoyment in heaven if they could not take a peep over the edge once in a while and see us roasting and burning in the red and lurid flames of the bottomless pit.

Some one has said that happiness consists in making others happy, so we are happy in the thought that we will be the instruments of their pleasure. There's no selfishness about us.

At our revivals we are told how mean, low, and despicable we are, and how vile a moral man is in the sight of Jehovah, unless he is a Christian of the Methodist variety. They ought to feel grateful for our voluntary sacrifice to insure their future bliss, but they seem to hav no appreciativ faculties.

A young man who lived here, W. H. Seidler, a special friend of mine, was afflicted with consumption. He was reared in strict orthodoxy, but when he grew to manhood he did not accept their doctrins as the truth, the whole truth, and nothing but the truth. He knew very little of Secular philosophy, but he had exceptional facilities for learning the hollowness and insincerity of the class of people that make the most noise at a religious revival, and he judged the doctrins by their fruits. When it became evident that he could not liv, desperate efforts were made to convert him, as it would not do to allow him to pass away in peace without professing Christianity. The stories about Old Split-foot hovering around the death-chamber of godless people were liable to be exploded and half the pleasure of the dear Sunday-school children would be forever gone. A Mr. Gant, an egoistical bombast who electrifies, as he thinks, a religious class-meeting with theological rot, visited my friend one afternoon, began lecturing him, and soon had him crying. The poor boy was passiv for a time, hoping that he would soon stop and leave, but he finally found it was necessary to defend himself, and, as he related it to me and others, talked about this way: "I think if anyone should be religious I should be, for I never knew anything else, and *am* a little inclined that way, but am not afraid to die as I am. I am not a criminal and am just as good as you are. You ought to be ashamed of yourself to talk to me and lecture me in that style, and if you cannot do better than that just stay away, for I don't want you around. You need not come back again." Yet this man of monumental "cheek" talked right on as if he had a right to torture the helpless. As the boy got weaker he naturally became more passiv, and shortly before he died, when he became so weak that his mind sometimes wandered, he "expressed his faith in God and said he was going to sleep with Jesus." My purpose while attending him was to secure him as much peace, comfort, and enjoyment as possible while he lived. I am censured by some for mentioning these things now. "Don't hurt anyone's feelings," they say. These people did not hesitate to torture the boy or to flaunt their alleged victory in our faces. They forget that some of his real friends may hav some feeling too. Oh, no, we are not to be considered. I shall not soon forget my promis to the deceased to avenge his wrongs. Some of these people are very noisy in telling my friends how they are going to annihilate me, but they hav not yet accepted any of their many opportunities.

We hav a class of religious people here, as you will find in most communities, who think they are the moral, spiritual, and intellectual center around which the universe revolves. We must sit in silence and listen to their tirades of abuse, but when we criticise some of their opinions or actions it makes quite a difference. It is always well to hear both sides of a case before giving judgment.

W. J. DUTTON.

Why Parsons Want the Fair Closed.

GRANGER, WYO., June 13, 1891.

MR. EDITOR: For some time I hav been watching the effort of the holy people of our country to close the Columbian Exposition on the Lord's day, and in consequence am forced to the opinion that it is their holy job and not the welfare of the dear people which is at stake, for we well know that the clergy and the church would trample upon the rights and liberty of all nations to further their own narrow and selfish interests.

Let us figure it up in this light. If the Exposition is kept open on Sunday fully ninety per cent of the church-going people will avail themselvs of the opportunity of attending the Exposition on that day, and especially those who are obliged to attend to business during the week. Now, the preachers know this, and are shrewd enough to know their congregations will be so diminished on Sunday that they will be obliged to preach to empty benches and a few old croakers who are not able to attend the Exposition, and in consequence of this their collections of "God's money" will be *very* light, and our dear parsons will be *very* short, if not entirely out, of pocket-money during the summer of 1893. Possibly some of them are shocked at the bare idea that they may hav to go to work to keep the wolf from their door if the dear people should lose sight of their duty to God for a few Sundays. Now, it's my opinion that right here is where the shoe pinches, and if the people would agree to pay them their salaries in advance, church or no church, there would be nothing said in opposition to the opening of the World's Fair on Sunday. They would simply relapse into joyful silence and groan, "The Lord's will be done. Ohhh!!!"

You see, the preachers can attend the Exposition during the week and still rake in their own week's wages on Sunday, while the honest laboring man will be obliged to work every day in the week to keep his family and be able to attend the Exposition one day out of seven. It is my opinion that these holy chicken-eaters are the biggest drones and deadbeats the world ever produced, forever prating about the love and mercies of God, while the deeds committed in the name of God on record in the "holy Bible" (holy Kibarsh) are enough to make one's hair stand straight up to think about it.

For my part, I am obliged to work every Sunday in the year to hold my job. So are the preachers; they must hav Sunday set aside to stuff their crazy slush down the dear people's necks, or they cannot hold their job and make a living. Poor preachers, it would be too bad to see them hungry! A preacher in Houston, Tex., not long ago denounced the class of people to which I belong as "a set of night prowlers and drunkards." Better that than a set of chicken-eaters, holy loafers, and deadbeats.

God rested on Sunday. So they claim he did not call the fishes, etc., around him and preach to them to make them grateful for creation. He must hav been very weary indeed, and needed much rest from the immense week's work that he had done, as we don't know of his ever doing anything since.

Now, should our holy law-makers decide to close the Exposition on Sunday, which day would that be?—the day that God was supposed to hav finished his work and rested therefrom, or the day set aside for holy pow-wow by the church? Which would they obey—the Bible or the church? Now, I should like to see the day that these croaking asses should be obliged to go to work for a living! And such would be the case if the people could only be taught that the devil was not going to get them when they died. If they could only be taught the truth the church would die as dead as a cloven oyster in less than two years. It is the fear of hell, not the love of heaven, that keeps up the church to-day.

Again I say, it is the personal welfare of the clergy, not the welfare of the people, that urges them to fight for the closing of the Exposition on Sunday.

What are the principles of the church built on anyway? The question answers itself—the rock of ignorance and superstition. Granting that the Bible is what the clergy claims it to be, Christ never taught any creed or dogmas. He forbid his gospel-slingers taking money for their labor. And his own disciples doubted his authority and identity. And he lost faith in the power of his supposed father to save him on the cross before death; and yet in the face of all conflicting stories the church exists and flourishes in the name of the "Father, Son, and Holy Ghost." How in the name of common sense can intelligent people swallow such stuff? Will some good God-fearing preacher or priest tell me? I am,

Yours, willing to be enlightened, F. R. DRESBACK,
Telegraph Operator and Infidel.

More Moralists than Christians.

BREATHEDSVILLE, MD., June 20, 1891.

MR. EDITOR: The German Baptists had their annual meeting at Hagerstown, which commenced on May 28th and lasted a week, and as I thought it might interest some of your readers, I will giv a short description of it as I saw it during my four days' attendance.

The annual meeting is their final court of resort in Bible explanation and church government, from all over the United States, and here they arrange all matters, even to the style of their clothes for male or female members. They

aim at plainness of dress and are opposed to the wearing of jewelry of any kind, or any display of high-mindedness, treating everyone as a friend wherever they meet them, never standing on any ceremonies or waiting for an introduction before they can speak to others.

Having established a set of rules or laws that lead to thrift, many of their members are well-to-do people, and all preachers, who can, as well as many laymen, visit these annual meetings, producing large crowds. I should judge there was a daily average attendance of ten thousand while the meeting lasted. On Sunday there may hav been fifteen thousand. To board and lodge all these ample arrangements had been made at twenty-five cents per meal and twenty-five cents for a night's lodging; and everything in the eating line, with lemonade, could be had on the grounds even on Sunday. And although the weather was warm and there were several rain showers during the meeting, all was harmonious like a well-raised family, which all lovers of humanity must admire. It is true that in the exuberance of joy at seeing old friends some were a little too loud under the tabernacle to permit others hearing the exercises then going on, but as a rule the behavior was most excellent even in this respect. While sitting listening and observing I felt that I was among a set of people with the best intentions, and my heart went spontaneously out to them with a wish that they could still see a little further in reason and come to the foundation-rock of demonstrated truth. As a people they are more liberal and more guided by common sense than most religious sects. They hav no infant or heathen damnation in their creed now, because their creed is the Bible as explained by these annual meetings. Their explanations of the Bible so far hav been to make the church no matter of speculation or merchandise, but they still call it the inspired word of God, which made me feel very sorry indeed. But as many of them lack education, and hav, no doubt, never examined critically into this matter, they may learn after a while that the Bible was made by voting, the same as their church rules are made at these annual meetings.

One of their preachers or elders, a believer in miracles, tackled the miracle of wine-making, and showed, in his own mind perhaps, that all things are possible with God. That it is possible with God for you to be your own great-grandmother and great-grandson at the same time. But it would hav done your heart good to hav seen him sweat, even with his coat off. He realized that he had tackled a whopper, as well as those who heard him, and I suppose he will steer clear of miracles in the future, as lying for God's sake is no better than other lying, even by a man with the best intentions. You cannot realize how much I wished that the only creed and belief in this world would be, Do right at all times, and that all those who practiced this could meet in brotherly and sisterly fellowship, as did these people, where each tried to protect the other from extortion, and helped to make others happy and comfortable, even though they did not belong to them as members of their church. Now let me say to one and all of the German Baptist Brotherhood who may see this notice, you hav shown the right spirit to one another and to outsiders, as I hav never seen done by any other church to my recollection. And in that spirit we outsiders, good and law-abiding citizens, are with you heart and hand, but we cannot say we believe to be true what nature, common sense, and science tell us is untrue. And as each believes what he must believe from the evidence he has on the subject, if he is honest with himself there is after all no real difference that either party can be responsible for. But the entire matter of difference between all honest, well-behaved citizens is simply a matter of education and surrounding influences as to what they say they believe. For instance, where the father and mother say they believe the Christian Bible to be the word of God, the children are apt to say the same thing from young up without spending a thought about it. And so the same with the Mohammedans and every other religion; it is unconsciously, as it were, transmitted from one generation to another, in many instances even without a thought of its probable truth.

This is all wrong. No one ought to say he believes without examining the evidence in the matter, and the evidence alone should determin his belief. How many followers of the different religions in the world are such by evidence? Not one in ten thousand, but perhaps one in one hundred thousand. Yours respectfully, JOHN M. GROH.

A Rationalized Catholic to the Pope.

RICEVILLE, IA., June 15, 1891.

MR. EDITOR: Inclosed please find an Open Letter to the Pope. If you will allow it space in THE TRUTH SEEKER I will send a marked copy of the same to his humbugness. The letter is also dedicated to my Catholic friends.

Yours antipapally, HENRY BISSON.

AN OPEN LETTER TO THE POPE.

RICEVILLE, IA., June 15, R.M. 291.

MR. PECCI, *alias* YOUR HOLI(HUMBUG)NESS POPE LEO XIII., Rome, Italy, *Reverend Sir:* I was raised a Roman Catholic, and I lived up to that religion until I was about twenty-two years old, when I began to think and read and investigate for myself. The result was that I soon found the truth and was convinced that Christianity is a delusion and a farce and cannot stand the test of criticism. Your holiness of course knows how Catholics are made. In the years of infancy and childhood, when the mind of the child is not yet capable of reasoning and judging between facts and imagination, between reality and delusion, between truth and falsehood, and when the mind is capable of being molded like a brick, then is the time when priestcraft takes advantage of the poor dupes. I compare Catholics with dumb brutes, which are compelled to carry their burdens and pull their loads. The latter are threatened with the whip, the Catholics are threatened with purgatory and hell.

When I was about six years old I was sent to a Catholic school, where I did not learn much of anything but the catechism and the Catholic religion. One of your fanatical priests would visit the school twice a week, when he would teach us all about a kind and merciful God and about the tidings of great joy—namely, an everlasting hell, where all heretics and Infidels and all non-Catholics would be tormented forever and ever, while the popes, priests, nuns, monks, and a few idiots would play on their harps in heaven. So I let the priest do the thinking for me (on religious matters) for a few years, but after a while I began to think that I had a right to think for myself, and the result is that I am now emancipated from all mental slavery and free from all priestly bigotry and superstition.

Now, Mr. Pecci, please allow me to tell you what I do believe and what I do not believe. I do not believe there is a personal God or a devil, a heaven or a hell, or purgatory; neither do I believe that human beings hav immortal souls. These things exist only in the minds of credulous and superstitious people. I also do not believe that you or your priests can make Gods out of dough or wafers, or that you or the priests hav the power to forgiv sins. Neither do I believe that you or the priests believe those things yourselvs, but you are only upholding the old fraud for the money and fat lazy living there is in your false doctrin. But I believe that the confessional is often used as a trap by the priests to seduce innocent young girls. I also believe that you (the pope) and popery, with your infallibility, are the greatest humbug on earth. I believe that Catholicism and Christianity is the greatest humbug, fraud, superstition, and curse that has ever cursed humanity, and I think that this curse should be wiped from the face of this earth, and that liberty, humanity, and Freethought should take the place of religion. I hope that you will be the last pope and that popery will go to (hell) the grave with you and never disgrace this world any more. I believe in justice and I am not in favor of crime, but if you or one of your successors should ever be inclined to locate in the United States, then I hope that there will be loyal citizens enough in this country to treat you (or him) to a hemp collar, and hang you up on the mast of the ship on which you may arrive, so as not to allow you to disgrace this glorious free country by setting your foot on it. These are my compliments to you; take that for a warning, old fellow.

I will refer you to a few of the popes who hav occupied the chair of St. Peter who will be a fair sample of papal infallibility and as followers of the meek and lowly Jesus: Paschal I., Popess Joan, Nicholas I., Sergius, John XI., Boniface VII., Benedict IX., Gregory VII., Adrian IV., Innocent III., Innocent IV., Boniface VIII., John XXII., Urban VI., John XXIII., Martin V., Paul II., and Alexander VI.; and many more could be mentioned. (If you or any of your good Catholics want more information about the popes, then I advise you to read D. M. Bennett's "Champions of the Church.") These monsters the popes in disguise of infallibility hav committed all kinds of crime, such as assassination, incest, adultery, rape, and all kinds of vileness and most shameful debaucheries.

There was a time once when kings and emperors trembled before the pope's excommunication, but I as a Freethinker hav no fear of you whatever. You may sling your anathema maranathas and maledictions and curses at me across the Atlantic ocean until your supply is exhausted and still I do not fear your holyhumbugness.

Such men as Voltaire, Thomas Paine, D. M. Bennett, Horace Seaver, and Col. R. G. Ingersoll hav done more good for this world than all the popes and priests which ever lived on the face on this earth.

I will withdraw the curtain for a moment and take a view of the drama of popery and Catholicism. The past rises before me, as it were, like a dream. I see the Crusades, which cost millions of human lives. I see millions of Catholics, at the instigation of the popes, undertake expeditions to Asia to take the Holy Land from the Infidels. The pious Catholics assassinate seventy thousand human beings in Jerusalem all for the glory of God. I see the wars of extermination against the Albigenses. At Bezuers I see sixty thousand men, women, and children murdered by the pope's army. I see the massacre of St. Bartholomew in France, where the Catholics killed over forty thousand Huguenots, and I see that terrible event celebrated by Pope Gregory XIII. by a solemn procession to San Luiga. I see the Inquisition, with all the instruments of torture which priestcraft and popery could invent, with all its horrors and dungeons, which caused the torturing and burning at the stake of nine million of innocent human beings for the imaginary crimes of witchcraft and heresy. I see the killing of Hypatia by St. Cyril's mob of merciless monks in Alexandria. I see the burning of Bruno, the great martyr of science, at the stake in Rome. I see thousands of sweet, lovely young maidens induced by hypocritical priests to go to the hells on earth called nunneries there to be compelled to satisfy the brutish lusts of popes and popish monks and priests, and I see the smothering of new-born babies to be sent to heaven for the glory of Christ (see "Terrible Disclosures of Maria Monk"). I look again and I see nations against nations at wars of extermination instigated by the infallible vicars and vice-regents of Christ in the chair of St. Peter in Rome. I see human blood enough shed on account of Christianity and popery to supply a Niagara for twenty-four hours all for the glory of an imaginary God. This is a faint description of the picture I behold in reviewing Catholicism and popery. Oh, if you popes and priests only could blot out that dark page in history and hav it forgotten by the human race! But ye cannot do that. We Liberals and lovers of liberty and humanity, we shall always know it in all times to come.

Now, Mr. Pecci, I would advise you to renounce popery and Christianity and all errors and proclaim the truth.

It is to be hoped that a grand new monument will be erected in the near future on the ruins of the Vatican and the church of St. Peter in Rome, in honor of Giordano Bruno.

These are the sentiments of an ex-Catholic, but now a confirmed Infidel. HENRY BISSON.

Crushing Blows on Bible and Church.

IPAVA, ILL., June 30, 1891.

MR. EDITOR: "Blaspheming the name of the Lord and desecrating the Lord's day, and not paying the Lord as much as is due him or as he should hav," hav been the subjects much discussed by the preachers in our town for the past four or five weeks. Lurid pictures of a burning hell hav been painted for the non-contributor and the blasphemer. Perhaps the pictures are correctly painted, for I know no class that blaspheme so much and contribute so little as the priests and preachers, for the real blasphemer is he who accuses God of doing wrong because some ignorant, superstitious man or woman has done wrong.

Those same blasphemers and prevaricators built partitions through the center of what they were pleased to call the house of God to keep men and women from sitting together. But the self-appointed agents could frisk around on the right side with perfect safety.

Now, these self-appointed administrators of God's kingdom, the surveyors of the ethereal blue, commonly called sky-pilots, were all good men, as history tells us. These special agents once said it was an impious act and a criminal offense for a man to kiss his wife on Sunday. Would it be or could it be impious for a man to kiss his wife, she being willing, at any time or place? Surely, no. What possible harm could there be in a kiss? To the bad all things are bad.

If it is wrong to go out riding on Sunday, it is wrong to preach, for the book says, rest on the Sabbath day, and it is an undeniable fact that there is more rest, more comfort, riding through the country beholding the beauties of nature and the real word of God than there is in listening to a dull sermon on ancient robberies and murders by the elect.

Is it wrong for the fish to swim or the birds to sing on Sunday? No, surely it cannot be. Then how can it be wrong for men and women to go out riding or boating and enjoy the exquisit beauty in nature?

Which day is Sunday? Can some one answer so it will be satisfactory to all? Every day is a day of rest with some nation, tribe, or individual. And according to their own teaching we are living under the law of "free grace," which means liberty to enjoy the Sabbath which was made for man. Some of our laws long after "free grace" and long after secular liberty were the most damnable. For example, "No man shall be a freeman or giv a vote unless he be converted." Hardly free grace or liberty!

"No Quaker or dissenter shall be allowed to vote." This was what they called select voting, liberty to the elect only.

"If any person turns Quaker he shall be banished." Conversion to the Quaker religion did not count. And as the law specified "he," women had no voice in the matter. The men who made the law were evidently Paulites.

"No one shall run on the Sabbath day or walk in his garden." No one could run to save life, or walk in his garden feasting his eyes upon the flowers, the beautiful and the only real revelation of a creator.

"No one shall cook, travel, or make beds or sweep house on the Sabbath day." Could anything be more ridiculous? According to such laws, God or no God, it is a virtue to be dirty and a crime to be clean. By their dirt ye shall know them!

"The Sabbath shall begin at sunset Saturday." A good wife could not cook a supper for a tired husband after sunset Saturday, no matter how hungry he was.

"No woman shall kiss her baby on the Sabbath or fasting day." All the above laws were enforced in our own beautiful land of the free where Thomas Paine said: "Liberty has been hunted around the world. Let us prepare an asylum for mankind."

If it is impious to take pleasure on Sunday, it is impious to laugh or express an opinion.

Our forefathers fought that we might liv and enjoy life, and we would be unworthy the life given us if we allow Sabbath drones (I say drones because they expect the working bees to bring in the honey—money—on Sunday) to take away our liberty which was so dearly bought.

Men and women were created for each other. There is an affinity that draws them together, and God nor devil cannot keep them apart and let them liv. It is love for women that makes men manly. It is love for men that makes women pure and sweet. Good women by their influence control men and make them brave and patriotic. And in return for that influence noble men protect virtuous women.

I believe the time is not far distant when educated, moral men and women will be ashamed to teach the Bible as the word of God, the creator. The Bible is not good. It is not moral. It is not decent. It has in the hands of "vipers and hypocrits" ruined thousands of homes, and licensed rascals to "bind and unbind" to suit their individual taste. That taste, according to history, has been that of the tiger and hyena—indulgence and gratification at the expense of the poorer class and weaker sex.

The time will soon come when every moral man and virtuous woman for the sake of morality, home, and virtue will be ashamed to say Jesus Christ was the son of God. For if Christ was the son of God, then libertins are Godlike and bastards identical with Jesus Christ.

In Christ's death Paul saw his opportunity, and he made use of it for selfish motivs. Prior to Christ's death he was a persecutor of Christ.

Jesus Christ was a good man in his simple way and did much good. But the hypocrits who persecuted him in life became his sustainers *after* death, that they might glorify themselvs by teaching a little good for much bad already done.

To teach that a liar, a hypocrit, a robber, a seducer, a betrayer, a slanderer, by a little credulity and water poured on by a priest or preacher will make a fit subject for heaven, is a reward for crime, and a nauseating stench in the nostrils of good people who simply believe in right doing.

According to the Bible, God is the author of all things, both good and evil. As he made the devil (sin), and as the sins (the devils) of the parents are visited upon the children, so we see God's sin in the devil.

So, as I said in the beginning, the book and its supporters are the greatest blasphemers against the creator.

As it takes time for a tree to grow, so it takes time for education in evolution. Let every Liberal teach the absurdities and deceptions of the Bible to their children, and the earth will in time support a people who do not believe in the miraculous and will not support the self-styled mediators between God and man. C. S. RANDOLPH.

Children's Corner.

Edited by MISS SUSAN H. WIXON, *Fal River, Mass., to whom all Communications for his Corner should be sent.*

"Between the dark and the daylight,
When the night is beginning to lower,
Comes a pause in the day's occupations
That is known as the Children's Hour."

The Czar and the Dead Soldier.

[There hav been said some very hard things about the "czar of all the Russias." If the poem below is not simply imagination, let us hope that we may hear shortly of some worthy deeds performed by the czar toward the living men and women in his domain.—ED. C. C.]

Unarmed and unattended walked the czar
Through Moscow's busy streets one wintry day:
The crowd uncovered as his face they saw;
"God greet the czar!" said they.

Along his path there moved a funeral,
Gray spectacle of poverty and woe;
A wretched sledge, dragged by one weary man
Slowly across the snow.

And on the sledge, blown by the wintry wind,
Lay a poor coffin, very rude and bare;
And he who drew it bent beneath his load
With dull and sullen air.

The emperor stopped and beckoned to the man:
"Who is't thou bearest to the grave?" he said.
"Only a soldier, sire," the short reply,
"Only a soldier dead."

"Only a soldier," musing, said the czar,
"Only a Russian, who was poor and brave.
Move on; I follow; such a one goes not
Unhonored to the grave."

He bent his head, and reverent raised his cap,
The czar of all the Russias, pacing slow,
Following the coffin as again it went
Slowly across the snow.

The passers in the street, all wondering,
Looked on the sight; then followed silently.
Peasant and prince, and artisan, and clerk,
All in one company.

Still as they went the crowd grew evermore,
Till thousands stood around the friendless grave,
Led by that princely heart who, royal, true,
Honored the poor but brave.

—*Boston Evening Transcript.*

"I Am Great and You Are Small"

A sparrow swinging on a branch
Once caught a passing fly.
"Oh, let me liv!" the insect prayed,
With trembling, piteous cry.
"No," said the sparrow, "you must fall,
For I am great and you are small."

The bird had scarce begun his feast
Before a hawk came by.
The game was caught. "Pray let me liv!"
Was now the sparrow's cry.
"No," said the captor, "you must fall,
For I am great and you are small."

An eagle saw the rogue, and swooped
Upon him from on high.
"Pray let me liv! Why should you kill
So small a bird as I?"
"Oh," said the eagle, "you must fall,
For I am great and you are small."

But while he ate, the hunter came;
He let his arrow fly.
"Tyrant!" the eagle shrieked, "you hav
No right to make me die!"
"Ah!" said the hunter, "you must fall,
For I am great and you are small."

—*From the German.*

Historical Puns.

The Roman bishop's famous compliment to the handsome Anglo-Saxon captivs, "Not Angles, but angels," had greater results than its actual brilliancy might seem to merit; and St. Leo doubtless had no idea when he prayed to heaven to aid Rome against the invading Huns, "and hurl back these Tartars into the fires of Tartarus," that this punning prayer was to fix upon the unlucky "Tartars" (as they were then called) a nickname that would never die.

Such puns hav more than once played a formidable part in history. France expiated by the devastation of an entire province a coarse and clumsy play upon "corpse" and "corpulence" made by the French king in derision of his terrible neighbor, William the Conqueror. Charles V.'s jesting assertion that he could put Paris in his glove (*gant*), though meant only to indicate the superior size of Ghent to the Paris of that day, stung Francis I. into the renewal of a languishing war. One of Louis XV.'s upstart favorits was driven from the court by the biting pun that turned his new title of Marquis de Vandiere into "Marquis d'Avant-hier" (the day before yesterday).

The epigrammatic brevity of Sir Francis Drake's celebrated but probably mythical dispatch announcing the rout of the Armada—which consisted of the single word, "Cantharides," *i. e.*, the Spanish fly—has been twice paralleled in our own age. Sir Charles Napier and Lord Dalhousie respectivly announced the annexation of Scinde and that of Oude in one word apiece, *Peccavi*—I hav sinned (Scinde), and *Vovi*, I hav vowed (Oude). Equally historical is the bitter pun that changed the name of the sluggish Admiral Torrington to "Admiral Tarry-in-town."

Napoleon, who was no man for light jesting, is credited with only a single pun, and that a rather poor one. During his great Italian campaign of 1796-7 he replied to a lady, who wondered to find such a famous man so young, "I am young to-day, but to-morrow I shall hav Milan" (*i. e.*, "*mille ans*," a thousand years). A much better was that made upon the great conqueror himself by an Italian countess, who hearing him say, "All Italians are traitors," replied, pointedly, "Not all of them, but a good part" (*Buo naparte*). Equally neat, and even more grimly significant, was Bismarck's answer to a person who was speculating how much the impending war of 1870 would cost France. "Not much," said the Iron Count, "only two Napoleons!"

James Keeps His Place.

There is a small boy working in a mercantil establishment in this town who is not likely to be hanged while he stays in New York state and the present laws stand as they do. More than this concerning this young man it would be rash to prophesy.

Now, the merchant who employs him to do a great many things very badly is large, red of face, pompous, and dignified. He was once in the Senate gallery at Washington when Roscoe Conkling sat down, metaphorically speaking, on a statesman from Jimtown or some other place. Since that time this merchant has been Conklingesque, particularly when rebuking an employee.

Now, the small boy, who may be called James, succeeded the other day in performing some especially villainous action that drew down upon him the wrath of his employer. So he was called into the presence. The dignified merchant expanded his chest, frowned, and proceeded to annihilate the small boy with a look. The small boy would not annihilate.

"James!" said the merchant haughtily.

"Yas, sir," said James not at all haughtily.

"I wish you to listen to me."

"Yas, sir," said James.

"This sort of thing won't do at all, sir."

"Yas, sir," said James.

"There can be no apology for such proceedings! Do you hear, sir?" said the merchant. "I will not hear of an apology, sir!"

"Yas, sir," said James, "but I havn't made none."

Then the séance closed, and James is not yet discharged. The haughty merchant is still thinking the matter over, and does not see his way clear. James does.

Five Arab Maxims.

Never tell all you know; for he who tells everything he knows often tells more than he knows.

Never attempt more than you can do; for he who attempts everything he can do often attempts more than he can do.

Never believe all you may hear; for he who believes all that he hears often believes more than he hears.

Never lay out all you can afford; for he who lays out everything he can afford often lays out more than he can afford.

Never decide upon all you may see; for he who decides upon all that he sees often decides on more than he sees.

Correspondence.

GRAND MOUND, IA., June 20, 1891.

DEAR MISS WIXON: I thought I would write to the Children's Corner for the third time. I was ten years old the 3d of June. It has been raining for two or three days.

The crops are very promising this year.

I like George Remsburg's letters; they are very interesting.

Papa has taken THE TRUTH SEEKER for a long, long time. I go to school regularly and study in the Sixth Reader, history, arithmetic, geography, physiology, grammar, spelling, writing, and singing.

Wishing you success, I remain,
Your little Infidel, GOLDIE M. DUTTON.

SAN BERNARDINE MTS., June 5, 1891.

MISS SUSAN H. WIXON, *Dear Friend:* This is the first time I ever attempted to write to a paper. If others do not appreciate the effort more than I do, I do not think I will make another trial.

We liv in the San Bernardine mountains, six thousand feet above the sea—the ocean, San Bernardine valley with all her beautiful orange groves, in plain view. The mountain is covered with pine trees, also oak. There are five saw-mills close to us.

We hav no near neighbors except an old man by the name of Hanson. He takes THE TRUTH SEEKER; that is how I came to know about the Corner. We all think it is grand. I do hope the time is not far distant when it will cease to be a Corner and become a whole room. My father got for us two of your books, "Apples of Gold" and "Story Hour;" we are very much pleased with them. He is going to send for "All in a Lifetime" and THE TRUTH SEEKER.

We do not hav any school; mother teaches us at home. I study geography, grammar, arithmetic, reading, and spelling.

I hav four sisters, of which I am next to the oldest. I hav five brothers. We hav lots of sport in the woods. We hav a donkey, and all can ride that can hang on; we call him Balaam.

I hope this letter will not find its way to the waste-basket.

I will close, hoping to see this in print.

Yours truly, MAUD KUFFEL.

WENATCHEE, WASH., June 6, 1891.

MISS SUSAN H. WIXON: I notice there are very few letters from Washington, so I will try and add one more to the list.

I hav just been reading C. B. Reynolds's "Facts on Sunday Laws and Sabbath Observance." It is a splendid little pamphlet. Every Christian should be persuaded to read it, and they would put their "thinking-caps" on and be made to see how the Bible contradicts itself.

I would love to sit down and read it to some "good" Christian and set him to thinking.

I join in with those who want a Freethought paper for children; they would naturally take more interest in it. What a help it would be, written in a clear, simple style, and made interesting with sketches on history, nature, or something instructiv. If you will edit one, large numbers will subscribe.

C. B. Reynolds is doing good work here. It is a pity that there are not more like him.

From what I can gather, our Eastern friends hav but vague ideas of Washington as it is. It is further advanced and has more population than is thought. There are no "wild Indians" here; they are all peaceable and quiet only when they take too much "fire water"—that is, liquor.

The Liberal Temperance Club that is proposed in the Corner is a grand idea. Most Christians think that we are intemperate, believe in drinking, swearing, chewing tobacco, and other bad habits. It would be help to our cause to advocate temperance.

Let me tell you what I hav had to endure all this year at scho l.

Our teacher was a devout Christian and opened school every morning with hymn-singing and a chapter from the Bible. It would take up over a quarter of an hour of valuable time.

And I noticed that he did not scold us Infidels once during the whole for studying or anything during these exercises, but scolded the little Christian children often, even his own sisters.

I heard him say that a girl as old as I ought to be made to believe in the Bible. I would like to see him make me believe it.

I was glad to see a letter from Daisy Suter, of Turkey, again.

Hoping to be favored with a place in the Corner, I will close.

HELEN MARGARET PARRISH.

OAK MILLS, KAN., June 25, 1891.

MISS WIXON, *Dear Friend and Teacher:* I hav just been reading the last Corner, and I concluded to write another brief letter for its columns. The last Corner was very interesting, as was the one preceding it. In fact, they are all interesting and instructiv. Ida A. Ballou's essay on "Parental Authority" was really good. She is a good writer, and her contributions are a great help to the Corner. The poem by that sweet warbler of Nebraska, Mrs. Finch, was, as usual, well composed. I am filling a scrap-book with her beautiful poems. "Some Thoughts on Religion" by R. S. C., of Omaha, was very instructiv. Edwin W. Beecher and Mollie Walton write splendid letters. The little poem by Anna M. Mohn was short but full of sentiment.

Since the account of my collection appeared in the Corner I hav been the recipient of a number of interesting relics and curiosities. Some one, I know not who, sent me an eagle, stuffed and mounted. On the box in which it was sent is printed, "German Fruit Co., Los Angeles, Cal." I wrote to this company asking them if they sent the eagle, and they did not. I hav no idea who sent it, but I wish to thank the person who was so kind as to make such a valuable contribution to my collection, and I hope the party or parties will write to me.

Among the other things lately added to my collection are the following: A picture that hung on the wall of the house of one of the first settlers of Kentucky; wood from the battlefields of Dalton, Atlanta, and Nashville; a piece of the large sandstone on which Jeff Davis sat just before the great battle of Lookout Mountain; also a piece of the stone over which the Union troops climbed in ascending the mountain; a bayonet used in the Revolutionary war; six genuin Confederate bills, the historic set of the rebellion; a copy of the *Columbian Sentinel* dated Dec. 1, 1790; a piece of the rope and tree on which Bagnetto, one of the New Orleans assassins, was hanged, March 27, 1891; a piece of shell from the battlefield of Missionary Ridge; a piece of brick from the Charleston earthquake; a stone from St. Augustine; a hickory nut from the grave of Thomas Paine; clover blossoms from the tomb of Lincoln; a pocket-knife over one hundred years old, and many other interesting relics: I hav also added the following Indian relics: Three stone axes, two stone hammers, one discoidal stone, two stone bark-peelers, one stone weight, one flint drill, one flint scraper, one flint knife, several flint spear-heads, and some fine arrow-heads. Besides the above I hav just received some fragments of fossil mastodon tusks from a friend in Iowa. I also hav several hundred foreign coins.

I am making a collection of Indian arrow-points from every state in the Union, and if the readers of the Corner will send me some from their states, I will return the favor in some way.

With best wishes to all, I remain,
Your Liberal friend, GEO. J. REMSBURG.

Chats with Correspondents.

MAUD KUFFEL, San Bernardino Mts, Cal.—Such a letter as you hav written can never find its way to the waste-basket. It must be lovely where you liv. What fine times you must hav! And what delightful rides with old Balaam! It makes the Editor feel that she would like to be there to "hang on with the rest." Maud may not hav the privilege of attending school, but her penmanship and the general make-up of her letter show that she has excellent teaching. We hav some school-books, readers, and grammars which we will giv Maud for herself and the children, if they care for them enough to send postage for forwarding the same. Kind regards to the mother and father of so many dear children, and also to Mr. Hanson. Thanks for kind wishes to the Corner. Come again.

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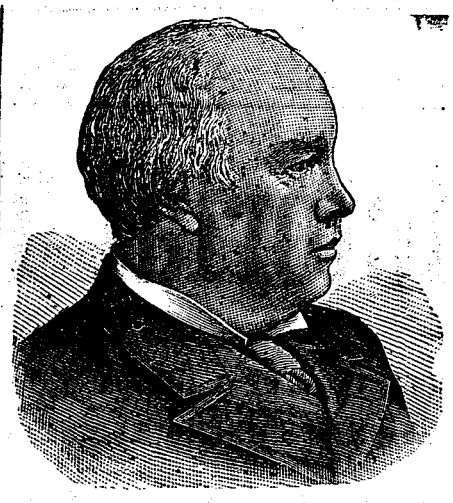
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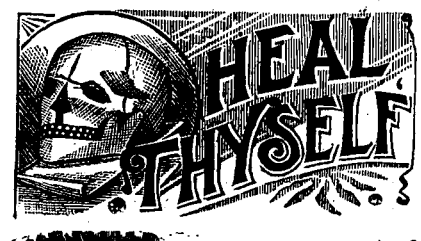
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News of the Week.

DYNAMITE was recently exploded beneath the Capitoline monument at Rome to Victor Emmanuel, Garibaldi, Cavour, and Mazzini, the Freethinking overthrowers of papal temporal rule and founders of the Italian nation. The act is imputed to members of the Clerical party.

HANNIBAL HAMLIN died on the 4th.

PROMPT military action has disarmed the Arizona Moqui.

THE Salvation Army will be suppressed in Prussia for turbulence and immorality.

REV. WM. OGDEN was providentially stricken dead while preaching at Warrensburg, N. Y., on the 28th ult.

THE "Pro's," or Lottery opponents, of Louisiana hav warned the "Anti's" that they will resort to revolution if necessary.

COLONEL INGERSOLL has conferred with President Harrison as to laying a direct cable to Brazil, for which project he is attorney.

HALLINGER, the Jersey city negro murderer, respited from execution at the last moment, says he regrets the stay, as he is certain that he would hav gone straight from the gallows to heaven.

HERR CAHENSLY'S memorial to the pope praying that foreign languages and racial distinctions be perpetuated by immigrants here, the better to preserve their Catholicity, is meeting censure.

GEORGE WASHINGTON, a negro murderer, hanged near Atlanta on the 3d, joked about his fate for a time, but sobered and embraced religion a few days before execution. His body was exhibited in state in a negro church and given a grand funeral.

REV. FRANK STEVENS has been crazed by acquaintance with Lieutenant Totten, who predicts that the millennium will come in this decade. He believes himself the savior, who, Totten predicts, is to reappear. He has been committed to the Hartford Insane Retreat a hopeless maniac. His young wife is heart-broken.

THE Chilian war still wages ferociously. The insurgents hav most sympathy abroad. President Balmaceda, of the opposit party, is arbitrary and oppressiv in conscription, confiscation, and other acts. He denies that he has tortured prisoners. The Itata arrived at San Diego on the 5th, in charge of the Charleston, and her officers and crew will be arrested for absconding while under arrest and abducting a United States marshal.

FOUR murderers were to be electrocuted at Sing Sing, N. Y., on the 7th. Slocum, who after beating his wife for years clove her head with an ax, when seen by a reporter "was reading Thomas à Kempis's 'Imitation of Christ,' deeply absorbed. He had several other religious books. He has taken a great fancy to Father Lynch. 'That is good reading,' said Father Lynch, referring to the 'Imitation of Christ,' over which Slocum was still poring. Slocum used to read a good deal of novels, but he gave them up for religious books several weeks ago." He was confident as to the future. Smiler was once a Salvation Army captain. He had several wives at once, and killed his last one because she refused to stay in the room while he was drunk. "He has spent a great deal of his time in reading theological and religious books. The books which hav most interested him were volumes of sermons. He has devoured Spurgeon and Beecher and Talmage. Bunyan's 'Pilgrim's Progress' was a favorit with him. The Bible he has read with seeming great devotion and interest. The only change in Smiler which Mr. Edgerton has noticed as the days wore, was that he grew less interested in outside things and turned more and more to his Bible. For the last two or three days he has read nothing else. His talk with Mr. Edgerton this time has all been directly on the point of his preparation for the future. Smiler has repeatedly expressed himself as being ready and confident. His references to his crime hav been very few, and they hav not included expressions of penitence." Wood, says a reporter, "spent the morning in reading the lives of several of the saints." The fourth murderer, Jugiro, was a Japanese, and died in his own religion. Slocum, Smiler, and Jugiro were executed; Wood secured a stay.

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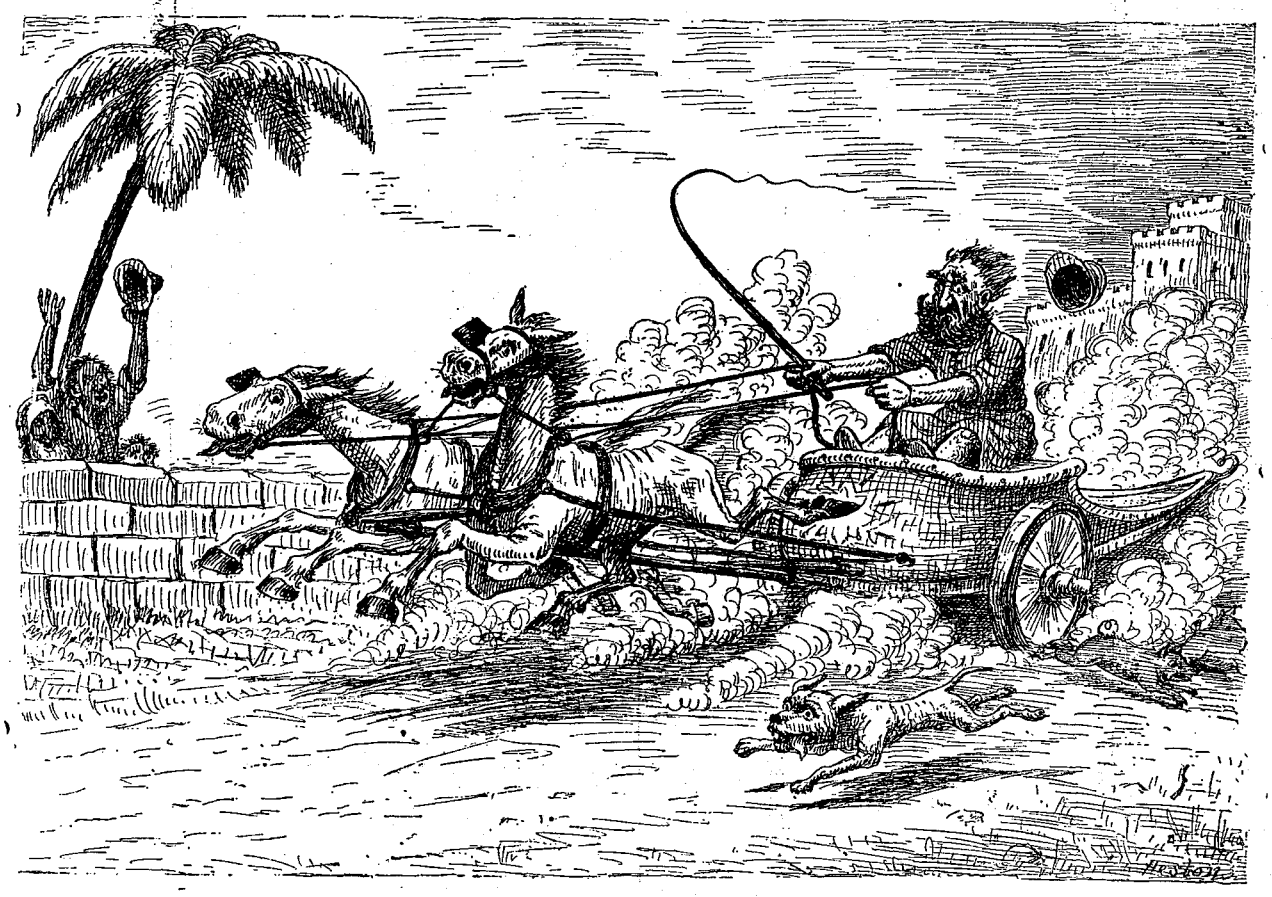
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JEHU DRIVETH.

And the watchman told, saying, He came even unto them, and cometh not again: and the driving is like the driving of Jehu the son of Nimshi; for he driveth furiously.—2 Kings ix, 20.

THE

Truth Seeker Annual

—AND—

Freethinkers' Almanac,

1891.

(E. M. 291.)

WITH ILLUSTRATIONS.

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Gems of Thought.

LET us dishonor war. No, glorious war does not exist.—*Hugo.*

SELFISHNESS always aims at creating around it an absolute uniformity of type.—*Oscar Wilde.*

PRIESTS hav everywhen and everywhere introduced fraud and falsehood.—*Napoleon Bonaparte.*

NOTHING originates and nothing perishes, and the secret of nature lies in an eternal self-sustained circle, wherein cause and effect are united without beginning and without end.—*Buchner.*

THE intellectual horizon has expanded, within this century, beyond the power of computation, and largeness is inevitably the prevailing note. We no longer grope our way with timid steps; we stride with seven-league boots to our conclusions. The toil of countless generations has put a mass of details at our disposition, and the task of this generation is to sum them up. This tendency shows itself everywhere. The closest investigator of the age, Charles Darwin, is also its boldest generalizer, and the researches of a Pasteur or a Koch rivet attention through our comprehension of the role of the infinitly little as the infinitly great. . . . We ransack the god cupboards of every age and race, seeking materials for the construction of a religion of—Humanity, which, in the face of Philistine sneers, we practically, in our hearts, all spell with capitals.—*W. Owen.*

NEED we wonder that the converts of that creed believed in the merit of passiv submission to the caprices of earthly despots, and scorned the appeals of justice in their dealings with pagans and Freethinkers? Why should men try to be better than their God? The worshipers of a God who doomed the souls of unbaptized children and honest dissenters, naturally had no hesitation in assailing the bodies of their unbelieving fellow-men, and princes who loaded fawning sycophants with favors which they denied to honest patriots could appeal to the sanction of a divine precedent. Every petty "sovereign of six faithful square miles" accordingly became a law to himself. A man's might was the only measure of his right.—*Professor Oswald.*

I BELIEVE that to read and believe the Old Testament naturally makes a man careless of human life.—*Ingersoll.*

IF men were only ignorant and knew that they were so; only void of belief and sorry for it, instead of filled with sham beliefs and proud of it!—*Carlyle.*

To me every hour of the light and dark is a miracle,
Every cubic inch of space is a miracle,
Every square yard of the surface of the earth is spread with the same,
Every foot of the interior swarms with the same.

To me the sea is a continual miracle,
The fishes that swim—the rocks—the motion of the waves—the ships with men in them,
What stranger miracles are there?—*Walt Whitman.*

EVOLUTION is not at variance with religion; in its highest sense it is a religion in itself. The Evolutionist is humble in the presence of Nature; she represents the last phase of the great First Cause. Others may scoff at her, the child of their God; he loves her, for she is his companion, his mother, and his nurse; she ministers to his pleasures, yet she works for his advancement; awake, he studies her, for she is the mine of his learning; asleep, he dreams on the unseen working of her wondrous laws; he listens, he sees, and ever wonders; but he worships not for he has no fear. . . . He cares but as an antiquarian for the book of the Jews. Nobler inducements has he to act righteously than the most learned and pious divine. If he sins, he knows well that the future will be tainted by the deeds he has done. He it is not that does right lest his soul should forever be lapt in noisome sulphurous flames; he shuns evil that he may leave behind him a purer and nobler form, that he may hand down to posterity habits that advantage the race as a whole, that he may, however humble his sphere, contribute in some way to the happiness of the future race, and mitigate its inheritance of pain.—*Ridsdale.*

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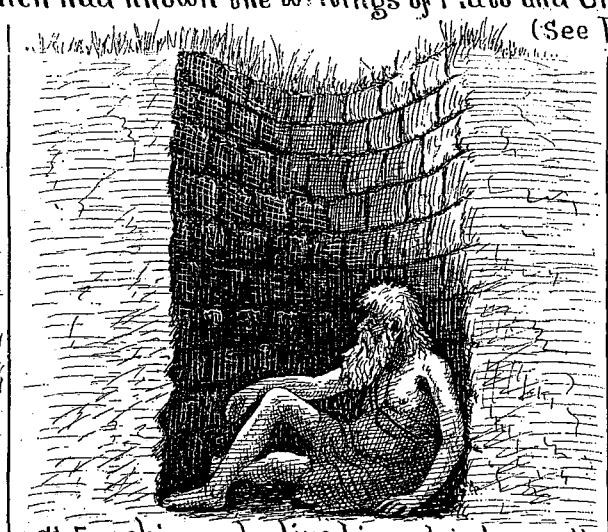
Vol. 18. No. 29. {PUBLISHED WEEKLY.} New York, Saturday, July 18, 1891. {28 LAFAYETTE PL.} $3.00 per year.

"A hideous, sordid, and emaciated maniac, without knowledge, without patriotism, without natural affection, passing his life in a long routine of useless and atrocious self-torture, and quailing before the ghastly phantoms of his delirious brain had become the ideal of the nations which had known the writings of Plato and Cicero and the lives of Socrates and Cato!"

(See Lecky's Hist. Eu. Morals, Vol. II, pp. 107 to 127.)



St. Macarius, who slept in a marsh, and exposed his body to the stings of venomous insects



St. Eusebius, who lived in a dried-up well for three years.



St. Besarion, who lived among thorns, and for 40 years did not lie down to sleep.



St. Simeon Stylites, whose personal uncleanness was too horrible to describe.



Hermits, who lived in dens of wild beasts and among the tombs.



Grazers, who ate grass like cattle and never lived under a roof.

PIOUS WORTHLESSNESS AND FANATICISM—HOW SOME OF THE SAINTS LIVED.

Notes and Clippings.

"THERE is only one prophet," writes Walter Besant, "and Edison is his name." A new creed truly.

IN no place in all this world to-day, the Roman Catholic *Freeman's Journal* felicitates itself, does the church boast of a prouder standing or a more onward march than it does under the stars and stripes.

SHOULD a pastor accept a call from a congregation which has not paid his predecessor, is a question of casuistry just propounded which admits of only one reply. If anybody needs salvation it is precisely that kind of flock. Go.—*World*.

"WHAT does the phrase, 'He isn't in it,' come from?" asks a subscriber. According to the best authorities it is attributed to Noah, who used the remark derisivly in referring to some profane person who had criticised the building of the ark.—*Toledo News*.

ABOUT eight hundred clergymen of this city will be summoned before the board of health in the course of a few days to show cause why they hav failed to report to the registrar nearly two thousand marriages which they hav celebrated within the past twelve months.—*Philadelphia Record*.

WRITES the author Edwin Johnson to the *Herald*: "We are confined between the ecclesiastical and the humanist aim, and hav been so for the last four hundred years. The enslavement of the imagination is the effect of ecclesiastical teaching, its emancipation that of the humanist. We shall ultimately travel back to the simplicity of idea and aim that distinguished the education of the old Greeks."

To the query, "What is the greatest known age that a human being has attained?" the *Sun* replies: "The Bible says that Methusaleh lived to be nine hundred and sixty-nine years old; but biblical commentators don't know whether to take this statement literally or not." Do they know whether to take any biblical statement literally or not?

REV. JOHN JASPER, the noted Richmond divine, still preaches his "sun-do-move" sermon, but only on occasions when requests for it are particularly numerous. There is a tacit understanding between the preacher and the public that when he delivers the celebrated sermon there shall be a more than ordinary output of coin when the contribution-box comes around.

THE Rome correspondent of an American Catholic paper writes: "The thing about the Vatican most hateful to the journals of the enemy is the Peter's pence. In short, they view with an evil eye this fact, that from all parts of the globe Catholics send money to the Vatican, while the finances of the state are struggling amid the greatest difficulties. They evidently desire that the holy father should be reduced to poverty."

"WE are glad to observe," says a Catholic paper, "that the Hungarian government has notified the holy see that it will not apply the Czacky decree in regard to mixed marriages. This decree ordered that the children of mixed marriages should be half of them baptized Catholics and half Protestants. To this the church could not consent. There can be no marriage between a Catholic and a Protestant, without the solemn and preliminary promis of both parties that all the children be baptized into the Catholic church and raised up as Catholics. There threatened to be a conflict at first, but it has been happily averted by the prudence of the government."

The whole civilized world, says the *Catholic Review*, waited for the pope's labor encyclical, "read it, commented upon it. Why? Because the civilized world is now pretty well acquainted with the social problem; it has learned to appreciate the fact that the pope leads the Catholic millions; and to understand that the pontiff's utterances are bound to hav an immense influence on these millions. It was once thought by the innocent non-Catholic that the loss of the temporal power meant the disappearance of the pope; the phenomenon of his continued and very prominent existence has now to be accounted for; and we hav no doubt that when the phenomenon has been explained to the satisfaction of non-Catholics, they will be clamorous partisans of the restoration of the temporal power."

"NEVER since Henry VIII.'s time," recounts a Mexican newspaper correspondent, "was there such a sacrilegious pillage, plunder, and ransacking as there was in Mexico shortly after the year 1857. Up to that date there had not been in any part of the world such splendid temples, and so richly decorated with articles of pure gold or silver, such as communion rails, crucifixes, chalices, remonstrances, pixes, book-stands, candlesticks, altar-bells, lamps, and so forth, everything of which fell a prey to the rapacity of sacrilegious mobs. Our immense churches, with an uninterrupted series of beautiful gilt altars all along the side walls, had more gold and silver in each one of them than one could find to-day in all the churches of the United States. But now everything has disappeared. Many of the churches were desecrated, the libraries removed, the land-titles sold out to swindlers, and the monasteries became barracks, theaters, or circuses."

THE report on the state of religion and morals in Scotland submitted to the general assembly is interesting, thinks the *Sun*. Football and cricket hav done great damage "by the Sabbath indolence and neglect of ordinances which exhausted nature exacts from their votaries." In one county "the pernicious custom of visiting friends and places of interest on the Lord's day is rapidly spreading." The preponderating sin in Morayshire is "frivolous and purely worldly conversation on the Lord's day." In Banffshire "the churches are losing the best and the most enterprising of their people, and are left with the aged, the lame, the blind, and the idiots, who could do nothing but remain." In Forfarshire "private baptism" has become very common, and in many rural districts "the entire alienation of farm servants from divine ordinances is a painful feature." In Fife, "the high wages now received by mere lads and girls tell against the morals and reverence of the rising generation," and many other causes "tend to the loosening of the bonds of church connection." The sin of "half-day hearing" on Sunday is increasing, and "a feeling of dissatisfaction prevails nearly everywhere as to attendance at prayer-meetings."

Communications.

Immortality.

I was recently the recipient of a tract affirmativ of the question of immortality, by Mr. Parker Pillsbury, of Concord, N. H.

The presentation being gratuitous and the wrapper bearing the Concord postmark, I inferred that the donor was probably the author himself, in which instance I tender my thanks for the honor conferred.

I concede that Mr. Pillsbury has interpreted the Darwinian theory with commendable fidelity; but I fail to perceive what bearing the real can hav on the unreal, whether viewed in the light of fanciful analogy or otherwise. The evolution of man, even to the most ideal degree of perfection, by no means establishes the evolution or even the existence of the soul. Such romantic analogies doubtlessly entertain; but, while they charm, they also decoy, for they never instruct. The fertil theme of immortality has engaged the pens of poets and speculators since the earliest dawn of history; but those who deal exclusivly with facts hav either ignored the subject or treated it with contempt.

The solutions (?) of such airy problems are best consigned to the magic of the alchemist and the astrologer.

It has caused us a pang to part with the cherished yoke of our idol Gessler of the skies, but we are clearly gainers by the loss. The sacrifice of the soul must be made some day or science must decline. Why, therefore, should we entail an onerous and imperativ duty on coming generations that can be best performed by ourselvs? The masterly arguments of Reade and Bradlaugh against the probability of immortality and the possibility of Gods hav been frequently assailed with poetry but never with fact; and the sooner we awake from the dreams of childhood, the sooner will we realize the advantages of the only life for which we hav the faintest shadow of assurance. It is as ridiculous to hear a Deist or an immortalist as a Catholic denounce superstition. The god of Voltaire was a better god than Jehovah, because he more nearly resembled his inventor, Voltaire; but was he any more real? The "soul" that is forever freed from carnal fetters is a subject of more delightful contemplation than the servil "spirit" condemned to dance attendance on mediums, but it is not therefo re any the less false. So long as we continue to d scard one species of superstition with reluctance but to accept another with avidity we shall progress nevermore.

The author of the pamphlet in question seems momentarily to forget that the exalted matter which he so piously contrasts with primeval chaos will ultimately relapse into its original condition. He points with pardonable pride to the splendor of the dawning golden age, but sees not the inevitable and interminable night beyond.

Unless physicists and astronomers hav widely erred in their computations, our little orb has already touched its zenith as a life-producing planet and we may stand to-day on the verge of decline.

It is by no means a pleasant reflection to think of our remote ancestors as Esquimaux of the torrid zone shivering in their snow huts beneath the dim and cheerless rays of a vertical sun. Contrasted with eternity, by to-morrow this once imperial sphere will hav become as uninhabitable as its bleak and desolate satellite; by to-morrow its tenants will hav vanished and its "souls" forsaken their accustomed haunts. In his consideration of important problems Mr. Pillsbury neglects to demonstrate how mortal planets can produce immortal spirits; how the mechanism of mind can be preserved or reproduced by another form of matter than brain, or how a soul that once was not can always be. I agree with the author that immortality is a beautiful sentiment; but beautiful sentiments are as frequent characteristics of fiction as of truth. Mythology and immortality are of congenital origin, and though the former is more pernicious in effects, the latter is equally false.

I can neither speak nor conceive of the doctrin of immortality as an institution independent of religion. Of all superstitions it forms a cardinal and indispensable part; and the arguments in defense of either are founded alike on pure emotion, always repugnant to reason and always resembling the kindred chimeras of supernaturalism.

The endeavor to trace matter to mind, even if successful, would tend not to simplify, but to complicate; for mind is but an attribute of matter. Matter can exist independently of intelligence, but the independence of intelligence to matter is an absurdity.

Does not the indestructibility of matter, the conservation of energy, and the materiality of mind render the soul impossible and the Gods superfluous?

If pleasure is a proof of "intelligent and benevolent design," why is not pain a proof of divine ignorance and cruelty? If man's complexity is evidence of a designer, is not the still greater complexity of God a still stronger proof that he too was designed?

The ignorant cannot perceive the possibility of the evolution of higher from lower types, by processes however gradual and in periods however indefinit; though nature constantly illustrates the plasticity of her organisms in the improvement or deterioration of all forms of life, as well as in the evolutionary stages of fetal development. On the other hand, the learned cannot ascertain, nor can the sacred theorists explain, how man was developed, in one brief moment, from a handful of Jehovistic mud.

Whether so many useless rudiments survive as relics of a lower organization, or whether their inutility and utter want of adaptiv "design" serve as mementoes of a wise and practical God who "made nothing in vain," may be referred to the sanctified ones for solution; and at whatever conclusion they may arrive we shall not envy their choice of alternativs.

That all things, both the ridiculous and the sublime, hav their proper sphere, I venture not to dispute; but in my humble opinion the "proper sphere" of the nursery hero Jehovah and his little souls is the shop of the toy-dealer or the musty shelvs of the antiquarian.

Those who assume, contrary to science and unprejudiced human reason, the existence of Gods or the immortality of the soul, must sustain the burden of the proof. The lot of those who seek the "first cause," the edge of infinity, the dawn of eternity, the existence and destiny of souls, or the end of circles, may arouse our compassion but scarcely our envy.

It is undoubted that the origin of man long preceded the creation of Gods, the fable of immortality, the dream of heaven, and the invention of hell; may he long survive them. The hope that lends to death a downy couch and robs the grave of its dismal terrors is at the best an evanescent and a fascinating delusion, serve what purpose it may. It expires with life, to glow no more. The web of romance may span the blue ether, but the grave is the end of man.

If it be protested that death, as viewed by the Materialist, dissipates forever the joys of life, the rejoinder is that eternal oblivion likewise buries its woes. If the fe on's premature death rob "justice" of revenge, so in the haven of oblivion the just, the noble, are beyond that stoic realm where "man's inhumanity to man makes countless thousands mourn."

That eternal life is preferable to eternal death, proves nothing but the intensity and futility of human desire. That life under any conditions is preferable to physical death, does not lengthen the journey to the tomb.

Immortality is a matter of sentiment, not of reason; of faith, not philosophy.

That the misfortunes aud inequalities of life *should* be compensated as a sentiment is true; and that the offset to our ills on earth is not vouchsafed leads to the fallacious inference that indemnification will be granted in another world. But what is this sentiment but a proof of human compassion and an infamous accusation against the God whom we endeavor to adore? "If a God of infinit justice and boundless goodness permits suffering *here*, why not *there?*" (Underwood). If God is a fiend to-day, will he be a philanthropist to-morrow?

I assume not to protest that immortality is undesirable; but when has the presence of desire been the proof of attainment?

The *ignis fatuus* of a posthumous existence has served an expediency no longer present; for, though it may hav sustained the ferocity of the savage, it begets a callous indifference to a better life that has always been fatal to human happiness.

In proportion as men hav anticipated future compensation they hav increased their individual and national miseries in order to obtain proportionate redress; in proportion they hav disregarded this "life of probation;" in proportion they hav whiled away the precious hours of life in contemplation of ideal felicity; in proportion they hav neglected the spouse, forsaken the friend, and ignored the wretched, under the happy but baneful delusion that a beneficent God or an eternal soul would supply what their inhumanity rendered deficient.

The problem of morality must be solved by man alone; the spirits and the gods connive alike at virtue and at vice. The immortalist is unaware, perhaps, that, while he feigns to renounce selfishness, he embodies it as a sole and sordid incentiv to virtue—a future reward. How shall we express our contempt for *mercenary* morality!

That we cannot revive the dead, restore and perpetuate the amenities of life, inspires us to fill the golden cup of joy ere it vanish forever; that we can not repair the wrongs and compensate the ills of the departed, enjoins us not to procrastinate a benevolent deed with the prospect of future or vicarious fulfillment, but to render aid and solace during an only opportunity; that we cannot enter another realm and atone for worldly guilt, impels us here to win the virtuous applause of a pure and tranquil conscience; that we cannot love beyond the skies, prompts us here to foster the sublimest passions of the human heart.

I am loth to consider Mr. Pillsbury a votary of Spiritualism—sometimes in disguise as "impressible psychology," whatever effect this ambiguous character may exert on its destiny—partly because he does not so avow himself, and partly because I infer from the philosophic character of his disquisitions that his knowledge of human weakness is more than superficial. He is manifestly too well versed in psychology (not the "irrepressible" variety, however) to regard illusions and hallucinations as messengers from spirit-land, whether they frighten the timid in the guise of church-yard ghosts or amuse our modern Hamlets in the *role* of departed kinsmen.

I readily concur with Brother Wettstein that soul-production must be limited; that terrestrial force and matter must suffer diminution in proportion to the evolution of these mystic elves, in which case, not only our own tiny planet but all gross matter would hav long since disappeared; and, in addition, that those spirits which hav a beginning must also hav an end.

How man can become spirit; or, in plainer terms, how the visible can become invisible and yet retain the attributes of the visible, is to the pure Materialist a shadowy problem.

Mr. Wettstein and myself (for my friend I vouch on assumption) will be very grateful to the spiritual embassadors if they will kindly explain by what artifice the spirits defy the attraction of gravity. We should likewise be pleased to learn of what their thinking apparatus consists and how its presence in the body has so long eluded the eye of the anatomist and the lens of the microscope; or, in the event of its departure immediately after death, how it has so artfully obliterated all traces of its occupancy.

If the character of the "spirit" is derived from the character of the living body—and on this evidently depends their diversity—it is self-evident that the "spirit" is subject even to slight modifications of body and brain during life; why, then, is it yet exempt from the incomparably greater modification of death? If brain is the organ of mind, which none deny, by what process of metamorphosis does the "soul" survive the destruction of its sole and essential factor? Mind, like light and heat, sound and color, is but a mode of motion. When we sleep, the pulsations of the brain are abated in force and diminished in frequency, and mental action is correspondingly imperfect. At death its activity forever ceases, its motion is lost, and hence its attribute mind has vanished; and to assume the continuation of mind in another phase, is to assert the existence of an effect without a cause. None are so stupid as to ask what becomes of the peculiar motion of a pendulum that has stopped, of a stone impeded in its fall, or of a tongue that has ceased to wag; but we constantly hear the equally preposterous question, what becomes of mind when the motion of its organ is no more?

If spirits are immortal, they must be eternal; and if eternal, each one must hav awaited the advent of the body which it was predestined to occupy, for half an eternity, if I may so express an incalculable period of the past. If their predestination be denied, it must be admitted that their affinity is governed by chance; and if by chance they endow us with immortality, by chance they may also fail to render many of us this service.

The spirit, entering the body at conception or at birth (the moment, point, and manner of its access is not even assumed by those who profess so thoroughly to understand the incomprehensible), has neither brought nor retained any knowledge whatever of its vast experience; how, then, can it become so superior to itself when, after briefly inhabiting an otherwise inanimate body, it returns to its normal condition? If, on the contrary, the soul comes into existence with life itself, how can it survive when those conditions without which its existence would hav been impossible, hav been withdrawn?

The soul, exclaim the knowing ones, governs both body and mind; and yet my soul persists at this moment in denying its very existence. Is the immortal soul a hypocrit, a jester, or a liar? Can our spiritual gnostics solve this problem with their alchemy?

Responsiv to the delicate insinuation of Joseph Mesmer, Jr., in the issue of May 23d, I beg to remind him that the age of oracles has passed. If my "pedantry" be fallacious, I suggest that he prove rather than assert it; otherwise he may himself incur the opprobrium which he seeks to bring upon an opponent. Were my critic but half so skeptical of "spirit manifestations" as he is of the manifestations of mortals, I apprehend that he would hav long since been excommunicated for spiritual heresy. The superannuated and moss-covered plea that bogus spirits alone hav hitherto revealed themselvs to the uninitiated, and that genuin spooks never *are*, but always to *be*, interviewed, is the identical echo awakened by the first exposure; and, like the fabled soul itself, it seems to be immortal. I shall not contest Mr. Mesmer's right to denounce those as "ignorant" who differ with him in opinion; for

it is his special privilege, I presume, to measure all men with his own standard. Should he ever be so injudicious as to consult Sully's "Illusions," or any other recent standard work on psychology, quoted in my third communication, all of which expose the alleged phenomena of Spiritism, he may ascertain that the ranks of "ignorance" are crowded with the most eminent scientists and philosophers of the age. I meekly admit my dense "ignorance" of the subtle art of "mesmeric impressions," having "taken lessons"—and applied them—in this field but ten years, and having access to only forty-two volumes elucidativ of magnetism, *alias* "impressible psychology" whatever havoc this cabalistic jargon may hav played with the science in recent times.

During my visit to New York in September next, I shall leave my address at the office of THE TRUTH SEEKER, that Monsieur "Mesmer" and his fellow-savants may avail themselvs of the opportunity of publicly exposing, at some convenient séance, that "ignorance" so detrimental to myself and so obnoxious to the apparitionists. Meanwhile I may entertain the additional hallucination that honesty assumes no disguise and a manly controversialist no *nom de plume*.

Our Spiritualistic and Theosophical essayists are very sedulous in avoiding such interesting topics as the power of the imagination and the effects of magnetism in connection with their favorit recreation, though they frequently admit the apathy of the martyr to depend on the former and the efficacy of the imposition of hands upon the latter.

The most notable of hallucinations recorded in ancient mock-literature are those of the exile and "revelator," St. John, which, though discredited by "Spiritologists" and topers, were undoubtedly the result either of "clairvoyance" or alcoholic delirium. Both skepticism and credulity may be excessiv; and concerning the universal reluctance to admit a damaging fact, I can but recall the ancient adage that "facts may deny what sages themselvs cannot refute."

The *ipse dixits* of our Spiritualistic polemics are irresistibly convincing; and in their charming citation of self-evident facts many of them almost rival the genius of Esop and St. John.

The mere audacity of those who pose as celestial couriers is itself almost as superhuman as the miracles which they pretend to perform, while their egotism has been equaled only by that of the Bethlehem peripatetic who considered himself authorized to confiscate a jackass without either the knowledge or consent of the legal owner.

The "overweening conceit" of a semi-celestial character at present incognito, suggests its parallel in that of the Grecian god who, first perceiving his reflection in a pool of water as he stooped to drink, became so infatuated with his imaginary beauty that he petrified in the very act and attitude of self-adoration.

Did it ever occur to the enlightened ones that, while they are ostensibly so eager to submit their prodigies to public inspection, the very conditions which they impose on the examiner are calculated to discourage investigation and excite suspicion? Professing to aid the vision and assist the judgment, they insist on obscuring the one and perverting the other. The demand for twilight investigators and judges who shall reserve their decision until they shall hav become psychologically intoxicated, is notoriously in excess of the supply. It is respectfully suggested that investigators (?) of such phenomena (!) equip themselvs, not with dark lanterns, but with teething-rings and nursing-bottles.

It may be safely assumed that the spirits and the gods are invisible to the vulgar gaze of the profane because, *per se*, they dwell *within*, not without, the human eye; and an additional analogy between religion and Spiritism rests on the mutual taxation of human credulity. Both systems dispose of spiritual commodities for financial considerations; and, though it has been computed that the dispensation of "free salvation" in this happy land involves an annual expenditure of $2,500,000, popular statistics do not inform us whether the spirits are a less expensiv luxury.

Why the miracles of mediums test our faith with any less severity than those of the mythical Galilean conjurer, has never been made sufficiently clear. Indeed, whether infant minds in ancient bodies are as frequently found in "circles" as in pews seems no longer a question of debate. The exploits of Jehovah and Jack the Giant Killer, of Mother Goose and Dis Debar, bear a striking resemblance to each other, and faintly arouse the suspicion of a common origin. A patient and critical comparison of mortals and immortals may finally enable us to realize the seeming paradox that gods are made in the image of men and that souls and spirits are fairies in disguise.

In the spirits power and impotence are strangely blended. Enabled to traverse continents and seas with the velocity of lightning, to master a hundred alien languages instantaneously, to withstand the intense frigidity and the rarity of the ether, to overcome atmospheric resistance in their impetuous flights, and to oppose, with marvelous impunity, the laws of gravitation, they are yet unable to "manifest" themselvs otherwise than through proxy—*a la* Jehovah! Furthermore, these airy phantoms seem to be almost as superstitious as their devotees themselvs. They are perfectly infatuated with anything in the shape of a circle, but are as shy of angular objects as a Texas broncho.

It is reported (not by spiritologists, however), that the ghost of Lincoln was recently "materialized" at Chicago, New Orleans, and San Francisco during the same evening. It thus appears that in spirit land Mr. Lincoln is as famous a pedestrian as on earth he was a railsplitter. This is by no means astonishing; for it is not an uncommon feat for a spirit to become proficient as a slate-writer who, as a mortal, was utterly ignorant of the vulgar art of penmanship. We often hear the modest assertion that our contemporaries converse with Aristotle and other ancients who flourished on earth centuries before the invention of the Anglo-Saxon tongue: and, were it not so disrespectful of the favored few, we might question how they hav acquired such fluency in modern languages as to contradict themselvs and each other on every possible occasion. The spirits are of historic renown, not alone as amanuenses, but as poetic muses; and it was they, no doubt, who inspired the erotic madrigals of Solomon when that virtuous monarch occupied the editorial chair of the Jerusalem *Police Gazette*.

In every age Materialists hav rendered themselvs both odious and infamous by denying that the immutable laws of nature are wantonly violated for the spiritual or pecuniary benefit of mediums, to whom Dame Nature is always an obsequious handmaid; for, as we all know, belief is but an article of merchandise, ever at the command of the highest bidder.

We "*know*" that the soul is real; for somebody heard that somebody said that somebody dreamed that somebody saw a human soul. We know that the soul is real; for men of piety and men of veracity hav *seen* such things in bygone days; and our postmaster-general, our asylum psychologists, and our revelers at the festal board see them to-day.

But, unfortunately for the benighted Secularist, the affinity of the soul for dreamers is as inveterate as the partiality of the Red sea toward the Hebrew marauders.

We should be more inclined to dispute the "advantage of Spiritualism" among the enlightened than to deny the efficacy of Christianity among the "heathen," which latter was once made manifest to me by the remarkable conversion of an emigrant pagan.

As the provinces of both institutions are so intimately related, and as the spiritual harvest in each field is so flattering to the mutual cause, I shall briefly digress to relate the happy incident. During a "revival" in a Stockton street God-shop in San Francisco some years ago, an ungodly Mongol was enticed from his joss-house and ushered into the sacred fold. Tragic recitations and hallelujah antics being the order of the day, Brother Wan Lung speedily caught the contagion, and proceeded thus to expatiate on the felicity of salvation: "Oh! me heepee lubbee Jee eli! Hip la! Fi, fi! God d——n! Alle same Melican man!"

The question, what shall we wear when we inhabit the frigid ether, is rather too indelicate to merit a reply. Suffice it to insinuate that, being invisible to a normal eye, our garb will be somewhat gauzy, not even so substantial a protection as a fig-leaf. This tenuity of raiment will account for our disinclination to appear during the honest hours of daylight; for should we thus indecently expose our persons, we should merit the disapprobation of Comstock and shock the modesty of our feminin friends. Concerning our vocation, however, we are at no loss to conceive. It is obvious that our posthumous independence will be even more greatly curtailed by mediums than are our physical liberties by the despotism of tyrants and the intolerance of Christians.

However intense may be our desire to converse with our kindred and friends, we must calmly await their conversion to the "circle" before we can gratify our most ardent aspirations. Imagin our delight when we are enforced by spiritual circumstances to ignore our anxious friends and communicate with those who, while we were incarnate, only provoked our disgust!

The worldly ones may well envy our felicity when contemplating an impending disaster, unforeseen by those who are to be involved in its ruin, and who are unable to anticipate and avoid it because we are not empowered by our mediums to forewarn them.

Tied throughout all eternity to the apron strings of mediums, ever at their command to flatter the weak and beguile the wise, to juggle with furniture and earn an honest (!) dollar, the life of a "fellow-citizen on high" is invidious indeed. Our professions will be legerdemain, our ends pecuniary, and our reputation—spiritual, of course. Like our fellow-unfortunate, Jehovah, we may assess our devotees to the full extent of their temporal assets; but while our representativs on earth fulfill the letter of our capitation, they appropriate to themselvs the proceeds, and leave us nothing but the empty honor and authority of having imposed the tribute. We will, moreover, endure the mortification of being continually referred to by skeptics under the generic and unromantic term, imagination. Many will doubt our existence and many more impeach our integrity; and we will labor under the double disability of being ourselvs unable to refute such charges while our inventors are equally incompetent of sustaining our mutual pretensions.

Among the irreverent masses, none will be wanting to compare our resurrection with that of the fabulous juggler of Nazareth; and even some may suspect that we, in affinity with our illustrious prototype, the Holy Ghost, may also "manifest" a decided *penchant* for innocent (?) and unsuspecting Jewish maidens; but since the introduction of shot-guns, however, our sovereign ghost has diminished the frequency of his "overshadowing" expeditions in proportion to the increasing severity of paternal vigilance; and we shall profit by the example.

One grand consolation remains, after all; with whatever ills and disadvantages we may be encumbered during our post-mortem career, we shall at least avail ourselvs of the glorious opportunity of haunting death-beds of Moralists, and spreading terror and woe among the disconsolate survivors.

But when the solemn hour of our own demise approaches, we shall not dwell upon such materialistic thoughts as dissolution and personal annihilation, but remember that, in the cheerful language of the Arkansaw poet, "there's a land that beats hell out o' this."

M. L. SALTER.

Williams, Ariz., June 20, 1891.

Prayer.

One of your contributors seems to repudiate the evidences of design in creation, and this has stimulated me into an examination into this serious subject. It is vast in its dimensions, the outgrowth of which is, Who and where is the designer? It seems evident that all created things are—so far as we can observe—controled by inflexible laws. The violation of any one brings certain retribution; not as the consequence of impious sin, but as the sequence of the infringement of some other law.

Some minds would stop here, and declare every transaction the effect of evolution. But this is unsatisfactory to the writer, who is still anxious, if possible, to trace the architect of these inflexible laws—if possible to the habitation of the designer.

As my comprehension or mental eye-sight expands, it ceases to confine itself to this planet, when thousands of worlds move around in planetary space, nor thinks the designer confined alone to this comparativly paltry ball, when thousands are within telescopic distance, moving with inconceivable accuracy and speed in their various orbits. The Jewish Bible in its very limited and infantil history of creation says, "And he made the stars also."

I hav reflected much of late on this subject, and am as far from its full comprehension as ever; but at one thing I am filled with disgust—the fashionable ignorance of our popular religions on the subject of prayer. Prayers for what? To implore the great designer to arrest the operations of these inflexible laws to mitigate our sufferings for our ignorances, follies, and blunders.

Several incidents come afresh into my mind as I reflect on the folly of prayers and the expectation of their being answered. Your late subscriber Daniel Mason had a pious father and mother, and it grieved them much that their son Daniel was so obtuse as to reject the mysteries of religion and substitute reason. Daniel loved his parents, and therefore in compliance with their wishes sought to please them in venting his soul in prayer. He retired to their wood-shed in the rear of their garden, closed its door, vented his soul in vociferation, and ended with a fervent Amen! He arose, paused, looked around him, and deliberately ejaculated to himself, "There, Dan Mason, if you can't make a better prayer than that you ought to go to hell—if there is one!" Still there was a mystery in prayer Daniel could not surmount; it was so popular in usage. Through the daily press Mr. Henry Ward Beecher announced that on the coming Sabbath his discourse would be on "The Benefit and Necessity of Daily Prayer." The opportunity was too good to be lost, and Mr. Mason availed himself of the chance. The reverend gentleman's discourse was wordy if not eloquent. The summary was, he prayed because it made him feel good!

Mr. Mason died but a few years ago, aged eighty-three. He had a call from a Mrs. Archer, an estimable lady of the Methodist persuasion, the day preceding his death. "Mr. Mason," asked the lady, "are you a Christian?" Mr. Mason replied, "Mrs. Archer, I should not like to be thought a Christian." "But you believe in the Bible, Mr. Mason?" "Mrs. Archer, it is evident you hav never read that book or you would never ask a dying man such a question. The Bible—yes, I do believe it to be the most filthy and the most damnable book of morals ever placed before a thinking people!"

At the funeral which took place the next day, "Of one thing I am sure," said Mrs. Archer, "Mr. Mason was not afraid to die."

DAVID BRUCE.

A Voice from Maryland.

We publish, by permission, the following extracts from a letter written us by one of our activ and valued members, Mr. E. Livezey, of Baltimore:

I like the circular [Flag and Pansy leaflet] you sent me very much. It is strong and to the point, without being offensiv to any. In my poor effort, I had to yield a little to superstition in order to get before the public. Your circular is strong, and should be appreciated by all Liberals. . . .

I am trying to stir up our Farmers' Granges and Alliances in this state, in the matter of "taxing all and exempting none." Some of the Granges hav responded by passing resolutions against exemptions. I hav written some strong letters to them showing that the heavy burden of taxation resting on them is caused by the many exemptions. An appeal to his interest is the way to get the farmer over. And if our Freethought papers would take the matter up—send strong articles to all the Farmers' Granges and Alliances—we should hav a powerful influence brought to bear on the political parties all over the United States, that would help us in the matter of taxing church property and all other private and sectarian institutions. Although we know no party, we must make ourselvs heard and felt in the political struggles between the two great parties. *Now* is the accepted time to work upon them, and get the influence of the Farmers' Granges and Alliances. Show the farmers they are paying more than their fair and honest portion of taxes, because of unjust legislation in the matter of exemption, and they will be our helpers. Let us come down to practical work, and meet the questions of the day.

This letter has the right ring, and we commend it to the consideration of such of our people as are anxious to bring about speedy and practical results in state secularization. The taxation of churches is a point on which we can get many and many an orthodox Protestant farmer to work with us. If we can get his help in securing this, the first of our Nine Demands, shall we not avail ourselvs of such help?

Mr. Livezey is doing an excellent work in Baltimore and the surrounding country, in preaching against the injustice of exempting churches. Not long since, he gave an able address on this subject before the Taxpayers' Association, which the leading daily papers of Baltimore published in full and commented on editorially. A great danger threatens Maryland, and, through it, the whole country, in a pending constitutional amendment to exempt churches under the state constitution, and thus lift the matter of their liability to taxation beyond the reach of local legislation. The Jesuits, to a man, favor this step. With church property in Maryland exempted by constitutional enactment, an enduring foundation will hav been laid for a union of church and state, upon which the Catholic church will not fail to rear a splendid and well-fortified superstructure.

Meanwhile, what is the American Secular Union doing to prevent this grave danger which threatens our religious liberties? It sends its "Church Taxation" pamphlets wherever it sees an effectiv opening. It is encouraging Mr. Livezey in his noble volunteer work all it can, and supplying him and other Maryland members of the American Secular Union with pamphlets for distribution. When it hears of a Liberally-inclined Marylander, it seizes on him, puts our "Church Taxation" pamphlet into his hands, and says, in effect: "Work to save your state!" But, alas! Maryland Liberals are few and far between, and Catholics are thick as blackberries. Would that more of our people would come forward to strengthen Mr. Livezey's hands at this important crisis!

Mr. Livezey's suggestion of trying to win the Farmers' Granges and Alliances over to see the injustice worked to them by exemption of churches is excellent, and should be acted on, not only by Liberals in Maryland, but in other states as well. The industrial situation is the burning question of the hour; and it behooves those of us who would make state secularization a political issue, to be up and stirring to interest industrial reformers everywhere in the justice of our demands. To this end let us make sure that all the labor organizations are as thoroughly inoculated as possible with the principles of the Nine Demands of Secularism. If we cannot get the whole loaf right off, do let us take a piece of the loaf with thanks, and work patiently and steadily for another piece and another, until the whole of the Nine Demands shall be ours. This suggestion of Mr. Livezey's is a very important one, and we hope that our Liberal friends everywhere will act on it promptly, and do what they can to win the industrial societies over to a perception of the importance of separating church and state. Our cause is a just one, and, in most cases, needs only to be presented to other reformers to secure their hearty approval and coöperation.

Let every member of the American Secular Union, then, consider himself or herself a committee of one to influence some labor organization gradually with the principles for which the American Secular Union is working. Circulate our "Church Taxation" pamphlets to clinch what you say. Don't try for too much at once; work the ground thoroughly for church taxation first, and then move ahead to another of the Nine Demands. This is the plan on which Mr. Livezey is working, and thus every stroke of his is effectiv. How many of you will act on his suggestion?

IDA C. CRADDOCK,
Corr. Sec. American Secular Union.

Philadelphia, July 10, 1891.

Mr. Swartz in His Own Behalf.

In your issue of July 4th, I notice that you devote a column to the discussion of my case, your remarks being called forth by some observations of E. C. Walker in *Liberty* of recent date anent my arrest on the charge of circulating sensational literature. Knowing of old the reputation of THE TRUTH SEEKER for honesty and fairness, I beg this space to correct a few misstatements in regard to the facts in the case, and set myself in a proper light before your readers.

In the first place, your Western correspondent, when he says, "The Kansas City *Sunday Sun* is a sheet devoted exclusivly to social scandal," is guilty of a deplorable perversion of truth; but it does not come within the province of my present purpose to discuss the character of the publication; the principle involved in the attempts at its suppression remains unaltered by its contents.

Like most others who attempt to justify the interference of legalized authority with what can be but the affair of the individual, you confound the right to sell whatever some one else wants to buy, and consequently the right to publish and disseminate whatever a person chooses, with the palpable abuse of such freedom by a libel. No one can more detest libel or slander, or be more willing to make reparation for such, unintentionally published, than myself (or the *Sun*); but in my case that charge is not preferred. The alleged offense is, according to the indictments, "the circulation of a newspaper devoted principally to the publication of criminal news," which hinges the fight on the freedom of the press from a censorship instituted by Comstock and his abettors, who were the instigators of the law under which I am prosecuted, and which was passed by the recent Farmers' Alliance legislature of this state. The question of libel or of malicious defamation does not enter into the controversy, and no one can show, or has attempted to show, that he or she has been injured by the publication of the newspaper which I circulated. I certainly hav "no moral right to injure other people," nor hav I done so. Whenever it is shown that I hav, I shall do all in my power to right the wrong. And you certainly speak without a knowledge of the facts when you say that the interference of the government "to protect the libeled from the libeler seems in the case of Mr. Swartz to be perfectly justified."

It is easily to be seen that in my case, as in many similar ones that might be mentioned, it is a press censorship that is being exercised, although you say you believe there should be none of that. If the list of newspapers that circulate in this state is to be narrowed down to those that are not, in the estimation of the ordinary jury, "immoral, indecent, or devoted principally to the publication of criminal news," as the statute referred to reads, how long is it likely to be until some accidental aggregation of twelve bigoted religionists will decide that THE TRUTH SEEKER is immoral? Is it not evident to you that there can be but one occasion for the restriction of publication, and that actual invasion by the dissemination of falsehood and slander?

This case is similar to those of *Lucifer* and the *Word*. In neither of these has any injured party appeared against the defendant; but Heywood is in the Massachusetts state prison with a two years' sentence half served, and Harman has six years of the same punishment hanging over his head. Nor has my offense been greater—or less. Bennett, Harman, and Heywood libeled no one, and they were imprisoned; I hav circulated naught but the truth—does the Editor of THE TRUTH SEEKER think I should be imprisoned?

Personally, I hav no sympathy whatever with those who meddle with the private affairs of others, or who act as "backdoor sneaks to rake up scandal," and I consider them the most detestable of vampires; but I do defend the right of the *Sunday Sun*, THE TRUTH SEEKER, *Lucifer*, or any other paper, to publish and circulate whatsoever it pleases, so long as that publication be not maliciously slanderous. Did I do less than this I should be false to the philosophy of freedom, lacking in respect for the rights of my fellow-man, and unheedful of the promptings of an honest heart.

C. L. SWARTZ.

Topeka, Kan., July 8, 291.

Our London Letter.

The confession of faith recently published by thirty members of the Baptist community, in which Mr. C. H. Spurgeon leads the signatures, is a curious instance of theological stagnation; for while all the other sections of the Protestant church are giving signs of their progress toward complete emancipation from old-fashioned dogmas, this particular sect glories in the fact that it is absolutely at a standstill. The subscribers to this remarkable document are to be commiserated, in that they are so perfectly satisfied by remaining in the gross darkness of superstition and desire nothing better, while on the other hand they may be commended for taking their stand and openly stating what they do believe, unlike the vast majority of clerics, who will preach anything for which they are paid, and being without any particular form of belief, it is impossible to pin them down to anything; for while professing to be always ready to defend the Christian religion from the attacks of avowed unbelievers, they are the most unsatisfactory opponents to be found, wriggling about, making concessions when expedient, and continually shifting ground, but the hard-and-fast Calvinist maintains his position to the best of his ability, and at all events gives you something to grapple with. It is rather unfortunate that Mr. Spurgeon, with all his faith, backed by the prayers of his large congregation, cannot improve the state of his health, and with all his loud professions of faith has to call in the help of medical science, which certainly appears somewhat inconsistent, as, if he believed the "word of God" so strongly as he says he does, he ought to rest satisfied with James's prescription for sickness.

Poor old Dr. Keims has come to the front again with another of his marvelous scientific-biblical works. If he were not so puffed up with self-conceit he would speedily withdraw the book from circulation, for it has been most unmercifully criticised, and the best his friends can do is to "damn it with faint praise." I question whether the sale will anyway meet the cost of production, for anyone who took the trouble to read his "Moses and Geology" would not spend a penny in the purchase of his latest effusion. Luckily for him, he has a snug little income in a city church living, or the erstwhile schoolmaster would find it difficult to provide himself with the bare necessaries of life.

The government scheme of free education, although very crude and imperfect, is a step in the right direction, and will, by a more democratic Parliament, be put in better shape; but already it is much abused by the Romish party, who fear they will lose much of their control over the education of the young. When the time comes, and it may not be long to wait, that public school education will be purely secular, a fearful howl will be set up by the entire clerical party, and all creeds will join to oppose it, but by that time their united power will be unable to continue the yoke.

The poverty of the minor clergy has been under discussion in the "Lower House of Convocation." One wealthy cleric considers it is mainly caused by improvident managers, but as Archdeacon Farrar says that the majority of men ordained must remain curates all their lives, and after forty years of age find it difficult to find employment, the unfortunate cleric must remain single, unless he can find a woman who can afford to keep him, and celibate clergymen are not very desirable acquisitions in a parish. Those holding rich livings are not willing to giv of their wealth to assist their poorer brethren, but are always whining for the laity to subscribe; but the laity are getting wiser than formerly, and strongly object to do any more than pay what the law compels. After all, it is difficult to see why any clergyman should receive any thing more than a nominal salary, for the life is generally a very idle one, the clergy being non-producers and as hungry as locusts. The majority of them are unfitted for any other calling, and are only wastrels.

J. D.

At the Radical Club.

The entertainment given at the Radical Club, as announced in the last issue of THE TRUTH SEEKER, was a decided success. There was fine music, singing, and a solo dance, and the occasion ended with a social dance and refreshments.

The speaker of the evening, Mr. Wakeman, gave a necessarily condensed but highly interesting discourse upon the evolution of poetry and music. He started with ancient Greece, and stated that in the kingdom of Sparta was born the lyric-epic, in which the poets sang of valor, praising him who gave his blood for his country's honor. This patriotic enthusiasm found its brightest example in Leonidas and his Three Hundred defending the pass of Thermopylæ against the Asiatic hordes of Xerxes, and caused the rise of all Greece. In Athens love and woman were added to the poet's list of subjects. And in pagan Athens we almost for the first time find woman regarded as something more than a drudge. The only preceding instance of an equal elevation of woman was in Egypt, where she had for a long time enjoyed a liberty and equality which she has not since regained. Passing from Athens, Mr. Wakeman took his audience to Rome; then pointed out the beneficent influence of Christianity upon the development of music, and that by the introduction of the organ that religion reached its highest pinnacle. He pointed out how the psalms of Luther, like the lyrics of Goethe, of Burns, and of Moore, were but ancient tunes to which the poets gave new words, new ideas. He spoke about Shakspere, Shelley, Byron, and Keats. Turning to France, he called attention to the fact that while in Greece and Rome the burden of the national song-literature had been "Victory or Death" that of the French Revolution was "Liberty or Death." Turning to America, he said that our literature is the best, the broadest,

a literature of hope and promis. While speaking of America he stated that the English language is the only one that has a word for home, the one coming nearest it in this point being the German, with the adjectiv *heim*. In saying this, however, Mr. Wakeman fell into error, as both the Danish noun *Hjem* and the Swedish *hemmat* express exactly the same sentiment as the English word "home."

Among the ladies and gentlemen who took a prominent part in the evening's entertainment we must mention Miss F. Moore and Mr. Hancock, who rendered an excellent duet on violin and piano. Mr. Brunswick, in illustration of German music, sang Heine's "Lorelei" and one of Luther's psalms. Miss Marie Louise, the well-known French Communist, dressed in Revolutionary costume with red cap and short sleeves, and carrying a red banner, sang "La Marseillaise" in French, and the audience joined in the chorus. But the star of the evening, judging from the applause, was Miss Emma Wildermuth, who in a clear voice sang "Auld Lang Syne," and afterward treated the company to a very graceful skirt dance to the same tune. Miss R. Moore, in a rich and mellow soprano, rendered an Irish song in a pleasing way. Miss Kunz read a selection in a very acceptable manner; and Miss Kinget and Mr. Abelson gave a duet, a sample of American lyric poetry. The exercises were concluded by two gentlemen whose names were not announced, but whose singing was excellent and called forth hearty applause.

Other entertainments will follow, and the Radicals of the city should not fail to make a call at the club, the home of New York Radicals, 37 Clinton place.

Items of Foreign Freethought News.

The social question is to be made a plank in the Swedish Freethinkers' platform.

Agitation clubs and open-air meetings are used extensivly by Swedish Freethinkers as a means of spreading the truth.

The annual congress of the Belgian Freethought Association will be held August 15th and 16th, in Minard's Theater, Gand, Belgium.

A new Freethought society, with Napoleon Navez, ex-president of the Belgian Federation, as president, has been started at Mons, Belgium.

According to the last census there were in the province of Haag, Holland, 7,913 nominal church-members and 1,081 persons who had no religion.

Some time ago we informed our readers of the judgment rendered by a minor court against Mr. Rich. Erth-Schneeberg for blasphemy. The verdict, six months' imprisonment, has been affirmed by the supreme court.

We hope the announcement in the last number of the *Freireligiöses Sonntags-Blatt* that with the close of this year the paper will cease to exist, will not prove true. Dr. Voelkel's paper is one of our best exchanges, and is always newsy, entertaining, and instructiv.

In the room of each of the Belgian Freethought societies there is a contribution-box labeled, "For Orphans of Freethinking Parents." From June 1st to June 20th 255 francs were donated. "Go thou and do likewise," we are tempted to say to our Secular Unions.

According to the late census of Austria there are in Vienna 1,195,167 Catholics, 41 943 Protestants, 118,495 orthodox Hebrews, and 8,000 Freethinkers; the number of the latter in all Austrian provinces is 18,000. But how many there are, who dare not say so, the census does not state.

Editor Baginsky, of Reichenbach, has been sentenced to six months' imprisonment for a blasphemous article directed against a minister of the Prussian state church. The Schweidnitzer *Täglichen Rundschau*, a very orthodox official paper, in commenting hereupon says that the full penalty of the law should be enforced against those who spurn the true faith and harrass the holders of ecclesiastic offices.

American Freethinkers wishing to contribute to the fund which is being raised for Mrs. Voelkel and her children are respectfully requested to address their donations by international money order or check to Theodor Werner, Magdeburg-Buckau, Wanzleberstrasse. Mr. Warner is cashier of the Freethought society of that city and is authorized. All sums received will be published in the *Freireligiöses Sonntags-Blatt*.

The editor of *Friedländer Boten*, who at the recent census signed himself a Freethinker, has, to make sure of people's knowing what kind of man he is, made the following declaration in his paper: "Hereby I announce my secession from the Evangelic-Lutheran church, to which I belonged by birth and teaching during childhood, but to which I for a long time, through a pursuit of scientific study, hav become a total stranger. Otto Heinrichs, Friedland, Mecklenburg-Schwerin." It would be well did every Freethinker possess so much moral courage.

In the Kingdom of God.

In the kingdom of God his chosen ones dwell,
And they are a sweet-scented crew,
Old Adam and Enoch and Noah and Ham,
If the Bible is true.

In the kingdom of God you can mingle with Lot,
And meet his two daughters there too,
And hear the sweet stories that they can relate,
If the Bible is true.

And Judah is there in that kingdom of bliss,
His daughter-in-law's present too,
To tell to the ransomed her strange escapades,
If the Bible is true.

High up in the councils Miss Rahab is seen,
A harlot from Jericho who
Betrayed to their foes her neighbors and friends,
If the Bible is true.

In that beautiful realm a hero abides,
Old Samson, who followed and slew
The Philistine hosts with the jaw of an ass,
If the Bible is true.

And Jonah, the prophet of God, liveth there,
Who told of a gourd-vine that grew,
Who lodged in a whale for three days and three nights,
If the Bible is true.

King David is there, and Uriah also,
And Bath-Sheba's stopping there too,
All living in peace in the kingdom of God,
If the Bible is true.

And the wisest of men, King Solomon, 's there,
With his wives and his concubines, who
Inspired his gay songs which our children must read,
If the Bible is true.

Ye saints of the Lord, ye ransomed of God,
Ye Christians, ye orthodox few,
Imagin a life in this kingdom of God,
If the Bible is true!

Pure women and maids who lived undefiled
In this world of the devil's, will you
Fly to the arms of David or Lot,
If the Bible is true?

Will you walk through the streets of the city of God
With Jacob or Judah and view
The spirits of those whose lusts were as fire,
If the Bible is true?

O Honor, O Virtue, O Truth, let us stay
This giant of evil, and shew
To the eyes of the innocent children of men
That this Bible is false and untrue.

Nashville, Tenn. W. H. Stites.

A Queer Advertisment.

From the Bicycling World.

Heresy is a crime that cannot be too violently dealt with. When a man becomes so depraved as to believe only that which looks reasonable to him, and honest enough to say what that is, he should be taken out and blown from the mouth of a cannon (now that burning at the stake is no longer considered the proper thing).

Men who think real thoughts should not be permitted to run at large lest they teach others, and "the fruit of the tree of knowledge" should never be put on the free list. Now that truth has gotten so weak that when crushed to earth it might not be able to rise again, great care should be taken to prevent the sun shining on it.

When that estimable gentleman dropped dead in Detroit the other day while defending orthodoxy, the cause was understood to be an abnormal condition of the heart; but had it been some profane man who died while saying naughty words, we fear that some of our clerical friends might hav misconstrued the cause and the motiv.

When civilization gets to be worthy the name, society (*i. e.*, the people) will hav at least a profound sympathy for the man who thinks, and will blame him only when he refuses to giv the world the benefit of his thought. Truth cannot suffer, but must ultimately stand at the masthead when error is not even on deck. When it is learned that facts caanot be rubbed out, and that nothing else can be forever bolstered up by no matter whom; when honesty and brotherly love shall stand above cant and formality; when man shall know that his highest duty to God is to use, to the best advantage, such gifts as God has given him; and that there can be no heresy or sectarianism in relation to anything of which the world has positiv knowledge; when manliness and love of humanity shall take the place of selfish fear and unreasoning faith in unsupported dogmas, then we shall not be nauseated by the spectacle of five hundred able-bodied men (for the sustenance of whom somebody has to saw wood) spending their time haggling over the question of whether an honest brother shall be allowed to progress. When it is understood that there is more religion in avoiding these contentions than there can possibly be in anything which, by its obscurity, could be the subject of contention; when men cease to allow their anxiety about the unknown or unknowable to seriously interfere with their enjoyment of the known; when children are taught only such things as are known to their instructors, and allowed to do their own guessing; when parents are honest enough to admit their ignorance of matters about which they hav no right to know; when a man shall not be cast out of a religious organization because he shows symptoms of having brains and a desire to use them; when dying capitalists who leave money to found institutions of learning shall not insist that they be anchored to their own tombstones, and that their beneficiaries shall agree not to learn more than they themselvs knew; when the truth shall stand above any man's conception of the truth, then will the world be brighter, better, purer, and more fit for human occupancy, and its people may die in the full knowledge that they hav done their best as to what they knew, unhampered by heedless worry over what they couldn't find out.

Elliott Hickory Cycle Co., Newton, Mass.

P.S.—The above may seem rather a novel advertisment for Hickory Bicycles, but the fact is, our advertising man has read so much in the newspapers about heresy during the past week that this was all we could get out of him.

The "Good Old Times" for the Clergy.

Chauncey Depew in His Fourth of July Oration.

I hav no sympathy and only contempt for watery patriotism. I know men who invest abroad because they see the shadow of an Anarchy and Communism which is to touch their possessions. I know men who liv abroad to get out from under the American avalanche. I hope they will never return. [Applause.] We neither want them, nor do we want the offspring of such stock. What are our perils? In comparison with what we hav gone through and overcome they are nothing. Our dyspeptic friends talk about the glory of the old time and how we hav fallen away in memory and in morals. Why, the yearly records spoke of the exceeding drunkenness among the clergy of Virginia, and there is no such record attaching to any church, in any denomination, in any state, in any township of the United States to-day. General Washington's administration and his republic was rocked to its center by a whisky rebellion in a county in Pennsylvania, but in our time thirteen states and a million of men, and Americans at that, in arms against the republic for its overthrow, only placed it on firmer foundations with purer liberty. Pah! for your good old times. The best time is to-day, except to-morrow.

How to Help The Truth Seeker.

1. When renewing get a friend to subscribe and thus save a half dollar apiece.
2. Get your newsdealer to display it on his stand or in his shop window. Be sure that he displays the pictures.
3. Get your newsdealer to keep in stock one or more copies, with your guarantee to take off his hands at the end of the week any that remain unsold. If he exhibits them the pictures alone will sell them.
4. Take a few extra copies and circulate them among your acquaintances. On your request, we will send you back-number sample copies free.
5. Leave a copy occasionally where it will be picked up—in the train, in the factory, in the meeting-room, in the cigar store, in the barber-shop. Leave it picture-side up.
6. Keep in your pocket some of our cheap tracts, and when convenient hand one to a friend.
7. Get a new subscriber by persuading some friend to take it.

W. S. Bell is now visiting his son and family in Brooklyn, N. Y., and is open for engagements to lecture in New Jersey, New York, and New England. He will be in Massachusetts in August. His address is 654 Monroe street, Brooklyn, N. Y.

San Diego has done well in protesting against closing the World's Fair on Sunday. One of our readers there—we wish he had sent his name—has forwarded us a petition with six hundred and seventy-three signatures. We trust that all who hav petitions in hand will get them signed and forward them here this summer and fall, as the question *may* come up in the commission governing the Fair, though it is not expected to be settled till some time next year, and after a lengthy hearing accorded to the two parties. Confidentially, we may say to our readers that we expect the anti-Sabbatarians to win.

Mad as Christians used to be,
About the thirteenth century,
There's lots of Christians can be had
In this, the nineteenth, just as mad.
—*Moore.*

Send for catalog of our publications. Sent free on application.

Communications.

Why I Cannot Be a Christian.

He that hath brains to think let him think.

The Protestant Christian insists that I must read the Bible for myself, and that it is my duty to attend church. These things I did for forty years and more, until I became thoroughly emancipated from fear of the threatenings of prophet and priest. I am not a Christian because:

First. There is no such characteristic as mercy exhibited in the God of the Bible.

A threat is the first note from this God heard by the first man; the second note—one of banishment and death—soon follows.

A half dozen brief chapters record the severe disciplin of the struggling race, when, after a few generations had come and gone, this God, not satisfied with the ordinary means of human destruction, overwhelms in a flood every living creature save one miserable connecting link.

And there is no mercy in the rainbow promis; for this same God, whom Christians strive to worship, soon turns up in Egypt and brings upon his own creatures there calamities of the most cruel and shocking character. This Mosaic God is declared to hav ordered the sudden death at midnight of the first-born of every family in Egypt, causing every mother to mourn. It is recorded also that the first-born of all the cattle died in a like manner by his command, "that I may show my power unto Pharaoh." And the rainbow promis sinks to the bottom of the Red sea.

After the cruel display of "my power," favoritism becomes a ruling principle with this God; but even the "chosen remnant," who are favored with special promises, find little mercy, for that remnant is being smitten continually with this God's wrath. It goes hard with even the elect.

Wars, famins, pestilences, and direful threatenings run all through the Bible. Even the Psalms are filled with King David's praises to this God for his assistance against the surrounding factions and tribes; and thus he sings: "Thou hast enlarged my steps under me, that my feet do not slip. I hav pursued mine enemies, and overtaken them: neither did I turn again till they were consumed. For thou hast girded me with strength unto the battle: thou hast subdued under me those that rose up against me. Thou hast also given me the necks of mine enemies, that I might destroy them that hate me. They cried, but there was none to save them: even unto the Lord, but he answered them not." What a merciful Lord!

In Revelation we read that "they [those who are improperly marked] shall be tormented with fire and brimstone in the presence of the holy angels, and in the *presence of the Lamb:* and the smoke of their torments ascendeth up for ever and ever." What a merciful Lamb!

The Bible God creates man an imperfect being, and then inflicts eternal punishment upon him for being so. What a loving God!

But the God of Love and of Hell together—they cannot be thought:
If there be such a God, may the Great God curse him and bring him to nought (Tennyson).

I find, on reading the whole of the "sacred scriptturss," from the banishment of Adam and Eve on to the lake of fire and brimstone into which all those who do not know and worship this God shall be cast, that this particular God is a God of miracle, wrath, and cruelty.

An unmerciful people enthrone and worship an unmerciful God, and the worship of such a God tends to authorize and perpetuate cruelty. Hence Gods of this character and their prophets and priests hav furnished the excuse and rallying-cry for most of the wars between tribes and nations. The religious warrior expects help from a "God of battles," and styles him "Lord of hosts."

Certainly a large part of the history of the Jewish and Christian nations is a record of religious wars and sectarian persecutions. Some old scripture was called "The Wars of Jehovah." As in the Bible the "chosen people" were given "the heathen round about" to slay and rob, so Christians hav deemed it justifiable to use the sword and inquisitorial tortures to compel unwilling people to accept their God and support their priests. Force of some kind has been used whenever and wherever the church had the power. Most of Europe and America were converted by the sword. The banner of the cross has waved over thousands of battle fields, encouraging its followers in slaughter and robbery. The Mohammedan ultimatum, "Believe, pay tribute, or die," was in the Dark Ages narrowed by Christians to "Believe or die." Northmen prisoners taken in battle were beheaded for refusing to worship the cross. It cannot be pretended that the Crusades (called "holy wars") were anything else than religious wars. For two hundred years Europe was impoverished in the effort to get possession of the "holy sepulcher," but the Saracen God of battles proved fully equal to that of the Christian. The population and civilization of Mexico were almost blotted out under the crimson shadow of the bloody cross in the hands of Spanish Christians.

Along the centuries the Jew slew "the heathen round about," the Christian robbed and slew or banished the Jew, Unitarians were butchered by Trinitarians, Catholics murdered Protestants, Protestants robbed Catholics, an established church persecuted Dissenters, all hands in England oppressed the Puritans, and in turn the Puritans in Massachusetts burnt the Quakers.

Were all Christians of to-day freed from the religious superstitions taught them in childhood, not one could believe, in face of the record, that the Christian church and its cross has had any special divine guidance.

Second: The scriptures and gospels are not inspired.

Heretofore it has been held that every verse of the Bible is a divine utterance. Now it is declared by the best scholars, including many theologians, that this claim, in its entirety at least, cannot be sustained.

Much of the Pentateuch was written long after the death of Moses. Different parts were written at different times by different persons; hence repetitions and inconsistencies appear. In the first chapter of Genesis an account is made of the creation of Adam and Eve. In the second chapter another account, materially different, is given, making it plain enough that different legends of the creation were copied.

A considerable portion of the Pentateuch is devoted to the scheme of establishing Aaron and his seed as a "priesthood forever," to be entitled to tithes and fat offerings "throughout all generations." Some of the people at the time "murmured" at this family arrangement, and the wrath of the Lord is said to hav consumed many thousands of them. How merciful! Moses and Aaron constituted a king-and-priest government: a perpetual fat priesthood was established through "fear of the Lord."

The prophets of the Old Testament were too numerous, and too ready to charge one another with being false, to command any respect. On one occasion six hundred "false prophets" are slain by the prophet Elijah; and his successor in inspiration inspires two she-bears from the wood to tear in pieces forty-two children. That the prophets committed cruelties is likely enough; that they performed the preposterous miracles ascribed to them I do not believe.

In the Old Testament the awe-inspiring "Thus saith the Lord" is the pretended authority of prophet, priest, and robber. So young David, with his band of four hundred men who were "discontented and in debt," made a raid on farmer Nabal in sheep-shearing time, robbed him, seduced his wife, caused his death, and then "blessed the Lord that he smote Nabal." So old David himself was overcome by the conspirators (Bathsheba and the prophet Nathan), and, with the clincher "Thus saith the Lord," Solomon is proclaimed instead of Adonijah. And the first official act of the "wisest" man is to slay his brother.

After Moses, David becomes the central figure of the Old Testament. The "kingdom of David" is sought to be made an everlasting kingdom against all opposition. To oppose him is to oppose God, and certain it is that in the Psalms it is frequently impossible to distinguish one from the other. This "man after God's own heart" furnishes royal seed through Uriah's wife to keep the "everlasting kingdom" a-going.

Hence Collector Matthew begins his part of the work by showing that Jesus is connected through his father Joseph with the divinely-established kingdom of David, "that the scriptures might be fulfilled," and then straightway spoils his own story by declaring that Joseph wasn't there.

In respect to the New Testament, it is certain that we hav not a single word written by Jesus himself, and it is not certain that we hav any actual writings by any of the apostles.

The New Testament, like the Old, is the product of growth. Many different gospels were written; some anonymously. Some were accepted by Christian conclaves, others were rejected, while some were accepted which previously had been rejected. The Revelation, written about the beginning of the second century, was first rejected; not till early in the fourth century was it included in a canon. It denounced the churches in Asia, and the Asiatic Christians did not like it.

Previous to the fourth century there was no agreement among the churches regarding the writings and legends about Jesus. The Eastern churches were Unitarian, the Roman became Trinitarian. They quarreled to the death about this and other dogmas, and the Roman emperor (A.D. 325) finally used his authority in favor of the Trinitarians, and declared the Roman or Latin church, which supported that dogma, to be "catholic." This was the first application of the term *catholic*. The average Christian thinks he knows all about the persecutions of the early saints, but he knows nothing of the real character of the early churches.

It is a very important fact that the early Christian writers never speak of the apostolic writings as being inspired or as having any divine authority. To them "the scriptures" mean only the Old Testament. Now we are threatened with an eternal hell unless we believe such silly nonsense to be divinely inspired.

The authority of the scriptures and gospels is based mainly on dreams and visions. Many persons nowadays hav dreams and visions, which are generally laughed at, while a dream of some Arab three thousand years ago, or a vision of some lone fisherman two thousand years ago, is looked upon as a divine revelation.

The Christian system is a result of the commingling of different races and superstitions. The Jews believed in one God only, and the expected messiah was to be, not an invisible or human deity, but a counterpart of Moses, to again lead them out of the bondage of foreign oppression. But the early Christians, to conciliate and satisfy polytheistic Greeks and Romans who would not be satisfied with one God only, made a god of Jesus and another of the Holy Ghost—whatever that is. Hence the dogma of the "holy trinity," which was invented in the latter part of the third century. This dogma fixed the Jew, as well as all other outsiders; for now the Mosaic God alone won't do.

Third: Christian assumptions.

There are at the present time five great religious systems in the world, each one claiming to be the only true one. It is certain that all cannot be right, and it is just about as certain that they are all wrong. Each one furnishes its array of willing martyrs for its particular faith: hence martyrdom is not evidence worth considering.

It is claimed that Christianity is a divine religion because it possesses the best code of morals. This claim is both inconsistent and false. The orthodox Protestant and Catholic Christian alike declare that good moral conduct without just the right faith is worthless; and the claim is false because the best teachings in the Sermon on the Mount, including the Golden Rule, were compiled from the Persian and other Eastern codes; but the injunction that "to him who steals your coat giv your cloak also" is probably original. The Christian cannot fairly monopolize all the moral virtues. The claim is dishonest.

That the Christian system is not as bad as that of the Mohammedan cannot be taken as proof of a divine origin, else Buddhism must be accounted true because it is an improvement on Brahmanism.

Great stress is laid on the power to work miracles, as though the Christian had a monopoly of all that sort of thing. Why, all supernatural religions are founded on miracles and visions; and the more ignorant a people the stronger and more general is the faith in them. The Protestant Christian, however, is just sensible enough to deny the truth of any alleged miracles since the time of the apostles. But why should we not hav the benefit of more miracles? They were of frequent occurrence through the centuries from Moses to Paul. Now Christians themselvs hardly know what to believe, and a new miracle of some sort might help them on their way and lessen their sectarian differences; while nothing short of a genuin miracle will stop intelligent minds from denying the old stories of miracles altogether.

L. GREENLEAF REED.

(TO BE CONCLUDED.)

It Makes a Difference.

God is represented as being of the masculin gender, and during the whole history of his "chosen people" (the people who chose him) he takes the heavy part of chief villain, supported by such leading male Hebrews as were smart enough to find their way to the front by the time-honored Jewish methods (questionable now to be sure but formerly rewarded by spoil). It may be that Moses in his first arrangement of the plan worked upon the basis that the main support of his religion would come through females, including the influences which they could bring to bear upon the tender minds of their offspring. "The hand that rocks the cradle rules the world." And Moses, the meek, long-headed schemer, was far-sighted enough to see that it would not be wise to hav a female god for the average "woman of the world" to worship. Males are inclined to worship females and *vice versa*, and it may be noticeable to all that, as a rule, human males do not take so kindly as females to worshiping the male god which Moses in his wisdom was meek enough to suggest.

In fact, there are but two classes of males who do any great amount of worshiping. First, those who worship for the bread and butter and meat there is in it; and second, those who are weak in the region where thought germs originate. On the contrary, females are inclined to worship, and especially those who are unmarried, mismated, or hav no male descendants. It seems to be the natural desire, inherited in woman,

to worship man, and in his absence, or in the absence of a response, God, whom she supposes to be a male. Were God of the feminin gender there can be little doubt but that her worshipers would be principally males, and that there would be a corresponding jealousy in the female breast against her. If, on the other hand, God had been formed as neither male or female, perhaps there would not be so wide a difference in numbers of the sex of the worshipers; the controling influence being only the difference in the male and female nature; that of the female, being the more confiding and affectionate even where the object of affection be neither male or female in appearance, would hav a tendency to worship strength and power; while the male, being stronger, would worship beauty. As God is supposed to be the embodiment of strength and power, and could represent no beauty to a human mind without representing the human form, which would necessarily include one of the sexes, the female would undoubtedly still lead in the number of worshipers. Woman's nature to depend on a greater strength than her own would still lead her to any power or supposed power superior to herself, be it male or female or neither.

It will be noted that the church has always been opposed to the education of woman and still is opposed to her recovering the benefits of the electiv franchise, although there is no doubt but that the first effect of such a measure would be to greatly increase the power of the church.

The great controlers of the church who hav followed Moses and are now walking with their feet in his shoes, are farsighted enough, however, to know it would be the death-knell of the church. Woman would be raised very rapidly in point of intelligence and especially in self-dependence—that is, independence, or liberty. What woman would be controled by clergyman or priest who recognized in herself his equal or superior? Woman will never receive her right to vote from the church, and when she does receive it from those who are more liberal and broad of mind she will at the same time receive her liberty. The chains of superstition which now bind her will be broken and her pure mind will come forth from the dungeon of ignorant dependence into the sunlight of truth, and she will realize that man is her god, as she is his ever goddess. F. H. HEALD.

The Bitterness and Sweetness of Life and Death.

It is much to liv, but little to die. The Christian who denies himself the pleasures of life and suffers here below that he may enjoy and participate in the "life above," reminds one of the poor beggar who, wretched and starving, sat on the cold stone of a church door. Some kind-hearted person (an Infidel perhaps), whose heart was more full of kindness than his pocket-book was of money, gave him a small coin and passed on. And still the beggar sat there with the cold wind blowing the wet snow around the corner of that great empty church, and as his wasted hand clutched the coin he said to himself: "If I use this to-day I will hav nothing to-morrow and will surely starve, I am so hungry now." Well, he starved to-day, and when the to-morrow dawned the church sent one of her servants to carry him from her door. And after he had been prepared for a decent burial by some other than a Christian's hand, the church prayed over his frozen clay, she knelt beside his bier, and no doubt from his lifeless hand she wrenched that solitary dime and dropped it into her overflowing coffers. And in the potter's field, over the grave which she had had dug, the church wrote: "Blessed are the merciful, for they shall see God."

Yes, this beggar saved his money and starved to-day that he might eat to-morrow, but that to-morrow never came. How like a Christian's life. They hate (Luke 14–26), they fight, they suffer now that they may rejoice hereafter. Will that hereafter ever come?

Is it not a mere matter of choice, a mere answering of the question, Which shall it be? According to the Bible the Christian suffers to-day that he may enjoy to-morrow. The Infidel enjoys to-day and is doomed to suffering to-morrow. Each has his time of joy and of pain. Will that to-morrow ever come to either of them? If it does not, who will hav made the most of his talent, the Christian or the Infidel?

This striving for the best now, this longing for what is good, and pure, and true, which makes a heaven or hell on earth, this joy of the present with no fear of the future, raises one to a higher plane, calls forth all that is good and develops all that is noble. It doffs the blue eye-glasses through which the church is forever viewing the world and throws a new tint fresh from Nature's heart over our lives. It brushes the cobwebs from our misty brains, it givs love a nobler aim, a purer motiv, and a greater reward; it makes truth a greater honor, and honor a greater virtue.

To an Infidel the fear of death is unknown.

What has he who has lived an honest, honorable life, with no thought of a future heaven, no fear of future hell, to fear in death? It is the church who has robed Death in terror and wrested the balm from his hand and given him the sword. And it is the Christian who, having prepared a hell, must needs on his death-bed fear that by *some* accident he will make a misstep as he passes out into the darkness, and it is he and not the brave Infidel who fears death.

To an Infidel the sting of death is not in the thought of his own death-bed, but in the knowledge that this and that one of his loved ones must somehow somewhere step out into that dreamless sleep, pass from his sight into that eternal silence.

And yet when he bends above that beloved face for the last time there is not that fear of the heaven that this one may hav missed, nor the terror that the thought of an eternity in hell would bring.

Let each die as he has lived, and like a weary worker who sighs for rest, or a suffering invalid who wooes sleep, let us put our hand steadily in the hand of death and "approach our grave as one who wraps the draperies of his couch about him and lies down to pleasant dreams." EDNA HEALD.

Elsinore, Cal.

The Beauties of Theism.

God has not wound up nature like a clock, and then hung up the key, letting the machine run without his supervision. His withdrawal would be the retraction of gravitation and cohesion, so that the machine would not only stand still but crumble into dust so fine as to baffle Tyndall to find either potency or prophecy. By the word were all things made, and by the word of his power *are all things upheld* (John i, 3; Heb. 1, 3). He is "the fountain of life," and without him no lichen can grow, no insect breathe, and no soul think, feel, or act. If any atom can exist without the divine upholding, then can also a world; and if a world, so can the universe. Take the divine superintendency out of the smallest particle of matter, and the principle is admitted which demonstrates his non-existence.—*Dr. C. H. Balsbaugh in Wilford Hall's Microcosm, about* 1882.

According to this, God is in everything, moves everything that moves, causes everything that is caused, does everything that is done. No wasp or bee ever stung a man without the help of God; no rattlesnake ever struck his fangs into the quivering flesh of a darling child without thereby imparting some of the grace of God; and it requires a special afflatus of the Holy Spirit (if not an overshadowing) to enable a cannibal to masticate the savory morsels of his missionary steak.

If God moves every atom, it is he who nerves the arm of John Sullivan to strike those fatal blows during his pugilistic combats; and it is he who causes the blood to flow, the lips to swell, and the features to unshape themselvs under the manipulations of the arm and fist of the pugilist.

If the Rev. Dr. Balsbaugh's view is correct, then during a battle, if God should withdraw his personal supervision, not an atom of powder would explode when the hammer fell on the cartridge; not a single bullet could move out of a gun even if the powder did explode (because every atom moves at the command of God); and even if the bullet should happen to go on its way, and pass through a man's body, it would not make any hole therein, nor cause any damage, for it requires the personal supervision and divine superintendency to cause the particles of the human body to giv way and make room for the passage of the bullet, otherwise atoms would be moving in obedience to a material force and God's non-existence would at once be demonstrated.

When a farmer sends his boy to plow a piece of stump-land and the plow, in shaking up a rotten stump, eliminates a quantity of yellow-jackets which alight on boy and horses, stinging the one nearly to death and causing the others to swing the plow about their heels to their destruction or maiming for life, what a comfort it is to the farmer to reflect that his holy God, his loving heavenly father, is the cause of the whole catastrophe; that not a single motion could hav been made, not a sting inflicted, not a cut or bruise made, without the "divine superintendency" of his loving father.

When an industrious and frugal widow is compelled to send her only daughter to the pasture to drive up the milch cows, and the maid steps upon a viper or rattlesnake from the bite of which she dies, how it must enlarge the benevolence, mollify the caustic grief, and soothe the perturbed emotions of the mother, in turning her tearful gaze to heaven to receive, as by inspiration, the consoling remembrance that "I, God, did it, who doeth all things well." "Is there evil in the land, and the Lord hath not done it?" "Beloved, I create evil." Yea, verily; for the poisonous fangs of the serpent could hav made no impression on the tender flesh of the idol of the poor widow's heart without the displacement of "the smallest particles of matter," which requires "the divine superintendency." Deny this and "the principle is admitted which demonstrates his non-existence." Even the blood would not move the first step toward assimilating the poison unless the holy spirit of God should tell or somehow inspire it to do so.

When a criminal is brought to the gallows on account of the commission of some heinous crime or dastardly outrage, what a help it must be to his faith, what an encouragement to his hope of pardon, to know that the holy spirit stood by him in the hour of his temptation, caused his blood to boil with lust or malice, and gave him strength to perform the deed. No wonder he expects mercy! It would be a poor God that could not justify and even sanctify his own acts.

How busy God must be in moving all those little atoms called chiggers and helping them to bite. I hav seen children in Kansas who play in the grass and climb cherry-trees nearly covered with red swellings caused by these minute and almost invisible mites created by God "for the greater manifestation of his glory." What a poor, disconsolate, unsuitable "probationary state" this would be without chiggers, fleas, bed-bugs, lice, needle-worms in well water, chinch-bugs and army-worms in the wheat, miasmatic swamps, poison in air and water, potato-bugs, weeds, snakes, cut-worms, cockle-burrs, hornets, priests, office-seekers, monopolists, millionaires, and other divine blessings, for which, as Mr. Heston says, we should be piously grateful and "thank God it is no worse."

The most wonderful thing about this wonderful Theism, as expounded by Dr. Balsbaugh and many other modern divines, is that it runs so quickly into Universalism and fatalism, either of which conclusion would soon render the priesthood a superfluity. In its zeal to prove a God it leaves no room for a devil and nothing for him to do; for, if a devil can move an atom "without the divine superintendency," then a God becomes unnecessary to the work of moving atoms. If a devil could move atoms, other living creatures could do so; and these other living creatures, being material, would show by every action that matter could move itself. So, it seems best on the whole that the tacticians who get their livings by feeding credulity with superstition should "claim everything in sight," for their God, as politicians do for their candidates, lest "the principle should be admitted which demonstrates his non-existence."

Hartford, Kan. A. H. DARROW.

A Zoological Superstition.

It is possible that by reading "Some Problems of Nature" in THE TRUTH SEEKER of July 4th, some may be led to believe in the ridiculous theory of the origin of the so-called hair-snake (*Gordius Aquaticus*) which the writer upholds, and which is surely on a par with the theory that earth-worms rain down because they suddenly appear during a shower. I hav repeatedly offered $5 to anyone who would catch a "fish-worm" in their hat as it descended from the skies, but no one claims the money. Likewise I hav offered the same for each hair turned into a worm, and although repeated efforts hav been made by different persons, the hairs refuse to *wiggle*. Investigators hav scientifically shown that "hair-worms" lay eggs, and their offspring develops in ponds, and that often, when very small, they attach themselvs to the abdomen of a grasshopper or other insect, and burrow into it, which finally causes death to the insect. Afterward the worm emerges much larger and seeks a stagnant pool, or damp earth, or leaves, in which it livs and lays eggs. People should not jump to the erroneous conclusion that they come from hairs simply because they resemble them. These curious little creatures can be dried in the sun until they are stiff, but after being kept in that condition for days at a time, will be as lively as ever on being put in water again. A full-grown one will feel like rubber, and is larger around than a hair, but not very long. I never saw one over twelve inches in length, although hair can be obtained from the tail of a cow or a horse much longer than that. They hav a habit of several twisting themselvs together in a kind of ball, which seems almost impossible to untangle—recalling to mind the famous Gordian knot,—hence their name, *Gordius*. Persons wishing to read more about them, should send fifteen cents to the Truth Seeker Company for No. 29 of the Humboldt Library, or they can look for *Gordius* in any good encyclopedia. F. S. MONTGOMERY.

Shepard, O., July 5, 1891.

Enoch's Denominational Leaning.

One of Chauncey Depew's Chestnuts at the Independent's Fourth of July Celebration.

I like to brag on the Fourth of July. I was invited by a clerical classmate of mine—most of my classmates became ministers [laughter], and I am glad of it because they say they keep praying for me, and I keep preying on my fellow-men [laughter], and we are both satisfied—he said: "Come around to my church. I hav a young minister from New Haven who is going to try himself this morning." So I went around. The young clergyman was tremulous and fearful, and he took for his text, "Enoch was not." He said that Enoch was not an Episcopalian, because he did not go to theaters or dance. [Laughter.] Enoch was not a Methodist, because he never fell from grace. Enoch was not a Presbyterian, because he believed that there were other men as good as he. Enoch was not a Baptist, because he did not think that the quantity of water made any difference. But Enoch was a Congregationalist, because he walked with God.

THE TRUTH SEEKER.

FOUNDED BY D. M. BENNETT.

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The Folly of the Bible-Savers.

No sensible man can regret the theological quarrels now dividing several of the sects, nor can he fail to be amused at the absurdities they disclose. It is difficult to say which side makes itself the most ridiculous. Over these fights among the Episcopalians, the Presbyterians, and the Baptists, not only is the pulpit and the religious press deeply agitated, but the secular papers take a hand in them, as though a great national convulsion is disturbing us, with ruin threatening in the distance. Convulsion and ruin (to something) there may well be; but what is it all about?

The pettiness of the disputes, and the frivolousness of the issues raised, can only excite merriment at the flame already kindled. Why does Heber Newton appeal from the Thirty-nine Articles to the Nicene creed? Does he expect to find more theological sense and wisdom in the fifth century than in the sixteenth? We do not know. But he is menaced with ecclesiastical decapitation. What does either of these creeds amount to? Both of them are made up of theological phrases coined and put together when the human reason was in eclipse, when bigotry and superstition united to manufacture dogmas as pueril as they are offensiv to common sense. And will it save Heber Newton to prefer the verbal gymnastics of the Catholic fathers to those of the Protestant rebuilders? See what a Protestant inquisition will do with him.

And what is Dr. Briggs about? Attempting to expurgate the Bible, cleanse it of its indecencies and falsehoods, that it may be more acceptable to the human temper of to-day.

And if Dr. Bridgman could eliminate hell from theology, he doubtless thinks that he and the human race would be happier.

These three clergymen may hav the credit, in this war of creeds, of perceiving that organized religion has planted itself on corruptions and indecencies that are abhorrent to human nature, and of attempting to purge it of its more offensiv features. But they undertake the impossible task of endeavoring to cleanse the Bible, and save it, too. The Bible, as it stands in theology, is a structure so built and supported that in taking out even one of its props the whole concern totters and falls. That is, it falls to a human level. An ordinary book may contain both wisdom and folly; but he who cares to read it may accept the one and discard the other. It is not so with the Bible. Its power over the minds of the ignorant, the credulous, and the superstitious, as well as its great use to the church, consist in the dogma that it is "divinely inspired;" and when, in the name of the church, you admit that it contains falsehoods and indecencies, you destroy its power altogether. If it cannot stand on plenary inspiration, it cannot stand as a holy book at all.

Now, how can Heber Newton call Genesis a parable, and Dr. Bridgman deny that the Bible teaches hell, and Dr. Briggs point out any of its errors and falsehoods, without being compelled by fair logic to renounce its inspiration altogether? If these gentlemen will not do this their position becomes absurd. As a human book, you may save what is good in the Bible, and reject what is false and pernicious; but to say that certain things in that volume are against fact and reason, and then to claim that you must cling to the whole of it as "holy," is to make yourself ridiculous.

The truth is, these "Liberal" clergymen are attacking religion in its most vulnerable point. Take inspiration from the Bible, and hell from religion, and what would become of the church? The church is built upon supernaturalism. Deprive it of this, leave nothing to generate and feed superstition, and the whole thing crumbles, and priestcraft finds "its occupation gone." The little sects who hav been striving to liv on the smallest modicum of supernaturalism hav always been "living at a poor dying rate."

It is doubtless the fact that the majorities now bent on suppressing and silencing these free-thinking clergymen are honestly struggling to save the church. But inconsistent as they are, these latter are without question doing good service to humanity in aiding to expose the frauds that hav enslaved the human understanding already too long.

The Investigation of Spiritualism.

The American Psychical Society, by its secretary, has sent us its prospectus and constitution with "a cordial invitation to the readers of your paper to become members of our society." The full membership fee is five dollars. The society needs money.

The purpose of this society—so the prospectus states—is to investigate the phenomena of modern Spiritualism in accordance with the scientific method, with a view to determining the facts and laws, and the most probable hypothesis which will explain the facts and laws. It is believed by the organizers of the society that many species of phenomena, such as slate-writing and table-tipping, are to such a large extent so strictly physical in character, reducible to motions in time and space, as to bring them clearly within the most conservativ lines of scientific observation. The attempt will be made to begin with the simpler phenomena, reserving the more complex species for later treatment. The society hopes that the value of their work can be increased by following in the footsteps of Prof. Robert Hare and others, by using apparatus. It seems probable, they say, that in some cases the "personal equation" of the medium can be entirely eliminated, reducing him, perhaps, as truly to the rank of a piece of apparatus as are the chemical balance and the galvanometer in the hands of the experimenter in physical science. The great emphasis is to be laid upon actual experiments with mediums; every other line of work will be subordinated to this. Activ members are charged five dollars per year; associate members, without vote, three dollars. Membership is obtained by vote of the directors, who elect officers, control the affairs and funds of the society, select the people to attend séances, and do all other business of and for the society.

In closing their appeal to the public the writers of the prospectus say: "No problem of greater importance to humanity confronts the world to-day than the one our society will attempt to solve. If all spiritualistic phenomena be delusions, it is a sad spectacle to behold thousands, if not millions of people in Europe and America so completely led astray. If, upon the other hand, careful research be destined to yield a residuum of facts which cannot be explained by the delusion hypothesis, we are profoundly impressed that the world needs a knowledge of them and of the explanations which will surely be proposed in due time by the students of psychical science."

Such, in brief, are the reasons for and outline of the work the society proposes to attempt. That it will fail in establishing anything is as sure as that all other investigating societies hav failed to convince the general public pro or con in the matter. Exposures of mediums by societies or individuals hav no effect whatever upon the great body of Spiritualists; they but cling closer to their faith. They will explain a particular exposure by saying a particular medium was dishonest, and that counterfeit only proves that there is genuin coin. On the other hand, all the seemingly miraculous occurrences testified to by thousands of honest Spiritualists hav equally little effect upon those who rely on known natural laws and human experience as premises for their reasoning. A dead man, they say, was never known to come to life, while men hav been known to be deceived, and even to lie, and to them the latter is by far the most probable hypothesis.

But, aside from this consideration, there are others which necessarily make the work of the new society of no value. We hope our friends the ministers will forgiv us for what we are about to say, but we seek the truth and it must come out. The society at present is composed of twenty-eight persons, who, naturally enough, propose to run the thing. Nineteen of these are ministers. The president and secretary are both ministers. Five of the directors are ministers. Personally, for some of these ministers—those whose fame has reached beyond their parishes, like the Rev. Mr. Savage—we hav considerable respect, and probably the others are as worthy of it as he, as being good, sincere men. They are chiefly Unitarians, and we are willing to believe so. But the fact nevertheless remains that ministers are unfitted by training and habits and beliefs to do anything *scientifically* which touches the domain of religion. The fact that they believe Christianity proves this. They are prepared already to admit the existence of a world of spirits; most of them believe in miracles; they believe in a great big overruling Spirit, or Man, of whose existence they hav not the slightest shadow of proof; they think there is a heaven of which no human being knows anything. If, then, they accept, without investigation or proof, such stupendous assertions as truth, of what value can their testimony be in a matter involving just these things. Belief in "ancient Spiritualism"—in ghosts and gods and sons of gods—men at once human and divine—fatherless sons of virgin mothers—resurrections and ascensions—devils and evil spirits, and all the other paraphernalia of superstition embodied in Christianity—makes belief in "modern Spiritualism" extremely easy. And to go a little farther, but still well within the bounds of solid truth, anyone who accepts the Christian tale as historical on the evidence which its apologists present is not of that judicial mind the possession of which alone can make judgments weighty. With such men, science and evidence hav little influence; sentiment and ideas obtained in receptiv youth a great deal. We are not saying this with any desire to disparage the particular ministers on the society's list. They are an exceptionally fine body of churchmen, but it is time they comprehended their own position, and set about investigating their own fitness to pose as scientific teachers.

Another phase of the inquiry operating to make it of no utility is the attitude of the mediums. Other investigating committees and societies hav had no difficulty in obtaining the services of mediums, but the mediums hav had their own "conditions" whenever phenomena hav been produced. The Seybert Commission spent much money in this way and obtained many theories of how the phenomena were produced. But does any Spiritualist believe that it was all human work? On the other hand, if the mediums are not allowed their "conditions" they will not sit. That is, in the plain words of the worldly, "if they can't beat the game they won't sit in." We hav had a little experience in this matter, obtained when seeking Spiritual facts in the most impartial spirit—willing to be shown proofs of disembodied intelligence, willing even to sit when the mediums had their "conditions," and only *un*willing to be made a fool of for the glory of Spiritualism—and feel confident that all "investigation" will be as fruitless in the future as it has been in the past. People must be individually convinced in a matter of this kind, each for himself, and whether Spiritualism be deception or fact, or partly both, a society is not going to solve the question for the world. There is no question that mediums will produce "phenomena" if given their "conditions." It is their business. They make a living by doing it. But it is also unquestionable that mediums will not allow "test conditions" which destroy their powers of manipulation and disrange their program. They hav allowed them, or will allow them some other time, or other people hav obtained results when so allowed—*but* they will not do it right then and there. The priests of this faith, as we hav said before, are no more willing to help investigate the subject than are the priests of another faith to investigate their religion. Inquirers of

the most gentle type are pushed away, and experiment is not desired by those who hav the mysteries of the faith in their keeping. "The doctrin of the soul and its mortality or immortality, which appears in the history of philosophy like the shades of departed Scandinavian heroes, eternally slaying one another and eternally coming to life again in a metaphysical Nifelheim," will not be settled through any aid the mediums will extend, nor through any investigation conducted by those who, in starting, accept miraculous legends without having investigated their probability. What is needed in this instance is fair-minded Agnostic investigators and coöperating mediums. But when one of these is at hand the other is not found. So the see-saw continues, neither side convinced nor confuted, and so it will probably be after the American Psychical Society has added all it can to the knowledge of the world.

What the Spiritualists Themselvs Want.

That we hav not misjudged the mediums and their supporters in the preceding comments upon the ministerial investigators is evident from the editorial indorsement by the *Banner of Light* of the *Harbinger of Light's* criticism of the project. The two journals of light represent probably the opinion of eight-tenths of the Spiritualists. These representativ journals consider phenomenal Spiritualism to hav advanced beyond the stage when it may be considered a theory and to hav passed to the realm of actuality. Fifteen or twenty years ago, they say, the propositions of the American Psychical Society would hav seemed reasonable, "but it is rather too late in the day to ask the questions, 'Is the movement founded on delusion?' and 'Is it not time for a few truth-loving persons, approaching the subject in a serious frame of mind, to investigate it, guided by a purely scientific method?' 'Is it not in the best interests of humanity that this matter shou'd be settled once for all?' Were it not for the names attached to this prospectus we should look upon the matter as a joke, or presume that the initiators of the movement were woefully ignorant of the history of modern Spiritualism."

As for scientific "experiments," these journals consider that enough in that line has already been done. The published experiments of Professors Hare, Crookes, and Zöllner, and the report of the London Dialectical Society, they maintain, are sufficient demonstration of the reality of the phenomena; and they assert that "their correctness has never been seriously questioned; but they are supplemented and indorsed by the experiments and testimony of thousands of clear-headed investigators in the ranks of society and in all parts of the world."

That the mediums and Spiritualists will afford Mr. Savage's society little aid is pretty plainly hinted in this sentence: "How can they expect to investigate the phenomena without mediums, who are the instruments through which it is elicited, and how can they reasonably expect to obtain the coöperation of good mediums to run a '*murderous gauntlet*' under their strictly scientific method of investigation?" The criticism is further made that investigators into Spiritualism never follow a "strictly scientific method," invariably seeking "to solve Spiritual things by material methods or physical science," and not only failing to study psychic science but completely ignoring its existence. Had the gentlemen and ladies composing the American Psychical Society, the two journals of light add, "announced themselvs as a body associated together for the purpose of making a philosophical examination of the phenomena called Spiritual, and asked the coöperation of men of experience in the field they were about entering, their prospects of success would hav been much brighter."

Naturally enough the investigators of Spiritualism will retort at once that Spiritualists are anxious to confine "investigation" to considering the theory of the faith, for "psychic science" is no science at all, and a "philosophical examination of the phenomena called Spiritual" means endless talk with each party concluding just where it begun. Such an "examination" is of course worthless; but it is the only consideration of the subject the people that we may call orthodox believers desire.

Having condemned the methods of science the two journals of light naïvely add:

"The truly scientific man is modest; he is only positiv about those things which he has demonstrated by careful experiment to be true, and he does not expect the world at large to accept even these on his dictum.

"The testimony already accumulated as to the phenomenal facts is too solid to be shaken by any report of the Psychic or any other association. Ocular demonstration is not difficult to obtain by those who will devote a reasonable time to seek and observe it; whilst the ethics built upon the facts are often sufficient to convince intellectual people without personal investigation of the phenomenal basis.

"Spiritualism is not in its swaddling clothes; it is on its feet and capable of taking care of itself; it is in the light and courts examination. Anyone who desires can investigate it to their heart's content, but they must go to it—it will not come at the beck and call of any self-constituted body, to submit itself to any method of examination or torture they may desire.

"A truly scientific examination, whether by an individual or an association, cannot fail to be productiv of good results; but neither individuals nor associations can claim to be truly scientific who do not yield to the conditions which experience has shown to be essential for the evolution of the phenomena they seek to examin."

In view of the previous statements this inclines one to smile; it substantiates completely the opinion we before expressed—that Spiritualism givs no aid to investigators unless the "conditions" are fully observed. As all "conditions" of phenomenal Spiritualism are such that fraud is easily perpetrated; as inquiries are met with long and meaningless sentences; as scientific methods are petulantly refused, there is no hope of solving the question of a future intelligent existence from physical experiments with mediums. And the assertion that "only scientific" investigation is that in which the producers of phenomena are allowed unquestioned their own "conditions" shows how hopeless it is to reason with them. It must be that they do not comprehend the first principles of science, or are ignorant of the meaning of words, or willfully muddle the whole subject.

The two journals of light agree with us as to the value of the American Psychical Society's labor—that "very little result can be expected from it." They ground their opinion upon the idea that the "scientists" will not allow the "conditions;" we upon the notion that the investigators are not scientific men—inasmuch as they already believe in unprovable things—and that no medium will produce for them any phenomena under circumstances admitting of no possible thaumaturgical practices.

The Surest Way to Heaven.

Four murderers were legally killed in this state on the 7th instant. All but one, a Japanese, went to heaven direct. The Jap, being a heathen, is now in hell. All were brutal men, who deserved to be secluded from the rest of the world for the remainder of their lives. They were unfit to be at large, as is a tiger, and could hav earned their board by producing useful articles.

The following extract from a daily paper shows how easy it is to get to heaven, or at least to convince a murderer that he is going there: "The condemned men spent their last hours of waking in prayer with their spiritual advisers, the Rev. Fathers Creeden, Lynch, and Hogan, the Rev. Mr. Edgarton, and the Rev. Mr. Law, chaplain of the Tombs. They knew at 6 o'clock Monday night that they would die at sunrise the next morning. The news was broken to them by the ministers. It did not seem to surprise them. When the news was broken to Slocum, he seemed not to hear it; he began at once to talk about something else. Father Hogan was with him. 'Father,' he said, 'are you sure that such a wicked man as I will be saved?' 'Sure of it,' said the priest. 'Why, there is no doubt of it.' And then he told a story of two women. One led a pure life and gave to charity liberally. She was a hypocrit in some things. She died without repentance, and was lost. The other was a harlot. Oh, she was one of the worst women that ever lived. She cared not the snap of her finger for religion. She cared for nothing that was good. She was simply wicked. She was taken sick, and on her deathbed she came to a realizing sense of her sins. She repented and was saved. This seemed to comfort Slocum very much, and his face brightened up, but his spirits wavered. 'It is not that I fear death,' he said; 'so miserable a fellow as I is better dead than alive, and I hav the courage to face death, but it is the courage to face heaven that I lack.'

"Slocum was not wrong when he said he had the courage to face death. As the time approached he became more and more wrapped up in the contemplation of the heavenly future, and when summoned by the keepers to pass under the fatal doorway his hands were clasped and his face wore a wrapt and exalted expression. He obeyed the directions of those in the execution room and spoke intelligently, but his thoughts seemed far away. He died with scarcely a struggle.

"Wood was of a different make. His nature was more even, not so subject to fluctuations as Slocum's. When he accepted religion he became a serious man. Religion became almost his only thought. It was natural, therefore, that his last hours should be different from Slocum's. There was no such exaltation in his case. Similarly there were no such moments of depression. Wood never doubted when once he became a Christian. As the time approached he talked calmly with the priest. Their talk was of heaven. As the priest painted his joys, Wood gradually grew into a higher state of faith and expectation, and it was with joy most evident that he walked into the death chamber and seated himself in the chair which was to be the means of his attainment of his highest happiness."

If anything could be wanting to disgust people with the Christian scheme of "salvation" the priest's talk and the "conversion" of the brutal murderers would surely furnish it.

Editorial Notes.

The danger in riding a hobby too hard is apparent in the following conclusion arrived at by Mrs. Slenker. Writing to *Lucifer* on the interesting subject of "virgin generation" that estimable lady says: "If there be a higher and better life yet to come, that race will no doubt be mainly of the feminin sex. Gods themselvs, did such beings exist, would all be females." The first assertion is splendid news for the few favored male immortals, but Lord bless us! what will the unprovided-for lady angels do? A heavenful of Jackless Gills is not the place most girls are looking forward to. Better the Christian heaven where there is no marriage nor giving in marriage, and so of course the boy and girl angels take it out in courting. But how does Mrs. Slenker know that if there were things with the attributes given to gods they would be females?

It is a great thing for the church to hav a pious man in a family which owns a great railroad, but it is rather hard upon the poor passengers who are presented by the peddlers of piety with such slush as this: "The Rev. Mr. Rogers, of Dedham, expostulating with those of his hearers who neglected the sacred scriptures, as if God himself were speaking said, 'I hav long intrusted you with my holy Bible, but you hav slighted it. It lies in your houses covered with dust and cobwebs. You care not to look into it. Do you use my Bible so? You shall hav it no longer.' He then lifted the sacred volume and turning round, appeared as if he were carrying it away. Then suddenly turning back again, and personating the people, he fell on his knees, and wept and pleaded thus with God: 'O Lord, whatever thou dost to us take not thy Bible from us! take our children—burn our houses—destroy our goods—only spare us thy Bible!' Then he again addressed the people as from their maker: 'Say you so? Well, I will try you yet a little longer; here is my Bible for you. I will yet a little further see in what manner you will treat it; whether henceforth you will love it and study it as it requires.' A general weeping ensued; and it is hoped that from that hour many studied and obeyed the long neglected Bible." A few years ago Mr. Vanderbilt ordered all of Colonel Ingersoll's works to be taken from the newsstands of the depots of his railroads, and this is his substitute. The exchange is not complimentary to the people's intelligence.

Reference was made last week to two new views of Thomas Paine, one by a Unitarian and the other by a Methodist organ, in which that much maligned Infidel was spoken of with respect and favorably compared with some of the Christian critics of to-day. Now we hav another and similar notice—intended to be complimentary—in an extract from Moncure D. Conway's forthcoming Life of Paine. Mr. Conway says: "To-day it is difficult for us to realize the attitude of those who criticised the 'Age of Reason' thirty years ago. Paine was pictured as a monster, generally, of course, by people who had not read his writings at all, and the epithets heaped upon him were as fantastic as any applied to the most hardened heretic that ever lived. As a matter of fact, Paine was not only a Deist, he not only believed in God, but was a reverent believer. In fact, the attitude of Paine—the scourged and vilified Tom Paine—toward the Bible and the general beliefs of the Christian church differed in scarcely any material respect from the attitude of the advanced Unitarian church to-day. Paine anticipated a great many of the changes which hav taken place in all the Christian churches, and he did so without ever taking the position ignorantly ascribed to him by those who hav no actual knowledge of what he has written." But it is not difficult at all to one who thinks. The people who criticised Paine thirty years ago were real Christians. To-day Christianity has been *out*grown by the decent people and the scholars of the world, and they hav grown *up* to Paine. Mr. Conway is not a Christian. The real Christians, like the Roman Catholics and the fellows who are after Professor Briggs, vilify Paine as much as ever, and just as ignorantly.

Letters from Friends.

That Refusal to Consider.

WILBER, NEB., June 20, 1891.

MR. EDITOR: I want to say that I believe you hav got Holyone Johnsmaker in a hole. Keep your trumpet aimed well at the head of the post-office department, and keep up a weekly bombardment through THE TRUTH SEEKER by calling public attention to his refusal to consider one complaint as carefully as another, and it will do more good than all the petitions for pardon of innocent and honest Freethinkers for alleged violation of postal laws. H. KILGORE.

A Spreader of the Truth.

THREE RIVERS, MICH., June 16, 1891.

MR. EDITOR: I was happily surprised to find, so early and promptly, the short essay that I sent for your consideration entitled, "Why Does Not the Bible God Destroy the Bible Devil?" inserted in your last issue of the grand TRUTH SEEKER paper. Of course I felt highly honored and pleased, for I suppose myself to be somewhat like the old owl that "declared her baby owls to be the handsomest birds in the woods."

I am going to follow out your advice to place the back numbers of the pictorial papers where they will be seen and read by such parties as I think will be interested, and as, I hope, will see fit to become subscribers to your paper, or if not, who may order some of your Freethought books and pamphlets.

If you can send me three or four copies of the June 16th number, in which my essay is published, I would gladly pass them to some Freethought and Liberal progressiv men in this place. Yours fraternally, E. D. BLAKEMAN.

Crazy Christians Ready to Burn.

NORTH BENTON, O., June 18, 1891.

MR. EDITOR: Within find $3. $1 you may apply to the picture book. As soon as ready send me one. The balance, $2, apply on THE TRUTH SEEKER. I cannot liv without the paper. And the pictures are the most valuable weapons I can offer to show the ridiculousness of the divinity of what the Christians call the holy Bible—to show the blind superstition of the pretended followers of the holy book. Two prominent citizens and members of a church, neighbors of mine, publicly and privately claim they talk daily face to face with God, and they claim God directs their daily words and acts. Now, these people are mature in years, not far from sixty years old, and hav been raised in what we call a civilized community, and in courts of justice their oath would be taken as soon as an average citizen's, and they are willing to make oath that they talk to God face to face and God directs their every-day actions. I proposed listening to them one whole day and giving them one thousand dollars if they could demonstrate the fact that they talked to God and God heard them and answered their talk. They said they could not demonstrate it to me, but they knew it themselvs as well as they knew anything. On all other subjects I would believe them sooner than I would an average citizen, but that they think they talk to God and God talks to them is more than I can believe. For my part, I cannot be dishonest to myself, whatever I might be to my fellow-men. I might hav a motiv for that; but I can see no motiv for being dishonest to myself, and how an intelligent man can work himself to a point to believe such spookery is more than I can divine. In my judgment, if a man can work his mind up to that point he can work it up to the point to believe it is right and just to burn and torture those that cannot work their mind up to that point. But the world is getting wiser, and these things will pass away.

CHESTER BEDELL.

A Rejected Communication.

443 SIXTY-FOURTH STREET, ENGLEWOOD, CHICAGO, ILL., June 19, 1891.

MR. EDITOR: The inclosed communication was offered to the *Tribune* of this city for publication, and refused, the managing editor giving as a reason that the language was too strong. I asked him if it was not the truth. He replied that it might be the truth, but that the *Tribune* did not wish to start a controversy. The truth is that the press of this country is being subsidized by the church. These papers will not hesitate to publish the sermons which denounce and lie about those who will not subscribe and swallow their nonsense.

I cannot do without THE TRUTH SEEKER. S. ROBERTS.

ENGLEWOOD, CHICAGO, ILL., June 19, 1891.

Editor of the Tribune: In to-day's issue you report that among the sweeping resolutions adopted by the Baptis Association's session at Englewood was one "directed against the opening of the World's Fair Sunday." It ended by wishing that the "air would be filled with electricity that would smite and confound the enemies of God."

The inhuman and murderous spirit expressed in the resolution is worthy only of the times in the Dark Ages when the church had supreme control of the minds and actions of the people. Think of a body of men representing Christ, who commanded them to love their enemies, pray for them, and if struck on the right cheek to turn the other also, etc., etc., being guilty of such inconsistency.

Were it not for the law of the land, enacted under the benign influence which the inestimable blessing of science has brought in the world, these men, like the Inquisitors of old, would kill those whom they could not convert. According to the interpretation which Jesus givs of the man who, in his heart, lusts after a woman, these pious gentlemen hav already committed murder in their hearts. How lucky it is for the Liberal thinker, the Agnostic, and the like, that the God which these hypocrits appeal to *cannot* answer their bigoted and cowardly prayers.

But what does Science do for mankind? "Science does not persecute. It does not shed blood. It fills the world with light. It cares not for heresy; it develops the mind, and enables man to answer his own prayers" (Ingersoll).

SAMUEL ROBERTS.

Communion Making Drunkards.

HORNITOS, CAL., June 18, 1891.

MR. EDITOR: I am glad to know that a subject which has interested me for many years has come up for discussion, and that there are those not afraid to speak openly of such inconsistency as using wine at communion. It is used without being an emblem of spiritual affairs when used in its material self and not as Christ used it. He turned water into wine (material into spiritual) in his life, and his last supper with his disciples was a pledge that they should think of and follow his teachings *spiritually*. My father was a physician, and I know of many instances of church-members coming to him after communion season asking him for an antidote, or some help, to do away with the cruel and excessiv appetite which would take possession of them after the wine had passed to their lips and its enticing odor been inhaled. One instance which my mind often reverts to, is of a deacon whose duty it was to pass around the "emblem" so called. He had when a young man been led into temptation and had become a lover of the wine-cup, but repented and joined the church as a safeguard. I hav often heard him declare it was cruel to tempt the appetite to return to what seemed the world's curse, while the church was uppermost in decrying its use as a sin. Then why use it as the very opposit idea? There was a noble boy, and only son of one of the deacons, who in the same church was tempted and fell through the communion-cup, it being his first temptation to love the taste of wine. The habit caused his destruction morally, and his death. Almost his last words were: "Why, oh, why must wine be used in churches, when it is only 'fit for the bar-room,' as the good say? I never would hav gone there after it. It took me unawares under the disguise of good. The time will yet come when this inconsistency will be corrected. But not by the church element; it is too slow." I remember how the church people and minister spoke of his heretical idea for years after, but I comprehended his true meaning. And the use of wine at communion (and its dreadful reputation when taken elsewhere) by the ministers and very good people, makes the act more farcical than solemn to my mind. J. E. C.

Sortie On the Enemy's Works.

NEWARK VALLEY, July 3, 1891.

MR. EDITOR: Being confined to the house since February with a broken hip and having quite a bit of leisure, I thought I could not devote a small portion of my time to better advantage than to tell THE TRUTH SEEKER readers of an incident of my experience in a religious revival which happened quite recently. If not instructiv, it may be amusing. This revival took place in the winter season, as all revivals do. To digress a little, this has always been a puzzle to me, until quite recently—why God does not save souls in the summer as well as in the winter? But quite recently, I think I hav discovered the cause. God seems to work back and forward in the temperate zones. We never hear of any religious revivals in the torrid or frigid zones. He seems to work in the north temperate zone in winter during the long winter evenings when people hav time to attend to such trifling matters; then, when the warm season comes on in the north temperate and the cold winters come on in the south temperate, he employs his time there, and "vice-versy." This lucid explanation may set many inquiring minds at rest.

This bit of religious history happened in this wise. I was going cross-lots to one of my neighbors, while the cold west wind was blowing fearfully in my face, to borrow a broad-ax, about 2 o'clock in the afternoon. Just before getting to the house, a presentiment struck me—"What if I should run into one of those Methodist prayer-meetings" which were being held at the houses in the afternoon preparing the people for the more important evening meetings held at the church? Sure enough! When I knocked at the door of Mr. M., the minister, Rev. Mr. J., opened the door, saying, "Mr. Councilman? We are glad to see you to a Methodist prayer-meeting. Come in." I said "I had not come to the prayer-meeting. I had come to borrow a broad-ax." Mr. M., the neighbor, said he would attend to my want, and I could be excused. Not wishing to be considered cowardly, and being very cold, I said, "No, I guess I'll stay to the prayer-meeting; I've attended many a one." I walked in and took my place by the warm stove, while the Rev. Mr. J. and his two evangelists that he had imported from Pennsylvania to help him in his soul-saving business, together with the family and a few neighbors who had gathered in, knelt down to their work. The Rev. Mr. J. leading in prayer, he took me in hand to the throne of grace. He petitioned the good Lord in his abundant mercy to convert me from the error of my ways, and make me an instrument for doing great good in bringing souls to Christ. Each of the evangelists, as he prayed, took me in hand in about the same strain. Indeed, each one that prayed followed suit in like manner. By the time the meeting closed I had got comfortably warm and ready for business. I had become interested. I was anxious to become a Christian. I said to them, after thanking them for the kindly interest they had all manifested in my spiritual welfare, that if they would accept of one proposition I had to make I would become a good Christian and devote the remainder of my days to the cause of Christianity and to the bringing of souls to Jesus. Rev. Mr. J. seemed quite elated, and wished to know what the proposition was. I said, "It is this: your Jesus that you worship says, if you hav faith like a grain of mustard-seed you can move a mountain. I won't be so unreasonable as to ask you to move a mountain with faith like a mustard-seed, but you may hav faith as big as a mountain, and if you'll move a mustard-seed I'll join the church to-morrow." This created quite a commotion. Finally Rev. Mr. J. said, "It doesn't mean a mountain of earth; it means a mountain of sin." "Well," I said, "in the same connection Jesus says, if you hav faith you can handle deadly serpents and they shan't hurt you, and drink deadly poison and it shan't hurt you. Maybe Jesus meant a mountain of rattlesnakes, or perhaps a mountain of strychnin." "What a construction to put upon language!" I said further, "I would like to see either of you gentlemen let a rattlesnake bite you or take a dose of strychnin. You know either would kill you just as quick as it would me." I can not in one letter relate all that was said, but by this time it got so hot that the Rev. Mr. J. said, "This conversation was not very interesting," and demanded that the two evangelists—who were splendid singers—sing a song. So they struck up one of their favorit revival hymns in a loud voice, which of course drowned me right out. When their "song pond" had run out, I was ready with this: "That was a good song and well sung; but there was not one bit of argument in it. Your religion is just like the institution of slavery—it can't stand at the bar of reason one moment." To cut the story short, I held that fort and was the last one to leave that prayer-meeting. E. W. COUNCILMAN.

The Christ Drama Re-enacted Before Our Eyes.

KANSAS CITY, MO., June 30, 1891.

MR. EDITOR: I hav been looking for something in your paper concerning the visit of Schweinfurth (Christ), and to-day I see "The Illogical Christians of Kansas City." It would hav been better to hav said the "fanatics" of Kansas City.

While I believe Schweinfurth to be an impostor, and a seeker after notoriety and wealth combined, his claim is just as honest as Jesus Christ's was eighteen hundred years ago, and meets, and will still continue to meet, with opposition until his enemies assassinate him as they did Jesus and all other Christs.

In regard to Schweinfurth being the Christ, or being immoral, I hav this to say. Being a close neighbor of Mrs. Ward, 914 East Fourteenth street, and having known her for some time, I will state that she or Schweinfurth is a credit to any of the mob that made so much noise in the street in front of Mrs. Ward's residence on Fourteenth street. In speaking to a friend of mine—and by the way, a very popular and influential man—concerning the mob, he said: "I looked the crowd over and failed to see a decent man in it. It was principally made up with red-headed women and boys."

I made two attempts to see the so-called Christ, but was thwarted by so many reporters demanding admission to interview him, and failed. The view the sensible Christians took in the matter was that if they gave him plenty of rope he would hang himself, which was good policy for them to follow.

While I hav no use for this or any other Christ, I believe as long as he livs up to the laws of our country he should hav the protection of the country (see Constitution U. S.). It is sure truth, if they murder him in less than five hundred years he will hav thousands of followers, but if they let him die that will be the end of Schweinfurthism. When he left the city, or the mob supposed he did, they followed to the depot, and the first man they saw with red whiskers having a woman in his charge was a signal for them to make the attack, and so they did, but alas! they woke up the wrong man. He was a gentleman from California on a traveling excursion. They began to say, as they did of old, "Kill him!" "Hang him!" and some even said "Crucify him!" and all such things, and began to even press him sore, and the aforesaid red-headed traveler got his hand to his hip pocket and pulled forth his 44 caliber revolver and demanded them to stand back, and informed them that he would instruct his forefinger to proceed at once to the execution of the whole mob—"as this is the way we do things of this kind in California where I liv." So they began to smell a large rat and at once proceeded to their homes, having lost sight of their Jesus. There was somewhat of a similarity to the multitude of old, as they cried out, "Crucify him! Crucify him!" And so the world moves on, and we hope Freethought and science will finally drive Christ and the preacher both out. O. B. FOX.

Plain Words to a Cardinal.

NEWARK, July 4, 1891.

MR. EDITOR: Cardinal Gibbons's pastoral letter calling attention to the allocution of Pope Leo on the unveiling of a monument in Rome to the memory of Bruno, was read to the pope's subjects in all the Catholic churches in America. He says those impious men who hav abused liberty by raising a statue to Bruno hav done so not to honor Bruno, but to insult the pope. He denounces Bruno as an apostate monk, who did not believe in the divinity of Christ, and who was a wild theorizer, a shameless writer, and an unbeliever in God, and who has slept in an obscure grave for three centuries.

Yes, Cardinal Gibbons, his body has been lying in a grave where papist murderers consigned it, and Freethinkers hav built him a monument in that Unholy City where he was murdered, and where so many martyrs hav perished by the rack, stake, and sword. Your popish cruelties lasted many centuries, and you and your unholy bigots feel alarmed at the erection of the great man's statue, erected near where he was burnt. Don't be afraid, Mr. Cardinal; that is not the only monument that will be raised in Rome. It is the intention to raise a monument to every martyr who has been slain by your murdering crew. The next one will be raised in Bologna, where Monsignor Bediniryo entered as a spy in the year 1849, and was instrumental in sacrificing

many lives; where Hugo Bassi, the patriotic priest, was skinned alive and then shot before his widowed mother's house. Yes, Mr. Cardinal, heir to a throne, Hugo Bassi's monument will be built on the spot where he was murdered, as sure as the great god of Nature is omnipotent and is the father of the pagan, Jew, Mohammedan, and Christian. You need not be afraid of their ghosts. Dead men never tell any tales. They are as harmless as your masses which are supposed to fumigate and purify fools' souls. Intelligent people's souls want no fixing, and if they do they hav sense enough to do it themselvs. As for me, I don't want any blessing from man-Gods. Nature is my guide, my god, and my helper, who brought me in this world and who, in time, I am sure, will return me to Mother Earth, consecrated by Nature's god before popish Antichrists or pagan wooden gods were ever made on this earth. Now, in conclusion, Mr. Cardinal, don't call these patriotic men who erected the monument to Bruno fanatics, for those men hav cast away your popish, narrow, contracted superstitions. Your church is too old to teach wisdom or knowledge. Your god is a sectarian, and sits in a palace at Rome. He represents Christ. He is called the vicar of Christ. And you are heir to the same. I cannot see there is any resemblance to Christ. One was barefoot; no home, no money. He was a circumcised Jew. Your pope is a Christian. You are *bona fide* uncircumcised Jews, and nothing else. Why call yourselvs Christians when you worship Christ, the son of a carpenter? His mother you assert for a fact was the mother of God. Impossible for a creature of nature to be the mother of nature. And because Bruno doubted this fable—that was of pagan origin long before this world was cursed with politicians called popes or vicars—you burnt this wise and good man. And because we honor and cherish this martyr, you fellows with handles and titles to your names whine and cry like children, because reason has dethroned superstition. No use whining, cardinal. We are marching on, and will continue to march on, to storm your hell, that is paved with infant skulls, as your Christian fanatics hav asserted, and your heaven that is filled with murderers, thieves, harlots, and libertins. We do not intend to stop until we hav captured both of those places. The heaven is the top story of the tenement and hell is in the basement. I think Old Nick is pretty tired burning souls that popes hav damned. Respectfully, W. W. Morris.

"A Sulphurous Lecture."

Philadelphia, June 22, 1891.

Mr. Editor: It may be of interest to the readers of the grand old Truth Seeker to read a short report of Mr. Watts's lectures with us yesterday as per announcement. It givs me very great pleasure to state that the lectures were a grand success notwithstanding the very inclement weather. The rain poured down in torrents until within one hour of the afternoon lecture, thereby preventing people that lived a long distance coming. Still, we had a very much larger audience than I expected, and the evening audience was all that could be desired, as Old Sol stopped weeping awhile to giv the people a chance to come and hear this "sulphurous lecture," as it was described to me by some Christian friend. The title of Mr. Watts's discourse in the afternoon was, "The Land, the People, and the Coming Struggle," and judging from the frequent applause the lecture was highly appreciated. In fact, he brought down the house as he dealt his sledge-hammer blows against land monopoly and class legislation. I may say the Single Taxers were in their glory hearing their views expounded by such an able orator. The subject of Mr. Watts's discourse for the evening was, "Religion Without Theology," which in my opinion was a master-piece, for he held his large audience spell-bound listening to the scathing impeachment of orthodoxy. He very forcibly showed the advantage of natural religion to supernatural religion so that a child could understand it. The lecturer said that the former adopted all the good that was in all religions, and only rejected the error. Natural religion, said he, taught us to be good not for a reward after death, but for the reward that may follow here and now, while supernaturalism was built on fear (and allow me to add, on selfishness also). I must confess that I was somewhat perplexed to know how the lecturer was going to make out his case; but, like a shrewd, able lawyer, he accomplished it to the entire satisfaction of his audience, judging from the tremendous applause he received during the lecture. There was only one exception that I could not indorse, and that is, the lecturer said that natural religion adopted all that was good in supernatural religion. Now, I positivly deny that there is one iota of good in supernatural religion, for, as the lecturer showed himself, we can hav no conception of the goodness of that which we hav no idea of. Therefore, all the good that is alleged in supernatural religion is purely natural. Before I close I must not omit to mention that we had the pleasure of listening to a splendid dramatic recital by Mrs. Chas. Watts previous to the evening lecture, which was well received. At the close of the meeting the president presented her with a splendid bouquet, with a few appropriate remarks, assuring her that it was a gift from the admiring members of the League. We were pleased to see Mrs. and Mr. Watts looking so well. There was criticism at the close of both lectures. But I was busy counting the collections—or filthy lucre, as Christians call it, and which they are so eager to grasp that they hav not the common honesty to pay their own tax, but rely on Freethinkers to pay it for them. I allude now to their God-houses being exempt from taxation. So that I could not tell the gist of the remarks made by the critics. I am pleased to learn that Mr. Watts has lecture engagements in his nativ country, and hope that he will hav a pleasant journey and a safe return to do a good deal more missionary work in these United States. For without flattery, and without disparagement to other lecturers in the field, I regard him as the best expounder of Freethought that it has been my privilege to hear.

George Longford,
Secretary Friendship Liberal League.

A Defest in Christian Charity.

Fredericton, N. B., June 13, 1891.

Mr. Editor: The priest, F. Devine, of St. John, N. B., chronicles in the following pathetic poem a circumstance which is unhappily not too rare in our land of boasted civilization and Christian philanthropy; and which actually took place in one of the northern counties of our province. When ministers, followers of "the meek and lowly savior," turn their backs on the erring and unfortunate, and forbid their flock to shelter them, it does not take long to make up our minds that Christianity is not the unmixed blessing that preachers and professors of religion would hav us think it to be.

The Honorable Judge Wetmore, of the New Brunswick supreme court, in addressing the grand jury referred to the matter as follows: "The poor girl had been grossly imposed upon, and had no friends to look after her, was an outcast from society, and the hand of humanity was refused her in her bereavement. Her circumstances must hav been known to the community, and she should not hav been left to die like a dog. She had been unpardonably overlooked, neglected, exposed to the weather and the scorn of mankind, treated as no human being should be treated in a civilized country, and I hav been informed her clergyman even turned his back upon her in her sad hour of need and forbade others to shelter her. I think it was the peculiar business of the overseers of the poor to hav cared for her, and they hav been criminally derelict in the discharge of their duty."

Martin Butler.

THEY TURNED HER OUT IN THE STREET.

They turned her out in the street at night,—
They turned her out in the street!
Her sorrow was heavy, her garments light,—
In form a woman, in years a child,
Her weeping eyes were large and wild,
For her hopes were ruined, her love beguiled,
As they turned her out in the street.

Without a friend, without a home,
They turned her out in the street;
Sick and naked the town to roam,
They turned her out in the street.
The pane was frozen, the mercury low,
Wildly drifted the wintry snow,
As they slammed the door and bade her go,
And turned her out in the street.

In a country cottage a mother prayed,
Her spirit broken, her heart dismayed,
That God would cherish her hope and pride,
Her only support (she had none beside),
And homeward to mother her steps would guide,
As they turned her out in the street.

And peeping out from the drifted pile,
Was a woman's face with a heavenly smile,
A face so sad, a form so bare,
The cold snow matted in her hair,
And her prayerful eyes in a vacant stare,
Where they turned her out in the street.

And beside the mother and near the wall,
Where they turned her out in the street,
Wrapped in an old and tattered shawl,
Where they turned her out in the street,
Like a spotless angel in disguise,
Was a little baby, a doll in size,
With its first tears frozen in its eyes
Where they turned her out in the street.

Now It Is Truth in History That Is Wanted.

Marquette, Kan., July 1, 1891.

Mr. Editor: I hav just been entertained by a book agent, which fact needs no elaboration of explanation to giv the full impression of all its importance in all its bearings, but out of it has grown a suggestion which seems to me not improper nor totally worthless to present to The Truth Seeker.

You are aware, Mr. Editor, that human convictions depend almost entirely upon our educational sources of information, and reasoning from this fact we can arrive at no other conclusion than that those educational sources are as much at variance with each other as the different positions of thought upon every conceivable subject among individuals and societies, and, to a certain sense, in governments. I desire now more particularly to refer to historical information, with reference to which I am about to make a suggestion. It may appear frightful at the start, the suggestion or insinuation that history may and does convey wrong and even false impressions, but this is nevertheless a fact, and that too in the very teeth of every historian's most solemn declarations that he has been guided only by a sincere desire to portray the truth. I will giv but a single instance, amply sufficient to explain and justify what I say and suggest.

There is a certain condensed history of the world in which these words occur relativ to Napoleon Bonaparte: "He divorced Josephine in order that he might marry Maria Louise." With not one word to explain the act either to justify or condemn—no motiv set forth, no prelude of policy, no following of unexampled generosity that bespoke a heart not wholly dead under ambition's curse—but alone in its bald brutality. A vindictiv author has by this means endeavored to brand with infamy the memory of the speechless dead. However bad Napoleon Bonaparte may hav been, how good shall we regard Constantine when we compare the disposal of Josephine with that of Fausta? And how shall we reverence the Christian account of both?—the one so near to Christ, the other so near to Satan, their acts so infinitly inverse? And now, Mr. Editor, comes my suggestion: There are many readers of The Truth Seeker who read to get truth, but they hav learned that authors will not, nay, cannot write without giving color of their own bias and prejudices to every event they record. Under those circumstances they must choose the writings of the fairest authors in pairs at least, so that they can judge for themselvs between the prejudices that make and perpetuate the differences of opinion that manifest themselvs in friendly debates, in social quarrels, and even in national wars.

But how shall we be able to select these authors in order to obtain that conservativ wisdom, which once established would go far toward the temporal salvation of mankind? I will tell you. Hav some one of your able writers who is competent for the task giv us a series of articles in The Truth Seeker in which will be fully shown up, or as much so as would be admissible, the personal prejudices of every important historian, giving, perhaps, one or more illustrations from each. I would myself giv five times the cost of such information in pamphlet form if I could get it, as I am now trying to decide between George Rawlinson's seven volumes of ancient history, etc., and some other work. Such a pamphlet would sell to every reader. Christians would buy it to enable them to steer clear of everything tainted with Infidelity, and Infidels would buy it to enable them to select the best Christian authorities. Will you not giv us something of the kind? Respectfully, C. Putnam.

Many Topics.

Lexington, Ky., June 25, 1891.

Mr. Editor: How noble is Mr. Ballou's defense of Anarchy, reminding us of the fact that the man who is governed is not a free agent; no individual is responsible for his actions but the one who does as he pleases. The "consensus of the competent" no doubt suppose that they alone are right; all others must be cajoled or driven into the path of duty.

But the majority of our race are yet savage. Their greedy emotions and love of present enjoyment extinguish feelings which are truly noble and patriotic.

Each successiv time when society rises to the grandeur of civilization the masses are trampled low by the powerful. Luxury is yet an unsubdued dragon. Destructiv elements and diseases are also crushing. And millions sink into graves of misery, penury—into pitiless oblivion. A few survive. Then what a grand civilization it is, when the only successful teachers of the Golden Rule were Wat Tyler and Cromwell, who placed a rope round a man's neck before they attempted to giv him a lesson on gentleness and the peace of heaven.

Let capitalists, tyrants, any other pack of human wolves, take notice: this is their alternativ—these bad boys in the apple-tree; tufts of grass will be thrown at such miscreants, and if these are not effectiv more convincing arguments are within reach.

And thus are men taught the beauty of justice, good sense, and politeness.

The present race of men will fade away, only a few lonely tombs will be precious, where in holy silence lie the hearts of Socrates and Wilberforce and the rest like them.

They say that the reservation of land for worthy citizens is "touching capitalists in a tender place." It must be that no one feels acutely but them. The very idea of decency is a "stunner" to some people.

But I think that the mass of the people can be trusted to civilize the world. Sometimes the flood-gates of their wrath are opened, and a burst of fury cleanses society till it is pure again.

Eschylus in his "Prometheus" loves to press the universe to his torn and bleeding heart. There are such individuals. Their powers of acute perception benefit the world more than crowns and bushels of Christian diamonds—Christian virtues which grow more brutal every day.

Anarchy need not be violent. There are thousands who prefer good to evil. They are not tempted to sin. Their strength will be evident to all when the reins of "a good example" fall into their hands, and the worn-out slaves of luxury are prostrate on the earth. They will fall with their gold, by their own weight.

Mr. Browning hints that Alcestis was happier than the one she died for.

Uncle Toby thought the world was wide enough for all, even the most lowly organization.

If the mission of Christians has failed to bring goodness and happiness to the world, let others profit by their selfish example and choose a better way.

Nothing prospers, in the world of matter or thought, without some powerful incentiv, a kind of heaven in the future, which will reward pain and trouble. What has the wretch to hope for, who toils all day for a crust and dingy hut, without comforts, sweet flowers, good schools, and lovely teachers for his children? The humblest child pants for a sweet smile, a cheerful grain of information, and nothing is more desolate to the poor than a call from a Christian, who is meddlesome and rude, harrowing up the mind, whose great anxiety is to earn an humble living. Christians destroy the dignity of the laborer's mind and hasten his downfall.

Is the mind of the world progressiv and hastening toward that glorious goal, mental and moral, indicated by the noble expressions of such men as Dionysius of Halicarnassus? He says, "Eschylus had a just conception of what constitutes the dignity of human nature." Do moderns aspire to any such perfection? No, the greatest man now is the one who can snatch or steal the most millions. Luxury is the cobra, the viper, who has done this, for sweet nature's atoms are not completely blind. In them are firmly planted the roots of thought. They cling to the truest uses of life. They are able with supernal knowledge to seek and recognize their friends, giving them a hearty welcome.

Alhaza.

Children's Corner.

Edited by MISS SUSAN H. WIXON, *Fal River, Mass., to whom all Communications for his Corner should be sent.*

"Between the dark and the daylight,
When the night is beginning to lower,
Comes a pause in the day's occupations
That is known as the Children's Hour."

Retribution.

An old black crow sat on a tree,
Where staid a bird's nest cosily;
Four little eggs were in the nest,
By a mother's love warmed and blest.
At noon, the mother hied away
For a drink in heat of day.
Down hopped the crow, "Now for a lunch,
And in this egg I'll make a punch!"
So saying, he quickly dispatched
The four blue eggs meant to be hatched,
Now it turned out and chanced to be,
That two king-birds this act did see.
"We'll fix him! We'll fix him!
For these eggs he shall dearly pay."
At him they flew with sharpened bill,
And pecked his face and eyes, until
Blood flowed free, and the crow fell down
In a meadow outside the town.
The king-birds then pecked from his head
The feathers, till 'twas raw and red;
They pulled the plumage from his back,
'Till wings and bones did fairly crack,
And that poor crow you would not know,
As to the forest, weak and slow,
He went his way, pursued by those
Two unrelenting, vengeful foes.
A blind and bloody crow was he,
All racked with pain and agony,
When weak he reached the wooded shade,
Beyond the meadow and the glade,
And there resolved he never would
Steal eggs again, for fun or food.

May you to heart this moral take,
And keep it there for your own sake:
Who wrongs his neighbor or his friend,
Must surely suffer in the end.

S. H. W.

Biographical Sketches of Ancient and Modern Poets.

II.—SPENSER.

Edmund Spenser, one of the popular poets during Queen Elizabeth's reign, was born in London in the year 1553. Some claim that he was of good family connections, that is to say wealthy, but the popular opinion is that he was very poor. A certain poet, by the name of Ben Jonson, writing to a friend claims that he died "for lack of bread." But we will speak more of that later on. The most popular poem that he ever wrote is "The Faerie Queen." Taine, in speaking of it, declares it to be a masterpiece of art. It is filled with gods, fairies, etc. In one of his poems he bewails the death of a dear friend, Sir Philip Sidney, as "Astrophel." You will notice that he writes something in the style of Chaucer.

The gods, which all things see, this same beheld,
And pitying this paire of lovers trew,
Transformed them there, lying on the field,
Into one flower, which is red and blew;
It first grows red, and then to blew does fade,
Like Astrophel, which thereinto was made.

Spenser was a great lover of nature, as his writing plainly shows. He did marry, but his wife's name died with her. Not an uncommon thing, especially in those days when women were only valued as companions of men, but it is to be hoped that we will outgrow that superstition with the others.

It seems that he had trouble also. History gives us a pathetic account of his house being burnt to the ground during a rebellion. Spenser and his wife escaped, but their youngest child was burnt to death. It is thought that this hastened his death, for he died shortly afterward, on January 15, 1599. It is not taken for granted that Jonson was right, but it seems probable, since Jonson was so well informed. So, according to his word, he was buried in Westminster Abbey, beside Chaucer, at the expense of the earl of Essex.

IDA A. BALLOU.

What the Little Ones Are Saying.

A minister's little daughter, who had been to church for the first time and heard her father preach, was questioned by him on reaching home as to how she liked his sermon. There was an embarrassed silence. Then the little maid, tired out with the long strain of "being good," and yet anxious not to offend in any wise, made answer, with a long-drawn breath of patient resignation:

"You preached awful long, papa, but I beared it."

"Now, mamma, I——"

Thus the child began, and was stopped short by her mother.

"Lottie, how many times I've told you not to begin with 'Now.' It is 'Now, mamma,' 'Now, I can't,' 'Now, I will,' Now something or other continually. Don't say it again! The very first time you do I will send you to stand fifteen minutes in the corner."

Little Lottie knew full well the terrors of that punishment. What an eternity it seemed to her to stand that length of time with her face to the wall, not allowed to turn around or speak till told that the time was out, for always after about three minutes she felt sure that the fifteen minutes must be passed, and that she, forgotten, must stand there always! So cautious Lottie retreated with her doll out of mamma's hearing, and it being already late in the day escaped condemnation.

When the little nightgown had been donned and mamma said tenderly, "Now, darling, say your little prayer," Lottie failed to notice how the catcher had been caught on the "Now," but answered:

"I can't—I mustn't."

"Lottie! Why not?"

"'Cause if I say my '—— I lay me' I must stand in the corner."

The Danger from Scarlet Fever.

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Correspondence.

CAMERON, Mo., June 28, 1891.

DEAR SUSAN: I thought I would write you a letter for fear you and the Cornerites had forgotten there was such a girl as I. I am twelve years old, and liv in the country, five miles from Cameron. Cameron is a city which has eight thousand inhabitants. It has no Liberal hall, but there are many wealthy Liberals in Cameron. This spring Mr. Remsburg, Sr., offered to lecture if they could raise the money. I wish they would hav procured his services and that they would get a Liberal hall. If I were a man. I would strive my best to hav a lecture, and not only a lecture, but a hall where the people could hav all the lectures they wanted. As you said that we would probably hav to wait till the young folks grow up before we can get a young folk's paper, I hope they will commence and grow fast. I will hav to close, as my letter is getting long. I will close, wishing you great success.

Your Liberal friend, MARY LIVENGOOD.

[There is certainly a good time coming by and by, when girls like Mary are grown to womanhood. Just wait and see.—ED. C. C.]

ROCHELLE, ILL., June 27, 1891.

MISS WIXON, *Dear Friend:* Your most interesting Corner has not heard from me for over five years, but as regular as the week comes around hav I heard from the Cornerites.

I enjoy hearing the young advocates of our cause speak their opinions publicly, and I look forward to a day when we will find the world much wiser than to-day, for the world is producing too many great minds to continue longer in its old religious ideas.

Then we can say that our fathers were among the first to learn the truth, and I freely say that I think it to be the truth.

What we as young Freethinkers should now strive for, is that we travel the correct road as moral men and moral women, that in a later day it may be said of us, "It must be so, for thou reasonest well."

I was very glad to see the introduction of the Young Men's Freethought Temperance Society, and immediately took the pledge and became a member of the same.

I hope every member of the society will endeavor to make it a success and aid others in becoming moral men and true women, and soon the church will be compelled to admit that Christianity is not necessary for morality.

May every young man in our ranks take the pledge and become an activ member of the society.

Since my birth liquors hav always been within my reach, and I hav had the opportunity to drink if I wished, but since I hav been old enough to see the effects of alcohol, I hav not tasted it, and now, being sixteen years of age, I can truthfully say that I do not drink, chew, smoke, or swear, and I am proud of it.

Having about finished the high school of this city, I intend in the fall to enter business college in Chicago, after which I may become some day the proprietor of the popular "Rochelle Jewelry Store," with the same name as its present owner.

Well, I am afraid I hav already taken up too much space and time. Mother and father send their best regards.

Will close. With best wishes to yourself and friends of the Corner, I remain,

Yours for reason and morality,

OTTO WETTSTEIN, JR.

[We may be sure the good cause is progressing when the Corner is graced by such sentiments as above. Otto is the worthy son of worthy parents, and we hope to hear from him often.—ED. C. C.]

BUFFALO, N. Y., July 1, 1891.

TO MISS WIXON AND THE CORNERITES: I hav often thought of addressing you through the columns of the Corner if its editor was willing. And to-day it is so quiet and cool that I feel "inspired" to put my theory into practice. And then, too, remembering the old adage, "Put not off till to-morrow what ought to be done to-day," I concluded to profit by it. Still, when one really wants to do anything he very seldom "puts off till to-morrow," unless it is inevitable that he should do so.

But so much for that. I did not intend to hav that for my subject or dwell upon it.

There are people, and lots of them, too, who are valiant fighting with that mighty weapon, the pen, for "woman's rights," and others for the "rights of the individual," and others for—but why continue?

We all know that the human race is divided into about three classes:

The valiant and energetic race,
The indifferent race, and
The ignorant race.

But, I think, we will all come to one unanimous conclusion, that there is one race, and the most important one of all, that is rather neglected. There seem to be only a few who really advocate "children's rights" at all. And I say, it is too bad. Even at our mother's knee, where we are supposed to receive the blessed education that will enable us to fight our way through the world, we are told a pack of lies that would successfully rival the "champion liar!" Then when we grow older and know the truth, we are brought face to face with the fact that the loving and gentle mother has not only deceived us, but willfully lied! That is the first lesson. Oh, it is no wonder that the sensitiv hearts of children are hurt, and that they shrink from confiding to the mother, for fear of censure! I do not blame the mother so much, for she was treated the same in her childhood, and has come to look upon the falsehoods as necessary. But I grow impatient at their stupidity, when hearing them exclaim, in regard to wayward children who bring the early gray hairs in their parents' heads, "Why, these children must hav been born wicked! I cannot think how they could hav gone astray. Their parents are both very kind."

I will answer them in the earnest words of Mrs. Browning:

Do you question the young children in their sorrow,
Why their tears are falling so?
The old man may weep for his to-morrow,
Which was lost in Long Ago—
The old tree is leafless in the forest—
The old year is ending with the frost—
The old wound, if stricken, is the sorest—
The old hope is hardest to be lost;
But the young, young children, oh my brothers,
Do you ask them why they stand
Weeping sore before the bosoms of their mothers,
In our happy fatherland?

But "the dawn of deliverance" is at hand. People are beginning to question the idea that they had taken as an undisputed truth. Freedom is gradually working her way upward, and casting aside the old worn-out garment of servitude.

Her open eyes desire the truth,

and she shall hav it! No matter how obnoxious truth is to our old-fashioned ideas of morality, we must accept the facts as inevitable. And as was said of old,

The little child shall lead them.

For

The child's sob in the silence curses deeper
Than the strong man in his wrath.

Ever your friend, IDA A. BALLOU.

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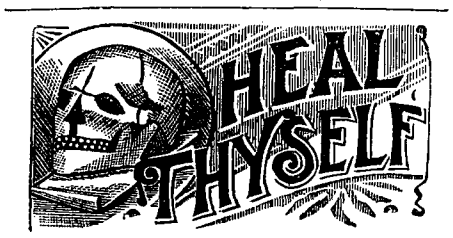
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A GOOD WORD.

Dr. Fellows is an outspoken Liberal, a humanitarian, and a generous patron of the Freethought press. He has many testimonials to the value of his progressive and successful method of treatment, and deserves patronage.—*Freethought.*

Liberal Meetings.

These notices are for the benefit of Liberals who may be visiting the places where these societies are located. Local Secular Unions and Freethought Societies meeting regularly can hav their gatherings advertised here free by forwarding the necessary information.

The Manhattan Liberal Club, N.Y.

Meets every Friday evening, at 8 o'clock, at German Masonic Temple, 220 East 15th street. Lectures and discussions. The public cordially invited.

The Newark Liberal League

Meets every Sunday afternoon at 3 o'clock at Liberal League Hall, 177 Halsey st., cor. Market st., Newark, N. J. Lectures and discussions on religious and social questions. Seats free and everybody welcome.

American Secular Union, Newark Branch.

124 Market street. Assembles every Sunday evening at 7:30. Lectures, debates, and discussions on all important secular subjects. President, HENRY BIRD; Secretary, CORA BELLE FLAGG.

Brooklyn Philosophical Association

Meets at Fraternity rooms, Bedford avenue and South 2d street, Brooklyn, E. D., at 3 P.M., every Sunday. Lectures followed by discussion. Platform free. Charles Monholland, secretary, 248 Broadway, Brooklyn, E. D.

Philadelphia Liberal League 257

meets every Sunday in Industrial Hall, Broad and Wood sts., at 2:30 and 7:30 P.M. for lectures and free discussions on religious and social questions. Able speakers interest the audience. N.B.—Truth Seeker publications always on hand at cheap rates.

The Secular Society of Kent, O.,

Meets semi-monthly, first and third Sundays, at 2 P.M., at the town hall. All friends of human cultivation are invited. MARIUS HEIGHTON, Sec.

Elizur Wright Secular Union

Of Alliance, O., meets the first and fourth Sundays of each month at Independent Church, at 10:30 A.M. Free discussion on all Liberal subjects. Subscriptions to THE TRUTH SEEKER and *Investigator* are solicited. R. G. SMITH, Cor. Sec.

Chicago Secular Union

Meets every Sunday evening at 7:30 P.M., at Princess Opera House, 558 West Madison street. Lectures and debates. Strangers from abroad are welcome.

Milwaukee, Wis., Liberal Club

Holds meetings every Sunday evening at 216 Grand ave., (Fraternity Hall). Lecture followed by debates. The public cordially invited.

Des Moines Secular Union

Holds regular meetings at Good Templar Hall, Flynn Block, S.E. corner 7th and Locust streets. Lectures followed by discussion. Friends from abroad heartily welcome.

FRANKLIN STEINER, Pres.

San Francisco, Cal., Freethought Society

Meets every Sunday evening at Union Square Hall, 421 Post street, at 8 o'clock. A cordial invitation is extended to all. Seats free.

Port Angeles Secular Union

Meets every Sunday at 7:30 P.M. in Macdonald's Hall in Port Angeles, Wash. Lectures, songs, and select reading. Discussion invited on all subjects. Liberal literature distributed free. FRANK MORSE, Cor. Sec.

The West End Progressive Liberal Union

Of Los Angeles, Cal., meets semi-monthly, first and third Sundays, at 8 o'clock, P.M., at Parr's Hall. Everybody invited. MRS. R. M. BERRA, Pres.; J. H. MCWILLIAMS, Rec. Sec.

The Walla Walla Liberal Club

Meets every Sunday at 2 P.M. in Grand Army hall, Main street, Walla Walla, Washington. Science Lectures.—Free Discussions.—Original and Selected Readings and Poems. A large valuable library is at the service of members and friends. C. B. REYNOLDS, Pres.; A. W. CALDER, Sec.

The Roeder Secular Union

Of Roeder, Wash., meets every first and third Sunday in the month, at the Roeder school-house. Lectures, discussions, reading, and poems. The greatest freedom accorded to all. Our motto, "Universal Mental Liberty." D. E. RICE, Pres.; J. W. BELL, Vice-Pres.; CHARLES SHEA, Sec.

Fort Worth, Tex., Liberal Club,

Meets every Sunday at Knights of Labor Hall, 1604 Main street, at 10 o'clock, A.M. Visiting Liberals invited to attend. COL. A. HARRIS, Pres. ISAAC S. LEE, Sec.

San Antonio (Texas) Liberal Association

meets every Friday evening at Liberal Hall, 227 East Houston street. Free reading room and circulating library open every day and evening. Strangers cordially invited. A. CHAPMAN, Sec.

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News of the Week.

THE first number of a serial publication of the constitutions of all nations, now insufficiently known, contains Mexico's constitution, which distinctly separates church and state, forbids establishment or prohibition of religion, forbids acquisition by a church of real estate beyond buildings in actual use, and supplants oaths by affirmations.

A GRAND monument to Jefferson Davis will be erected at Richmond.

WOULD commercial reciprocity promote or retard Canadian annexation? is now debated.

AN exhibit of the development of the American Catholic press is proposed for the World's Fair.

MORMONS in Chihuahua and Sonora, Mexico, are turning a wilderness into a seat of fertility and thrift.

BLAINE is acknowledged to hav been ill, and to be not well yet, but is said to be rapidly improving.

WILLIAM II.'s visit may cause accession of England to the Triple Alliance of Germany, Austria, and Italy against France and Russia.

OF the income of the Church of England last year, £5,753,557, £208,438 came from private benefactions since 1703, the rest from ancient endowments.

THE pope is indignant at the Triple Alliance contract, and condemns the clause guaranteeing Italy's integrity and excluding papal claims to restoration of temporal power.

GERMANY is about to acquire territory in Morocco which may embroil her with Spain.

THE British government has been asked to act in regard to the mortality of religious pilgrimages from India to Mecca. One-third of the fanatical pilgrims perish.

HUMBUG is rampant at the shrine of St. Anne de Beaupre, Quebec. A dispatch of the 2d says: "Hardly a day passes that miracles are not performed. Yesterday a man named Desire Raymond, from Lewiston, Me., who was suffering from a fractured leg and unable to walk without crutches, received holy communion and afterward walked away from the sacred table without his crutches, wholly cured."

SIR JOHN THOMPSON is being opposed by Canadian Protestants as premier because he is "a man of north of Ireland Methodist parents, who at one time taught a Methodist Sunday-school, but who, under peculiar circumstances, forsook the faith of his fathers and went into the church of Rome and threw himself into the arms of the extreme section of that church, made league with the Jesuits and sent his sons to be educated in their colleges, and who" favors separate schools in Manitoba.

AT the execution of the four murderers at Sing Sing the press of New York deliberately violated the section of the new electrical execution law which reads: "No account of the details of any such execution, beyond the statement of the fact that such convict was, on the day in question, duly executed according to law at the prison, shall be published in any newspaper." This provision is denounced as an infamous infringement of liberty of expression, and will doubtless be repealed.

REV. JAS. BRADY, of Newark, N. J., last Sunday blackguarded the Saengerfest, an innocent open-air festival of Germans, hated by parsons because of its diverting Sunday crowds from their congregations. He began by saying that all who were concerned in last Sunday's concert should be fined $10 apiece. He said the singers were like the Turners, mainly Atheists, and "sinful, recreant, Sabbath-breaking, beer-swilling Germans." He called special attention to the cantata of "Delilah and Samson," and said he had no doubt that the woman who sang it felt all the tenderness that the song depicted. He wanted to know why they could not sing "From Greenland's Icy Mountains," instead of the music of the devil. "Music!" he went on; "why, it is only Atheistical wind. Music comes from the church of God. How dare these Infidels use the weapons of the church to overthrow her grandest institution—the Christian Sabbath!" He closed with an earnest hope that the Germans might be converted to devote their musical talents to singing about glory and heaven.

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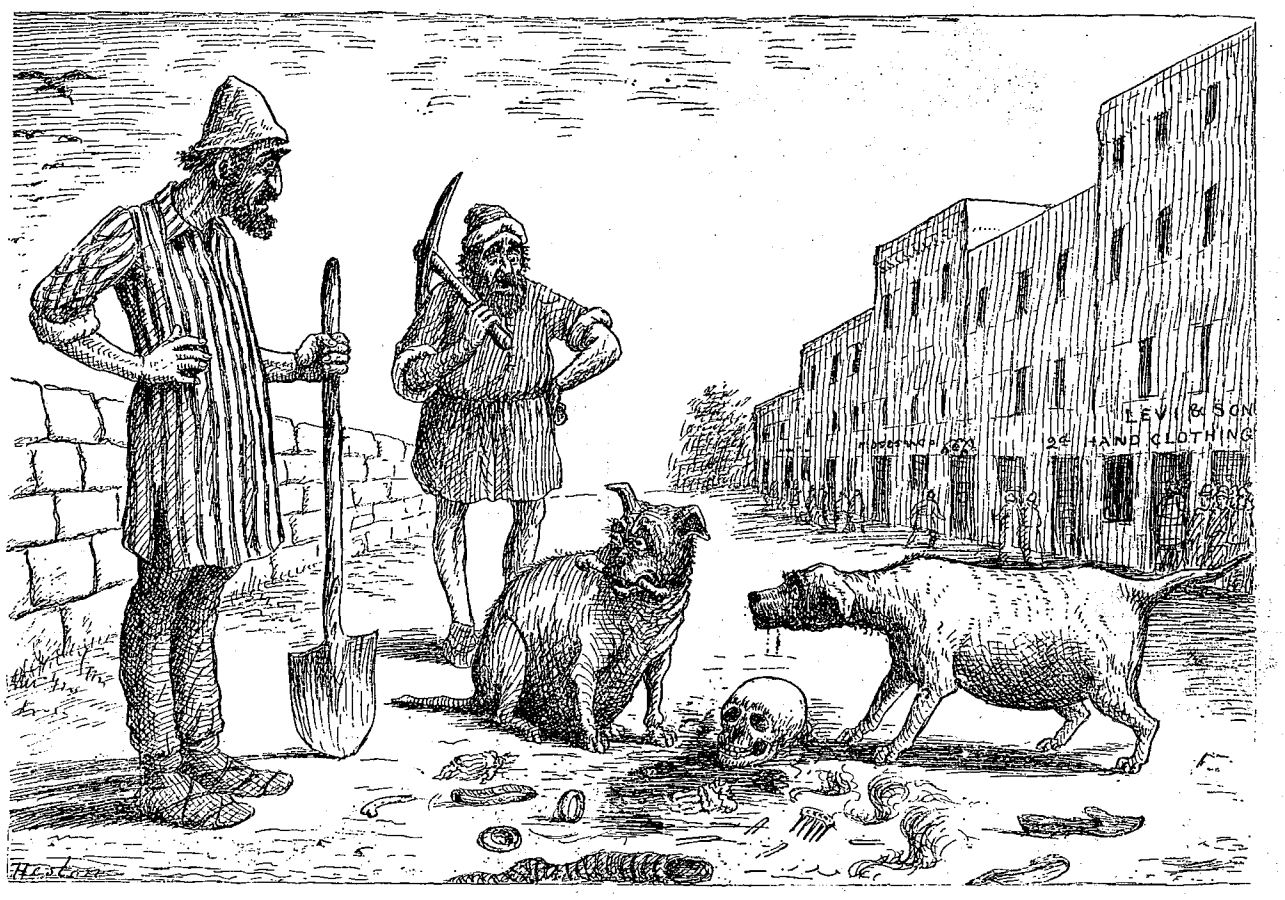
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THE LAST OF JEZEBEL.

And they went to bury her; but they found no more of her than the skull, and the feet, and the palms of her hands. Wherefore they came again, and told him. And he said, This is the word of the Lord, which he spake by his servant Elijah the Tishbite, saying, In the portion of Jezreel shall dogs eat the flesh of Jezebel.—2 Kings ix, 35, 36.

Gems of Thought.

HISTORY is made up only of declarations which gain credit by repetition.—*Napoleon Bonaparte.*

Is this Utopian? A map of the world that does not include Utopia is not worth even glancing at, for it leaves out the one country at which humanity is always landing. And when humanity lands there, it looks out, and, seeing a better country, sets sail. Progress is the realization of Utopias.—*Oscar Wilde.*

WITH respect to the authority of great names it should be remembered that he alone deserves to hav any weight of influence with posterity, who has shown himself superior to the particular and predominant error of his *own* times.—*Colton.*

NOT the smallest quantity of force is absolutely lost or lost to the universe, but is only lost to the immediate object and therefore seems to hav vanished from the superficial glance. In reality the excited energy has only taken a different shape, the amount of which must be equal to that of the former.—*Buchner.*

LONG before Christianity had a place, there were vast libraries. There were thousands of schools before a Christian existed on the earth. There were hundreds of hospitals before a line of the New Testament was written. Hundreds of years before Christ, there were hospitals in India—not only for men, women, and children, but even for beasts. There were hospitals in Egypt long before Moses was born. They knew enough then to cure insanity with music. They surrounded the insane with flowers, and treated them with kindness.—*Ingersoll.*

MEN believe as they do because they are what they are, far more than because they hav any conclusiv evidence.—*Samuel Edger.*

HE who leaves Christianity does not leave faith behind; but he travels in faith to a belief in the inviolable order of nature, the sequence of cause and effect, the reign of law, the upward destiny of the human race—to faith in *good.*—*Robert C. Adams.*

LET me hav my own way,
Let others promulge the laws, I will make no account of the laws,
Let others praise eminent men and hold up peace, I hold up agitation and conflict,
I praise no eminent man, I rebuke to his face the one that was thought most worthy.
—*Walt Whitman.*

IT is the special evil of intolerance that it entwines itself around the holiest parts of our nature, and becomes at last so blended with the sense of duty that, as has been finely said, "conscience, which restrains every other vice, becomes the prompter here." Two or three times in the history of mankind its destruction has involved a complete dissolution of the moral principle by which society coheres, and the cradle of religious liberty has been rocked by the worst passions of humanity.—*Lecky.*

IN the natural pride and impatience of human nature, which rebels against the insurmountable limitations of knowledge, and disdains and dislikes the humility of the method of its attainment, by patiently and painfully conforming to fact, there is a deep and last source of error. Man would fain be above nature, not as its culminating blossom, but as something essentially apart from it in his highest qualities—a being created to govern and use it for his ends, and for whom it was created; instead of, as he is actually, a part of it that develops from, and in, and for it, and commands only by obeying.—*Maudesley.*

JABVEH is alleged to be infinit, yet when we refer to the Bible we find that the Bible God walks (Gen. iii, 8), talks (Deut. v, 24), smells (Gen. viii, 21), works (Gen. ii, 2), rests (Gen. ii, 2). We are told that he is unchangeable, yet we find upon examination that the Bible God repents (Gen. vi, 6). We are informed that he is all good, yet we find that God curses (Gen. iii, 14), hardens men's hearts (Ex. xiv, 4), delivers men into the devil's power (Job ii, 6), punishes the guiltless (1 Sam. xv, 3), creates evil (Is. xlv, 7), makes some men the slaves of others (Ex. xxi, 2), and orders the wholesale slaughter of men, women, and children (1 Sam. xv).—*Arthur B. Moss.*

THE
Truth Seeker Annual
—AND—
Freethinkers' Almanac,
1891.

(E. M. 291.)

WITH ILLUSTRATIONS.

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THEOLOGICAL SCARECROWS—HOW FOOLS ARE FRIGHTENED INTO THE FOLD.

Notes and Clippings.

A TOLSTOI community at Kharkoff, Russia, containing a number of educated men who hav left society, has been suppressed by the government.

THE Scottish Mission, which has its headquarters at Jerusalem, reports the conversion of six Jews to Presbyterianism at a cost of $5,000 apiece.

A FRENCH provincial newspaper has been condemned to pay two hundred francs damages for calling several residents of its town Freemasons. To call a man a Freemason in France is to bring him into hatred, ridicule, and contempt of his Roman Catholic townsmen.

THE Russian inland steamship company, "Samölet," has named one its steamers Leo Tolstoi, in honor of the renowned novelist. This givs great displeasure to the intensely religious press. *Voozhniy Kray* of Kharkov and *Vladomosti* of St. Petersburg think that it is very improper on the part of "an orthodox company in holy Russia" to do honor to the name of a heretic like Tolstoi.

THE Salvation Army in all is now made up of 4,289 distinct organizations, commanded by 10,449 officers. During the past year there has been an increase of 255 organizations. The total circulation of their periodicals is over half a million. There are twenty-seven *War Crys* outside of England, published in thirty-five countries, and in fifteen languages. The army has made particular progress in India.

THE Austrian high court of appeals has delivered a tremendous shock to Roman Catholic priests who hav renounced orders and subsequently married, and they are not few. One who has been ordained a priest in 1857 announced to the civil and clerical authorities in 1870 that he had abandoned the Catholic faith and become an evangelical. In 1879 he married and lived happily until, a year or two ago, his marriage had to be legally tested, and it was pronounced invalid. He appealed, but now the highest court announces that the present state of legislation does not permit a man who has vowed celibacy to be freed from his vow.—*Sun.*

THE municipal authorities of the city of Treves, Germany, are busily preparing for the enormous influx of children which is expected to take place next August, on the occasion of the exhibition of the "Holy Coat of Treves," popularly and authoritativly announced to be the identical garment woin by the savior, and for which the soldiers present at the crucifixion cast lots. One of the most remarkable things in connection with this exhibition is the fact that the police force will be doubled; and another is that a committee of purity will be established, proving that, as in American camp-meetings, the world, the flesh, and the devil are not entirely absent from the most sacred functions.—*World.*

THE preachers of the dissenting Russian sects hav been warned that they are incurring the risk of Siberia, and the public officials throughout the empire are making it a practice to break up by any means in their power the meetings of the dissenters. The persecution is not confined to one sect, or to several. All the sects known to the authorities are being harrassed, and the Roman Catholic and Lutheran religions, barely tolerated in St. Petersburg, are suppressed mercilessly in Poland and the German provinces of Russia on the Baltic. No new churches are permitted to be built and the authorities are ordered to shut up the old church buildings, whenever, as structures, they become dangerous. It does not take long for the town or city officers to find that the Catholic or Lutheran church is dangerous.

THE Hon. Honoré Mercier, the premier of Quebec, has been made a count by the pope. This is the message from Leo XIII.: "Well-beloved son. Greeting and apostolic benediction: Your distinguished merits toward us and this apostolic see, the remarkable zeal with which you hav responded to our desires for the good of the Catholic cause in the different conflicts provoked in that province of Canada, the care you hav taken to protect the rights of the religious societies, and the other Christian qualities of your character hav induced us to . . . constitute Count you, your children, and your descendants in the male line of primogeniture only, provided they are born of legitimate wedlock and persevere in the Catholic religion and fidelity to the holy see. In consequence, we grant to you and your descendants the right and privilege to use and enjoy all the honors, rights, prerogativs, preëminences, etc., appertaining by law, use, or custom to those decorated with this title of nobility."

AN anecdote of Darwin: Year after year facts in substantiation of Darwin's evolution theory were accumulated and discussed with his friends until, twelve years after (in 1856), Sir Charles Lyell advised him to expand and revise his memoranda and prepare them for publication. The book was about half completed when a singular incident occurred, which reveals as nothing else could the thorough unselfishness of Darwin's nature. He received one day a letter from a young Welsh naturalist, Mr. A. R. Wallace, who was then traveling in the Malay archipelago. To Darwin's amazement it contained an article embodying the exact theory upon which he had been laboring for so many years in secret. The letter contained a request that Darwin would submit the paper to Sir Charles Lyell for consideration at the Linnæan society. Never had a man greater temptation to suppress a rival. Silence would hav sufficed, but Darwin was not silent. He sent the article to Sir Charles Lyell, but the latter and Sir Joseph Hooker protested against the publication of it without a statement from Darwin, who, as they personally knew, had been working on the subject for many years. Darwin was at first unwilling to take any action in the matter to protect himself, fearing that he might do Wallace injustice; but the difficulty was finally arranged through the mediation of friends, so that the rights of both naturalists, who had almost simultaneously conceived the same idea, were shielded. The result was that Wallace's paper, accompanied by a letter from Prof. Asa Gray and an abstract of Darwin's work, were contemporaneously published in July, 1858, in the transactions of the Linnæan society. Thirteen months later, Darwin brought out the work which has immortalized his name, the "Origin of Species."

Communications.

A Correct Silver Dollar.

Everywhere among civilized nations the two precious metals, gold and silver, as coin—weighed and stamped pieces of these metals—are money. They serve as the standard values for all commodities. They are *the* money the world over, and they alone are real money.

Paper currency, that is, paper passing for money, although it may answer the purposes of the latter, is not real money, because it lacks the intrinsic value of the same. It consists only of certificates of coin deposited with a government, or of certificates of debt, issued by a government, or by private corporations, banks, controled by law.

The Constitution of the United States, by saying, "No state . . . shall coin money; emit bills of credit; make anything but gold and silver coin a tender in payment of debts," distinctly recognizes gold and silver coin as the real money of the United States, while the paper currency of this country, not secured by coin or bullion deposited with the government, simply consists of "bills of credit," as they are called by the Constitution.

An act of Congress of Feb. 12, 1873, says that the one-dollar gold-piece, at the standard weight of twenty-five and eight-tenths grains, shall be the unit of value of the United States. Thus, by law, the gold dollar (and gold coin generally) is the standard money of the United States by which the bullion value of the silver dollar of this country is to be regulated. In the commercial intercourse of the leading nations of the globe gold is also the standard money by which the values of all commodities are measured.

The Constitution of the United States, by recognizing both gold and silver coin as the real money of this country, and by making coin of either of these two metals a full legal tender in payment of debts, establishes bimetallism for this country. Silver dollars, therefore, in the United States always may just as well be used for the payment of debts as gold coin, provided payment in the latter is not stipulated by contract. The fractional silver coins and the nickel and bronze coins of this country are subsidiary coins. They hav not an unlimited legal tender power, but can, by law, be offered only for the payment of small sums.

Monometallism means that in a country only coin of one of the two monetary metals named is a full legal tender in payment of all debts, while coin of the other metal has not this quality.

At present, there exists no fixed ratio between gold and silver, as monetary metals, and no free coinage of silver among the leading commercial nations of the globe. Silver, therefore, is now in reality an ordinary commodity. In consequence of this fact, the American standard silver dollar has at this writing (July 4, 1891) only a bullion value of from seventy-eight to seventy-nine cents in gold. It, therefore, cannot be considered as correct money, not being, as to its bullion value, an equivalent of the silver dollar, which it should be by law. In other words, a gold dollar and a silver dollar hav not the same value as pieces of metal. They are only fictitiously equivalent by the stamp of the government placed upon them. The American silver dollar with its present bullion value, can not be used as coin, but only as metal, by the people of this country in their commercial intercourse with foreign nations; it is disliked by them in their own domestic intercourse, and it cannot be rightfully made the basis of free and unlimited coinage of silver in the United States. Such coinage of this silver dollar, depreciated as to its bullion value, would giv the most unjust advantages to the owners of silver bullion in this country. They, by such coinage, at the present price of the metal, would change from seventy-eight to seventy-nine cents' worth of fine or pure silver into money worth one hundred cents in gold. Such free and unlimited coinage of silver would necessarily drive gold out of this country for foreign silver, or at least out of trade into hiding-places, and perhaps cause a gold premium. Moreover, it would probably reduce the value of the silver dollar in trade to its own metallic value, at present to only from seventy-eight to seventy-nine cents in gold, thus enhancing the prices of all commodities throughout the United States.

By an act of Congress of Feb. 28, 1878, compulsory coinage of the standard silver dollar was established in this country, which kind of coinage of the silver dollar, as far as its coinage on government account is concerned, has been continued by act of Congress of July 14, 1890, being the present law on the subject. Such silver coinage should be abolished by Congress as soon as possible and be replaced by free and unlimited coinage of a *correct* silver dollar, being, as to its bullion value, equal or as nearly equal as possible to the gold dollar. Such a course is simply demanded by justice, and might be taken in the following manner:

The government of this country would be enabled at once to coin a permanently correct silver dollar strictly equal, as to its bullion value, to the gold dollar, in case of an international agreement among the leading commercial nations of the globe, as to a fixed ratio between gold and silver, as monetary metals. It tried to bring about such an agreement by two international conferences held in Europe in 1878 and 1881, and by later efforts, yet in vain, chiefly on account of the opposition of England. Under these circumstances the American people seem to be compelled, by their own interest, independently of other nations, to establish free and unlimited coinage of a temporarily correct silver dollar, until the international agreement referred to will be accomplished. There is plainly not gold enough in the world to serve as coin, as the sole legal-tender money of all or of only the leading nations of the globe, in their domestic and foreign commerce; and then a country is obviously enabled by bimetallism—that is, by free and unlimited coinage of gold pieces and silver coins, *correct* as to their bullion value—to control a larger amount of good and sound money than by either gold monometallism or silver monometallism—that is, by the use of either gold or silver coin alone, as legal tender for the payment of large sums.

The Constitution of the United States says: "The Congress shall hav power . . . to coin money, regulate the value thereof and of foreign coin." This clause plainly speaks of such a regulation only in a general way, and does not forbid a repeated regulation of the kind. Congress, therefore, has the power, at any time, directly or indirectly to regulate the bullion value of the silver dollar, to be coined in this country, in such a manner that this dollar, as metal, may become correct, nearly, or if possible quite, as valuable as the gold dollar. Furthermore, Congress has the power, directly or indirectly, to attend to this regulation as often as it may become necessary, until the ratio between gold and silver, as monetary metals, will hav been internationally fixed forever. The regulation referred to might best be achieved for the present, if Congress by law would make it the duty of the president of the United States, at stated times, under certain circumstances, and within fixed limits, to ordain the amount of fine or pure silver for the silver dollar, to be coined, by the way of free and unlimited coinage, at the American mints. Such an expedient, presently to be described more fully, would of course come to an end immediately after the adoption of a fixed ratio between gold and silver by an international agreement.

The gold coins of this country having formerly twice been changed by law as to their bullion value, why shall, until an international agreement on the subject will hav been reached, not the silver dollar, to be coined at the American mints, be changed, too, as to its bullion value, so that it may become temporarily correct, representing as nearly as possible a gold dollar's worth of fine or pure silver, according to the current price of this metal in the markets of the world? In answer to this question the following views may be ventured:

Congress might by law ordain the free and unlimited coinage of a temporarily correct silver dollar, as to its bullion value, which coinage might commence at once, after the passage and approval of the respectiv act, and which, when necessary, on account of the fluctuating price of silver, might be changed, as to the bullion value of the silver dollar to be coined, always on and after the 1st day of January following such a necessity. The new, temporary silver dollar, when its coinage would commence, should, agreeably to law, by order of the president of the United States, contain a gold dollar's worth of fine or pure silver, according to the average market price of this metal during the last preceding month. Subsequently, if necessary, a silver dollar with a corrected bullion value, as nearly equal as possible to a gold dollar's worth of fine or pure silver, should always be coined at the American mints, on and after each 1st day of January following. For this reason it might by law be made the duty of the president of the United States annually to ascertain the average market price of silver during the month of December, and accordingly to giv in time the necessary order to the American mints for a correct bullion value of the silver dollar to be coined there during the ensuing year. This order could by law contain a change of the previous bullion value of the silver dollar only, if and so far as such a change would become necessary by the market price of silver during the month of December, as stated. Under an act of Congress of Sept. 26, 1890, the new silver dollar would hav the same diameter as the present standard silver dollar, differing from the latter only in thickness.

The coinage of any, that is, of a certain temporarily correct silver dollar might be continued, until by the fluctuations of the price of silver its bullion value would become one or more per cent more or less valuable than its face value or the gold dollar. Then, by order of the president, according to law, on and after the 1st day of January following, a new, temporary silver dollar, with a bullion value corrected according to the average market price of silver during the preceding month of December, should be coined at the American mints.

As to fluctuations of the market price of silver within a calendar year, the law might provide that, for this reason, the coinage of the temporarily correct silver dollar should not be discontinued in the course of the year. Yet, for these fluctuations, silver bullion, deposited for coinage at the mints of the United States, might, at the wish of the owners of the metal and on their own account, be only reduced to fine bars. Temporarily correct silver dollars coined, as suggested, in two different years, would probably or doubtless be of a different bullion value. Yet this could not be helped and would also do no harm. They would all decidedly be more correct as to their bullion value than the present standard silver dollars.

After the accomplishment of the international agreement repeatedly referred to, all silver dollars of the United States not being in harmony as to their bullion value with the ratio between gold and silver to be fixed by that agreement, would, of course, after the cancellation of the certificates issued for the same, hav to be recoined by the government into permanently correct silver dollars, being in harmony with the agreement.

The law suggested, ordaining free and unlimited coinage of temporarily correct silver dollars, might prescribe that the owners of the silver bullion deposited for coinage at the mint should be entitled to an amount of silver dollars exactly equal in their weight of fine or pure silver to the weight of fine or pure silver deposited for their coinage. Yet the owners of the metal would hav to pay the cost of refining the silver and of the alloy. The new dollars might, of course, at the mints be deposited with the government for silver certificates, to be issued for the same. Moreover, silver bullion from different owners should be coined according to the date and time of its deposition at the mints. Finally, only silver bullion produced in the United States should be coined into temporarily correct silver dollars, while foreign silver bullion, also, if produced by the melting in this country of foreign silver ore, coin, or ornaments, should be excluded from this coinage. The American origin of the silver bullion might always be established by the oath of the owners of the metal. The several legal provisions just suggested would simply be requirements of justice called forth by the nature of the temporarily correct silver dollar. They would, as a matter of course, hav to be repealed after the establishment of free and unlimited coinage of a permanently correct silver dollar, in consequence of an international agreement.

The fractional or subsidiary silver coins of this country, half-dollars, quarter-dollars, and ten-cent pieces (dimes), might best remain undisturbed as to their bullion value, up to the time of the adoption of a fixed and and final ratio between gold and silver as monetary metals by an international agreement, when these subsidiary silver pieces might be coined, too, with a correct bullion value, exactly corresponding to that of the silver dollar piece. In case of the adoption by Congress of free and unlimited coinage of silver, as suggested, the issue of paper money by the government for silver dollars deposited with the same might be regulated in the following manner. The government should issue silver certificates, in denominations ordained by law and desired by depositors, for temporarily and later for permanently correct silver dollars—for the latter, when established by an international agreement. Yet, these silver certificates should always be redeemed by silver dollars of the kind deposited for the same; all temporarily correct silver dollars being considered as belonging to one and the same kind. The kind of silver dollars deposited for them with the government should, of course, always be indicated on the certificates, when being issued for the silver dollars.

The foregoing discussion relates to the adoption, by the American people, of a preliminary measure of very tedious character for bringing about an international agreement as to a fixed ratio between gold and silver as monetary metals for all time to come. That such an agreement is possible and practicable is plain and cannot be doubted. It would hav been accomplished long before this time, if it would not hav been opposed by England. She established gold monometallism in 1816, a thing unknown to the world up to that time, for gaining financial advantages by it over other nations, and she now adheres to it chiefly on account of the bonus her merchants derive from it by their commerce with India, her great dependency in Asia. In India there exists silver monometallism. Yet, a great deal of English capital has been invested there on which the interest has to be paid in gold. To acquire this gold, the Indian government sells in London for gold bills of exchange called "Indian council bills," which are claims for certain sums of silver.

With those bills—their amount sold in London in 1890 aggregated $76,890,000—the English merchants,

having bought them, pay for the vast quantities of wheat and cotton they ship from India to England, in which latter country they receive gold for these articles. They thus, in consequence of the gold monometallism of England and of the silver monometallism of India, where the council bills are equivalent to hard money in silver, the standard money of the country, derive from their commerce with India not only their legitimate mercantil profit, but also a gold premium, by the gold they pay for the council bills, representing silver depreciated in the markets of the world, but of a permanently fixed value in India. England, therefore, will not voluntarily consent to an international agreement as to a permanently fixed ratio between gold and silver, as monetary metals. She can be forced to submit to the result of such an agreement among the other civilized countries of the globe only by her own pecuniary interests. The government of the United States should again, but not at present, cause an international conference to be held, perhaps in the city of Washington, for a final settlement of the silver question. Yet, to this conference, for the reasons stated, England should not be invited. The conference should consist, as far as possible, of delegates from all European countries, England excepted, and from all republics of North, Central, and South America. The conference, however, in order to be successful, should be held after the American people would hav tried, for at least a couple of years, free and unlimited coinage of a temporarily correct silver dollar, and after the beneficial effects of such a measure, by a permanently increased price of silver, would hav become evident, thus indicating at the same time the ratio proper, internationally to be fixed between gold and silver as monetary metals. The former inharmonious ratios of France, 1 to 15½, and of the United States, 1 to 16, became extinct in 1873 as to free coinage of silver, when such coinage was abolished in both countries.

If an international conference be held, as suggested, and if a ratio between gold and silver, as monetary metals, be permanently fixed by it, the results of such a ratio would be the following. It would at once be followed by a free and unlimited coinage of silver in all bimetallic and silver monometallic countries, which coinage itself would, of course, support and maintain the ratio agreed upon between gold and silver. Then it would create correct money, rendering gold and silver coin correct, as to their relativ bullion value, throughout the world. Yet, such correct money would prove a blessing to all mankind.

J. G. HERTWIG.

Washington, D. C.

Christianity and Evolution.

CHRISTIANITY AND THE STATE.

Between early Christianity and the paganism which it superseded there were, as we hav shown, many points of agreement. They both arose out of sun worship and nature worship; they each possessed in common many symbols and ceremonies; their teachings were in the main similar. But the new faith had this advantage—the lofty character and moral teachings of its supposed founder, considered in an impartial spirit, were undoubtedly a slight improvement upon prevailing ideals and sentiments.

Not that the early Christians manifested any determined disposition to carry out the higher teachings of their master. Like their modern brethren, their preaching was a great deal better than their practice. Dr. Janes, in his admirable work, "A Study of Primitiv Christianity" (p. 277), says:

> Evidently the distinguishing characteristics of the growing faith were not those of notable moral superiority. The careful student of this period can hardly fail to confirm the conclusion of Dr. Hedge that the primitiv church did not aim primarily at good behavior. "Had this been the end," he declares, "there would hav been a rapid and marked improvement in the morals of society. But no such improvement appears."

The admonitions of Paul and of the fathers prove, on the contrary, that the worst of social conditions were not uncommon within the bosom of Christian communities. That feature in the teaching of Jesus and his apostles which avoided conflict with the constituted authorities by inculcating the doctrin of non-resistance; which regarded a temporary submission to social injustices as preferable to activ protest and forceful opposition, in view of the speedy destruction of the existing order of the world, lent itself readily to the methods of designing theologians and retarded the practical application of the principles of the gospels in the reorganization of society.

Two important teachings of Jesus, however, seemed to hav taken possession of the minds of the early Christians, viz.: The doctrin of the equality of all men in the sight of God, which may be taken as the foundation of Christian Socialism, and the approaching end of the world.

That Jesus was a Communist in the complete sense of the term there can be but little doubt. He taught that the rich should sell all that they possessed and giv to the poor; that poverty was a blessing (Luke vi, 21); and that the possession of riches in this life was a decided impediment in the road to happiness hereafter (Markx, 25). Indeed, he made it quite clear that Christians ought to share all they had with their friends and neighbors, especially with preachers like himself and his appointed disciples. No doubt this Socialistic or Communistic doctrin produced a marked effect upon the poorer members of the community and gave to early Christianity a great impetus. A struggling mass of people, dissatisfied with the conditions of life under which they were living, would grasp at the first nostrum presented to them which gave the promis of future improvement. Consequently, the masses, the poor, weak, ignorant, ragged mob, saw in the new teaching the hope of future salvation in this world; and it was this belief, held with touching tenacity and promulgated with ferocious earnestness, which carried them through troublous times to a final triumph.

Add to this their belief in the approaching end of the world and the establishment of the kingdom of heaven upon a new and regenerated earth (Matt. xxiv, 29, 30), and it will be easy to understand the enthusiastic and defiant spirit of these early followers of the carpenter of Nazareth.

This spirit led them into all kinds of extravagant conduct; so that the earliest references we hav concerning them from authentic sources lead to the conclusion that they were an ignorant and noisy set of persons bent on any kind of mischief that would call the attention of the authorities to them (see Gibbon's "Decline and Fall").

Between the time of Marcus Aurelius Antoninus (date 121 to 180) and the reign of Constantine the Christians suffered much from persecution, but so strong was the Socialistic faith within them that persecution only served to make them stronger in numbers and in the tenacious character of their belief. In time Christians made themselvs felt as a political force, and then it was that as an organization Christianity became a recognized power in the state. But even then the wielders of imperial power did not regard the new faith from a religious or moral standpoint—they merely looked upon it as a secular organization that was making its way, and which was to be counted upon in future political action.

That all the Roman emperors did not consider Christianity to be a true religion which was destined to supersede paganism, must be seen in the fact that Marcus Aurelius and Julian each in turn rejected the new faith, which they regarded in the light of a crass and mischievous superstition.

The triumph of Christianity as a political organization was brought about in the following fashion: The predecessor of Constantine, one Maximin, it appears, was a man of vicious habits and tyrannical character. All forms of belief with which he had the slightest disagreement he looked upon as highly dangerous to the state and as such deserving of no better fate than that of being stamped out of existence by the iron heels of tyranny and persecution.

Consequently he persecuted the Christians with consistent cruelty and vindictivness; prohibited them from meeting in the cemeteries and catacombs, confiscated their property, waged war against the state of Armenia, and sought to finish the work of destruction by an attempt to remodel paganism to meet the requirements of the age. Toward the close of his unworthy career the emperor appears to hav repented of his harsh and cruel conduct, and, like most persons of vacillating character, he went to the other extreme, and issued an edict of toleration and recommended the pagans in future to giv the Christians every consideration—to treat them kindly and to adopt as many as possible of their principles. He also issued an edict commanding the restoration of their confiscated property, and wound up by demanding for the Christian the fullest liberty of conscience. All this may be taken as an indication that the Christians were making their influence felt as a political force to such a degree as to be perfectly irresistible.

When Constantine became emperor he extended the policy of his predecessor, and made Christianity the religion of the state. Rome was practically on the verge of dissolution when Constantine began to reign, and it only needed a bold political leader to pronounce in favor of Christianity to at once put it in the place of honor. This Constantine speedily did. An ambitious man, with a strong will to carry into effect his every desire, he stooped at nothing to gratify his lust of power. Consequently we find that his conduct was infamous, even when it did not involve the sacrifice of innocent lives. But it often did involve the shedding of innocent blood, and among his numerous victims he sacrificed his own flesh and blood as well as that of the stranger—"his father-in-law, his brother-in-law, Licinius, his own son, Crispus, his nephew, the son of Licinius, a boy eleven years old, and lastly his wife, Fausta." And this man, this cruel, heartless murderer, was the man who did more to make Christianity a great power in the world than any other person before or since. Think of it, good Christians! Ponder it!!! The subsequent growth of the Christian tree depended very largely upon being planted firmly in the bed of the Roman state and tended and watered by official sanction. There is this, however, to be said on behalf of Constantine—he not only made Christianity the state religion, but founded a number of Christian churches in Rome, each of which he supported from the public revenue. In his nature were exemplified the qualities of that eccentric class of men who endow a dozen or a score of religions to make sure they hav got the right one. Even after the establishment of Christianity as the state religion the worship of Cybele continued as late as the fifth century. So that in taking on the new love Constantine did not altogether abandon the old. It was while Constantine was emperor that December 25th was set apart as the birthday of Jesus; and Sunday, the first day of the week, became the recognized day of rest and worship—in fact, the holy day. Once allied to the state, Christianity, as an organized system, began to spread and to prosper. But ever and anon bitter feuds arose between various sects, and each in turn persecuted and maltreated the other. About this period the great theological conflict known as the Arian controversy reached its full hight, and a formal proclamation was made concerning the nature of Christ and his relationship to God. Fierce and bitter was this controversy while it lasted. One school of theologians maintained that the Father and the Son were eternal and co-equal, and that the Holy Ghost, though he (she or it) proceeded from the Father and the Son, was of the same age and co-equal with the others aforenamed. But Arius affirmed that there was a time when the Father alone existed; and that, although the Son was in existence before the world, the Father existed alone before time began. And the question was finally settled by the Council of Nice, and is now embodied in the orthodox creed

ARTHUR B. MOSS.

On Prayer.

Will any one of the ninety thousand clergymen of the United States tell me what benefit there is in prayer? Will they tell me when any prayer was ever answered? Tell me what the prayer was for and all about it. I hav lived more than ninety years and hav seen hundreds of men who thought it their duty to kneel and pray every night and morning, and again to ask a blessing at every meal, but never knew a single one of all these prayers to be answered. We read that Christ, when in the garden with his disciples, left them, and went alone and prayed saying, "Oh my Father, if it be possible, let this cup pass from me; nevertheless not as I will but as thou wilt." He then returned to his disciples, but after a little while he went away again and repeated the same prayer and returned again to his disciples, but after a little time went and prayed the third time, repeating the same words.

It is understood that by this cup he meant his crucifixion, and he was praying not to be crucified. Now, if the Father and Son were one, how could they hav two wills? If they were one, as the Bible says they are, how could the Father hav a will to crucify his son while the son had a will not to be crucified? Here is one of the many plain contradictions of the Bible! The Bible says God is supreme in power, wisdom, mercy, and love. If so, why could not God hav forgiven the sins of men and exercised his mercy and love by sparing his son instead of pouring out his wrath and vengeance on the innocent? Even the prayer of Christ was not answered, though uttered in agony three times over! And then, when on the cross, his whole weight hanging on the nails through his hands and feet and the blood flowing from his side, in terrible agony he cried out, "My God, my God, why hast thou forsaken me?" And not one word did he receive in reply! Could anything be more devilish than that? If there is a being worthy to called God it is impossible for man to tell a greater lie about him. No such being would torture the innocent that way for the sins of the guilty.

If this story about Christ's prayers and crucifixion is true, it contradicts many other passages of scripture and proves that Christ was a man and not at one with God.

The Bible says, "If ye hav faith as a grain of mustard seed ye shall say unto this mountain, Be thou removed and be thou cast into the sea, and it shall be done." The ninety thousand clergymen in this country profess to believe that the Bible was inspired by a supreme being, and a friend has authorized me to offer the ninety thousand $500 if all of them praying together will remove a dead fly or a thimbleful of dirt one inch on my table at any time that they may appoint, the money to be paid immediately on condition that one-half of it be divided equally among the mothers of illegitimate children born to American clergymen during the first year after their prayers hav performed the miracle. Now, reverend gentlemen, if your Bible doctrin about prayer is true, you hav an opportunity to prove it and doubtless to benefit quite a number of mothers that may be found weeping over unwelcome children. In ninety years of careful observation I hav never known a prayer to be answered.

J. HACKER.

Sunday Laws.

The following article is from the editorial columns of the *Christian Statesman*, published at Philadelphia, Pa., June 25 1891:

The *American Sentinel* quotes with approbation the language of the secretary of the Washington Secular Union in arguing against our Sabbath laws: "Workingmen need to sleep at night. Shall we hav a civil law decreeing under a penalty of fine and imprisonment, what time all shall go to sleep? Shall we hav an act of the council compelling all persons to eat between the hours of twelve and one? If the people of the United States do not know enough to rest on Sunday, or any other day when they need rest, it is certain they much more require a law to send them to bed at night."

This reasoning is valid against those who would take our Sabbath laws exclusivly on physiological or economic considerations, but the National Reform Association has not made this mistake. While appreciating the value of the argument from nature it has always held that the only ultimate foundation for the law of God, which has reserved one-seventh of man's time from secular uses, has made the right to rest during that portion of time, one of the chiefest human rights, and made the obligation of rest as binding on states and nations as on individuals.

That the sole object of Sunday laws is to enforce religious observance of the day has been before admitted by the leading Sunday law advocates.

Rev. Wilbur Crafts declared, "Taking religion out of the day, takes the rest out."

Dr. Joe Cook, lecturing on Sunday laws, said, "The experience of centuries shows, however, that you will in vain endeavor to preserve Sunday as a day of rest unless you preserve it as a day of worship. Unless Sabbath observance be founded upon religious reasons you will not long maintain it."

It being admitted that Sunday is a religious institution, any legislation, national, state, county, or municipal, in regard to its observance must be unconstitutional.

How men should conduct themselvs toward their fellow-men, it is for civil government to decide; that is the very purpose of its existence; but as regards our duty toward God, no civil government can of right hav anything to do; that rests solely between man and his God.

Civil government has nothing to do with what we owe to God, or whether we owe him anything or not, or whether, if we do owe him anything, we pay it or not.

George Washington said: "Every man who conducts himself as a good citizen is accountable alone to God for his religious faith, and is to be protected in worshiping God according to the dictates of his own conscience."

Our national Constitution provides that the civil government shall hav nothing to do with religion, or what pertains to God; but shall leave that to every man's conscience and his God. As long as he is a good citizen the civil government must protect him and leave him perfectly free to worship whom he pleases, when he pleases, as he pleases, or not at all if he pleases.

In 1796 in the treaty made with Tripoli, General Washington declared, "The Government of the United States of America is not in any sense founded on the Christian religion."

The very first amendment to the Constitution of the United States was adopted by the first Congress in 1798, "Congress shall make no law respecting an establishment of religion, or prohibiting the free exercise thereof."

The state constitution of Washington, Art. I, sec. 11, reads: "Absolute freedom of conscience in all matters of religious sentiment, belief, and worship shall be guaranteed to every individual, and no one shall be molested or disturbed in person or property on account of religion."

The plea heretofore insisted on, and the sophism with which some judges hav sought to justify their perversion of right, justice, and the sacred provisions of the Constitution, has been: the enforced Sunday observance was not a religious but a civil law. Sunday advocates declare they do not desire a law to enforce religious observance of the day, but a civil law, a sanitary ordinance, their interest not being for the upholding a religious observance, but a loving desire to provide rest for the poor dear wage-workers.

Now the chief organ of the God-in-the-Constitution and the Sabbath Union fanatics, representing the majority of the Protestant ministers and their churches, admits the truth, that it is not a civil enactment they are working for, but a law to compel religious observance of Sunday.

Religious zeal enlists the strongest prejudices of the human mind; and when misdirected under the delusiv pretext of doing God service, excites the worst passions of our nature. When man undertakes to become God's avenger he becomes a demon. Driven by the frenzy of a religious zeal, he loses every gentle feeling, forgets every claim alike of justice, mercy, and humanity, and becomes ferocious and unrelenting.

If there is a day which the almighty desires should be exclusivly devoted to his worship—and remember, the proof both biblical and historical is that Saturday, the seventh, and not Sunday, the first, is that day—would it not be better to rely on his almighty power than on the arm of the law?

C. B. REYNOLDS, Sec. Wash. Sec. Union.

A Great, Big Time.

When the words, "A Great, Big Time," are written by a Portsmouth Secularist, descriptiv of a Freethought meeting or Liberal lecture course, you are safe in wagering your last article of value that

Rome has howled just once again.

Our first "big time" was when the fourteenth congress pursued its mission in our midst. This was last November. Our second "big time" began last Saturday night, and finished with the midnight hours of Tuesday. Its dimensions did not equal those of the congress, but it was a "big time," all the same. A free lecture-course we had; Samuel P. Putnam was the speaker, and the Grand Opera House the place. His lectures were able and profound. His best efforts were those of the opening and closing nights respectivly, the subject of the former being "The Demands of Liberalism," and that of the latter, "The Religious Conspiracy." This last it seemed to me was *his* masterpiece. His whole soul was in its delivery. Grandly, magnificently he presented it, showing the position of the Catholic church and its allies in the politics of to-day. His tribute to our flag and our country's Constitution was a wonderful piece of acting, stirring the patriotism and winning the admiration of his hearers. In short, all his talks were an unfolding of magnetic oratory, adorned by strong, convincing words.

The distinguished gentleman was with us four days and five nights. He came within our gates last Friday night, when he was met by a committee of citizens, royally received, and then driven to the Biggs's, his headquarters during his stay. The drawing cards to his lectures were open-air concerts by the River City band, under the leadership of Prof. George Kah; sweet singing by Magnolia Quartet, composed of Messrs. Shunake, Woods, Haley, and Justice; and piano music by Miss Sarah Stevens. Of the open-air concerts it can be said, they equaled those of traveling professional bands. The music they gave was of that catchy character that thrills the frame of man and sets his feet to patting. To this band we tip our hat and offer up—not a prayer—but three rousers and a tiger.

Magnolia Quartet did well. They always do. They are natural-born singers, and make notes, sweetly entrancing, do their bidding.

The piano selections by Miss Stevens were exceedingly fine. Her pretty touching of the ivory keys brought forth that which makes of earth a paradise—the best and choicest music.

By way of advertising we were granted space in the local columns of all our city papers, both before and after the lecture. The sidewalks and street crossings were chalked in big and glaring letters thus: "Putnam at the Grand," "Putnam's Free Lecture, July 11, 12, 13, and 14; Free!" and other similar phrases; and dodgers reading thus as appended were scattered throughout the city:

FREE LECTURES!
At the Grand Opera House,
Commencing Saturday, July 11th, and continuing Sunday, Monday, and Tuesday nights.
Hon. Samuel P. Putnam, Humanity's Friend, the speaker.
Open-air concerts by River City band.
Sweet singing by Magnolia Quartet—Shunake, Woods, Haley, and Justice.
And other musical attractions.
Everybody invited. Admission Free.

At the wind-up of the lecture course I presented the following, which was adopted, and ordered inscribed on our minutes and published in Secular papers:

The ability and the genius of Samuel P. Putnam shine out across the Secular world like "stars of the morning." His efforts on behalf of intellectual liberty are felt and recognized by the masses of our land. This and more his visit reiterates and acclaims. Therefore be it

Resolved, That the Portsmouth Secular Union extends its unanimous appreciation of the gentleman named; and further, that to him we giv our thanks and cheers, and our best and choicest wishes.

Thus closed the visit of Samuel P. Putnam to old Portsmouth. True, it was his first, but it shall not be his last. We like him. He is, as Ingersoll says, "a person who compels the admiration of all who love the just and the true." WILL S. ANDRES.

Portsmouth, O., June 15, 1891.

The Way to Tax the Churches.

There are Nine Demands the Liberals of the land demand, and hav long so done, and as yet got none of them, and unless they take some more effectiv step they never will. One—and the most important one—is, equal taxation of all property, and no privileged exemption of any sort or persons. The question is, How can we accomplish this reform? We cannot expect to get all of our desired reforms in a lump and at one time. We are to get them one at a time; and taxation of churches and clergymen is one of the most important of them all, and is the most obtainable of all, for nearly all people would be glad to hav all such exempted property brought under the ban of taxation. Now, the way to proceed to obtain a law for taxing all such exempted property is to commence in our primary political meetings, commencing with our caucus gatherings, putting in nomination persons for legislatures pledged to use all honorable means in their power to procure a state law taxing all property alike. But few would object to such a movement, and these few would object from selfishness more than from justice. If the common people, the ones who suffer the injustice of our present taxation laws, will use the power that is in their hands, and nominate persons who will use their efforts for so desirable an end, relief will soon be had.

Ministers, and that class of people they so easily control, are ever watchful and ready to obtain legislativ favors, and when they cannot get them openly, they get them on the sly, as in the case of their Sabbath law, which is, "If a man is seen carrying in hand a fish-pole on the Sabbath, or a gun on the Sabbath, it is *prima facie* evidence he is violating a Sabbath law and must be punished."

I hope THE TRUTH SEEKER and all other good papers will agitate this subject of putting in nomination to compose our next state Assembly persons instructed to obtain a law that will afford relief from this unfair exemption in taxation.

This thing ought to hav been resorted to long ago, and then the evil so long complained of would not now be in existence. Think of this thing, ye overburdened tax-payers—like Sinbad, in the tale of the "Nights," who carried the old man on his shoulders and did not know enough to throw him off. Let every man pay his own debts, his own interest, and his own taxes, and not depend on others.

Hamilton, N. Y. CARLTON RICE.

The Mecklenburg Declaration of Independence a Myth.

In the *Open Court* of July 21 Mr. Conway has an article on the Declaration of Independence from which I extract the following:

From the county of Mecklenburg, N. C., came resolutions passed May 31 and June 10, 1775, demanding the organization of an independent government. Congress would not allow such treasonable resolutions to be read before it, and the written records were lost. Jefferson pronounced the Mecklenburg resolutions mythical. But lately a copy of the South Carolina *Gazette* of June 13, 1775, has been discovered containing the resolutions. It is in Charleston, and I hav seen a photograph copy.

Mr. Conway is mistaken in saying that "the written records were lost." Not only did some of them appear in Northern newspapers, but he will find them entire in Wheeler's "History of North Carolina," published in 1851; and they are extracted from the South Carolina *Gazette and County Journal* of June, 1775.

It is misleading to say that "Jefferson pronounced the Mecklenburg resolutions mythical." In 1819 John Adams transmitted to Jefferson a copy of four resolutions purporting to hav been adopted at Charlotte, N. C., May 20, 1775, which strikingly paralleled with the Declaration of Independence. Jefferson had never before heard of them, and pronounced them spurious. To hav admitted their genuinness would hav convicted himself of plagiarism. Even John Adams was not long in discrediting them.

But neither Adams nor Jefferson was aware (or possibly may hav forgotten) that there was a meeting at Charlotte, N. C., May 31, 1875, which passed not those four but twenty other resolutions of a revolutionary character, though falling short of a declaration of independence, and containing no expressions paralleling the Declaration of July 4, 1776.

Those twenty resolutions were transmitted to England by Governor Wright of Georgia, June 20, 1775, and by Governor Martin of North Carolina, June 30, 1775. I quote part of Governor Martin's letter to the secretary of state, London:

The resolves of the committee of Mecklenburg, which your lordship will find in the inclosed newspaper, surpass all the horrid and treasonable publications that the inflammatory spirits of the continent hav yet produced. . . . A copy of these resolves, I am informed, were sent off, by express, to the Congress at Philadelphia, as soon as they were passed in the committee.

For a few years past the people of North Carolina hav been celebrating the so-called Mecklenburg Declaration of Independence of May 20, 1775. The date is wrong by eleven days. Old style is said to hav been followed in that colony, so that May 20th was actually May 31st new style. Nor did that meeting pass any resolution like the following:

Resolved, That we do hereby declare ourselvs a free and independent people, and of right ought to be a sovereign and self-governing association, under the control of no power other than that of our God and the general government of the Congress, to the maintenance of which independence we solemnly pledge to each other our lives, our fortunes, and our most sacred honor.

This was one of the four fabricated resolutions first published in 1819, which dumfounded Adams, and, if genuin, would hav proved Jefferson a plagiarist. The people of Mecklenburg county did rebel and did form an independent local government; and thus resolved to continue that self-government "until instructions from the Provincial Congress regulating the jurisprudence of the province shall provide otherwise, or the legislativ body of Great Britain resign its unjust and arbitrary pretensions with respect to America."

It was a *bona fide* local rebellion in Mecklenburg county, but there is no language in the twenty resolutions of May 31, 1775, which parallels with the Declaration of Independence of July 4, 1776; and had Jefferson in 1819 been aware of the existence of those genuin resolutions he would not hav discredited them. It was the fabricated resolutions that he pronounced mythical. W. H. BURR.

Washington, D. C., July 16, 1891.

The A and Z of Money.

All that money can do is to pay the difference arising from the exchange of things. It was born of debt, and no matter whether we use metal or paper signs they represent credit (confidence or trust) in circulation. Withdraw our confidence in gold and it is worthless; place that confidence in beads and they do all the work of money.

Why hav governments generally been the issuers of the money signs? Simply because they are the largest creditors of and debtors to their people, drawing from them the revenues and paying the revenues out to their servitors and contractors. Therefore the executivs stamped their effigies on the pieces of money to indicate they would be received back in payment of taxes.

As governments are merely agents, we may say that the servitors and contractors owe services and commodities to people and people owe back to the servitors the like things. When the service is rendered the money tokens are given in evidence thereof, and receivers deliver them back to people for things they require. Now, if any company of men were doing business and had within themselvs all the things their employees want, you would not find them going about to dig gold at the cost of a dollar for a hundred cents' worth, or borrowing bills of other men to settle so simple a transaction. Any simple cheap sign would suffice. In fact, our banks use the clearing-house to settle their vast transactions. And but for their interference people (*i. e.*, government) would do likewise. Every dollar bill issued goes first to servitors, contractors, pensioners, etc., who call on people for commodities, etc., and from the people it goes right into their treasury in payment of revenue. Some $3,000,000 per day are thus put into circulation. But we either buy gold or borrow bills, and burden our currency with this useless cost for the people to pay.

One word more. As money is not the thing used, which thing is its representativ, we violate the very law of its being by declaring any rare precious metal to be the money. This enables a few to monopolize all money. But nature asserts herself against our statutes, because, from ninety-four to ninety-eight per cent of all money signs are of paper supposed to be based on somebody's gold or silver. So when panic comes, as it must often do under such abominable misregulation, the whole ninety-four or ninety-eight per cent stands for redemption by the six or two per cent of metal as the case may be.

Can anyone deny the facts and principles herein laid down?

Come on with the old sneer about cheap money and over-issues, as though cheapness were evil, as though over-issues of paper were worse or different from over-issues of gold or silver. Declare the real money to be the only lawful money and one dollar paper will always equal one hundred cents.

HOLT.

Is Immortality Being Demonstrated?

We think it may be conceded as a fact, that the majority of this world of humanity hope for immortality or a continuation of existence after death; and it is only among the learned logicians that the subject becomes a matter of doubt. This latter condition of thought has the logic of the schools to support its skepticism, and when through simple Spiritualism its advocates attempt to enforce proof leading to conviction, these learned savants scornfully reject its evidence with a pooh, pooh.

It was on the death of the writer's wife in the year 1832 that his attention was forced seriously to reflect on immortality. That an intelligent and beloved companion should in one short minute be a rational, conversable being, and in the next a speechless corpse!

As the Bible and New Testament throw no light on this ambiguous subject, the writer had, like the rest of humanity, to wait for the developments taking place at Hydesville by the Fox family, that an intercourse could be obtained through spirit rappings and other manifestations. It was found at Hydesville, after numerous trials, that spirits could rap out their sentiments by responding to the call of the alphabet. From this time forward the work was done.

Although the Jewish Bible throws no light on the subject of Spiritualism, there are yet abundant accounts to show that under the head of witchcraft their invisible friends tried various crude ways to get themselvs recognized by mortals.

In the second book of Moses, called Exodus, verse 13, chapter xxiii, it is commanded, "Thou shalt not suffer a witch to liv." This command is found intermixed with instructions to the then dominant priesthood. Under the head of witchcraft, one can easily imagin every species of performance, orgie, and mysterious incantation now better understood under the more modern titles of animal magnetism, mesmerism, impressible psychology, hypnotism, and lastly, Spiritualism.

I think the word witchcraft occurs thirteen times in the Hebrew Bible. Saul, the first king of the Jews, was anointed to fill that office by the high priest Samuel, and he was particularly severe on the practice of witchcraft, seeming to dread its disturbing influence; for he declared death to anyone having a familiar spirit (probably now recognized as a clairvoyant).

And yet, bad as was King Saul's opinion of witchcraft, he could not but acknowledge its truth and efficacy; for in his desperation, when the priesthood and the people went against him, he, in disguise with a few followers, sought out the woman at Endor to obtain advice; and she, at the risk of her life, raised the spirit of Samuel, who truthfully told his fate, that to-morrow the battle would go against him and he and his two sons would be slain.

We seem to be awakening now in this age to a recognition of another and more refined realm of existence after death. Principles ever remain the same, and it is little wonder that like principles in their operation should produce like effects. The well-organized, comfortable priesthood of to-day are a far-sighted set of tradesmen; and when the time arrives when religion is not based as now, on ignorance and pretense, but on the scientific contemplation of facts, there will be less charlatanism, less superficial ostentation and reilgious parade, but true scientific piety. DAVID BRUCE.

Some Soul Questions Answered.

On pages 237 and 238 of W. S. Bell's "Hand Book of Freethought," I find a series of twenty-five soul questions which I propose to answer, believing that I can answer the most of them correctly.

1. Where does the soul come from? Ans. It is everywhere and can come from anywhere.

2. Is the soul an entity or non-entity? Ans. An entity.

3. Of what is the soul composed? Ans. Electricity.

4. When does the soul enter the body, before or after birth? Ans. Before birth it enters the fetus with the blood through the umbilicus. After birth it enters with every bite of food, with every drink of water, and with every inspiration of air.

5. In what part of the body is the soul? Ans. In all parts of it.

6. If the soul is in all parts of the body, what becomes of that part of the soul contained in an amputated part of a living body? Ans. It goes with the amputated part, but ceases to animate it, because its supply of constructiv material is cut off; it then acts destructivly upon the amputated part.

7. Is the soul an organization independent of the body? Ans. No.

8. Does the soul develop as the body develops? Ans. As every material molecule has its quantum of soul associated with it, the strength and quantity of the individual soul increases with the body, and *vice versa*.

9. Is the soul of an infant of the same size and weight as the soul of an adult? Ans. It has no weight; it is imponderable.

10. Is the soul of a negro of the same color as the soul of a Caucasian? Ans. It has no color, it is invisible.

11. Is the soul of an idiot as well developed as the soul of an intelligent person? Ans. Its material battery is defectiv and it works imperfectly.

12. When does the soul leave the body . . . ? Ans. It is all the time leaving the body with the exhalations, perspirations, and excrements. When the body dies its quantum of soul remains with it and acts destructivly upon it, instead of constructivly.

14 If a living person was placed in an air-tight jar sealed hermetically at death, how would the soul make its exit? Ans. If the jar was glass, a non-conducting material, it could not make its exit.

17. Where and at what distance from the earth is the soul land located? Ans. The earth is just as much a soul land as any other land?

21. Of what shape is the soul? Ans. It has no shape. It flows in circuits in and around material bodies.

22 Of what color is the soul? It has no color.

23. Does the soul retain its sex? Ans. What is called positiv and negativ electricity are the sexes of soul, and they were married and became one before we got acquainted with them, and we cannot divorce them.

24. When and where are the souls made, or did they always exist? Ans. No one can answer that question. Soul existed before men began to write history. The souls of men are only made in the sense that a drop of water is made in the cloud or a drop of dew on a grass blade.

25. We hav five infallible witnesses to prove the existence of matter, namely, hearing, seeing, tasting, smelling, and feeling. By these five witnesses we prove the existence and component parts of matter. Can you by the aid of these five senses prove the existence of souls? Ans. By the aid of these five senses we can prove that there is a difference between a live man and a dead one. The dead man has all the material in him that the live man has, yet he lacks the five senses, because the soul has gone to sleep. We can see lightning and hear thunder, but we cannot see the agent or force which produces it. We can see material bodies attract and repel each other, but we cannot discover by our senses the thing that makes them do it. We can change their attraction and repulsion without adding material to them or taking it from them. If we touch any material body which is more highly charged with electricity than our bodies, *i.e.*, has more than its quantum of soul, we experience a change of feeling, yet we can not see, hear, taste, smell, weigh, or measure the thing which produced that sensation.

I find some quotations from Prof. John Tyndall on pages 232–233 of this "Hand Book," which show that Professor Tyndall had the cart a-pulling the horse. He had matter the force governing mind. If I were to say that I regarded brick as the power by which houses were built, the people would either dub me as a crank, or would think that I did not understand the use of language and had made it say something which I did not mean. P. F. SHUMAKER.

Flat Creek, La., June 22, 291.

P. S.—Prof. John Tyndall was a Materialist, and had exalted ideas of matter. Some authorities define the word matter in such a manner as to make it cover the universe. Webster's "Practical Dictionary," in defining matter, says: "Subject of thought, emotion, speech, or action." Now, this is trying to drive deity and soul entirely out of the field. I make a distinction and divide the universe into two entities, electricity [spirit] and matter. Matter is ponderable, electricity is not. The phenomena of chemistry indicate that matter consists of indissoluble and indestructible atoms. There are no phenomena indicating that electricity is composed of atoms.

It is said that Dr. Franklin bottled electricity and corked it up. If this be true, it seems to me that electricity was disassociated with matter. P. F. S.

Parochial School Disciplin.

From the Antigo, Wisconsin, Republican.

The most shocking and horrible spectacle of human brutality imaginable was brought to our attention Monday. F. Wege and wife came into our office immediately after dinner, having with them two bright-looking little girls, one nine and the other eleven years of age. They asked us to look at the hands, wrists, and arms of the two little girls. We did, and found them to be veritable puff-balls. The little palms were as swollen as the skin would permit, and the fingers were like inflated bladders. Black and blue spots and open cuts were noticeable all over the hands and wrists. We asked the cause of such plight, and this is what the parents told us:

"The little girls hav been attending the Catholic parochial school. One week ago we took them to the matinee of 'Little Lord Fontleroy,' given by the Noble Brothers. They were told by the sisters who are in charge of the school, not to attend; in case they did they would be punished. We kept them home one week, and when they returned to school this morning they were whipped with rawhides, with the result you see. Besides, the little girls were told if they said anything to us about the whipping they would be punished more severely, if they (the teachers) found it out."

We asked if the little girls told the teachers that they had the consent of their parents to go to the show.

"Yes," was the answer, "and the teachers said that made no difference, they must do as they told them, and not as their parents said."

The parents said if the little girls had wished to keep the fact of the whipping a secret, they could not hav done it, because their hands were so badly lacerated that they could not handle the knives and forks at the dinner table.

They were thoroughly aroused over the inhumanity of the teachers and said they would see if there were not some way to punish them in the courts. They said they had all the experience of the parochial schools they wanted. Hereafter their children would attend the public school.

Tuesday a warrant was issued by Judge Finucane against Sister Luidgardes for whipping the children. She was brought into court, and the case was continued until the return of Father Takken, who was absent from the city.

How powerful is the empire of words when they hav once been received. The multitude seize upon words which fill all mouths even in the midst of facts the most contrary.—*Napoleon Bonaparte.*

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Communications.

Why I Cannot Be a Christian.—Concluded.

In these latter days the priest vehemently asserts that all improvements in the condition of mankind are due to the Christian religion. But the fact is, retrogression in everything that belongs to liberty and progress took place during centuries of Dark Ages under Christian domination, and proves the assumption false. Man is now progressing in spite of a croaking, threatening priesthood.

Many of the historical asseverations in the gospels cannot be true. A monk in his cloister, where no light of the natural world can enter, is ever ready to invent a circumstance that may add support to his particular theory. Hence, we hav the story of the immaculate conception in one place, and the claim that Joseph is the father of Jesus in another. Thus we hav the story of the "holy family" fleeing into Egypt, not so much to escape the sword of Herod as "that the scripture might be fulfilled." Thus we hav many other ridiculous things done "that the scripture might be fulfilled." And thus we hav the stories that the earth was darkened for three hours at the time of the crucifixion; that the earth did quake; that the graves were opened and many bodies of the saints came out of the graves and appeared unto many, etc.

Now, Judea was the particular spot on this earth where all these marvels are said to hav taken place, and this spot was governed at that time by authority of the Roman empire. Had these wonders of the gospels actually occurred, surely such historians and poets as Philo, Pliny, and Josephus, all of whom flourished about the time, must hav heard something of them. Strange that these learned men wrote nothing about such momentous events, while later on the Christian monk saw how each tale would round out his theory and "fulfill the scripture." Herod was amenable to Rome, and Rome was tolerant of all religions. He could not hav slaughtered the infants of Bethlehem without being impeached. Yet, notwithstanding the lamentations of the mothers, none save the writers of the gospels ever knew of this terrible method of fulfilling scripture. According to this story, instead of Jesus dying for the sake of others, these children died for his sake. Such grossly manufactured testimony is tolerated only in theology.

The quotations in the New Testament from the Old, such as "He shall be called a Nazarene," "They parted my raiment among them, and for my vesture they did cast lots," "A bone of him shall not be broken," etc., "That the scripture might be fulfilled," in their original import furnish no ground for the attempt to make Jesus or any other man a God.

While Jesus lived no one, not even his apostles, thought him a God; and to this day his own countrymen, save a mere handful, scout the idea that ever a Jew was born a God. The story of his immaculate conception was an afterthought and does not stand alone. The conception of his cousin John the Baptist was brought about by the same accommodating angel in the same manner; and the Buddhists believe that Buddha had a like supernatural conception.

This globe on which we dwell is only one of myriads circling in the heavens, and the priests tell us that the almighty creator of all these worlds gathered himself up in the similitude of a Jew, suffered hunger and stripes at the hands of his own creatures, and, with the weight of the sins of the world crushing him in supernatural agony, died an ignominious death on a cross. How can we respect the great ruler of all things and believe such absurd stuff?

Fourth: Some conclusions.

Never yet was progress made in truth and liberty of thought but through Infidelity to existing orthodoxy. Conservativ orthodoxy would keep the world in perpetual bondage, but Infidelity forces it to shift its position. Jesus was an Infidel. He denounced the priests and rich monopolists, prophesied the elevation of the poor, and suffered martyrdom for his Infidelity to the then prevailing orthodoxy.

The teachings of Jesus were welcomed by the poor far and wide in the Roman empire, and the sagacious Constantine, by adopting the cross for his banner, made himself emperor.

On the breaking up of the Roman empire, which began soon after, Christianity had become so strong that its church established an orthodoxy more intolerant than ever; and for a thousand years thereafter this church held the mind of man in bondage, not allowing an Infidel to breathe the fresh air of heaven. This church destroyed or prohibited everything not consistent with its supernatural dogmas. Scarcely a discovery was made in astronomy, in natural history, or in physical science that did not meet with condemnation and persecution at the hands of ignorant, bigoted Christians. Even Newton was accused of "dethroning the deity." The knowledge of the world was nearly obliterated. The sun of human progress was forced to set in a long night of Dark Ages, and the fearful torch of hell was the substitute. The Dark Ages indisputably were the result of church power and intolerance. It was not till the fourteenth century that, owing to comparativ laxity of church supervision, men began again to think, to write, to publish; and heresy and Infidelity grew apace. The Reformation soon followed; and in the contest between an "infallible church" and those who claimed the right to differ with it, millions of lives hav been sacrificed. In the collision the old church was rent in pieces; and each one of the pieces now claims, in face of all history, that the Christian church has been at all times the special promoter and supporter of liberty and progress. No claim could be more false. The philosopher, scientist, and heretic are not now tortured in prison or roasted alive, for the divided church has lost its former power. But the fragments of the once universal church are now itching for more influence and control, and already there are symptoms of a growing disposition to again unite; already Protestant and Catholic priests shake hands on the same platform. Woe be to man when the different sects unite their forces to again stifle intellectual progress. The battle for liberty will then hav to be fought again.

Exercising the right to examin and reject the supernatural dogmas of a superannuated church is good Infidelity. The success of the Revolution of 1776 was due largely to Infidelity. The dogmas of the divine right of kings and the duty to "obey the powers that be," as taught by the church, were ignored by the patriots. Many prominent men of that day were Infidels. Washington declares, in a letter to a friend, "The government of the United States is not in any sense founded on the Christian religion."

To day the fact is self-evident that liberty and progress advance in line with Infidelity to the supernatural dogmas of the church. In England and the United States, where these benefits are enjoyed in the greatest degree, do we find the most Infidelity; while in nations where a united church retains the mastery ecclesiastic slavery still exists. It is also true that in the highest intellectual centers we find the most positiv Infidelity.

And this Infidelity is now influential enough throughout a large portion of Christendom to prevent the use of dungeon and thumbscrew for heresy. It has compelled the priest to preach love and mercy. He no longer dares in dramatic action to suspend by a single hair the struggling infant over a yawning gulf of fire to frighten sympathetic mothers and timid children into becoming profitable Christians. He formerly declared morality and man's good works to be but "filthy rags." He now advocates morality and right living. He is shifting his base of orthodoxy to less offensiv ground, and Infidelity is the activ cause.

Nations rose and fell before the Christian era, and they hav risen and fallen since. But some law independent of Christianity has governed the process. Ancient Egypt, with her wonderful architecture based on astronomic knowledge, and Phœnicia, with her "lost arts" which are as yet scarcely recovered, had been despoiled by the conqueror. Christianity was thinly planted on their ruins, but it did not resuscitate them. Greece, possessing the only language adapted to science and philosophy, with her sculptors, poets, and orators who are the envy of the modern student, was in a state of decline when Paul preached at Athens, and in spite of gospel preaching she continued to decline. Rome was at her zenith of power and grandeur at the beginning of the Christian era. As Christianity gradually rose, the empire gradually fell; and at last, in the fifth century, state and church joined hands, and entered the Dark Age, where they remained in embrace for a thousand years.

All the characteristics of greatness and prosperity of Greece and Rome were antecedent to the Christian era. And the frequent claim of the priest that to Christianity is due all the progress in civilization and culture is, I repeat, the champion falsehood.

Christianity was preached with considerable success throughout western Asia and northern Africa for five hundred years, after which Mohammedanism took its place changing the worship to Allah and his prophet. Two-thirds of the Christian area at the time was lost. Surely, were Christianity the divine thing it is claimed to be, its divine founder would take better care of it.

Mankind pegged away on this earth many thousands of years without Christianity. Strange that such a "pearl beyond price" should hav been withheld so long, and doled out now only to the few elect. But it is not one of the necessaries of life. Great and good men hav lived without it. The house of a Christian is just as likely to be struck by lightning as one built by an Infidel. The evidence is all around us that a belief in the divinity of Jesus does not necessarily make a man wise and honest; neither does such a belief make him forgiving, for as a rule he admires the idea of an eternal hell for those who differ with him. According to his sense of honor and right, not to his dogmatic faith, is a man to be trusted.

Christians are ever ready to falsely assert that an Infidel must be an Atheist. On the contrary, generally an Infidel believes there is an intelligent power in or beyond nature who creates and governs all things. But he denies the ability of man to go beyond nature in search of such power, and by pretended interviews find out his decrees. The priest claims to be divinely commissioned to preach his own particular dogmas, and that we must believe him or perish. He is familiar with supernatural and eternal concerns; knows just what the Lord wants of us here, and what he will do with us hereafter. Apparently he is as certain of the instructions under his commission as if he had just dined with the almighty. Take note: It is the priest, not the almighty, whom I dispute. I deny his credentials.

"And you would destroy the promis of salvation through Jesus!" says an alarmed Christian. Nay, rather I would destroy the prospect of damnation through him of the many, for according to Matthew "few will be saved."

"But," it is urged, "you will destroy all hope of immortality." Not at all. If we are immortal creatures, no opinion of a Paul or a pope will make us otherwise. Myriads of human beings hav lived and died before and since the Christian era who knew nothing of Jesus. Man was immortal, if at all, before Jesus lived.

Man is born to life on this earth; and whether he likes it or not, it is plainly his duty and his gain to improve the condition of himself and those about him, and to increase the means of comfort and happiness here. If he follow this course, he will find enough to do and to enjoy, with little inclination to flounder in the abyss of some future existence.

The man who is not content with this world, who dreams, prays, strives to liv in two worlds at once, is both ungrateful and conceited. And such a course tends to insanity. Cases of mental derangement from religious emotion and perplexity are innumerable. Sometimes whole families reject the enjoyments of life in the expectation of a sudden reappearance of Jesus. Many fancy themselvs called upon to fill some divine mission or to make some sacrifice. Many degrees of religious insanity lie between the sickly youth who on the anxious seat strives to "work out his salvation with fear and trembling," and the wretched father who slays his child in fancied obedience to a divine call. Freeman and his wife, like many others, put their whole minds on the Bible and lost their reason.

All the divinity in the whole business centers in the magic wand of the priest.

L. Greenleaf Reed.

Should We Hav a Day of Rest?

It is not a very pleasant position for one to be in when he is forced to differ with the great majority of those with whom he is associated in the great reform movement of the age, but it is my lot to be just in that position upon the Sunday question. Not that I hav any reverence for the seventh day of the week nor the first day, but that I am constrained to believe that one day of rest is essential to the human race. The writer was for many years a wage-worker, one who spent six days working for others, and it will be impossible to erase from his mind the satisfaction with which he regarded the coming of Sunday, as it relieved him from toil and gave him a day to spend with his family and friends at home, and I am fully persuaded that every working man and woman looks forward through the week to the coming of the one day of rest with no small degree of pleasure. Therefore I say that those who seek to abolish Sunday laws will arouse in the minds of the working classes a spirit of opposition that I feel we ought not to arouse.

Understand me distinctly, my brothers, I am not advocating Sunday laws as they are enforced in many cities, but I do advocate the enforcement of such legislation as will designate one day out of the seven days that shall be set apart as a day of rest and recreation for the benefit of the working people. A day in which the mills, factories, stores, etc., shall be compelled to shut down and allow the laborer and wage-worker twenty-four hours in which to rest and refresh himself. The rich need no such day; every day is to them a holiday; therefore, an abolition of Sunday laws would work no injury to them; but take away this day of rest from the workingman and you deprive him of the one day that he is with his family or in which he may enjoy himself.

I feel satisfied that we are doing the cause of Liberal reform a serious injury in an indiscriminate attack upon Sunday laws, for the reasons above set forth; and as an humble worker in the cause of human freedom, I ask those who are engaged in this warfare against Sunday laws to stop and consider the effect of their work upon the poor.

Without going into details I will say that nine-tenths of the wage-workers will oppose any effort to abolish these laws, and if we are ever to succeed in our warfare against the church, and its arrogant

claims, we must succeed through the assistance of the overtaxed and overworked masses; and if they see that we seek to take from them their day of rest, we will at once awaken a spirit of opposition in them that no amount of argument can overcome. Say to the laborer, "We intend to abolish Sunday laws and allow men to work and mills and factories to run every day in the week alike," and nine out of ten of them will oppose you. Not that they care one iota for Sunday as a religious Sabbath, but they look upon it as a day that releases them from toil and givs them rest and recreation. Consequently, I am fully convinced that in our attacks upon these Sunday laws we should be extremely guarded as to our utterances; and if Sunday must be abolished as a day of rest, then giv the working man and woman Monday or Wednesday or some other day in which all the different mills, stores, etc., must be closed and the laborer given his day of rest.

As one wedded to the cause of mental as well as political liberty, as one enlisted for the war, I do not seek to antagonize those more fitted to lead than myself, but I am only pleading for what I consider of vital importance to our cause, the sympathy and assistance of the working men and women. It is necessary, if we hav a day of rest, that it be one day in the seven and that that one day be observed by all. To allow the Jew to observe Saturday, the Christian Sunday, and the Liberal some other day, will create confusion, but select one day and let that be Saturday, Sunday, or Wednesday, and say to the people, "This is to be observed as a day of rest and recreation for the benefit of the working people—a day in which they are to be allowed to visit the library, the theater, the racecourse, or remain with their families or go to the lecture hall, etc."—and say to the rich merchant, manufacturer, or contractor, "This day must be so observed," and you will allay any feelings of uneasiness that the wage-earner may feel, or may be aroused by designing people when discussing this question before them.

I am frequently met by this argument from my brother Liberals, who say we must not compel a man to observe any particular day for rest: We must not say to the Christian, "You must keep your place of business closed on Saturday," nor to the Jew, "You must observe Sunday," but we must allow a man to observe any or no day as it suits him. This argument is good, but it affects our brother who toils for his daily bread. The Jew would shut up his shop on Saturday and work all day Sunday, and the Christian would shut up his shop on Sunday and work all day Saturday, and if some poor man who differed with either as to the day to be observed must work or giv up his position, must violate his conscience or lose his situation, then to settle all disputes and to allow the working people one day of rest, let us select one day of the seven and make that day a legal holiday, in which all men must quit work and shut down their mills and close up their stores and allow the toiling masses to enjoy themselvs. Make that day just what reason and common sense teach us it should be, and as people become educated and freed from the bondage of church superstition they will make it a glorious day for the human race. On that day let the theater be thrown open, let the library, the lyceum, the gymnasium, the parks, the fairs, the exhibitions, and every place of amusement and instruction be opened to the poor and to their families. And if perchance some narrow, bigoted, dyspeptic creature should want to crawl into some dark synagog or church and worship Jehovah or the devil, and he finds any satisfaction in so doing, let him on that or any other day he may see fit to select, go to church and preach, sing, and pray to his heart's content.

Now, dear readers, I am one of the rank and file. I make no pretensions to lead. I am always ready to follow those older and more fitted to speak, but I simply throw out these thoughts for the good of our cause and to remove what seems to me to be a stumbling-block in the way of many that otherwise would cast their lot and influence with us.

Nashville, Tenn. H. STITES

Colonel Ingersoll's Economic Opinions.

In the columns of THE TRUTH SEEKER and many political reform papers throughout the country, Col. Robert Ingersoll is the subject of much controversy. The finance, land, and transportation questions are the tripod (with numerous minor props) upon which is being erected the national People's party, and when it is known that Mr. Ingersoll would knock from under our third party organization its strongest pillar, our financial theories, he can but be regarded as but partly with the laboring element mainly composing the new party, when it comes to methods of redress. That Wall street and our nation's heads of accumulated wealth all over the country indorse Mr. Ingersoll's monetary views is patent to all; and since no stretch of the imagination can hardly warrant us in believing rich nabobs are not methodically selfish in their preachings and practices, their opinions should be received with a great degree of allowance, and the more uneasiness among them the more should the masses believe that the "hay-seed" ideas of political economy will ultimately dethrone the imperialism of wealth now dominating a debt-ridden, monopoly-cursed people. In the realm of thought Mr. Ingersoll should be regarded as a star of the first magnitude, yet from this it does not follow that his brilliancy wholly eclipses all "lesser lights." On subjects to which the great Agnostic has given special study, he is doubtless strongly intrenched against every opposition, and while with THE TRUTH SEEKER we accord to him the "modesty of great genius," it has also been truthfully said "the age of universal geniuses has passed," and to find an occasional topic upon which Mr. Ingersoll is not in the van should cause no desertion from the great army of his admirers. No man knows any more than he has learned, and the intelligent are as ignorant of what they do not know as are other people.

That money is the fiat of a sovereign government, independent of the substance upon which the decree is placed, is confidently accepted by hundreds of thousands, the foremost of whose thinkers are recorded among the brainiest men and women of the nation.

From this fact alone, no one should be surprised if counter opinions fall flat when dropped, even by Mr. Ingersoll, among men who hav thought and are still thinking for themselvs upon the political questions of the day. And when it is learned that the highest economic authorities of the world do not support Mr. Ingersoll's intrinsic-value ideas of money, he should not suffer humiliation at the suggestion that he farther investigate this all-important subject. We consider the colonel a benefactor, but for the masses to accept dogmatically his or any other person's political views, is to commit the same mistake as do the religious dupes who blindly swallow the dogmas of priestcaft. T. W. C.

Tecumseh, Neb.

To Watson Heston.

O genius of the pencil, pen,
A mental giant among men,
A Hercules of power;
Your pen and pencil hav great might,
Truth to defend, uphold the right,
And make Old Error cower.

Nor schools nor teachers gave you skill,
But love of truth, persistence, will,
Conception, and design;
That fertil brain proclaims your power,
Magnificent, "of strength a tower,"
And from no "royal line."

Culture, science, art, and truth,
'Mid toil and poverty of youth,
Inspired your human soul,
That brain to think, that hand to trace,
Show up old Superstition's face,
And godly priests' control.

The images of that brain prolific,
From old Atlantic to Pacific,
Hav saved, exalted, blessed;
Shall crown you with immortal fame,
Perpetuate your noble name
Indelibly impressed.

Your graphic pictures, diagrams,
Expose most vividly the shams
And falsities of man;
Freethought, truth, liberty contrast
With all that human life doth blast
And orthodoxy's plan.

Your pictures hav a thousand tongues
To impress, illustrate human wrongs,
And devilish, God-like deeds;
To bring to light both church and state,
Their machinations small and great,
Demolish heartless creeds.

Great worker for the human race,
You well deserve the highest place
In human hearts and brains;
Nor writers nor impressiv speakers
Wield greater power in TRUTH SEEKERS
To sever slavery's chains.

Oh, may your genius long remain,
Truth, right, and justice to maintain,
Spread scientific light.
May all Freethinkers in the land
Sustain you with both heart and hand
In your most holy fight.

Columbus, Kan. J. H. COOK.

Christian Civilization.

"But we must hav them." These words, according to the report of a large and respectable paper (the Sioux City *Journal*), were the answer of the mayor of Sioux City when asked by a reporter, "What will be done toward suppressing the houses of prostitution that infest this city?" And then the same paper goes on to describe some of the houses used for this nefarious purpose and the inmates. Alas for the description! Men of thirty-five and forty years of age closeted with young girls of fifteen years, mere children! In the four houses visited by this reporter, he says, not one girl was found over twenty years old. These girls were not from the dregs of society; their language and dress showed them to be from what we are wont to call good families. Their beauty was not yet gone, their tones were gentle, their conversation was refined. These children were destined to lives so degrading that my mother's heart wails aloud in the contemplation and instinctivly I thank the fates that I am childless.

But the mayor of that city says "we must hav them." Such is Christian civilization.

In another large city in this great Northwest there is an institution known as the "Erring Woman's Refuge," where, as a recent report says, there is a family of eighty persons, nearly all of them young girls. On my recent journey to Orange City I stopped in that city (Chicago), and was the guest of the superintendent, a long-time friend, Mrs. H. N Woods, for a few days. While there I used my Yankee proclivities for asking questions, making myself acquainted by personal knowledge with some things in the history of erring woman that do not always get before the public. A short time before my visit there were sent to that institution girls to the number of fourteen, not one of them fifteen years of age. The police of the city had for some reason broken into a den containing these girls, as well as some of maturer age. These young girls were considered too young for the "Bridewell;" besides, they were suffering with sickness, some with a disease so foul that my pen refuses to name it (our government does not allow the use of naughty words lest the mail bag be defiled; oh, righteous government!), all stained, broken down physically and morally. Some of them had no feeling of guilt; saw no wrong in the life. If this is Christian civilization, would not savage life be preferable?

But, Mr. Editor, would it not be well to find out if this assertion, "We must hav them," is true, and what we are doing toward refuting this assertion? If my sex is necessarily to be profaned by the more than hellish lust of man, we ought to know why the necessity, and find an antidote. When this den was raided in Chicago and these twelve helpless children sent to prison (for prison it is, only gilded), what became of those monsters who had stolen their innocence? Had twelve houses been robbed of jewels and plate to the amount of $12,000, how many detectivs would hav been employed to find the thieves, and when found all the powers of the government would hav been called upon to convict and punish the robbers. Say you, the keeper of the brothel was fined or imprisoned? Was the keeper, the one degraded man, the real robber? I tell you, nay! Why does a man—or, if you please, a woman—keep such places, only that men, respectable men, may come, and by paying the sum required, gratify the lust that destroys the innocence of my own sex? How profitable would such a business be if every man who contributed to its income was "spotted" by a detectiv, tried for destroying a human being, a much more valuable article than the jewel that decks the person of the ladies of our households? Why does one sex go free and the other receive the penalty for wrong-doing? As long as the community allows two codes of morals, one for the masculin, the other for the feminin, so long will men respectable enough to be mayors of our cities say, "We must hav them."

But is the necessity of sexual gratification to be always admitted, and marriage, even, to be the hotbed of debauchery for one sex, while the victim loses her personality in being always expected, and by Christian law commanded, to submit to her husband? Would it not be at least the beginning of a remedy for this assertion, "We must hav them," to assert and maintain, by early teaching, at the fireside of the home, in the school-room, and in the councils of government, that henceforth there is and can be but one law for the human being be it male or female; and that, last but not least, in marriage or out sex is not a commodity of traffic; that its use is wholly confined to the affections, and that woman belongs only to herself? I am well aware that the teachings of the Bible are all contrary to my assertions, but I acknowledge no law which is in contradiction to the law of my being, be it a statute law made by the men of modern times or a law made by men of the long, long ago.

Woman is a secondary matter in all the laws of the Bible; but some transactions recorded in that book prove that the morals of that time were, as respects my sex, much as to-day. Whether houses of infamy were licensed in the olden time I do not know, but that they were tolerated I should think, as the attendants of King David had no difficulty in procuring a young girl for his lecherous bed—a man after God's own heart.

An article from my pen would hardly be credited as genuin without a "reminiscence." In one of the years now far back in the distance, in a city of western New York, the municipal treasury was getting low, and so a raid was made upon some of the houses tolerated for the purposes of vice. The offenders were severally fined. One young woman was questioned as to the money she was paying. Said the judge who pronounced the sentence, "Are you sure this bill is good?" "Why, yes, I think so," said she; "you paid it to me last night."

My paper is perhaps too long; but if your readers tire of it, they are not roused to the pitch of indignation that I am as I contemplate the condition which woman holds under the laws of Christian civilization. LUCY N. COLMAN.

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Religion in Public Schools.

There is, speaking generally, so little to commend in ministers and church journals—they are usually so bigoted, intolerant, blind to the rights of others, and desirous to build up their creeds at the expense of the great public and in defiance of the public's equal rights—that it is a pleasure as well as spring of hope to find printed in a church paper, and written by a minister, an article saying over again what the Infidels hav been saying on the subject of the Bible in the public schools. The article is by the Rev. C. Herbert Richardson, printed in the *Christian Advocate*, Methodist organ, and for the benefit of the Methodist neighbors of the readers of this paper we select its salient points.

The frequent assaults of the Roman Catholic church upon the common school system of the several states, begins Mr. Richardson, and recent decisions of some of the state courts upon the reading of the Bible in the public schools—notably that of Wisconsin—hav centered the attention of the public upon this question, evoked much variety of opinion, and caused considerable agitation of the matter. The supreme importance of the subject to the welfare of our country is self-evident, and the far-reaching consequences of any proper settlement of it demand the utmost wisdom and statesmanship in attempting it. It should be approached, therefore, in a calm, dispassionate, and equitable spirit, unmoved by the position which the church of Rome occupies concerning it, and be settled on the basis of justice, constitutional right, and scriptural authority. Any statute or practice which cannot be rested on these grounds is indefensible, and it will be a sad day for Protestantism and Americanism—twin sisters in the cause of civil and religious liberty—when they rest their cause, even against Rome, on grounds other than those stated above. "Let justice be done, though the heavens fall!"

On the basis of justice and constitutional right the question should be settled, of course; but "scriptural authority" lugged into a political question is as much out of place as the Bible in the schools. Besides, "scriptural authority" is too apt to be what the appellant himself thinks. And to claim Protestantism as even the most distant relativ of religious liberty is to strain language and forget the part Protestantism played before it was ousted from civil power. There was a time, as a Western elder put it in his Fourth of July speech, when if two Presbyterians should meet one Quaker they felt that it had been foreordained from all eternity that they should bore holes in his ears and tongue. If two Catholics should meet one Presbyterian the spirit generally moved them to hang him. If two of any religious sect should meet a Baptist they would drown him for the simple reason that he "believed n much water." The Church of England seemed to hav a special spite at the Quaker. If he was caught at the public assembly he was fined five hundred pounds of tobacco for being a disturber of the peace, and if he did not attend he was fined the same for being a non-conformist. The truth seems to be, that it was a crime to be a Quaker. It was the law that if any family had a child born unto them and should fail to carry it to a proper minister, ordained by parliament, and hav it sprinkled, they should be fined two thousand pounds of tobacco, half to go to the public and half to the informant. There were six Baptist ministers all in the Culpepper county, Va., jail at one time for preaching immersion. And often when the Baptists were baptizing, the Episcopalians would go to the water's edge, and for a little innocent amusement, play a game of seven up. Cooking on Sunday was strictly forbidden. A man could see his wife to church but was not permitted to sit with her. There was, at one time, a law against a man kissing his wife on Sunday. And if a child should manifest a desire to crack walnuts or pitch quoits on Sunday, it was thought to be ample proof of total depravity. This was, of course, in those "good old times" when Protestantism was Americanism. But we will let Mr. Richardson say on, for he makes fewer slips as he proceeds.

First, he asks, what is the nature and character of our public school system? And to this, he answers: It is a system supported and maintained by the state by funds raised from all classes of citizens without regard to religious or other distinction. It is solely and exclusivly the creature of the state. The text-books which are used therein and its entire economy are the product of state legislation, and the state is a community composed of Romanists, Protestants, Jews, Atheists, etc. Now, among the things which are prohibited by the constitutions of all the States (see Cooley on Constitutional Limitations) are:

1. Any law respecting an establishment of religion or prohibiting the free exercise thereof.

2. Any compulsory support, by taxation or otherwise, of religious instruction.

The question then at once arises: "Is the use of the Bible in the public schools a part of the religious or secular instruction thereof?" No one will take the ground that the Bible is to be used as a secular book, and for purposes of secular instruction. Its own pages refuse all such claim to it. "Thus saith the Lord," is its characteristic. The grounds upon which its use is sometimes urged, namely, its historical, literary, or scientific excellence, not only reflect upon the distinct basis on which the book rests, and which giv it its real and supreme importance, but in effect surrender the position claimed for it by such advocates. For, if the Bible is to be used in the schools on any other grounds than that it is "The Word of God," that "Thus saith the Lord," not only is its unique and divine basis surrendered, but it is placed in competition with other books on terms other than those which constitute its solitary greatness, and becomes a mere rival of them on grounds of inferior and ordinary character.

The position then must be taken that religious instruction is properly a part of any state system of education, and that the Bible as the most eminent religious book—the word of God—should be used therein for such purpose. It is sometimes said that the use of the Bible is, "only to be read without note or comment," etc. It is to be handled very tenderly, as if dangerous; no explanation must be made of what is read; it is a kind of "sesame," which is opened for five or more minutes a day, and then closed. It must be apparent to anyone how much such a treatment of the Bible not only degrades it as the word of God, but has a tendency just the opposit of what is contended for, namely to weaken rather than elevate it. And the illogical character of such a position is self-evident, for if the Bible is of right in the public schools, it is right to explain and enforce what it says; the whole book is there, and it should be treated with the reverence and authority which it claims for itself as supreme authority over man in matters of faith and morals. Now, such a position for it in the public schools is distinctly un-American and unconstitutional. It is unconstitutional because it is in effect,

1. A union between church and state.

2. Because it necessitates compulsory support by taxation of religious instruction.

3. Because repugnant to freedom of conscience.

It is a union between church and state because it makes the state the creator and maintainer of religious instruction; it compels by taxation the support of the same because the funds which maintain it are taken from the common treasury of the state, to which all classes of citizens, without regard to creed, etc., are compelled to contribute; and it is repugnant to freedom of conscience because by such taxation it forces one to the support of a book which he may not believe in at all.

These are distinctivly and traditionally Romish ideas and principles. Strange that Protestants and friends of the public school system should encamp on and fortify the ground of their ancient and unrelenting foes!

It is un-American because the whole theory and practice of the American state is for the complete separation of church and state and "hands off" of the former by the latter. It recognizes no rights of the state over the conscience, religious belief, or practice of the individual. To admit such right is to surrender the church to the state; for if the latter can prescribe at all in such matters, where is its authority to end, and who shall say what shall be its limits?

Mr. Richardson also protests against the Bible in the schools on Christian grounds. He believes its use to be "directly contrary to the purpose and command of our Lord Jesus Christ as set forth in the New Testament." "Christ's kingdom"—and here Mr. Richardson talks just like a Seventh Day Adventist—"is not of this world; moral questions are not to be decided by legislatures and common councils; majorities do not count in questions of conscience. Concede that the state may put the Bible into the public schools and you must concede the state may decide what Bible—the King James version, the Douay version, the Jewish version, etc.—is to go in, and where either faith has a majority in the legislature, common council, etc., the minority must submit. And if the state may put it in it can also order it out, or it can prescribe what portions of it shall be read, and how; and again the minority must submit."

There is so much sound sense and solid logic in Mr. Richardson's consideration of the question that we are surprised to find it in a Methodist organ. But we are quite willing to giv even the Methodists their dues, and the more so as if this shall become the prevailing sentiment among the followers of Wesley their numerical importance makes a real separation of church and state a matter of easier accomplishment. It is their boast that they once elected a president and that they can do it again. This perhaps is true. At any rate, if every Methodist agreed with Mr. Richardson the Bible would soon be scarce in public schools.

Christ and the Apostles and the "Higher Critics."

Howard Crosby, in one of his discourses, said that the inspiration of the Old Testament was attested by no less a person than Christ himself, and that those who rejected the doctrin of such inspiration practically rejected Christ, and the inference naturally followed that such were not Christians.

The fact that the people who wrote the New Testament—whoever they were—believed that the Old was necessary to their work is beyond dispute. They made Christ indorse it, as well as the apostles. The *Independent*, when the Professor Briggs controversy arose, took the same view as did Mr. Crosby, who was probably the ablest Presbyterian preacher in this country. It reminded the higher critics that Christ, in his Sermon on the Mount, said: "Think not that I am come to destroy the law or the prophets; I am not come to destroy, but to fulfill. For I say unto you, Till the heaven and earth pass, one jot or one tittle shall in no wise pass from the law, till all be fulfilled" (Matt. v, 17–18); and quoted other passages to show that Jesus (supposing him to hav said what is attributed to him) believed the Old Testament to be from the Lord. To the Jews in Jerusalem he said: "Search the scriptures, for in them ye think ye hav eternal life; and they are they which testify of me" (John v, 39). On the same occasion he also said: "For had ye believed Moses, ye would hav believed me; for he wrote of me" (John v, 46). In the evening of the day in which he arose from the dead he said to his apostles: "These are the words which I spake unto you, while I was yet with you, that all things must be fulfilled which were written in the law of Moses, and in the prophets, and in the psalms concerning me." Then "opened he their understandings that they

might understand the scriptures" (Luke xxiv, 44–45). "He quoted passages from these scriptures at sundry times, and from different parts, in support of his own teaching, and often made incidental allusions to facts which they record, as the original establishment of marriage in the Garden of Eden, the murder of Abel by Cain, the destruction of the world by the flood in the days of Noah, the life of Abraham, Isaac, and Jacob, and that of Moses, the destruction of Sodom and Gomorrah, the wife of Lot, the preaching of Jonah to the people of Nineveh, and various other items scattered all through the Old Testament history. He used that history freely, and always assumed its truth, and based that truth on the authority of God himself."

The apostles too, the *Independent* shows, agreed with Jesus. Peter, in the following words, givs his opinion of these scriptures: "For the prophecy came not in old time by the will of man; but holy men of God spake as they were moved by the Holy Ghost" (2 Peter i, 21). This statement, while excluding their purely human origin, makes them the product of "holy men of God" speaking "as they were moved by the Holy Ghost." Peter hence said: "If any man speak, let him speak as the oracles of God" (1 Peter iv, 11). He referred to the Holy Ghost as speaking by the mouth of David in respect to the action of Judas in the betrayal of Jesus" (Acts i, 16). In his Pentecostal address he quoted a prophecy from Joel and two prophecies from David as pertinent to the facts with which he was then dealing, and addressed the argument to those who believed in the divine commission and inspiration of Joel and David (Acts ii, 14–31). His discourse, called forth by the healing of the lame man at the Beautiful Gate of the temple, led him again to refer to the Jewish scriptures as having been fulfilled in Christ (Acts iii, 17–25). Both his speeches and his writings show what he thought of these scriptures.

Paul, having in the eye of his mind the same scriptures, wrote as follows to Timothy, who from his childhood had been instructed therein: "All scripture is given by inspiration of God, and is profitable for doctrin, for reproof, for correction, for instruction in righteousness, that the man of God may be perfect, thoroughly furnished unto all good works" (2 Tim. iii, 15–17). This statement is universal, without exception or qualification. The apostle often quoted incidents and passages from the Jewish scriptures, spoke of them collectivly as "the oracles of God," and never intimated the slightest doubt as to their "inerrancy." His uniform treatment of them shows the fullest confidence in them as the inspired word of God. His speech to the Jews in Antioch in Pisidia consists, in part, in the recital of facts stated in these scriptures (Acts xiii, 16–22). At Thessalonica he reasoned with the Jews "out of the scriptures, opening and alleging that Christ must needs hav suffered, and risen again from the dead" (Acts xvii, 2, 3). He did the same thing when he was a prisoner at Rome, "persuading" the Jews "concerning Jesus, both out of the law of Moses and out of the prophets" (Acts xxviii, 23). His epistles abound with allusions to facts of Old Testament history, some of which date back to the Garden of Eden, and the temptation and sin of our first parents.

So, also, in the Epistle to the Hebrews, it is said, with direct reference to the Old Testament, that God "at sundry times, and in divers manners, spake in time past unto the fathers by the prophets" (Heb. i, 1). God himself, according to this statement, was the speaker, and the prophets were simply the medium of the speaking. What they said he said through them. "Wherefore as the Holy Ghost saith" is a phrase applied in this epistle to language quoted from the Old Testament (Heb. iii, 7).

These references lead the *Independent* to conclude that Christians can do but one thing—accept the entire scriptures as the word of God. That Christ and his apostles set their seal of authority to the "divine and inspired origin" of these books "is a fact not to be evaded by any exegetical sophistry." This fact, it says, "applies to the whole Old Testament as an aggregate, from Genesis to Malachi," and "to suppose that Christ and his apostles committed a mistake in their view of the Old Testament scriptures, or that they openly adopted and avowed a current Jewish belief which they did not really accept, is to assume a theory that discredits them as religious teachers, since it either calls in question their capacity, or impeaches their absolute integrity. It is not logically possible to avoid this result, if we reject their teaching on the point to which it is so clearly committed. We must accept the teaching, or discredit the teachers."

What can the "higher critics" say to this? Were Christ and the apostles ignorant, or insincere, or are the words attributed to them not theirs? And if so, of what value is the New Testament, and, therefore, the whole Christian scheme?

That the later critics hav pretty completely destroyed a belief in the inspiration of the Old if not in the New Testament is a fact patent to the most careless reader of current literature on the subject. But they hav not dealt with this side of the question, and the orthodox hav the stronger argument over them so long as they maintain that Christ was divine. There is but one escape for them, and that is to giv up the New Testament as a historical or divine work, and consequently giv up the Christian religion, admitting at once that it is purely imaginary, the conception of an ignorant people to explain seeming mysteries and to make recompense for earthly wrongs and inequalities of social conditions. We hope that the *Independent* will push its point with the Christians of Professor Briggs's school, and force them to choose between Christ and common sense.

The Spirit of Charles Bradlaugh.

Whenever a famous man dies some "medium" will shortly thereafter produce a message from him. Within a week after the death of D. M. Bennett a Spiritualist journal published a communication by him announcing that he had become spirit editor of that paper and the earthly editor thereof demanded the subscription list of THE TRUTH SEEKER. Other communications alleged to be from him came in thick and fast, many of them emanating from a medium since proven to be a common trickster. Other "sensitivs" copied his published writings and brazenly maintained that they had just received them from the other world.

In the *National Reformer*, Charles Bradlaugh's paper, we find that he is subjected to the same system of libeling. A Mr. Reedman, of Birmingham, at a séance in that city wrote at Mr. Bradlaugh's dictation "in a perfectly unconscious state, and on the departure of the influence was much surprised on being told of the nature of the communication," which was as follows:

"As I am not to speak, I am to say in writing, I hav found a life beyond the grave that I did not wish for nor believe in; but it is even so. My voice shall yet declare it. I hav to undo all, or nearly all, I hav done, but I will not complain. My mind is subdued, but I will be a man. It is a most glorious truth that has now more clearly dawned upon my mind, that there is a grand and noble purpose before all men, worth living for! May this be the dawn of a new and glorious era of the spiritual life of your humble friend, Charles Bradlaugh.

"There is a God! There is a divine principle. There is more in life than we wot of, but vastly more in death! Oh, for a thousand tongues to declare the truths which are now fast dawning upon my bewildered mind! Death, the great leveler, need hav no more terrors for us, for it has been conquered by the great spirit, in giving us a never-ending life in the glorious spheres of immortal bliss. Oh, my friends, may I be permitted to declare more fully and fervently the joys which fill my mind! Language fails, no pen can describe."

Naturally, if this came from Mr. Bradlaugh, he has found a life beyond the grave, and there is no need for his voice to declare it; but where did he find God a "divine principle?" However, if this be real, there is one truth in it—that death is a great leveler! It has leveled Mr. Bradlaugh from his mountainous hight as a man to the plain of a mere repeater of twiddle-de-dee phrases as disgusting as senseless. If the philosophy of Spiritualism be true it is unfortunate that so many fools and charlatans represent its phenomenal side.

Kentucky's New Constitution.

In the Kentucky constitutional convention, to which we made frequent reference while it was in session, the Christian advocates of injustice won, for the new constitution to be voted on next August commands the legislature to exempt from taxation the property of superstition. The section (176) dealing with this matter reads:

"There shall be exempt from taxation public property used for public purposes; places actually used for religious worship, with the grounds attached thereto and used and appurtenant to the house of worship, not exceeding one half acre in cities or towns, and not exceeding two acres in the country; places of burial not held for private or corporate profit, institutions of purely public charity, and institutions of education not used or employed for gain by any person or corporation, and the income of which is devoted solely to the cause of education; public libraries, their endowments and the income of such property as is used exclusivly for their maintenance; all parsonages or residences owned by any religious society and occupied as a home, and for no other purpose, by the minister of any religion."

This is broad enough to do a great deal of injustice. It takes in all the burdensome church institutions and the parasitic preachers' residences. There has been no actual progress in this regard in Kentucky, though the best and brightest minds of the convention which drew up the constitution were in favor of taxing the joss-houses and their appurtenant institutions.

But section 13 of the Bill of Rights which precedes the organic document states that no man's property shall be taken or applied to public use without the consent of his representativs nor without just compensation. We should like to know how the legislators reconcile this right with the fact that the people's property, *i.e.*, their cash, is taken from them to protect churches without any compensation whatever being rendered. We recommend the Kentuckians to reflect upon the statements of Mr. Samuel Roberts, before the Englewood, Ill., Social Science Club, to wit: "In 1880 it was estimated that there was in the United States $746,294,833 worth of untaxed church property. In 1890 the estimate was $1,500,000,000. This estimate is based on the statistics furnished in President Grant's message to Congress in 1875, in which General Grant was not afraid to call the untaxing of church property by its regular name—*evil*. It is, as one writer remarks, the most stupendous steal on record. The continued acquisition of real estate by the church, or, indeed, by any corporation, is a serious matter. The Christian churches of this country are defrauding the people of from $30,000,000 to $40,000,000 annually by the non-payment of taxes on their property. Is it not high time, in behalf of morality, to call a halt? The God which the church professes to worship tells them in his word, 'Thou shalt not steal.' Yet no effort is made on the part of either priest or flock to enforce that command so far as they are concerned. The church of to-day robs Cæsar of his just dues, and makes God a receiver of stolen property. This method is only in keeping with the scheme of atonement and redemption, which is to shift their defalcations upon somebody else's shoulders and then sing, 'Jesus paid it all; all the tax we owe.' With the exception of one lady minister of the Universalist church, I hav not heard a voice from any of the clergy in favor of the taxing of church property. There are millions of people who never go inside of a church and yet they are obliged to pay their share of the $30,000,000 or $40,000,000 which the church does not pay. Is this honest? Is it good morals? Is it carrying out the command of the founder of the church, 'Do unto others as you would that others should do unto you.' The leaders of the church of to-day know what they are not doing, when they fail to move in an effort to remedy an evil which is in their power to remedy. Is it a wonder that there are so many defaulters and thieves who graduate from the church yearly? What else can be expected? If the church steals why should not its members do the same?"

ON July 7th the ordinance committee of the city council of Bradford, Pa., made the following sensible report on the Sunday observance ordinance: "Your committee to whom the within ordinance and petition was referred report adversely for the following reasons: "The ordinance is framed in accordance with the act of 1794, and we believe that such a law belongs to the Dark Ages, and never should hav been enacted by this great commonwealth, settled by William Penn and his Quaker friends. We believe such a law is antagonistic to the principles of this republic, knowing that it would, if enforced, deprive all laboring people of recreation; and, furthermore, that it is an infringement on the liberty of men, women, and children. We believe the majority of those who signed this petition did so in ignorance of the fact that the act of 1794, which is a dead letter on the statute books, givs them the same powers this ordinance calls for. The only effect city legislation can hav is to transfer the burden of enforcing this statute from the petitioners to the city, thereby relieving themselvs of the responsibility and odium of prosecuting the offenders against this law. Your committee deem it unwise to place such responsibility and expense upon the city. We recommend to the good people of Bradford that they can best secure the closing of all business places on Sunday by declining to purchase anything on that day. No buyers, no sellers."

Letters from Friends.

Chunks In Christianity's Wheels.

PLAINVILLE, GA., June 29, 1891.

MR. EDITOR: I learn many lessons from THE TRUTH SEEKER. I can and do throw a good many chunks in Christianity's cruel wheel now, and as I grow stronger will break some spokes, I hope. A. J. ABLES.

Well-placed Money.

NEW YORK, July 6, 1891.

MR. EDITOR: In response to your recent circular I inclose $5 for publication fund. Pity so much money is given to support priestcraft and a hell, and so little for freedom—more for a curse than to remove it.

Yours fraternally, L. G. REED.

Must Proselyte Amid Hideous Yells.

PAULINE, ARK., June 17, 1891.

MR. EDITOR: I think I can get a few subscribers soon, though the time is now at hand when the ignorant fanatics of this country begin their brush harbor meetings, making night hideous with their yells. Success, I say, to THE TRUTH SEEKER, and all Liberal papers; also to individuals who are working for freedom, light, and advancement.

DR. W. R. BACHELOR.

Sowers of the Seed.

SHARON, MASS., June 21, 1891.

MR. EDITOR: The "Text-Book," etc., ordered by us last week, came duly in good condition. The "Text-Book" is a decidedly unique collection of fun and fact, an inexhaustible fund of entertainment and instruction. It will be used judiciously as seed for future orders, which we hope will materialize. Yours, ALDEN & BARRON,

Publishers Sharon *Ozone*, Foxboro *Reporter*, etc.

Frontier Grit.

CLEAR LAKE, July 12, 1891.

MR. EDITOR: I am an old frontiersman, uneducated, consequently unable to write my thoughts intelligibly. I hav done an immense amount of labor in my time (was sixty-eight last Christmas) and but very little writing, but I am proud that I am entirely clear of the popular superstitions. In regard to the pictures in THE TRUTH SEEKER, I will say that I am delighted with most of them, but do not feel as free in presenting the paper to my Christian friends as if it did not contain the pictures. M. G. ST. JOHN.

True Devotion.

ITHACA, N. Y., July 10, 1891.

MR. EDITOR: "Captain William F. Davis, boats 'Agnostic' and 'Robert G. Ingersoll,' care of Lighton Bros., Syracuse, N. Y." The above is the name and address of the captain of two of the best boats that hav been built in this city for years, and the captain is able to hold an argument with the best theologian in the world on the improbabilities of the Bible. I hav lately become acquainted with him, and he is a gentleman and a scholar.

I am going to send you some money for copies of THE TRUTH SEEKER and sell them on the street. I can knock out all the priests in the world in an argument. I shall get my pension in August, and you will hear from me. I am fully alive on this subject and shall spend the remainder of my days in trying to convince the people that we are ruled by priestcraft. I am old Bob Ingersoll the second, only not as smart. I am poor, but will do all I can to help our cause.

WILLIAM L. MARSH.

Unanswerable Criticisms.

STRASBURG, ILL., July 13, 291.

MR. EDITOR: I hav measured THE TRUTH SEEKER. It is neither too short nor too long. It makes its appearance regularly. It is, in fact, the only one of the kind, and should I suggest any change I might destroy its individuality. It might be well enough to keep after the church until they will tell the truth and say they do not believe; but their actions speak louder than words. When they lay their hands on the sick, they do not recover. They will not drink deadly poison, or cast out devils. Even their prayers are not answered. "They that believe not shall be damned." I do not believe it. "These signs shall follow them that believe." They do not believe that. So what is the difference? "All liars hav their part with the devil" (or words to that effect). There are very few preachers that believe that.

The pictures are just right. I see by the last paper why the church clings so lovingly to the devil—if his fork should slip the whole thing would go to smash. A. YORK.

An Over-sea Friend.

PETERBORO, ENGLAND, June 21, 1891.

MR. EDITOR: Inclosed you will find an English money-order for 2s.1d. for a pamphlet entitled "Some Mistakes of Moses," advertised in THE TRUTH SEEKER, which is a paper you perhaps would not think would reach me at the address I hav given. I hav a friend living at Philadelphia who occasionally sends me a copy, and I am very pleased to say that I think you are successfully waging a war against the disciples of that perdition and bigotry wrongfully called Christianity. The cartoons you publish in THE TRUTH SEEKER are as good for the cause as our much-vaunted one-hundred-ton guns. I always hav a lot of applications for the loan of THE TRUTH SEEKER when I hav one sent me, and I am very pleased to lend them, as by so doing it is applying a little leaven that will work the whole mass, and I find that more notice is taken of a paper than of argument. I believe that I am the only one in the village that has the courage to speak in terms contradictory of the book of Fables, and although not able to do much single-handed, I hav already been able to convince a few of the absurdity of the book they believe in, and others are halting between two opinions. But it is surprising the hold the parsons hav gained over the minds of the people. I myself am a nativ of Northampton, and while there was an ardent supporter of the late Charles Bradlaugh; and I am sorry that we in England hav not an activ leader to take his place.

With my best wishes to yourself and for the success of your paper, Yours sincerely, GEO. REYNOLDS.

Corrupted to Buy Religious Trash.

RICEVILLE, IA., June 22, 1891.

MR. EDITOR: I am longing for a copy of the Bible Picture Book. It will without doubt be a "stunner" to priestcraft. I am already dreaming of the "Pictorial Text-Book" No. 2. And so we are continually supplied with delicious mind-food. O thou glorious TRUTH SEEKER, as the week draws toward the end then I long to see you, and one thought always comes to my mind, which is this, "I wonder what picture the great, glorious Mr. Heston has designed for THE TRUTH SEEKER this week." I am unable to find sufficient language to express myself and let you know how well I am pleased with your paper. I am to be compared with a boy who expects a visit from a kind friend every week to gladden his heart—my heart-gladdener is THE TRUTH SEEKER.

When I look around and see how much money there is spent for worthless papers filled with religious trash and other nonsense, then I feel sorrow that the majority of the people hav not the good sense and courage to giv THE TRUTH SEEKER the patronage which it deserves so well. But the priests and ministers hav corrupted the minds of the people to such an extent, and so filled their brain with prejudice, that they will not listen to reason, but will cling to the old superstition and reject the truth. I remain,

A hater of sky-pilots, HENRY BISSON.

A Point in That Noble English Struggle.

NEW DULUTH, MINN., July 6, 1891.

MR. EDITOR: Although a subscriber for a number of years I hav never written one line to be printed in your paper before, as I do not believe in encumbering a paper of so much value with what might appear as nonsense. Truth and knowledge is what I am after; call it nonsense if you choose.

In a controversy with a Bible Christian, the question arose, Did Charles Bradlaugh take the prescribed oath before taking his seat in Parliament? Not being conversant with the matter I had to giv in. I hav no doubt that your paper has printed the facts, but I failed to read it if so. Now, what I want to know is this, Did the bill affecting the oath in England pass—*i. e.*, Charles Bradlaugh's? And what changes did the bill make? Not seeing any letters from this part, and this being my first, I may as well break the ice. I hope this will not be my last. I am,

Yours for Freethought, H. H. SALMON.

[After making a heroic struggle for his right to affirm, Mr. Bradlaugh complied with "the forms of the House," which means, he took the oath. Why he did so is told by himself in "The True Story of My Parliamentary Struggle," pp. 75–8. He afterward obtained the enactment of a law allowing anyone to affirm who objects to the oath.—ED. T. S.]

They Did Not Forbid Investigation.

HANNIBAL, MO., June 25, 1891.

MR. EDITOR: Your correspondent James Beck, of Yakima, Wash., is in a quandary. He has been driven to the wall, and is trying to bore through it, but finds it impenetrable. No wonder he flinches and feels the need of prayer. Several months ago he asserted in THE TRUTH SEEKER that the Brotherhood of Moralists forbade its members the right of free investigation. The first clause in our Bond of Union, which is a part of our constitution, reads as follows: "We hold it to be self-evident that enlightened human reason, untrammeled by prejudice, is the highest tribunal known to man, and that every rational being has an inalienable right to investigate and decide for himself all questions pertaining to his present or future welfare." When the attention of your readers was called to the fact above stated Mr. Beck subsided for a time, but in your 4th of July number he makes a feeble effort to defend himself by insinuating that his criticism was so severe (?) as to force us to change that part of our constitution, and that it did not read that way in "one of the original copies of the constitution" which he saw somewhere or somewhere else. Now, this (like the ghosts he sees) is all in his mind. I hav been chairman of the committee on printing of constitutions ever since the first type was set, and hav given the matter special attention, and I am positiv that there never has been a copy of the Brotherhood of Moralists' constitution issued which does not contain the above-quoted passage, word for word, unless some malicious person has been printing spurious copies, which I hardly think is the case. A. R. AYRES,

Chairman of the Propaganda Committee of the Brotherhood of Moralists.

Liberals Should Set a Shining Example.

KIMBALL, S. D., June 26, 1891.

MR. EDITOR: I was really surprised, and more, I felt really unpleasant, to think that such a large number of your patrons were in arrears. When I see the members of the different churches pay so liberally to support their foolish nonsense, and we who are so ably instructed from the pages of the best paper on earth pay so slackly, I feel ashamed of the company I am in. We claim to be Liberal in our views; do let us be liberal enough to pay what is your honest due.

I would not be deprived of the paper for far more than I pay for it, even for no more than the pleasure I take in reading the "Letters from Friends." This part is to me like the good old days of Methodist love-feasts. I really enjoyed them, but what are they compared to these kind words from friends? This part is the first that engages my attention. It is really encouraging to read letters from dear friends who were left behind when we came West to seek our fortunes, and who were at parting wedded to their church dogmas, but hav been liberated and now rejoice in the truths as advocated by Freethinkers. It is not to be wondered at if some of us get in arrears who try to liv in this God forsaken, dried, and parched-up country, where we cannot raise enough to subsist on, and hav had to be helped from the liberal ones East who happened to see our letters published in your columns. I hav to acknowledge the gifts of friends through this means.

Now I wish to say what I hav been looking for a long time. There are no doubt many Freethinkers in South Dakota scattered over this big country, and I hav hoped that a call would be made to get together and organize and get acquainted. The Liberals are sadly deficient in this matter. Brethren, this should not be so. Let us hear about this matter.

I failed to get the paper which had the cartoon, "How to Convert Infiddles." I saw a copy at a neighbor's.

JOHN MCKEE.

Pious Misrepresentations.

MARQUETTE, KAN., July 6, 1891.

MR. EDITOR: Mr. Murat Halstead, writing editorially in the Cincinnati *Commercial Gazette*, has occasion to refer to Dr. Lewis Marshall, the youngest brother of Chief-justice Marshall, speaking more particularly of his many affairs of honor, as dueling was in those days termed. As he brings his remarks with reference to Dr. Marshall to a close he says as follows: "Dr. Lewis Marshall, who was a polished scholar of profound learning, was an Infidel during his young manhood, but afterward became converted, and would never recur to any of his various affairs of honor, and for anyone else to do so in his presence gave him deep offense."

Now, I would like to know if Mr. Murat Halstead intended to insinuate that Infidelity, in the sense we understand the term to be used here, is or ever was, either directly or indirectly, responsible for the existence of this barbarous mode of settling difficulties. Certainly the order in which the ideas are set forth is strongly suggestiv of cause and effect, and justifies such an interpretation, and no Christian will miss the opportunity to urge the stigma, while intelligent Infidels will suffer the smart of so false and malicious a fling. But I would like to know another thing: Was this Dr. Lewis Marshall ever an Infidel? I cannot be satisfied on Mr. Halstead's authority, for any man who will deliberately write such a slanderous insinuation will invent a falsehood to be the occasion of it and make himself doubly a liar for Christ's sake. Mr. Halstead ought to write history and biography to be peddled by Christian book agents, and then he would be an honored servant of the most high God in the sense of that spirit as set forth in 1 Kings xxii, 22: "I will be a lying spirit in the mouth of all his prophets." Such tactics seem to be perfectly justifiable from a Christian standpoint and expressly countenanced by scripture example.

C. PUTNAM.

Is Government Tyranny?

LETCHER, CAL., June 26, 291.

MR. EDITOR: I hav just read "Letters to Workingmen," by A. L. Ballou, and I must say that it is one of the best and clearest expositions of the views on government and its selfish and oppressiv administration that can well be set forth. It should be printed in letters of gold and read, as one reads a guide-board, at the crossing of the ways.

He rightly says "that no government has yet been based upon the consent of the governed, since the ballot only gives the nominal consent of a part of the governed." So, in the family, children are governed without their consent and are not allowed to protest against wrongs inflicted upon them; but when old enough and strong enough they resent undue restraint and seek their freedom.

The ax was laid at the root of the tree of evil when he said, "The God idea breeds aristocracy and oppressiv forms of government; that when equality and equal opportunity are open to all, there would be no God's poor nor government's poor."

Permit me to giv a fact from out of the crucible of my own experience to corroborate the declaration of the tyranny of our boasted liberty-loving government. From losses by fire and in mines we hav in the past few years been reduced from affluence to penury. This so prostrated my husband's mind that he was sent to the insane asylum for nearly a year, while I was left among strangers in Idaho, where I had gone to aid in the mining venture. I succeeded in getting him released from the asylum and we came to reside in the foothills of the Sierras. Having little means, he went upon a vacant forty acres of government land and cut some timber for the purpose of firewood and for subsistence. Now the United States government demands more pay than the land and all on it is worth. How is this for "protection?" How are the poor to help themselvs and be able to support such a government? Does this look as if a poor man is aided by government, or rather that he is robbed of the last penny of his hard earnings?

Governments may do for the rich, but for the workingmen they are, like Sinbad's Old Man of the Sea, to be shaken

off the shoulders of those getting weary of their oppressiv load. L. HUTCHINSON.

Our Rights May Be Trampled.

WEST FERNDALE, WASH., June 22, 1891.

MR. EDITOR: Inclosed find $10—$3 for renewal to the dear old TRUTH SEEKER; $2 for the "Pictorial Text-Book;" "Is This Your Son, My Lord?" in cloth, $1; "Men, Women, and Gods," cloth, $1; "The Universe Analyzed," by John R. Kelso, cloth, $1; for the balance of $2 send me different kinds of tracts which will do effectiv work. I will distribute them gratis.

The Pacific coast is well represented with Infidels and Freethinkers, Puget sound in particular, but it is a hard matter to induce people to patronize Liberal papers. I am confident that four-fifths of the people in and around West Ferndale are Liberal in their heart, but not in their work.

Last week I had the honor to make the acquaintance of Mr. Samuel P. Putnam, of San Francisco, the champion of Freethinkers on the Pacific coast. He gave us three lectures in Wheeler's Hall. Each and all were well attended. His texts were: first evening, "Church and Church Taxation;" second evening, "The Bible;" third evening, "Evolution and Creation." Well, sir, if the people in this community hav ever been aroused from their slumber it was during the stay of Mr. Putnam. Mr. Putnam has made a host of warm friends during his short stay, and had to partially promis the Ferndaleites to call again in September next. Well, dear Freethinkers, if each state on an average had two such well-informed, good-meaning men as Mr. Putnam is, that would giv lectures from place to place, then we might consider our republic, and our principles of rights, saved.

The churches are organized throughout the Union, and if we do not organize likewise, then our Declaration of Independence, liberty, and rights will be trampled under their feet.

On the second evening I induced Mr. Putnam to organize a Secular Union at this place. He said he would try what he could do, and on the third evening seventeen pledged their names to a petition attached to the Nine Demands of Liberalism. We will soon organize; all we need is a leader.

I am in possession of some TRUTH SEEKER copies published in 1874, while D. M. Bennett stood at the helm.

Well, I will close, with a vote for the pictures.

Yours fraternally, WM. BAER.

Cogwork Clerics.

VERSAILLES, IND., July 6, 1891.

MR. EDITOR: While others are discussing Spiritualism and other subjects, I propose to come to the front with a new invention for the relief of ministers in the country towns and villages. This idea or invention was suggested on last Sunday evening, while my family were reading THE TRUTH SEEKER and Ingersoll's latest remarks, when one member suggested that one of us write something for THE TRUTH SEEKER. The silence which followed this remark enabled us to hear a Baptist preacher in one of our churches located about a block away from our house. This preacher was making an unearthly noise, hollowing, roaring, and yelling to a few females of both sexes. This noise suggested to us that a machine could be invented to save so much hard labor on the part of the preacher, for it is proverbial that the parson does not like to work. So we invented the following machine. This valuable instrument is wound up when the meeting begins, and is started off by touching a key, just as the choir finishes the opening exercises. The machine runs down in just one hour, during which time it makes some of the most excruciating sounds that ever mortal ear listened to—thumping, screeching, yelling, howling, and sometimes, but just for an instant, coming down to the plaintiv and mournful; then rising again to noise resembling thunder when very near. A part of the machine consists of a huge horn, blown by six of the choir. This horn is twelve feet long and four feet in diameter at the mouth. By this it will plainly be seen that the machine is made to resemble the parson as much as possible. This horn is an accompaniment to the machine proper, and it produces "dire sounds, as erst blew down old Jericho's substantial town."

The way they serve God in our town is very hard on the preacher, but with our machine we expect to make the service easy and much grander, and of course more acceptable to the Lord. We see and fully understand that the best church service is the one that makes the most noise and possesses the most brass; therefore our machine, with all its attachments, is of pure brass.

We also hav a brass dragon, Satan, apollyon, or angel of the bottomless pit (just as suits the taste) attached to the machine, who switches his tail, bows, and opens his mouth and puts out his tongue, at the proper times when he is hard struck, and where it is proper to indicate the pathetic parts of the sermon.

We think this invention will be a relief to parsons generally. Wonder if our friend Heston will not be kind enough to illustrate our patent for the benefit of the Christian world? We firmly believe that the times are ripe for machinery to spread the gospel, and that the old and hard way of serving the Lord should be supplanted by our grand invention.

Hoping THE TRUTH SEEKER will long prosper, we remain,

Yours for Universal Mental Liberty,

ADAM STOCKINGER.

Land Requested and Superstition Lashed.

LEXINGTON, KY., July 11, 1891.

MR. EDITOR: When we hear of the rapid sale of suburban lots we cannot but wish that good will be brought out of an enterprise so popular and successful. Is it wise to sweep property thus carelessly into hands not pledged to conduct the business for the general good? It would be wrong to restrict capitalists in this respect by legislation, before their kind feelings hav been appealed to, for no doubt if prudential suggestions were made to them they would readily acquiesce in any plan designed for the future good of those citizens who hav not been able to purchase lots, even at a low price. I think no one will deny that every fifth lot or township should be reserved and held sacred to the use of the unfortunate or toiling thousands who at the present time are laboring for the public, with no assurance that they hav an equal right with others to the advantages of their own country. Public men, hesitate no longer, but offer to your poorer friends what seems naturally to belong to them—a lot or even an apartment where they can enjoy the ordinary liberties of life, without stifling restrictions or dictation, which are always harrowing to the lonely and depressed.

Is the luxury of advanced thought appreciated at Chautauqua, and are lecturers badly off for a subject, when they are obliged to resurrect Moses for the delectation of an audience, and abuse and demolish the Spiritualists to the extent of their ability?

The Spiritualists are advancing civilization, let their opinions be what they may. They do not hold Moses in the highest estimation or suppose that a murderer could hav power with a God to bring water from a rock. They do not look calmly on while their children insult the aged and weary. Neither do they boast of helping the poor while these helpless ones are abroad in the burning heat trying to get work, their wretched clothing exciting the contempt of wealthy Christians. Some of their ungraceful language at Chautauqua with a Mr. Page, who is made to eat sandwiches, also illustrates the tender success of Christians. They also fed their friends on terrapin, lined with salamanders.

Oh, what a Christian civilization we hav, exposing a criminal to a lightning stroke instead of the rack, boot, wheel, or thumbscrew, when a bowl of hemlock would cause an inglorious death, but painless and calm, like that of Socrates.

When the mind falls languidly back upon defeated principles evolution is arrested, which is the energy of nature and not God. The go-ahead faculty is all that givs conventionalities, fashions, and customs power to resist temptation, to long for purity instead of pleasure—which induced some good gentlemen of the ninth century to interpolate into the Old Testament the marvelous words, "Without holiness no man shall see the Lord." The Chautauqua philosophers suppose that nature furnishes force, but that reason implies a kind of magic, although the brain and nervous system work like any other battery, the energy produced being dynamic and nothing else. ALHAZA.

Who Does "Forbid Investigation?"

BARRE, MASS., July 9, 1891.

MR. EDITOR: Permit me to ask a question or two of James Beck, who writes in THE TRUTH SEEKER, July 4th, page 426, "Who Dare Forbid Investigation?"

Who *wants* to forbid investigation, or who *has* forbidden investigation?

Any brother or sister member of the Brotherhood of Moralists has the right to "investigate" all he or she desires, and if dissatisfied with our principles and purposes to withdraw their membership. There was no compulsion in their joining us and there will be no compulsion in their leaving us.

I see that my communication, March 21st, on Spiritualism, which was also a severe and just criticism at the Brotherhood of Moralists, was a shot that hit them so hard that it made some of them flinch.

Who was hit? who flinched? Please giv their names. Was it the officers of the Brotherhood, the propaganda committee, or any member of our order? Speak out. I think whoever it was can bear to hav their names made public. Perhaps it was M. L. Salter.

I forward a copy of the constitution to Mr. Beck, that he may not longer continue in ignorance of what is subjected to his "severe and just criticism."

In THE TRUTH SEEKER, June 27th, page 403, M. E. Lazarus opens up pretty strong against "the Ella Gibson Brotherhood of Moralists and M. L. Salter." In the July number of the *Independent Pulpit* there is another slur or accusation by "Edgeworth." As the two latter are the same person, I will notice them conjointly. The *Pulpit* declares:

Certain narrow-minded Agnostics, "a Brotherhood of Moralists," for instance, are intolerant of Spiritualists. [Why not add, intolerant of Christians, polygamists, and free-lovers?] Giv to such power, and with Comstocks for presidents, they will revive the Holy Inquisition under some secular name.

Has "Edgeworth" any right to make such an unqualified assertion? It proves he has read our constitution to no purpose, or that from malice, or some other equally cruel motiv, he desires to mislead the public; for Article III of the constitution of the Brotherhood reads thus: "We hold it to be self-evident that enlightened human reason untrammeled by prejudice is the highest tribunal known to man, and that every rational being has an inalienable right to investigate and decide for himself all questions pertaining to his present or future welfare." In the face of such an article in our constitution, how any true, consistent Liberal can persist in reiterating that we "forbid investigation" I cannot understand. Put on your glasses, Brothers Beck, Lazarus, and others of like temperament, divest yourselvs of your prejudice, and perhaps you will discover you hav set up a man of straw of your own imagination, and when you hav valiantly knocked him over, you flatter yourselvs that your "just and severe criticisms hit" somebody, and made "them flinch." We still liv fifteen hundred strong. ELLA E. GIBSON.

A Pulpit Bully Chastised.

INDIAN GROVE, MO., July 3, 1891.

MR. EDITOR: The following is a copy of a letter that I addressed to the Rev. W. H. Younger, of the Methodist Episcopal church at Keytesville, Mo., which I think fully explains itself. If you think it of any value, please giv it a place in the "Letters from Friends" department of your valuable paper, THE TRUTH SEEKER. W. C. WALTON.

REV. W. H. YOUNGER, Keytesville, Mo., *Dear Sir:* At your recent effort at the Centenary church, it seems that, as an apology for not being able to harmonize the many enigmatical problems with which the Christian mythology abounds, you undertake to divert the attention of the audience to the many inexplicable mysteries that exist around and about us. And because we cannot on scientific principles explain the diversified phenomena of nature to the satisfaction of your quizzical ignoramus, and make it clear to his obtuse mind why the same stale theological hash will cause wool to grow over the face and eyes of the stupid, docil sheep and hair or bristles along the curved spine of the beastly, aggressiv boar, you conclude at once that Christianity is a divinely inspired theology, and that the Bible is the word of God and absolutely true in all its utterances, without contradiction or fault.

Now, my dear sir, in order to assist you to a clearer understanding of the infallible correctness of this (Protestant Bible) man-made book, we wish to refer you to the following quotations from holy writ: "If I bear record of myself, my record is not true" (John v, 31). This, you will observe, is the language of J. Christ, spoken with a view of directing the minds of his hearers to the witnesses on which he relied to establish his claims to the messiahship. Now go with me, please, to John viii, 14–18, and we hear Christ speak again, treating on identically the same subject, but under quite different circumstances. Here he declares emphatically: "Though I bear no record of myself, yet my record is true. . . . I am one that bears witness of myself." On another occasion this same immaculate Jesus, wishing doubtless to magnify his great importance as a ruler, lawgiver, and king, assumes the prerogativs of supreme judge, and in the exuberance of his spirits declares, "The father judgeth no man, but hath committed all judgment unto the son. . . . As I hear, I judge" (John v, 20–30). Subsequently he seems to hav modified his claim somewhat. Hence in John xii, 47, he says: "If any man hear my words, and believe not, I judge him not. I came not to judge the world, but to save the world."

Thus you can see that by reading carefully, "comparing spiritual things with spiritual," and putting together fragmentary utterances of speech as spoken by J. Christ and other divinely inspired writers at different times and under different circumstances, we find that holy writ abounds in falsehoods and contradictions so palpable and plain that no careful student can fail to note them while pursuing his investigations and research. But alas! how many, oh, how many hav the courage to defy the malice and vindictiv rage of the ignorant and superstitious, and be true to their honest convictions and boldly proclaim to the world their ultimate conclusions?

But you undertake to arrest the doubt that involuntarily springs up in the inquiring by an appeal to the alleged fulfillment of the prophecies. As a class these prophecies are all so vague and indefinit that they apply to one person as well as another. I could extend my criticism to each individual quotation to which you referred, and show conclusivly that the language had no more reference to Christ than it had to Alexander the Great, Mohammed, Joseph Smith, or W. H. Younger of Keytesville, Mo. But this would be superfluous, as no one understands this fact more thoroughly than yourself.

Anyone who doubted that it only requires a passing zephyr to fan into a burning flame the spirit of the Holy Spanish Inquisition that ever slumbers in the breast of the religious fanatic, had only to witness in you the personification of a veritable Torquemada as you dilated on the expeditious Sam Jones method of silencing Infidels by "mashing their mouths." This favorit method of extirpating heretics was doubtless inspired by the following, from the immaculate lips of him who spake as no well-disposed man ever spake, "Bring hither these mine enemies that would not that I should rule over them, and slay them before me." These parties, it seems, hav objected to being ruled. They love freedom and spurn the usurper's power. And for this they are doomed to die. Slay them before me, says the blessed Jesus, as I cannot forego the exquisit pleasure of seeing them laid cold in death at my feet. You assert that that method will take the "Infidelity" (life) out of them instantly. You recommend this method doubtless because you know that in times past it has been successful in taking the Infidelity (life) out of countless heretics who hav had the manhood to express their thoughts in defiance of the malevolent hatred of the lamb-like followers of Christ.

"Ninety-nine skeptics recant on their death-beds." So say you. Why do you talk thus? You know that the alleged Infidel, that recants on his death-bed, is not an unbeliever at all. Oh, no! he believes in the Christian's God, his devil, his heaven, and his hell, but his faith did not possess the virtue requisit to the development of an honorable, upright man. Being ashamed of his faith, he was a hypocrit all the days of his life. No honest Infidel fears your scarecrow of a devil; neither does he fear to face the scorn of his imps incarnate.

Now in conclusion, allow me to thank you for being so considerate as not to send my former letter to the St. Louis *Republic* for publication. In that event I should hav been perfectly humiliated, and crushed as effectually as though the Sam Jones method had been employed.

I should not hav addressed my second communication to you had you not seen fit to allude to the "fellow that wrote you a letter the other day wanting you to giv him light," from the pulpit, in a sneering, Christ-like intonation, as though your clerical dignity shrank at the idea of undertaking to giv a little light on the complex question of human destiny to one that subscribed himself as an earnest searcher after truth.

We hope you will not think it unkind or discourteous on our part in thus obtruding ourselvs on your attention. You know that should his satanic majesty cease to stir up opposition, ecclesiastic bigotry, and intolerance, the cleric guild would soon find itself stranded on the sands of perpetual desuetude and eternal oblivion. Eliminate from your creed the idea of an omnipresent, infinit fiend; dispel the horrid incubus of an eternity of pains for the majority of mankind (to do this is my aim) and your occupation is gone, world without end. Though I would rend the systems of which you are the chosen champion and exponent, I owe you no ill will personally. I subscribe myself your well-wisher and friend. Respectfully, W. E. WALTER.

Children's Corner.

Edited by MISS SUSAN H. WIXON, *Fall River, Mass., to whom all Communications for his Corner should be sent.*

"Between the dark and the daylight,
When the night is beginning to lower,
Comes a pause in the day's occupations
That is known as the Children's Hour."

The Meeting of the Winds.

NORTH WIND.

I come from a land of dusk and snow,
Where the cold sun dimly shines,
Over the mountains of ice I blow
And wail through the stunted pines.
I hav seen a party of starving men
Hopelessly waiting for death;
I hav felt a sudden pity for them
And chilled them to rest with my breath.

SOUTH WIND.

I come from the land of burning sand,
Where the lion roves at will,
Where the savage chief leads out his band
And the joy of life is to kill.
I hav followed the tiger's stealthy tread
And watched the spring of the tawny beast;
The negro's children might lack for bread,
But the tiger's cubs had a bloody feast.

EAST WIND.

I come from the land of cinnamon groves
And stately date-palm trees,
And the blossoms white of the scented cloves
I hav tossed in a gentle breeze.
I hav roved at will where the nightingale sings
In the grove by the temple near;
I hav paused a moment by sacred springs,
Their mystic music to hear.

WEST WIND.

I come from the far-off sunset land
Where the new world meets the old,
Where the orient stretches out its hand
The good of the west to grasp and hold.
I breathe a hymn to the white-winged ships,
I laugh through the islander's sea-girt home,
Where the coral reef to the ocean dips
And the waves are white with the crested foam.

ALL.

We hav roamed the world from south to north,
From the west land far to the east,
Seen all that the skill of man brings forth,
His greatest works and his least.
But he comes not yet to his noblest hour,
His life yet runs on the ancient plan,
"That they shall take that hav the power,
And they shall keep that can."

SHARLOT M. HALL.

Patriotism and Christianity.

Last night, in Dr. Gunnison's church (Universalist), the subject before the Young People's meeting was "The Relation of Patriotism to Christianity." The young man in charge did well in opening the theme by defining patriotism as something more than love for one's own country; that it included the general principles of morals, without which no country could be successful, and that true success meant much more than property accumulation and military aggrandizement. The other speakers mostly maintained that nearly all the good graces of Uncle Sam were due to his having been nursed in the lap of Puritanism; one claimed that to the church belonged the teaching of morals, whilst the schools should be left to wrestle solely with the mathematical and material sciences.

Upon the D.D.'s invitation, yours to please took up the slack of time in this wise:

"The verse just sung says that the time shall come when liberty shall not hav an an enemy, and love will be the only bands. Whether or not that condition of society will ever occur I shall not attempt to decide, as I am neither a prophet nor yet a prophet's son to foretell what shall and what shall not be done; but, according to the teachings of evolution, events tend in that direction, and that blissful consummation will therefore probably some time be reached if the peopled world wags long enough. At least, we can all of us thus pleasantly hope, provided we hav much of the hope faculty fashioned in us. And if that pearly age should arrive, then we, or whoever shall be living, will not be much bothered by religion or pestered with politics; for if love is our only band we shall not need other rules of conduct than a knowledge of each other's needs and the means of supplying them. The best quality that has ever been claimed to belong to any religion, is love itself.

"Whether or not Christianity be compatible with patriotism, or either one a part or assistant of the other, depends upon the definition given to these two terms. I do not care to enter into a discussion of technicalities or criticism of phraseology, and I hav not the time if I thus desired. But I will briefly say this: To me it seems that the patriotism is but fragmentary which looks only to the aggrandizement of one's own land, which seeks the quickest way to the wealth of one's own people, without regard to the rights and welfare of each and all on whatever quarter of the globe. For the nation as for the individual, it is not good policy, even, to try to grow rich regardless of any man's right, to acquire something without rendering an equivalent, for then, sooner or later, to the individual, the evil done to another will react upon the doer, and the wronged will, by being thereby made an enemy, seek restitution or revenge, and all his friends will join in the contest. Besides, what is worst of all, while a man or a people may be plundered of their goods, the spoiler in his pilfering robs himself of what is most valuable to himself—his own honor.

"My motto is that of the man who has been most heartily hated and vituperously vilified of any American, born or naturalized, the one who first wrote the name 'The United States,' and who did more than any other to bring to pass American independence. I refer to Thomas Paine, who repeatedly said, 'The world is my country, and to do good is my religion.' His country is my country, and his religion is my religion, if we may be allowed the adoption of the word. If anybody has a bigger country than that, they hav a country too big for my occupation, and if anybody has a better religion than that, they hav a religion too good for me to put in practice; and an impracticable religion, like an impracticable legislation, I cannot conceive to be of any account; and I am not equal to the contract of doing more than the best that I can for such of mankind as I know of on the earth.

"If Christianity be defined as a compilation of the ecclesiastical institutes of the ages, if it be held to be the bondage of the dogmas of theologians, the assent to the abstract speculations of metaphysicians, if it be the uncritical and credulous adherence to the traditions handed down from the buried dead, unverified by our own living experience, if it be the authority assumed by the priests as the agents of far off gods, and receivers, conservers, and interpreters of extramundane intelligence, then Christianity is something that we are much better off without, or, at the best use it could be put to, it might, like the fox-and-geese and the checker-board, serve to amuse an idle hour.

"This government of ours, the American republic, for which we are asked to be patriotic, was made without much reference to the gods or the ghosts, to the priests or to the churches. Whilst to the gods and ghosts, to the priests and churches, were accorded in our Constitution all the liberties and protection compatible with the rights and freedom of the people, the lovers of liberty warn them, from the least to the greatest, to keep their hands off our charter, their fingers out of our chest, for more than what they can get outside of the rights and liberties of the meanest and lowest man breathing, no church, no priest, no ghost, no god has any business to hav. The only true patriotism, as I espouse it, is commensurate with universal justice, and if we can hav that without religion, and hav it proceeding from the sentiment of humanity, then we do not need Christianity, which claims that the greatest of all is charity; and if we cannot hav charity or human affection without Christianity, why, then what is Christianity but another name for complete patriotism?"

JOHN PRESCOTT GUILD.

Worcester, Mass., July 6, A.S. 291.

Origin of Well-Known Words.

Indirectly our word dollar depends upon a saint's name. The word is an abbreviation of Joachimsthaler, a coin first minted about 1518 in the valley of St. Joachim, Bohemia. The valley (thal) bears the name of the saint.

Boycott is a word recently introduced, but already in use everywhere. A few years ago Captain Charles Cunningham Boycott, an Irish farmer and land-agent, angered his tenants, and in revenge they refused to work for him or to sell him food. To boycott means to withhold custom from a man in any line of business.

A martinet is what few soldiers like to be called. Colonel Martinet was an officer in the army of Louis XIV. He was so particular about small details, so rigid in his disciplin, that he was looked upon as a nuisance. His name has come down to us as applicable to a military Miss Nancy Finniken.

Bogus is the corrupted form of the name Borghese, that of a noted swindler who passed large amounts of counterfeit money in the West some years ago.

Boniface is the common name for the landlord of a tavern. The original was one of the rare kind—a sleek, good-tempered jolly landlord—but he was not in real life. He was a character in Farquhar's comedy of "The Beaux' Stratagem," written in 1707.—*Harper's Young People.*

Concise.

A teacher in a suburban school gave her pupils twelve minutes in which to write an "abstract." A shoe was the subject selected by her, and the boys were to write in the first person. No limit as to the number of lines or words was given them.

Most of the boys wrote and erased during the whole time allotted, but the teacher noticed one fellow who sat idle until the time was within two minutes of expiring. As the scholars filed out she said to him:

"Brown, did you finish your abstract?"

"Yes, ma'am," he answered.

Curious to see what he could hav written in so short a time she looked over the papers, and found this:

"I am a worn-out shoe, my coffin is the ash barrel, my grave the dump."

She says that almost as firmly impressed on her memory as this remarkable composition is the expression of amazement on the boy's face the next morning when he saw the "100" mark on his paper.—*Youth's Companion.*

The Silk Threads in Bank Notes.

The paper upon which bank notes are printed is called "distinctiv paper," because used exclusivly by the government for the printing of bonds and notes. The mills where it is manufactured are at Glen Falls, Westchester county, Pa. An agent of the treasury department receives the paper direct from the hands of the manufacturer, and every precaution is taken to keep any of it from being lost.

When this "distinctiv paper" is being made, scraps of red silk threads are mixed with the pulp in a big tank. The finished material is conducted to a wire-cloth without passing through any screen which might retain the silken threads. Next, an arrangement above the wire-cloth scatters a shower of blue silk threads, which fall upon the paper as it is being formed. The side upon which the blue silk is deposited is used for the backs of the notes, each thread being so deeply embedded as to remain permanently fixed. The smooth side of the paper, that in which the red threads alone are seen, is used for the front of the note. Each of these sheets is registered as soon as finished.

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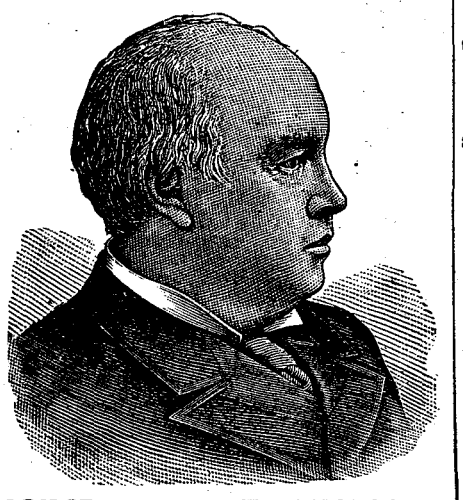
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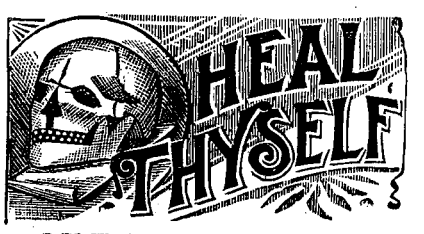
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News of the Week.

EPISCOPAL BISHOP COXE of Western New York denounces bicycling as "grossly immodest as well as ridiculous for women." He says that "women on bicycles look like witches on broomsticks." He has been rebuked by favorers of the hygienic advantages of bicycling by women.

SOME believe the secret cause of the Chilian war to be rivalry between commercial firms of England and America.

MATILDA BACELLI, of Lucca, Italy, bedridden with paralysis three years, is announced miraculously cured by intercession of St. Aloysius Gonzaga.

THE French Radicals fear that, now that the Catholic church has recognized the French republic and authorized participation in its politics, republicanism will be clericalized.

SANITATION has reduced mortality in New York city 5 79 per 1,000 in twenty-five years. But under its Tammany-Catholic rule it still has one of the largest death-rates in the Union.

EACH year fewer Catholics graduate from our secular schools and colleges, the "reason of this pleasant fact being," says a Catholic journal, "the number and efficiency of our Catholic colleges and convents."

ON the night of the 24 h ult. a mob gathered before the archbishop's palace in the City of Mexico crying, "Death to the pope! death to the evangelicals! death to the archbishop and to the priests! death to religion! long liv Freemasonry!"

HUGE pilgrimages of French workingmen to the Vatican are preparing.

THE census is assailed by Democrats as being extremely erroneous, and admitted by Republicans to be somewhat so.

COUNT DE HUBNER, ex-ambassador of Austria to France, has written a book in which he says that he cannot see how Italy can withstand the growing sentiment of Catholics in all nations that the pope's temporal power should be restored.

CATHOLICS continually rejoice that in Belgium, which until recently was "impiously and oppressivly governed, as France and Italy now are, by a handful of Infidels," the Catholics hav risen "in their might and by their ballots buried them from power."

THERE is trouble between Rev. Dr. Bacon and the preachers of Waterbury, Conn. He is desired by parishioners, but opposed by preachers because when filling a vacant pulpit last summer he decried them for running away to Europe and leaving the dead without funeral services.

A MEMBER of the Italian house of deputies recently urged that the 1866 law forbids the very existence of a monk as such; but Rudini held that it only proclaimed irrecognition of monkish bodies or of individual monks in any religious capacity, without forbidding them actually to assume that character.

THE scheme to perpetuate foreign national distinctions, in language and otherwise, among our immigrants, will fail of adoption, not through compunction at continuing elements of division and discord in this nation, but because of the unwillingness of American prelates to be supplanted by foreigners.

STATISTICS just issued show immigration 1820-90: England, 6,460 054; Germany, 4,551,719; Ireland, 3,501 683; British North America, 1,029,083; Norway and Sweden, 943,330; Austria-Hungary, 464 435; Italy, 414,513; France, 370.162; Russia and Poland, 356 353, Scotland, 329,192; China, 293 578; Switzerland, 174 333; Denmark, 146,237; other countries, 606,006.

THE shrine of St. Anne de Beaupre continues, according to authoritativ church announcements in Catholic journals, to cure the paralyzed, blind, crippled, and otherwise diseased. Processions in honor of St. Anne, it is stated, hav procured rain in drouth, sailors in the gulf hav been rescued, and a few days ago flames consuming a barn were quenched upon the farmer's wife casting her cross therein and calling on the saint. The miracles number twelve thousand. There are large collections of crutches, and spectacles and glasses, discarded by the healed.

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A LIVELY CORPSE.

And it came to pass, as they were burying a man, that, behold they spied a band of men; and they cast the man into the sepulcher of Elisha: and when the man was let down, and touched the bones of Elisha, he revived and stood up on his feet.—2 Kings xiii, 21.

Gems of Thought.

I WOULD hav all intoleration intolerated in its turn.—*Chesterfield.*

THE fool multitude . . . choose by show,
Not learning more than the fond eye doth teach,
Which pries not to th' interior.—*Shakspere.*

AMONG men who confound their ideas with words, there must be endless disputes.—*Locke.*

No man can be saved who does not sufficiently endeavor to find out the truth for himself.—*Saml. Clarke.*

A PEOPLE which takes pride in the noble achievements of remote ancestors will never achieve anything worthy to be remembered with pride by their remote descendants.—*Macaulay.*

I STUDIED the history of other religions and the character of their sacred books; and I found Christianity to be the natural development out of the dogmas and traditions of India, Persia, Egypt, Palestine, and Greece.—*Robert C. Adams.*

NOTHING has so tended to harden the human heart as the doctrin of eternal punishment, and that passage, "He that believeth and is baptized shall be saved, and he that believeth not shall be damned," has shed more blood than all the other so-called "sacred books" of all this world.—*Ingersoll.*

MARK the insolence of the priests, who, in sharing authority with what they call the temporal power, reserve to themselvs all action on the mind, the noblest part of man, and take it on themselvs to reduce my part merely to physical action. They retain the soul and fling me the corpse!—*Napoleon Bonaparte.*

ONE of the results of the extraordinary tyranny of authority is that words are absolutely distorted from their proper and simple meaning, and are used to express the obverse of their right signification.—*Oscar Wilde.*

WHERE men of judgment creep and feel their way
The positiv pronounce without dismay;
Their want of light and intellect supplied
By sparks absurdity strikes out of pride:
Without the means of knowing right from wrong,
They always are decisiv, clear, and strong;
Where others toil with philosophic force,
Their nimble nonsense takes a shorter course;
Flings at your head conviction in the lump,
And gains remote conclusions at a jump.
—*Cowper.*

AN age which has ceased to value impartiality of judgment will soon cease to value accuracy of statement, and when credulity is inculcated as a virtue falsehood will not long be stigmatized as a vice. When two men are firmly convinced that salvation can be found only within their church, and that their church can absolve from all guilt, they will speedily conclude that nothing can possibly be wrong which is beneficial to it. They exchange the love of truth for what they call *the* truth. They regard morals as derived from, and subordinate to, theology, and they regulate all their statements, not by the standard of veracity, but by the interest of their creed.—*Lecky.*

WORKS of true merit are seldom very popular in their own day; for knowledge is on the march, and men of genius are the *præstolatores* or *videttes* that are far in advance of their comrades. They are not with them, but before them: not in the camp, but beyond it. The works of sciolists and dullards are still less popular, but from a different cause; and theirs is an unpopularity that will remain, because they are not before the main body but behind it; and as it proceeds, every moment increases the distance of those sluggards that are sleeping in the rear, but diminishes the distance of those heroes that hav taken post in the van. Who, then, stands the best chance of that paltry prize, contemporaneous approbation? He whose mediocrity of progress distances not his comrades, and whose equality of merit affords a level on which friendship may be built; who is not so dull but that he has something to teach, and not so wise as to hav nothing to learn; who is not so far before his companions as to be unperceived, nor so far behind them as to be unregarded.—*Colton.*

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—AND—
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1891.
(E. M. 291.)
WITH ILLUSTRATIONS.

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FUTURE PROMISES AND PRESENT PRACTICES.

Notes and Clippings.

THE Austrian census shows that in the very religious province of Galicia seventy-four per cent of the population can neither read nor write, and only nine per cent can read.

THE Catholic gentleman whose wife leaves him because he won't follow her into a Protestant denomination has but a dubious eternity before him. He seems to be getting his good things in this world.— *World.*

REV. DR. CUYLER says that in old times, when the Congregational Ministers' Association of Connecticut held a dinner, the place where they dined had so much whisky in it that it smelled like a bar-room.

THE Dublin *Express* says that the English will learn from Carlow that "the Irish tenant farmer . . . is a puppet in the hands of Roman Catholic priests and as unfit to be an elector as if he were an infant or a lunatic."

SAYS Rev. Dr. Plumb, of Boston, of Sunday newspapers: "If every man would undertake to read these great Sunday journals regularly, public worship would hav to go, the baser elements in society would become dominant, and the republic itself would be in danger."

GEORGE E. WARING, JR., says: "Disease is not a consequence of life; it is due to unnatural conditions of living—to neglect, abuse, and want." And Dr. Stephen Smith says: "Man is born to health and longevity; disease is abnormal, and death, except from old age, is accidental, and both are preventable by human agencies."

IT is said that Postmaster General Wanamaker spends his entire salary on his private secretary and the various agencies furnishing newspaper clippings. He subscribes to three of these agencies, and has given them instructions to furnish him with all clippings relating to himself and to the postal service.

THE price of land in Russia is rapidly falling, and it is impossible to foresee when it will stop. It would be singular if a process of deliberate warfare on five millions of the most industrious and frugal of its people, the Jews, did not make Russia poorer. And the steady fall in the price of land is but one evidence the more of the penalty attending a line of policy which hampers commerce, paralyzes industry, and oppresses agriculture.

HENRY IRVING very properly refuses to take part in a discussion on "the moral influence of the stage," on the ground that the moral influence of the stage is no more disputable than the moral influence of literature. In other words, there are good plays and bad plays, as there are good books and bad books. That there can be anything immoral in a good play well played is too stupid an idea to argue against.

THE thirteen superstition, thinks *Belford's Magazine*, perhaps arose from the Last Supper. Leonardo da Vinci, in his famous painting on the wall in the refectory of the Dominican convent of Santa-Maria-della-Gracie in Milan, unwittingly, perhaps, gave the first impulse to the superstition in the minds of the ignorant masses who beheld the twelve apostles and the master at table. To see before their eyes the fatal feast itself must hav affected them far more profoundly than could the most eloquent sermon on the subject. In this picture, too, we see Judas in the act of spilling the salt; thus it is fair to presume that both superstitions hav practically the same origin.

NEARLY all physicians and well-informed people generally now agree, states the Brooklyn *Citizen*, that Americans are much more healthy than they were forty years ago. Part of the gain is due to the improvement of the country in the way of drainage, more to improved sanitation in city and village, but most of all to improved habits. Nearly all our popular amusements now are healthful. Bodily weakness is almost a disgrace among men, and is unfashionable, at the least, among women. In fact, the athletic young woman begins to be sought after.

"THE act of God" is a phrase curiously surviving in law from medieval times, meaning that the act complained of was the work of some unexpected accident for which fallible mortals cannot be held responsible. In a recent case the Supreme Court of the United States used words that seem to imply that as time goes on this plea for escape from responsibility is to be less and less regarded. In deciding an action for damages incurred in a railroad accident the court remarked: "You who know so much about the law of God and the processes of nature must hav foreseen that the earth hanging over that narrow, unprotected cut would be loosened by the rain and brought down upon your track by the law of gravity. Common prudence and ordinary engineering skill would hav prevented such a result, and we therefore hold you, and not God, responsible." This language deserves attention, because it plainly suggests that with the extension of skill and knowledge the responsibility of carriers is gradually approaching that of absolute insurance. In a hundred years from now, comments the *Sun*, perhaps the plea of the "act of God" will be unknown in our courts, for by that time science may be sufficiently advanced to provide for every purely material contingency.

THE discussion in Parliament over discontinuance of payments to church schools in England, which now receive state funds the same as public schools, has called attention to a passage in a catechism now in use in church schools in Essex: "(Q.) We hav among us various sects and denominations who go by the general name of Dissenters. In what light are we to consider them? (A.) As heretics; and in our Litany we expressly pray to be delivered from the sins of 'false doctrin, heresy, and schism.' (Q.) Is, then, their worship a laudable service? (A.) No; because they worship God according to their own evil and corrupt imaginations, and not according to his revealed will; and therefore their worship is idolatrous. (Q.) Is Dissent a great sin? (A.) Yes; it is in direct opposition to our duty towards God. (Q.) How comes it, then, in the present day that it is thought so lightly of? (A.) Partly from ignorance of its great sinfulness, and partly from men being more zealous for the things of this perishing world than for the Lord of Hosts. (Q.) But why hav not Dissenters been excommunicated? (A.) Because the law of the land does not allow the wholesome law of the Church to be acted upon; but Dissenters hav virtually excommunicated themselvs by setting up a religion of their own, and leaving the Ark of God's Church."

How to Make Freethinkers of the Young.

From the Freethinkers' Magazine.

In my address before the Portsmouth congress of the American Secular Union, last October, I said:

"My great concern is, how shall we reach the young? How shall we save them from falling into that religious superstition which puts the cross higher than their moral duty as good citizens, and which teaches them to consider what the church sneeringly calls 'mere morality,' as of little account in the sight of the deity whom they worship? How shall we fire them with a desire to make an heroic stand against the iniquitous union of church and state? How shall we fit them to take the vacant places in the Liberal ranks—places left vacant almost monthly by the death of our gray-haired veterans?"

The work of Freethought to-day is perhaps divisible into three sorts: (1) the protest against religious superstition, and especially against the union of church and state; (2) industrial reform; (3) the relations of the sexes, including a study of the laws of heredity, scientific marriage, the divorce question, etc. Nos. 2 and 3 are rapidly crystallizing into well-defined theories; but even advanced Radicals can hardly be said to agree upon any one theory to an extent to warrant its universal teaching to the young. It is quite different with No. 1, on which we are almost everywhere agreed. Whatever our differing isms, we are, as Freethinkers, thoroughly united in our protest against what we hav come to recognize as Christian superstition; and we also agree in protesting against the union of church and state. Here, then, we hav a well defined belief, which, though negativ, is substantially a creed.

But why is it so important to teach this "creed of Freethought" to the young? Because most of those who work for this phase of Freethought are, by their own showing, elderly men and women, who are not only going down the hill of life, but who are much nearer the end than we should wish such useful people to be. Because the younger men and women are too much interested in labor reform to trouble themselvs over the encroachments of religious superstition. Because, therefore, when some white haired soldier, worn out in the service of Freethought, drops suddenly,

> Like one who wraps the drapery of his couch
> About him, and lies down to pleasant dreams,

there is none to take his place in the ranks. I am glad to note some signal exceptions to this; but, generally speaking, those who fight against religious superstition with any activity, are men or women on the far side of forty; and those who fight with the most activity, are usually on the far side of sixty. It is true that Freethought has gained by this selection of matured intellects for her champions. But she has also lost thereby, in the undue cultivation of seriousness, of materialistic pessimism, and of a passionate reverence for *reason, reason, reason*, to the almost total ignoring of that emotional culture which only the presence of youthful enthusiasm can supply. It is rare indeed that we find an activ Liberal under twenty-five; almost never do we find one under the age of twenty.

On the other hand, it is from the young blood that the Christian church to-day draws her great support. From babyhood up to manhood and womanhood, she trains them in her ways; and far into old age, they usually render her at least a nominal allegiance. Frequently, it is true, they get their eyes open in middle life, and then they may turn to us; but the church has already sucked the juices of their youthful enthusiasm—those rich juices which should hav gone to nourish truth, not superstition.

What are Liberals thinking of, that they so wantonly neglect the training of the young, while they amuse themselvs by doctrinal squabbles and war-dances in the Liberal papers?

There ought to be established throughout the length and breadth of this land, Freethought Sunday-schools. Every auxiliary of the American Secular Union, every Liberal society, ought to be the nucleus of such a school. If only two children and a teacher can be procured, start with those two children and that teacher. If the teaching be good, the school will grow.

What should be taught in such Sunday-schools?

If those supporting the school are all of one ism, of course that ism should be the doctrinal teaching of the school. But if they hold differing isms, those isms should one and all be presented to the children, just as they would be presented to the grown people's Liberal debating society, and under just as strict parliamentary rulings, allowing each side as fair a chance as the other, and forbidding all personalities. What is Liberalism worth, if it does not train our children to think for themselvs, and to seize upon the truth wherever found? And if such open discussion brings your child to think differently from yourself, are you a true Freethinker to object? What if he comes to think favorably of Atheism, when you are a Theist, or favorably of Spiritualism, when you are a Materialist, or *vice versa?* If you hav truths on your side which those who believe differently from you take no cognizance of, you hav only to present them to your child, and he will be all the quicker to appreciate those truths because of the mental training he is undergoing. And if you be a genuin Freethinker, you will say that it matters little what particular phase of Liberalism your child favors for the time, so long as he is being trained to seek for *truth, and only truth*, with all the ardor of his being.

I believe that I to-day owe the foundations of my Radicalism to the fact that I was accustomed, as a child, to listen to the grown folks debating theological questions and so I came to see that such questions might hav more than one side.

Certain subjects should be emphasized in Freethought Sunday-schools. If the plan outlined here seems too extended in scope, remember that I giv it as a suggestion only, and that it need not be carried out in its entirety.

1st. The evil that religious superstition has been to the world, from the days of savagery down. One could begin with inner Africa or the South Sea islands, and show the absurdities and barbarities of fetich and idol worship. Then sketch the leading mythologies of the world—Egyptian, Hindoo, Greek, Roman, Norse, Saxon—expanding or abridging, according to circumstances. A passing familiarity with the names of the chief gods and goddesses will be of value, not only in the child's literary and art education, but also in studying subject No. 3, dealt with later on in this article. Where a conquering race, as the Romans, left the nativ religion untouched, teach the child to admire and approve that tolerance. Where a new religion was forced upon a people at the point of the sword, as Christianity was forced upon the Saxons by Charlemagne, show the child the great wrong. The history of the Catholic Inquisition is accessible, and is full of romantic and pathetic incidents from which a moral lesson can be drawn, without dwelling needlessly on the horrible details of torture. The burning of Servetus through Calvin's persecution of him; the reign of Bloody Queen Mary; the forced recantation of Galileo; the burning of Bruno; the shocking cruelties of the duke of Alva in the Netherlands; the persecutions of the Waldenses; the odium which the Puritans incurred in England, and their hanging of the Quakers, when themselvs established in power; the witchcraft craze; the upholding by the Christian church of chattel slavery in this country; her repeated declarations in favor of sex slavery; the persecutions of Seventh-day Adventists and Baptists by First day Christians; the absurdities of the American Sabbath Union arguments, and the would-be ecclesiastical tyranny of the God-in-the-Constitution party; the injustice worked by government appropriations to sectarian schools and missions, especially in Alaska and among the Western Indians; these are but suggestions for a plan of Freethought teaching that could be expanded indefinitly.

Of course, to be perfectly fair, it will be necessary to show the child that religious superstition has not always hindered humanity; that it has, on the contrary, frequently been a stimulus to noble work. How far this usefulness of religious superstition has counterbalanced the evil it has wrought, may safely be left to the teacher and the children for mutual discussion. The more light turned upon this matter, the better.

2d. But we must be careful not to bring pictures of cruelty and bloodshed too persistently before the minds of children, lest they grow morbidly eager to hear of revolting deeds. These matters should be but secondary to a far more important theme—the good to be gotten out of this life, right here and now, without waiting until we die. "One world at a time," should be the teacher's text. The interest, the beauty, the joy of this earth-life, as promulgated by Liberalism, should be forcibly contrasted with the gloom which Christianity has for centuries cast over the earth; and the child should be taught that one of his first duties is to be cheerful himself, and to help other people to be so. Show him that Liberalism is, before all, a religion of sunshine. Teach him the sacred duty, as well as the good sense, of his keeping the body, mind, and heart exquisitly clean and free from whatever tends to blunt their sensibilities. Show him that evolution, and not special creation, is the law under which the universe always works. The teaching of this modern gospel of evolution should be supplemented by brief talks on geology, astronomy, plant and animal life, etc. Contrast the silence of the Christian scriptures upon the rights of animals, with the eloquent pleas in their behalf found in pagan scriptures, especially in the sayings and doings of Buddha; show the child that the first man in America to move in preventing cruelty to animals was a Freethinker (Mr. Bergh); show him that the growing tenderness toward animals in civilized countries, is chiefly due to the spread of Darwinism, with its teachings of the blood relationship existing between the inferior creatures and ourselvs. When once the child has realized the fact of this relationship, it will be easy to prevent him from that wanton destruction of plants and the smaller animals, which seems natural to most young children. It will be easy to make him understand that every living creature, however insignificant, has a right to its life unless it has to be killed for food, clothing, etc., or because it is noxious to the life about it, or because it is so crippled that it is only mercy to put an end to its sufferings.

Where the right sort of a teacher can be found, I think that the child's duty to himself and others, sexually, should be at least outlined, in private talks between himself and the teacher. Still better, I think, would be instruction on such matters in class, provided the teacher possess dignity, tact, and the ability to deal with his subject from a purely impersonal and scientific standpoint. The talks about plant and animal life, in the hands of an experienced teacher, will giv a most excellent foundation for this instruction. Even a chance word, judiciously uttered, may be all-sufficient to start the youthful mind on the right track, where it can think out a clean and unselfish theory of sexuality for itself. It has been the disgrace of Christianity, that it has taught mankind to despise the body, and especially the sexual nature, as something too impure to be talked of casually, much less talked of sufficiently to be developed to a higher plane. Shall Liberals follow in the footsteps of the monkish promulgators of Christian superstition?

3d. The proper study of the Christian Bible is one of the most important subjects of the Freethought Sunday-school. While it is but simple justice that the Bible should not be read as a religious authority in the public schools, supported, as those schools are, by the money of Freethinkers and churchmen alike, it is the hight of absurdity to expect to oust the Bible from its present place in literature and art. To destroy it utterly—if such a thing were possible—would be to throw away the key to thousands of works in literature, painting, sculpture, architecture, and music, whose tendency is undeniably elevating. Its loss would be irretrievable to scholars and poets. But (and mark you this!) it should be relegated to its proper place as a storehouse of precious myths. Its stories and sayings should be recognized at their true value, as the attempts of a primitiv people to fix the floating legends of ancient sun, moon, and star worships, of tree, phallic, serpent, and fire worships, into some definit form—in some cases, perhaps, as a vehicle for the moral teachings of that day, but not always for any useful purpose at all, but simply to gratify their own crude imaginations. Looked at in this way, the bewildering vagaries of the Bible take shape and coherence.

It is true that there are many gross indecencies in the Christian Bible. But so there are in the early editions of Shakspere, and, indeed, in the works of most classical authors. To be consistent, those Liberals who would exclude the Bible from a place on their shelvs for this reason, would hav to narrow their libraries to a compass beside which the library of the most sanctified Comstockian bigot that ever breathed would be wide indeed. To denounce the Bible wholesale for the sake of its coarse passages I consider to be neither honest nor scientific.

It is not honest, because there are many passages of a high and beautiful morality between its covers; and even admitting that those passages hav been borrowed from earlier writers, as is the fact in many cases, still the original sources are not generally known to the public, and their demonstration frequently requires some research and trouble. And is a diamond less a diamond because found in a mud-puddle?

Neither is the wholesale denunciation of the Bible scientific. Such objectionable passages as exist, if read by the light of folk-lore, usually resolve themselvs into primitiv expressions of reverence for the sexual nature as sacred. The true scientific attitude in such matters is to face this fact, not to shrink from it. The Christian Bible is a curious old book, and worthy of the most scholarly study that Liberals can put upon it.

Moreover, let us not forget that this book could not be shut away from our children, even if we would hav it so, as there is a copy in nearly every household in the land. It even lies on hotel tables and in other public places, accessible to all. To forbid it to our children would but quicken the youthful curiosity. I know of a case where two little girls sat in a hotel parlor one Sunday afternoon innocently absorbed in reading the hotel Bible together, when they were accosted by two boys of their acquaintance, with the jeering remark that if the girls knew what dreadful things were in that book, they guessed they wouldn't sit there reading it. Sequel: Indignation on the part of the girls, demonstration by the boys of the truth of their statement, and a subsequent competition between the two boys and two girls, as to who could lay their finger on the vilest passages, supplemented by shamefaced giggles and sly innuendoes.

In how many such instances is not the imagination of the child stained past all cleansing!

Now, there are two ways of dealing with this matter. One is the "thus far shalt thou go and no

farther" policy of the church—a policy which has imposed on modern civilization the unnatural teaching that certain organs of the body (created by God himself, think of it!) are impure; that the activities of those organs must not be studied about before they are put into use—at least, not by young women—in the important relation of marriage; that every member of the sex from whom come the mothers of the race must enswathe her limbs with heavy drapery, lest the law of modesty be infringed by the showing of an ankle or the contour of a hip, and that she is the most "feminin" whose limbs are the most cramped by long, heavy, clinging skirts, etc. In short, that the whole matter of sex is so impure, so thoroughly vile, that it cannot be contemplated by the most virtuous without danger of degradation. The other way of dealing with the matter is that of Freethought, which recognizes the fact—*the fact*, I say—that all processes of the body are equally pure, equally important to be studied about, and equally worthy of scientific, impersonal teaching. Intelligent Freethought recognizes the fact that whatever impurity exists in the Bible has been put there by this unnatural teaching of the church through long centuries, or by her persistently literal interpretation of its stories, as though they were real accounts of the doings of real people, instead of being entirely mythical and allegorical, with no more historical foundation to them than there was to the lately exploded myth of William Tell.

It would be not only possible, but ridiculously easy, for a committee of Liberal mythologists to get up a series of Bible lessons which should explain every word in the Christian Bible as the outcome of a most interesting mythology. And this is what ought to be done by Liberals, if they expect to hav their children hold the Bible stories at their true value—as being upon exactly the same footing with that beautiful sun and dawn myth of Cinderella, with the solar and phallic myth of William Tell, and others. If we would save our children from the persuasions of the church in after years, it is of the greatest importance that they acquire an intelligent comprehension of just what the Christian Bible is—a treasury of pagan folk-lore.

For instance, Cinderella is the dawn-maiden; her envious sisters and stepmother, the clouds and night which try to vail her beauty with the rags of mist; the sun is the fairy prince before whom the dawn ever flees. William Tell is the sun-god, whose far-darting arrows are proverbial; his famous steering of the boat across the storm-tossed lake, is the annual passage of the sun across the waters of winter and night at Christmas; Gessler's cap upon a pole, before which Tell refuses to bow, is a symbol of the more ancient phallic deity. In the Bible, Jacob's twelve sons—as so orthodox a scholar as Rev. Dr. Seiss admits—are prefigured by the twelve constellations of the zodiac. Their sister Dinah is the moon; her adventure with Shechem is but a very innocent occultation of the moon with some bright star.

4th. Last, but not least, every Freethought Sunday-school should encourage its children to join the American Secular Union as soldiers pledged to do battle for the right, for Freethought, and for that secularization of the state which alone can make secure such right. The pansy—or whatever symbol be finally adopted by our people—should be constantly before the young Liberal as the symbol of Freethought, just as the cross is held up before the young Christian. These two ideas—the right to freedom of thought, and the importance of enlistment in the army of the American Secular Union which is contending for that right—should be interwoven with all the instruction.

So shall we beard the lion in his den. So shall we carry the war into Africa. So shall we raise up for the coming generation a well-trained army to do battle successfully against the organized forces of church bigotry.

Perhaps still more important, and, in many cases, easier to start, would be the Freethought lyceum for young people in their teens. Recitations, dialogs, debates, music, theatricals—in fact, any sort of attractiv and mildly improving amusement—can be relied on to bring the boys and girls together. Such a lyceum should become a central exchange for the newest and most interesting ideas; it should be a gay, pleasant place for the young people to come to; and it should invariably hav a sprinkling of grown folks, whose influence shall keep the lyceum alike from the extremes of boisterousness and of tameness—two drawbacks which almost always occur in a society composed exclusivly of the very young. With a little tact and affection on the part of the grown folks, and care in maintaining these societies on a strictly Freethought basis, such lyceums will become the natural recruiting-ground of Liberalism.

In addition to the Freethought Sunday-school and the Freethought lyceum, we need literature especially written for young Freethinkers; and of this there seems to be a scarcity, as most of our literature is adapted only for mature minds. We need books, attractivly written, setting forth Freethought principles; and we need a young people's paper. Nevertheless, if we had our Sunday-schools and our lyceums, the literature would soon spring up to meet the demand.

In conclusion, therefore, I would once more urge on Liberals the necessity which is upon us, to train up the coming generation as stanch Liberals, by means of Freethought Sunday-schools and Freethought lyceums. There is an old couplet which, though time-worn, is well worth quoting here:

'Tis education forms the common mind;
Just as the twig is bent, the tree's inclined.

IDA C. CRADDOCK.

Money.

I do not believe that the government can make money by law.—*Colonel R. G. Ingersoll.*

Is it possible that Colonel Ingersoll—Our Bob—is reported correctly in his remarks which hav appeared from time to time in various publications on the subject of money? Does he giv us his views or convictions "honor bright" touching the subject, do you think, or is he like the clergy, bound by his environments to cater to the opinions of privileged classes?

Having read a goodly number of the colonel's works on different topics, I am willing to bank high on his ability to excel any and all writers, living or dead, in a clear comprehension of all subjects upon which he writes that hav come under my observation, save and except the "money question."

His view, as expressed in the above quotation, which "is from a St. Paul dispatch to the Philadelphia *Press*," not only conflicts with the teachings of all the most advanced speakers and writers, and with the decisions of our highest judicial tribunals; but his statement sounds "queer" to every citizen who is at all posted concerning the government's financial legislation, or recognizes the right of the people to equality before the law. Hence, please allow sufficient space in the veritable TRUTH SEEKER to call his attention to a few bottom facts involved in the subject of "making money by law."

Now, in order to prove "that the government can make money by law," it is only necessary to come to an agreement in regard to what constitutes money. If the idea that money is not wealth, is once clearly established in the mind, that it is public credit, or a check for the delivery or distribution of wealth; none would attempt to argue that Congress, the agents of the people, cannot coin, stamp, fabricate, and make money by law, in the same sense that a person makes a note. Colonel Ingersoll, no doubt, holds to the idea that gold and silver is money. If it is true, that settles it. I cheerfully concede the government cannot make gold or silver by law. But it is not true; that idea, or assumption, has been exploded over and over again. It is the stamp, or impress, of the government, and the law or act of Congress making it legal tender, that constitutes money, and not the material or substance which bears the impress. All standard authorities are in unison on this point.

Hence, when the people's agents coin or stamp money, they simply transfer the nation's credit to the material selected, which by the terms of the legal-tender law must be redeemed in labor and its products. The legal-tender act is the money function, and by its laws for the collection of taxes and debts the government enforces the decree. Regardless of the material or substance upon which it is stamped, money is public credit, a floating perpetual debt, and bears the same relation to the nation at large that a note does to the citizen.

Article I, section 8, of the Constitution, declares "that Congress shall hav the power to coin money." Which is equivalent to the authority to make money, and is a part of our fundamental law. The records of Congress will show conclusivly that in accordance with this decree, on the 2d of April, 1792, Congress passed a law establishing a mint for the purpose of coining money, and from that day to the present time a "mint" of money has been coined, stamped, and by law made a legal-tender.

Thus do we prove not only "that the government can make money by law," but that during the past ninety-nine years it has been off and on engaged in the manufacture of "filthy lucre." Again, in the same dispatch the colonel is reported as follows: "I ask this one question: If the government can make money, why should it collect taxes? Why not make what it needs, and stop bothering the people." Now, it is quite evident from the nature of this query that he sees at once (what I am sorry to say seventy-five per cent of our voting population do not seem to realize) that if the government can make money, it is its obvious duty to make and issue it to carry on its expenses in the line of its present mode of taxation. This, coming from the source it does, is truly gratifying and encouraging to the earnest reformer, for if the F. A. & I. U. can enlist an advocate of the colonel's mental caliber, whose life-long devotion to the cause of truth, justice, and humanity, and eloquent appeal for "liberty for man, woman, and child," preeminently fit him for the position, then, indeed, there will be no such word as fail.

The colonel seems to think the Cincinnati platform defectiv. There are very many who are painfully aware of the fact; hence, it is his imperativ duty to formulate a better one and force it to the front.

C. DUTTON.

Christian Characteristics.

While there are many really good people in the churches, yet they are not good *because* of the churches, for "A man is a man for a' that, and a' that."

One of the characteristics of the official and officious man who carries the platter, etc., is bigotry, another is envy, and covetousness also is noticeable. These are the natural growth of the church's methods of official education. The most prominent trait of this very useful individual (to the church), however, is Gall, with a great big G.

This is rapidly developed by their eternal system of wholesale and retail begging.

A good collection is a great power in the church as well as in the outer world. I was held up to righteous ridicule publicly once by an antiquated, dilapidated, self-opinionated old oger who held the souls of a certain conglomerated mess of the faithful under the shadow of his wing, because I refused to allow my little daughter (eight years old) to go on the street begging for missionary pennies. Oh, all ye Gods! I call upon you to conjure up from amid the most damnable of earth's practices a more debasing spectacle than a number of little innocent girls sent forth on an errand like this in the name of any or all the Gods.

Another church characteristic is penuriousness. Their motto seems to be, Get all you can, from any source you can, and by any means you can, but giv none of it for any other purpose but the tightening of *our* cord around humanity.

I hired to a man once to solicit "subs," "ads," etc., for a religious and secular weekly. He gave me a church directory, and I worked among the faithful for two days and nary dollar did I get. They all wished Brother ——— "success," but not $2 worth. He then said that "he saw he would hav to leave it largely discretionary with me how I should work."

I told him I did not know of but one way to ask the public for favors, and that was to put my scheme on its merits, and if it had any, success was certain in this country. I also asked him if he had any tabooed classes. He said no; he would be glad to hav a copy in every saloon in the city. I started out and solicited subscriptions on the basis that "Those people, you know, are proverbially numerous and well heeled, and a small favor shown to their paper [we print a list of new "subs" each issue] will be a paying investment." The result was, I was loaded down with silver dollars in half a day. The old mossback's eyes glistened when I shoveled them out on his desk, and he gasped out, "Why, where and how did you get all this in so short a time?" "By legitimate newspaper work," I replied.

Sequel. He had told me to canvass saloons, and I had $8 of saloon money in the pile. He only knew the name of one of those men; and when I handed him the list of names for publication, he discovered P. Lacey among them and said he could not allow that name to go in. "You will take his $2, print a list of men each side of him, and while you are not asked to do aught except to merely giv his name as a subscriber, you will slap him in the face by leaving it out." "Oh, yes, sir, I'll hav to do it." I then informed him that if the morals of the people were at such a low ebb that just the name of as liberal a man as any town was ever blessed with could materially affect them, then, as my morals were just a little shaky anyway, I could not risk working for it. And thus the religious and secular business and I parted company on the spot, although I did not know where my next sack of flour was to come from. I will not do such work for any money. If a man wants to curse any class of men, let him not ask them for favors, is my motto.

R. BRITTON.

Neola, Ia.

How to Help The Truth Seeker.

1. When renewing get a friend to subscribe and thus save a half dollar apiece.

2. Get your newsdealer to display it on his stand or in his shop window. Be sure that he displays the pictures.

3. Get your newsdealer to keep in stock one or more copies, with your guarantee to take off his hands at the end of the week any that remain unsold. If he exhibits them the pictures alone will sell them.

4. Take a few extra copies and circulate them among your acquaintances. On your request, we will send you back-number sample copies free.

5. Leave a copy occasionally where it will be picked up—in the train, in the factory, in the meeting-room, in the cigar store, in the barber-shop. Leave it picture-side up.

6 Keep in your pocket some of our cheap tracts, and when convenient hand one to a friend.

7. Get a new subscriber by persuading some friend to take it.

The American Secular Union.

R. B. WESTBROOK, President.

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A Word to Auxiliaries.

Some time ago, we appealed to our auxiliary societies to show themselvs really auxiliary to the national society by giving it their support, both financially and personally. We suggested that five cents quarterly from each of their members to the American Secular Union would be a suitable money contribution; or, if five cents were found to be too great a drain on the pockets of the members, to make it one cent quarterly.

A few auxiliaries, whose names we giv below, hav responded with contributions for the parent society. The officers of a number more hav written to us, approving the plan, and promising to do what they can to get their members to act favorably thereupon. We could wish that those auxiliaries contributing were more numerous; but, when one considers that absolutely no system of regular contributions from auxiliaries has existed during the fifteen years of our society's existence, we cannot help congratulating ourselvs on the beginning here set forth as a successful one:

Highland Freethinkers' Society, Highland, Ill., through Aug. Jehle, treasurer	$6 25
Boston Ingersoll Secular Society, Boston, Mass., through Geo. N. Hill, secretary	5 00
Massillon, O., Secular Union, through Mrs. Jacob Pitts	2 20
Total	$13 45

Had similar contributions come in from all the societies whose officers hav written approvingly of this plan, the total here given would hav been several times as great.

In connection with this, the following letter from Mrs. Jacob Pitts (not written for publication, but published by her permission) will be interesting:

MISS CRADDOCK, *Dear Madam:* Inclosed find money-order for two dollars and twenty cents for the American Secular Union from the Massillon Liberals. Fifty cents are from myself, as I was fifty years old yesterday and gave a cent for every year, instead of one cent for each member in the family, as I hav no one but my husband.

It is very kind of you to make me a member of the American Secular Union. I am proud of it, and thank you for the very nice letter.

We did not hav any meetings since March. I collected the money just as I could, when I met any of the members. Hoping you will be encouraged to keep on in the good work, I remain your fellow-member in the cause,

MRS. JACOB PITTS.

No meetings since March, and yet a contribution sent in, all through the persistent efforts of one woman! Verily, such things put to shame those auxiliaries which are meeting right along but which nevertheless quite forget the support they owe to the national society! If the term "auxiliary" means anything, it surely means "a help." How many Liberal societies which to-day claim to be "auxiliary" to the American Secular Union, are in any sense "a help" to the parent society whose charter they hold? How many are doing effectiv local work for state secularization? How many exist to whom we could turn for effectiv help in a local fight involving the principles of the American Secular Union? How many auxiliaries recognize their duty to contribute financially to the support of the national society a regular sum, however small?

Alas, and alas! that I who write these questions should hav to chronicle the abounding weakness of the auxiliary backbone!

It is high time, it seems to me, that something were done to winnow the wheat from the chaff, and to condense from the numerous auxiliaries throughout the country, a fighting force of Liberals which shall be really available for good work. I am in hopes that, at the next annual congress, a move may be made to retain on our rolls only those auxiliaries which contribute to the financial support of the parent society, and which strengthen its national influence by local work for state secularization. But I am also in hopes that, long before that congress, an inherent sense of duty may brace up many of our laggards, and bring them back into the ranks of working, coöperativ auxiliaries. Come, friends, let us hear from those societies among you which really believe in the Nine Demands of the American Secular Union, and which really care to coöperate in the work of state secularization. Whatever other reform work you are engaged in, it certainly behooves you since you hav embarked on the Secular boat, to step up promptly to the captain's office and settle, and also to coöperate harmoniously with the other passengers and the crew. Every auxiliary should be a supporter, financially and with local work, of the American Secular Union.

How many auxiliaries that read this will come forward, promptly and cheerfully, to the support of the present society and thus win a place on the roll of honor as real "auxiliaries" or "helps" in our work?

IDA C. CRADDOCK,
Corr. Sec. American Secular Union.

Philadelphia, July 24, 1891.

Reply to Miss Craddock.

TO THE EDITOR OF THE TRUTH SEEKER, *Sir:* I hav tried my best to "coöperate" with the Secular Union. Ida says, "Mr. Jamieson is the early bird who sees the worm, and who, let us hope, also catches it." I hav had no ambition to swallow the Union. I wanted to see a practical plan tried to enlist in the service of the Union all lecturers that chose to work for it. But since reading Miss Craddock's reply to me I am satisfied that this is not the wish of the managers of the Union. Miss Craddock says, "We must insist on our right to use discrimination in accepting the services of such lecturers as may offer;" this, taken in connection with her statement, that there are "bad" lecturers and "indifferent" lecturers, is tantamount to a rejection of my plan; for I, poor, short-sighted mortal, said I wanted all lecturers to be treated alike, "privileges for none;" and I said "I will agree to no plan that will exclude my brother or sister lecturer." Why, then, should Miss Craddock hav called upon Liberals to send in $300 for my services when the terms of my offer were refused?

My views are too broadly democratic for the Union and too indiscriminatingly liberal in the selection of workers for the advocacy of state Secularization and the organization of Secular Unions. That is, it will not do to accept the "services of such lecturers as may offer." Some of them are "bad," others indifferent lecturers. They will be permitted to "mention" the Secular Union, but should never be employed by it. They are not good enough for that! "Were not the words before me in black and white, I would question the fact of such a statement being made by so level-headed" a woman as Miss Craddock. For she says, "What we hav asked, and what we hav a right to expect, I think, is that every [every] Freethought lecturer in the country, whether paid in dollars and cents for it or not, should, when opportunity offers, mention at least the existence of the American Secular Union, as a society organized for the express purpose of state secularization, and holding out a welcome to Liberals of all isms." But do Judge Westbrook and Miss Craddock welcome all Liberal lecturers? "Every Freethought lecturer in the country" is asked to help the American Secular Union; but it does not propose to do anything for them—that is, for any that are "bad" or indifferent lecturers. Only the "good" may apply with the least hope of being accepted, to wit, good talkers. An applicant, however earnest, self sacrificing, sincere, cannot enter into the gates of glory of the American Secular Union, as a hired "field secretary," unless he or she is a good speaker. Says Miss Craddock, "All sincere and earnest people are not equally desirable as speakers." But are not all sincere and earnest people desirable as workers? Is it not a fact that some of the very best speakers are the poorest organizers? And as practical, every-day, business-like workers are they not a failure? How much oratory does it require to "mention" "the existence of the American Secular Union, as a society organized for the express purpose of state secularization," and quietly adding (without the least attempt at eloquence) said Union holds out a welcome, with both hands, "to Liberals of all isms?" This takes them all in, "good, bad, and indifferent." But it is not extended to all lecturers of all isms who believe in state secularization. Says Miss Craddock, "It is manifestly the duty of every lecturer [good, bad and indifferent] who loves the cause, not only to mention our existence, but to suggest the advisability of their audiences coöperating with us." Tread lightly round its couch. When a society, like an individual, begs the world to remember that it still exists, it is nearly dead. The most economical thing the Liberals can do this fall is to bury it in white satin, and place a pansy blossom on its grave. Mr. Wettstein's torch of liberty might be placed at the graveyard gate to keep off ghouls. It was a sweet little thing while it lived; did little harm and very little good. What good it has done is to be credited to the careful nursing of Miss Craddock. The old Liberal League was made up of sterner stuff. It was felt as a power in the land. The church feared, hated, and vilified it.

Our sister says she trusts the Liberals of the country, if they really feel they had rather sustain ten lectures at $300 each than to pay one man $2,000 or $3,000 a year, "will duly send in the necessary $300, which is the price of Mr. Jamieson's coöperation." No, ma'am, my coöperation was as "free as the grace of God." Organizing societies involves extra time and extra expense. If this were not the case, why offer to pay one "field secretary" a large salary for doing this very work?

My offer was made in good faith in order to, if possible, unite all the lecturers in the field, beginning with ten (not with one at $300 nor $3,000), if funds should ever warrant, hoping that all lecturers would be finally induced to join, when assured that part of their actual expenses would be paid from a common fund.

As my plan is not acceptable to the Union managers I will proceed with the single handed, but joyously free and independent method of thirty years, slashing the church that would destroy our nation.

Not only politeness but justice requires that I add this: Ida C. Craddock is certainly one of the most vigorous workers that has ever held the office of secretary of the American Secular Union. She is carrying it through more difficulties than it has ever known. If its life is saved Miss Craddock must save it. In my opinion it can best be done, and most economically, by the Liberals of the country adding $1,000 to her salary (for additional expenses), making $2,000 a year, and hav her go out and be the "field secretary" herself. She could hav her main address in Philadelphia, and travel over the Union giving lectures, organizing societies, becoming better acquainted with the Liberals. She will organize more Secular Unions and do more for the perpetuity of the Secular Union than any five men that can be sent out. I believe a warm welcome awaits her in hundreds of Liberal homes. Her enthusiasm and earnestness are, too, just what the Liberals need to inspire them with ardor in this great work.

W. F. JAMIESON.

Des Moines, Ia.

Independent Slate-Writing, etc.

BROTHER MACDONALD: In your private letter dated July 22d you say:

Why is it that Keeler wouldn't write for me? Why do all mediums refuse to sit when ordinary precautions are adopted against fraud, when they advertise to get writing under just such circumstances, and allow their friends to blow about them? Find me a slate-writing medium who will get writing without touching the slate and I'll print it big.

Your first question is an abridgment of a statement made editorially March 29, 1890, to wit:

When, however, it was proposed that the conditions be made such that the medium could not hold the slates away out of sight or otherwise manipulate them, the media refused the sittings as one man.

My answer to that at the time was:

In no instance, so far as I know or hav been informed, does Mr. Keeler "hold the slates away out of sight;" but in every instance, I believe, or suppose, he manipulates one or both slates. I apprehend, therefore, that his refusal to allow you a sitting was due to your unreasonable requirement that he should not touch the slates. After he has handled them the sitter is allowed to critically examin and tie them.

It is an error to say that the conditions are imposed by the medium. He is the passiv instrument of an occult power that is often capricious. If he antagonizes his so-called "control" he is likely to lose his mediumship.

My own experience at a second trial of slate-writing was even more wonderful than the first. My questions were all prepared and sealed before I went. Before I put the bit of slate pencil between the slates I carefully looked on both interior surfaces to be sure there was no writing there. I tied them with my handkerchief. After sitting awhile Mr. Keeler asked me to put the slates back of me on the chair. I did so, and in a few moments, at his direction, took them in my hand, untied them, and lo! one was full of writing.

Meanwhile, at his request, I took a third slate, one of his own, on which I knew there was no writing, and held it under the lid of the table, with a bit of slate pencil on it. Mr. Keeler kept both his hands on the table, and never touched that slate after he had handed it to me. Presently I drew it out from under the table-lid, and there was a communication correctly signed by my eldest deceased brother, in answer to my sealed question. And never before had I sought a communication from that brother.

In this instance the medium did not touch the slate, and while I held it the writing came upon it. Nor did he touch the slates behind my back, when the writing came upon one of them.

There is no more observant or critical woman than my wife. A skeptic from childhood, she would not believe in another life but for personal proofs through spiritual phenomena. She went for slate-writing lately a second time. She prepared her questions at home, and took our marked slates. It was 2 o'clock in the afternoon of a bright day and the sitting was before a southern window. Mr. Keeler sat in a rocking-chair on the opposit side of an ordinary table. He did not handle the slates preparatory to the writing. He said they should be washed. She replied that they had already been washed at home. "But," said he, "there are some spots on them." "Those are defects in the slate," said she, "and cannot be rubbed out." Then, reaching over his hand, he placed it on the top slate for a few seconds and withdrew it. "Look," said he, "there is a cat's head." And sure enough there was an excellent outline of a cat's head, about the size of a silver half-dime. It was not there before Keeler

put his hand on it, and it is there yet, being indelible, and apparently scratched by a sharp, hard substance.

And that was all the touching done by Mr. Keeler, except when it came to holding the two tied slates for the writing. There was certainly no writing there when Mrs. Burr put the bit of pencil between them herself and tied them together. But in less than five minutes, after waiting nearly an hour for the manifestation, the two interior surfaces were written full of messages. She had brought nine interrogations folded up in wads, which so remained in sight all the time before her; and in the closed slates came seven answers to the secret questions. Meanwhile, Mr. Keeler would anticipate some of the communications verbally, giving the correct names and proper answers.

And now let me submit the testimony of a physician whom I hav known for twenty years past, and who has been practicing in this city (Washington, D. C.) since 1853, Dr. T. Hansmann.

He says that at ten years of age he was an ex-expert sleight-of-hand performer in Germany, and that recently when he witnessed the trick of slate-writing by the magician Kellar, he saw how it was done in a few moments.

Dr. Hansmann was an unbeliever in Spiritualism until six years ago, when he began to investigate the phenomena. He could not believe the possibility of a spirit's return until, after repeated tests, all doubt was removed, and now there is not a more ardent Spiritualist than he.

Passing over his earlier experience, I come down to slate-writing, which began with him only three years ago, through Pierre Keeler. The first time there was no touching of the slates by Keeler until after the doctor had tied them. Then came a second slate-writing, when, he says, Keeler did not touch the slates at all. And one of these first communications was from the doctor's brother in good German and characteristic handwriting.

During the three years past Dr. Hansmann has got more than three hundred slates full of writing, chiefly through Keeler, but many through Dr. Stansbury, late of Boston, and a number through others. And in repeated instances the writing was obtained without the slates being touched at all by the medium from first to last. A dozen times, at least, Keeler did not touch the slates at all, several times Dr. Stansbury did not, and in two or three instances other mediums did not.

Many of these slates are preserved, and the doctor takes great pleasure in exhibiting them every Thursday evening at his office to anybody who wishes to see them. Some of the slates are porcelain and sometimes the writing is indelible.

He showed me a dozen or more book-slates of six pages each, all full of spirit writing and identified by his private mark put there prior to the performances. At the first trial he put the book-slate between two folding-slates. In about twenty minutes he took it out full of writing. Then he treated in the same way three other book-slates, and he says they were all written full in about a minute. The contents he read to me and I inspected the writing. One of them contained one hundred and twenty-three names, many of them apparently autographs of well-known deceased persons.

He also had two small blank books, with his address printed on the covers in gilt, and each one with an ornamental title-page made by a female penman. These books, of one hundred and twenty pages each, are full of messages from the departed, and many of the autographs appear to be genuin. I was especially interested in two communications in short-hand signed William Blair Lord. I was associated with Mr. Lord as an official reporter of the United States Senate from 1850 to 1854. He and I were partners in New York from 1857 to 1865, and we were both on the House corps of official reporters from 1865 to 1869. He died in December, 1884. I hav myself had several messages from him, some in short-hand; and here, to my surprise, in Dr. Hansmann's book I found two more.

The method of obtaining this writing was by wrapping the book in a cloth and waiting for the influence in the presence of Mr. Keeler. And Keeler did not touch the book. It took three sittings to fill the one hundred and twenty pages with messages.

All this is doubtless too marvelous to be credited by half the readers of THE TRUTH SEEKER, few of whom, I dare say, are greater skeptics than was Dr. Hansmann six years ago; but I beg the toleration of the incredulous while I add a little more.

Some of the book messages are amusing, for example, a pretty fair drawing of a church steeple, with this inscription underneath:

The curse of creation. HENRY WARD BEECHER.

Dr. Hansmann has a little bit of the garment worn by Abraham Lincoln when he died. He planned a secret test with it. Wrapping it up in several layers of paper and taking also his little book, he called on Keeler for a séance. Keeler held the folded paper to his forehead and presently uttered a cry of pain, saying or implying that some one was shot in the head. A little later, and without being told what was in the paper, he said, "The cloth has been taken out." "Then it must be given back," said the doctor. Meanwhile there was the book wrapped up in a cloth, and pretty soon, when the cloth was removed and the book opened, lo! there was the bit of cloth and the following written message:

I herewith restore to you the piece of Mr. Lincoln's coat. It is a painful reminder to me of a sad event in the history of many lives. God and my victim and all the heavenly beings hav forgiven me, but I hav never forgiven myself.
JOHN WILKES BOOTH.

I can testify that some of these messages are written in good Greek, good French, and legible phonography. The German writing I cannot read very well, nor the Chinese, the Japanese, or the telegraphic writing at all.

I hav had messages written in sealed envelopes, through Mrs. W. M. Keeler. I wrote my questions when she was in another room. I laid them in a pile, face downward, on the table. She came and handed me some bits of pencil lead, which, together with the slips of paper containing my questions, I put in the envelope and sealed it. She then went to the cabinet and told me to follow her with the envelope. I took it and sat in front of her. Once she placed the envelope to her forehead, and finally she held it by two corners while I held the other end. It was never for a moment out of my sight, and only for a few seconds out of my hands. I then went back to the table with it, and on cutting it open found other writing than my own on five of the eight slips. There were three answers properly signed. There was one answer "Yes," without a signature. And to my short-hand address to Wm. Blair Lord (his name being also written in short-hand by me), the response was two cross strokes over the writing, and clumsy initials "W. B. L." underneath. A sixth paper contained a hasty sketch of a head, artistically done, but not a likeness of my brother Frank, whom I had addressed for the first time.

Several months later I went for another sitting. The result was much the same, only I got more writing. There were answers properly signed by five of the seven deceased persons addressed. A sixth paper, addressed all in short-hand to my friend Lord, was answered by three lines of pot-hooks. This second attempt to get a short-hand communication from him was unsuccessful, but I hav since received several messages from him at the light and dark circles, some of which are in short-hand.

I could tell more marvels, but I forbear. "Find me a slate-writing medium who will get writing without touching the slates," says the Editor of THE TRUTH SEEKER, "and I'll print it big." I was not sure whether Keeler did not touch the slates at some time during every sitting. That seemed to be a necessary condition. I knew it was his practice to hold on to the tied slates when the writing came, but not always. And now you hav the testimony of a converted skeptic to the fact that occasionally the writing comes when the medium at no time during the sitting touches the slates. And I hav no doubt there are numerous other witnesses to a similar experience. W. H. BURR.

A Correction.

In my article on "A Correct Silver Dollar," in to-day's issue of THE TRUTH SEEKER, a very unpleasant misprint occurred. At about the middle of the first column of the article a passage should read: "In consequence of this fact, the American standard silver dollar has at this writing (July 4, 1891) only a bullion value of from seventy-eight to seventy-nine cents in gold. It, therefore, cannot be considered as correct money, not being, as to its bullion value, an equivalent of the *gold* dollar, which it should be by law."

In connection with this subject, I beg leave to make a remark on *fiat money*, which means a paper currency irredeemable by gold or silver. The story of such money is best told by a reference to the so-called continental money, *irredeemable bills of credit*, issued by the Congress of the United States during the Revolutionary war. The phrase, "Not worth a continental," is well known in this country yet at the present time. A history of the United States I hav before me says:

During the year 1780, Congress was continually hampered in its action by a want of money. At the commencement of the war, the feeble colonies, having no funds at command, had been obliged to issue bills of credit, for the payment of which they pledged the public faith. The cause of liberty required constant advances; and in 1780 it was found that no less than $200 000.000 of continental money (as it was called) was in circulation.

At first the bills passed at par—that is, for the full sum which they promised to pay; but as Congress kept issuing large amounts, *which it could not redeem with gold or silver*, people would not take them, except at a great discount, or allowance. Thus in April, 1780, one silver dollar was worth forty in continental bills; and soon afterward no less than $75 in bills was given for one in specie. A pair of boots at this time sold for $600 as continental money. [The same was the case with the fiat money of the South during the late war of the Rebellion.] To injure still more the credit of Congress, the British flooded the country with counterfeit bills, which it was impossible to distinguish from those that were genuin. At last no one would take continental money on any terms; those who had it on hand were plunged in the greatest distress, and all business was paralyzed.

History, usually, is a very good teacher.
J. G. HERTWIG.

Washington, D. C., July 25, 1891.

The Greek Church.

Several thousand years ago the Jews got up a religion which taught them to plunder and murder all their neighbors, and to carry off their women. Sometimes their neighbors made them take their own sauce. But from that religion sprang four others: the Catholic, the Greek church, the Protestant, and the Mohammedan, all horribly persecuting religions when they had the power. The only religion to-day which is unrestrained is the Greek church, and it is as cruel and diabolical in persecuting the Jews as the Jews ever were. If the Catholics, or Mohammedans, or some of the Protestant sects stood in the shoes of the Greek church in Russia, they would do the same thing—only the Catholics would do a great deal worse, having had greater experience in the diabolism of persecution.

It is a pity the poor Jews of to-day must suffer for the sins of their diabolical fathers. It is the power of Voltairism and other Infidel outsiders that has drawn the fangs of the serpent in other countries and saves us from the fate of the Jews.

Lectures and Meetings.

THE next bi-weekly entertainment and reception of the Radical Club will be held in its rooms, 37 Clinton place, Wednesday evening, August 5. These summer-night's festivals afford the only present occasions for social unions of Liberals hereabouts and they are growing in favor.

S. P. PUTNAM'S lecture appointments for August and September: Linesville, Pa., August 13; Andover, O., August 14; Kinsman, O., August 15; Farmdale and Gustavus, O., August 17; Minneapolis, Minn., August 23-30; Watersville, Minn., August 25, 26, 27; Crookston, Minn., September 1, 2, 3; Jamestown, N. D, September 5, 6; Boseman, Mont., September 8, 9; Colville, Wash., September 12, 13; Spangle, Wash., September 15; Rosalia, Wash., September 16, 17; Oakesdale, Wash., September 18; Palouse City, Wash., September 19, 20; Pasco, Wash., September 22, 23; Nanaimo, B. C., September 26; Wellington, B C., 27, 28.

WE learn from his son's *Literary Guide* that Mr. Charles Watts has received several pressing invitations to return to England, and to make it his permanent residence. One offer, says the *Guide*, is of a very important nature, and, should he accept it, an opportunity would be given him to render valuable assistance to the Freethought propaganda which is now being so activly carried on throughout the United Kingdom.

CLERICAL intolerance has lately defeated itself at Waterloo, says the *National Reformer*, a battle of thought being now in process at the scene of the great battle of bodies. The clerical burgomaster of Waterloo lately caused a dead Freethinker to be buried in the "dog's ditch." The act turned the next communal election against the clerical party; and now a sum of sixteen hundred francs has been collected to raise a monument to the Freethinker's memory. It will be inaugurated on August 2d, at a Freethought demonstration.

THE Ohio Prohibitionists, in their late convention, hav this preamble to their platform: "The Prohibition party of Ohio recognizes God as the source of all just power in government." This preamble completely excludes from the Prohibition party in Ohio any except Christians, says a writer for the National Religious Liberty Association. No man who is Infidel or Atheist in his belief has any right in the party under that platform. And anyone can see that if a political party adopting such principles came into power it would be nothing short of a hierarchy. Infidels and Atheists hav the same civil rights as Christians. What will the Ohio Prohibition party do with such? Will it disfranchise them and still tolerate them in the country? or drive them out? A careful consideration of this subject should lead men to see the foolishness in a political party adopting such principles. The civil power that will not protect all its citizens, regardless of religious belief, who conduct themselvs civilly, resolves itself into a persecuting despotism. They also placed the following plank in their platform: "All men should be protected by law in their right to one day of rest in seven." Why not say it as the advocates for Sunday laws mean it—All men are protected by law in their right to one day of rest in seven, but we want to compel them to rest regardless of either their rights or desires? The same convention passed the following resolution: "Resolved, That we condemn the action taken by the board of control of the Columbian Exposition in opening its doors upon Sunday, and demand that the Congress of the United States shall prohibit such opening upon the Sabbath day." This last will be more timely in 1892, inasmuch as the question of opening or closing the Exposition on Sundays is not yet decided. But the Prohibitionists are nothing if not erratic in their acts and utterances.

Communications.

Recent Gems from the Religious Press.

The *Evangelist* publishes a letter from Dr. Geo. L. Prentiss wherein he expresses his disappointment at Dr. Patton's action in the assembly in regard to the Briggs veto. He says:

I must confess with sorrow that my faith in him [Dr. Patton] has been fairly put to shame. He had an opportunity to speak a word and strike a blow for justice, for sacred scholarship, for reasonable liberty, both of thought and teaching, etc., etc., and he failed to seize it.

In the domain of religion there is absolutely no mitigation or abatement of man's animal brutality to his fellow-man. On its assumption of its infallibility the church is squarely set against the elimination of the human ferocity which fired the fagots of the martyrs of liberty in the past, and it is in the advance of enlightened Freethought *outside of the church* that the personal safety of dissenters is assured. The secular law holds us in check. The "animus" which brought men to the stake still livs and riots in the fanatical brains of religious lunatics; it does not burn the heretics as of old, but it reaches the limit of compassable inhumanity by turning them out to starve, or beg, or steal, or mayhap to die of a broken heart. Dr. Prentiss must never expect that a blow for justice will ever be struck by the church. It never has struck one and never will. Let him throw off the ignoble slavery of its teachings and find justice in the open book of eternal nature.

The *Living Church* (P. E.) says:

It is a time when all orthodox churchmen, whether they call themselvs "High" or "Evangelical," ought to act together, shoulder to shoulder, to stem the tide which is carrying away many of our younger men, and showing itself in various forms within the church. The fundamental body of doctrin, which we hold in common, is far larger than the aggregate of the points about which we differ.

Here is another appeal for solidarity of action against the tide of reason which is submerging "non-essentials," and fundamentals as well, in the deep profounds of echoless obscurity. Buckle on your armor, soldiers of the church, the battle is at hand!

Delinquent reason has risen in her might, and she will prove an invincible yet merciful foe. The gauzy texture of creedal armor is all impotent against the hot shot of the advancing forces of reason and intelligence. Sound the alarm! mass your forces, ye slaves of superstition! Catholic, Protestant, and Jewish, form a united alliance, and place your manufactured god at the head of your allied army. Chattel slavery has long since been routed, mental slavery must be annihilated.

The age of spiritual sham is passing away; mental delusions born of mercenary hypocrisy with a god with a big G as a convenient figure-head, are fading away under the bright light of the rising sun of advancing intelligence.

Beat not a hasty retreat; shun not the conflict; resort not to strategy, but meet the cohorts of reason face to face, and ye shall find their only weapons are but nature's provable truths supplemented by universal love.

The *Interior* (Pres.) says:

There never was a heretic-burning pope who did not exploit effusiv piety while permitting the murder.

The idea of absolute conformity to creed was inherited from the Roman church, and yet maintained its existence in parts of the Protestant denominations. It is known that no two men see any object, physical or mental, in identical light, or receive identical impressions from it.

To men absolved from dictated lines of thought the uncertainties and divergencies of interpretation of the alleged "word of God" would of itself be enough for an explicit denial of its authenticity.

The absurdity of coupling this "revealed word" with the author of nature, who we are soberly told by the Westminster Confession "made this world out of nothing," is made most strikingly conspicuous when we remember that this alleged "word" is the only incongruous mixture, is the one and only error ever made by the so-called "author of nature." All the rest of his alleged creation seems to hav been made in a thoroughly workmanlike manner. A stone is a stone, water is water, air is air, and so on through the whole realm of visible nature there is no question for argument, no room for doubt. These, let it be remembered, are elementary alleged creations, and are perfect.

Now, does it not outrage the reasoning faculty, and is it not insulting to the alleged creator to suppose for one moment that, having created man, he cannot speak to his creation in an intelligent manner and with unquestionable directness and simplicity? That he has not done so through the medium of the Bible is admitted by religious teachers, and the excuses, the subterfuges that are offered, each and every one are an added insult to their so-called omnipotent God. They are not tenable; they must abandon one or the other. Either there is no creativ God that inspired the Bible or the Bible is from man alone. Take your choice; you must drop one or the other.

The *Churchman*, in reviewing the late encyclical of the pope most truthfully says:

The principle of distributiv justice in industrial affairs has yet to be discovered: but the pope has not discovered it, and it is not popes who will discover it. Neither will it be discovered by doctrinaires or visionaries.

Popes, doctrinaires, and visionaries hav ever been very chary in disturbing the source of temporal help by which they are supported. The fact of receiving all needful moneys is quite enough for them; as to how or from whom it is raised, they are alike indifferent. Their seat upon the back of labor is quite comfortable, and from it they lecture and slander the poor slaves at their own sweet will. The unveiling of the statue of Beecher in Brooklyn a few days since recalls to my mind a Thanksgiving sermon delivered by him in 1884. In it he claimed that the United States was in a wonderfully prosperous condition, and that harmony pervaded everything. It is a fact that the more narrow the range of observation of our modern orators, the wider and more sweeping are their meaningless generalizations.

To the great Beecher intellect the United States meant Brother Deacon White, Mr. Claflin, Vanderbilt, Sage, Field, Deacon Richardson, *et al*, and not the majority of the people of the country, for in that year railroad builders were receiving fifty-five cents a day, miners $1; factory hands working fourteen hours for a bare subsistence; woman toilers in this city working day and far into the night for board alone. Do not these workers constitute the best and most important part of the United States?

Then how was it that Mr. Beecher could say with the faintest shadow of truth that the country was abundantly prosperous?

By simply ignoring the existence of these "lower orders" of men, and being deaf and blind to their appeals and pitiful condition under our heartless Christian civilization. Church decked with hot-house plants, the audience well dressed, well fed, the organ pealing forth inspiring strains, the contribution-box filled to overflowing, the negro freed by the sacrifice of a million white men, is it a wonder that Beecher should imagin that all this indicated great national prosperity?

That Beecher was a fine orator, an original thinker, no one can deny, but that fact makes the limitation of his thought occasioned by his environment all the more lamentably pitiful.

He has a monument, a statue, but he has left behind no word, no sentence that will be remembered and repeated as an impulse and an inspiration to those who gaze upon it in the years to come.

The *Interior* (Pres.) says:

They locked the Bible up in the tomb of dead languages, but the stone was rolled away. Then they relocked it in monastic libraries and searched out and burnt the copies which escaped. Then Volney, Voltaire, Hume, Hobbes, and Paine, and thousands more set to work to discredit it, and destroy its authority and influence among man—but that was only scattering the divine fire.

That the "divine fire" is considerably scattered—in fact, on the verge of going out, is apparent to every close observer of the decay of superstition in this day of criticism and reasonable doubt. "They locked the Bible up in the tomb of dead languages." Curious, isn't it? Nothing else that this alleged God made was locked up. All and everything else seems to hav had an easy time of it; but this one product of his has had the hardest kind of a road to travel. It is having it now, and there is no telling what its fate will be. As this is the only creation of this alleged God that man can alter or unmake, I suppose he must be pardoned for battering it, fighting over it, and setting up his own interpretation as the only true and perfect one.

Brussels, June 27.—A letter from Rome received here today says: "There has been received in Rome a memorial addressed to the cardinals endeavoring to enlist their aid in the scheme of colonizing European priests in the United States as heretofore fully described in these dispatches. It boldly asserts that the European governments must exert themselvs to retain their influence over their emigrants to the United States."

This is a scheme to hold intact the deceived and deluded victims of Romish superstition who emigrate to the United States. It is found that the church is losing members by amalgamation of emigrants with Liberal Americans and it is designed to preserve the national language of the emigrants so that the church may more easily retain its influence over them. It proposes to keep the children from the public schools and the men from secret societies. Such a scheme as this should be nipped in the bud; it is subversiv of human liberty, an enemy of free thought and progressiv intelligence. These poor victims should be protected from these jackals as much as from the thieves who rob them at Castle Garden.

They are down in the dark valley of error, and the church stands guard over them, preventing their coming up out of their mental darkness into the light of Freethought and perfect liberty.

They do not protest, because they are too ignorant to know of the rank injustice which is being done to them. To say that the government has no right to protect such mental imbecils from religious thieves is to set free all confidence operators and fakirs who prey upon the credulity of mankind. They both proceed upon the same line of action, deceive their gullible victims with fantastical lies and eventually rob them. Justice calls for the prompt suppression of this conspiracy against the principles of American liberty.

WM ALLEN SMITH.

Letters to Workingmen.

I hav referred to the fact that government in the minds of most of our writers is an ideal creation bearing little or no resemblance to the real government to which I am opposed. I want to impress the fact of this distinction upon your minds. It is all-important in dispelling the glamour the old superstition of an infallible state has thrown around government, preventing an honest investigation of its merits. Education and inheritance hav given us a wonderful idea of government. If there is an evil in society we rush to government imploring its protection or praying for relief. And our belief in government is in no way shaken if our prayers are unheeded and our petition spurned. As in our ideas of God, evil is in no way associated with government; if evil exists it must be the work not of the devil but of designing men. Designing man is prone to evil, but "the king can do no wrong." If it were not for this superstition the government of man by man would never be tolerated. When we come to consider the inhumanity of the law, the injustice of the court, the imbecility of its functionaries and the utter uselessness of nineteen-twentieths of the machinery of government; when we realize the vast sums of money we are paying to support the vast army of officials, salaries which often exceed our own wages doubled and quadrupled, we must admit our generosity toward our servants is remarkable. Not only are we generous in paying them, but we giv these servants of ours power to deprive us of our property, of our liberty, and even of life itself. I ask you to consider what your own knowledge and experience hav told you of the absurdity and injustice of the acts of officials, and I want you to think of these acts as the real government. Look up the record of these gentlemen and see if they be worthy of this confidence you hav reposed in them. Go over the ground carefully, credit them with all the good they accomplish and charge them with all the evil. Take no heed of the special pleading of politicians, but confine your evidence to facts only. Be not hasty in the account. Keep your mind on official acts as the government, and see that the good credited as well as the evil charged is derived from these acts, and when the trial balance reveals the truth of the government's standing, you will be ready to exclaim with Cassius:

> Upon what meat doth this our Cæsar feed,
> That he is grown so great?

And I shall answer, "Flapdoodle, that sailors feed fools withal"—the proverbial philosophy of politicians. What good does government do? Does it restrain criminals and prevent crimes? Take up the history of government and you will find the greatest criminals hav developed under the most rigorous laws. When the death penalty was administered for some hundred and forty different offenses there was actually more of those acts committed than later, when the government took little or no notice of them. Restrictiv measures hav ever provoked more crime than they prevented. Punishment never prevented crime, but manufactured and hardened criminals. Poverty and crime are children of one sire and that sire is government. Is it not so? Let us see. Poverty results from the unequal distribution of wealth. This inequality results from the advantage capital has over labor, owing to the former's self-propagation. Originally dependent upon the union of labor and material, it acquires the ability to increase without any aid extended from its original factors. And this acquisition, known as interest, is the result of government. And as we trace poverty back to its original source, we may, with the additional steps—degrading influence of injustice, and reaction from tyranny of authority—trace crime back to the same progenitor. What good does government do? Does it assure our property? If we mean that property which Proudhon denounced as robbery, I answer, yes, government assures robbery every time. But if we mean what Proudhon termed possession, the right of toil, the gift of nature, I shall answer no. This property began before governments and shall continue when governments are no more. It is this increase, this artificial process of generation, which depends not upon the parent factors, that government assures.

Allow me to dwell upon the fact that property—that is, the science of thine and mine—is in no way dependent upon government. Like the sense of justice, the chief factor in determining and securing our rights of property, it is inherent in the individual, and under liberty is respected and maintained. Government enters to abrogate that sense of justice

and assume the rights of eminent domain; and property, the child of the state, merits the definition of Proudhon, "property is robbery." I want you to think it over carefully, friends. It will require time and patience, but in the end you will see your way clear. Read all you can; but do your own thinking and draw your own conclusions, and above all do not accept the bare assertions of men as evidence, no matter how "great" may be the men, or beautiful the saying.

What good does government do? Does it facilitate commerce? No! it impedes commerce by placing its agents upon the highways and byways, demanding from its merchants tributes in the form of taxes, licenses, and tariffs. From the princely merchant to the poor old woman who vends shoestrings upon the streets, this monster draws his revenue. With this difference, the merchant may find it a blessing, the poor old woman a curse, while trade itself is embargoed. Does it assist the citizens to coöperate to the best advantage? No, true coöperation must be on a voluntary basis. Government deprives the citizens of the right to coöperate, by assuming superior wisdom as to how it should be carried on. It dictates what is to be done, and takes the lion's share of profits. Does the convict coöperate with the state in the production of wealth? He does, but the jailor takes all the wealth. Even such is our governmental coöperation conducted by political schemers to advance their own interest while making it appear that they are working for the "dear public."

What good does government do? Does it conserve morality? does it promote right conduct? No; government is entitled to no thanks for right conduct. It is to civilization or humanization that we should bow. Again I ask you to inquire into the conduct of those who constitute government; look into the mode of their appointment and election and tell us what good could be expected. "Do we gather grapes from thorns or figs from thistles?" I tell you, friends, whatever good results from government is due to that power behind the throne which could act to a much better advantage through a voluntary coöperation of the people, entered into purely for self-interest and self-protection. But if good ever does result from government, may we not cultivate that good by reforming government in its interests? Here is where the reformer fails—in ascribing to government that which results in spite of government. Good evolves from association. It arises from identical interests of the various individuals, and government, not to provoke its hostility, may accede to its demands, and then with "cheek" incomparable claim all praise and honor attending the performance. Even as the church is claiming as its own all the good arising from civilization, even appropriating the honors of scientific research. A Catholic priest has been going around the country boldly claiming his church as the "mother of science," and all the truth he had to base the assumption upon was the fact that certain individuals belonging to the church interested themselvs in science, while the church as an organization has ever antagonized scientific research. These assumptions arise from the idea that all good abideth in the God idea; hence, to the church as agent is due all praise. And what is true of the God idea is equally true of the government idea.

Good is the result of those actions of the individual which tend to the happiness of the individual. It is a purely selfish motiv and it is impossible to organize an institution based upon this individual motiv, simply because the institution is an individual of another order, a consumer but not a producer. It is an abnormal growth, a fungus on the body of society.

But would you not organize your coöperativ association? Yes, to the extent and for the purpose of advancing the interests of the individual members composing it. But not as an individual having dictatorial powers. The individual must be free to think, to speak, and to do unrestrained, unless his actions interfere with the equal liberty of another. But "what's to be done?" Right or wrong, we must support government. We may refuse to designate our choice of servants, but servants we must hav. And they hav a nice little plan whereby their pay is assured. Our wages may be cut down, or lost entirely, but we must pay our servants all the same. Friends, "where there's a will there's a way," providing this will proceeds upon scientific principles. Force, physical force, engenders force, and the weakest go to the wall, and the right, if in the minority, and it mostly is, never comes uppermost and never is justice done. Such force is of no use unless it be the greater force. And then it is useless to accomplish what we most desire—liberty. But there is a force we may employ, slow but sure; it is attended with no reaction. The force of intellectual reason. Of cool, inflexible logic. A stubborn sense of justice. A rigid determination to take care of ourselvs, and mind our own business. And no organization is really needed to accomplish this. Whenever a considerable number hav determined among themselvs that they are

Men who know their rights,
And knowing dare maintain,

and will submit to injustice and enforced regulation only because brute force is in the ascendency; when every action against their will is accompanied with their protest, and their will is set in rebellion against all wrong and injustice, a quiet movement will be inaugurated, an irresistible impulse given to a bloodless revolution. The machinery of government, whereby a few are enabled to grind the many, will be revealed in all its intricate cussedness, and public opinion, like oxygen, will encrust and enfeeble its running gear, and entangle its officials in their own red tape, while the citizen, grown strong in self-reliance, will laugh at the cobweb that was holding him in thrall.

Buffalo, N. Y. A. L. Ballou.

Going to Church.

To church some folks
Go just to hear
The pastor's jolks,
That sound so quear.

Some only go
To walk the aisle,
And gaily sho
The latest staisle.

Some go from fright,
Some for the beaux;
Some to incight
A pleasant deaux.

Some for a hymn,
Some for a psalm,
Some for a whymn,
And some for pshalm.

Some go from pique;
Some go to cry;
And some to s'que
A home on hy.

Some go to guard
Themselvs from guile;
Some think it's huard
To walk a muile.

Some go to weigh
Their sins and cough;
Some go to preigh,
And some to scough.

Some go who ache,
As sinners should;
And some to mache
Their business gould.

Some go to laugh;
Some to malign;
And some to quagh
Communion wign.

Some listen through
The preacher's word;
Some in a puough
Sing like a bord.

Some go to grieve;
Some go to doubt;
Some go to lieve
Ere church is oubt.

Some go to view
The costly choir,
But very fiew
For fear of foir.

H. C. Dodge.

Mistaken for a Pickpocket.

[Mr. William Henry Burr, our Spiritualist friend and anti-Christian correspondent, was in the olden times a reporter for the Associated Press—and a good one. It was early in the fifties that Kossuth, the Hungarian patriot, visited the United States and made a triumphal tour of the country. The best reporter on the staff was wanted for service in the company of so noted a personage, and the assignment naturally fell to Mr. Burr. An amusing episode of the journey was written up by a staff correspondent of the Cincinnati *Nonpareil* and printed in the columns of that paper at the time of its occurrence. The daily *Standard* recently fished it up and printed it. The story runs:]

On Wednesday of last week, Kelsey, proprietor of the American House at Columbus, received a telegraphic dispatch from a police officer at Cleveland which read as follows:

Sir: On the Kossuth train of cars to-day is a New York pickpocket. Look out for him. He is a great scoundrel—dark hair, slim—whiskers, wears a green overcoat, gold spectacles—let police know.

Kelsey sent for a couple of the capital officers, showed them the dispatch, and bid them watch. They went to other hotels and warned the clerks.

About dusk the arrival of the train of cars bringing Kossuth and suite was announced by the firing of cannon. The train had hardly entered the depot when a young man sprang from one of the cars and elbowed his way vigorously through the crowd until he reached the street. Here he made inquiry for the principal hotel, and was directed by a man who seemed to hav followed him. Arrived in the city, his "friend" pointed out the Neil House. He boldly walked up to the office and inquired if he could hav a room. Mr. Gardner, the clerk, said, "Indeed, sir, we cannot accommodate you—our rooms are all taken."

"Is there another hotel near?" said the stranger.

"The American is just above," answered Mr. Winchester, assistant clerk.

The stranger in hot haste departed, thinking there was small chance for accommodations for him in that town, his "shadow" of course following him.

He entered the American and again wanted to know if he could be accommodated with a room. The clerk looked confounded and gave him no positiv answer.

"Well," said the stranger, "I shall order my baggage here anyhow, and do the best I can with myself."

Off he went for his baggage. Now he had two "shadows." In half an hour he returned, deposited the valise in the hall, and went to the office and was about to register his name, when a young man tapped him on the shoulder, saying, "Sir, we cannot accommodate you at all."

"Can't I hav a cot?" The clerk looked toward a gentleman at the desk, who shook his head, and then he answered:

"Everything is engaged—we cannot accommodate you at all. I say, you must find quarters at some other place."

Leaving his baggage, the stranger a third time went in quest of lodgings. The clerks at the American heard no more of him that night.

At 10 o'clock the following day an immense crowd had assembled in front of the Neil House to hear Governor Kossuth make his great speech. Kelsey ordered his carriage, and taking his family, drove as near the platform from which the speaking was to take place as was practicable. Looking out of the window of his carriage to get a view of the Hungarian governor, whom should he see upon the platform, close by Kossuth's side, pencil and note-book in hand, but the identical "pickpocket" who had been refused lodgings at his house. "That's a sharp one," said he to himself, "or else I've been sold."

At this moment a member of the legislativ committee, on his way to the platform, passed the carriage. Kelsey called him. Said he:

"Who the deuce is that fellow on the stand there, that fellow with spectacles?"

"W. H. Burr," answered the legislator, "a reporter of the New York Associated Press, who has traveled with Kossuth ever since he came to America and has reported all his speeches."

"The devil," cried Kelsey.

"Why?" said the legislator.

"I'll tell you another time," answered Kelsey, saying to himself, "here's a nice 'sell' for our officers."

As soon as he could find the original "shadow," he took him by the button to "bore" him privately, but the "shadow" took the hint, and exclaimed:

"No, you don't; we were all sold. I gave that fellow up when I saw him talking with the Hungarian intimately, and learned that he was to room with Kossuth's physician, having been invited by the doctor when it was known he had found difficulty in getting lodgings. The fellow we were after went on to Cincinnati, by George; the other chap answered the description, didn't he?"

That afternoon Kelsey gave a history of this "capital" adventure to two or three members of the press, and that evening oysters, quails, etc., were ordered at the American for a small party, in honor of the "great pickpocket." May his "shadow" never grow less, is the prayer of W. T. C.

March 12, 1891.

Spirits (?).

I hav just had a call from the Pleasant Valley medium, Jeremiah Eighmie, a man of about eighty, strong and vigorous of his age, and full to the brim of enthusiasm on the subject of spirits, spirit-power, and future life. I hav heard he could call up spirits, and do, or hav done, independent slate-writing, but found he could do neither. But he was full of wonderful stories of all he had done and had seen and experienced. He told of marvelous cures he had effected, some right in Pleasant Valley. But on investigation, after he was gone, I found no one who was healed. He told of curing a cancer with a few moments of laying on of hands, and not a scar remaining. A paralyzed woman livs near by, and I proposed we should go there and then, and he should try the curing process on her. "You would not believe it was spirits if I did cure her." "No," said I, "but I should believe you possessed the wonderful gift, and the woman would be benefited, so the work would be a grand one." But he would not go. He said he (or the spirits) were not able to cure all cases. "Well," said I, "maybe you could cure this one." I said I had read for years and years just such cures as he told of effecting, and now I did not want talk but deeds. He promised to try things for next winter, but that will all be too late for me. He is about starting off for Cassidegua camp. If friends who read this will please seek him out and report of his cures and other notable works there and report to me, I will be duly grateful. Letters addressed to Snowville will always reach me.

Pleasant Valley, N. Y. Elmina.

Brotherhood of Moralists.

Report of the Propaganda Committee of the Brotherhood of Moralists, at Hannibal, Mo., for the month of June, 1891.

SECRETARY'S REPORT.

During the month thirty-five membership certificates hav been issued, making a total of 1,465 members. The new members are from Wisconsin, Illinois, Iowa, Missouri, New York, Pennsylvania, New Brunswick, and the island of Trinidad. Many encouraging letters hav been received and the outlook is favorable. F. H. Rau, Secretary.

TREASURER'S REPORT.

Balance from May report		$39 90
J. L. Moore, Ill., and Dr. Chas. Arendorff, Cal., each $1		2 00
C. Harshfield, Ky., Chas. Nommau, Ia., and A. M. Mould, Jamaica, each fifty cents		1 50
D. Cook and Thos. McCowen, ten cents		20
Total		$43 60
Mailing constitutions, certificates, letters, etc.		$ 3 30
Paid Ella Gibson for publishing constitution, etc., in the *Moralist*		12 00
Total	$15 30	15 30
Balance		$28 30

A. R. Ayres, Treasurer.

THE TRUTH SEEKER.

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E. M. MACDONALD, . . . Editor.
C. P. SOMERBY, - - Business Manager.

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SUBSCRIPTION RATES.

Single subscription in advance	$3 00
One subscription two years, in advance	5 00
Two new subscribers	5 00
One subscription with one new subscriber, in one remittance	5 00
One subscription with two new subscribers, in one remittance	7 00
One subscription with three new subscribers, in one remittance	8 50
One subscription with four new subscribers, in one remittance	10 00
Any number over five at the same rate, invariably with one remittance.	

We return thanks for new subscribers to the following persons: John Davies, E. L. Gwyer, J. J. Johnson, E. S. Follett, H. G. Avery, Dr. A. York, John Abbott, H. W. Beach, Wm. Rodger, C. S. Randolph, W. T. Leins, H. L. Wright, M. Bartlett, E. P. Bly, J. H. W. Jensen, Geo. Hendee, L. G. Reed. We assure these friends that their efforts in our behalf are appreciated, and also that their aid is timely. And we hav more appreciation on hand for others who shall do as they hav done.

The "Massacre" of Missionaries.

The folly, amounting to criminality, of sending missionaries to China is again shown by the late killing of one of the preachers and a customs officer at Wusick. The riot, of which so much has been said, and so little known, was due solely to religious fanaticism provoked by religious zeal. The true story is now told by a United States naval officer, Lieutenant-Commander Marthon, of the United States steamship Palos. In a letter to his wife, in San Francisco, writing from King Kiang on June 8th, he says that the Palos reached there on June 6th. Learning that a riot had taken place at Wusich the night before, he proceeded up the river to that place, where he received information from the Chinese customs clerk of the killing of two men by rioters. Marthon visited Sione, accompanied by guides from Chinese gunboats, and found the body of Missionary Argent lying where he fell in the gateway at the door of the church, which had been pillaged by rioters. The body of Custom House Officer Green was found lying in the street several squares distant. It had been covered with mats.

Captain Marthon asked for permission to take the bodies aboard the Palos, but was told that the inquest had not been held. He attended the inquest next morning, and describes the peculiar methods of Chinese officials in such matters, the inquest being devoted chiefly to the beating of drums, explosion of firecrackers, and other ceremonies.

The cause of the riot, he says, was the fact that Missionary Argent had picked up four little orphans in the country and was conveying them to Hankow in baskets borne on the shoulders of coolies. A street lounger asked one of the coolies what was in the basket. The bearer refusing to answer, the curious man raised the lid, disclosing the children. The crowd which had gathered raised a cry that the missionary was taking the children away to dig their eyes out, and forthwith attacked the church, killing Argent and plundering the place. Customs Officer Green was met by the mob and killed while on his way to assist the wives of the missionaries.

On the return of the Palos from Wusich to King Kiang word was received of an attempted riot in that city. Men were landed from the Palos, from the French frigate Inconstant and German ship Otus, to protect the settlements, but at the request of the Chinese general, who informed the respectiv consuls that he would protect the place, the sailors were withdrawn. No outbreak followed, but the American residents withdrew from the city at Lieutenant-Commander Marthon's suggestion. In closing his letter, he says the Chinese don't want religion, and that he has yet to meet the first Christian Chinese. The nativs appear to be aroused wherever the missionaries happen to be stationed, no matter whether for church, school, or hospital purposes.

This seems to be a case of where a little preaching of the good old adage of "mind your own business" would be worth more than the preaching of any gospel. The Chinese are religious fanatics as well as the Christians, and can fight for their religion "allee same clistan man." Supposing the Chinese here picked up four little orphans of Christian parents and conveyed them in laundry baskets to a Chinese place to be taught to detest Christianity and revere Confucianism. If the Christians who saw them were of the Greek church or the Roman church, they would probably do as the Chinese did—kill the kidnappers. The Christians acted so in Russia, believing of the Jews as the Chinese did of the Christians—that they intended to mutilate and sacrifice the children.

Commander Marthon's reflection upon the uselessness of sending missionaries to China has aroused the heads of the missionary societies here, who make a good living by forcing their superstition upon unworthy "heathen," and naturally they dispute his assertions, but as he has no ax to grind, while they hav several gross, the public will probably giv credence to the naval officer, as it agrees with previous testimony from other unprejudiced observers in the navy. There is no doubt that a number of Chinamen here and in their own country hav professed to be Christians, but such declarations are always made for a purpose. Like the Jews gathered in by the Christians' Jewish mission in this city, the Chinese are converted for what there is in it—food, money, to learn the language, and, in this city, at least, to enjoy the society of the teachers. The Chinaman is a peculiar animal, and not always an honest or decent one. He is full of guile and as superstitious as a Roman Catholic. He may pretend to forswear his own religion, but it is doubtful if he ever really believes what he professes. In his own country, when converted he is simply debased, though, perhaps, it is difficult to further debase the class from which the missionaries draw their recruits. He would be better off if left to his nativ superstition, for that which he acquires from the missionary is no nearer truth, and of about equal utility in this life.

The missionary business affords a rich living to a lot of clerics, through begging, which almost amounts to robbery, and it will probably be continued as long as there is a baby with a penny in his little fist which the societies can get. But the babies will one day find out the swindle, and then their babies will hav more candy and fewer heathen.

Some Axiomatic Truths.

Exemption from taxation is the same as an appropriation.

When one piece of property is exempt from taxation, other property must bear the burden. Everybody bears a part in church exemption, that is, it costs everybody something.

It is neither fair nor lawful to compel non-churchgoers to pay a portion of the church tax. It is against the spirit and letter of the Constitution.

Protestants should not be compelled to pay a large proportion of the Roman church taxes, as they are compelled under the present system.

Roman Catholics should not be compelled to pay a large proportion of the Protestant church taxes, as they are compelled under the present system.

Infidels should not be compelled to pay a large proportion of the Protestant and Roman Catholic church taxes, as they are compelled under the present system.

One may worship in a hundred thousand dollar house, his neighbor on one side in a thousand dollar house; yet he pays precisely the same amount of the tax on the hundred thousand dollar house as the man who worships there. Another neighbor does not worship at all; yet he pays the same portion of the tax on both houses as do they who use them. He is compelled by law to help support institutions from which he derives no benefit—institutions in which he does not believe—sectarian institutions, and therein is the letter and spirit of the Constitution violated, which declares that no man shall be taxed for the support of any sectarian institution.

The state, by exempting church property, is violating the Constitution, for as exemption is the same as an appropriation, that section which declares that no money shall be appropriated for the support of any sectarian institution is violated.

In all large cities, where taxation is high, the Catholics hav more property than the Protestant sects. Yet to save their one dollar the Protestants pay two for the Catholics.

The Methodists hav more property than the Unitarians. But the Unitarians act in this matter like the rest of the small Protestant sects.

The Episcopalians hav more costly churches than the Congregationalists; the Presbyterians more property than either of the Baptist sects; any of them more than the Seventh Day Adventists; but they are all in the same financial quagmire—to save a penny they spend two or three. Infidels hav but little common property, but on what they do own they not only pay their own taxes but *per capita* proportion on all the churches, asylums, parochial schools, nunneries, monkeries, etc., owned by the sects.

As things are at present, monstrous injustice is done in the matter of taxation.

The Hand of the Pope.

The Irish-Americans, if not the Irish, are at last awakening to the fact that the pope is running the politics of Ireland, and running it much to the disadvantage of the Irish in return for favors granted him by the British government.

At a meeting of Parnellites held in this city last week it was charged—and those who made the charges are in a position to know—that priests in Ireland are district politicians, visiting every house and instructing the men how to vote, and on election day acting as agents in the polling booths. Further, that political opponents are denounced from the altar and recalcitrant voters deprived of the sacraments, "upon the sole ground that they entertain political views opposed to those held by their spiritual guides, who invariably and dogmatically insist on their own views being adopted as the voter's rule of political action." The instance is cited of the bishop of the diocese in which Carlow is located running around and unduly influencing the electors at the last bye election. Still further, these Irish-Americans, who do not appear to be afraid of the pope, assert that in Ireland "there exists an appalling state of things, namely, that independent judgment in political matters in that country, the inalienable right of every voter, is scarcely permitted to exist, is practically a nullity, and that the Catholic clergy arrogate the right to decide for the voter on matters purely temporal, and which should be distinct and remote from the domain of clerical influence." And to mark their condemnation of this state of things, the meeting

"*Resolved*, That we, the Parnell leadership committee, protest emphatically against this most reprehensible, illegitimate, and improper use of clerical influence exercised as regards matters purely political and secular, upon the masses of our people at home, great numbers of them being illiterate and uneducated, and we especially protest against such illegitimate influence when exercised to a degree amounting to galling persecution and intimidation, practiced by the clergy under color of their sacred office and mission.

"*And it is further resolved*, That we invite the serious attention of our countrymen to the altered tone of the 'Nonconformist press,' which played such a conspicuous part in the attempted overthrow of the Irish leader, and to the recent utterances of British statesmen, plainly stating and implying that a people who are the mere political puppets and servants of any clerical or sacerdotal system are unfit and unworthy of being intrusted with the responsible privileges and the inestimable blessings of self-government.

"*And it is further resolved*, That we invite the attention of the American press, the mightiest champion and safeguard of civil liberty on this continent, whose great record has been and is one of constant and consistent hostility to clerical interference in matters political, to the present state of affairs in Ireland, with a view of invoking their support in the struggle for civil liberty there, which has resolved itself into a contest between the laity and the clergy for supremacy in the councils of the nation, and we expect the press of this country to be true to its long-established platform of principles, which hav proclaimed to the world that clerical interference in politics is utterly incompatible with free institutions, and we expect them to extend even-handed justice and fair play to the man who is now courageously fighting the battle of civil liberty against ecclesiastical domination. We denounce ecclesiastical influence as a menace to unfettered liberty of conscience in political affairs, to freedom of the ballot, as contrary to the spirit of this enlightened age, and we declare that it aims a fatal blow at the very life of the movement for national self-government."

These are good and "ringing resolutions," but they will not help Ireland much, and it is well within the lines of probability that some of the Catholics present at the gathering which adopted them will feel the sharp edge of clerical displeasure, and be compelled to do penance for having voted for them. The priests of Ireland hav too firm a hold upon the people of that country to be shaken off by a word, and the power of the Catholic church in this city was shown when Dr. McGlynn rebelled, and is yet daily on view in our city hall, where Corrigan's heelers are in supreme control.

So long as he can prevent it the pope will never allow Ireland to control herself. She is too good a makeweight in his negotiations with England for a papal representativ at St. James's and an English ambassador at the Vatican, in recognition that the pope is a temporal as well as spiritual sovereign. His "holiness" pretends to be a friend to the Irish people, and allows them to rebel just sufficient to make England nervous, only to trade upon their desire for home rule. Parnell, not being a Catholic, was a leader dangerous to the church, and his domestic troub'e has been made an excuse for politically opposing him. The pope wants him put out of the way, and the priests in Ireland worked to that end in the recent elections.

It is well that the American friends of Ireland are at last recognizing the hand of the pope in Ireland's affairs. It would be just as well, and more to the purpose, if they recognized the same hand working evil in the affairs of the United States.

That Nazarene.

The editor of the *American Spectator* says: "The church to-day must go back to the meek and lowly Nazarene, or occupy the religious position of pagan Rome at the time of the rise of Christianity." When the church does that it will be laughed out of sight, and its members branded as Communists. The "saviors" of this day, copying Christ, are sneered at and joked about by sensible folks, while the more impulsiv Christians talk of tar and feathers. The nineteenth century does not believe in "immaculate conceptions," nor in "divine" persons, nor in half-insane religious tramps. What savior would be allowed in the Stock Exchange to whip the brokers? Ninety-nine hundredths of the towns would put Jesus in jail as a vagrant. Meekness and lowliness are at a big discount nowadays, and a New York Anarchist is about the only man who preaches "resist not evil," and he is an Infidel!

The world is going ahead, not backward, and Mr. Flower should remember the fact. Meek and lowly Nazarenes, or any other variety of "saviors," are anachronisms.

Our Postmaster-General.

A Pennsylvania friend adds a sentence to a business letter as follows: "How amiably you are behaving toward Wanamaker. He is as great a rogue as Marsh or Bardsley." This has reference to the complications in the failure of the Keystone bank in Philadelphia, of which the daily papers hav been full lately. But the reason of our silence in the matter is that we do not wish to do our postmaster-general an injustice. As long as there is a doubt of his responsibility in that failure, giv him the benefit of it. But we can, without indorsing them, present the opinions of some of the journals which hav followed the matter closely. One of the clearest opinions is that of *Puck*, expressed in a cartoon entitled "Truth Stranger than Fiction," representing Wanamaker seated at a desk; a spindle on either side of him. One contains a list of his advertisments in the Philadelphia papers; the other, the good things which the papers securing his liberal advertising had to say of him. In front is a sheet of paper, upon which the postmaster is represented as having just written, "Brother Wanamaker will address the Bible-class next Sabbath on the higher morality." Behind him stands a spirit bearing the well-known features of Charles Dickens, in whose hands are manuscripts containing in legible lines the names Uriah Heap and Mr. Pecksniff. The spirits of these wonderful creations also appear in the background. An explanatory poem accompanies the cartoon:

A wail went up in the Spirit Land—
Such a wail as the spirits understand—
A wail to which a spirit givs birth
Who hasn't done all he should hav on earth;
A certain sort of a dismal wail
That suggests "I didn't mean to fail—
But oh! if it had or it hadn't been
I'd hav done as well as I always mean!"
And the spirits, hearing it, said: "Great Scott!
What was it the good Charles Dickens forgot?"

"I didn't forget," wailed Dickens's ghost;
"Of the stuff I had I made the most.
I tried my best and I did my best;
And you know that I didn't leave much for the rest.
But the trouble with me
Is this, you see,
My life had too short a mortal lease
To giv me a chance at my master-piece.

"I don't believe"—the ghost went on—
"That in all the years that hav come and gone,
Any writer on earth below
Ever could think of beginning to know
The depths of human hypocrisy
Within a mile and a half of me.
You all of you know that this isn't conceit—
Whose hypocrits can my hypocrits beat?"

And the other ghosts cried in a hearty way,
(For they tell the truth up there every day),
"Nobody, Charles. No man ever knew
How to draw them as well as you.
The types you created will last as long
As the dress of Right is stolen by Wrong;
So long as Vice, and Meanness, and Sin
Use Religion's garb to masquerade in
So long will Chadband and 'umble Heep
Their truth to their hideous models keep;
So long will Stiggins and Pecksniff stand
Archtypes of the hypocrit band.
Your hypocrits, Charles, are beyond a doubt
The finest hypocrits ever turned out."

The spirit of Dickens heaved a sigh,
Wiped the ghost of a tear from his eye,
"Well, then," he said, "just can't you see
What a chance supreme 't would hav been for me"—
And he dropped his voice to a tone of awe—
"If I'd had John Wanamaker to draw!"

"'T would hav been beyond you!" the spirits said;
"You ought to be thankful that you are dead!"

The facts implicating our postmaster-general are set forth in the *World*, commenting upon his latest denial of complicity in the roguery:

"Mr. John Wanamaker has made another and futil attempt to escape the toils. He has denied, but he has not proved his denials, and all Philadelphian attempts to make a plea of 'not guilty' equivalent to a demonstration of innocence will be abortiv.

"Bardsley's statements and Wanamaker's own denial contain new charges. Bardsley reasserts the accusation that Marsh told Wanamaker of the fraudulent character of the Lucas stock, and that he tried to sell this stock as a condition to permitting the bank to go on. He further avers that Wanamaker borrowed public moneys of him through the interposition of Marsh. Indeed, Bardsley's statement greatly deepens the suspicion that much if not all of the $900,000 embezzled from the city was fed out to Republican politicians.

"Wanamaker himself admits that in response to Marsh's assertion that the stock was fraudulent he tried to extort money from the bank by threatening to inform the comptroller of the currency of the alleged overissue if his silence was not bought. In the ordinary relations of ordinary people this sort of thing is called blackmail.

"The case against the postmaster-general grows worse and still the president is silent. The councils' committee was very tender with him. It did not cross-examin him. It left him to do his own talking in his own way, and he did not choose to explain the discrepancies between his first statement and the subsequent record testimony. He did not satisfactorily explain why the Lucas stock was issued to him and his employees. The value of his own statement consists in the admission that he had tried to extort money from Marsh by a threat.

"The councils' committee will evidently do its utmost to shield Wanamaker, but as the case stands he is convicted and his presence in the cabinet is scandalous."

Philadelphia is a Republican city; if the thieving had occurred in New York the Democratic politicians would hav been the beneficiaries. We are entirely impartial in politics. The New York *Times* considers Mr. Wanamaker's doings from a religious and moral standpoint. He says:

"Recent developments hav shown Mr. Wanamaker in a light that cannot but be very painful to any one who seriously believed that he was to bring to the government the great and unusual boon of a strictly Christian character. To those observers who feel the evidence to be conclusiv that Mr. Wanamaker's appointment was practically the reward for raising large sums of money, to be placed in the corrupt hands of Senator Quay for purposes some of which were sure to be corrupt, the substantial value of his Christian character seemed likely to be inconsiderable. But it will not be forgotten—certainly not by the teachers of religion who indulged in the criticism—that this view was treated as mere scoffing, as proof that those who held the view wished to discredit, not Wanamaker or Quay, but the Christian faith. We trust that this not unnatural incredulity will not be persisted in when Mr. Wanamaker is himself the author of the testimony that casts a doubt upon his veracity and personal honor. But whatever may be the attitude toward him of his fellow-professors of religion, they do but injure themselvs and their cause, and do not in the least help him, if they seek to belittle the gravity of the situation in which he has involved himself and his chief. 'Thou shalt not bear false witness,' is a commandment that is absolutely imperativ upon men who profess the religion of Christ. It is a law recognized indeed by human society quite apart from any divine sanction, and is severely enforced by so unreligious an association as the Board of Brokers. It is indispensable to the conduct of human affairs, and there is no community above barbarism in which it is not respected. As the facts now stand, Mr. Wanamaker has clearly borne false witness.

"Now, the importance of this from the point of view of party politics is plain enough to anyone. If Mr. Wanamaker or Mr. Harrison fails to perceive it, it will be made perfectly clear when an investigating committee of the next house of Representativs gets at work on the subject. That phase of the matter is not the one to which we desire now to direct attention. We should like to call to the minds of those particularly interested in religion the enormous injury done to public morals by such an exhibition of immorality in high places, and to impress upon them that nothing can be done to prevent or remedy this injury unless they themselvs unite in prompt and sharp condemnation of the guilty man. They may, if they choose, first call on Mr. Wanamaker to exculpate himself on the ground that he ought not to be condemned unheard, but that will be a futil proceeding.

"In the first place, Mr. Wanamaker is not unheard. On the contrary, he came before the public with a statement which has been shown to be incorrect, in which he not merely suppressed the truth, but denied it, not by inadvertence or the incompleteness of his testimony, but explicitly and for his own advantage. And the transactions as to which this misrepresentation was volunteered were in themselvs shady and disreputable, so that untruthfulness regarding them raises a strong presumption of guilt deeper and more disgraceful than that of untruthfulness through carelessness or cowardice. In the next place, there is already enough known to make necessary, not explanation, but expiation. We sincerely trust that the co-religionists of Mr. Wanamaker will take the matter up in earnest, and not leave to the secular critics—to those who, as Miss Dodge once said of the Unitarians, are wholly given over to morality—to defend the cause of religion from one who is to it a worse because he is an avowed champion."

Making due allowance for the political bias of these opinions we must confess that the opinion of our Pennsylvania friend has considerable plausibility. There are worse things that a man can do than superintending the transportation of obscene books about the country.

Editorial Notes.

HALIFAX, N. S., is burdened with too much tax-exempted property, and the citizens hav been discussing the plan of taxing everything. Halifax now exempts about three millions' worth of real estate belonging to corporations and religious societies.

INTRODUCING a clerical symposium on the question of absenteeism among the church folks the St. Paul, Minn., *Sunday Globe* says: "The Sunday theaters turn away hundreds from their doors. The Sunday ball games are well attended. The suburban resorts are all crowded Sunday. The great majority of the people go anywhere but to divine services. The old Puritan Sabbath is a thing of the past. Most people wear their very best clothes on Sunday and keep their hands and face clean. Cleanliness is as near to godliness as they ever get. The streets are nearly as crowded as on any other day. The drays and delivery wagons are for the most part not to be seen. People walk—walk without object or destination. Hundreds of them never go to church. They are too tired, or want the day for recreation."

MR. JAMES A. BRADLEY, the founder and mayor of the summer resort known as Asbury Park, is a fair specimen of the Sabbatarian hypocrit. He recently gave orders to his police to obtain evidence against all the merchants of the place who sold goods on Sunday. His detectivs had little trouble in obtaining evidence, as every place was wide open and business went on as usual. It was expected that a wholesale arrest would follow the next morning, but not a single arrest was made. The cause was this: On Saturday last a number of the druggists met and decided to keep their places open. At the same time it was decided to employ private detectivs and station them at Mr. Bradley's bathing houses and keep a minute account of every bathing suit and house rented by Mr. Bradley's employees. If Mr. Bradley caused their arrest for the Sunday violation, they would turn the tables on him and cause him to pay a fine for each and every suit and house rented. So Mr. Bradley sent out word that if the dealers would close their places of business on Sundays at ten o'clock in the morning they would not be molested. The druggists and cigar dealers thought this too thin a proposition. Allow Mayor Bradley to hire bathing suits in the morning, the only time when people would bathe on Sundays, and they close in the afternoon, the only time when people would drink and smoke? No such proposition would be entertained and they told Mr. Bradley so. They also informed him that he had not caused the Excelsior water stands, which were located on land leased of him, to be closed on Sundays. So Mr. Bradley retired from the fight, and the residents of Asbury Park can procure cigars, soda water, and medicin on Sundays. But what a hypocrit Mr. Bradley has shown himself to be!

Letters from Friends.

Encouragement.

MONOBES, WIS., July 21, 1891.

MR. EDITOR: Keep on showing up the absurdities of the old superstitions in your paper. I think you are doing very well. Truly yours, ED. WHIPP.

Cheering Words.

SPRINGFIELD, O., June 22, 1891.

MR EDITOR: The paper is just what I desire as a truth seeker, and the pictures are surely effectiv. I could not suggest any change whatever. I am entirely satisfied in every respect. Yours truly, CHAS. L. WHISTMAN.

An Honorable Veteran.

VOLO LAKE, ILL., June 21, 1891.

MR. EDITOR: I hav taken THE TRUTH SEEKER ever since it was published in Illinois. I like the paper very much. I think the pictures add much to the paper. I am sorry I hav failed in not getting one or more new subscribers, as I hav done in the past. I find I cannot do as I would. I am past three score and ten years. I hope THE TRUTH SEEKER will liv to see superstition and priestcraft no more.

Faithfully yours, WM. C. HOWARD.

Pushing It Off the Table.

LA CONNER, WASH., July 2, 1891.

MR. EDITOR: I am a Liberal and progressiv man from the ground up, and think that your paper does lots of good. I liv in a nest of psalm-singing, two-faced men and women. I had one row when they would come to my house. They got in the habit of pushing THE TRUTH SEEKER off the table. I told them I wanted that paper to stay on the table as long as I ran the house. My family was all raised under religious superstition, and cannot giv it up. I don't want any in mine. With best regards to the Truth Seeker Publishing Company, hoping that they may always liv, I remain,

Yours respectfully, JOHN BALL.

Out of Dense Darkness.

WOODSTOCK, June 23, 1891.

MR. EDITOR: Find inclosed $5 25—$3 for my subscription, $2 for the "Pictorial Text-Book," twenty-five cents for the ANNUAL of 1891. I hav never seen a better paper than THE TRUTH SEEKER. Over twenty-five years ago I used to read the *National Reformer* in Northampton, England, and since I hav been here I hav read the Boston *Investigator*, *Ironclad Age*, *Secular Thought*, *Freethought*, etc., but THE TRUTH SEEKER is the best of all, I consider. I am a Materialist of the Thomas Winter kind, and I must say I fail to see anything in this Spiritualism, but at the same time like for everyone to hav their say. If I should suggest anything, it would be a debate on religion now and then; but you know best what the majority of your patrons want. I should like to get you a subscriber here, but the darkness is too dense and there are too many gospel shops to be supported. Wishing success to THE TRUTH SEEKER cause,

T. S. DENT.

A Flat Earth.

GLENDORA, CAL., June 15, 1891.

MR. EDITOR: If convenient, I wish you would giv through THE TRUTH SEEKER references to all scripture in the holy Bible which refers to this earth as being flat.

I wish some competent person would write a short tract which would expose the lie to the effect that the world is indebted to the holy Bible as a foundation for all laws which govern people and nations. The first who wrote any part of this book, I suppose, was Moses, who was born in Egypt long after that country, as well as many others, had reached a high degree of civilization as well as of learning.

ALLEN POE.

[Some of the texts containing the absurd views of Bible-making Jews on the constitution of the earth, are: Gen. i, 6, 7; vii, 2; Gen. xx, 4; Job ix, 6; xxvi, 7, 10, 11; xxxviii, 4-6; Ps. xxiv, 2; cxxxvii, 6; cxlviii, 4; Isa. xl, 22, and 2 Pet. xi, 3 Further exposition of the subject will be found on page 132 of the "Freethinkers' Pictorial Text-Book," price $2.—ED. T. S.]

Will Build a Hall.

HAMBURG, IA., July 16, 1891.

MR. EDITOR: John E. Remsburg, of Oak Mills, Kan., delivered a splendid lecture, entitled "False Claims of the Church," in the Opera House in this city, July 15th, to a good-sized audience, notwithstanding the numerous entertainments in the city and the tearing down of our bills announcing the lecture by orthodox bigots. Mr. Remsburg brought forth facts and historical information to prove all his assertions, interspersing his remarks by outbursts of eloquence of a high grade. Mr. Remsburg has given complete satisfaction here both as an orator and a gentleman. We hope to hav him again at some future time. Two years ago very few would listen to a Freethought or Spiritual lecture; now, when sufficiently advertised, crowds come to hear them. If the fight for freedom is kept up, it will not be long before this city will be the leading Freethought center in Iowa. A large Liberal hall will probably be built next year, if not sooner. Those wishing to help us in the cause of Universal Mental Liberty could not do better than send their old papers to August Wagner, who is an earnest worker for the cause. Yours for Universal Mental Liberty,

E. T. DALBEY.

Eulogy of America's Greatest and Best Man.

LONGSTREET, GA., July 16, 291.

MR. EDITOR: It is barely possible that I may be in New York some time during August. If so it will giv me pleasure to call around at your place of business and make your acquaintance, and that also of Colonel Ingersoll and Miss Helen Gardener. I want to take a few fearless and outspoken "Infidels" (so called) by the hand, and especially those who hav done and are doing so much to rid the world of superstition, false and cruel beliefs. In my opinion America has never produced a man who was or is the equal of Colonel Ingersoll in that which constitutes the grand, the great, the noble, the true, the good. He comes up to the requirements of, and constitutes, true manhood, uncontaminated by superstition or hypocrisy. My opinion is that he has done more than any other to excite Liberal thought, and to giv courage to the honest thinker, to question the old, and to discard the false and accept the true wherever found, when tried by the test of reason. He has well-nigh destroyed—as he undertook to do—that infamously damnable doctrin of eternal pain set forth in the New Testament and in the so-called Christian creeds. And if that alone constituted his whole life-work, it would be sufficient to entitle him to the unspeakable gratitude of all civilized, right-minded men.

In the evolution of thought in accord with the demonstrations of science, progress is being made toward the better.

It is getting so that on this side of the Atlantic and on the other scientists are not afraid to make their discoveries known and Freethinkers are not so much afraid to say what they honestly think. Colonel Ingersoll and his co-workers in his masterly line of thought hav brought about this happy state of things.

And to all who are engaged in the work for Universal Mental Liberty, I would say, keep the flag above the cross. And stand for the right because it is right and best, and for no other reason—*i.e.*, without regard to any belief whatever. Let beliefs go; they are no good.

Yours for the right, T. N. MASON.

Defies the W. C. T. U. and the Priests.

MARION, CONN., July 20, 1891.

MR. EDITOR: I send clippings from my local newspaper to show that the bigots are alive and that I propose to fight them in my town.

It seems that the Women's Christian Temperance Union thought they might scare some one with the "statute law of Connecticut," thus saving souls from hell, so they caused to be printed in the Southington *Phœnix* of July 10th the following:

PLANTSVILLE, July, 1891.

In consideration of continued and increasing disregard of the "law of God" in our town, it has been suggested that the "statute law of Connecticut" might arrest the attention, and lead to a higher standard of morality on the Sabbath day.

Sec. 57.—Every person who shall travel, or do any secular business, or labor except work of necessity or mercy, or keep open any shop, warehouse, or manufacturing or mechanical establishment, or expose any property for sale, or engage in any sport or recreation on Sunday, between sunrise and sunset, shall be fined not more than $4 nor less than $1.

In behalf of the Women's Christian Temperance Union.

In the next issue of the *Phœnix* I printed this:

NOTICE.

To the Parsons, Priests, Christians, and Women's Christian Temperance Union of Southington: In behalf of all timid unbelievers in this town I assert that for the Sabbath notions we hav no special respect. Therefore, admiring Christ more than theology, we claim Jesus does not consider us sinful if we "travel," "labor," "keep open shops," "expose property for sale," or "engage in any sport," "between sunrise and sunset," relativ to all days we please, provided we "do unto others as we would be done by."

Next Sunday I shall cut wood, write an article, "Jehovian Christianity," for THE TRUTH SEEKER, play the piccolo "to my heart's content," and perhaps "take a little wine for my stomach's sake," in acquiescence to 1 Tim. v, 23. If after this I deserve punishment, please inflict it according to the "law of God" set forth in Ex. xxxi, 15; and Num. xv, 31-36. Peruse last week's *Phœnix* to ascertain what prompts this advertisment. EDWIN N. BEECHER, Infidel.

I am told that a terrible sensation has been created among God's elect. The editor of the paper is an orthodox Christian, and I fear he will lose the friendship of his fellow-believers; but the dollar he charged me may be sufficient to buy more friendship (Christian). EDWIN N. BEECHER.

A Sin to Talk With Him.

HILL CITY, S. D., July 13, 1891.

MR. EDITOR: I am more than pleased with THE TRUTH SEEKER and the pictures. Heston is a stunner.

This last spring Hill City has experienced one of those Methodist revivals that rain down on nearly every community in the United States once a year when the elements are all favorable. This time it was conducted by a clerical gentleman by the name of Rev. Mr. Ulmer. He is a young man, whom I should judge to be about thirty-eight or forty years old. His caliber isn't, or 22, but he has a sort of I-know-it-all style about him, and as times were a little dull and there was no other place to go, I, together with several Liberals and skeptics, attended his meetings, whereupon he seemed to be called upon by his holiness to pounce upon me, and in sermons and in his pastoral calls he undertook to show me the road, though narrow and crooked, to that place of eternal happiness, and after I asked him a few questions, and showed him up in the right light, he commenced to desist and rose and turned to go. I asked him to remain and giv me some light on the subject of salvation, but his answer was that he did not think he could commit a worse sin than to prolong his conversation with me. So he left me to fry in that place prepared for all who dare to think or ask a question, whereupon I asked him to remain and I would tell him a dream that I had, and as he consented I started out thus: "Now," I said, "Brother Ulmer, I had a dream the other night. I thought I had died and gone to heaven, and was admitted to the presence of God, and there seated by the side of him was Christ in a big armchair, and immediately after my arrival there, Brother Ulmer came in also, whereupon God said, 'Get up, Christ, and giv Mr. Ulmer your seat.'" This knocked him clear out of the ring, and you could hav easily played checkers on his coat-tail as he made his departure.

Now, Mr. Editor, leaving preachers entirely alone for a few moments, if I am not worrying you too much, I wish to speak of this country, the one hundred miles square known as the Black Hills. While I don't believe it advisable for very many poor men to come here, yet it has been truly said by one of our great financiers and railroad kings that the one hundred miles square in the Black Hills was the richest one hundred miles square on the face of the globe to day. This has reference to men with capital. Surely there are great opportunities here for capital and enterprise. I will willingly answer any questions of inquiry pertaining to this country. There are a plenty of good mines here that only need capital to make them the bonanzas of the United States. We hav gold, silver, and tin here in endless quantities. I remain,

Yours without Christ, R E. NYE.

Don't Mind Christian "Feelings."

OTTUMWA, IA., July 17, 1891.

MR. EDITOR: My admiration of THE TRUTH SEEKER increases after the perusal of each issue. Your last two numbers were especially good. You will lose nothing in circulation or influence by your kindly feeling toward Colonel Ingersoll. His vindication of Thomas Paine alone entitles him to the undying gratitude of all humanity. I am pleased to know that the pansy and emblem affairs are about settled, or at least hav been dropped from the columns of Freethought publications. They could not possibly hav had any bearing on the great question of mental liberty.

The field secretaryship might be advantageously dropped. When the Ottumwa Freethinkers want a lecturer they engage a good lecturer, pay his price, hall rent, etc., and that ends it. Why cannot other localities do the same? During the field secretaryship controversy one or two parties objected to paying the field secretary a salary of $2,000. Do they want to reduce such men as Watts and Putnam to the level of the $500 a year country parson?

I am not sure about my being a Liberal. I detest the institution known as Christianity, and am doing all I can against it. I hav often said that I would not let my children attend a Sunday-school. I object seriously to being sworn. The ridiculous idea that Jehovah would assist one in telling the truth, when he has prevaricated on several occasions most outrageously! I believe that Freethinkers should let the world at large know that they entertain nothing but contempt and scorn for the Bible and Christianity. Christians know nothing about "feelings" in the presence of a Freethinker. They say the vilest things about humanitarians like Voltaire and Paine and think nothing of it; but should a Freethinker refer sarcastically to their Joss or to Joss's earthly deputy, they raise their hands in horror.

Yours for common sense, JOHN W. DAYTON.

Was a Good Catholic.

ALBUQUERQUE, N. M., July 4, 1891.

MR. EDITOR: I wish to say that it was your paper that turned me from a good Catholic to a Freethinker. It came about in this way. An agent for Wells, Fargo & Co., used to take your paper. His office was at Manuelito and his name is Mr. Guire; he is now of Winslow. I was running a train on the Atlantic & Pacific railroad and in the course of human events I got to see the paper every now and then. At first I was shocked. Then I took to reading the Bible. There I saw such indecent language and such inconsistencies that I had to giv up my faith. The next thing, I subscribed for your paper. Now I get more enjoyment out of life than I ever got before.

I wish to thank the Brotherhood of Moralists for a letter received some time ago in which they ask me to join their order; also the editor of *Secular Thought* for the favor of his paper, but I am unable to take it as yet, though I may in the near future. I hav not had time to read the by-laws of the Brotherhood yet. I will at the first opportunity, and if I can consistently, will join. My friends, who hav my welfare at heart in a Christian sense, tell me how when I am in hell they will look down from heaven on my suffering and tell me that they had told me so. But that makes no difference. I would rather be in hell with an honest man than in heaven with such men as Talmage, Holy John, or Sam Jones. I saw a very good cartoon in *Puck* about Holy John, where Dickens's shadow is looking over Johnny and says: "I hav died too soon. I should hav lived to put this holy man in a book." What a fine subject he would make for one of this great writer's books. Try and get Heston to write a story entitled "The Sunday-School Teacher," for the benefit of Holy John. My picture-book has been on the go for nearly a year, but I hav been unable to get you a subscriber. Yours for Universal Mental Liberty,

J. T. MURRAY.

Where $53,000,000 is Exempted.

OCEAN CITY, MD., July 20, 1891.

MR. EDITOR: Your worthy paper with every edition brings forth some new vigor in the leaning toward Liberalism. I hav been holding the views I am holding for several years past—in fact, before I ever read any of your papers. But your editorials, combined with the writings of such persons as Colonel Ingersoll, Mr. J. Peck, and many others, and also the pictures so well prepared by that wonderful artist, Mr. Heston, hav made my belief more firm than it would hav been otherwise. I am not narrow-minded enough to read only articles concerning Freethought, or leaning toward Atheism, but I read as well sermons delivered by that great Stump Speaker on Biblical History, Mr. Talmage, Dr. Dixon, Dr. Ball, and many others. Last week I read the outlines of

a sermon delivered by the Rev. Dr. Ball, and to my great surprise and also joy found that he is as yet the most liberal-minded preacher I hav ever heard of.

Well, nothing would please me better than to hav a Liberal Club organized to show the holy citizens of Baltimore that Liberalism is a growing factor, and not a diminishing lot of scarecrows. Let us hav a helping hand through you and your readers in Maryland. Perhaps you could hav more influence in sending an appeal to them through your paper. With a few good lecturers, as there can be found a great number among the ranks of the Liberals, we could make it one of the strongest organizations of its kind in the United States, for you can see more plainly in this city than in any other the defects in the orthodox churches. A bombshell thrown into the united mass of orthodox religions would cause a great deal of enthusiasm. Up to this time people, at least a number of men with open eyes and ears, can plainly see the injustice done toward the poor laboring man, as well as the farmer and many others, in exempting all church property from taxation, and especially plain may this be shown in our city, where churches own about $53,000,000 worth of property. The Taxpayers' Association of Baltimore has tried to show these unjust taxations plainly, but there seems to be some timidity to hit the question in the proper place.

A few words concerning the World's Fair next year. How would you decide on a question if it were well for the Liberals of this country to erect a building in which not only to exhibit the portraits of martyrs of Freethought and science, but also to hold meetings and lectures? I know that our men would draw the crowds, and allow the preachers and priests the empty benches as a good audience. Let us show some patriotism. Yours truly, SIDNEY J ROSENTHAL.

For Universalists a Hot Place, For Spiritualists a Hotter.

GIBSON, VA., July 14, 1891.

MR. EDITOR: I hav been a subscriber and reader of THE TRUTH SEEKER for about four years, and the more I read it the better I like it. It is the only paper I take that I fully read through, and many pieces that I find I read two or three times until I get them fully digested. I estimate THE TRUTH SEEKER to be the best paper on Freethought and reform in the world, being ably edited, and also contributed to by a corps of the best talented writers in America. It seems to me that it is everything that a lover of free thought and free speech could desire it to be. The pictures and cartoons by Heston are a great addition to the paper, from the fact that they attract notice to the paper by those who otherwise would never look at it, especially the children. I hav not been able to get any new subscribers, although I find many around me that love to read the paper. There are very few outspoken Liberals in this section of Georgia or in any other section of Georgia that I know of. In my opinion, there is not a state in the United States of America that is any more overrun with superstition than Georgia. But I can now plainly see that Liberalism is on the increase and church superstition on the decrease, but slowly. It is slow decrease, but, I think, sure and permanent, provided all Liberal-minded people will unite and come together on one common cause, and that is for the Nine Demands of Liberalism, and keep up and well support the Liberal papers in our land, especially THE TRUTH SEEKER, which is the great mouthpiece of the American Secular Union, and the strong advocate of the freedom of speech and press and equal rights.

I hope all arguments and controversies between Spiritualists and others who are not Spiritualists may cease, as the Spiritualists are Liberals and hav a common cause with those Liberals who are not strictly Spiritualists. Why should good Liberals argue about Spiritual communications to individuals in the flesh? It is an argument that never will be or can be decided on, to the convincing and satisfaction of all. As to the arguments against the Spiritualist, I am willing to leave that for the churches to do. The pulpit orators preach against it and say it is humbuggery and trickery and a straight-out falsehood, and a dangerous thing to believe. I once heard a minister in the pulpit say it was more dangerous to be a Spiritualist than to be a Universalist. So if there was any value in his assertions it would be very bad to be a Spiritualist. As the Universalist was after death going to a very hot place, the Spiritualist would go to a still hotter. Yours ever in the cause of freedom,

SEABORN KITCHENS, SR.

Some Problems in Nature.

FLAT CREEK, LA., July 15, 1891.

MR. EDITOR: In December, 1865, I was in Nemaha county, Kansas. I had set out some traps, and was going to them one still frosty morning, walking on ice. The creek had just frozen over with ice thick enough to walk on. No snow had fallen upon the ice, so it was smooth and clear. I discovered some ice growths in the form of plants, which had, like Jonah's gourd, grown up in a night, without seed germs. They were in form like the mullein plant, with leaves resembling polypodium. They had radical, cordate, serate, and pennatified leaves from one to three inches long and from one to two inches wide. These ice plants were of more beautiful design than any vegetable structures that I had ever seen. When I discovered these beautiful structures, composed only of ice, which had grown up during the cold still night, I was profoundly moved. There were the unmistakable finger-prints of deity, the architect of nature, which fashions the multiform beautiful vegetable structures, including the flowers. I stood and thought. The question immediately arose in my mind, what is it that can be here present and can do this beautiful work in the cold dark night, and is invisible and imperceptible to my senses? Here I conceived the idea that electricity is the intelligent architect of nature, the deity, the force, and intelligence behind phenomena, which men hav been ignorantly worshiping and addressing prayers to from away back in prehistoric times. I hav been studying nature upon this hypothesis ever since, and all the evidences which I can draw from nature direct, and from natural science, tend to confirm me in this conception.

The beautiful and varied artistic designs of snow-flakes, as seen under the microscope, and the regular geometrical forms, called crystals, which material substances assume when passing from a liquid to a solid state, impress upon my mind the conviction that there is in nature an intelligent designer, organizer, and builder.

We usually sow field-peas around Indian corn, and let the vines climb the corn-stalks for supports. I once planted a field of peas by themselvs; there was a forest of trees outside of the fence on both the east and west sides of the field, which cast their shades in the field of mornings and evenings. When the pea-vines began to run, on the east side of the field for twenty or thirty yards from the fence every vine ran eastward, and on the west side of the field every vine ran westward. Being climbing plants they ran toward the objects which cast a shade upon them, hunting something to climb, manifesting intelligence in pea vines. A self-supporting plant will lean itself from a shade to catch the sunlight. A climbing plant will run toward an object which casts a shade upon it, hunting something to climb. The sun-flower is facing to the east at sunrise, and bending its neck, it follows the sun during the day, facing to the west at sunset, then it turns back so as to be facing to the east again at sunrise. Pindar vines and some other plants close or fold up themselvs at sunset, and open out at sunrise. Some other plants will fold up their leaves when touched with a human finger. Everything in nature which is capable of manifesting intelligence possesses it, hence I infer that intelligence like electricity pervades all nature, but all things are not capable of manifesting its presence.

The brain of man and beast is a fountain of electricity, which flows from the brain along the nerves to all parts of the body. The brain is also the fountain of intelligence, the organ of thought.

Now, I believe that electricity is the unseen force and intelligence which is behind nature's phenomena and that I can produce stronger evidence in favor of that theory than any other man can bring to bear against it.

P. F. SHUMAKER.

P. S.—If I am in error I will thank some one who knows more than I do to correct me. P. F. S.

The Georgia Wonder's Feats.

LAKE CITY, IA., July 16, 1891.

MR. EDITOR: I hav not seen anything in THE TRUTH SEEKER in regard to Emma Abbott, the Georgia magnet, or the wonder of Georgia, and in fact we might say the wonder of the world. I hav thought a few lines in regard to her might be interesting to your readers. Every word I write you in regard to her will be true, and no humbug about it. She was in the capital of our state a week, where a portion of my family witnessed her performance. She lifts eight or ten men on a large chair. Will take a billiard cue and lay on her hands at an angle of forty-five degrees, hands only partly closed, and no four men can push the end to the floor, or take it from her hands. Then place the cue in another person's hands, and she placing her hands on the underside of their hands, and the same phenomena will occur while hers are pressed against those that hold the cue. Standing on one foot four men cannot push her out of balance. They offered $1,000 for any man that could lift her from the floor, but he could not be found, and her weight is about 100 pounds, less or more. They placed her on a pair of scales, weight 108 pounds; a man pushed down on her shoulders; looking again, her weight was just 44 pounds. Put your hands on a wall, and she placing her hands on yours rather loosely, and three or four stout men cannot make her tighten up on your hands, or force her an inch to the wall. A glass tumbler placed on her wrist, and you hear her pulse ticking all over the room, but no pulse any other place. Her pulse is 145 per minute, temperature 95 degrees. Now, Eugene, here is a problem we want solved. While people know so much in regard to the world to come, we should like to know something more about this. But there is one thing we all know now, had this pretty little lady-like woman lived a few ages sooner, how glad God's Boston saints would hav been to get their hands on her. They would hav burnt or hanged her in short notice—all for Christ's sake. She is a perfect electric battery; but how is it operated? She does not know anything about it herself. One thing we think we know—she has power to reverse or suspend attraction, or kill gravitation, for she evidently lifts only the clothes and boots or shoes that are on the people at the time of lifting, as she has no power over dead matter, and cannot lift over 100 pounds of stone or iron. For her great power, her hands hav to touch other bare hands or arms—in short, come in contact with other bare and living flesh. Now, we must find out the great wonder in regard to this little woman while she is living and well, and not hav any guesswork about it. What becomes of the 64 pounds of weight when first weighed? We think we know, but are like the children that went to borrow soap; when the lady asked the little girl what they wanted, she said, "Ikey knows, but he would not tell, so I will not tell," but I think three pair of scales would tell. Put the lady on one pair, the man that pushes down on another, and a man lifting up on the third, and we ought to be able to tell who gets the lost weight; it is transferred to some one or some place. I hav written this letter while in feeble health, believing it a duty we owe to the world to find out what this wonderful woman is, and why she can do all these wonderful things, and above all where does her power stop. Can she kill weight on ten men, or ten thousand, and why? Here is a grand problem for science to solve, and should it turn out electricity, or eternal cause and effect, was the all in all that was running this old universe of ours, what an awful fix the preachers would be in, as bad as it would be to kill their devil. With best regards for yourself and all THE TRUTH SEEKER family, I am respectfully,

J. L. TOMPKINS.

Though Dead John Manning Liveth.

July 16, 1891.

MR. EDITOR: The *Banner of Light*, as you know, is a weekly paper published in Boston, and has been devoted to the exposition and defense of Spiritualism for many years. Connected with its large publishing house there is, I understand, a "séance" room, which is open to the public once a week, except during the months of June, July, and August. At these séances messages purporting to come from departed spirits, who had lived in different parts of the country, are received, and published in the *Banner*. In the issue of that paper for the 20th of June last was one from a man calling himself John Manning and hailing from a town in Alabama named Bessemer. It is as follows:

[To the Chairman:] I reckon you don't invite strangers from the South? [Yes, every one is welcome.] No matter where from? [That makes no difference.] Well, that's kind in you.

I come up North here to find the open way, not to the pole, but from the spirit-world to the earth-world. I don't know much about this; it's new to me. We don't hav any of these meetings in our parts, and so if I don't do very well I hope I'll be excused, for I need experience.

I was an officer doing my duty when I was sent out of the body. I went out by the hand of a darkey, and I don't feel altogether right about it—that is, when I come back into this atmosphere. When I am away in the spirit-world, it seems all right enough, though I didn't care to be hustled out.

I come around these parts once in a while, and I hear you Northern people talk about the "nigs"; but I tell you you don't know only half of it. By way of a change, some of you ought to come down our way and learn the other half; then, perhaps, you would be better able to draw a conclusion. Now, I know some of your good spirit people here, that are full of philanthropy and sentiment, will tell me I am prejudiced; but then, I don't think I am, and so I reckon I hav got to work the matter out, think it over, and learn all about these things from the spirit side.

I don't come here, stranger, to growl about things. I just came to see if there was such a thing as getting a message through these lines to old Alabama; and I thought if I succeeded in doing so, whether it was good, bad, or indifferent, no matter, I should find out it could be done; then I would try to get some of our people who would make a stir by coming, to come this way and make themselvs known. This is my principal object in speaking; then I would like to let my friends know I hav regard for them, and that I don't forget the past.

I hail from Bessemer, Alabama, and I am John Manning.

You will notice, Mr. Editor, that in this communication there are four distinct statements of fact: First, the name, John Manning; secondly, the former place of his residence, Bessemer, in the state of Alabama; thirdly, that he was an officer of the law; fourthly, that he met his death at the hands of a "darkey."

These statements, so circumstantial in their character, seemed to furnish a good opportunity for a test, and I resolved to investigate the case. Not knowing a human being in Bessemer, I wrote to the postmaster of that town, with a view either to verify or falsify the message purporting to come from John Manning. Never hinting, even remotely, what my motiv was in making the inquiries, I asked whether there was now, or ever had been, in that town or neighborhood, a man named John Manning? Whether he was alive or dead? If dead, what disease he died of? If he died by accident what were the circumstances of his death?

The postmaster turned out to be a courteous man, and to my letter sent a prompt reply, saying that there was a man named John Manning who had been a citizen of Bessemer; that he was a policeman; that in attempting to execute a warrant of arrest issued by the mayor on Sandy Jones, a negro, he was shot to death by that person, and that event occurred in the month of March or April, 1888.

It is noticeable in his message that Manning still has a grudge against the "nigs," as he calls them. This is not strange when I quote from Postmaster Mullen's letter in which he says that the negro who killed Manning "fired through a crevice near the door after saying he would come out. He asked Manning to strike a match, so that he could see—for the occurrence happened at midnight—and just as Manning did so the fatal shot was fired in the light of the burning match."

Now, Mr. Editor, I don't know how you will feel on reading this narrativ of facts, but whether all the rest of us when we pass through the gates of death will suffer a complete extinction of our being, it seems clear that John Manning, at least, who suffered death at Bessemer in 1888, is still alive and knows what he is about.

When we remember that this case occurred in the very department of inquiry where our scientists are devoting their lives and labors to the ascertainment of facts, without the least regard to the bearing they may hav on men's prejudices, may we not ask them—if they believe that death terminates the existence of a person—to explain the remarkable coincidence between John Manning's statements in the séance room at Boston, and the confirmation of their truth down in Alabama? Will we, who profess to be Freethinkers upon all subjects, allow our minds to be so prejudiced that we are willing to deny absolute facts, and call them lies, when they stubbornly stand still and refuse to get out of the way of our theories? A. B. B.

Children's Corner.

Edited by MISS SUSAN H. WIXON, *Fall River, Mass., to whom all Communications for his Corner should be sent.*

"Between the dark and the daylight,
When the night is beginning to lower,
Comes a pause in the day's occupations
That is known as the Children's Hour."

How We Spent the Fourth.

"Now, let us try and spend the Fourth of July, 1891, in a rational way," said some of the ladies of the W. E. I. society. After some discussion they concluded that a picnic, with music and speeches, would be as good as anything that could be got up in the short time we had to make our arrangements. Mr. J. Warburton kindly tendered us the use of Cresbrook Grove, on the new Boston road and within convenient distance of the horse-cars.

The night before the Fourth there was the usual din that small boys and large men are wont to make with firecrackers, guns, and tin horns. All night long they kept it up, with now and then an occasional lull. Consequently none of us slept very much, but, nevertheless, we were astir in good season next morning. The weather was threatening, if you remember, all the morning, with some drops of rain, but in the middle of the forenoon the sun shone out and the clouds rolled by. Mrs. Hyde came up with her carriage packed full of the good things we had decided to take along, but there was yet room to stow away our boxes and hammocks, which were loaded in as best we could. Arriving at the beautiful walnut grove the team was quickly denuded of its freight, and a table was erected with some boxes and plank that Pat Foley was kind enough to let us use. Mrs. Borden brought cloth with which to cover the table, and when it was set out with silver baskets of frosted cakes, dishes of candy, peanuts, and other goodies, it really appeared fine. Near by was suspended a massiv bunch of bananas. Under the table was an oil-stove and a copper boiler in which water was heated for coffee. Near by were two gallons of ice-cream and a cask of lemonade. Master M. Reed donated a big piece of ice for that, and really it was very delicious. Joseph, the colored man of our family, was busy for an hour putting up hammocks and swings under the trees. Meanwhile Mrs. Hyde's horse became entangled in his harness and we all hastened to extricate him. However, Joseph did the work and the rest of us looked on. At length the friends came, one by one and in groups, until the grove began to look lively with the flags swinging in the breeze and the children swinging and singing patriotic songs. For we would hav none other on that day, save the music of the birds overhead, who, tucked amid the thick walnut branches, evidently enjoyed the scene below as much as anyone.

The refreshment table was well patronized, and Bethia, Mrs. Hyde, and Jennie Burrell had all they wanted to do in waiting upon the eager and hungry customers. Little Nettie Belle toddled up to the stand with a penny. "I want a cent's worth of candy," said she. "Help yourself to a cent's worth," replied the waiter. The cunning little creature proceeded at once so to do, and filled both chubby fists with sweets, and then walked away with the satisfied air of one who has received her money's worth. Dr. Heath wandered out to the edge of the grove, and gathered daisies, wild roses, swamp pinks, ferns, and some of that curious plant of the leek species called *Orpine*, or, in common parlance, "dead man's hand." Alice Winslow, too, gathered a lovely bouquet of the pinkest wild roses, which afterward she gave to me. We did not begin our literary exercises so soon as expected on account of waiting for the late arrivals and the instrumental music, which latter failed us after all. But we had the robins, bob-o'-links, and the cat-birds, to say nothing of the laughter of the children.

Mrs. Hibbert came finally, her face beaming with a benevolent smile, as if she could mother the whole flock of us. Then our literary feast was commenced. For a rostrum we had a wide flat stone—not exactly flat, however, but it answered our purpose very well, indeed. The picnickers all gathered around in a crescent, except those who swung lazily in the hammocks close by. The opening address, bearing upon the nature and history of the day, occupied twenty-five minutes. It was by a lady, whose name will not be mentioned, but you can guess who it was. The speech elicited applause. Then followed the reading of an original poem by its author, Mrs. Hyde. It was fine, and had all the approbation it merited, which was not a little by any means. Mrs. Channell then read, in a firm, clear voice, the Declaration of Independence. The birds even stopped to listen. Rounds of applause followed the rendering of this immortal document. Then Bethia read "Independence Day." This was also applauded to the echo. Voluntary speeches were then called for, which were responded to by Dr. Dutton, of Boston, Robert Adams, Dr. Heath, and Mr. Champlin, the urbane *attache* of the *Daily Evening News*, who was sent up to report us. The old grove never echoed with so much patriotism before, and, mayhap, never will again.

The refreshment stand then occupied the attention, for after so much mental food the inner man must be hungry, and finally what little was left was sold by auction, Bethia being the auctioneer, and a very good one she was. The remainder of the ice-cream we gave the children, who had no pennies to buy with. Counting up our gains, we found we had twenty odd dollars, which paid for all our purchases, and left a balance of nearly four dollars for the treasury of the Women's Educational and Industrial Society, which, considering that the society had not undertaken the celebration to make money, was doing well. There were forty-eight grown people present, and twenty-three children.

There were no casualties to mar the pleasure of the occasion, except that Nettie Belle was struck in the eye by a green apple that fell from a tree in the farmer's yard adjoining, and Freddy Hyde fell out of a hammock, bruising his face, and bringing some tears.

In the light of the declining sun we gathered up the fragments of the feast, and wended our way homeward. Bethia's hammock was lost from the carriage on the homeward journey, which she and all regretted very much. It was one that little Susie had used, and was thus doubly precious.

We felt very well satisfied with this old-fashioned celebration of Independence Day, and we fancy we would hav had the approval of the old-fashioned folks had they been there to see and hear.

Perhaps some of them were there. Who knows? But if so, they did not make themselvs known or heard, and, as far as we know, we had the day all to ourselvs. S. H. W.

Chats with Correspondents.

ANNIE D.—Yes, you can write a short science story if you can do so, but it must not be too long. You are quite right in thinking there is enough to write about without resorting to fiction.

AURORA M. SOUTHWICK.—No, it cannot harm a bright girl like yourself, but you would learn more in a Liberal Sunday-school. The teacher is wrong in teaching that which she knows is untrue. She ought to stop it and teach instead the real and practical.

HENRY C.—"Puzzles, enigmas, and things." Certainly, we might hav them in the Corner if we had space. Some time, when the Children's Corner has expanded into a big room with four corners, we may hav all that is desirable, useful, and beautiful. Until that good time you must possess your mind in patience and hope for better days.

JOHN A. BROWN.—The tale about which you inquire is the oriental legend of Basudeva, who was the husband of Christna's mother, carrying away the little Christna to Nanda's house to save it from the hands of a tyrant, Kansa of Mathura, who had sworn to take its life. Undoubtedly this is the original of the story of Christ being taken to Egypt, on account of Herod having ordered the murder of the newly-born males in Palestine.

Chinese Schooling.

A Chinese boy begins school at about seven years of age, those of the higher ranks being taught at home by private tutors, while the poorer boys attend a school in common. As the Chinese language has no alphabet or grammar the method of study is peculiar. Each object is represented, not by a certain combination of letters, but by a character, which is different according to the thing it designates. Now, as everything known to the mind—every noun, verb, adverb, and adjectiv—is thus designated by an independent character, one may form a faint idea of the vast amount of labor required to master even a small part of the written language. Imagin attempting to study the Century or the International Dictionary, not by mastering the spelling of each word, but by learning for each of the thousands of words an entirely different character.

At the age of fifteen the boy is sent to one of the professors of the Royal Academy for examination. There he is given one word on which to write a composition, and for this purpose is locked up for a day and a night in an apartment alone. At the end of that time, if the composition be creditable, the boy takes his "first degree," and receives a gold button, which he wears in his hat.

He then studies for three years more, and at the end of that time undergoes a second examination, in which, if successful, he receives a second gold button. At the end of another three months' study he is summoned to Pekin to appear before the Imperial Academy. Here he undergoes a three days' examination, and, if successful, he is eligible for the highest offices in the empire. From among these graduates are chosen the foreign ministers, governors, and the highest officials of the government. Of course no boys except those of high rank are admitted to these examinations.—*Philadelphia Times.*

Correspondence.

COLLINS, NEB., July 9, 1891.

DEAR MISS WIXON: As this is my second letter to the Corner, I hardly know what to write, but, as I am here all alone, I thought I would try and write a few lines. This is my youngest sister's birthday. She is nine years old. Pa and ma and my two sisters went to my aunt's this afternoon, and my brother is after the cattle, so that leaves me here all alone. I had a nice time the Fourth of July. All of the neighbors gathered in to Mr. Aker's, and had a real nice time—had ice-cream and lemonade, oranges and candy. We hav not been to Sunday-school for a long time—do not know whether we will go any more or not. Almost all around here are Christians—that is, they think they are.

School will begin 1st of September. I will be glad, but we hav to walk a mile and a half to reach it. I will close.

Your Liberal friend, MABEL COCHRANE.

BENJAMIN, UTAH, July 15, 1891.

DEAR MISS SUSAN H. WIXON: I hav not written to you for some time, so I thought I would take my pen in hand again. In my last letter you told me to tell you how the bees made the honey; but they do not make the honey, they gather it from the flowers. They are gathering honey now, and we are all of us just as busy as can be extracting. We hav an automatic extractor. Papa is the largest bee-keeper in Benjamin, and he has had the bees' picture taken. There will be one of them come at the same time as this letter for you. Please excuse bad writing and bad spelling. Yours truly,

LOUIE HONE.

[Thanks for picture. That is "papa" in the foreground, and Louie in the doorway. So we hav their pictures as well as the homes of the busy bees. It must be a little heaven out there, where one may feast on bread and honey all the livelong day.

How doth the little busy bee
Improve each shining hour,
And gather honey all the day
From every opening flower.

—ED. C. C.]

SHERMAN, MICH., July 9, 1891.

DEAR MISS WIXON AND CORNERITES: I will try and write once more to you and find out, if I can, what is the matter with all of you Cornerites. Some of you study history, I am sure, so please answer the questions I asked in my last letter. They are not hard. And I would wager nearly every Cornerite can answer them. And when you answer them please ask some history questions.

Since I wrote last I hav had a letter from Miss Gardener. I received it a few days after my letter appeared in THE TRUTH SEEKER. She asked me about our molasses, or rather maple syrup. I sent her one gallon and she sent me the book entitled, "A Thoughtless Yes." I hav read it through and think it very nice. Miss Gardener paid ninety cents express on the syrup, so you see she paid pretty dear for it, as the book is $1, making $1.90 for one gallon of syrup.

Where did you celebrate the Fourth? I celebrated at home working in the garden. Didn't I do well? How many of you girls hav flowers this summer? My sister and I hav quite a few. I hav some carnation pinks which are very pretty. They hav a very pleasant odor too.

We hav about two hundred little chickens now.

We are having quite warm weather nowadays and not much rain.

I attend Sunday-school about every Sunday. I do not think it harms me any, though, as I am very stubborn about believing things I do not know to be facts. Besides, the teacher of the class I belong to does not believe the Bible or things to be taught in Sunday-school to be true any more than I. Do you think it harms me any, Miss Wixon?

I received a Chicago *Liberal*, and think it very nice.

I thought the biography of Chaucer by Ida A. Ballou in the last TRUTH SEEKER very interesting. But I must close and giv room to some more interesting writer. Besides, I know such a letter cannot be welcome.

Remember the history questions.

AURORA M. SOUTHWICK.

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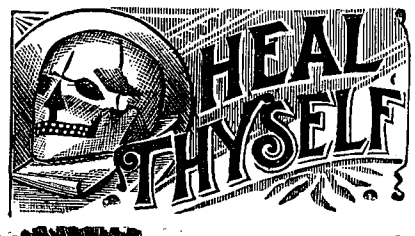
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Liberal Meetings.

These notices are for the benefit of Liberals who may be visiting the places where these societies are located. Local Secular Unions and Freethought Societies meeting regularly can hav their gatherings advertised here free by forwarding the necessary information.

The Manhattan Liberal Club, N.Y.

Meets every Friday evening, at 8 o'clock, at German Masonic Temple, 220 East 15th street. Lectures and discussions. The public cordially invited.

The Newark Liberal League

Meets every Sunday afternoon at 3 o'clock at Liberal League Hall, 177 Halsey st., cor. Market st., Newark, N. J. Lectures and discussions on religious and social questions. Seats free and everybody welcome.

American Secular Union, Newark Branch.

124 Market street. Assembles every Sunday evening at 7:30. Lectures, debates, and discussions on all important secular subjects. President, HENRY BIRD; Secretary, CORA BELLE FLAGG.

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Meets at Fraternity rooms, Bedford avenue and South 2d street, Brooklyn, E. D., at 3 P.M., every Sunday. Lectures followed by discussion. Platform free. Charles Monholland, secretary, 248 Broadway, Brooklyn, E. D.

Philadelphia Liberal League 257

meets every Sunday in Industrial Hall, Broad and Wood Sts., at 2:30 and 7:30 P.M. for lectures and free discussions on religious and social questions. Able speakers interest the audience. N.B.—Truth Seeker publications always on hand at cheap rates

The Secular Society of Kent, O.,

Meets semi-monthly, first and third Sundays, at 8 P.M., at the town hall. All friends of human cultivation are invited. MARIUS HEIGHTON, Sec.

Elizur Wright Secular Union

Of Alliance, O., meets the first and fourth Sundays of each month at Independent Church, at 10:30 A.M. Free discussion on all Liberal subjects. Subscriptions to THE TRUTH SEEKER and *Investigator* are solicited. R. G. SMITH, Cor. Sec.

Chicago Secular Union

Meets every Sunday evening at 7:30 P.M., at Princess Opera House, 558 West Madison street. Lectures and debates. Strangers from abroad are welcome.

Milwaukee, Wis., Liberal Club

Holds meetings every Sunday evening at 218 Grand ave., (Fraternity Hall). Lecture followed by debates. The public cordially invited.

Des Moines Secular Union

Holds regular meetings at Good Templar Hall, Flynn Block, S.E. corner 7th and Locust streets. Lectures followed by discussion. Friends from abroad heartily welcome.

FRANKLIN STEINER, Pres.

San Francisco, Cal., Freethought Society

Meets every Sunday evening at Union Square Hall, 421 Post street, at 8 o'clock. A cordial invitation is extended to all. Seats free.

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Meets every Sunday at 7:30 P.M. in Macdonald's Hall in Port Angeles, Wash. Lectures, songs, and select reading. Discussion invited on all subjects. Liberal literature distributed free. FRANK MORSE, Cor. Sec.

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Of Los Angeles, Cal., meets semi-monthly, first and third Sundays, at 8 o'clock, P.M., at Parr's Hall. Everybody invited. MRS. R. M. BERRA, Pres.; J. H. MCWILLIAMS, Rec. Sec.

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Meets every Sunday at 2 P.M. in Grand Army hall, Main street, Walla Walla, Washington. Science Lectures.—Free Discussions.—Original and Selected Readings and Poems. A large valuable library is at the service of members and friends. C. B. REYNOLDS, Pres.; A. W. CALDER, Sec.

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Of Roeder, Wash., meets every first and third Sunday in the month, at the Roeder school-house. Lectures, discussions, reading, and poems. The greatest freedom accorded to all. Our motto, "Universal Mental Liberty." D. E. RICE, Pres.; J. W. BELL, Vice-Pres.; CHARLES SHEA, Sec.

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Meets every Sunday at Knights of Labor Hall, 1604 Main street, at 10 o'clock, A.M. Visiting Liberals invited to attend. COL. A. HARRIS, Pres. ISAAC S. LEE, Sec.

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News of the Week.

THE pope has approved the exhibition at Treves of the coat which the church affirms to be the one worn by Christ at the cross, for which the soldiers drew lots. The pope has also guaranteed forgivness of sins to pilgrims thither. Three steamers with pilgrims from America hav arrived.

THE United States attorney-general has instructed all district attorneys to prosecute trusts.

KOCH has resigned all public offices, perhaps because of disappointment at failure of his "tuberculin."

THE Italian consul at New Orleans has been ordered home to furnish an exact account of events since Hennessey's murder.

ANDREW CARNEGIE has given great offense in England and Scotland by unfavorable comparisons of British with American institutions.

SCIENTISTS are considering extermination of caterpillars, chinch bugs, and cut-worms by spreading among them bacterial and other contagious diseases.

THE Russian synod has decided that Jewish advocates who become Christianized shall not be allowed to practice their profession until three years after baptism.

MEXICO has departed from democratic canons in its new jury law, which requires property and educational qualifications. Its aim is to secure better intelligence.

THE congregation of the Presbyterian church at Greenville, Pa., fell into a panic last Sunday when the steeple was struck during service, but afterward joined in thanksgiving for their escape.

THE Farmers' Alliance and allied organizations will convene at Topeka August 20th to arrange coöperativ control of produce and exchange of supplies.

THE New York *News*, having been indicted for reporting details of the late execution, will make a fight with its co-dailies against the law infringing liberty of the press.

THE conference of English Catholics gave much testimony corroborativ of the declaration of the Holy See that marriages between Catholics and Protestants are execrable and detestable.

TWO Berlin physicians are found to hav experimented on hospital patients with cancer germs. They plead that animals would hav been unfit, and that the patients experimented on were incurables.

IN retaliation of Commissioner Morgan's attempt to oust Catholic Indian schools, the leading Catholic organ in America says that "no Catholic vote should be placed for an administration and a party which put Morgan . . . in office."

THOMAS NUTTING, a widely known and respected insurance broker of New York, has been crazed by religious excitement at the Market Street Mission, and on the 25th ult. was taken to an asylum, shouting as he was carried off, "Tell my wife I'm not crazy. God will save Morristown!"

THE latest Catholic vilification of Mazzini for stripping the pope and uniting Italy, is the declaration of the Catholic polemicist Mooney that Mazzini was "one of the most consummate liars that has ever darkened the shadow of the earth," and that when his true life is written we shall be astounded "at the villainy that can be concentrated in a human soul."

THE American consul at Morocco has issued a proclamation beginning, "Citizens of the United States: Those under the jurisdiction of this consulate are hereby informed that the Moorish government has officially notified me that, all sorts of gaming being against their religion, it is strictly forbidden." He adds that the regulation will be enforced, imprisonment one to five years being the penalty.

AT Vaudreuil, a summer resort near Montreal, the other Sunday two hundred aristocratic men and women had a rough-and-tumble fight in a hotel parlor, the room being wrecked and the floor strewn with tatters of costly gowns. The factions were Catholic and Protestant, and the difficulty was the desire of the former to hav a dance Sunday night and of the latter to hav preaching.

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Gems of Thought.

THE great opponent to progress is conservatism; in other words, the great adversary of invention is imitation.—*Poe.*

WHEN science is led by the hand of power, it will produce great and happy effects upon the well-being of society.—*Napoleon Bonaparte.*



THE LAST OF MOSES'S SNAKE.

He removed the high places, and brake the images, and cut down the groves, and brake in pieces the brazen serpent that Moses had made: for unto those days the children of Israel did burn incense to it: and he called it Nesushtan.—2 Kings xviii, 4.

WE know now that the Bible cannot be used as the foundation of government. It is capable of too many meanings. Nobody can find out exactly what it upholds, what it permits, what it denounces, what it denies.—*Ingersoll.*

IN society, he is not the best member who can bring about the most good, but he that can accomplish it with the least admixture of concomitant ill. For let no man presume to think that he can devise any plan of extensiv good, unalloyed and unadulterated with evil.—*Colton.*

IF the Bible does not teach it [the doctrin of hell], then God's word has misled his people for eighteen centuries; and the Holy Ghost has been "leading into all" error, and it is not a safe guide, for the next generation may prove it spoke falsely to us about something else.—*Robert C. Adams.*

IT is a fact that has long been placed beyond all doubt, that morality and the church, nay morality and religion, are things perfectly independent of each other, and that the most efficient agencies of morality in the world are education, training, prosperity and freedom.—*Buchner.*

IN every large town all friends of humanity should unite for the enforcement of Sunday freedom, and spare no pains to brand the Sabbath bigots as enemies of the human race.—*Oswald.*

BRAVAS to all impulses sending sane children
to the next age!
But damn that which spends itself with no
thought of the stain, pains, dismay,
feebleness, it is bequeathing.
—*Walt Whitman.*

MEN of letters, who hav rendered the most service to the small number of thinking beings scattered over the earth, are isolated scholars, true sages shut up in their closets, who hav neither publicly disputed in the universities, nor said things by halves in the academies; and such hav almost all been persecuted. Our miserable race is so created, that those who walk in the beaten path always throw stones at those who would show them a new one.—*Voltaire.*

IF a man of science were told that the results of his experiments, and the conclusions that he arrived at, should be of such a character that they would not upset the received popular notions on the subject, or disturb popular prejudice, or hurt the sensibilities of people who knew nothing about science; if a philosopher were told that he had a perfect right to speculate in the highest spheres of thought, provided that he arrived at the same conclusions as were held by those who had never thought in any sphere at all—well, nowadays, the man of science and the philosopher would be considerably amused. Yet it was really a very few years since both philosophy and science were subjected to brutal popular control, to authority in fact—the authority of either the general ignorance of the community, or the terror and greed for power of an ecclesiastical or governmental class.—*Oscar Wilde.*

THE spirit of intolerance was only sustained by the diffusion of countless libels against the misbeliever, and by systematic concealment of his virtues. How sedulously theologians at that time labored in this task, how unscrupulously they maligned and blackened every leading opponent of their views, how eagerly they fanned the flame of sectarian animosity, how uniformly they prohibited those whom they could influence from studying the writings or frequenting the society of men of different opinions from their own, is well known to all who are acquainted with ecclesiastical history. The first great blow to this policy was given by the rise of the commercial classes that followed the Crusades. Orthodox Catholics came into close and amicable connection both with Greeks and with Mohammedans, while their new pursuit made them, for the first time, look with favor upon the Jews.—*Lecky.*

THE
Truth Seeker Annual
—AND—
Freethinkers' Almanac,
1891.

(E. M. 291.)

WITH ILLUSTRATIONS.

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Notes and Clippings.

"CAN lying be justified?" asks the *Courier-Journal*. Justified? Why, down this way, if it is on the right side, it can be sanctified.—*Waco Day*.

FASHION is changing even the British Sunday from a day to be observed with punctilious attendance at church and precise and formal dress into an occasion for lounging in boating and tennis flannels.

SAYS Archbishop Fabre to Joliette College, Montreal, students: "We should be happy to liv in a country where religion is so respected." He adds: "Don't go to Paris to terminate your studies; it is always dangerous to faith."

THE exhibitions of the coat of Jesus hav always been attended by almost countless throngs, and an enormous influx of pilgrims to Treves is expected in August. The Rhine railways are preparing for the service. They expect to carry 40,000 passengers daily.

AFTER all there is nothing novel in the rejection of a part of the Bible by the school of advanced thought. The Jews reject all but the Old Testament, and Infidels reject it altogether.—*Herald*. And it is the Infidels that hav brought "the school of advanced thought" to this rejection.

THE oldest thing about Col. Robert G. Ingersoll, according to the Indianapolis reporters, is his spectacles. In other respects his kindly, smooth-shaven face is as youthful as ever, and he retains the genial, hearty manner that made him a charming companion before he became a famous orator.—*World*.

KING LEOPOLD of Belgium has been in correspondence with the pope in regard to the introduction of the universal liability to service in Belgium. He asked the holy father to exercise his influence with Belgian Catholics toward impressing on them the necessity and advantages of this military regulation, and cited as a precedent for such action the support given to the Berlin government by the pope when the question of the Septennate was before the Reichstag.

THE Jewish element in this city, says the *Sun*, does not appear to be interested in the "mammoth petition" to the powers of Europe in favor of a conference to bring about the establishment of Palestine as a Jewish nation. "The Turkish government," says an intelligent Jew, "must be broken in pieces and destroyed, before it will giv up its Asiatic possessions, and the European powers know full well that this would involve them all in a tremendous war. We shall yet get possession of Palestine, but we must wait till the twentieth century for it, and a mammoth petition from America cannot be of any account."

THE clergymen of at least one religious denomination enjoy long life in this wicked world, according to the statistics just published in the Congregationalist Year Book. The number of clergymen of the American Congregational church who died last year was ninety-nine, and their average age was seventy-one years and four months, or more than twice the average age of the other people who constitute the general community. In the fifteen years from 1875 to 1890, the number of Congregational clergymen who died in this country was one thousand two hundred and sixty-one, and their average age was one month more than sixty-eight years, which is still far beyond the average age of other people.

IT is rare that any one of the Chinese residents of this city becomes a Christian. Great efforts hav been made to convert them. Many meetings hav been held for that purpose; societies hav been got up to instruct them in the gospel; missionaries hav labored among them, and sermons hav been preached to them in their own language. A few of them will sometimes be drawn to a meeting; they will listen to what is said, and make no objection to it; but they depart without giving any sign that even the slightest impression has been made upon their minds. They remain pagans after hearing about Christianity; they cling to the superstitions of their race; they do not giv up the ancient ceremonies of their own religion, and they still worship Joss.

THE death rate from consumption has fallen thirty per cent in England in the last thirty years. Of course there has been no material change in the climate of the country, and the quantity of smoke and noxious gases poured into the air has increased. A larger portion of the people of England liv in towns and cities now, and atmospheric conditions are less favorable to health, if anything. The great decrease in the death rate from consumption, therefore, shows how much drainage, public cleanliness, and other sanitary measures count for in abating the most deadly of all diseases. Proper household surroundings, good food and clothing, and temperate living hav much more power to ward off consumption than medicin or climate.

IT is tonic to read of Locomotiv Engineer Todd out in Iowa. An obstruction had been put on his track to wreck his train; his fireman jumped and saved himself, but Todd stayed to shut off steam, set the air brakes, and open the sand valves. Then he went over with and under his engin. They got him out and he came to asking if any of the passengers were hurt. When they told him No, he smiled and remarked, "This is a glorious Fourth we're having, isn't it. I'm afraid I had too many fireworks." He died shortly afterward, adds the dispatch simply. Pursuing his immortal part in thought, it is agreeable to believe that it was not foreordained for the glory of God to everlasting hell-fire.—*Sun*. But if creeds are true the chances are heavy that his "immortal part" was preordained to hell-fire.

PROF. MARK BALDWIN, of the department of psychology of the University of Toronto, writes: "The man of the future will liv amid conditions of enormous complexity. The accumulation of scientific details will tend to paralyze constructiv genius. There must exist, therefore, between men of detail and men of invention a sharper distinction. Men of detail will write summaries, indices, encyclopedias, compile synopses, and make researches. Men of invention will be rarer, grander, more removed from ordinary comprehension. Yet there can be no doubt that such men will arise, and nature will be mastered in a way of which we now can only dream. In the industrial world a single man of genius may any day let in the light of which the Socialistic theories of to-day are only the faintest glimmerings. And so it is in every department of human interest and inquiry."

A SPECIAL correspondent sent by the London *Times* to investigate the negro question thinks that if the problem is let alone, and the prevailing conditions and influences are allowed to continue indefinitly, a time will come when all compromises and shifts must break down, and when recourse must be had to the final arbitration of the sword, as in the case of slavery. To avoid this is the duty of the American people; but there is only one way of avoiding it, and that is by removing the negro from the country. Such removal, however, is clearly conditioned. In the first place, it must be voluntary. In the second place, it must be assisted. In the third place, it must involve no loss or injury to the emigrants, but on the contrary must giv them assurance of greater prosperity elsewhere. The region naturally pointed out as the goal of the migration, Mr. Clowes thinks, is the Congo Free States. But it is essential that there shall be no further experiments in negro self-government. The experiences of Liberia and Hayti hav settled that question. The negro must be governed in order to do the best for himself. Any other plan will result in simple anarchy. As to the expense of the exodus, it would hav to be borne—or at least the bulk of it—by the country; and it would cost a great deal.

J. M. GUARDIA, the greatest living authority on Spanish civilization and character, being asked what Spain can do for progress, writes of: "Two scourges—greedy functionaries, covetous priests. Public instruction that is ridiculous, fossil academies. Neither savants nor philosophers; art debased, the language degenerated. A literature of imitation or of foreign print. Madrid devours without producing. Property, commerce, industry ruined by taxes; life swayed by passion; reason drowsy between ignorance and superstition. Spain does not know her history. The Inquisition, the expulsion of the Jews and of the Moors, the foundation of Loyola, the extermination of the Protestants, the conquest of America, the government of the colonies, the follies and crimes of two fatal dynasties, the laxity of morals, the stupid pride, the systematic isolation, principal causes of her profound misery—that is what the national education should not forget. Spain is cruelly expiating her misdeeds. May she renounce fanaticism, sloth, and parasitism; may she be impassioned for truth, liberty, right, in reparation for her faults and for time lost."

NOT a little excitement occurred last year on the reported discovery in Naples of some nuns immersed in a convent entirely walled up, so that no communication with the outside world was possible. The *Sepolte vive*, or buried alive, as they were entitled, were said to be horribly destitute. At the vigorous instigation of the public authorities the pope commanded the nuns to leave their hermit-like prison and to repair to whatsoever convent they preferred. This order was obeyed on the 30th of April at 6 in the morning. The place was afterward described as consisting of two stories and a corridor on which there were seven cells. The nuns used to remain in these cells for the whole day, every day in the week, in silent prayer. They held no communication with anyone, save in urgent cases, when they were allowed to ring a bell, when one of the sisters came from the adjoining convent, and communication was held with her through a small window. A mason who had to be admitted to execute some indispensable work, declared that the nuns never spoke to one another, and seemed to be buried in sadness. There were short written phrases on the walls of some of the cells, but the writing seemed to be centuries old.

A DISPATCH from Green Cove Springs, Fla., to the *Sun* reads: "This town is in the midst of one the most successful watermelon revivals ever known in the South. The unusual fervor of the excitement is said to be the result of the exceptionally fine melon crop, which, in quality and quantity, surpasses anything seen here in recent years. As a consequence household operations are at a complete standstill, and business of every kind is seriously interfered with. The white residents are so seriously affected by the melon revival, in consequence of the impossibility of getting any service done by the colored sisters, that some of them do not hesitate to speak impatiently of the whole business and to declare that those who get the most religion also collar the most melons from the white man's patch; and now and then a sister who has seen many melon revivals and is thus prepared to take a conservativ view of the situation, replies: 'Well, I 'spects that's so.' All of the white residents are looking forward somewhat impatiently to the closing of the melon season and the synchronous completion of the religious work; not because they mind the loss of a few melons, but because they greatly need the services of those who at all times, barring this period of annual occurrences, are faithful and valued servants."

"NICARAGUA," writes a traveler, "is an intensely religious country. At Greytown I missed the closing scenes of the Passion play, enacted in the bare plaza and the sacred precincts of 'Jerusalem.' The triumphal entry under palm branches, the last supper, the trial before Pilate, the mocking, scourging, and crucifixion between thieves, and the resurrection meeting with the holy women are reproduced there with startling realism. In the western towns religious processions take the place of this crude Passion play. A large image is strapped upon a mule on Palm Sunday and escorted by priests, soldiers, and bands of music through the streets. On Thursday and Friday there are processions with as many as twenty or thirty images dressed in purple and black. Hundreds of men and women join in the parade behind the hearse, and carry lighted candles which hav been blessed for the occasion and are supposed to possess peculiar sanctity. The bands play dirges, the garrison marches to drum-beats, and the torch-bearers enter the altar. Business is suspended during these solemn days, and the running of railway trains is prohibited by the government."

THE case of the English girl, Katie Green, on the Persian frontier, has raised a storm. It would hav been by no means for the first time if the religious aspect of the story had to be only solved by a widespread appeal to arms. Here was a girl born in an Eastern country, of half Occidental parentage, who, her father being dead, was brought up by an Armenian mother amid wholly un-English surroundings. A Koordish lover wooes her according to the traditions of his race, and carries her off. From first to last it was never alleged that the maiden was an unwilling captiv. Then the religious question was raised and all the English-speaking Christians, attracted by the girl's English name, became excited and alarmed, and, finally, after standing a siege by two hostil armies, the Koordish lover was forced to retire discomfited without his bride. The thought that this girl might marry a Moslem, thus embracing Islam in the fullest sense of the word, was so abhorrent to the ministers of Christianity that they were prepared to resist or avenge the sacrilege with the sword, and in defense of the privileges of the church shed any quantity of blood. Yet this is in a country overrun by bands of English and American missionaries, who strive by every means in their power, and deem all means legitimate, to wean Moslem youth from the faith of their fathers.

THERE is no directory in the city of St. Petersburg. The government, for obvious reasons, cannot allow such a work to be published. In the first place, the publisher, a private business man, would hav to put himself into communication with the entire population of the city gathering their names and addresses. If he or his agents should hav any "nonconforming" (*raskolnik*) views, they might hav a chance to advocate them. The government cannot allow that. Besides, it is a matter of concern to the police to know who calls on whom. Suspicious persons are noticed by and known to the police, who also desire to know the persons who hav any dealings with them. Instead of a city directory, which might be kept open at every drugstore or office of any importance, there is in St. Petersburg one central address-bureau. The clerks of that establishment are *Tchinovniks*, city officials, bound to work hand in hand with the police. If you desire to find out the address of any inhabitant you must go to the bureau for it, hand the name of the man you inquire for in your own handwriting to any of the clerks, and you will get his address on a slip of paper. If the person you seek is an object of suspicion to the police you may depend on it that your business with him will be diligently inquired into. Since January women clerks hav been placed in the address-bureau, and the men whose places they take are transferred to other city offices.—*Sun*.

Communications.

The Church and Learning.

The following is a selection from the remarks of Rev. S. Van Scoy, of the Methodist educational convention that met in Portland, Ore., June 10th and 11th, and was reported in the *Oregonian:*

Every person in his earlier years has his period of religious doubt. That period is usually when one is from fifteen to twenty years of age. It is the great problem of the education of this period to see to it that the minds of our youth finally at the close of this period find a true anchorage. Better the young man should hav no college education than in attaining it should be wrecked on the sands of skepticism. Another reason why the church should look after this work is that all that is possible to be done with a young life, in a university career, is afforded by the church. If a young person passes through college without becoming a Christian, he is almost beyond religious influence and control. The college should hav spiritual power to anchor every student to truth and to Christ.

By this quotation anyone can see that the arguments of the creed-expounders are not potent enough to sway the mature and educated mind. A religion whose advocates must seek out the minors, the children, with whom to make contracts, is suggestiv of humbug if not more. In the twelfth century Abelard declared that understanding should precede belief; and Christianity, as she persecuted Abelard, has ever since persecuted his formula of Rationalism.

Unblushingly is the statement made that many universities allow no skeptics on their boards; and it might hav been added, no Rationalistic periodicals in their reading-rooms.

Methodist college seniors can be found who never heard of Herbert Spencer and are ignorant of the writings of Huxley, Tyndall, Darwin, and Haeckel.

Skeptically inclined students are often warned that such views, regardless of scholarship, will prevent them from obtaining positions after graduation, and consequently many array themselvs on the side of religion.

The remark of one of the delegates to the effect that university administration should see that skepticism and Rationalism are forever shut out substantiates my statement that to a great extent the undergraduate is tempted with a bribe and threatened with a boycott to profess Christianity and abjure Rationalism.

Why do the clergy single out Rationalism even if its philosophy is absurd? The bigotry that would hear no plea, but shut it out, must be narrow indeed. Do the clergy fear to hav the student gain a knowledge of Buddhism, Brahmanism, Mohammedanism, or the teachings of Zoroaster or Confucius, lest he chain his faith to one of these? Where is the shutting out to end that begins with shutting out Rationalism? Writings of eminent theologians like Paulus and Strauss will hav to be kept out of the student's reach, and after all that Christianity has declared skeptical is shut out the students would be forced to establish an inquisition in every university to enforce disciplin.

Any clergyman who feels competent to cope with the philosophy of Rationalism would not wish to lose the glory of a victory over it. He would bid its exponents enter that he might vanquish them with his arguments. But the clergy, conscious of the infirmity of their creeds, are afraid even to undertake the task of converting the Rationalist.

When Rev. T. B. Chirrington quotes history, we do not wonder that he might prefer to shut out those acquainted with the history of the time of which he speaks. These are his words:

The apostles had scarcely started on their mission when schools became a necessity to the church.

The learning of the pagan Greeks for fifteen hundred years after apostolic times found no parallel in Christian Europe.

The Christian emperor, Theodosius the Great, about the close of the fourth century, destroyed a large part of the Alexandrian library. Soon after this Hypatia, the last Alexandrian mathematician, was murdered by a Christian mob. In the year 529 A.D. the Christian emperor, Justinian, drove out the pagan scholars from Athens, and declared that pagan learning should no longer be taught.

In the schools of Christian Constantine, murderer of his family and founder of the Sabbath, (also in the schools of Charlemagne) it was deemed high scholarship to be able to calculate the feast-days of the church.

Prof. W. W. R. Ball, in his "History of Mathematics," page 103, says:

The fate of Hypatia may serve to remind us that the Christians as soon as they became the dominant party in the state showed themselvs bitterly hostil to all forms of learning. . . . The final establishment of Christianity in the East marks the end of the Greek scientific schools, though they nominally continued to exist for two hundred years more.

The same work, page 109, also "Chambers' Encyclopedia," speaks of the partial destruction of the library by the Christians.

Hallam, "The Middle Ages," says:

The fourth council of Carthage, in 398, prohibited the reading of secular books by bishops. Jerome plainly condemns the study of them except for pious ends. All physical science especially was held in avowed contempt as inconsistent with revealed truths. Nor do there appear to hav been any canons made in favor of learning or any restriction on the ordination of persons absolutely illiterate [during the third, fourth, and fifth centuries].

Again, says Hallam:

Schools, confined to cathedrals and monasteries, and exclusivly designed for the purposes of religion, afforded no encouragement or opportunities to the laity. . . . For many centuries, to sum up the account of ignorance in a word, it was rare for a layman of whatsoever rank to know how to sign his name. . . . Still more extraordinary it was to find anyone who had a tincture of learning. Even admitting every indistinct commendation of a monkish biographer, with whom a knowledge of church music would pass as literature, we could make out a very short list of scholars; none certainly were more distinguished as such than Charlemeign and Alfred.

It seems to the writer that Hallam in this connection should hav mentioned Alcuin, whose merits as an educator in the schools of Charlemagne were due more to his acquaintance with the works of Boethius, of the fifth and sixth century, than to his Christianity. Boethius, the last distinguished scholar of the Roman empire, studied the science and literature of the Greeks. Alfred the Great studied the works of Boethius. And through Boethius were handed down to future generations the geometry of Euclid and the philosophy of Aristotle. Boethius was more of a Roman than a Christian. He stood as a connecting link to bridge the dark gulf of Christianity; on one side of him the wealth of Greek learning, on the other the dawn of Rationalism.

The tenth century was the midnight of the Dark Ages. Christianity expected the end of the world in the year 1000. The date was passed; the prophets were in error.

We read on, and Hallam tells us that "Charlemeign, unless we reject a very plain testimony, was incapable of writing, and Alfred found difficulty in making a translation from the pastoral instructions of St. Gregory on account of an imperfect knowledge of Latin."

St. Gregory, who lived in the third century, received a pagan education and afterward became a Christian. Speaking generally of the Dark Ages, Hallam says:

A cloud of ignorance overspread the whole face of the church, hardly broken by a few glimmering lights who owe much of their distinction to the surrounding darkness. . . . In almost every council the ignorance of the clergy forms a subject for reproach. It was asserted by one held in 992 that scarcely a person could be found in Rome itself who knew the first elements of letters. Not one priest in a thousand in Spain about the age of Charlemeign could address a common letter of salutation to another.

Small consolation can be found in the statement of one of the Portland divines, that "cathedral and monastery schools were the germs of the great European universities." When the monasteries were filled with copies of the writings of pagan scholars, that men should liv in mental blindness, surrounded by these books, is proof enough of their indifference, not to say hatred, toward literature and science.

That everyone was thus guilty of indifference we do not pretend, but when men began, after the year 1000, to direct their attention to letters, they ran the risk of being charged by the conservativ body of the church with heresy, sorcery, or magic, and this meant persecution or perhaps death.

To Abelard more than any other man is due the honor of founding the first European university, namely that of Paris.

He was persecuted for laying down the principle, that "nothing is to be believed that has not been first understood." The doctrins advocated by Abelard had a decided Rationalistic tendency and were declared heretical. Other men within the church began to grope for light; the Lord could furnish none, the scriptures thus far had allowed every generation to plunge into deeper darkness.

The neglected and proscribed writings of Aristotle were touched even as the forbidden fruit. Copies of Euclid were exhumed, and thus Abelard, Lombard, Albertus Magnus, Roger Bacon, and Oakham risked their lives to resurrect learning, toward the founding of universities. As long as Christianity left the hated pagan manuscripts untouched she wallowed in her mire of ignorance and blood; she battered out the brains of pagan women wiser than her Jesus; but she had to do homage to pagan mathematics, arts, and sciences, or dwindle into blank barbarity. No professed Infidel could liv in the dark years when the universities were first established. Science was in fetters, but as pagan learning began to resurrect, the fetters loosened.

University learning became of broader scope, and Infidels and inventors became more plentiful, each suffering like persecutions.

Paper manufacture and the printing-press, the compass and the discovery of America, not encouraged, were condemned by the church; all tended to stimulate literature and science. If Luther's Reformation helped in the same direction, then let us hav more of this rebellion from ecclesiastical authority. But we are not yet done with paganism, in counting her scholarship the parent of ours.

Descartes blended Arab algebra with the geometry of the Greek, and it was only a step for Newton to formulate the calculus and build from Euclidian blocks the Principia.

Mathematics revived, mechanics soon found her inventors, who, even by their labors on the Sabbath, to say nothing of the other week-days, hav given to mankind more than the clergy had taken from them.

Though the boldest Rationalists to-day, if they chance to be poor men, are inconvenienced in a business way by friction with the religious ring, Rationalism, in spite of the froth of a few bigots, permeates the press and even the university, and she will not be shut out from any places whatsoever. She may be often silent, but mankind are thinking now, and in the pulpit philosophy and politics take precedence of prayer.

When Rev. T. B. Ford says, "Let the churches furnish schools of higher education and control them," he means not all he says, for he has no objection if people outside the church furnish the money. There are plenty of sectarian colleges that were nursed freely by municipal money, while only a small per cent of the donations that hav built such schools has been furnished by the sect that claims all the honor of being the founder and guardian of them.

Remarks like the following might excite a smile, but they carry little weight: "Piety and true science go hand in hand everywhere. Science and the prayer-meeting go together." Count the civil engineers, architects, chemists, lawyers, physicians, editors, and authors that always attend prayer-meeting and those who do not attend at all. Observe if there is not more profanity than prayer in the language of the best men of these professions? Were La Place, Humboldt, Darwin, Haeckel pious?

Piety asserts that there is an intelligent creativ and governing power, supernatural, called God. Science teaches that matter or force are increatable as well as indestructible. That limit to either as to existence is as inconceivable as limit to space.

We can formulate all transformations of energy, finding mathematical relations existing always between successiv phenomena, therefore it is rational to conclude that the accounts of nature are self-balancing, her mechanism automatic or self-governing.

It was stated at the convention that no university dare avow itself Infidel. Yet the very theology of to-day in our universities would hav been declared Infidel a century ago. The very men whose names hav made their universities famous hav ever been departing from the conservativ ruts of theology.

In German literature and theology no name since Lessing is more famous than that of Strauss, and for his Rationalism he was deposed from his professorship at Sürbingen.

Even Lessing tired of the study of theology at Leipsig in 1746, and turned his attention to the "sinful" drama, a rather poor compliment to theology from Germany's greatest prose writer.

Priestley's discoveries in science, his Infidelity and persecution by Christians, are generally well known.

Heidelburg offered Spinoza the liberty of teaching provided he would say nothing against the established religion, but Spinoza did not honor Heidelburg with his services.

To learn how those who were not Infidels tried to howl down every advance in the sciences of geology and philology one may read Professor White's "Warfare of Science" in the *Popular Science Monthly.* It has been the searching eye of skepticism that first has spied the germs of science. Quite naturally a man best serves the world he loves best.

In the words of Strauss, "Christianity as such never rose above crusades and persecutions of heretics. It has never even attained to tolerance, which yet is merely the negativ side of universal benevolence."

Darwin says: "Belief inculcated during the early years of life, while the brain is impressible, appears to acquire almost the nature of an instinct, and the very essence of an instinct is that it is followed independently of reason."

Judging from these quotations, it is the rule of Christianity to be intolerant. As stated by the speakers of the convention, the subject for conversion to Christianity must be taken young. According to Darwin, beliefs early impressed partake of the nature of instinct, which being the case, we do not wonder that George Grote, the historian and Rationalist, remarked:

The clergy hav the strongest interest in the depravation of the human intellect. For the demand for their services as agents for the temporal aid of the deity altogether depends upon human ignorance and incapacity, and is exactly proportional to it.

We may almost reduce the argument to this statement. Ignorance is the only soil in which the seeds of Christianity, or more broadly, superstition, may be successfully planted. The clergy are to be the planters; the soil, the mind of childhood.

College professors are not as pious as the clergy would make them appear. Generally they hav very little to say upon the subject of religion. The rea-

son is evident: they are forced to wear the ecclesiastical bridle held by the hands that hold the salaries.

Like inventors, scientific men are not usually financiers; but the clergy, clever in the art of canvassing for charity, particularly around the deathbeds of the wealthy dying, hold the capital of universities more or less within their grasp. It is for the clergy to say what shall not be taught; it is for the professors to teach all they dare to.

Governments hav found the church an undesirable associate by experience, and doubtless universities will learn the same lesson ultimately in the same way. C. E. BOYNTON, B.S., M.D.

Cathlamet, Wash.

An Episcopalian on a Presbyterian Heretic.

Howard MacQueary in the Sun.

Whatever Dr. Briggs himself is, it may easily be shown that his views are those of the Rationalist. His opponents are perfectly clear on this point, and it is his Rationalism that offends them. The spirit and method of their attacks upon him are abominable, but they do not err in their apprehension of his opinions. Let me examin those opinions in detail, as explained so fully by the doctor himself.

First: He is an enthusiastic advocate of the "higher criticism" of the scriptures, and this criticism is nothing if not Rationalistic. It treats the Bible just as it does the Vedas, the Avesta, or any other document. It inquires, Who wrote the books of the Bible, when were they written, are they true? In other words, reason sits in judgment on scripture, and accepts or rejects its various parts according as they do or do not commend themselvs to this judge. Dr. Briggs not only adopts the methods of the higher criticism, but he accepts many of its most "advanced" conclusions. Thus, he says: "It may be regarded as the certain result of the science of the higher criticism that Moses did not write the Pentateuch or Job; Ezra did not write Chronicles, Ezra, or Nehemiah; Jeremiah did not write the Kings or Lamentations; David did not write the Psalter, but only a few of the Psalms; Solomon did not write the Song of Songs or Ecclesiastes, and only a portion of the Proverbs; Isaiah did not write half of the book that bears his name. The great mass of the Old Testament was written by authors whose names or connection with their writings are lost in oblivion." These are the conclusions of many of the most pronounced Rationalists of Germany and England. They clearly show which way Dr. Briggs is facing; what his method of biblical study is.

Secondly, Dr. Briggs vehemently rejects the theory of the verbal inspiration of the scriptures. He rightly brands it as a modern invention of dogmaticians. His position on this subject, however, is most unsatisfactory to all parties. He really seems to juggle with phrases. Everybody knows, of course, that thought may be expressed, and actually is expressed, by various sorts of words and languages. "The words of scripture," says Dr. Briggs, "may be compared to vessels, symbols, shells, a wine glass, or a lantern." Illustrations often mislead instead of illustrating, and so, I think, these expressions do not express sense. Try to imagin a thought incased in a word. Think of the word as a vessel, a wine glass, and the thought as something essentially distinct within the word, and you at once see the ambiguity of Dr. Briggs's idea on this subject. Words simply are uttered thoughts, and, although the printed characters exhibiting to the eye these uttered thoughts may vary in form, yet they must exactly express the thoughts or they are erroneous and misleading. The words, therefore, are valued by the verbal inspirationists and by others simply and only because they express thoughts. What they claim is not that Hebrew, Greek, and Latin words are the only words that could convey inspired thoughts, but that, as a matter of fact, they do convey such thoughts, and when it is shown that these words are contradicted by other words then they and their "contents" (whatever that word may mean as used by Dr. Briggs) are contradicted, and therefore false. They are perfectly right in maintaining that the authority of scripture is sapped just as soon as it is admitted that its words may be erroneous but its sense true; for each one may then read into the words any sense or nonsense he chooses. I am perfectly aware that various theories of inspiration are held by even evangelical theologians, and therefore Dr. Briggs has as much right to formulate his own theory as anybody else. But it is also certain that if the inspiration of the scriptures is so variable and uncertain a quantity that all sorts of theories about it may be framed, it ceases to be of much practical value. The plain truth is, Dr. Briggs and his school, having adopted the methods of historical criticism and holding that the divine spirit's influence has not been confined to the Bible writers, find themselvs in the dilemma of trying to uphold the unique character of our sacred writings, when, in fact, they are of a piece with other religious documents. Instead, therefore, of juggling with theories of inspiration they should say simply: "The question is not primarily, are the scriptures inspired, but rather are they true? If they are true, then they are not authoritativ. If they are partly true and partly false, then the question is, What parts are true, what false?" This is the only tenable position for the Briggs school.

Thirdly. Dr. Briggs says, truly, "Biblical criticism finds errors in holy scriptures in great numbers. These errors are in the circumstantials, and not in the essentials." The first is a statement of fact; the second is simply Dr. Briggs's opinion, and hence the two statements should be carefully distinguished. According to one author not only is the sense of holy writ different, or at least distinct, from its words, but there are errors in it which no one has ever been able to explain away.

It is logically concluded that an authority containing many errors is no divine authority. Imagin a Roman Catholic saying: "The pope is the infallible authority in faith and morals, but the sense of his words must be distinguished from the words themselvs, and although he has made many mistakes, he is yet an unquestionable authority!" Such sophistry would be greeted with sneers. Then Dr. Briggs having admitted that there are numerous errors in the scriptures, must, of course, admit that each one is to decide for himself whether those errors affect the substance of revelation or only its circumstantials. I am convinced that the Bible errs in essential matters. Its errors are so great as to place the erring ones on a level with uninspired writers, and hence its unique authority is gone. Dr. Briggs himself tells us that the predictions of the prophets hav many of them been "reversed by history, and the great body of the messianic prediction has not only never been fulfilled, but cannot now be fulfilled, for the reason that its own time has passed forever." Is not such prediction an important part of prophecy? Are not such prophets placed by their mistakes on a level with such dreamers as Savonarola was? And can it be rationally maintained that such errors are unessential, do not affect the truth of revelation? I think not. Dr. Briggs says truly that if Noah, Abraham, Jacob, Judah, David, Solomon, and other such biblical characters lived now "we would not receive such men into our families," and "we might feel obliged to send them to prison, lest they should defile the community by their example." Yet large sections of scripture are taken up with eulogies of these disreputable characters! Are they not important? Slavery, polygamy, and wars of extermination are sanctioned by the Bible, and surely those passages must be set aside as erroneous. The spirit of many of the Psalms, of the song of Deborah, and other parts of the scriptures is the spirit of anger and malice. St. Paul and the other disciples expected the speedy return of Christ to earth after his death, and they were mistaken. The gospels contain many errors of incredible statement. In short, Dr. Briggs knows as well as anybody that the Bible is simply a record of the religious development of Israel and of the founding of the Christian church, and partakes of precisely the features characteristic of other such records, as the Vedas, the Avesta, etc. Why, then, attempt to set it up as the supreme rule of faith and practice?

Fourthly: Dr. Briggs's view of miracles is Rationalistic. He says, truly: "The biblical writers do not lay so much stress upon them as modern apologists. Moses and Jesus both warn their disciples against miracles that would be wrought in the interest of false prophets and false messiahs." "There is no reason," he continues, "why we should claim that they in any way violate the laws of nature or disturb its harmonies." Does Dr. Briggs believe that the birth of a child from a virgin, or the resurrection of a dead body would not in any way violate the laws of nature or disturb its harmonies? If he does, he knows nothing of the laws of nature as they appear to careful students of nature. But we can not believe that he is ignorant of such laws and we are quite sure that he is familiar with the process of manufacturing such legendary narrativs as are found in the Bible. If our author's utterances on this subject mean anything they mean that he considers the accounts of miracles in the Bible unworthy of credence except in those cases where the events related may be explained as purely natural (and therefore not miraculous) events. But the most conclusiv evidence of Dr. Briggs's Rationalism is found in his utterances about the authority of the church, the Bible, and reason. "There are," he says, "three seats of divine authority, the Bible, the church, and the reason." From this it has been naturally inferred that he placed these three sources of authority on the same level, but he has disclaimed the inference, and he is entitled to the disclaimer. "When I take this position," he assures us, "I do not deny the Protestant position that holy scripture is supreme." Upon this I remark: It seems wholly irrational to say that a book whose authorship is largely unknown, which contains numerous errors, should be a supreme authority. It is certainly nonsense to take this position when the reason is ever sitting in judgment upon the scriptures and rejecting all except those passages which commend themselvs to the reason as inspired and authoritativ. But let us grant, for the sake of argument, that this may be done; yet Dr. Briggs's setting up reason as of divine authority at all makes him a Rationalist, or at least a heretical Presbyterian. If there is one fact that has been insisted upon by Presbyterianism from its very birth to the present time, it is that man is "totally depraved in every part and faculty of soul and body." The reason, therefore, according to Augustinianism and Calvinism, is utterly impotent and degraded. Imagin God present in a wholly depraved chamber of the soul! Think of a divine authority that is utterly corrupt, as the Confession of Faith says reason is! Such an idea is self-contradictory. After this exaltation of reason we are not surprised to find Dr. Briggs rejecting the commonly accepted theories of Adam's fall and man's election. (Inaugural Address, pp. 50 and 55.) But he thereby severs himself from orthodox Presbyterianism. We entirely agree with Dr. Briggs. Why does not Dr. Briggs go to the logical extremity of his position? He knows as well as anybody that the Bible itself is simply an expression of devout reason, and the church has been built up and sustained by weak, ordinary men. Of these three sources of divine authority the reason of the present generation of man is purer and more trustworthy than the Bible or the ancient church, taken as a whole. It is refreshing to find a Presbyterian rejecting the degrading doctrin that man is totally depraved in his body and soul, and asserting the divine authority of reason. But we must insist that such an assertion robs the Bible of its supremacy in faith and morals. It may be of co-equal authority, with reason, at least those parts of it which are not erroneous may be, but it is no longer supreme.

Now, I hav no desire to make Dr. Briggs out a heretic. That name should be applied to no one, but as he has repeatedly spoken on the subject we cannot but listen, and we are obliged to take his words as expressions of his thought, and from these words we are forced to draw certain conclusions. The important fact, however, is not that Dr. Briggs holds such opinions, but that he is sustained by large numbers in the Presbyterian church. It shows that Liberal and Rational thought has pierced the solid phalanx of the Calvinists, and is spreading disunion among them. All hail, success and triumph to Dr. Briggs and his supporters! It is the dawn of a new renaissance of faith and religion.

HOWARD MACQUEARY.

Meanings.

Thee does not understand the beautiful occult meaning of the Bible.

Thee has not the faintest conception of its meaning.

J. M. W.

I am not at all sure anyone has or can hav an understanding of the occult meaning or real meaning of much that the old Jew-book contains.

We often fail to catch the true meaning of much that is said or penned in our own day and age, and how then can we expect to grasp the occult or any other real meaning of what was penned so many ages ago?

The whole Christian world has been busy for ages in putting meanings into Bible texts and Bible stories that probably the authors thereof had not "the faintest conception of."

Straightforward tales are twisted and turned into an occultism that would confound the authors who first penned them, even more than they will do her who pens these lines.

Will our friend W. please giv us the occult meaning of the command to sell one's coat and buy a sword, or that of Jesus where he orders that his enemies shall be brought before him and slain?

It is a very easy matter to take some good moral maxim, or some nicely worded sentence, and weave around it the beauties of poetry, romance, and art; to make of it a household word; to keep on for generations adding more and still more to its beautiful surroundings, till the associations clustered around it make of it a lovely poem, calling up all that is sweet, holy, and sacred in memory.

Surround the most filthy word or sentence you can conceive of with the beautiful thoughts and associations of a lifetime; hand it down generation after generation, and let each successiv one gracefully and earnestly thus endow it, and it will finally become worthy of being enshrined in a golden frame and hung on the sacred walls of home.

AUNT ELMINA.

A COMPARISON of the different accounts of the resurrection of Jesus reveals discrepancies that no honest harmonizing can blend into consistency with the idea that God has told us the story. Nor would any English-speaking judge accept a fact upon such testimony in a court of law. Let each write out the stories in parallel columns, and decide for himself.—*Robt. C. Adams.*

HE is the most subjected, the most enslaved, who is so in his understanding.—*Locke.*

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The Secular Union's Monthly Report.

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Total	$33 28

F. C. MENDE, Treasurer American Secular Union.
Philadelphia, August 1, 1891.

The American Secular Union Penny Fund.

Mr. Crihfield's five-cent piece, sent us in response to our showing what might be done for state Secularization if every Liberal in the country contributed a penny annually to the American Secular Union, has already evoked many similar contributions. One New England Liberal writes:

I never, until reading your interesting communication in the *Investigator*, felt that I was able to contribute anything to the Secular Union fund, although I hav many times wished I was possessed of a competency, so that I could put your working capacity to the test; rest assured I would place at your disposal not less than $1,000 as my contribution. . . . I had not supposed the small sum I could spare (being a poor man and in poor health) would be of any use; but after reading your article, I see it in a different light, and am glad to be able to send you the small sum of ten cents, and hope many others will respond to that well-put appeal.

Another ten-cent contribution from a Dana, Ill., member, ends with the cheery little postscript, "Don't get discouraged!" A Texas family of three sends five cents—the extra two "for some one who cannot send any." A New York man sends a dollar, "being," says he, "one cent for myself, and one cent each for ninety-nine Liberals that do not pay." And from Alabama comes a promis of a yearly dime, with twenty cents inclosed, since, says the sender, "I do not know but what I may be owing you for last year's dues." A Michigan Spiritualist lady says, in regard to the Secular Penny:

I hope that none of the readers of the paper will skip that article, but will read and think 'that means *me*,' and not neglect to send their penny. I will send a penny for myself, one for husband, one for boy, and one for boy-angel in spirit-life.

Dear, motherly woman-soul, which thus seeks to build a tender memorial of its departed, in helpful work for the living!

From Madison C. Kimball, of South Addison, N. Y., comes a dollar for the Secular Penny Fund, and the following words:

I hav just read with much interest your communication to the *Progressiv Thinker*, and I also hasten to aid you financially as far as my limited means will permit at present. There are five in our family, and I inclose you postal note of $1, or twenty cents per head. I do not do this to outdo Mr. Crihfield at all, but because I hav the good of the cause at heart, and feel that the few will hav to bear the burden until the many can be interested, which I think will surely be the case eventually. I did not know the work you were doing, or your address, until lately in the *Progressiv Thinker* (to which I am a recent subscriber), and I think it may be the same way with many others who would respond to your call for help were they aware of what you are doing. I will help what little I can from time to time, and will be pleased to hear through the *Progressiv Thinker* at your convenience how you progress. . . . Next month I will send you another dollar for certificate of membership in your order; and I think Spiritualists and Materialists, above all other classes, should aid you all that is in their power.

From Mr. Crihfield himself, whose five-cent piece (one cent for each member of his family) was the inspiration of the Secular Penny movement, comes the following letter, with twenty cents inclosed:

I hav been pleased to notice that I was the first to respond to your suggestion in regard to establishing a "penny fund" for the benefit of the American Secular Union. It occurred to me as a successful plan of raising money in a small way—*a la* Peter's pence. In the aggregate it is a wonderful thing. I incline to the opinion that it can be made to work, and as our organization solidifies and enlarges, the pence-plan can be carried to a success by a very little work. To giv further impetus, I inclose a penny each for the following Freethinkers: Geo. Musick, John E. Reed, Morris Reed, A. H. Miller, J. N. Condell, F. N. Cottle, J. B. Saunders, A. L. Reavis, J. F. Sisson, R. A. Talbott, Wm. Beaver, A. Mayfield, John Moos, Aug. Moos.

Hoping to see hundreds of Freethinkers taking an activ interest in the movement, I am,

Yours truly, A. R. CRIHFIELD.

These are but samples of the many kind letters which we are daily receiving, each with its penny or pennies for the Secular Penny Fund; and we take this opportunity to thank writers for their encouragement, as well as for their contributions to the cause. Would that our Liberal friends everywhere would take pattern by these modest and faithful helpers of state Secularization!

To each contributor to the Secular Penny Fund we hav sent one of our circulars as a sort of acknowledgment of their letter and contribution. In one case, however, we hav been unable to do so, as the contributor seems to hav been too modest to let us hav either his name or address. The letter was postmarked Hamburgh, Ia., and contained $2 for the Secular Penny Fund; and we take this opportunity of thanking our unknown contributor for his (or her) generosity.

Now, dear friends, let us hope that those who hav not felt able to contribute anything this year to the American Secular Union work will remember the Secular Penny Fund. "One cent per Liberal!" A small sum, surely, for each one of you to giv to a cause in which every Liberal in the country, whatever his ism, should be practically interested. If you will follow Mr. Crihfield's plan of collecting from your immediate Freethinker friends one cent each to be forwarded to the Secular Penny Fund, with the names of the donors, you will do us a double kindness. (1) The Secular Penny Fund will be the richer for every penny that you collect and forward us; and (2) the names of those contributing can be entered on the list of United States Liberals which we hav been compiling for over a year and a half. Slowly, but surely, Liberalism is evolving into an organized force; and the day is not far distant when we shall want to be able to put our finger on every man and woman in a given town or state who believes in keeping church and state separate, so that we may rally our friends around the uplifted standard of Secularism, and giv successful battle against the ecclesiastical power. So, whenever possible, send us the name of a Freethinker, with a cent from him for the Secular Penny Fund. One penny a year won't break anybody; and the giver will hav the satisfaction of feeling that he is doing his little part in the great and extended work of state Secularization.

IDA C. CRADDOCK,
Corr. Sec. American Secular Union.
Philadelphia, July 28, 1891.

Progress of the Cause in Washington.

DEDICATION OF LIBERAL HALL.

Last February I delivered a brief course of lectures at the school-house at McCallum, Kittitas county, the first ever delivered in that neighborhood. After the lectures I organized a local Secular Union of twenty members. G. W. Seaton, of Teanaway, was elected vice-president of the state society for that district.

The local organizstion took the name of the Kittitas Secular Union, and elected as officers: W. M. Carr, president; Mrs. Percilla Friend, secretary; James Masterson, treasurer; J. S. Anthony and J. N. Friend, trustees.

On returning home I wrote out and sent them a suggestiv form of constitution and by-laws, which they had very handsomely printed and a large number judiciously distributed, resulting in many additions to their number.

Having no suitable place of meeting it was decided to build a hall; and although the members were scattered over the two townships of Teanaway and McCallum, yet each and all, with the one desire to promote the greatest good to the greatest number, agreed on a site and succeeded in erecting a very handsome and convenient hall, which on the anniversary of our nation's birthday we dedicated to Universal Mental Liberty.

The hall is situated in the township of Teanaway, in the vicinity of Seaton's Mill. It is quite a handsome building, 24x48, with splendid dancing floor, platform, etc. They own one acre of ground, which it is proposed to beautify as a garden, with croquet ground, etc.

They propose to establish a Liberal and scientific free library, and as they hav had to make quite a severe strain to meet expense of building the hall, they will be especially grateful to any who will help them in the establishing of the library by the donation of books, or the subscribing for Liberal papers for the exclusiv use of the library and reading-room.

They hav regularly incorporated under the laws of the state, issued shares at $1 each, so that all, rich and poor alike, can hav actual interest and ownership in the hall and library.

In response to the urgent request of officers and members, Mrs. Reynolds and myself attended the three days' celebration of the completion and occupancy of the first and only hall built and owned exclusivly by Liberals in the state of Washington.

The lectures were well attended, and on the afternoon of July 4th we dedicated the hall to Universal Mental Liberty.

May the spirit of enterprise, energy, persistence, and self-sacrifice evinced by the officers and members of the Kittitas Secular Union be emulated by every other county in our young giant state, and Washington will indeed become the banner state of Liberalism.

The lectures, the dedication services, the dancing (two nights and quite a good part of one day), the picnic, the picnic dinner (one of the best and most sumptuous I ever attended), everything exceeded expectation. The ball supper was a grand triumph. Everyone present at the celebration had a royal good time. It was a season of holiday and rejoicing long to be remembered.

When each and all put their shoulders to the work and did all in their power, it would seem invidious to mention any, and yet all admit that but for the generous enthusiasm and effectiv work of our worthy vice-president, G. W. Seaton, the building of the hall within five months of the organization of the society would hav been impossible.

RELIGIOUS EXERCISES IN THE PUBLIC SCHOOLS.

Three weeks ago we received a complaint through our vice-president, D. E. Rice, of Roeder, Whatcom county (who is ever activ, zealous, and self-sacrificing in the cause), that in school district No. 19 the teacher wrote the Lord's prayer in doggerel verse upon the black-board, and made all the children sing it each morning before commencing school.

I wrote the teacher, each of the three members of the local school board, and the county superintendent of schools, giving the law, the facts, and the arguments against such acts of injustice.

The teacher wrote me she was violating no law, as she did not call roll till after the singing of the Lord's prayer.

There arose a great excitement in the neighborhood. Christians defied us to stop the religious exercises, and fiercely denounced our vice-president, and the Washington Secular Union, as all of evil and infamy. They got up a petition and remonstrance signed by all the Christian fanatics of the district, urging the teacher to persist in the religious exercises and promising to sustain her in so doing.

The following is a copy of the letter to the teacher sent to her by the county superintendent, G. B. Johnston:

WHATCOM CO., WASH., July 1, 1891.

MISS GERTRUDE MOORE, Nooksack, Wash.—*Dear Miss Moore:* I am informed that you hav been conducting religious exercises in your school. It becomes my duty under the law to forbid any further continuance of the same either before or after school, though not taking a part of the school time. The law is very plain and I am sorry you hav not been complying therewith.

The same matter has been referred to me from other districts, and my policy is to make our public schools entirely free from any religious instruction. Your life and example before your pupils is worth a great deal more than formal instruction in any doctrins. Very truly yours,

G. B. JOHNSTON, County Superintendent.

Letter from the vice-president of the Washington Secular Union:

July 7, 1891.

FRIEND REYNOLDS: Just learned that your letter brought the county superintendent to the school yesterday. The teacher had been singing the Lord's prayer again. The superintendent told her she was doing very wrong and vio-

lating the law, and must stop it. I will be in the school again to-day. Truly yours, D. E. RICE.

The orders of the superintendent hav since been fully obeyed. Another complete victory.

SUNDAY LAWS.

Our pamphlet on "Sunday Laws" was issued in the nick of time; the united Christian organizations are desperately using every means, legitimate and illegitimate, to enforce rigid Sunday observance in all the cities of our state.

I hav mailed about four thousand copies of the "Sunday Laws" pamphlet, mainly in twos and threes and fives, and urged their careful distribution; written a vast number of private letters in regard to the subject, and a number of articles for newspapers throughout the state, most of which hav been published, reaching and influencing those who cannot be induced to read a Liberal paper.

One of the results of thus educating the people on the "facts in regard to Sunday laws" is that it has forced the fanatics to change their base; they now pretend that their war is mainly confined to the saloons; they thus hope to win the sympathy and support of the women and all temperance advocates, ignoring the fact that what is lawful on any one day of the week must be equally lawful on every other day of the week. They stoutly deny that they desire any religious legislation, yet insist the state shall enforce religious observance of the "Lord's day," and close up every place of business or amusement, excepting only livery stables, undertakers', churches, and graveyards.

As a specimen of the kind of opposition we hav to contend with I call especial attention to the sermon delivered in the Presbyterian church last Sunday and published in the Topeka *Morning Globe*, July 20, 1891.

W. C. Fink, a saloon-keeper of Tacoma, was charged with keeping open his place of business on Sunday, June 7th. At the first trial the jury stood nine for acquittal, at the second trial four for acquittal. The jury having failed to convict, the gospel of peace and love was thus proclaimed from the pulpit of the principal church, and the sermon published in the leading newspaper of the city:

Such men ought not to be allowed to liv in a respectable community. Their mothers ought to disown them, their wives ought to refuse to liv with them, and their children ought to hang their heads in shame; their employers ought to discharge them, their sweethearts ought to discard them, and all good citizens ought to loathe them, and Tacoma ought to spew them out of her mouth.

What heinous crime had these men been guilty of to be thus publicly denounced, held up to public derision and contempt? They had failed to be scared into rendering a verdict at the dictation of the church fanatics. Being summoned on a jury, they had dared to return a verdict according to their best judgment of right and justice, regardless of the wishes of some of the parsons.

Was this fierce invectiv hurled against them because they had erred in judgment? No! it was with the intent to intimidate any who should be called to serve as jurors in similar cases from venturing to render verdict contrary to the wishes of the church.

Yet some people can see no duty nor necessity to sustain the state organization of Liberals.

"With *Plus ultra* inscribed on our banners, let us press on to these new realms of conquest and this greatest work for our city, our state, and our God."

Oh, no; it is not a religious observance of the day they are fighting for, but simply a civil law to secure for the poor, dear workingmen a needed day of rest.

One case is being carried to the supreme court; if decision is rendered in harmony with the provisions of our state constitution there can be no shadow of doubt of the result.

Until that decision is rendered the fierce onslaught on the liberties of the people and the bitter persecution that will be waged can be judged by the frantic ravings of the pastor of the first Presbyterian church of Tacoma.

C. B. REYNOLDS, Sec. Wash. Sec. Union.
Fremont, Wash.

"A Correct Silver Dollar."

Under the above heading I notice a long article in THE TRUTH SEEKER of July 25th from J. G. Hertwig. A correct silver or gold dollar as relates to the intrinsic value of its material, never yet existed; and in the nature of things never can exist; for about three-fourths of its nominal value is fictitious and necessarily so; for if gold and silver were not in demand for coinage into money they would not bring in the market as products over one-fourth of their present nominal value; so that really as money they are only evidences of debt to the holder, as is a common note of hand, and that is all that money ever was, or ever can be—simply evidence of debt to the holder. It is hard for people to outgrow their infantil prejudices however absurd they may be. And there is hardly any more absurd than the dogmatic humbug of "intrinsic value" in the material of which money should be made. Gold and silver are wholly unfit for money; in the first place, the people hav to be taxed to the amount of a dollar to buy the material, and then pay another dollar with interest on it before they can get it.

The example of the Bank of Venice illustrates the true monetary system, though in that case the principle was somewhat awkwardly applied, which awkwardness can now be corrected. The Bank of Venice gave the people an inflated currency in the form of credits on its books for value received. These credits were a full legal tender for all debts public and private, and would buy anything the people had to sell, though not redeemable in any particular thing. The bank had no use for gold or silver. All payments were made by transfer on the books of the bank, and were simply evidences of debt, as all moneys necessarily must be in the nature of things. This monetary system was continued in successful operation for more than three hundred years, until it was abolished by Napoleon. The system while in operation made the Venetians the most prosperous people in the world.

What a foolish, absurd, and insane idea it is, that gold is necessary by which to "measure" the value of a dollar. If a specific measure is necessary, a day's work of ten hours at shoveling dirt out of a ditch would be a much better measure than so many grains of gold or silver.

The people of the United States, through their government, is the only authority with them for coining money and regulating the value thereof. It can be coined on any material the government may choose and in any amount it may choose; therefore it can never hav any occasion for borrowing money or paying interest. But how can the value of money be regulated? Simply by regulating its volume, and in no other way can it be done. The commercial value of every product in the world, other circumstances being equal, depends on its volume, and money is no exception to this inevitable law.

The United States needs an inflated currency of not less than $75 or $100 per capita to properly transact its business. There is not gold and silver enough for this, and besides none is needed. Paper is far better, vastly better. Our paper money should read about like this: "For value received the people of the United States owe the bearer of this note $1, which is a full legal tender for all debts public and private. Is lawful money of the United States and based on the whole wealth and power of the people of the United States. Signed, ——— ———, controller; ——— ———, treasurer."

Let the government issue from $4,500,000,000 to $6,000,000,000 of this currency, and it will readily adjust itself to the relativ values of everything else. That is what will naturally and appropriately occur under the inevitable law of "other things being equal the price of any commodity depends on its volume."

Then, to prevent panics and hardships in the money market this volume must be kept uniform—never made less, but more as population and increase of trade may require. This, with the entire abolition of interest for the use of money, is what the people of the United States will finally adopt, or remain as they now are, or sink deeper in abject slavery to the aristocracy of wealth.

In this connection I will say a few words about trusts. The nationalization of the industries controled by trusts is the only remedy against them; and the trusts themselvs are preparing the way for their own overthrow. As an illustration take the Standard Oil Company. It has effected great economies in the production and transportation of oil by the adoption of machinery, tram-ways, piping, etc., and thus greatly cheapened its production. It has dispensed with the use of some fourteen hundred teams formerly employed, besides thousands of men in handling. But who has reaped the benefits of these economies? Not the people, but the Standard Oil Company. It has put millions upon millions of dollars into its purse, vastly more than an equitable compensation for services rendered, and at the expense of an ignorant and patient people. But the people, when they get their eyes open, will say to this trust as well as to all others: Gentlemen, you hav legally stolen from us about as much as we can bear; you can keep all you hav got, but this kind of business must be stopped. We now propose to take your franchise into our own hands, allowing you an equitable compensation for your plant, and run it ourselvs in our own interest. We can employ the same agents, at an equitable price, that you hav been employing, or others, as the case may be, but you capitalists who hav been pocketing such fat dividends for these many years at our expense, we cannot see that we hav any further use for you, unless you wish to engage in our service at a reasonable price. We hav been carrying you on our backs until we are very tired, and we now demand a rest.

When the people are ready for it, all these trusts will be finely organized and equipped ready for the people to take into their own hands and run in their own interest. Thus are the trusts themselvs preparing the way for their own overthrow. Let them go ahead, encourage them in it; they are unconsciously and unintentionally educating the people, who will sooner or later absorb all these trusts into one grand trust for their own benefit.

Globe Village, Mass. F. H. MARSH.

Items of Foreign Freethought News.

A large increase in the number of Freethinkers is reported from Austria, where our friend Eduard Schwella carries the torch of reason.

Six new societies and eight individual members constitute the adhesions for last month to the French Freethought Federation.

Dr. Bruno-Wille, Berlin-Friederichshagen, has taken the position of Dr. Voelkel as editor of *Freireligiöses Sonntags-Blatt*. We bid him a hearty welcome.

Mlle. Duperret, a lady known alike for her charity and Radical opinions, died lately at Toulon, France. The funeral services were Secular. She left her entire estate, real and personal, to various charitable non-religious institutions.

Rev. Ziegler, of Liegnitz, Germany, is to be suspended from his office in the state church. He has been wicked enough to write a work entitled, "The Historical Christ," in which he shows himself to be a follower of Wellhausen and Kuenen.

Clergymen are naturally monopolists. At the recent conference of Lutheran ministers held in Kirchberg, Saxony, a petition was sent to the government asking that the positions as school inspector should be filled by Lutheran ministers only.

The international *Comitè d'Etudes Morales* (Committee on Moral Laws), whose president is Mr. Jean Paul Cée, 48 rue Montmartre, Paris, is doing good work. It has its representativs in almost every country, and is continually increasing in membership.

On behalf of American Freethinkers we extend our heartfelt sympathy to J. B. Schaere, president of the French Freethought Federation, on occasion of the recent death of his wife. Mme. Schaere, besides being an activ Freethinker, was a vigorous exponent of woman's rights.

Freiheit relates the following comic occurrence. July 27th, Knights of Labor district 49, of this city, had a picnic, and while marching to the picnic-park carried a banner bearing the following inscription: "Five days for work, one day for our dear Lord, and one day for Humanity."

In China Buddhists murder Christians; in the "Holy Land" Greek and Roman Catholics kill each other; in Russia Greek Catholics prosecute Roman Catholics, Protestants, and Jews; in Germany Protestant sects fight one another and all of them are against the Catholics—and so in almost every country where supernatural religion is believed in, and all this is done for the glory of God and the preservation of the only true faith. True are the words of Shakspere, "What fools these mortals be!"

Victor E. Lennstrand is lecturing throughout Sweden, and the results are as astonishing as favorable. Several new auxiliary societies hav been founded, and there seems to be a race among them all to see which can do the best proselyting work. The Eskilstuna society furnishes one hundred and sixty subscribers to *Fritänkaren*. We wish our own Freethought societies would as liberally support our own Freethought papers. This spread of Freethought seems to be felt by the churches of Sweden. Congregations from Gefle and Söderhamn are selling lottery tickets for the glory of God and the finishing of their respectiv churches. The annual conference of the Swedish Freethinkers will be held in Stockholm, August 8th and 9th.

THE Freethinkers of Newark, N. J., are organizing a complimentary benefit-meeting for Miss Ada Campbell, the Australian lecturess, who leaves for England the end of this month. The meeting will take place Sunday, August 16th, at 7:30 P.M., at the Liberal League Hall, 177 Halsey street, corner of Market street (the committee having kindly tendered the use of the hall for the occasion). Miss Campbell will deliver a farewell lecture entitled, "Good and Evil, Vice and Virtue, Men and Women." Admission will be by ticket only. Ticket 50 cents.

S. P. PUTNAM'S lecture appointments for August and September: Linesville, Pa., August 13; Andover, O., August 14; Kinsman, O., August 15; Farmdale and Gustavus, O., August 16; Orangeville, O., August 17; Minneapolis, Minn., August 23-30; Watersville, Minn., August 25, 26, 27: Crookston, Minn., September 1, 2, 3; Jamestown, N. D, September 5, 6; Boseman, Mont., September 8, 9; Colville, Wash., September 12, 13; Spangle, Wash., September 15; Rosalia, Wash., September 16, 17; Oakesdale, Wash., September 18; Palouse City, Wash., September 19, 20; Pasco, Wash., September 22, 23; Nanaimo, B. C., September 26; Wellington, B. C., 27, 28.

Communications.

Homeless for a Week.

In THE TRUTH SEEKER for June 13th Mr. A. H. Darrow, of Hartford, Kan., criticises some of the arguments I advanced in favor of the single tax in an article under the above heading. I owe Mr. Darrow an apology for keeping him waiting so long for an answer to his courteous article. The fact is, I hav had my time so fully taken up of late that a "natural opportunity" to write did not present itself. I trust Mr. Darrow will excuse my apparent discourtesy, and will now answer to the best of my ability the objections he finds to the single tax. Referring to what I called Henry Billings's "pitiful pittance of $8 a week," he cites the case of "two strong, healthy young men" who, coming to this country from Switzerland, eventually reached Kansas. They assured Mr. Darrow that all they could earn in their nativ country was "about $1 a week, while here they could earn four or five times as much." I greatly fear these young men hav been gulling Mr. Darrow. I hav not had the pleasure or benefit of a trip to Switzerland and so cannot speak of that country from personal knowledge, but my reading has never led me to believe that "about $1 a week" was considered fair wages for strong and healthy young men. If it is, I fear me that the old and infirm toilers of that country must indeed be hard pushed to make both ends come within sight of each other. Mr. Darrow concludes that as these young men are earning from four to five times as much in America as they did in Switzerland it necessarily follows that labor is four or five times better off in the American republic than it is in the European republic. A cheerful and consoling conclusion truly, but one hardly borne out by the facts. It is admitted, though, that on the whole labor is better paid in this country than it is in the other countries, but that is not the point at issue—that is not the real question. The real question is, Does labor get the full value of its toil? You can no longer satisfy the American laboring men by telling them they are better paid than their fellow-toilers of other countries. Neither does it satisfy them to be told that they are better paid now than ever before. They are not at all sure that their wages are so much better than they used to be, but they are sure they are not getting a fair share of the wealth they produce, while through some devilish chicanery a class of men "who toil not, neither do they spin," are getting pretty much all there is except the comparativly small portion necessary to sustain and silence the laboring men. As I hav said, they are sure of this, their grievance, but they are not so sure as to the remedy. They know they hav been, and are being, struck, and it is but a question of time when they strike back. Whether they will use ballots or bullets I cannot say, but if they will use single-tax ballots bullets will be unnecessary. Mr. Darrow thinks that if the single tax was adopted "those who were able to assert and maintain their rights would get and keep all of the land to the exclusion of others." "Rich landlords could hold their possessions longer than labor could afford to starve." The first of these objections is so pueril it hardly deserves attention. We are living in a land where law is held in esteem and order maintained. If there were any such organized conspiracy to defeat the ends of government the government would undoubtedly crush it as it crushed the Southern Rebellion. When the strong trample on the weak; when might makes right and strength means success, that is Anarchy, that is chaos, and this government is not Anarchistic, nor is it founded on chaos or confusion. No sane man would spend the capital or labor necessary to cultivate a farm, if when he had improved it and was ready to gather his crops any wandering Tom, Dick, or Harry could come up to him and say, "I hav the same right to this farm that you hav; it being as much mine as yours, I propose to hav half it produces." No one would think of opening a mine, erecting a house, or making any improvement intended to be permanent, unless he was reasonably sure he would hav possession of the land on which the improvement was made. Nor is it to be supposed that to acknowledge the equal rights of men in land it is necessary to divide up the land equally. James A. Bailey and his partners hav a very good menagerie, but they do not cut up the animals comprising it in order to giv each partner his share. They think, not without reason, that it would spoil the menagerie if they did. What is necessary is this: Take the value of the land and apply it for the use of the community. Then the land is not the property of owners who can shut out labor from access to it or make labor pay blackmail for the use of it; but then land is free, free and open for labor to do its holy work upon. This is the simple, direct, and sensible way—a tax upon the value of the land according as that value is made or appraised by the community—a tax laid upon the value according to the rental value of that land. Of course titles to the land can be held, and if it givs you pleasure you can call it your own. As long as the community gets the worth of it—that worth which has been created by the community's labor; so long as the community continues to draw its revenues from the land for its own purposes, then the land is for all practical purposes free and open for man to labor upon and to draw forth the things that our bountiful Mother Nature has placed thereon. And does not this clearly show that I am preaching no gospel of laziness, offering no "panacea for shiftlessness," as claimed by Mr. Darrow? Land is not worth a rupee unless labor is applied to it. The late Capt. Mayne Reid tells in his "Queer People" of a tribe of savages who lived on a diet of dirt. But we are discussing civilized people now, not "queer people," and civilized people as a rule cannot liv on dirt (though some, I admit, liv *in* it). And if the earth is to furnish them with food they must dig and plow and sow and harvest. Men are not intended to be cave-dwellers, and if they are to hav habitations they must first dig foundations and after that form and frame and construct. It is admitted that trees hav not acquired the labor-saving habit of felling themselvs; that iron perversely refuses to do its own smelting; and coal with the unaccountable cussedness sometimes animating inanimate things persistently refuses to come to the surface or break itself into pieces handy for handling. All this being admitted, it follows that these operations are left for the hands of man aided by the forces of nature he has subdued and harnessed for his service. Any "panacea for shiftlessness" in any of those operations? I think not, Mr. Darrow, but I believe there is "a remedy for poverty" in them. "Rich landlords," Mr. Darrow tells us, "could hold their possessions longer than labor could afford to starve." It seems to me that if Mr. Darrow had given the single tax system a little more study than he has he would not raise such a trite and trivial objection to it as the above. Not a great many years ago California was noted for its large ranches. There are a few left yet, notably the Morrow ranch, near San José, which is thirty-five thousand acres in extent, but they will soon be things of the past. Until a very recent period the owners never even dreamed of cultivating them. The taxes were very light—almost nominal in fact—but the payment of them was shirked or dodged. For years they constituted a barrier to the proper development of the state. The majority of them embraced leagues on leagues of land capable of furnishing lucrativ and steady employment to a large population. They should hav been the state's chiefest blessing, instead of which they were its greatest ban. They constituted the field of labor for a few vaqueros and rancheros instead of the teeming population they were capable of supporting. But fortunately for the rest of the state the time came when it became unprofitable to hold them, owing to the natural and unavoidable increase of taxes, and one after another the magnificent domains granted under Mexican rule to the dons of that period hav been disappearing. If it had been possible or profitable for the owners to hold on to them they would hav done so. It is not human nature to let go of a good thing. Let personal property go free and tax land values. No man will then buy or hold more land than he can conveniently handle. The whole, the only aim of the landholder will then be to make what he has produce all it possibly can. As fast as he can make his land into grain, into vegetables and fruits, into sheep and cattle and horses—in a word, into wealth—just that fast will he do it. Rather than permit any of his land to go to tax-sale he will employ three men and horses where he now employs but one. His whole ingenuity, his whole thought, will be given to the getting of the most out of a little ground, instead of being satisfied with a little from a lot of ground. Tax land values, and the millions which are invested in real estate, which in the hands of speculators hamper and dwarf the growth of every settlement from my city to Mr. Darrow's and from Mr. Darrow's to the Pacific slope and the Gulf of Mexico, would be thrust into the channels of trade, and become living, throbbing arteries carrying the rich life-blood of employment and consequent "good times"—that is, prosperity—to every part and portion of the body politic. The man who has a lot of unproductiv real property will either let it go to tax-sale or else he will build on it or cultivate it. Of one thing you may be sure, he won't hold it in an attempt to "starve labor." Mr. Darrow seems to hold the general opinion that men do not need land, but only the results of labor. This puts me in mind of McKeever's hog. That intelligent animal "didn't care a damn for oak trees since all it wanted was acorns." Tell me, my dear Mr. Darrow, how are men to get the results of labor without land? Bare land of no value to Henry Billings. No, not in the sense in which you take it, although you will probably admit that it is a most convenient thing to be upon, more convenient, for instance, than being in the water or up in the air. But how about bare land allied with bare labor? A strong combination that, don't you think? Separate them, and one is unproductiv, almost useless, while the other steals, or, as in the case of Henry Billings, begs or starves. But break down the parchment barriers that separate them and let them freely unite, and prosperity is the natural, the inevitable result. It has been said so often it has become trite, that man is a land animal; without access to land he cannot exist any more than a fish can exist without access to water. It is invisible, but nevertheless there is a chain on every human being tying them to the surface of the earth. Whether man goes out upon the wide and treacherous sea, or delves into the bowels of the earth, or emulating in his own weak and feeble way the eagle's flight he ascends into the air, that invisible chain holds him fast to the earth's surface. To break that chain means death. Whoever, then, lays claim to an exclusiv ownership of a part of the earth's surface that another man must use is the owner of that man and is the owner of him to the extent of life and death. If all-wise nature had not intended man to liv, why did she create him? Look, then, at these two facts. Man is born; looking about him he sees more than ample means with which by the mere application of his labor he can supply all his wants, material and moral. Is he hungry, does he thirst, is he oppressed by heat or chilled with cold; on every hand is material to supply his every need. And having attended to his more pressing wants, his more material necessities, is he desirous of satisfying other wants, of progressing mentally and morally? Nature with lavish, almost wasteful hands has strewed broadcast the required materials. All that is left for him to do is to apply his skill and strength to the land, to the forces and opportunities with which he is surrounded. His progress is only limited by his knowledge as to how to use his skill and labor, and his willingness to use them. Without these natural materials what could man's labor produce? Where in all this "wide, wide world" is there one thing made by human toil that has not been produced, primarily, from the land? There is not one. Where a single occupation which has not its foundation upon the land? The land is the material, the fabric; man is the workman. Without land man cannot work, without work he must of necessity starve. These facts are self-evident. If then you require man to beg or buy land, you compel him to beg or buy the privilege of working—that is to say, of living. This makes him a slave just as much as though he was sold on the auction-block to the highest bidder. It makes no particle of difference what he calls himself or is called, no matter how apparently exalted his condition in life, he is a slave. He may hav the proud privilege of the ballot, may hold a high and honorable office, may believe in any religion he pleases, or, like Mr. Darrow and myself, believe in none; but so long as he must beg or buy the right of applying his labor to land, just so long is he a slave, and the whole world his master. This infamous monopolization of the gifts of nature is why capital can drive such hard bargains with labor. Suppose Labor, stung at last by his wrongs, refuses to submit, and says to Capital, "You hav driven me beyond the point of endurance; I'll submit no longer to be ground into the very dust for your aggrandizement." Capital, knowing his power, replies, "All right, my man, go elsewhere." And so poor, foolish, misguided manly Labor starts out, stout of heart and lean of purse, to look for work. Does he find it? I will tell you what he finds. He finds he is living in a civilized (?) country more than capable of feeding a dozen times its present population, and he finds at least two-thirds of its land untilled, or but partially cultivated. He finds that, at the most conservativ estimate, at least eight-tenths of the coal-beds and quarry-lands and mineral deposits are unused, untouched, just as they came fresh from the hands of nature. And looking around him he finds vacant land, unused land, waste land on every side. All this he has found, but he has not found a job yet. And so, a little bit discouraged, he makes his weary way to the metropolis, and he finds within the corporate limits more than half the area of that great city vacant, unoccupied. All this, bear in mind, in spite of the fact that there are miles upon miles of sky-scraping and morality-destroying tenement houses in which men and women, aye, and little children are packed and pressed like sardines. And yet there are loads of room in that great city for the comfortable and decent housing of every man, woman, and child in it. But Labor has not succeeded in finding the job he was looking for. Suppose he goes to one of these pieces of vacant land, one of these "natural opportunities," and begins the novel experience of being his own employer. Along comes Landlord, waving a title-deed at him, and orders him off under the pains and penalties of the law. Poor, misguided, deluded Labor. His eyes are opened at last, and he sees that all these unused natural opportunities are owned by individuals and held as private property. He learns at last that he cannot go to work anywhere unless he first pays a tribute to a blackmailer who owns a natural opportunity, and so, crushed in spirit, with the last smoldering spark of manhood extinguished, he goes back to Capital and, making a low obeisance, he says, "Sir, in mercy's name grant me the boon of making

a living, and I will be your willing serf for the rest of my wretched life." No "insubordination" there, is there, Mr. Darrow? And Capital, still aware of his power, drives a bargain compared with which the one that stung labor into desperation and despair was mild and meek and merciful, and Labor, helpless as Andromeda chained to the rocks, submits. There is still another point. As population increases, as it grows in numbers, these natural opportunities increase in value, and in the same ratio of increase goes up also the amount of the tribute in money labor will hav to pay for access to them, for the privilege of living. The more of the products of toil which is used for the payment of this constantly increasing tribute to the land-minotaur, the less will be the share or portion allowed to the laborer. As a consequence, the harder will become his already too hard lot.

"In Kansas," says Mr. Darrow, "we need flax and linen factories more than we need the single tax." He seems to think that the broad state of Kansas is not large enough to hold both. If Kansas had the single tax, it would not be very long before it had linen and flax factories, and dozens of other industries. Suppose Businessman desires to invest $25 000 in flax or linen industry. Going out to Hartford he finds an excellent site for his factory. It is a block of land that has not been touched since the Sacs, or Sioux, or whatever tribe of aborigines peopled that part of Kansas, roamed the land. But I mistake. It has been touched with a title-deed, and the owner of that title-deed immediately "touches" Businessman for $8,000. That is the price Businessman must giv for the privilege of giving employment to labor, for setting the wheels of industry in motion on that plot of land. "Well, but," says Businessman, "I hav but $25,000 capital, every penny of which I will need to erect my factory, put in engins and machinery, carry stock, etc. If you take away one-third of my available capital you will prevent me from carrying out my design." To this the landholder replies, that if Businessman does not giv it he will get it from some one else, even if he has to wait till the city grows a little larger. And so Businessman turns away balked and baffled; the factory is not erected, and the labor is not employed. This is not a fancy sketch. It is the same everywhere. Wherever there is a plot of ground not too far from communication with the outside world, that is to say, an available natural opportunity, there is a human dog-in-the-manger, and that Cerberus must hav a sop thrown to him in the shape of rent before industry can pass him. Is it a matter for surprise that hundreds of thousands of workers of both sexes want work and cannot find it? Is it surprising that the poor are constantly getting poorer; that we complain of there being too much cotton grown, although hundreds of thousands are insufficiently clothed; that carpenters' tools are getting rusty for the want of use, notwithstanding a majority of the people are not properly housed. How can it be other than it is so long as labor, the creator of all wealth, is compelled to beg, hat in hand, for the privilege of employment. Pick up a newspaper, any one will do. You are almost certain to read the account, dismissed with a paragraph, of some poor devil, being out of work and despondent, finally ending his wretched, wasted life by his own hand. It has got so that thousands care less than nothing whether they liv or die. Ask the average mechanic Mallock's famous query and in a majority of cases it will be answered in the negativ. Yesterday a man named Aroon Carpenter committed suicide by taking paris green. He was not looking for fame or notoriety. He was not trying to touch the tender sympathies of a gullible public; but he was looking for escape from starvation. Think of it! Here in the commercial metropolis of the most prosperous country on the face of the earth, where powers of production are developed to the highest point of perfection, this man, anxious to produce and capable of producing, is forbidden to satisfy his needs by putting his powers to use, until, at last, in the insanity of despair, he rushes to a self-created death. Why didn't he go to a charity association, you ask? It was not alms he wanted, it was justice. He wanted the right of making a living, not permission to beg one. That right was conferred upon him by nature in common with every other human being. It was conferred upon him in power to work, and limitless opportunities for work, but society had robbed him of it. He was the master of one factor of producing wealth, that is, labor and yet he was made utterly dependent for the other, the soil, on the greed and cupidity of his fellow-men. And in this Christian age fate help the man who is dependent on his fellow-man. And yet there is nothing novel or out of the ordinary in Aroon Carpenter's case. It is only one of thousands. And in the same city are other thousands of men who toil not nor hav occasion to toil, because, owing to our unjust social system, they are enabled to liv upon the price of the natural opportunities for work of which Aroon Carpenter was deprived. Surely the laborer should be allowed to labor, and surely "the laborer is worthy of his hire," and surely it is a crime to deprive him of either. And when I speak of depriving the laborer of his hire, I don't mean merely depriving him of the hire he has been compelled to agree beforehand to accept, because, perchance, he was famishing; because he was naked, without a habitation he could call his own; because of his crying need for anything that would be enough to help him for a little while to keep body and soul together; that is not the hire of the laborer, what his wretchedness and want hav compelled him to agree to take. His hire is what he should hav been able to demand—the full wages of his industry, that is, what justice and equity in every case requires shall be awarded him. If he has agreed beforehand to receive less than he is entitled to, the other party to the agreement is taking a mean and criminal advantage of his ignorance or indigence. These two crimes are committing in our shops and stores, in our foundries and fields, in our mines and marble quarries, in every place where labor is employed. But it cannot always last.

> The mills of the gods grind slowly,
> But they grind exceeding small.

Injustice may triumph for a while. Wrong may flourish and tyranny thrive, but it will not be forever. Only the right is eternal, only the truth is immortal. I may not see the dawning of the better day. The glories of the golden age may be denied to me, but I feel, I know, that the time will surely come

> When the right will be uppermost,
> And justice shall be done.

EDWARDS ROUSSEAU.

Brooklyn, N. Y., July 26, E.M. 291.

That "Correct Silver Dollar."

Mr. J. G. Hertwig's "Correct Silver Dollar" in THE TRUTH SEEKER of July 25th appears to be of the same character the gold-owners and creditor class cause to be inserted in the daily and religious press of the country. It seems that the suggestion of R. B. Hayes while president has just taken root and possession of the mind of Mr. Hertwig. A correct silver dollar controled by the price of the metal in the market, indeed! and used as a basis for the issuance of silver certificates to be used as money! and the president to annually determin its value! and upon certificates accordingly—thus, if the president finds it depreciated one-half, he will put two dollars' worth of the metal into one dollar, if it goes to one hundred per cent premium he would coin fifty cents' worth into a dollar, and so on. Such doctrin may be very good for Mr. Hertwig, his interest may lie in the direction of despoiling the sense of the people as well as their pockets, and it may be accepted as good philosophy by Hayes, Cleveland, and the present incumbent, but it will hardly do for the readers of THE TRUTH SEEKER. Looking a little ahead, judging from the condition of affairs that surrounds us, it will become apparent to the thoughtful that neither gold, silver, nor both combined can supply the demand of money nor furnish the basis for it. To furnish a basis for currency is worse than folly, it is idiocy.

It requires the accumulation of two volumes of money—one to use, the other being in Mr. Tilden's reservoir. To secure just one currency and a sufficiency will be attended with many difficulties, disappointments, heartsickness.

In case this double standard be provided it will always be in danger of loss from capture by invasion or rebellion, or by the simple turning of the bolts by the custodian, as in the case of many of the states, and thereby leave all of Uncle Sam's nephews and nieces in the condition of THE TRUTH SEEKER family—without a redeemer. Such was, doubtless, the intention of the framers of the metal basis reservoir clause.

Would it not be terrible to look forward throughout a long life in the full faith and hope of a redeemer, and all the time "knowing that my [our] redeemer liveth," to find in the end the whole thing to be a damned fraud? The people of this country probably need four or five billion dollars of money currency. This, or whatever amount they do need, much or little, the government should procure at the lowest possible cost in material, and issue it as full legal tender for all debts public and private.

By free coinage the currency comes to the people without cost for intrinsic value save to the owner who supplies it and who is paid upon parting with it. To the people it becomes expensiv by reason of wear and abrasion, and is loss when required to be supplied, as is the case with any other kinds of currency when required to be destroyed and reissued.

This silver money, stricken down in 1873 by the act of demonetization, operated as more than an entire loss to the people—both intrinsically and as money. The English money managers procured the passage of that act by purchase (see their *Magazine*, 1873). They would induce the United States to crowd four dollars' worth of metal into one dollar of coin and buy it, and sell it for ten prices to their dupes if they could. In like manner they would employ Mr. Hertwig to muddle the minds of his people and despoil them. Most nations use silver as money; we should endeavor to supply them, and in doing so, supply ourselvs. J. W. JAMES.

Chattanooga, Tenn.

Cash!

Will you please allow me the privilege through the columns of THE TRUTH SEEKER to ask Mr. J. G. Hertwig, of Washington, D. C., the following questions:

1. What is money?
2. Is money a creation of law?
3. Is it money outside of the limits of the government that created it?
4. Did any nation ever use the money of other nations as a lawful money?
5. If metal money is not money outside of the country that makes it, what is it?
6. Does the rule apply to all countries?
7. Is there any such thing as a money of the world?
8. Is gold, silver, copper, or any other matter money before the law makes it money?
9. If all countries were to abolish the law making metal money and substitute some other matter, without changing the quantity, what effect would it hav on the business of the country?
10. What is meant by intrinsic value?
11. Hav gold and silver a greater intrinsic value than other metals?
12. What reasons are there for using gold and silver for money?
13. If metal money is necessary, why not some other metal just as well?
14. What is the value of a gold or silver dollar?
15. In buying a horse or other property, using gold or silver coin, what does the selling party get for his property?
16. Is the value of gold, silver, and copper coins established by law?
17. Does the law ever change those values?
18. Has not the value of gold changed more than any other metal?
19. If the silver dollar, 412½ grains, has taken its former place as money, why is it called the 79-cent dollar?
20. Why were all the smaller silver coins made seven per cent light?
21. Why were they deprived of their legal tender quality for all sums over $5?
22. What is the relativ effect in trade upon the rich and the poor by the use of these light-weight coins which are not a full legal tender?
23. What effect will the drain of gold from one country to another hav upon the productiv interests of those countries?
24. Where do governments derive their power to coin money and set thereon a value?

Now, friend Hertwig, as soon as you answer these questions we will furnish you another batch.

Pook, Neb., July 14, 1891. W. P. BROOKS.

Things an Editor Lacks.

B. R. Tucker, Pooh Bah of Anarchy, in Liberty.

The Editor of THE TRUTH SEEKER, who finds in Ingersoll that perfection which he fails to find in the Christian's Jesus, is as pained and angered by rational criticism of *his* idol as the pious Christian is by any attempt to apply to Jesus the test of common sense. The sharp comments called forth by Ingersoll's eloquent cant in defense of things as they are naturally move our good Ingersollian disciple to attack the Infidel critics in the true old Christian fashion. He says that it is mild language to call their statements lies; that the Socialists and Anarchists object to the common sense which Ingersoll applies to the labor question and wag malicious tongues at a man too big for them to comprehend; that only "little people, so short-sighted that they cannot see their own limitations, jump around him and call him 'shallow,'" and that "there is small hope of getting the envious and dishonest social critics of Colonel Ingersoll to do him justice." To refute the critics' statements the editorial apologist reprints certain very familiar Ingersollian utterances, mostly platitudinous, vague, and contradictory. Now, I cannot undertake to enlighten the Editor of THE TRUTH SEEKER, having no confidence whatever in his capacity or receptivness. I can only repeat that I know Ingersoll to be utterly incompetent to discuss scientific economics, politics, or ethics. When he loses himself in the mazes of shallow talk I am not surprised. If Ingersoll's nonsense appears to the Editor of THE TRUTH SEEKER sterling and profound sense, the inevitable inference is that he is even more ignorant than Ingersoll is. And to show what a pitch of stupidity he can attain I only need to refer to his characterization of the editor of *Liberty* as a "self-elected spokesman of 'philosophical Anarchy' and self-appointed corrector of the human race." Who elected Macdonald spokesman of Freethought (limited) and corrector of the human race? Or is it proper to be a theological corrector of the human race and improper to be a political and social corrector of the human race?

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FOUNDED BY D. M. BENNETT.

E. M. MACDONALD, . . . Editor.
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OWING to illness in Mr. Heston's family THE TRUTH SEEKER appears this week without pictures. We shall hav them in the succeeding issue. Mr. Heston knows that he and his invalid wife hav the sympathy of his friends, and his friends will be glad to know that the illness will probably be only temporary.

WE shall print next week an article by John E. Remsburg, asking "When Did Jehoshaphat Die?" It is revised and rewritten from one with the same title published in the TRUTH SEEKER ANNUAL a few years since. Through a seemingly trivial question Mr. Remsburg strikes one of his hardest blows, not only against those who defend the dogma of plenary inspiration, but against those so-called Rationalists in theology who are disposed to accept the alleged historical books of the Bible as reliable history. The dispute between the "higher" and "lower" (or traditional) critics, brought about by the Briggs case, has again forced the matter to the front. Mr. Remsburg is always forcible and critical, and this article will be of great service to Freethought.

Deceptions of History.

History has been defined as a collection of "lies agreed upon." But a considerable portion of this form of literature consists of lies still in dispute. Nor is the reader entirely safe when there is no disagreement as to the essential facts; for the facts may be so arranged, and the narrativ so artfully colored, as to produce a wrong result and inculcate a false lesson. Events can be so ingeniously shuffled as to turn up a lying collocation. No works need to be read with more care and discrimination than so-called histories. No author can be taken as absolute authority for all the assertions that embellish his pages. Bnt this is not the only difficulty; if the reader is not on his guard he will thoughtlessly giv his assent to a historian's erroneous reasoning on the facts stated. It would be easy to point out instances of entire misapprehension as to the truth of history under which the mass of readers are laboring to this day.

It is necessary to look beneath the surface of the events paraded with so much effect on the ordinary historical page, to discern the spirit of the age, and grasp an adequate conception of the invisible movement of social or religious forces. The indications of such movements are not usually to be found in the policy of courts or cabinets; nor are they revealed always in the tramp of armies, or in the accounts of sieges, battles, and conquests. A history of France, ending with the year 1788, would hav contained no hint of the activity of the forces which were so soon to precipitate the cataclysm that whirled king, nobles, and priests into a common ruin. As soon as one is enabled to discover the intellectual drift of an age or a people, he can fairly interpret the events on the surface of affairs, and he is fortified against the arts by which a historian attempts to mystify or mislead the reader.

To go back no more than two hundred years, there is an incident in English history that may serve as an excellent illustration of the folly of accepting without question the conclusions of even the most distinguished and popular historian. In 1688, James II., a Catholic king, was on the throne of England. At that time there were statutes in force which enabled the Established church to persecute the Catholics and the Protestant Dissenters. But James, with the ulterior purpose, no doubt, of building up the Catholic church, published a declaration in which he suspended the execution of the persecuting statutes. He ordered this declaration to be read, on a certain Sunday, in all the churches. The bishops of the Church of England came together, drew up a protest against this order, and seven of them went in person and presented this protest to the king. He had them arrested and imprisoned in the tower, and instituted in the ordinary courts of law a prosecution against them for libel, of which charge they were ultimately acquitted.

Now, Macaulay, in his history, has, in these proceedings, no word of condemnation for anyone but the king. His declaration was illegal and his object was sinister. Whether the first of these accusations is true is a matter in dispute to this day. But previous kings had set aside the execution of statutes, without provoking opposition. As to the second, whatever the king's motiv might hav been his measure was salutary and unobjectionable. Who will now deny that religious toleration was a good thing?

On the other hand, Macaulay holds up the bishops to the gratitude of Britons and the admiration of mankind, as though they had, at great personal peril, stood for the liberties of England. But the facts plainly show—the undisputed facts—that they only won a crown of infamy. Their action stands out in all its naked baseness. They had recently revived, with great earnestness, the odious doctrin of divine right and passiv obedience. Whatever was ordained by the "Lord's anointed" must be submitted to with patient obedience and without a murmur. But the moment the king proposed that other sects might enjoy freedom equal to their own, they flew to arms, and repudiated their pet doctrin in favor of the royal prerogativ. Their claim that the indulgence granted by the king was illegal can be no defense for them. When other kings had used the prerogativ for purposes of injustice and cruelty they had given not so much as a whisper of protest; but they turned their backs on their own repeated professions when this king used his prerogativ in favor of a singularly just and beneficent measure—when he had, for the first time in English history, given to the country an edict of religious toleration. The fact seems to be that the prelates of the Church of England were thrown into a paroxysm of rage because they were to be deprived of the cherished joy of persecuting their religious foes. It was not the first time nor the last when the church has sacrificed its professed principles to its interest and its revenge.

Macaulay also commends the Dissenters, because at this juncture they made common cause with the English church in resisting the king. The church had always delighted to persecute them. Only a few years before, these very statutes which the king suspended had been let loose against them in the most cruel manner, and some of their distinguished leaders were still smarting from the blows they had received. Why should they not make the most of their opportunity now? The principle of toleration had been put before the people; they might hav assisted to establish it, whatever became of the king. Had they taken their stand on toleration, they might hav hastened their own emancipation from the rigors of persecution. But, blinded by bigotry, they joined hands with those who had despoiled them and rejected the toleration offered them, for no conceivable reason except that they would not share it with Catholics. It is hard to say which awakens the most indignation or contempt—the cruelty of the church attempting to stamp out toleration, or the folly of the Dissenters in kissing the hand that smote them?

As to this passage of history, it is probable that thousands hav been misled by Macaulay's discoloration. But it only shows how careful we must be not to be deceived by a historian's reasoning, even when we do not dispute his facts. What his motiv was in thus attempting to turn from the church the condemnation it deserved we may not know. In previous publications he had not been too tender of its fame. But it is to be hoped that readers will not always be misled in matters of history, even by the charm of his style, the splendor of his diction, or the brilliancy of his rhetoric.

The Case of Mr. Swartz.

We had not thought to say anything in reply to Mr. C. L. Swartz's exculpation of his own conduct in selling copies of a paper filled with slanderous and libelous matter, but a description of the journal in question published in the last number of the *Twentieth Century* so strongly emphasizes what we previously said, and, if true, makes Mr. Swartz's offense so detestably heinous (though we do not accuse him of intentionally offending), that it may be well to once more refer to the case.

Mr. Swartz said to us:

"Like most others who attempt to justify the interference of legalized authority with what can be but the affair of the individual, you confound the right to sell whatever some one else wants to buy, and consequently the right to publish and disseminate whatever a person chooses, with the palpable abuse of such freedom by a libel. No one can more detest libel or slander, or be more willing to make reparation for such, unintentionally published, than myself.

"This case is similar to those of *Lucifer* and the *Word*. In neither of these has any injured party appeared against the defendant; but Heywood is in the Massachusetts state prison with a two years' sentence half served, and Harman has six years of the same punishment hanging over his head. Nor has my offense been greater—or less. Bennett, Harman, and Heywood libeled no one, and they were imprisoned; I hav circulated naught but the truth—does the Editor of THE TRUTH SEEKER think I should be imprisoned?"

The description of the paper sold by Mr. Swartz, signed "Senator, Rockport, Mo.," is as follows:

"The clipping from the *Voice* [relating to the Missouri Legislature] started with the Kansas City ——, a sheet so low, filthy, and vile that the Missouri legislature, early in its last session, passed an act entitled 'Immoral Publications,' aimed largely at the ——, making it a felony for any person to hav in his possession for sale, or keep for sale, or expose for sale, or distribute, or in any way assist in the sale, or gratuitously distribute or giv away any such newspaper, etc., etc., etc. Punishment, imprisonment in the penitentiary for a term of not less than two nor more than five years. That foul and cowardly sheet, to get even with the legislature, waited till its adjournment and then published a series of filthy articles charging the members who were the most activ in the passing of the bill with the most indecent conduct, giving their names, and indiscriminately naming those who were at the state capital at the time and those who were hundreds of miles away. The sheet is wholly indecent and irresponsible, and the law is being enforced against it all over the state. Whoever sells it does so under the cover of secrecy. It is read only by gamblers, sluggers, thugs, thieves, and bawds."

Mr. Swartz alleges that he "circulated naught but the truth." What does he think of that assertion now? And did he take pains to find out if the stuff in the paper he sold was true? Of course not. And in circulating the sheet, thereby injuring others, he violated the principles of individualism which he professes to hold dear. Had he known of his own knowledge that the libels in the paper were true his act would still be contemptible; not knowing it, it was worse.

Mr. Swartz further said that because no one person has commenced an action against him for personal injury he has done no wrong. If this is good logic then he has a right to commit a nuisance once a week against the public, for he can triumphantly point to the fact that no particular individual is injured thereby.

No matter how big a blunder the state's attorney may hav made in drawing up the complaint or the indictment, or how informal the wording of the law as enacted, the fact remains patent to the most dull comprehension that the *intent* of the legislature was "to protect the libeled from the libeler." That language has been employed that does not express this as clearly as it should is a mere technicality.

We learn that the paper only prints names in full when it attacks the weak and defenseless. When it slanders a person who is able and likely to prove willing to follow the case through a course of law it prints the name incorrectly or otherwise locates its victim so that the public will know whom it means and it yet escape legal responsibility. The only way to reach these vile sheets is to wipe them out by such an enactment as the Kansas law was evidently intended to be. If the law does not fill the bill it should be remodeled.

It is certain that it is only the state which can protect people from such vile sheets, for without the

state there could be no libel law, and punishment for invasion of personal rights would be accomplished personally and by violence. Personal liberty is the dearest thing in the world, but one man's liberty must be curtailed when he uses it to injure another. These carrion crows are enemies to social liberty and freedom—what Mr. Swartz is contending for—and enemies to personal rights. In helping them Mr. Swartz was the invader, not the defender, of liberty. The private lives of individuals do not concern the public unless before the public legally. We do not believe that Mr. Swartz himself will defend the acts of his employers, and there is certainly no parallel at all between his case and the cases of D. M. Bennett, Moses Harman, and E. H. Heywood. They injured no one; Mr. Swartz did.

The Two Schools of Critics.

The war between the "Higher" and the "Lower" critics goes merrily on, and before the struggle closes the Old Testament at least will be pretty well torn in pieces. The *Independent*, with much unwisdom (from the Christian standpoint), is printing generous essays on the subject and enlightening more Christians than ever the books of Kuenen and his fellow "higher" critics could reach. Its latest work of enterprise is to print a *pro* and *con* consideration of the matter by Professors Curtiss and Osgood, in which the former givs his conclusions as to what the critics hav shown, and the latter states why he rejects their work altogether. The latter uses Dr. Kuenen's "Hexateuch"—the Pentateuch and Joshua—as a text, considering him the leader of the critical heretics. The facts which he collocates from Kuenen as being firmly established by the higher criticism will be of the greatest interest to the studious inquirer into Old Testament accuracy. He quotes:

"The character of the legislation as a whole is in absolute contradiction with the setting in which the Hexateuch puts it" (Hexateuch, p. 19). "The representation of Moses as a law giver, given in the Hexateuch itself, is, therefore, contradicted rather than confirmed by the form of the legislation. With respect to the tradition which makes him the actual writer of the whole Tora [Pentateuch] we must express ourselvs much more strongly. It is absolutely excluded by the difference of form between the several codes" (p. 23).

"There can be no question, therefore, that if we place ourselvs at the point of view of the Hexateuch itself we are justified in regarding the ordinances of Exodus to Deuteronomy as the several parts of a single body of legislation, and comparing them one with another as such. The comparison will often reveal important differences, nay, irreconcilable contradictions" (p. 24).

"The evidence furnished by the conflicting character of the narrativs of the Hexateuch and their differences of form is confirmed by their contents." "Their representations, to put it in a word, are utterly unhistorical, and, therefore, cannot hav been committed to writing until centuries after Moses and Joshua" (p. 42).

"The representations in the later books of the Hexateuch simply defy the conditions of space and time to which every event is subject; and by which, therefore, every narrativ may be tested. The exodus, the wandering, the passage of the Jordan, and the settlement in Canaan, as they are described in the Hexateuch, simply could not hav happened" (p. 43).

"Is it not obvious that the narrators had never once thought of all this and regarded it as the simplest matter in the world to accomplish things which, in point of fact, *are absolutely impossible* within the limits of space and time which they themselvs assign?"

"It is not too much to say that the representation of all this given in the Hexateuch is absurd" (p. 46).

"The representations of the Hexateuch, as they stand, can only be regarded as the products of ages long after Moses and Joshua when the true course of events was almost forgotten, and genuin historical reminiscences could only be preserved by having a place assigned them in a *fictitious framework*" (p. 48. Italics mine).

Numbers is a "fictitious narrativ" (page 94).

"The representation of the Mosaic times and of the settlement in Canaan which the Hexateuch givs us is, as a whole, contradicted by the veritable history" (page 192).

Deuteronomy is a "literary fiction" (page 219).

"The clear indications of diversity of authorship furnished by these conflicting representations would lead us *a priori* to expect linguistic evidence of a corresponding nature. Nor is our expectation deceived; each of the divergent accounts has its distinctiv language and characteristic turns of speech and style" (page 4).

Moses.—Dr. Toy, agreeing with Dr. Kuenen (Hexateuch, page 244), says:

"If he (Moses) wrote any commandments the record has been lost." "If we cannot suppose that the Pentateuch is correct history, then we do not know precisely what Moses did for his people" (Rel. of Israel, page 25).

"The Israelites were hardly civilized before the time of Samuel and David [*i.e.* 1000 B.C.], and not ready to write books for a century or two later." "The Israelites were not accustomed to writing in those early days" (pages 52, 53).

"We proceed to pass judgment upon the doctrin of the prophets regarding Yahveh's rewards and punishments. While paying homage to the earnestness of the prophets' conception of the righteousness of Yahveh, we must positivly deny its *truth*" (Prophets, page 354).

"The representations of the prophets and prophecy in the narrativs of the Old Testament is not historical" (page 404).

"The priestly and prophetic historians agree in this, that history is for them a means, not an end; and that they thus hav no scruple in allowing their own convictions and wishes to exercise an influence on their representations of the past" (page 436).

"Its [New Testament's] judgment concerning the origin and nature of the prophetical expectations, and concerning their relation to the historical reality, may be regarded as diametrically opposed to ours" (page 448).

"When we compare Christianity as it presents itself to us in the founder and in the first preacher of his gospel, with the predictions of the Old Testament, it becomes at once evident that they do not agree fully and literally. There is no similarity and conformity between prophecy and issue" (page 499).

"We must either cast aside as worthless our dearly bought scientific method, or must forever cease to acknowledge the authority of the New Testament in the domain of the exegesis of the Old. Without hesitation we choose the latter" (page 487).

"The New Testament Christ is another than the messiah of the Old Testament" (page 510).

"In the estimation of his contemporaries and earliest disciples Jesus was a prophet, preëminently the prophet" (page 515).

"They (*i.e.*, Jesus and the New Testament writers) found in scripture what it did not contain, or what at most existed there in germ" (page 544).

Professor Curtiss, in his summing up of what the higher criticism affirms concerning the Pentateuch, says:

"The present consensus of criticism regarding the Pentateuch, or, rather, Hexateuch, including Joshua, is substantially as follows: The work is made up of at least four different documents, two of which are clearly marked in Genesis by the use of the divine names, but especially by differences in style and mode of religious representation. The critics affirm that the style of the Jehovist, as he is called, can be clearly distinguished from that of the writer in the Priest's Code, who has a predilection for numbers and for repetition, such as 'the fruit-tree bearing fruit after its kind,' 'beast of the earth after its kind,' etc.

"There is one book of the Pentateuch (Deuteronomy) where the priests are designated as Levitical, but never as the sons of Aaron. In the same book Jerusalem is specified as the place where God should be worshiped, as the critics claim, in opposition to the custom of worshiping him on the high places.

"The critics who belong to the school of Wellhausen claim that the oldest combined document was the Jehovistic, which was a fusion of the works of the Jehovist and second Elohist, the second the Deuteronomic, the third the Code of Holiness in Leviticus, and the fourth the Priest's Code. They show how, in the time, place, mode of worship, and in the priesthood, we hav development.

"While there is much diversity among the critics as to the age and the succession of the documents, there is substantial accord among them as to the analysis of them.

"All are agreed, too, that the Old Testament history, so far as we can follow it, except in those parts of Joshua which are claimed to emanate from the priestly writer, and in Chronicles, which is written entirely from his standpoint, affords no evidence of the existence of the Pentateuch as a whole before the time of the exile.

"The Pentateuch, except Genesis, is regarded as made up of several codes of laws. The incidents in connection with these codes are designed to giv the concrete examples of the application of these laws.

"The critics argue that the old Mosaic laws were revised according to the existing needs of later times, and that the Israelitish law-book, like all other law-books, was a growth."

Some of the conclusions regarding others of the remaining books of the Old Testament set forth by Professor Curtiss are that the Psalms are not by David and that Job never wrote the book bearing his name. "The consensus of criticism," he says, "is that Job is as truly fictitious as the parable of the Prophet Nathan about the ewe lamb (2 Sam. xii, 1–6), and of Christ about the rich man and Lazarus (Luke xvi, 20–31)." Solomon's Song, too, "is in the same connection. The traditional view of this is that it is an allegory." The authorship of Ecclesiastes is also taken from Solomon. Chronicles is of course made anonymous, and the book of Daniel a production of only a century or two before Christ. As a result of this discussion Professor Curtiss finds the Old Testament history far from trustworthy. He says: "The Old Testament, in the view of the critics, cannot be considered infallible, nor can the traditions regarding its authorship and the time when different books were composed be considered trustworthy when in conflict with other evidence. Neither the testimony of the Talmud, nor even of the New Testament, is regarded as final in this matter. Such a conclusion is very disappointing. It is naturally our desire to feel that the form of revelation is absolutely perfect, that the ultimate science and history of the Bible will be found to be exact, and that each prediction down to the minutest details will hav an exact fulfillment. This is naturally our theory regarding scripture; but here as everywhere else it is a question of fact. After starting with the presupposition of the supernatural and the miraculous, we cannot adopt canons of criticism in the interpretation of scripture which would be considered as evasions, subterfuges and apologies in the treatment of any other book."

Professor Osgood's reply to these statements is that of the small boy—"You're another." He says their method is unscientific, because "In the Bible God is asserted to be the principal narrator. Egyptology and Assyriology hav risen up from the dust and the dead to show to us that the facts would not hav been out of time or place as they are narrated. The wonderful effects recorded in the Bible are by it assigned to a competent, sufficient cause, to God himself. It cannot be denied that omnipotence could work such miracles, if it saw fit." But as this is a resort to mere faith it throws no light upon the subject and certainly does not invalidate a single statement made by the higher critics. It is not for them to prove that God could not do these things, but for those who assert them to prove (1) that there is a God; and (2) that he did do them. Until the lower critics grapple these questions squarely they are not in court. But, as we said, when the two schools of critics get through with each other the Bible will be considerably smaller than at present.

The Decision in Mr. King's Case.

Judge E. S. Hammond, district United States judge sitting at Memphis, Tenn., has handed down his decision in the case of R. M. King, the Seventh Day Adventist, who was convicted a year ago of Sabbath-breaking by plowing on Sunday in Obion county. Mr. King appealed to the supreme court, and the sentence was affirmed. Then the Adventists and National Religious Liberty Association took up the case. Don M. Dickinson was engaged as counsel, and the case was taken to the federal court last November on a writ of habeas corpus, the contention being that the conviction was contrary to the bill of rights of Tennessee and the Constitution of the United States, and that the defendant was held prisoner by the sheriff without due process of law. The application was argued several months ago, and Judge Hammond has had it under advisement ever since. The defendant is remanded back to the custody of the sheriff to pay the fine or serve the time in lieu, according to the sentence.

Only the merest outline of the opinion has reached the public, but it appears to be in keeping with other United States court decisions that the United States Constitutional amendments are binding on Congress only, and not upon state legislatures, for Sunday laws are purely and simply religious legislation, sustained on that ground only, and this decision it is said is based upon the fact that King was convicted under due process of Tennessee law, and it is not in the province of the federal court to review the case. The judge says that it is not necessary to maintain that to violate the Sunday observance custom shall be of itself immoral to make it criminal in the eyes of the law. It may be harmless in itself because, as the petitioner believes, God has not set apart that day for rest and holiness to work Sunday, and yet, if man has set it apart in due form by his law for rest, it must be obeyed as man's law if not as God's law. By this, it is seen, any legislature can establish religious holydays, enforce their observance, and the United States courts afford no redress. We do not believe this is good law; it certainly is monstrously unjust.

In one of his decisions Chief-justice Cooley said on the subject of religious legislation: "The Jew who is forced to respect the first day of the week when his conscience requires of him the observance of the seventh also, may plausibly urge that the law discriminates against his religion, and by forcing him to keep a second Sabbath in each week, unjustly, though by indirection, punishes him for his belief." This applies to the Seventh Day Adventist and the Infidel as well as to the Jew, and if the Constitutional amendment has no force in the states it ought to be amended again. We hope the Adventists will carry the case still higher.

Letters from Friends.

Even a Last Year's Bird's Nest.

HORTONVILLE, WIS., July 13, 1891.

MR. EDITOR: Inclosed find $5, for which send me THE TRUTH SEEKER for two years. Accept thanks for the copy of THE TRUTH SEEKER of Oct. 4, 1890. I am glad to receive anything in line of Freethought. I would accept a last year's bird's nest if its bearing was in that line.

Respectfully yours, WM. JONES.

John Peck Again.

SALMON CITY, July 14, 1891.

MR. EDITOR: Inclosed find $5 to apply on my subscrip tion. THE TRUTH SEEKER is excellent in every respect. John Peck is my ideal writer. He givs sledge-hammer blows that count. We need a number of small and short tracts of his style, that will expose the heinous doings of the Christian church. The reason I say "short" is, people will read short articles when they will not long ones.

Yours for Universal Mental Liberty, L. C. GEERTSON.

A Venerable Well-Wisher.

WATERLOO, N. Y., June 8, 1891.

MR. EDITOR: I send you the subscription for 1892. I would be glad to send you ten times that amount did my condition permit, but the weight of eighty-five years, with many accidents to break up the organization, leaves but little chance to do much for myself or others. Yet I am as desirous the good work in which you are engaged should go on and prosper as I ever was, and I hope, ay, I do hope, your patrons may respond so heartily that it will free you from all embarrassment. With good wishes and kindest regards, I am, as ever, Ever yours, HENRY BONNELL.

Help to the Cause.

ASPEN, COL., July 14, 1891.

MR. EDITOR: Inclosed please find $6 50—$3 for the grand and noble TRUTH SEEKER; $1 to help sustain the pictures; $2 for the "Pictorial Text-Book;" 25 cents for the TRUTH SEEKER ANNUAL; and 25 cents for postage on "Text-book" and ANNUAL.

There seems to be a stagnation in business all over the country. I hav lived in hopes for many years, and still do, that I will realize something in mining, so that I can do some material good for the Liberal cause.

Wishing you and all admirers of the grand old TRUTH SEEKER a long life and prosperity, including Mr. Heston (he is a brick), Faithfully yours, JOHN ENGSTROM.

Anti-Prohibition.

NORFOLK, NEB., July 17, 1891.

MR. EDITOR: I see your readers are whacking away at one another. Some are going to liv forever; others are taking the short route to liv forever no more. I am an Agnostic. I do not know. Nor do I care; as long as I hav good health I want to liv right along. Then, again, there are others that are crazy on Prohibition. They will hav persons to eat and drink as they do or "bust." We hav a village of about four thousand inhabitants. We hav eleven saloons, each paying $1,000 per year license, and no drunkards except those coming from temperance states, working in the beet fields. We hav the largest and best beet sugar factory in the world, and will build another of the same size next year. Six thousand acres will be planted to beets next spring. How is that for whisky? We do not want any reformed drunkards here. We want the genuin. They giv the best example. They are worth a hundred temperance lectures.

JOHN GEIGER.

Counsel from Age.

FUNKSTOWN, MD., July 4, 1891.

MR. EDITOR: As to the paper I hav no suggestions to offer at present. I am interested most in the total separation of church and state, and the destruction of superstition and priestcraft. I am not so much interested in the discussion going on in the paper on the subject of Spiritualism. And yet I hav a very friendly feeling for Spiritualists; they are good Liberals. I was rejoiced to see the predicament you placed our holy postmaster-general in, and hope the matter can be pressed until the bigots can be brought to a sense of justice.

I am now in my seventy-seventh year. I hav taken the paper so long that I cannot well do without it. I must say I am very much in favor of Heston and the pictures. They certainly add much to the interest and value of the paper. But I hav had, and still hav, no fault to find with the paper as it is. Go on with the good work. I am with you to the extent of my ability. SAMUEL GANTZ.

Kind Advice.

BLOOMDALE, O., July 9, 1891.

MR. EDITOR: THE TRUTH SEEKER comes pretty well up to my notions of fearless and bold expressions, and being a journal of "Freethought and Reform," the variety of subjects might be multiplied and cover too much space, but being principally opposed to all ancient and antiquated forms of worship and creeds and for the discussion of any questions bearing on the above, it does very well. It would be a little selfish and illiberal to say we could do with less Spiritualism and hypnotism. I would say that, being chiefly anti-orthodox or opposed to *all* ancient forms of worship, and for the dissemination of Freethought, let THE TRUTH SEEKER stick to the text and giv us all there is to be said on that score. Tell us what the church round the world is doing and what she is not doing; any scientific news; all or any news about our great men, Colonel Robert always counted in, and what he has to say; and perhaps an occasional article on any of the other subjects. Take it right through, I think THE TRUTH SEEKER already answers or comports with what I hav outlined. Yours, etc., C. C. GERMANN.

Unfortunate.

SANQUOIT, July 8, 1891.

MR. EDITOR: I am highly pleased with the management of THE TRUTH SEEKER. It is a bold and fearless sheet, and deals deathblows at priestcraft and popular superstition, and gently leads the sincere inquirer after truth safely along the pathway of knowledge, truth, and wisdom. And may it ever continue to prosper, and shine, a star of the first magnitude, along the pathway of sincere inquirers after truth. But it is with feelings of inexpressible sorrow and sadness that environments mightier than myself compel me to order a stop for a while of the weekly visit of the glorious TRUTH SEEKER. I cannot pay for it. I am seventy years old in October next; poor in this world's wealth, yes, poor as the (so-called) Jesus Christ was when he said he "had not where to lay his head." But I am supremely rich in those imperishable treasures which I hav gained from the truthful teachings of THE TRUTH SEEKER, namely, knowledge, wisdom, and goodness, which through the almighty power of evolution will go with me through the last chemical change (death so-called), and travel by my side throughout the mighty roll of a never-ending eternity.

Yours very sincerely, J. P. SMITH.

Warned Against the Day of Wrath.

LOCKPORT, N. Y., July 1, 1891.

MR. EDITOR: I hav been a constant reader of THE TRUTH SEEKER from its initial number until the present. I think if you take the trouble to examin you will find my name among the first patrons of your Infidel paper. Bennett was the king of Infidels since the days of Thomas Paine and Voltaire, while you in your feeble, inefficient way are doing your best to travel in their footsteps. I hav been waiting a long time hoping to see some signs of contrition, but your hard heart still continues to grow harder. I am forced to believe that nothing but a special miracle will ever cause you to change your course in sin and cussedness. I fear the good God will knock you down, strike you blind, take away your appetite for three days, and call to you from heaven to repent, even as he did to that prince of apostles, the blessed St. Paul. And those ridiculous, coarse, and unrefined pictures by Heston of the saints and prophets of blessed memory who were the salt of the earth of olden times! Let me warn you both that they who stiffen their necks and harden their hearts against reproof shall suddenly be cut off and that without remedy. But as I am always in the habit of reading on all sides from the worst, and I consider your paper the most daring in blasphemy to the best, I inclose check to renew my subscription for two years. Hoping that you will become a better and a wiser man, I am,

Your sincere friend, ISAAC ALLEN.

Let Religion, the Chief Evil, be the Chief Subject.

BUFFALO VALLEY, TENN., July 21, 1891.

MR. EDITOR: I hav been a subscriber to your valuable paper for four months, and I can say that I think it the best paper published in the United States. It is doing more to clear the mind of superstition than any other paper that I can think of. The paper is my ideal. It is good enough as it is. I would suggest, as religion, or the Christian Bible, has bred more dishonesty than all other topics, that you let that be the chief subject. I am surrounded with Christian churches, and I hav shown the picture of Elisha and his two she-bears to some of them, and I must say that, to my surprise, some would say that they could not believe that God had anything to do with it. So go on, grand old TRUTH SEEKER. May you find your way to every home in the world, and clear that home of the filth that Holy John thinks will keep him as postmaster-general. If I understand the English language, in the last chapter of St. John, twenty-fifth verse, you will find the biggest lie ever told: "And there are also many other things which Jesus did, the which if they should be written every one, I suppose that even the world itself could not contain the books that should be written." How in the name of common sense can any man or woman believe such a thing, even with brains enough to make an ant a mess?

Send me, when ready, Heston's pictures, and such literature as you think proper for me to hand to superstitious Christians. M. BARTLETT.

Bible Immoralities.

SEATTLE, WASH., July 15, 1891.

MR. EDITOR: You will find inclosed $5, for which I would like the books below named; the balance, $2 25, is for the pictures of THE TRUTH SEEKER. My having been a constant reader of your paper for the past three years is sufficient proof that I admire your efforts and mode in seeking for the truth. However, I am sorry to say, we are unable to present these truths to the Christian world. Christians are too prejudiced to read but one side, and I dare say many fail even to do that. They do not realize the effect that one-sided, false training has on the child. Sunday-school children are taught by their teachers that the good little children are those who attend Sunday-school, thus making them prejudiced against the good found outside. In Deut. xiv, 21, the Lord is made to speak to a grown-up special class in a way that leads one to think that the Lord, like some people to-day, is extremely partial. He is represented as telling his chosen people not to eat of anything that dieth of itself: "Thou shalt giv it unto the stranger that is in thy gates that he may eat it, or thou mayest sell it to an alien; for thou art a holy people unto the Lord thy God." 'Tis true such inhuman teachings do not, to a great extent, affect more than a few, but I would advise those who think such teachings hav no bad effect to examin the criminal records of the world. Also the twenty-sixth verse of the same chapter imparts an immoral and intemperate lesson which is being practiced by many to-day. When will the people see the simple truth? JAY T. PARKER.

A Brush with Pietists.

HARMONY, IND., July 10, 1891.

MR. EDITOR: From general gossip, Holy John has got about all he can break off just now.

We had a Fourth of July picnic at Harmony, under the Independent Order of Odd Fellows. Professor Basset, of Greencastle, delivered the oration, and it was a good one. Commencing at the foundation of the government, he went on to eulogize it; dwelt particularly on the arts and sciences, showing the improvements and patents; said we hav the best education, best machinery, and finest mechanics in the world, etc., but he failed to giv the Bible one syllable of credit for all this. I would hav liked to say, it is because there is more Infidelity in the United States than in any other nation in the world.

A few days ago four theological cranks jumped me about a remark I made about the soul or spirit. I asked them which was first, the soul or spirit, or the body. They said the soul, and the body grew up or around it. Said I: "Thank you, gentlemen, for the suggestion. That reminds me of the Irishman's plan for making cannon. Says Jim to Pat, 'Pat, how do they get the hole in the cannon?' 'Och, ye spalpeen, they make the hole first, thin put the iron round it.' There is as much sense in the one as the other." That raised a little fog. I said, "Sing the doxology. I'll see you again." I hav seen them, but it seems my harness does not fit them, and they balk.

Giv it them, Heston! Let the tiger loose! Long liv the old TRUTH SEEKER! JESSE MAURER.

Lonely for Liberal Association.

CANNING, NOVA SCOTIA, June 23, 1891.

MR. EDITOR: I hav been trying to find some subscribers, but find it uphill work in a place like this. Canning is a village of six hundred inhabitants. It has some four churches, and several more within a radius of four miles. Most denominations are represented, so you can see plainly why it is so hard to send you any subscribers. There are lots of men who will talk reasonably to me and indorse quite all I say in private but are afraid to let it be known. I came here some twenty years ago, and at that time it was even worse than now, for they were going to hav me taken up for playing fast music on the Sabbath; but that idea has exploded now, for some of them will stop now on their way to church to hear a hornpipe if I happen to be playing one on Sunday morning. I hav it all my own way now. None of the ministers care to hav an encounter with me. They are compelled, however, to say, "Well, the old man Baxter is no hypocrit, and I would take his word for anything, but oh, he is such an Infidel!" This they hav thrown up to my children, but when I told them that was just what suited me my children did not feel bad about it. I often wish I lived in a place where I could associate with men like those that write in THE TRUTH SEEKER—for instance, John Peck. His article on the Exposition in Chicago in the last TRUTH SEEKER suits me to a charm. As for the policy of the paper, it is none too strong for me. You hav got to meet those Christians on their own ground and fight them with their own weapons. I like your paper very much, and shall continue to take it and do what I can here for the cause, but it cannot be much.

I send $1, part for the TRUTH SEEKER ANNUAL, the balance you can send me in whatever you like, and any tracts or papers you see fit to send I will do my best to distribute.

Wishing THE TRUTH SEEKER and all other Liberal papers every success, and hoping at some time to contribute something more useful to it, I am,

Yours very sincerely, A. B. BAXTER.

A Bright Future Anticipated.

MILES CITY, MONT., July 20, 1891.

MR. EDITOR: Inclosed find $2 50, for which send me the "Pictorial Text-Book;" also a copy of THE TRUTH SEEKER for June 20th with the picture of the troubles of a thankful man, to send East. I was raised a strict Presbyterian, and at one time I thought the Christian doctrin must be true because so many believed it. But finally I began to think about this subject, and before I read any Freethought literature reason would not permit me to accept the Christian scheme as truth. The prevalence of the Christian belief is easily accounted for by ignorance and fear, and when one considers the powerful influence that is brought to bear on the young. We are taught to believe in and fear a personal being called God who exists somewhere, nowhere, everywhere, and nobody knows where, and that we are continually in danger of being consigned to everlasting torture by that "eternal tyrant." We are taught to be afraid of his hell, and believe in his heaven, and in another personal being called the devil (who is vested with equally as much if not more power than their God, for according to the Bible, if that is any proof, the devil gets the large majority of the human race for his place of abode). He also exists in the same place as their God, wherever that is—I will leave for some Christian to answer. I believe I hear reason asserting that the truth is, they exist only in the imagination. This Christian belief is instilled in the very depths of our minds from infancy up to manhood and womanhood as the one important truth above all others, and thousands of dollars are annually spent in the propagation of that belief. Is it at all strange that so many cling to that Christian belief with the grip of a handshaking preacher and the tenacity of an octopus? I went to church not long ago and there were less than twenty people there; the preacher waited and delayed his sermon for the pews to fill up, but in vain, and at last arose with a woebegone countenance and proceeded to thank the Lord his "troubles were no worse." If all those

lazy, smooth-tongued preachers could only be made to go to work and earn an honest living, what a blessing would be conferred upon humanity. I find a great many Freethinkers in the clear, bracing air of Montana, and believe Liberalism is advancing rapidly, and I hope there will be more Ingersolls to help free this great American land from the dark cloud of ignorance and superstition—which science is helping dissolve as fast as possible. When people will use their reason and learn to accept the clear, plain truth as it is, then, I believe, the world will advance and be a brighter place of abode for the great mass of humanity, who will be made happier and will advance in proportion as they use their reason. Who knows what will be the limit of their capabilities?

C. E. WERST, telegraph line repairer and Infidel.

Hygienic Therapeutics.

CAMP ALAMO, L. C., July 9, 1891.

MR. EDITOR: We are often amazed at the raids made on the medical profession as a whole, denouncing doctors of all schools as humbugs and villains of the deepest dye, as if all medical doctors were of the regular school and were opposed to the spread of knowledge, the welfare of the people, etc. Now, for the benefit of the boy and girl readers of THE TRUTH SEEKER I propose to state a few facts.

That there is a class of doctors who call themselvs regulars, who would stay the progress of medical science and speculate on the ills that afflict humanity, is too well known to need reiterating; but to place all doctors under that head is just as absurd and as far from truth as the assertion often made by Christians that "all the crimes committed are committed by Infidels, such as Robert G. Ingersoll." I will ask all candid readers to re-read the third paragraph of Mr. Shepherd's article, and view it through a microscope, compare it with the books and periodicals of the day on hygeian rational therapeutics, etc., and tell us, O ye gods—truth seekers, or whoever can solve the vexing problem—how can any reader of THE TRUTH SEEKER make a statement so far from truth.

Galen is the first on record to hav made any discovery of note after the establishment of the allopathic system, which system I consider has done more harm than good. *Contrairi contraris curantur* is an abominable theory that is gradually going out of favor as a basis for a system of medical science.

For the benefit of those who do not know that there has been any advance in medical science since the allopathic system was founded, we will introduce Dr. Trall, who was a graduate of an allopathic medical school, who studied medicin from an honest scientific standpoint, with a view to regaining his own health; but failing, on the allopathic system, his fertil brain formulated a hygienic system of therapeutics—founded a medical school, was professor of therapeutics, for as much as thirty years. I will just giv some of the principles of the hygienic system of therapeutics. All healing power is inherent in the living system. There is no curativ virtue in medicins nor in anything outside of the living organism. Disease is not, as is commonly supposed, an enemy at war with the vital organism, but a condition—a remedial effort—to be directed and regulated. The business of the physician is to assist nature, not to administer poison. Nature's *materia medica* consists of air, light, temperature, electricity, magnetism, exercise, rest, food, drink, bathing, sleep, clothing, passional influence, conditions for cheerfulness, and mechanical or surgical appliances.

The true healing art consists in supplying whatever of the above the system needs, and thus assisting nature. The Hygeio Therapeutic Medical School was in running order at least forty years, graduating students at the rate of from thirty to fifty annually. Besides, there are many graduates of the allopath schools whose common sense leads them to practice and teach a rational system. There are fully twenty-five or thirty institutions in running order in the United States capable of containing from fifty to two hundred patients, where the above remedial agents are employed, most of their proprietors publishing a periodical to disseminate the principles of the true healing art, which are also the principles on which to keep well. Dr. Jackson, of Dansville, N. Y., is one; Dr. Holbrook, No. 15 Laight street, another, where books and periodicals can be obtained. The Sanitary Publishing Company, Chicago, Ill., is another place to obtain literature on hygeio-therapy (besides others).

Now, I would advise friend Shepherd to post himself before placing all doctors in a regular tent and firing artillery at them under a misnomer.

It is to be hoped that friend Shepherd and others who waste so much space in THE TRUTH SEEKER and other journals that ought to contain straight truth only, will occupy some of their precious time in informing themselvs on the doings of the many worthy doctors who labor with pen and tongue to redeem the world from the false teachings of the so-called regular system.

It is enough for Christians to shut their eyes and declare the sun does not shine; professed Liberalists should be better employed. For truth, progress, etc., in all things,

N. A. PICKENS, M.D.

Such Doth the Blood of Jesus Save.

HAMBURG, July 26, 1891.

MR. EDITOR: On reading the sketch sent in by Martin Butler and published in THE TRUTH SEEKER of July 18th, headed "Defects in Christian Charity," also the poem, "They Turned Her Out in the Street," a train of thought was awakened which I hav endeavored to express in the following poem, which, if you find it worthy of publication, I send for that purpose.

And what became of the model man
Whose promises led her astray?
Is he too a wanderer in the street,
Hopelessly waiting the dawn of day?

Is he helping her bear the terrible shame?
Is he sharing with her the vigil of death?
Does the wind that froze the baby's tears
Chill him with its pitiless stinging breath?

Hav they turned him into the street with her?
Do they sneer and scoff as he passes by?
Is there no sheltering home for him?
Is he too turned into the street to die?

Alas, be it said to humanity's shame,
The pitiless hands that drag her down
Are upholding the man who gained her love
Only to spurn it with sneer and frown.

Ah, she was only a child in years,
"Her hopes were ruined, her love beguiled,"
Yet she begged in vain for shelter and food.
They turned her out, for she "was defiled."

But to him they extend a friendly hand,
And the church with open arms will receive
The wandering sinner, now returned,
For which their hearts so long hav grieved.

And "our dear pastor" givs to him
The warm right-hand of fellowship;
The "sisters" laud him to the skies
Because "he has given the devil the slip."

His numerous sins are all forgiven,
His crown and harp are now assured.
But his victim in the streets must die
Of pain and shame, for him endured.

O justice, loud we call thy name!
Come, right the wrongs of this sad world,
Where Christian (?) pastors turn deaf ear
To homeless, friendless, ruined girls

Who loved "not wisely but too well"
The idol which they set on high,
Only to see it, shattered, fall
And low in dust in fragments lie.

Even Nature, with relentless force,
Pursued the lonely friendless child.
Death proved her only friend at last
On that cold, stormy night so wild.

But the winds that chilled her tender form
And the cold that froze the baby's tears
Left no such sharp and bitter pain
As did the people's taunts and sneers.

Kinder to her was Death than life;
He soothed her aching heart and brain.
Even the baby's tears he dried—
Sheltered them both from cold and pain.

"Loving" and "trusting" was the crime,
Her life the penalty she gave,
But her betrayer can go free
For such doth "the blood of Jesus save."

Yours for truth, MRS. F. W. TOEDT.

Government Can Make Money.

COOK, NEB., July 7, 1891.

MR. EDITOR: In a recent issue of THE TRUTH SEEKER you reproduced a report of an interview of Col. R. G. Ingersoll from the Philadelphia *Press* in which the colonel is made to say: "I want to ask this one question: If the government can make money, why collect taxes? Why not make what it needs and quit bothering the people?" With your permission, I want to ask this one question: If the government cannot make money, is not the law for the punishment of counterfeiting superfluous? Now, colonel, do we hav money, or what is that thing we call money? If it is beyond the power of government to make money, by what authority do we hav that which we call money? But enough; such questions are too foolish, too ridiculous. And yet they are just as sensible as the questions you hav asked. The government can make money, and does make all the money we hav. Its power to make money is derived from the same source that makes of it a government, and that power is of *all* of the people. It is that which individuals cannot do, which by mutual agreement they all do, that constitutes that thing which we call government. And in this agreement we hav said it shall be the business of the government to "establish justice, contract alliances, establish commerce," and to do all other acts and things that governments hav a right to do. Well, the government has a right to protect its subjects. And we, being cognizant of this fact and fearing that some fellow (Colonel Ingersoll, perhaps) might take it into his head to make what money he "needs," and by so doing get a spurious article into circulation to the great detriment of the people, declare that this right shall be the duty of the government, and so say, "Congress shall hav power to coin [make] money and regulate the value thereof."

The old barbaric notion that metal was the only material on which the quality of money could be impressed, was the father to the idea that the metal was the money. Consequently, the ignorant look upon the matter that bears the impress of money and with their wonderful powers of reasoning exclaim, The government "can't" make that. Why, of course not. Any fool ought to know that the government cannot make matter, and every fool ought to know that matter is *not* money. It is that which is imparted to the matter by law that is money. Perhaps all law, to some one or another, may seem arbitrary; but, as I hav already intimated, it is a surrendering of individual rights in part that is formulated into the compact or agreement that can be properly called government, "in order to form a more perfect union, establish justice, insure domestic tranquillity, provide for the common defense, promote the general welfare, and secure the blessings of liberty to ourselvs and our posterity." We hav consented that the right to make money shall be the right of the government, and not the right of any individual or any corporation of individuals. Now, here we find cause for complaint. The servants who hav been elected to do the business of the government hav been farming out to corporations that right which belongs exclusivly to the government, and by their so doing they hav produced a system of finance that is not conduciv to the general welfare of all the people. Contrary to every principle that was entered into by the compact they hav built up a financial system that has been more destructiv to the interest of the farmers and producers than worms and bugs, cyclones and hailstorms, hog cholera and drouths; and the colonel seems to scorn the idea of the farmers and laborers going into conference together to see if there is not some way to get the government back where justice can be again established.

But why this worry about taxes? Ought not the government to receive pay for its work as well as an individual? Surely the colonel is not so stupid as to think the government can work for nothing and board itself and liv any more than he can. And for the government to make all the money it needs without taxing the people is, to say the least, original with the colonel, and calls to mind the scriptural injunction, "Answer a fool according to his folly." That is: You say the government cannot make money; that being the case, individuals must; so why don't you make what you need and quit charging your clients?

Money, being an invention for the purpose of representing products and facilitating the exchange of such products, can not be made to perform that part in the exchange of products and the economy of government without possessing a quality that we know that nothing else does or can possess, and it is that which makes it money. Now, solving this problem will show just what money is. The power to pay debt—this is money. Whether that debt be public or private, a money must, to be a true money, cancel every obligation, and it is only the right that government has that does or can giv to it that power. Now, what is the best thing to use to represent products and perform this duty? Will anyone tell me the value of a dollar? Is there any possible way of knowing? If there is anyone living that does know the exact value of a dollar and will divulge the secret, I will pledge to giv $100 for the knowledge. The power of the government to regulate and fix a value thereof does not mean, as many people believe, that it has the power to fix a certain value to any product, for if it does possess this power and can fix the value of one product it can and should fix the value of every other product, so that one product would hav no advantage over another. And so of price. If Congress has the power to fix the price of gold, which is a product just as much as anything else produced by labor, and say that twenty-eight and eight-tenths grains shall be worth $1, it certainly has the power to fix a certain weight of iron, lead, coal, cotton, rice, wheat, potatoes, etc., and say, that shall be sold for $1 also. But Congress possesses no such power. It is a usurper, and goes beyond the rights granted. If the government has the right to say that twenty-five and eight-tenths grains gold shall sell for $1, it has the right to say ten, fifty, or five hundred grains shall sell for $1 also. But this kind of value has no part or function of money; has nothing whatever to do with the value of money. All the value that money does hav or can hav is its value made by law. Any product can be used in making money, but the value of the product used, whether it be more or less, adds nothing to its legal or money value. This being true (and I hold that nobody can show that it is not), then for the "general welfare," that all may be protected by this legal thing called money, no product should be used in the making or the impressing of this legal quality thereon that possesses any other value that might affect in any way its value as money. Now, colonel, suppose you were the one employed to do this work. If you are not too dull, try to catch this idea. It is for the people this government is working, for while making their money, it enables them to facilitate exchange, to "establish commerce" and "promote the general welfare." These are some of the benefits to be derived, and the government has no power to make money to pay itself, only to make the people's money, that they may and can pay all debts public and private, and that this expense may be equally divided among all the people, each paying his just proportion for services rendered by the government. The right "to lay and collect tax" is a governmental right, and thus you are enabled to do the work of the government and liv, because you get through tax this legal thing—money—for your labor.

Now, the most grievous error in regard to money is this. I am living in a farming district a thousand miles away from any gold mines. I am producing values a thousand times more beneficial in continuing human life than the product gold. I hav this debt to settle, and the law says: "You cannot make settlement with that which you hav produced. You must go to the mines, to the gold mines, a thousand miles away, and procure gold, and then hav the money quality impressed upon it, before settlement can be made." But I say: "I cannot do this. I want to pay with the products of my own labor." But the law says, "No." I want to know why, and the only answer that can be given is that some tyrant who wants to get my products for less than they can be produced has said that "gold is the only possible real money." And through this damnable gold robbing money system the real wealth-producers of the world are being swindled and robbed by a set of thieves who hav less honor and principle than the veriest villain that ever "scuttled ship or cut a throat." And to think that intelligent men would aid and abet these scoundrels by misinterpreting the plain letter of the compact that has been entered into to secure the blessings of liberty and equality, is beyond my comprehension. Respectfully, W. P. BROOKS.

Children's Corner.

Edited by MISS SUSAN H. WIXON, *Fall River, Mass., to whom all Communications for this Corner should be sent.*

"Between the dark and the daylight,
When the night is beginning to lower,
Comes a pause in the day's occupations
That is known as the Children's Hour."

Abraham Lincoln.

When the dark clouds of rebellion
Lowered above the nation's flag—
When that banner was insulted
As a vile, dishonored rag—
Mighty Lincoln ruled the tempest,
Cleared the threatening clouds away,
Placed that banner in its glory,
Where it proudly floats to-day.

When the blighting curse of slavery
Held the colored race in chains;
When the cruel whip resounded,
While inflicting bitter pains,
Great, noble-hearted Lincoln
Proudly grasped his mighty pen,
And four million fettered children
Breathed Freedom's air again.

His lofty mind was crowded
With thoughts of work undone,
And fate's hand often pointed
To the setting of the sun.
But guided by a star of hope,
And conscious of the right,
He pushed ahead and heralded
The dawning of the light.

Just as the day was breaking,
And sweet peace again returned,
When the nation was rejoicing
At the triumph nobly earned,
This noble-hearted savior,
After all those trying years,
Fell by the fiendish coward,
And the nation was in tears.

GEO. J. REMSBURG.

Meteors or Falling Stars.

Who does not admire shooting or falling stars, and wonder what they are and whence they come?

Many suggestions, explanations, and surmises hav from time to time been put forth concerning them.

"According to Moslem tradition, the evil genii are accustomed to fly at night up to the confines of heaven, in order to overhear the conversation of the angels, and the shooting stars are the fiery arrows hurled by the latter at their lurking foes, with so good an aim that, we are told, for every falling star we may be sure there is one spirit of evil less in the world."

In one way this is a pretty conceit, but would it not hav been prettier had each evil spirit been so impressed by angelic purity and perfection as to hav been regenerated and made gloriously good thereby?

But we, who do not believe in heavens, angels, spirits, or vengeance, must seek some more reasonable solution of the meteoric problem.

It now seems to be the accepted opinion of scientific astronomers, that the shooting or falling stars are fragments of some old worn-out, exploded, or otherwise broken-up world, and that those fragments were hurled into space with such a force as to hav been traveling around in an immense orbit ever since, and that once in about thirty-three years our earth crosses the main track of these meteors, and as they touch or come in contact with the atmosphere they are arrested by the force of the concussion and hurled from their orbits and fall to the earth.

Although comparativly few of them are seen by us, yet it is supposed that ten million of these falling stars—taking the whole world over—fall to the earth every night.

The great periodical thirty-three years' shower will again occur in 1899.

The most of these shooting-stars are no larger than a cherry-seed. "They are invisible till they shine out by the light produced by their own fusion [melting]. Each moves on in its own track, but the general direction of the tracks is all the same. Each is an independent planetoid, flying with a hundred times the speed of a rifle-bullet on its separate way, as far out as the orbit of Uranus, coming back three times in a century to about the earth's distance from the sun, and repeating this march forever, unless it happens to strike the atmosphere of the earth, when there comes a sudden flash of fire from the contact, and the distinct existence of the little body, which may hav lasted for hundreds of thousands of years, is ended in a second. . . . Compare the flight of these bodies to a thin swarm of swift-flying birds, so immensely long as to be, in spite of rapid motion, several years in passing a given point, and whose line of flight is cut across by us on the 13th of November, when the earth passes through it. We are there only on that day, and can only see it then; but the swarm is years in all getting by, and so we may pass into successiv portions of it on the anniversary of the same day for years to come."

It looks to us as if the little stars might hit together and run into each other, but really they are more than ten miles apart. Imagin two cherry-seeds flying through the air ten miles apart, and you will see their chances of hitting each other are almost inconceivable—"to each grain there are nearly ten million cubic miles of void space."

Small as each little meteor is, yet they come so thick and fast as to add probably one hundred tons a day to the weight of the earth—thirty-six thousand five hundred tons a year. They are, as a rule, dissipated—turned into gaseous matter—from fifty to seventy miles in the upper air above the clouds, and come down in the form of a very fine, invisible dust from far above the highest clouds. Many of the large meteoric stones that fall to the earth are red-hot, and others are stone-cold.

The heat is caused by the force with which the stone strikes the atmosphere, and the speed with which it is rushed through it, and consequently, when a large stone explodes on its way and falls in different pieces, the ones from the center of the meteor may be ice-cold instead of red-hot, just as you can bake ice-cream cake in a very hot oven and hav the ice still frozen. AUNT ELMINA.

Rule by Love.

Time is worth more to me than almost anything else, but I can spare enough to express astonishment that any but a religious person should use any means but love and reason and patience with his own children or any other person's. But to read that one person would shut his son out all night because he was not prompt in coming in, is to me a most extraordinary thing. When legislators make laws encroaching on our liberties we ask, "Where do you get the authority?" Where does a parent get the authority to deal tyrannically with a child? I remember too well what bitter, hateful feeling filled my little heart when as a child I found myself in the grasp of irresistible power. Not a week ago I was remonstrating with a father, being but a childless bachelor myself, about whipping his boy of three years, and he said there was no other way to get at him. The next day I heard the little fellow say to a companion, "I won't love you if you do that," and I at once called the father's attention to the boy's estimation of love as a motiv of conduct. If it were beyond your power to overcome a child by superior strength you would not do it, neither ought you to do it if it is in your power. Children ought to be disciplined and made to understand that there are such things as rules of conduct. It is a disaster to many a boy's future career to grow up without any idea of obedience or restraint, but if you want him to grow up a devotee of reason begin on him with reason early. I was eighteen years old before I suspected at all that my father loved me, though beneath the stern rules of Bible severity his heart was all devotion to his children. When I saw that my mother was dead, the first thought that came to me, then a man, was that never in her life had she spoken a cross word to me or struck me. LIBERAL.

Lexington, Mo.

A Trick with a Glass of Water.

Here is a simple and interesting little experiment enabling one to trace sound vibrations in a glass of water. Take a fine, thin glass, such as will giv forth a musical sound if rubbed with wet fingers around the rim. Fill it nearly full of water, and, having wiped the edges dry and smooth, place upon the rim a cross made of two equal strips of thin cardboard (an old postal card will do for the material), with the four ends bent down at right angles, so as to prevent its slipping off.

Now if you gently rub the outside surface of the glass with a wet finger it will sing, or giv forth a sonorous musical note. But the principal phenomenon which you are to observe in this experiment is the following: If your finger rubs the glass below one of the ends of the cardboard strips the cross will not stir; but if, on the contrary, you rub any other part of the glass not in a perpendicular line with one of the four ends of the cross, this latter will turn of its own accord until the end of the cardboard arms of the cross arrives at a point directly above the spot where you are rubbing with your finger. Thus, by placing your whole forefinger around the middle of the glass, you can make the cross turn at will, as if by magic, without touching it at all.

This experiment demonstrates the existence of what are called, in the science of acoustics, the nodes or knots of vibration in sonorous bodies. These nodes are the four points on the rim of the glass at which the arms of the cross stop. The ventral spaces between these points are where the sound vibration is the strongest, and where, consequently, the branches of the cardboard cannot rest.—*New York World.*

Correspondence.

PROCTOR, MO., July 18, 1891.

MISS SUSAN H. WIXON: This is my second letter to the Corner. But it has been so long I was almost afraid to try again, but I took courage once more.

Our town is quite small—just two stores, a blacksmith's shop, and six dwelling-houses; but it is a pleasant place. We liv on a hillside with some flowers, and wild birds, which sing around us.

I am not going to school now, for school is out, but will begin again in September. I shall study at home, for my teacher is a very good church-member and she has no use for me, as my parents do not belong to the church. I hav two brothers: Blake, who is twenty, and Harry, who is ten, and my age I will not tell, but you can judge by my letter that I am not very old or very bright, just as you think best.

My father was once a preacher, but now he has made quite a change and has no use for religion; and all the people around are trying to get him to join the church. I would be greatly pleased to hav the boys and girls of the Children's Corner write to me, as I like to get letters. I guess I had better close, for if this does not find its way to the waste-basket, I will be surprised for once.

Your true friend, ETTA TALBOTT.

INDIAN GROVE, MO., July 22, 1891.

MISS SUSAN H. WIXON, *Dear Friend:* Begging your kind indulgence, we wish to contribute the following to the "What the Little Ones are Saying" department of the Corner.

Having returned with the family of a friend from church service one cold winter evening several years ago, we, while sitting around a cheerful fire, discussed the merits of Brother Shelton's late effort, which, be it observed, was an elaborate doctrinal sermon. The conversation was suddenly interrupted by little Ines, a bright, intelligent child of seven or eight summers, who exclaimed in a tone that clearly indicated that she, at that very moment, had caught an idea: "Pa! oh, pa! I know who is not a gentleman." The father, with an expression of unusual interest, replied, "Who, my dear? Who is not a gentleman?" "Why, Brother Shelton is the man. You know, pa, that you said that gentlemen never call other people fools, and I heard Brother Shelton say, that if a man did not believe there is a God he is a fool." "Oh, well, my dear, you must not be too hard on Brother Shelton; he is a nice man. What he said was quoted from the Bible." "Pa, does the Bible call people fools?" "That is just what it says." "Do you think that is right, pa?" "Yes, it is certainly very foolish and absurd to affirm that there is no God. And it is foolish and absurd to declare that there is a God. The wise and prudent avoid both extremes by saying either, 'I believe,' or, 'I believe not, that there is a God.'" It is safe to say that right here we caught an idea that has developed through subsequent investigation and research, culminating at last in clearing away the mist of superstition that for a time so completely obscured our mental horizon. Those little ones are sometimes the most dangerous critics to be encountered. W. C. WALTON.

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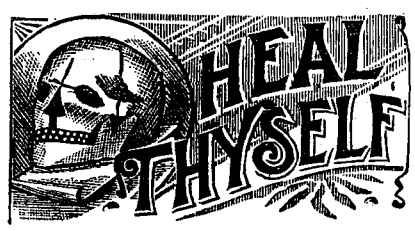
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News of the Week.

MISSIONARIES in Foo Choo, China, are in danger.

ON Sunday the 26th ult. 5,000 pilgrims visited the shrine of St. Anne de Beaupre.

THE holy coat of Treves is expected to draw 2,000,000 pilgrims in the six weeks beginning on the 18th.

FRESH trouble has risen between the pope and the Italian government over the closing of several churches, necessitated by government confiscation of their revenue.

IN China there is discontent that may ultimate in a revolution. European powers watching to grab something from China may then become involved in serious rivalries.

THE Protestant churches may hav at the World's Fair an exhibit of their progress in this country—their statistics, publications, education, evangelistic work, charities, history, and biography.

THE famous French writer on scripture, Abbe Vigoroux, in the numbers of his Dictionary which hav appeared attacks evolution as proved false by the chapter of Genesis describing man's creation.

Now that the Vatican has recognized the French republic and ostensibly become reconciled to republicanism, France may be set on by papal influence to coerce Italy into restoring the pope's temporal power.

THE worst of the reports of Blaine's illness is that he is in the third stage of Bright's disease. His supporters deny this, and attribute his care of himself to an undue tendency which he has always had to worry over ailments.

ONE good act among the many bad ones in Russia is the order of the governor of Nijni-Novgorod to punish and expel from his dominion all who attempt to corner the grain market or trade on the growing necessities of the people.

SIX thousand Flemings hav thanked Leo XIII. for "the luminous instruction contained in his encyclical" on labor. The pope also receives thanks for that work from persons and societies in all lands. Five thousand copies of it hav been distributed in Lyons streets.

To prevent repetition of the fights between Greek and Roman Catholics in the holy grotto of the Nativity at Bethlehem, the governor of that place, in accordance with orders from Constantinople, will forbid to the Greek Catholics admittance to the grotto by the north entry.

IN a thunder-storm at Hartford the other day the electric fluid penetrated the county jail, flickered weirdly up and down the corridors, played about the cell-doors, and "so terrified the prisoners that scores of them fell on their knees and prayed aloud and in shaking tones."

INGALLS is lecturing. He said at Port Richmond, N. Y., on the 1st: "Republican institutions are still on trial, and in the second century distress and violence in company may work an evil in comparison with which the perils of the civil war were pueril." Maldistribution of wealth he deems the chief evil.

A FRENCH fleet is visiting Russian ports and enjoying hospitalities and honors. Russian papers do not hesitate to intimate the joint hostility of Russia and France against the Triple Alliance. The *Novoe Vremya* says that it is not for the Triple Alliance and England, but for Russia and France, to dictate their will to Europe.

IN the three Connecticut colleges, Yale, Trinity, and Wesleyan, attendance at morning prayers is made obligatory upon the students, but at a considerably later hour than was in vogue a generation ago. Students at the Sheffield Scientific School of Yale are exempted from the prayer rule, and, in the absence of any explanation for the distinction, the academic youth say that the scientific boys are beyond the prayer line by reason of their pursuits.

RUSSIAN Jews who reached Boston on the 29th ult. by the steamer Norseman, tell piteous stories of cruelties. A lad from Slabotky says that the Jews of that town were ordered to forsake their houses and leave the village in three days. They burnt their property rather than leave it for their persecutors. The Russians were enraged at this, and assaulted the Jews. One they hung to a telegraph pole by his hands. All families who had burnt their houses were sentenced to Siberia. The lad and his father and brother were thus sentenced, but he slipped his handcuffs. Other refugees at Boston say that any Russian Christian who covets the property of a Jew can obtain it by paying one-tenth of its value to the mayor or government representativ, who will giv him authority to expel the owner and take possession. It is an ordinary occurrence for a Jew's house to be burnt over his head or a Jew to be stoned on the streets, and it has become a common saying in parts of Russia, "Kill a Jew and pay twenty roubles," $10. No other punishment is ever inflicted for the murder of a Jew, and even this fine is seldom imposed.

Gems of Thought.

TIME pulls down error, but establishes truth.—*Cuvier.*

IF all the convicts in all the penitentiaries of the United States could be transported to some island in the sea, and there allowed to make a government for themselvs, they would pass better laws than John Calvin did in Geneva.—*Ingersoll.*

THE usage of those who cite vicious authorities, for worse purposes, and enforce the most absurd practice by the oldest precedent, is to bequeath to us as an heir-loom the errors of our forefathers; to confer a kind of immortality on folly, making the dead more powerful than time, and more sagacious than experience, by subjecting those that are upon the earth to the perpetual malgovernment of those that are beneath it.—*Colton.*

FORCE can be neither created nor destroyed—a proposition from which follows the indestructibility of force and the impossibility of its having as such either a beginning or an end. The result deduced from this newly discovered physical truth is the same as that deduced from the indestructibility of matter; the twain hav built up from eternity and will build up for evermore that totality of phenomena which we call the universe.—*Buchner.*

WE should found Sunday gardens, where our toil-worn fellow-citizens could enjoy their holidays with out-door sports, and out-door dances, free museums, temperance drinks, healthy refreshments, collections of botanical and zoological curiosities. Country excursions on the only leisure day of the laboring classes should be as free as air and sunshine, and every civilized community should hav a Recreation League for the promotion of that purpose.—*Oswald.*

MARRIAGE ought to be a civil contract; and on the parties going before a magistrate, in the presence of witnesses, and entering into an engagement, they should be considered as man and wife. This is what I caused to be done in France. If they wished it, they might go to the church afterward to get a priest to repeat the ceremony; but this ought not to be considered as indispensable. It was always my maxim that these religious ceremonies should never be above the laws, never take the lead or upper hand.—*Napoleon Bonaparte.*

THE [Bible] writer meant that God created the universe out of nothing; that at his word of command the "matter and force," or the something of which the "heavens and the earth" were composed, were called into being. By a knowledge of chemistry, electricity, and the physical sciences generally, we now learn, however, that matter and force are alike indestructible; that not one atom of them can be destroyed; that, manifold as are the changes through which it is possible for them to pass, not a particle is ever lost; and, being imperishable, it is rational to suppose that they never began to be.—*Arthur B. Moss.*

MONTESQUIEU says, that the Scythians put out the eyes of their slaves, that they might be more attentiv to the making of their butter. It is thus that the Inquisition acts, and almost everyone is blinded in the countries in which this monster reigns. In England people hav had two eyes for more than a hundred years. The French are beginning to open one eye—but sometimes men in place will not even permit us to be one-eyed. Those miserable statesmen are like Doctor Balouard of the Italian comedy, who will only be served by the tool Arlequin, and who fears to hav too penetrating a servant.—*Voltaire.*

WHENEVER a community or a powerful section of a community, or a government of any kind, attempts to dictate to the artist what he is to do, art either entirely vanishes, or becomes stereotyped, or degenerates into a low and ignoble form of craft. A work of art is the unique result of a unique temperament. Its beauty comes from the fact that the author is what he is. It has nothing to do with the fact that other people want what they want. Indeed, the moment that an artist takes notice of what other people want, and tries to supply the demand, he ceases to be an artist, and becomes a dull or an amusing craftsman, an honest or a dishonest tradesman. He has no further claim to be considered as an artist. Art is the most intense mode of Individualism that the world has known.—*Oscar Wilde.*

THE acceptance of the evolutionary philosophy is the profoundest mental revolution conceivable. It inverts the whole picture of life; or rather, to speak more accurately, it opens our eyes to the fact that the whole picture has been hitherto presented topsy-turvy. The fable of a fancied fall is replaced with the proof of a continuous ascent; for the pessimistic caricature of man as a degraded creature, conceived in sin, there is substituted a figure glowing with life and hope; an individuality with a matchless record of triumphs over hostil environments; a being preëminently capable of selecting from and absorbing all that is best in his environment; a being therefore essentially fitted for self-government. This is unquestionably the teaching of evolution; this is the ideal it holds up as that which alone is worthy of the dignity of man.—*W. Owen.*

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Notes and Clippings.

THE Jesuit order has a total membership of 12,300, divided into 27 provinces.

THE argument of the Abbé Vigoroux, of Paris, against the doctrin of evolution, says the *World*, is rather more vigorous than conclusiv. But it will arouse the antagonism of the Darwinians of two worlds, for the abbé is a prominent churchman and worth tilting against.

THE London *Times* investigator who thinks deportation of the negro necessary, givs as reasons: "That the problem of the future of the colored race at the South is not tending toward a satisfactory solution, but is becoming more refractory and threatening continually; that such experience as has been had warrants the belief that the Southern whites will never permit the negro to enjoy the franchise or any degree of social equality; that in fact a race antagonism has been developing ever since the abolition of slavery; that the relations between the races are becoming more and more strained; that crimes and abuses are shockingly frequent on both sides; that the advance of the negro toward material prosperity has been discouragingly slow; that the same may be said of his growth in intelligence; that the North shares with the South that race prejudice which renders assimilation an idle dream; and that there is no ground for thinking that these conditions will change for the better."

MORGAN, commissioner of Indian schools, has written to Father Chappelle, vice-president of the Catholic missions bureau: "The schools maintained by the government for the education of the Indians should be strictly non-sectarian and non-partisan; and, further, the appropriation of public funds to sectarian institutions is, in my opinion, contrary to the spirit if not the letter of the Constitution, and opposed to public policy. My position on the question was violently assailed by your bureau. False charges were preferred against me, and the most determined but futil efforts were made to prevent my confirmation and to secure my displacement. An employee I discharged for cause from this office immediately got employment with your bureau, where he is still retained, and during the entire two years the bureau has both directly and indirectly, in season and out of season, publicly and privately, through newspapers and personal interviews, through official correspondence and in the lobby of Congress, assailed the policy of the administration, and attempted to defeat the extension and successful operation of the government schools."

"EVERY monastery and convent," wails the Catholic *Freeman's Journal*, "with its sacred traditions and its shrine, is a stronghold of the faith and a beacon of light. Of these there were until recent years many thousands in Italy. There was hardly a village, a valley or a hill without its convent and turret. Night and day was the incense of prayer ascending from innumerable choirs, bringing blessings to the church and peace to men of good will. But the Atheistic revolution has done its work thoroughly and without remorse, and is still activ with its mission of extermination. The great abbeys and ancient convents, once the glory and joy of the land, are all stripped of their possessions. The more notable ones hav been converted into government offices, municipal buildings or public institutions. The inmates received scant pity from their plunderers, and were in many cases sent adrift from their sacred sanctuaries and beloved homes where they had spent oft-times fifty and sixty years, with no other resources than a miserable pension of one or two francs a day, irregularly paid, sometimes diminished on some trivial pretext and at other times altogether withheld."

AMONG the inhabitants of Elisabetgrad, Russia, are many Jews who are engaged in the usual vocations of the people of that nationality in Russian cities. The intense hatred of the Jews entertained by the peasant population recently broke out, and several thousand farm laborers, small land-holders, and others engaged in agricultural occupations in the country surrounding Elisabetgrad, marched into the town and proceeded to the Jewish quarter. The Jews upon seeing the mob approaching made frantic efforts to hide themselvs. Amid cries of "Kill the Jews" the peasants descended upon their victims. They attacked the Jewish shops and dwellings and plundered them of everything valuable. What was considered not worth stealing was wantonly destroyed. Some of the braver Jews resisted this looting of their property, but this only made matters the worse for them, and three of them were killed. Many others, who attempted to defend their families or property from the mob, were severely wounded. The rioting in the Jewish quarter continued for hours, and although the authorities were well aware of the outrages they did not take a step to prevent them, nor in any way interfere to protect the Jews.

A DISPATCH from the shrine of St. Anne de Beaupre to the *World* reads: "Five trains and three steamers were required to take the pilgrims from Quebec down to the shrine to-day. Not only the church, but the entire village was in holiday attire. Papal and Canadian flags hung over the main entrance of the church. There was a grand solemn translation of a new relic of the saint, obtained for the shrine from Carcasson, France, by Cardinal Taschereau. It is the bone of a complete finger-joint of St. Anne. The former relic of St. Anne, in possession of the church, is only a portion of a finger-joint, and much smaller than the new one. Father Riley, being asked if miracles similar to those reported at St. Anne are worked anywhere else in America, said: 'Not to the same extent, and none that are so well known. Some hav been reported at the Passionist monastery at Hoboken, N. J., and others at the church of Our Lady of the Perpetual Help at Roxbury, where Miss Grace Hanley, now a nun in a Quebec convent, was cured of a serious spinal trouble. Nowhere else in America hav such miracles been reported.' There was a distressing amount of bodily pain and suffering in the mass of struggling humanity that knelt in prayer with St. Anne to-day. But the majority of the petitioners received no benefit. Many who had to be carried into the church were carried out again with their condition apparently unchanged. Hundreds of Americans are among the number."

Communications.

When Did Jehoshaphat Die?

A BIBLE LESSON.

At the end of Solomon's reign the Jewish nation was divided into two kingdoms. Two tribes acknowledged the authority of Solomon's successor, Rehoboam. This was called the kingdom of Judah, of which Jerusalem was the capital. Ten tribes revolted and made Jeroboam king. This formed the kingdom of Israel, of which Samaria was the capital. The following is a brief summary of the reigns of the kings of the two kingdoms from the partition of the empire to the conquest of Israel by the Assyrians:

KINGDOM OF JUDAH.

"And Rehoboam the son of Solomon reigned in Judah . . . and he reigned seventeen years" (1 Kings xiv, 21).

"And Rehoboam slept with his fathers . . . and Abijam his son reigned in his stead" (1 Kings xiv, 31). "Three years reigned he" (xv, 2).

"And Abijam slept with his fathers . . . and Asa his son reigned in his stead" (1 Kings xv, 8). "Forty and one years reigned he" (10).

"And Asa slept with his fathers . . . and Jehoshaphat his son reigned in his stead" (1 Kings xv, 24). "And he reigned twenty and five years in Jerusalem" (xxii, 42).

"And Jehoshaphat slept with his fathers . . . and Jehoram his son reigned in his stead" (1 Kings xxii, 50). "And he reigned eight years" (2 Kings viii, 17).

"And Joram [Jehoram] slept with his fathers . . . and Ahaziah reigned in his stead" (2 Kings viii, 24). "And he reigned one year" (26).

"And he [Ahaziah] fled to Megiddo and died there" (2 Kings ix, 27). "And when Athaliah the mother of Ahaziah saw that her son was dead she arose and destroyed all the seed royal. But Jehosheba took Joash the son of Ahaziah . . . and he was with her [his nurse] hid in the house of the Lord six years. And Athaliah did reign over the land" (xi, 1–3).

"They slew Athaliah" (2 Kings xi, 20). "And they brought down the king [Joash] from the house of the Lord. . . . And he sat on the throne of the kings" (19). "Forty years reigned he in Jerusalem" (xii, 1).

"His servants smote him [Joash] and he died, . . . and Amaziah his son reigned in his stead" (2 Kings xii, 21)—"and reigned twenty and nine years" (xiv, 2).

"They made a conspiracy against him [Amaziah] . . . and slew him" (2 Kings xiv, 19). "And all the people of Judah took Azariah . . . and made him king instead of his father, Amaziah" (21). "And he reigned two and fifty years" (xv, 2).

"So Azariah slept with his fathers . . . and Jotham his son reigned in his stead" (2 Kings xv, 7). "And he reigned sixteen years" (33).

"And Jotham slept with his fathers . . . and Ahaz his son reigned in his stead" (2 Kings xv, 38)—"and reigned sixteen years" (xvi, 2).

"And Ahaz slept with his fathers . . . and Hezekiah his son reigned in his stead" (2 Kings xvi, 20). "In the sixth year of Hezekiah . . . Samaria was taken" (xviii, 10).

From the division of the empire, then, to the conquest of Israel by the Assyrians, the reigns of Judah's kings were as follows: Rehoboam, seventeen years; Abijam, three years; Asa, forty-one years; Jehoshaphat, twenty-five years; Joram, eight years; Ahaziah, one year; Athaliah, six years; Joash, forty years; Amaziah, twenty-nine years; Azariah, fifty-two years; Jotham, sixteen years; Ahaz, sixteen years; Hezekiah, six years.

KINGDOM OF ISRAEL.

"They . . . made him [Jeroboam] king over all Israel" (1 Kings xii, 20). "And the days which Jeroboam reigned were two and twenty years" (xiv, 20).

"And he [Jeroboam] slept with his fathers and Nadab his son reigned in his stead" (1 Kings xiv, 20)—"and reigned over Israel two years" (xv, 25).

"And Baasha smote him [Nadab] . . . and reigned in his stead" (1 Kings xv, 27, 28)—"twenty and four years" (33).

"So Baasha slept with his fathers . . . and Elah his son reigned in his stead" (1 Kings xvi, 6)—"two years" (8).

"Zimri went in and smote him, and killed him [Elah] . . . and reigned in his stead" (1 Kings xvi, 10)—"seven days" (15).

"Wherefore all Israel made Omri . . . king over Israel" (1 Kings xvi, 16)—"to reign over Israel twelve years" (23).

"So Omri slept with his fathers . . . and Ahab his son reigned in his stead" (1 Kings xvi, 28)—"twenty and two years" (29).

"So Ahab slept with his fathers and Ahaziah his son reigned in his stead" (1 Kings, xxii, 40)—"and reigned two years over Israel" (51).

"So he [Ahaziah] died . . . and Jehoram [his brother] reigned in his stead" (2 Kings i, 17)—"and reigned twelve years" (iii, 1).

"I hav anointed thee [Jehu] king . . . over Israel" (2 Kings ix, 6). "And Jehu . . . smote Jehoram" (24). "And the time that Jehu reigned over Israel in Samaria was twenty and eight years" (x, 36).

"And Jehu slept with his fathers . . . and Jehoahaz his son reigned in his stead" (2 Kings x, 35)—"and reigned seventeen years" (xiii, 1).

"And Jehoahaz slept with his fathers . . . and Joash his son reigned in his stead" (2 Kings xiii, 9)—"and reigned sixteen years" (10).

"And Joash slept with his fathers and Jeroboam sat upon his throne" (2 Kings xiii, 13)—"and reigned forty and one years" (xiv, 23).

"And Jeroboam slept with his fathers . . . and Zachariah his son reigned in his stead" (2 Kings xiv, 29)—"six months" (xv, 8).

"And Shallum . . . slew him [Zachariah] and reigned in his stead" (2 Kings, xv, 10)—"a full month" (13).

"Menahem . . . slew him [Shallum] and reigned in his stead" (2 Kings, xv, 14)—"and reigned ten years" (17).

"And Menahem slept with his fathers and Pekahiah his son reigned in his stead" (2 Kings xv, 22)—"and reigned two years" (23).

"Pekah . . . killed him [Pekahiah] and reigned in his room" (2 Kings xv, 25)—"and reigned twenty years" (27).

"And Hoshea . . . slew him [Pekah] and reigned in his stead" (2 Kings xv, 30)—"nine years" (xvii, 1). "In the ninth year of Hoshea the king of Assyria took Samaria, and carried Israel away into Assyria" (6).

From the division of the empire to the conquest of Israel the reigns of Israel's kings, omitting Zimri's brief reign of seven days and calling the combined reigns of Zachariah and Shallum one year as computed by chronologists, were as follows: Jeroboam, twenty-two years; Nadab, two years; Baasha, twenty-four years; Elah, two years; Omri, twelve years; Ahab, twenty-two years; Ahaziah, two years; Jehoram, twelve years; Jehu, twenty-eight years; Jehoahaz, seventeen years; Joash, sixteen years; Jeroboam II., forty-one years; Zachariah and Shallum, one year; Menahem, ten years; Pekahiah, two years; Pekah, twenty years; Hoshea, nine years.

WHEN DID JEHOSHAPHAT DIE?

The foregoing epitome of Jewish history, gleaned from 1 and 2 Kings, is presented in order that the reader may the more readily understand the following solutions (based upon statements that appear in these books) to the question that forms the topic of this Bible lesson—When did Jehoshaphat die?

Jehoshaphat is represented as one of Judah's best and greatest kings. He did "that which was right in the eyes of the Lord." "The Lord was with Jehoshaphat." "And Jehoshaphat waxed great." "And he had riches and honor in abundance." He died at the age of sixty, after a reign of twenty-five years. Ahaziah, king of Israel, is represented as a very wicked king. "He did evil in the sight of the Lord." "For he served Baal, and worshiped him, and provoked to anger the Lord." Elijah prophesied his early death, which came after a brief reign of two years. The last chapter of the first book of Kings chronicles the reign and death of Judah's king, Jehoshaphat; the first chapter of the second book of Kings records the reign and death of Israel's king, Ahaziah. Now when did Jehoshaphat die? Did he die before or after Ahaziah died?

1. "And in the twentieth year of Jeroboam, king of Israel, reigned Asa over Judah" (1 Kings xv, 9).

As Jeroboam reigned twenty-two years, he reigned two years after Asa became king. From the commencement of Asa's reign, then, to the death of Ahaziah, the reigns of Israel's kings were as follows: Jeroboam 2 years, Nadab 2 years, Baasha 24 years, Elah 2 years, Omri 12 years, Ahab 22 years, and Ahaziah 2 years. 2 yrs. + 2 yrs. + 24 yrs. + 2 yrs. + 12 yrs. + 22 yrs. + 2 yrs. = 66 yrs.

As Asa reigned forty-one years and Jehoshaphat reigned twenty-five years, from the commencement of Asa's reign to the death of Jehoshaphat was 41 yrs. + 25 yrs. = 66 yrs.

If from the commencement of Asa's reign to the death of Ahaziah was sixty-six years, and from the commencement of Asa's reign to the death of Jehoshaphat was sixty-six years, Jehoshaphat therefore died in the *same year* that Ahaziah died.

2. "Now in the eighteenth year of King Jeroboam the son of Nebat reigned Abijam over Judah" (1 Kings xv, 1).

As Jeroboam reigned twenty-two years, he reigned four years after the beginning of Abijam's reign. From the beginning of Abijam's reign, then, to the death of Ahaziah, the reigns of Israel's kings were: Jeroboam 4 years, Nadab 2 years, Baasha 24 years, Elah 2 years, Omri 12 years, Ahab 22 years, and Ahaziah 2 years. 4 yrs. + 2 yrs. + 24 yrs. + 2 yrs. + 12 yrs. + 22 yrs. + 2 yrs. = 68 yrs.

From the beginning of Abijam's reign to the death of Jehoshaphat the reigns of Judah's kings were: Abijam 3 years, Asa 41 years, Jehoshaphat 25 years. 3 yrs. + 41 yrs. + 25 yrs. = 69 yrs.

If from the beginning of Abijam's reign to the death of Ahaziah was sixty-eight years, and from the beginning of Abijam's reign to the death of Jehoshaphat was sixty-nine years, Jehoshaphat therefore died *one year after* Ahaziah died.

3. "In the thirty and first year of Asa king of Judah began Omri to reign over Israel" (1 Kings xvi, 23).

From the accession of Omri to the death of Ahaziah the reigns of Israel's kings were: Omri 12 years, Ahab 22 years, and Ahaziah 2 years. 12 yrs. + 22 yrs. + 2 yrs. = 36 yrs.

As Omri became king in the thirty-first year of Asa's reign, Asa reigned ten years after Omri became king, and this added to Jehoshaphat's reign of twenty-five years makes thirty-five years from Omri to the death of Jehoshaphat.

If from the accession of Omri to the death of Ahaziah was thirty-six years, and from the accession of Omri to the death of Jehoshaphat was thirty-five years, Jehoshaphat therefore died *one year before* Ahaziah died.

4. "In the three and twentieth year of Joash the son of Ahaziah king of Judah, Jehoahaz the son of Jehu began to reign over Israel" (2 Kings xiii, 1).

From the death of Ahaziah, king of Israel, to the accession of Jehoahaz, Jehoram reigned 12 years, and Jehu 28 years, a total of 40 years.

From the death of Jehoshaphat to the accession of Jehoahaz, Judah's sovereigns reigned—Joram 8 years, Ahaziah 1 year, Athaliah 6 years, Joash 23 years. 8 yrs. + 1 yr. + 6 yrs. + 23 yrs. = 38 yrs.

If from the death of Ahaziah to the accession of Jehoahaz was forty years, and from the death of Jehoshaphat to the accession of Jehoahaz was thirty-eight years, Jehoshaphat therefore died *two years after* Ahaziah died.

5. "And Jehoram [of Israel] reigned in his [Ahaziah's] stead, in the second year of Jehoram the son of Jehoshaphat" (2 Kings i, 17).

If Ahaziah died and Jehoram of Israel became king in the second year of Jehoram of Judah, Jehoshaphat therefore died *two years before* Ahaziah died.

6. "And Joram [Jehoram] king of Israel and Ahaziah king of Judah went out, each in his chariot, . . . against Jehu" (2 Kings ix, 21). "And Jehu drew a bow with his full strength, and smote Jehoram between his arms, and the arrow went out at his heart" (24). "But when Ahaziah the king of Judah saw this, he fled by way of the garden house. And Jehu followed after him, and said, Smite him also in the chariot. And they did so" (27).

Jehoram, king of Israel, and Ahaziah, king of Judah, were thus slain at the same time. Jehu succeeded Jehoram; Athaliah succeeded Ahaziah, reigned six years, and was in turn succeeded by Joash. Jehu had thus reigned six years over Israel when Joash became king of Judah. As Jehoram reigned twelve years, from the death of Ahaziah [of Israel] to the accession of Joash, then, was eighteen years.

From the death of Jehoshaphat to the accession of Joash, Judah's sovereigns reigned as follows: Joram 8 years, Ahaziah 1 year, Athaliah 6 years—a total of 15 years.

If from the death of Ahaziah to the reign of Joash was eighteen years, and from the death of Jehoshaphat to the reign of Joash was fifteen years, Jehoshaphat therefore died *three years after* Ahaziah died.

7. "In the second year of Joash son of Jehoahaz king of Israel reigned Amaziah the son of Joash king of Judah" (2 Kings xiv, 1).

From the death of Ahaziah to the accession of Amaziah the reigns of Israel's kings were—Jehoram 12 years, Jehu 28 years, Jehoahaz 17 years, Joash 2 years. 12 yrs. + 28 yrs. + 17 yrs. + 2 yrs. = 59 yrs.

From the death of Jehoshaphat to the accession of Amaziah, Judah's kings reigned—Joram 8 years, Ahaziah 1 year, Athaliah 6 years, Joash 40 years. 8 yrs. + 1 yr. + 6 yrs. + 40 yrs. = 55 yrs.

If from the death of Ahaziah to the accession of Amaziah was fifty-nine years, and from the death of Jehoshaphat to the accession of Amaziah was fifty-five years, Jehoshaphat therefore died *four years after* Ahaziah died.

8. "And Jehoshaphat the son of Asa began to reign over Judah in the fourth year of Ahab king of Israel" (1 Kings xxii, 41).

If Ahab reigned twenty-two years and Jehoshaphat began to reign in the fourth year of Ahab's reign, Jehoshaphat had reigned eighteen years when Ahab died, and twenty years when Ahaziah died. As Jehoshaphat reigned twenty-five years, he therefore died *five years after* Ahaziah died.

9. "Ahaziah the son of Ahab began to reign over Israel in Samaria the seventeenth year of Jehoshaphat king of Judah, and reigned two years over Israel" (1 Kings xxii, 51).

If Ahaziah began to reign in the seventeenth year of Jehoshaphat and reigned two years before he died, he died in the nineteenth year of Jehoshaphat's reign. As Jehoshaphat reigned twenty-five years,

he therefore died *six years after* Ahaziah died.

10. "Now Jehoram the son of Ahab began to reign over Israel in Samaria in the eighteenth year of Jehoshaphat king of Judah" (2 Kings iii, 1).

If Ahaziah died and Jehoram became king in the eighteenth year of Jehoshaphat's reign, Jehoshaphat therefore died *seven years after* Ahaziah died.

11. "In the second year of Pekah the son of Remaliah king of Israel began Jotham the son of Uzziah [Azariah] king of Judah to reign" (2 Kings xv, 32).

From the death of Ahaziah to the beginning of Jotham's reign, the following were the reigns of Israel's kings: Jehoram 12 years, Jehu 28 years, Jehoahaz 17 years, Joash 16 years, Jeroboam 41 years, Zachariah and Shallum 1 year, Menahem 10 years, Pekahiah 2 years, Pekah 2 years. 12 yrs. + 28 yrs. + 17 yrs. + 16 yrs. + 41 yrs. + 1 yr. + 10 yrs. + 2 yrs. + 2 yrs. = 129 yrs.

From the death of Jehoshaphat to the beginning of Jotham's reign the following were the reigns of Judah's kings: Joram 8 years, Ahaziah 1 year, Athaliah 6 years, Joash 40 years, Amaziah 29 years, Azariah 52 years. 8 yrs. + 1 yr. + 6 yrs. + 40 yrs. + 29 yrs. + 52 yrs. = 136 yrs.

If from the death of Ahaziah to the beginning of Jotham's reign was one hundred and twenty-nine years, and from the death of Jehoshaphat to the beginning of Jotham's reign was one hundred and thirty-six years, Jehoshaphat therefore died *seven years before* Ahaziah died.

12. "In the thirty and eighth year of Azariah king of Judah did Zachariah the son of Jeroboam reign over Israel" (2 Kings xv, 8).

From the death of Ahaziah to the accession of Zachariah the reigns of Israel's kings were: Jehoram 12 years, Jehu 28 years, Jehoahaz 17 years, Joash 16 years, Jeroboam 41 years. 12 yrs. + 28 yrs. + 17 yrs. + 16 yrs. + 41 yrs. = 114 yrs.

From the death of Jehoshaphat to the accession of Zachariah the reigns of Judah's kings were: Joram 8 years, Ahaziah 1 year, Athaliah 6 years, Joash 40 years, Amaziah 29 years, Azariah 38 years. 8 yrs. + 1 yr. + 6 yrs. + 40 yrs. + 29 yrs. + 38 yrs. = 122 yrs.

If from the death of Ahaziah to the accession of Zachariah was one hundred and fourteen years, and from the death of Jehoshaphat to the accession of Zachariah was one hundred and twenty-two years, Jehoshaphat therefore died *eight years before* Ahaziah died.

13. "In the fiftieth year of Azariah king of Judah, Pekahiah the son of Menahem began to reign over Israel" (2 Kings xv, 23).

From the death of Ahaziah to the accession of Pekahiah, Israel's kings reigned as follows: Jehoram 12 years, Jehu 28 years, Jehoahaz 17 years, Joash 16 years, Jeroboam 41 years, Zachariah and Shallum 1 year, Menahem 10 years. 12 yrs. + 28 yrs. + 17 yrs. + 16 yrs. + 41 yrs. + 1 yr. + 10 yrs. = 125 yrs.

From the death of Jehoshaphat to the accession of Pekahiah, Judah's kings reigned as follows: Joram 8 years, Ahaziah 1 year, Athaliah 6 years, Joash 40 years, Amaziah 29 years, Azariah 50 years. 8 yrs. + 1 yr. + 6 yrs. + 40 yrs. + 29 yrs. + 50 yrs. = 134 yrs.

If from the death of Ahaziah to the accession of Pekahiah was one hundred and twenty-five years, and from the death of Jehoshaphat to the accession of Pekahiah was one hundred and thirty-four years, Jehoshaphat therefore died *nine years before* Ahaziah died.

14. "In the twelfth year of Ahaz king of Judah began Hoshea the son of Elah to reign in Samaria over Israel" (2 Kings xvii, 1).

From the death of Ahaziah to the accession of Hoshea the reigns of Israel's kings were: Jehoram 12 years, Jehu 28 years, Jehoahaz 17 years, Joash 16 years, Jeroboam 41 years, Zachariah and Shallum 1 year, Menahem 10 years, Pekahiah 2 years, Pekah 20 years. 12 yrs. + 28 yrs. + 17 yrs. + 16 yrs. + 41 yrs. + 1 yr. + 10 yrs. + 2 yrs. + 20 yrs. = 147 yrs.

From the death of Jehoshaphat to the accession of Hoshea the reigns of Judah's kings were: Joram 8 years, Ahaziah 1 year, Athaliah 6 years, Joash 40 years, Amaziah 29 years, Azariah 52 years, Jotham 16 years, Ahaz 12 years. 8 yrs. + 1 yr. + 6 yrs. + 40 yrs. + 29 yrs. + 52 yrs. + 16 yrs. + 12 yrs. = 164 yrs.

If from the death of Ahaziah to the accession of Hoshea was one hundred and forty-seven years, and from the death of Jehoshaphat to the accession of Hoshea was one hundred and sixty-four years, Jehoshaphat therefore died *seventeen years before* Ahaziah died.

15. "And it came to pass in the fourth year of King Hezekiah, which was the seventh year of Hoshea son of Elah king of Israel, that Shalmaneser king of Assyria came up against Samaria and besieged it" (2 Kings xviii, 9).

From the death of Ahaziah to the commencement of the siege of Samaria the reigns of Israel's kings were: Jehoram 12 years, Jehu 28 years, Jehoahaz 17 years, Joash 16 years, Jeroboam 41 years, Zachariah and Shallum 1 year, Menahem 10 years, Pekahiah 2 years, Pekah 20 years, Hoshea 7 years. 12 yrs. + 28 yrs. + 17 yrs. + 16 yrs. + 41 yrs. + 1 yr. + 10 yrs. + 2 yrs. + 20 yrs. + 7 yrs. = 154 yrs.

From the death of Jehoshaphat to the siege of Samaria the reigns of Judah's kings were: Joram 8 years, Ahaziah 1 year, Athaliah 6 years, Joash 40 years, Amaziah 29 years, Azariah 52 years, Jotham 16 years, Ahaz 16 years, Hezekiah 4 years. 8 yrs. + 1 yr. + 6 yrs. + 40 yrs. + 29 yrs. + 52 yrs. + 16 yrs. + 16 yrs. + 4 yrs. = 172 yrs.

If from the death of Ahaziah to the siege of Samaria was one hundred and fifty-four years, and from the death of Jehoshaphat to the siege of Samaria was one hundred and seventy-two years, Jehoshaphat therefore died *eighteen years before* Ahaziah died.

16. "In the twenty and seventh year of Jeroboam king of Israel began Azariah son of Amaziah king of Judah to reign" (2 Kings xv, 1).

From the death of Ahaziah to the accession of Azariah the reigns of Israel's kings were: Jehoram 12 years, Jehu 28 years, Jehoahaz 17 years, Joash 16 years, Jeroboam 27 years. 12 yrs. + 28 yrs. + 17 yrs. + 16 yrs. + 27 yrs. = 100 yrs.

From the death of Jehoshaphat to the accession of Azariah the reigns of Judah's kings were: Joram 8 years, Ahaziah 1 year, Athaliah 6 years, Joash 40 years, Amaziah 29 years. 8 yrs. + 1 yr. + 6 yrs. + 40 yrs. + 29 yrs. = 84 years.

If from the death of Ahaziah to the accession of Azariah was one hundred years, and from the death of Jehoshaphat to the accession of Azariah was eighty-four years, Jehoshaphat therefore died *sixteen years after* Ahaziah died.

ANSWERS TO QUESTIONS.

When did Jehoshaphat's death occur? Did it occur before or after Ahaziah's death occurred? The following are the various answers to this question which the preceding solutions hav disclosed:

1. The same year; 2. One year after; 3. One year before; 4. Two years after; 5. Two years before; 6. Three years after; 7. Four years after; 8. Five years after; 9. Six years after; 10. Seven years after; 11. Seven years before; 12. Eight years before; 13. Nine years before; 14. Seventeen years before; 15. Eighteen years before; 16. Sixteen years after.

Here are sixteen different answers to a simple historical question. But one of them can possibly be correct; fifteen of them must necessarily be incorrect. And yet I challenge the theologian to demonstrate the incorrectness of one of them without at the same time demonstrating the fallibility of the Bible and its unreliability as a historical record.

NOTES AND EXPLANATIONS.

The history of Judah's and of Israel's sovereigns is recorded in Kings and repeated in Chronicles. Had I used both Kings and Chronicles in the preparation of this lesson, the number of various answers would hav been increased. Some Christian scholars, however, admit that Chronicles is not entirely free from errors, while Kings, on the other hand, is denominated a "marvel of accuracy." To avoid any objections that might be raised were Chronicles used—to assail only that which is deemed unassailable—I hav confined myself to Kings.

To prevent confusion in regard to names, the reader should remember that Israel had two kings named Jeroboam, and that Israel and Judah each had kings named Ahaziah, Jehoram, and Jehoash. In Israel Jehoram succeeded Ahaziah; in Judah, Ahaziah succeeded Jehoram. The contracted form of *Jehoram* is *Joram*, and of *Jehoash*, *Joash*. Both forms are used. *Azariah* is also called *Uzziah*.

In computing time, ordinal numbers are reckoned the same as cardinal numbers. It may be urged that the phrase, "in the eighteenth year," does not denote the full period of eighteen completed years. In justification of the method pursued, I may say that it is not only the method generally followed by chronologists, but it is the method authorized by the Bible. See 2 Kings xvii, 1; 2 Kings xvii, 6. Also 1 Kings xv, 9, 10; 2 Chron. xvi, 13. Its adoption simplifies the form without increasing the number of solutions.

To reconcile other discrepancies, some Bible chronologists hav assumed an interregnum of eleven years between the reigns of Jeroboam II. and Zachariah, and another of nine years between Pekah and Hosea. The language of the Bible utterly precludes these assumptions.

"And Jeroboam slept with his fathers, even with the kings of Israel; and Zachariah his son reigned in his stead" (2 Kings xiv, 29).

"And Hoshea the son of Elah made a conspiracy against Pekah the son of Remaliah, and smote him, and slew him, and reigned in his stead" (2 Kings xv, 30).

That these interregnums did not occur, nor indeed any interregnums between the reigns of Israel's kings, is attested by Josephus, who by Christians is esteemed an authority second only to the writers of the scriptures. The ninth book of his "Antiquities" bears the following title: "Containing the interval of one hundred and fifty-seven years—from the death of Ahab to the captivity of the ten tribes." This forbids the idea of any interregnum.

But if it could be shown that these or other interregnums really did occur, the fact would increase rather than diminish the difficulties connected with the solution of this question.

We search the writings of Bible commentators in vain for an explanation or attempted reconciliation of many of the conflicting statements to be found in the passages that I hav quoted. These exegetes hav either been ignorant of their existence, or hav purposely ignored them. Some of the more noticeable ones they hav attempted to reconcile; but the explanations offered are of such a character as to make it seemingly impossible for an honest scholar to advance them, or an intelligent reader to accept them.

These pretended reconciliations hav been abridged, and, in the shape of marginal notes, transferred to the popular editions of the Bible. Where different and conflicting dates are assigned for the commencement of a king's reign, opposit the first will be found such explanatory notes as "prorex," "viceroy," "in consort" or "in partnership with his father;" and opposit the last, "began to reign alone;" and all this without a word or hint, either in the Bible, or elsewhere, to authorize it.

Supposing that in a popular history of the United States it is stated that James Buchanan became president in 1857, and served four years; and that in the succeeding chapter it is stated that Abraham Lincoln became president in 1859, served four years, and was assassinated. Here is a palpable discrepancy. But imagin the enterprising publisher attempting in a footnote to explain away this discrepancy by gravely declaring that Lincoln was associated with Buchanan in the presidency two years before he became president himself. Such a performance is not more dishonest and foolish than these efforts of the advocates of the infallibility of the Bible to explain away the many gross discrepancies that mar its pages.

The existence of the above-mentioned error precludes the recognition of this history as a perfectly reliable and infallible record. Yet in spite of this one error it may be a worthy and valuable work. But if it can be shown that it contains a dozen mistakes of the same character, in addition to innumerable other defects, it deserves to be discarded as an authority. The demonstration of a single error in the Bible destroys the dogmas of its divinity and infallibility. Yet notwithstanding thie single error, or even twenty errors, it might still be valuable as a historical record. But when it can be demonstrated that it abounds with glaring contradictions, that its every chapter teems with flagrant errors, it is utterly unworthy of credit, and must be rejected even as a human record of events. J. E. REMSBURG.

How to Help The Truth Seeker.

1. When renewing get a friend to subscribe and thus save a half dollar apiece.
2. Get your newsdealer to display it on his stand or in his shop window. Be sure that he displays the pictures.
3. Get your newsdealer to keep in stock one or more copies, with your guarantee to take off his hands at the end of the week any that remain unsold. If he exhibits them the pictures alone will sell them.
4. Take a few extra copies and circulate them among your acquaintances. On your request, we will send you back-number sample copies free.
5. Leave a copy occasionally where it will be picked up—in the train, in the factory, in the meeting-room, in the cigar store, in the barber-shop. Leave it picture-side up.
6. Keep in your pocket some of our cheap tracts, and when convenient hand one to a friend.
7. Get a new subscriber by persuading some friend to take it.

THE industrial spirit which became prominent early in the fourteenth century produced [a religious change]. It did so in three ways. It arose in a society in which the laity were crouching in abject submission to the priesthood, and it developed and raised to honor the practice of money-lending, which the priesthood had invariably anathematized. It arose in a society in which the duty of religious intolerance was regarded as an axiom, and it produced a tendency toward toleration by uniting men of different creeds in amicable intercourse, by elevating to honor on account of their commercial merits the people who were most persecuted on account of their creed, by making men concentrate their attention mainly on practice rather than on theory, and by calling into existence an order of interests which persecution seriously endangered. It, in the last place, made men look with aversion upon the monastic ideal which was the very center of the prevailing theology. In all these ways it proved the precursor of the Reformation, and in all these ways it harmonized with the spirit of Rationalism.—*Lecky*.

Cigar Money for the Secular Penny Fund.

The Secular Penny movement still widens its circles. One enthusiastic upholder of the movement, residing in New York state, sends us $1 39, being "one cent for each and every inhabitant in the school-district" where he resides. A California lady writes:

A gentleman gave me fifty cents to send to the Pence Fund, one penny for himself, and forty-nine for ministers who he was sure would not giv any. Another had a good laugh over it, and gave me twenty-five cents; another, a dime; I make it $1 and inclose.

And now our friends are writing to suggest that some of the dimes which daily go up in Liberal tobacco-smoke might, with propriety, be turned into the American Secular Union Penny Fund instead. One Liberal, seventy years of age, sends us eight cents in stamps, and says:

Too bad the war times small scrip has passed away. There is not a Liberal smoker in the United States that would not mail you a five or ten cent scrip to assist keeping at the antipodes church and state. Will it be possible to use or sell postage stamps?

To this we reply, Yes, we can use all the stamps sent us, although we should, of course, prefer money-orders, etc., where larger amounts than a few cents are mailed us. In sending stamps, please do not send larger denominations than the two-cent kind.

One of the "old guard" of Radicals, an old-time lecturer and worker in the vineyard of Liberalism, sends us the following brief article, requesting us to forward it to THE TRUTH SEEKER and other Liberal papers:

FIVE CENTS TO THE AMERICAN SECULAR UNION.

After fifty years of persecution and warfare in defense of truth, I am now an invalid and beggar; but I will giv *five cents* to support the American Secular Union, and now send it. The very poorest who read this can send as much as this, and I hope all will do so. If you hav not five cents' worth of truth and humanity, then do not call yourself a Liberal or Freethinker. Many of you use five cents' worth of tobacco every day. Only a few can giv $100, $50, $25, or $10; many can giv $1; and *all* the others *can* giv five cents now and then, if they will. If ten thousand will giv five cents at once, it will add $500 to the American Secular Union treasury.

I suppose a large proportion of the contributions to support Catholic and Protestant institutions come from the laborers and servants in nickels, dimes, and quarters. If all who believe in truth, justice, and equal freedom will giv even five cents, it will help much, and will inspire all who are trying to keep church and state separate, as Washington, Paine, and Grant so much desired.

J. H. COOK.

Now, gentlemen, I know that we touch a sensitiv spot when we suggest that a smoker can find a better use for his nickels than spending them for tobacco. I know how wedded the most of you are to the dear delights of its noxious fumes, and how you resent the gentlest and most sweetly-worded protest a woman can make regarding it from a hygienic and an esthetic standpoint, not to talk about the money it costs. Nevertheless, since the two gentlemen quoted above hav made the appeal through me for contributions of cigar money, I gladly second the motion, and I earnestly hope that it will be carried by a rousing majority of the smokers who read these words. To deny yourselvs an occasional cigar is surely a small sacrifice to make for the Liberal cause. Yet, the nickel or the dime you send in means the sending out of a pamphlet to somebody who would otherwise hav to go without it. This little self-denial on your part—a self-denial which you will forget all about in a day or a week after—may make all the difference in the world between the darkness of superstition and the dawning of Universal Mental Liberty to some fellow-creature. Come, gentlemen, how many of you love state secularization well enough to sacrifice an occasional cigar at its shrine? IDA C. CRADDOCK,

Corr. Sec. American Secular Union.

Philadelphia, Aug. 8 1891.

St. Paul as a Teacher.

A great deal of the success of early Christianity may be justly attributed to the powerful advocacy of St. Paul. It must be remembered, however, that Paul never saw Jesus. True, he is alleged to hav seen him in a vision, but in these days visions are not accounted as of much value.

The story of Paul on his way to Damascus being smitten by a light from heaven, or in more modern language, by sunstroke, under the influence of which he imagined he saw Jesus, who exclaimed, "Saul, Saul, why persecutest thou me?" is well known to every student of the Bible.

The New Testament contains few stories of more pathetic interest. Paul, who had been a great opponent of Christianity, is suddenly converted into an enthusiastic supporter by the effect of this light from heaven and strange vision. Being a scholarly man and a powerful advocate Paul soon succeeded in making numerous converts. Indeed, it is no exaggeration to say that he made more converts in a few years than all the chosen disciples of Jesus got together during their lives. The great doctrin of Paul was "Christ and him crucified."

He did not, however, believe in the physical resurrection of Jesus. His view was that a spiritual body of Jesus had arisen, and that it was as spiritual beings we should all rise again, when on the last day the Lord came to judge mankind for their actions on earth. "Flesh and blood" cannot inherit the kingdom of God, said Paul—and he went on to affirm that there were two kinds of bodies, one terrestrial and the other celestial, and with the latter we appeared in the world beyond the grave.

Constantly Paul reiterates the declaration that "if Christ were not risen then was their faith [Christianity] in vain."

That Paul's vision was of an entirely subjectiv character there can be but little doubt; for the narrativ makes clear to us that the disciples who were with Paul "stood speechless, hearing a voice but seeing no man," while Paul, who had himself fallen upon his face to the ground, "arose from the earth; and when his eyes were opened he saw no man; but they led him by the hand and brought him into Damascus" (Acts ix, 7, 8). On another occasion, speaking of a similar experience, Paul declared that he knew not "whether he was in the body or out of the body" (2 Cor. i, 4). Upon this point, therefore, I again affirm that Paul never really saw Jesus, and that the "appearance" which he imagins he saw was like one of Hamlet's visions of his dead father, "In my mind's eye, Horatio."

The life of Paul was an extremely interesting one. Born at Tarsus, about fourteen years after the birth of Jesus, he appears to hav begun life under very favorable circumstances. His parents belonged to the Jewish sect known as Pharisees and brought their son up strictly in accordance with their principles. To start with they gave him a good education. He was trained in a good school, and one of his principal teachers was the celebrated Rabbi Gamaliel. Paul also made himself familiar with the teachings of Plato (see Prof. Alexander Wilder on "Paul and Plato") and with many of the great Greek poets, and fitted himself by systematic study to become a real teacher as well as a popular leader of the people.

The parents of Paul, however, saw the necessity not only of having their son well educated, but of giving him a trade to fall back upon in case of need. Paul, we are informed, was instructed in the useful art of tent-making.

The description of the personal appearance of the great Christian advocate is thus given by Professor Allen: "Paul, then, according to the legends, was a man little of stature, under five feet high, they say, high-shouldered, beetle-browed, with head bent forward, his beard and hair at middle life of an iron-gray; his brow wide, his face thin, his eye deep and somewhat sad; the dark eye, the marked features, we may suppose of the strong Jewish type. His bodily presence was weak and his speech contemptible—so his enemies said. That his speech was hesitating and slow when not aroused we may believe easily enough. It was so with Demosthenes; it was so with Mohammed, who, next to Paul, has shown the most burning and effectiv eloquence of the Semitic race, and in whom, like Paul, that barrier of hesitation gave way on occasion to a hot flood of eager and passionate words that stirred great floods of popular conviction" (Christian History, vol. 1, quoted by Dr. Louis Janes in his Study of Primitiv Christianity).

Paul, like Jesus, was brought up by strictly orthodox parents, but having more than ordinary ability he was capable of thinking out the views to which his brain gave adherence; but notwithstanding a certain originality of thought and a strong desire for freedom for himself, he nevertheless manifested a fierce spirit of persecution toward those who had the courage to differ from him and who sought to giv expression to their views. We are not surprised to learn, therefore, that Paul at first was a most vigorous opponent of Christianity, nor that when he subsequently embraced it he displayed the same bigoted spirit, the same malevolence toward opponents, as he had formerly toward his Christian adversaries. At the time of Paul the Jews had become scattered over the various parts of the earth, and wheresoever they went they endeavored to win adherents to their faith. And it must be distinctly understood that for years after the death of Jesus Christianity was only a sort of "extended Judaism," preached and held by many Jews, and it was not until the heathen—Greek or Roman—was admitted into the community that any very grave or serious difficulties arose.

The Acts of the Apostles contain a description of this period, and show how Stephen, a leader of the new Christian school, was barbarously murdered by being stoned to death by an infuriated mob of orthodox Jewish Christians. Paul not only witnessed the martyrdom of Stephen but stood complacently by and sanctioned this religious murder with the smile of his approval.

Three years after his conversion to Christianity Paul began his career as a peregrinating missionary in the interests of the new faith. Everywhere Paul's labors were crowned with success.

He met with many obstacles, with many trials and troubles, but by dint of enthusiasm and steady effort he overcame them one by one. On two or three occasions he met Peter and James, but from neither of them did he receive much encouragement in the work he had undertaken; indeed, like most enthusiasts, Paul was left to carry on his labors alone, until success had crowned his efforts.

No doubt Peter distrusted Paul. He had known him when he was a strenuous opponent, and he was not likely to take kindly to him merely because he changed his views, for Peter found himself at variance with Paul on many important points respecting the rites and ordinances of Judaism as a preliminary to baptism. Paul, being the intellectual superior of Peter, defeated him at every turn.

Extending his missionary labors to Antioch, Ephesus, Athens, and even Rome itself, Paul made fresh converts day by day. A gulf between the orthodox Christians and the followers of Paul soon began to manifest itself, and this gulf widened considerably after his death. Of Paul's death nothing certain is known. All we know is that he was put upon his trial in Rome for stirring up public dissensions, but whether he ultimately suffered martyrdom or died a natural death there is no evidence to show. Of this, however, we may be certain, Paul played an important part in the propagation of a new phase of Christianity. He won hundreds of followers, who as zealously carried on the work after his death.

It is worthy of remark just here that the idea of Jesus as a divine being was as yet unknown. Paul certainly never considered Jesus in the light of a God; nor did his numerous Jewish followers. Indeed, when orthodox Christianity came to involve the dogma of the miraculous birth and supernatural character of Jesus the Jews opposed it and were ultimately excluded from the Christian fold.

According to the Acts of the Apostles Paul was a miracle-worker, and on one occasion raised a young man from the dead (Acts xx, 9–11).

He is also alleged to hav healed a cripple, and made him stand upright on his feet and leap and walk (Acts xiv, 9, 10).

No doubt the possession of this supposed power gave Paul additional power. All that was necessary on the part of the afflicted believer was to hav faith.

Yes, faith, and plenty of it, has proved sufficient in all ages of ignorance and credulity.

Intellectual cripples too often hav had no other support; and history affords us the amplest proof that priests hav never failed to take advantage of their knowledge of this fact. ARTHUR B. MOSS.

Prayer of the Unbeliever.

I.

An old man with shrunken features, long gray locks, dimmed eyes, emaciated form, and a face shrouded with melancholy, gazed through an open window into the depths of a starry night.

The mystery of interminable space overwhelmed his soul.

The incalculable distance of the shining points weighted him down with their immensity.

The universe, with its endless array of systems, its planetary grandeurs, its stupendous stellar amplitude, enveloped him and crushed him into the very dust of nothingness.

Even the planet on which he stood seemed, in comparison with the monstrous whole, an infinitesimal fragment of a leaf on which some human larvæ cling, and as minute, invisible, as unknown, in the entirety of creation as an atom of ether in remotest space.

He felt himself to be only an individual in the contemptible and microscopic infusoria of existence; one of a billion occupants of a tiny globule known as earth; a drop so insignificant in comparison with the mass of created things that it is no more to be distinguished, known, individualized, than a fleck of foam in the breakers of the isolated Antarctic.

The hugeness of his environment and the conception of his own obscurity and minuteness swept over him like a great flood, and he felt himself adrift, helpless, like some strangling swimmer.

In his wretchedness he prayed, and this was the prayer that he poured out in the starry night.

II.

I address thee as the Great Unknown. I do not even know that thou hast existence. I scarcely even hope that what I may utter may not be wasted, lost in this yawning, pitiless void—that my supplication may be addressed only to earless and sightless vacuity. I am, despite myself, an unbeliever. I can not believe that Jesus Christ was thy son. I can not believe that he died on the cross to placate thy anger, or to satisfy thy demands for vengeance. I cannot believe that he arose from the dead and ascended into heaven.

I cannot believe that in all the ages of humanity there has been uttered even one faint whisper which may be construed as evidence of a future life. I cannot believe that there is a single fact which permits the conclusion that man dies other than as the trees die, or that he livs again, save as the generations of vegetation which rise each from the grave of its ancestor. Thou art said to be ever-existent, omnipresent, omnipotent, and just. If thou art ever-existent, thou art of to day; if omnipresent, thou art here on this lonely mote wandering in space, to

listen to my petition; if omnipotent thou canst, and if just thou wilt, grant it.

III.

Sad is the good-night which has no hope of a to-morrow.

Eternal seems the parting whose shadows obscure the light of life.

Penetrate its gloom with the auroral gray of dawn! Dissipate the approaching darkness whose twilight is flung upon me by the oppressiv night!

My soul has been a thousand times bathed in tears as I hav listened to the simple expression of faith in children. They believe without effort, hindrance, or hesitation. The grave has for them no terrors; they see beyond and above, where there are golden streets, and an existence joyous and eternal.

Oftentimes the tones of singers as they chant the beneficence of the father to his children, flood my eyes as there comes to me the conviction, I hav no father, no faith, no future! With swift but unwilling steps I am approaching a turbulent river.

I see already the funeral mists which float above it, and through which no further shore is visible. Even now I feel the cold and deadly chill of its waters; I feel myself in fancy borne away on its swift, relentless currents, to be voided into the limitless ocean of unconsciousness.

Impenetrable are the overhanging mists, sullen and despairing are the voices of the waters of this somber stream. Lift the rayless gloom incumbent on this sad river and permit me to see the "shining silver shore" beyond. Hav these impenetrable mists a boundary? Is there a sky in the distance full of blue and promis, beneath which they hav melted away and disappeared?

Is there far across this stream a region whence the shadows hav flown, and eternal sunshine vivifies the chilled and exhausted swimmer? Emerges one from the gloom into effulgent light, as the sleeper of the night suddenly wakens to the glories of a beautiful morning?

IV.

If thou art omniscient, thou knowest that I am torn with a deadly apprehension of a death which ends all or a future life of eternal pain. I would wish to believe that death is the dividing line between the mortal and the immortal; that the future givs rest; that there are in the beyond compensations for the sufferings, the failures of the present. I know that the desire for a life in the future and everlasting rest may be but an expression of timorous selfishness, such as impels the hunted animal to fly from the arrow of the pursuer; that the dread of the darkness of death may be only the unfounded fear of a child to penetrate the shadows of night.

I do not know that I hav earned the right to immortality; I do not know that I hav done aught to entitle me to the reward of eternal life.

But, having within this apprehension of a future which may be fraught with indescribable anguish, I invoke thy potent aid; I am adrift in mid-ocean, I cling to a straw in my desperation.

Tumultuous waves are above and about me and dash me from depth to crest.

The winds clutch me and shriek as if mocking my helplessness and desolation, and my ears are stunned with the clamors of the storm. All about me is darkness as dense as that of the grave.

The sun has disappeared, the stars shine not; rayless despair environs me and tenebrious horrors menace with annihilation. Command these winds and waves to sink to rest.

Sweep away the pall of darkness. Let the stars shine down with a promis of mortality in their sympathetic glances. Point out to me on the horizon of the ocean on which I am tossed the thither shores of a celestial world.

If thou art just, thou canst not leave me to struggle alone in this grewsome peril; I came not hither of my own accord; and now in thy omnipotence make me believe that which I cannot.

If thou art all-good, giv me a vision that stops not short of the further shore. Let me look beyond and see the light of glory shimmering on the everlasting plains of the hills of the better land.

Let my ear catch the echo of voices hymning exultant anthems over their final deliverance. I hear no response. The immensity into which I speak absorbs my voice, and it is lost. The awful space is void, and I speak only to emptiness. There is no ear to listen to the cry of humanity. I call only into the unfathomable depths of a void. There is no intelligence there, no sympathy, no substantiality—no God!

V.

The head of the old man dropped on the window-sill, and his long gray locks were tossed by the breezes of night. They caught up his last fearful utterance and carried it far out into the silence. The mystery of space, the vast distances of the shining points, the immensity of the universe, grew more oppressiv and menacing, and crushed out from his soul his last faint hope. POLINTO.

A Problem.

That there are many phenomena of Spiritualism that are honest and evince the activ participation of intelligences beyond ourselvs is indubitable. But the admission that our intelligence continues to exist after the destruction of the body, in a self-conscious state, involves an absurdity to all seeming. There are instances of persons losing part of the brain and thereby losing, during the whole of their after lives, all the characteristics identifying them. In such cases educated men hav lost all their learning and had to begin the very rudiments. All knowledge of their past lives has been lost, and all acquaintance with even their wives and children. Briefly, there has been perfect metempsychosis while occupying the same body. There hav also been cases where, from some injury to the brain, the person afflicted has lost all knowledge of past existence as well as consciousness of the present. They hav simply vegetated for years as it were, when, by some chance, the pressure or injury to the brain has been relieved and self-consciousness was restored instantly. Yet all memory, all knowledge of the past, was lost. Their wives and children were as strangers to them. We are then confronted with this seeming absurdity: to wit, destroy part of the brain or injure it and self-consciousness is annihilated; but destroy body and brain altogether and the self-consciousness continues to liv on!! Solve me this problem. HCLT.

What Is Money?

TO THE EDITOR OF THE TRUTH SEEKER, *Sir:* I desire, with your permission, to try to answer the above question. Certain Dr. F.'s ("doctors of finance") hav recently been inventing schemes by which to supply everybody with plenty of money, and all these schemes point to the same *modus operandi*, viz., a government stamp on something cheap and plenty, notably paper.

Mr. C. Dutton, in THE TRUTH SEEKER of August 1st, calls Colonel Ingersoll's attention to what he calls some "bottom facts" on the subject of "making money by law."

He says it is only necessary to come to an agreement as to what is money. How come to an agreement and who must agree? Is there any ambiguity or doubt as to the meaning of the word money? Long ago, during the sixteenth and seventeenth century, beads, wampum, and dried codfish were used as measures of value, but later civilization has given us something far better and more enduring and less changeable, gold, silver, copper and nickel, and our Congress has enacted that these metals only shall be coined into money, and when so coined shall become a legal tender for all debts.

It does not seem necessary to come to any agreement about the meaning of the word money. It is as plain and definit as any other word in the English language. See Webster's and Worcester's dictionaries and the history of money in the encyclopedias. Money means metallic coins.

Worcester givs an expression, paper money, and defines it as notes, drafts, bills of exchange, promises to pay money.

Some of the modern finance doctors hav been asking for fiat money and plenty of it. They are probably young, and hav not read with due attention the past histories of that fallacy.

I refer them to the French assignats, the Continental currency, the Confederate currency, and innumerable shinplasters of wildcat banks and speculativ individuals.

But the fiat fellows will say the government stamp will make all paper promises as good as gold. Not quite; as I remember during 1861–4, when government was getting in debt at the rate of a million a day, the currency, with the government stamp on it, became depreciated down to forty cents on the dollar, about equal to the proportion of gold and silver to the volume of the currency.

I am proud to say, however, that now the promises to pay of our government (agents of the people) are worth one hundred cents on the dollar, because it can and will pay.

I am not disposed to dispute with Mr. Dutton about the meaning of the word "make." It is not a synonym of "coin" as applied to converting metal into money. The Constitution does not say Congress shall hav power to "make" money.

The governments of all civilized countries coin their money of the precious metals, and they all stamp the value of the coins in accordance, nearly, with the intrinsic value of the metal used.

Mr. Dutton denies this and asserts that the idea has been exploded over and over again; if it has been so many times exploded, it must hav been fired off by the eloquent fiat advocates, and not heard by the antiquated friends of a solid metallic foundation to our currency.

I wish to paraphrase one of Mr. Dutton's sentences as follows, viz: Hence where the people's agents issue paper promises for the people to pay, they first assure themselvs that the debt they are creating is a just one, and the coin for its payment is within the present and prospectiv reach of the people's agents.

The substitution of "make" for "coin" is a quibble and without force. If Mr. Dutton takes one hundred pounds of gold and half a ton of silver bullion to the mint, the superintendent of the mint weighs it and givs Mr. Dutton a certificate that the bullion or coin is his, and that he can get it at any time by presenting the certificate.

Mr. Dutton is at some pains to make Colonel Ingersoll appear in favor of government's making plenty of (fiat) money so that the people won't hav to pay taxes; I don't understand the colonel to be so inconsistent, but that is his business, not mine.

I concede ingenuity and skill to Mr. Dutton in his well-written article, but he is evidently imbued with the modern fallacy that promissory notes are money, and that it is safe and desirable for governments to make an unlimited supply of them so that everybody can hav all they want.

Fort Worth, Tex., Aug. 4, 1891. J. M. BROWN.

Closing the World's Fair on Sunday.

The Sunday fanatics who claim to be such devotees of temperance are using every possible fair and foul means to insure the closing of the Fair at Chicago on Sundays.

They all claim thousands and thousands of people will be there from all parts of the country; they know that sleeping accommodations will be limited; that the average bedroom will not be a place of pleasant retreat or comfort during the day. Visitors cannot remain in their rooms. The fanatics want to close the Exposition on Sundays so visitors will be forced to go to the saloons; there will be no other places open if the Sunday fanatics hav their way—unless it be the churches and graveyards.

Is there a doubt in the mind of any rational being that closing the exhibition on Sundays will drive thousands of the visitors to the saloons? Where else can they go?

Will not the few extra dollars gathered in the collection plates from the few who succumb to the pressure and go to church be dearly obtained by such a scheme?

Can any plan be devised to insure a greater amount of drunkenness and debauchery, or more general "desecration of the holy American Sabbath?"

Petitions for Sunday closing of the World's Fair at Chicago should be truthfully indorsed, "Petition to aid the keepers of dives, gambling hells, and houses of ill-fame during the World's Fair at Chicago." C. B. REYNOLDS.

Christianity Under Nationalism.

The following letter was picked up in a railroad car. It has neither address nor signature, but may possibly catch the writer's eye in these columns:

REVEREND AND DEAR BROTHER: I hav just received your letter, and hasten to say, Amen, to all you write against dancing and probation for the heathen. But I must also say, my dear brother, that you look at Nationalism too much from the merely economic standpoint, which is really carnal and worldly. You fail to see that this is the cause of Christ! Why, just suppose all the railroads were now owned and run by the government. We, ministers of all churches, would insist on our right to free passes for ourselvs and our families on all the roads. We had them in the good old times; and we ought to now, for the same reason that the churches go untaxed. We get special privileges at the custom-house now; and no administration could afford to make us its enemies. Brother Harrison is especially friendly to us; and everybody knows how much we hav done for his party. If we had free passes, we could and should do a great deal more. He would be sure of being renominated next summer (and re-elected, too), for he would hav not only our aid, but that of all the station-agents, baggage-masters, conductors, brakemen, switch-tenders, and trackmen in the United States. They would all be Harrison men, and he could hav them all registered where he liked, so as to carry all the doubtful states. No trouble about their going home to vote! Whichever party has the chance to nationalize our railroads will secure a long lease of power. I trust in God to giv this opportunity to such an administration as that of Harrison and Wanamaker, for that would make us truly a Christian nation for evermore.

THE Freethinkers of Newark, N. J., are organizing a complimentary benefit-meeting for Miss Ada Campbell, the Australian lecturess, who leaves for England the end of this month. The meeting will take place Sunday, August 16th, at 7:30 P.M., at the Liberal League Hall, 177 Halsey street, corner of Market street (the committee having kindly tendered the use of the hall for the occasion). Miss Campbell will deliver a farewell lecture entitled, "Good and Evil, Vice and Virtue, Men and Women." Admission will be by ticket only. Ticket 50 cents.

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Communications.

The Decision Against Mr. King.

[The following is Judge Hammond's consideration of the religious issues involved in his decision against B. M. King, convicted of working on Sunday and fined $75. The consideration of the law points involved precedes it and is of about equal length. He holds that King was convicted by "due process of law," that working on Sunday is a common nuisance according to Tennessee law, which law is not unconstitutional, and that the fourteenth Amendment has not been violated in this case. Then he says:]

Perhaps this judgment should end here, and that, technically, nothing more should be said. Yet it may be due to counsel to giv some response to their extended and really very able arguments upon other questions which they think are involved, and which they wish to hav decided in this case. As we do not refuse their motion to discharge the petitioner because of any want of jurisdiction, but only because we decide that he has not been convicted with due process of law, as he alleges, it may not be improper, and, at least, it will emphasize our judicial allegiance to the principle already adverted to of the conclusivness, as a matter of evidence, of the verdict against him, if we say that but for that allegiance we should hav no difficulty in thinking that King has been wrongfully convicted. Not because he has any guarantee under the federal or state constitutions against a law denouncing him and punishing him for a nuisance in working on Sunday, for he has not.

It was a belief of Mr. Madison and other founders of our government that they had practically established absolute religious freedom and exemption from persecution for opinion's sake in matters of religion; but while they made immense strides in that direction, and subsequent progress in freedom of thought has advanced the liberalism of the conception these founders had, as a matter of fact, they left to the states the most absolute power on the subject, and any of them might, if they chose, establish a creed and a church and maintain it. The most they did, as they confessed, was to set a good example by the federal Constitution, and happily that example has been substantially followed in this matter, and by no state more thoroughly than Tennessee, where sectarian freedom of religious belief is guaranteed by the constitution; not in the sense argued here, that King, as a Seventh Day Adventist, or some other as a Jew, or yet another as a Seventh Day Baptist, might set at defiance the prejudices, if you please, of other sects having control of legislation in the matter of Sunday observances, but only in the sense that he should not himself be disturbed in the practices of his creed, which is quite a different thing from saying that in the course of his daily labor, disconnected with his religion, just as much as other people's labor is disconnected with their religion, labor not being an acknowledged principle or tenet of religion by him, nor generally or anywhere, he might disregard laws made in aid, if you choose to say so, of the religion of other sects. We say not acknowledged by him, because, although he testifies that the Fourth Commandment is as binding in its direction for labor on six days of the week as for rest on the seventh, he does not prove that that notion is held as a part of the creed of his sect and religiously observed as such, and we know, historically, that generally it has not been so considered by any religionists or their teachers. But if a nonconformist of any kind should enter the church of another sect, and those assembled there were required, every one of them, to comply with a certain ceremony, he could not discourteously refuse because his mode was different or because he did not believe in the divine sanction of that ceremony and rely upon this constitutional guaranty to protect his refusal. We do not say Sunday observance may be compelled upon this principle as a religious act, but only illustrate that the constitutional guarantee of religious freedom does not afford the measure of duty under such circumstances, nor does it any more, it seems to us, protect the citizen in refusing to conform to Sunday ordinances. It was not intended to hav that effect any more than under our federal Constitution the polygamists may defy the Christian laws against bigamy upon the ground of religious feeling or sentiment, the freedom of which has been guaranteed.

Nor do we believe King was wrongfully convicted, because Christianity is not a part of the law of the land, for in the sense pointed out by Mr. Chief-justice Clayton in State *vs.* Chandler, supra, and more recently by Dr. Anderson, a clergyman, before the Social Science Association (20 Alb. L. J., 265, 285), it surely is; but not in the dangerous sense so forcibly combated by Mr. Jefferson and other writers following him in the controversy over it. The Fourth Commandment is neither a part of the common law or the statute, and disobedience to it is not punishable by law; and certainly the substitution of the first day of the week for the seventh as a part of the commandment has not been accomplished by municipal process, and the substitution is not binding as such. The danger that lurks in this application of the aphorism has been noted by every intelligent writer under my observation, and all agree that this Commandment, either in its original form as practiced by petitioner, or in its substituted application to the first day of the week, is not more a part of our common law than the doctrin of the trinity or the Apostle's Creed. Nevertheless, by a sort of factitious advantage, the observers of Sunday hav secured the aid of the civil law and adhere to that advantage with great tenacity in spite of the clamor for religious freedom and the progress that has been made in the absolute separation of church and state, and in spite of the strong and merciless attack that has always been ready, in the field of controversial theology, to be made, as it has been made here, upon the claim of divine authority for the change from the seventh to the first day of the week. Volumes hav been written upon the subject, and it is not useful to attempt to add anything to it here. We hav no tribunals for its decision, and the efforts to extirpate the advantage above mentioned by judicial decision in favor of a civil right to disregard the change seem to me quite useless. The proper appeal is to the legislature, for the courts cannot change that which has been done, however done, by the civil law in favor of the Sunday observers. The religion of Jesus Christ is so interwoven with the texture of our civilization and every one of its institutions, that it is impossible for any man or set of men to liv amongst us and find exemption from its influences and restraints. Sunday observance is so essentially a part of that religion that it is impossible to rid our laws of it, quite as impossible as to abolish the custom we hav of using the English language or clothing ourselvs with the garments appropriate to our sex. The logic of personal liberty would allow, perhaps demand, a choice of garments, but the choice is denied. So civil or religious freedom may stop short of its logic in this matter of Sunday observance. It is idle to expect in government perfect action or harmony of essential principles, and whoever administers, whoever makes, and whoever executes the laws must take into account the imperfections, the passions, the prejudices, religious or other, and the errings of men because of these. We cannot hav in individual cases a perfect observance of Sunday according to the rules of religion; and, indeed, the sects are at war with each other as to the modes of observance. And yet no wise man will say that there shall be, therefore, no observance at all. Government leaves the warring sects to observe as they will, so they do not disturb each other, and as to the non-observer, he can be allowed his fullest personal freedom in all respects; largely he is allowed to do as he pleases, and generally there is no pursuit of him, in these days, as a mere matter of disciplining his conscience; but only when he defiantly sets up his non-observance by ostentatious display of his disrespect for the feelings or prejudices of others.

If the human impulse to rest on as many days as one can hav for rest from toil is not adequate, as it usually is, to secure abstention from daily vocations on Sunday, one may, and many thousands do, work on that day without complaint from any source; but if one ostentatiously labors for the purpose of emphasizing his distaste for or his disbelief in the custom, he may be made to suffer for his defiance by persecutions, if you call them so, on the part of the great majority, who will compel him to rest when they rest—as it does in many other instances compel men to yield individual tastes to the public taste, sometimes by positiv law, and sometimes by a universal public opinion and practice far more potential than a formal statute. There is scarcely any man who has not had to yield something to this law of the majority, which is itself a universal law, from which we cannot escape in the name of equal rights or civil liberty. As before remarked, one may not discard his garments and appear without them, or in those not belonging to the sex, and this illustration is used rather than others, frequently given, based on the laws of sanitation, education, criminal practices, cruelty, blasphemy, and the like, because it seems somewhat freer from the inherent element of injury to others, and contains likewise the element of a selection that would seem to be harmless in itself; so that it illustrates, pertinently, that one must observe the general custom as to a day of public rest, just as he must reasonably wear the garments of his sex selected by general custom. Therefore, while out of our sixty-four million of people there are a comparativly very few thousands who prefer the seventh day to the first as a day of rest and for religious observances, according to the strict letter of the Commandment, and who, possibly with good reason, resent the change that has been made as being without divine sanction, the fact remains that the change has been made by almost universal custom, and they must conform to it so far as it relates to its quality as a day of public rest.

And here it may be noted that sometimes too little heed is given in the consideration of the question to this quality of associated rest from labor. It is not altogether an individual matter of benefit from the rest, for undoubtedly to each individual one day of the seven would answer as well as another, but it is the benefit to the population of a general and aggregate cessation from labor on a given day which the law would secure, because for good reason, no doubt, found in our practice of it, it is beneficial to the population to do this thing, and they hav established the custom to do it. The fact that religious belief is one of the foundations of the custom is no objection to it as long as the individual is not compelled to observe the religious ceremonies others choose to observe in connection with their rest-days. As we hav said in the outset, not one of our laws or institutions or customs is free from the influence of our religion, and that religion has put our race and people in the very front of all nations in everything that makes the human race comfortable and useful in the world. This very principle of religious freedom is the product of our religion, as all our good customs are, and if it be desirable to extend that principle to the ultimate condition that no man shall be in the least restrained, by law or public opinion, in hostility to religion itself, or in the exhibition of individual eccentricities or practices of sectarian peculiarities of religious observances of any kind, or be fretted with laws colored by any religion that is distasteful to anybody, those who desire that condition must, necessarily, await its growth into that enlarged application. But the courts cannot, in cases like this, ignore the existing customs and laws of the masses, nor their prejudices and passions even, to lift the individual out of the restraints surrounding him because of those customs and laws before the time has come when public opinion shall free all men in the manner desired.

Therefore it is that the petitioner cannot shelter himself just yet behind the doctrin of religious freedom in defying the existence of a law and its application to him, which is distasteful to his own religious feeling or fanaticism, that the seventh day of the week, instead of the first, should be set apart by the public for the day of public rest and religious practices. That is what he really believes and wishes, he and his sect, and not that each individual shall select his own day of public rest and his own day of labor. His real complaint is, that his adversaries on this point hav the advantage of usage and custom and the laws founded on that usage and custom, not that religious freedom has been denied to him. He does not belong to the class that would abrogate all laws for a day of rest, because the day of rest is useful to religion and aids in maintaining its churches, for none more than he professes the sanctifying influence of the Fourth Commandment, the literal observance of which by himself and all men is the distinguishing demand of his own peculiar sect. His demand for religious freedom is as disingenuous here as is the argument of his adversary sects that it is the economic value of the day of rest and not its religious character which they would preserve by civil law. The truth is, both are dominated by their religious controversy over the day, but like all other motivs that are immaterial in the administration of the law, the courts are not concerned with them. Malice, religious or other, may dictate a prosecution, but if the law has been violated, this fact never shields the law-breaker. Neither do the courts require that there shall be some moral obloquy to support a given law before enforcing it, and it is not necessary to maintain that to violate the Sunday observance custom shall be of itself immoral, to make it criminal in the eyes of the law. It may be harmless in itself, because, as petitioner believes, God has not set apart that day for rest and holiness, to work on Sunday, and yet, if man has set it apart, in due form, by his law, for rest, it must be obeyed as man's law if not as God's law; and it is just as evil to violate such a law, in the eyes of the world, as one sanctioned by God—I mean just as criminal in law. The crime is in doing the thing forbidden by law, harmless though it be in itself. U. S. *vs.* Jackson, 24 Fed. Rep., 548; Re McCoy, 31 Fed. Rep., 794; S. C., 527; U. S., 731, 733. Therefore, all that part of the argument that it is not hurtful in itself to work on Sunday, apart from the religious sanctity of the day, is beside the question, for it may be that the courts would hold that repeated repetitions of a violation of law forbidding even a harmless thing could be a nuisance, as tending to a breach of the peace. 2 Bish. Cr. L., Section 965; 1 Ib., Section 812. Neglecting to do a thing is sometimes a nuisance. 1 Russ. Cr., 318. That is to say, a nuisance might be predicated of an act harmless in itself, if the will of the majority had lawfully forbidden the act, and rebellion against that will would be the gravamen of the offense—or, to express it otherwise, there is in one sense a certain immorality in refusing obedience to the laws of one's country, subjection to which God himself has enjoined upon us.

It is a nuisance. But whatever plenary power may exist in the state to declare repeated violations of its laws and the usages of its people a nuisance and criminal, until the case of Parker *vs.* State, supra, and until the case of King, to which we yield our judicial obedience, there seems not to hav been any law, statute or common, declaring the violation of the statutes against working on Sunday a common

nuisance. Mr. Chief-justice Ruffin has demonstrated, we think, that there was no such common law of the mother state of North Carolina, from which we hav derived our common law and these statutes. M. & V. Code, 2 289, 2,009 2 010, 2 011, 2,012 2 013; Act N. C., 1,741; I Scott Rev., 55; Ib., 795; Cas. and Nich, 638; State *vs.* Williams, 4 Ired., 400; State *vs.* Brooksbank, 6 Ired., 73. The case of State *vs.* Lorry, 7 Bax., 95, is in accordance with these authorities, and I may say that, with some patience, I hav traced as far as I hav been able the common law authorities, and, if judgment rested with me, should say that there is not any foundation in them for ruling that it is a common law nuisance to work in one's fields on Sunday, and the supreme court of North Carolina so decided. Maul J., said in Rawlins *vs.* West Derby (2 C. B., 74), that "in the time of Charles II. an act of Parliament passed providing that certain things that formerly might hav been done on Sunday should no longer be done on that day, all other things being left to the freedom of the common law." This act was not adopted by North Carolina or by Tennessee as part of their common law, but was by North Carolina and afterward by Tennessee substantially re-enacted, and is the foundation of our Sunday laws. The precedent for a common law indictment taken by Chitty from a manual known as the "Circuit Companion," was omitted from subsequent editions (2 Chit. Cr., 6 ed., 20 and note). And while many American courts hav laid hold of the statements in the old text writers that such an indictment was known at common law, and upon their authority subsequent writers hav proceeded to state the text law to be so, it is quite certain that no adjudicated case in England can be found to establish the statement that, strictly and technically, there was any such offense known to the common law. In this sense it may be said that King was wrongfully convicted, the State *vs.* Lorry wrongfully overruled, and Parker *vs.* State wrongfully decided, but it does not belong to this court to overrule these decisions, and it does belong to the state court to make them, and King's conviction under them is "due process of law."

Remand the prisoner.

The Cause in Washington.

The Sunday fanatics are meeting sore trials and discouragements throughout the entire state, and are becoming badly demoralized.

At Spokane all the cases were dismissed, and the fanatics routed. J. H. C. Scurlock, the indefatigable Infidel worker for liberty and right, writes: "The Sunday-closing fanatics are quite discouraged; excitement is on the wane. Liberals are virtually victorious. Send fifty more copies of 'Sunday Laws' pamphlet."

At Walla Walla three victims were arrested for keeping open on Sunday. On trial the jury promptly acquitted them.

Events at Tacoma are narrated in this extract:

The decision of Judge Emmet Parker of the municipal court, on motion to dismiss the case of Wm. C. Fink, is not pleasing to the Anti-Sunday Saloon Association or their special attorneys, Parsons and Corell. The action was instituted on complaint of one C. A. Toneson in the interests of the Anti-Sunday Saloon Association against one Fink, a saloonkeeper, for violation of the law in keeping open on Sunday.

As the members of the association had felt sore at the failures to convict by the prosecuting attorney, in this last case, by consent of the latter, Parsons and Corell, special counsel, represented the state.

At the close of the second trial the court announced that the case could not go to trial the third time without the consent of the prosecuting attorney, who was not then present, but was invited to be present at a time fixed by the court for the purpose of being heard. He afterward appeared, as reported in Friday's *Telegraph*, and filed a motion asking that the case be dismissed, giving as reasons in his motion that two juries had failed to agree; that the evidence in the third trial was no better or worse than in the last two, and in several cases now pending of a similar nature; that this was not sufficient to justify the state in taking further proceedings, and as two disagreements are generally sufficient to end any criminal case, he did not believe the case against Fink should be an exception.

Parsons and Corell resisted on the part of the ministers who were prosecuting, and contended that it was the right of any citizen to institute and carry on by himelf or counsel the prosecution of cases of this kind, and insisted that the prosecuting attorney had no right to appear in the case at all. They denied that they represented the state by courtesy of the prosecuting attorney, but as a matter of right, representing the state of Washington.

The court held that the special counsel had no standing in the case whatever, except by consent and in subordination to the county attorney; that their standing was not sufficient to permit them to argue in resistance to the motion, except from the fact that the district attorney did not object.

The court refused to allow the special attorneys to participate in any more liquor cases, or to file any more papers without the consent of the defense.

This is said to be the first time in the history of this state that the standing of the prosecuting attorney has been questioned by hired prosecutors.—*Seattle Telegraph.*

The Rev. Blatherskite Patterson, in his sensational sermon denouncing the jurors who refused to convict, declared: "Tacoma is the prime mover in this moral reform, but other cities—Spokane, Walla Walla, Portland, Seattle, and every city of any considerable importance—is moved by our example to attempt the same thing. If it fails here all the good forces in these sister cities will be discouraged, and all the opposing forces correspondingly encouraged. And it is a struggle not only for the present but for a long period of time. Let this cause fail now and it will be years before such a movement will be inaugurated again."

We sincerely hope the dolorous whine of the "meek and lowly follower of the lamb" will be verified. It will if vigorous work on the part of the Washington Secular Union will help to attain so desirable a condition of things.

We are pushing the circulation of our pamphlet, "Facts in Regard to Sunday Laws," and securing the insertion in leading newspapers throughout the state of telling articles on the subject that cannot fail to educate the people and force honest Christians to examin the "reasons of their faith and hope."

Some good but unthinking people are opposed to any action on the part of the Washington Secular Union or its officers against enforcing closing of saloons on Sunday.

This is the dregs of their orthodoxy; they would do evil that good might come of it. It is never right to sanction wrong, or even tacitly sanction any encroachments on our liberties.

The attempt of the Sunday fanatics to close the saloons on Sunday is only to gain sympathizers, whom they will use to help enforce rigid Sunday observance in all other business.

Closing the saloon on Sunday is self-evidently done in the interest of Sunday, rather than of temperance.

Why close saloons on Sunday any more than on any other day? Why, Sunday is the Sabbath. Sunday is the Lord's day. Sunday is the day of religious worship. Exactly. Then Sunday laws, whether for Sunday closing, Sunday rest, or Sunday worship, are religious laws, and every true Liberal, every friend of reason, right, and justice, should oppose all such laws.

If it is right or allowable to do any act on one day of the week, it is just as right and lawful on any other day of the week.

Acts are good or bad in themselvs and cannot be made virtuous or vicious by the particular day when they are performed.

C. B. Reynolds, Sec. Wash. Sec. Union.

Fremont, Wash.

Forced to Take Their Own Medicin.

It is consoling to contemplate that the narrow-minded, bigoted, and cruel Puritans of the eighteenth century sometimes found their match, and were compelled to take a dose of their own soul-saving medicin. In the year 1774 one of his majesty's war-ships lay in Boston harbor commanded by an old salt named Leo. Captain Leo was a veteran seaman who, not having the fear of God before his eyes, and being ignorant of or disregarding the existence of stringent Puritanical Sunday laws, went ashore on the "Lord's day" for a promenade on *terra firma* and to enjoy a short respit from the confinement of life on board the ship.

Now, it so happened that some sanctimonious, God-fearing churchman took cognizance of the fact that Captain Leo was desecrating the Sabbath by walking about in an irreverent manner, and at once had him arrested and put in the stocks for the balance of the day. While confined in the stocks he was visited by self-constituted committees of pious Christians who made his confinement still more aggravating by reprimanding him severely for his irreverence and admonishing him to forsake the error of his ways and flee from the wrath to come. The agony and smothered rage endured by this old matter-of-fact tar, and the fearful yet silent oaths and maledictions he pronounced against his bigoted persecutors while thus confined, may never be known.

When released he manifested the deepest penitence for the fearful act of desecration he had committed. He attended prayer-meeting, cultivated the acquaintance of the devout magistrates and holy deacons, and played the role of a contrite, God-fearing man, much to the gratification of the Puritanical saints. When the day arrived for his departure from port, he invited the magistrate, minister, deacon, and his informers to dine with him, which invitation was gladly accepted. Captain Leo regaled the appetites of his guests on divers luxuries, and many were the bumpers turned off to his health. The repast finished, at a preconcerted signal twelve brawny sailors rushed in and overpowered and bound the guests, much to their surprise and discomfiture. From festiv scenes in the cabin they were carried on deck and lashed to the mast-stays. The captain then appeared before them and informed them that while he was sitting in the stocks, scorched by the heat of the sun, they had exhorted him on the efficacy of mortifying the flesh for the welfare of the soul, and that having their spiritual welfare at heart, he purposed to inflict on them a little mortification of the body, so that they might leave the vessel not only temporally, but spiritually refreshed. The brawny boatswain then appeared with knout in hand, and gave each one of these Boston saints a merciless whipping, after which, with brotherly admonition, the captain put them aboard of a boat and sent them ashore. That land-lubbers were afterward put in the stocks and were publicly whipped by the sanctimonious Puritans for the desecrating act of walking irreverently on Sunday there is no doubt, but the reasonable supposition is that exceptions were made in favor of sea-captains who went ashore for a Sunday promenade.

Warren Smith.

Dahlonega.

Astonishing

That any man laying any claim to intelligence or correct knowledge of history should compare the United States of America in 1880 or 1890 with the Continental government of 1775 and 1776 and the paper issues of the Continental Congress with those of the United States at this time, and insist or even intimate that because the former money was a partial failure, the latter must of necessity be. We hav little or no confidence in the honesty or patriotism of the hired authors who now, at the bidding of Wall street, point to the example of the Continental government as a warning to the greatest nation not to issue paper money. Let them be reminded of the following facts:

Our fathers were not at the time a nation. They had pledged their lives, their fortunes, and their sacred honor in support of their right to be independent. We, through their sacrifices, hav been a nation one hundred years. They numbered only three million of souls; we number sixty million. Thirteen states composed the confederation; we number more than forty. Their western boundary was the Mississippi river; ours, the Pacific ocean. They had no fortifications, no army, no navy, no canals, no railroads, no steamboats, no steamships, no telegraphs, no Constitution, no laws made thereunder; no legislativ, judicial, or executiv departments of the government; no national duties on imports, no national internal revenue, no manufactories, no experienced artisans, no money, no credit, and then foreign commerce was at the time cut off. We hav fortifications at every assailable point; can in a short time put a million of brave men under arms, well equipped, and can cover the ocean with our ships. Our canals connect our inland seas with the ocean. The whole Union is checkered with railroads, connecting all parts of the country, even the Atlantic and the Pacific. Our manufacturing establishments are found in every state in the Union. Our machine-shops hav been supplied with the most experienced artisans. Our agricultural products enable us to export more than $500,000,000 per annum. Our duties on imports amount to over $200,000,000 annually. Our internal revenue and the production of the precious metals amount to many millions more. In view of these facts, how preposterous to compare the United States of 1880 or 1890 with the Continental government in 1776, and their issues of paper money with those of the United States now. The Continental government failed to meet its obligations. The government of the United States under the Constitution never has. In 1776 the Continental government had established no credit at home or abroad. The government of the United States has established a first-class credit both at home and abroad. A currency issued by the government of the United States, made a legal tender in all parts of the nation, paid out for all debts due by the government, and received into the treasury for all debts due the nation, can never be at discount for coin.

Mr. Calhoun in few words expresses the difference between Continental money and United States treasury notes. He says "the former was a promis to pay without revenue, but the latter is a promis to receive for revenue, with abundance of revenue to receive." We add that the former promis was not made by a nation, to be fulfilled by a nation. The latter is made by a nation having the ability to perform.

History may be a very good teacher, but it is not a teacher that can giv brains to the student.

Cannot the people of the United States do in this age what Venice did successfully, with paper money, for more than three hundred years? Of course they can, and will; all the learned financial quacks, including presidents of colleges, bank presidents, and thousands of others, mere pimps of Wall street, to the contrary notwithstanding.

F. H. Marsh.

Globe Village, Mass.

After slander, nothing is communicated more promptly than superstition, fanaticism, sorcery, and tales of those raised from the dead.—*Voltaire.*

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What Has Become of "Private Judgment?"

In the earlier part of his conflict with the church, Luther appealed from the authority of popes and councils to that of the Bible. That book, he affirmed, must be the believer's sole rule and guide. The popish doctors said they agreed to this; but it must be the Bible as interpreted and explained by the authorities of the church. So far Luther had gained nothing. But he saw his dilemma and extricated himself by a bold stroke. No, he said; the believer must interpret the Bible for himself. His party saw in this a happy escape from ecclesiastical bondage; and the "Right of private judgment" became the rallying-cry of the Protestant Reformation. As a principle it became the foundation of the movement as well as the banner under which their victories were won. The phrase sounded like a bugle-note of religious liberty and touched the hearts of thousands already tired of the mummeries and disgusted with the corruptions of the popish church.

But where is the right of private judgment now? In defiance of their own vaunted principle, the leaders of the various Protestant sects went to work to construct creeds, and imposed on their followers their own versions of biblical teaching. This was a clear case of self-stultification; for if, as they had so positivly claimed, each man was his own interpreter, with what face could they tell him what he must believe? And if the disciple was the sole judge for himself of what the Bible taught, why insult him by thrusting a creed into his face? Or if, by any trick of casuistry, a creed may be assigned any place in the Protestant system, what do the ecclesiastics gain by it, since the disciple's right to interpret it is just as good as his right to interpret the Bible? Nay, it is better; for a creed is entirely a human production, while the Bible, according to these dictating saints, is divinely inspired. Does it lie in their lips to say that a man may judge the word of God but may not question the work of a fellow-worm? Amid the flames of controversy that now threaten to consume the Protestant sects, it is not impertinent for the perplexed believer to ask where these self-constituted guardians of the faith acquired the right or the power to set up the authority of a creed as paramount to that of the Bible.

Why do not these heretics for whom the gridiron is now being heated turn upon their pursuers? Instead of begging their persecutors to believe that they do not mean to upset the creeds, why not challenge the right to impose them? Nay, not standing on the defensiv, why not carry the war into the enemy's country? They might easily fling in the faces of their persecutors a defiance like this: "In attempting to put us upon the rack, you are repudiating the right of private judgment; you are abandoning the ground on which you sought to escape the Romish church. You are attempting the impossible feat of accepting and renouncing a doctrin in the same breath. If you stand on the corner-stone of the Protestant faith you cannot deny to us the right of private judgment; if you respect that right you cannot lay your hands upon us. But if you reject the foundation of Protestantism there is nothing for you to do but to creep into the bosom of the Catholic church, and kiss the pope's toe."

This, indeed, might not bring these idiotic saints to their senses, but it might expose them to the ridicule of mankind. And in what way can ridicule be put to better use than in breaking the chains of bigotry—even if it may not make ecclesiastical despots ashamed of their efforts to shackle the understandings of men. Out of these petty religious squabbles it is not too much to expect that some even of the benighted ones may learn something better than to follow the vagaries of senseless superstition.

Is It Right to Be a Lawbreaker?

The daily papers in this city hav raised a question as interesting to reformers as to their own editors. The law condemning capital criminals to be executed by electricity makes it a misdemeanor to publish accounts of the execution beyond the bare statement that the condemned was done away with at a certain time. All of the papers violated the law, and all hav been indicted.

The claim they make is that the law is a violation of the constitution of the state: "Every citizen may freely speak, write and publish his sentiments on all subjects, being responsible for the abuse of that right; and no law shall be passed to restrain or abridge the liberty of speech or of the press." And they propose to defend what they consider their rights. They also propose to carry the matter into politics and force the legislature to repeal the law.

On the other hand, the upholders of the law hav arguments in support of the law (and this is where retributiv justice appears) based on the decisions in the Comstock cases. A noted lawyer of this city states the arguments thus:

"The constitutional provision relied on to defeat the statute does not meet its express provisions. The constitutional provision authorizes: Firstly, 'every citizen to freely speak, write, and publish his sentiments on all subjects.' This provision is confined to 'sentiment.' Judicial interpretation has substantially come to the rescue of Anthony Comstock and the haters of lotteries by interpolating after the words 'on all subjects' a limitation in phraseology amounting to this, 'excepting subjects that tend to demoralize, etc.' Secondly, the constitutional provision forbids 'a law to be passed to restrain or abridge the liberty of speech or of the press.' But judicial interpretation has interpolated substantially, 'except treasonable sentiments tending to subvert government or to shock decency or public sentiment.' Many decisions between 1862 and 1864 were made justifying dealings by criminal law with men uttering or editors printing treasonable expressions. The maxim *Salus populi suprema lex*—the safety of the people is the supreme law—underlies even constitutional interpretation.

"Yet some might argue that the denial of such an abridgment of the liberty of the press as in the constitution is expressed verbatim and literatim would prevent a legislature from enacting laws against blasphemous utterances and expressions. The subject comes down to the questions what is 'restraining or abridging' and what is meant by 'liberty of the press;' and these questions the courts hav already pretty fully answered. For instance, the constitution boldly forbids 'cruel and unusual punishment' to be inflicted. Perhaps half of the populace, and very many lawyers believed electrocution or electrocussion to be cruel, as it certainly was unusual and, indeed, unknown when the constitution-makers adopted the word. But the courts, in construing the naked letter of the constitution, gave effect to their declaration that such punishment was not an unusual one.

"Moreover the disputed prohibitiv section of the electrocution statute is to be construed in strict relation to purely state affairs. It does not operate upon private, social or business affairs that affect individuals or the community. The state alone has authority to take human life. It chooses to take it semi-secretly. No one disputes its authority to make an execution private or quasi-private; or to exclude the curious-monger and the idle spectator from the shocking spectacle. It is wholly an affair of state. If the state can lawfully and constitutionally exclude individual knowledge of the details of such a state act through spectatorship why can it not equally exclude equal knowledge of such details by written or printed accounts? The state is sole judge of its own exclusiv act. The constitutional prohibition against restricting free speech is for the benefit of the community. But in an execution the community has no constitutional right. We cannot place an exclusiv act of the state concerning its own exclusiv responsibility on the same plane that is occupied by individuals or by personal or property rights."

If this should prove to be the view taken by the courts, and the legislature should refuse to repeal the law, these editors who hav been supporting Comstock and upholding blasphemy laws will be nicely strung up with their own rope.

But, whatever view is taken by the courts as to the constitutionality of the law, and whatever the legislature may in future see fit to do, according to the decision of the United States district court for Western Tennessee, in the King case, the editors are all criminals, deserving of punishment. Judge Hammond said in that case:

"Malice, religious or otherwise, may dictate a prosecution; but if the law has been violated, this fact never shields the law-breaker. Neither do the courts require that there shall be some moral obloquy to support a given law before enforcing it, and it is not necessary to maintain that to violate the Sunday observance custom shall be of itself immoral to make it criminal in the eyes of the law. It may be harmless in itself—because, as petitioner believes, God has not set apart that day for rest and holiness—to work Sunday, and yet, if man has set it apart in due form by his law for rest, it must be obeyed as man's law, if not as God's law. And it is just as evil to violate such a law in the eyes of the world as one sanctioned by God—I mean just as criminal in law. *The crime is in doing the thing forbidden by law, harmless though it be in itself.* Therefore all that part of the argument that it is not hurtful in itself to work Sunday, apart from the religious sanctity of the day, is beside the question."

How do our great moral editors like that opinion—they who hav supported Comstock and denounced the talking Anarchist. Most and the Socialists of Chicago maintained that no matter what the law might be it must be respected and obeyed until repealed? All that Most did was to talk in alleged violation of law, and he is now in the penitentiary. They hav written and published in acknowledged violation of law, and why should they not hav a cell next to his? The constitution says a man may freely speak on all subjects. Most is in jail. It also says a man may write and publish freely. The editors of the daily papers do not expect to go to jail at all! But who among them defended Most's rights! The district attorney, even, would not hav indicted these editors if they had not asked him to do so. "It would be impracticable," he says, "to get these indictments without the concurrence of the newspapers." Indeed! Did he obtain the concurrence of Herr Most? It looks very much as though there is one law for the rich and powerful and another for the poor and weak, and this is a shameful thing.

But aside from this, there is another and a broader question. Is it right to break a law which seems unjust? We hope the editors of the great dailies and the ethical people who hav decided all things against practical reformers will attack this question.

A New Christian Theology.

As a sample of the imbecility of mind to which belief in holy writ reduces people a circular received from Elizabeth M. Gordon, of Cooperstown, N. Y., is valuable. An explainer of the divine word usually makes himself ridiculous, judged from common-sense standpoints, but Miss Gordon explains it so cocksurely that her exegesis approaches the sublime. She is, she says, authorized to speak for God, and she speaks with no weakling's voice. In her hands the whole biblical scheme becomes as plain as a sum in addition. Commentaries are made useless. The "higher" critics can go to preaching, as their labors are of no further value. Spiritualists need speculate no more. Materialists may cease to investigate. She has solved all problems, and knows, what no one else ever found out, just what the plans of God are, and just how they are carried out. And this is the way of salvation:

The holy spirit emanates from the godhead as vapor from the ocean, and is the conscience of mankind. The spirit of evil comes from the devil in the same way. God givs his spirit to the child in the proportion of five-sixths to Satan's one-sixth. The child becomes responsible to God for its actions at seven years of age. People are saved by passing through the winepress of the wrath of God, which is remorse after the death of the body, its duration proportioned to their guilt. Those who do not believe Jesus to be God's son hav one hour's remorse, but those who accept him pass at once into bliss. Those who yield to Satan's influences hav a thousand years of remorse. The totally depraved sleep until the last judgment and then wake up to exactly nine hundred and ninety-two years of remorse, after suffering which they will be annihilated. This somewhat lengthy period of remorse is inflicted, we imagin (only imagination can deal with this subject), to illustrate the goodness of God, as Miss Gordon tells us that he takes no pleasure in the sufferings of the wicked. Heaven is infinit space, without begin-

ning and without end, and the happiness thereof consists in loving God, an occupation which one would imagin would pall upon the subjects after a few million years. The geological speculation is settled by the statement that the world has been inhabited for six millions six thousands of years. The flood was six thousand years ago. Adam and Eve were created simultaneously "out of the varied clays of the earth." This probably accounts for the variation between men and women for which the old deacon so earnestly thanked God. It required one thousand years to build them; "and this is the testimony of God the Holy Ghost, who has come to purify the human race of their delusions and to rule this world with a rod of iron, which means that God the creator will destroy all the inhabitants of this world who refuse to giv up their delusions and obey his Ten Commandments and Sermon on the Mount of Jesus Christ."

There is one thing to be said in favor of this program: it is definit, precise, and intelligible. It requires no Westminster Confessions to explain it, nor ecumenical councils to vote upon it, and ministers of the "church universal," of which it is the creed, could not dodge its provisions, though, alas! there is one heretic among the priesthood now, and that is Miss Gordon herself, for she tells us privately that she is authorized (by God, we presume) to say that the only worship God appreciates is obedience. With that he will be satisfied. But, she adds, as most people hanker after some kind of worship [*i.e.*, like to be humbugged] God has given us the church universal, with the foregoing platform. Probably, if Miss Gordon has good luck and is handsome, she will found a church to rival Schweinfurth's, and there will be one more Christian sect. Her theology is something better than Calvin's, and to that extent we wish her success. But if the Christian Bible had never been written she would probably be as sane as anybody.

A Public School Conducted by a Sect.

The inevitable result of allowing religious teachers to influence the conduct of schools is again shown by the school war in a school district of Rondout, N. Y., which has been going on for three years, with a temporary victory for the Catholics. The fight is between Catholics, Protestants, and Jews, and is owing to the fact that the public is compelled to support a sectarian school.

The district involved in the quarrel is one of the largest in the place, the school being supervised by a board of trustees. For twenty years the Catholics controled the school, having as principal James McCabe, but charges being made that he was incompetent, the tax-payers, who thought a change was necessary, turned out in force, and at two successiv elections triumphed and gained control of the board of trustees. Principal McCabe was removed and Prof. Robert Eadie, of Long Island City, was selected in his stead. Under his management the school has had an increased attendance. But the fight did not end there; on the contrary, it has increased in bitterness. A few years ago, the main school-building being inadequate to accommodate the children of the district, the board of trustees were empowered to hire a branch-school. In the district is St. Mary's Roman Catholic church, one of the largest of that denomination along the Hudson. Its present pastor is the Rev. Dr. Burtsell, formerly of the Epiphany, of New York, and who was sent to Rondout by Archbishop Corrigan as a punishment for his sympathy with the McGlynn movement. Connected with the parish is a Franciscan brothers' school. The old board of trustees rented this as a branch to the free public school, to be under the control of the Franciscan brothers. A year ago a movement was made to enlarge the public school-building and abolish the branch school. At the annual meeting it was voted down and the branch school again rented. Last week a trustee was to be elected, and the utmost excitement prevailed. The adherents of the church had packed the meeting, and the opposition to abolish the branch school was voted down. The church also elected its candidate for trustee, and the Protestants are so angry that a committee of citizens will endeavor to do away with the sectarian school, and if necessary go into the courts to do so.

We hope this last plan will be tried. A public school supported by public funds under the charge of a religious sect is an anomaly which we do not think even the most pious judge will countenance —especially if the sect be not his.

Three Investigating Seances.

The American Psychical Society, the formation of which was noticed in these columns recently, has begun its investigation of modern Spiritualism, and secured at the outset some surprising results. The first séance was held under the direction of the secretary of the society, with Miss Josephine Lord, of Lowell, Mass., as the medium. Miss Lord is described as young, "livs with her father and mother, has never known anything of Spiritualism, and until recently has been a member and a constant attendant of the First Baptist church. About two years ago her favorit brother was taken very ill. A female friend, who was calling, foretold his immediate death, which, proving correct, impressed Miss Lord and family very much. Heartbroken, they sought, like many others, consolation in Spiritualism, and thus began the mediumistic career of Miss Lord."

At the first séance the phenomena were as follows: Three canes, one of wood, another of glass, and another of steel, were made to stand upon the floor for five minutes in a vertical position. At a command from Miss Lord the canes moved in any direction indicated, but they would not respond to a request made by any other person in the room. She then took one of the sticks in her hand, and, although apparently holding it lightly between her fingers, no person present was able to take it from her.

The manifestations at the second séance were like this: Sitting in the dim light around the table, shadowy forms were seen plainly moving here and there, bending over and breathing some words of comfort in a whisper; then seeming to rise in the air, to be lost in the deepening shadows.

There stood at a little distance from the table a large rocking-chair, which all at once began to rock. Gradually it slid nearer to the table, and pushed itself between two of the persons sitting there, then it stopped for a moment and slowly rose a few inches from the floor, falling back again with a loud thud. It rose somewhat higher a second time, returning quickly to the floor again. Making a third attempt, as though moved by some superhuman force, it lifted itself squarely on the top of the table, and began rocking violently.

A murmur of surprise went through the room. After a little delay, Mr. Flower declared himself wonderstruck, and suggested that the chair be returned to the floor, saying as he did so: "Could anyone sit in the chair, I wonder? and if so, could both be lifted?"

Instantly three hard raps were heard, which is the signal for "yes." Having thus gained the consent of the unseen agents, Mrs. Flower, with much trepidation, seated herself in the chair, the company meantime all singing a familiar hymn. This had continued for a few minutes only, when the chair, despite all of Mrs. Flower's efforts to prevent it, began slowly to rock backward and forward. In vain did the occupant place her feet upon the floor and protest that the chair should not move. It continued, gaining gradually in force and velocity.

Every eye was fixed upon the chair and its occupant, which were both plainly visible in the semi-twilight. An exclamation of fear arose as the chair was lifted with its occupant fully ten inches from the floor, and then sunk back again just as it had done in the first instance.

"Are you afraid?" asked several persons of Mrs. Flower. They saw she looked somewhat pale.

"N-o-o, not very," was the answer hesitatingly given.

The last word had not left her lips when, as though with one mighty effort, the chair and its occupant were both placed on the center of the table, in the presence of the astonished company.

The third séance is thus described: 'In the presence of the same company, about the same phenomena occurred, with an additional mystery. Near the ceiling was a large picture-hook. One of the men present asked permission to place something on it, and was told by loud raps that he might do so. A stool was placed on the table, and he folded a bank-note lengthwise and tied it about the hook. After he took his seat all joined hands, and soon all were softly singing. The light was very dim. Not more than five minutes had passed before the medium uttered a cry more like the war-whoop of an Indian than anything else. Throwing her hands upward she caught the bank-note from the air just above her own head.

This manifestation concluded the séance, and "the members of the society expressed their complete satisfaction with what had occurred, and suggested a continuance of these remarkable séances in the autumn."

The value to science of these investigations is apparent from these descriptions. We are, therefore, at a loss to know why the *Banner of Light* writes in such a sarcastic vein concerning them.

Brother Colby says: "History is ever repeating itself. The physical phenomena, and many of the mental experiences which accompanied the advent of the New Dispensation over forty years ago, and hav been measurably laid aside by the veterans in the subsequent lapse of time, are *now* being brought to the front by the new-comers into the movement as grounds for wonderful surprise, or are paraded as a gravamen for the theologico scientific indorsement by 'profound observers' outside the ranks of Spiritualism of a 'something' new and out of the common course, and highly worthy [their distinguished consideration.'" It looks as though Brother Colby holds a light opinion of the fitness of the investigators to investigate, and is very far from being so sure of the value of their labors as the investigators themselvs. This is unkind, as those of the society who are not already Spiritualists seem perfectly willing to be convinced on as little evidence as there is for the miracles attributed to Christ Jesus.

Enlarging Their Province.

The arrogance of the Roman Catholic priesthood and the servitude of their dupes is shown by a recent occurrence in South Meriden, Conn., where the priest has ordered the young ladies of his flock to dismiss their lovers who may be Protestant. And not only in general does the order apply, but the priest has come down to particulars, and written to one young man to let go of his Catholic sweetheart. The priest explained why he wrote the letter to a reporter. "I thought by writing him a gentlemanly letter and telling him the objections of the church to such a course he might stop. The parents of the young lady were a little loath to tell him to quit her, and I told them I would. I hav no personal feelings against him. He is a man of good morals so far as I know, but it is for the future that I am looking. Why, sir, I hav been looking over the records of marriages in this village and Yalesville for a number of years past, and I find some twenty-three mixed marriages. By mixed I mean a union of Catholic and Protestant. Such unions tend to degenerate the faith on both sides, and, as a rule, generally end in Infidelity. Of the twenty-three marriages I refer to not a child attends any church. So you can see how it is. I hav not taken up this matter out of personal feeling, but am acting more as a Christian clergyman than as a single person, and am carrying out the mandates of the church in so doing. The rules of the church are decidedly against such unions, and I see that at a recent meeting of Protestant ministers in New York they passed resolutions to the same effect, or did something similar. It was to stop these so-called mixed marriages. The Catholic church permits no such marriage unless under a special dispensation and a written statement from the Protestant to allow the Catholic to follow the teachings of our church."

Some of the young ladies hav surrendered to the priest, others hav rebelled and been refused communion.

What a blessed time it will be for priests and preachers when the two sects can regulate the heart affairs and control the courting of their members!

MR. N. CHADDOCK, of Cuero, Texas, is to be commended for the work for Liberalism he is doing in the Lone Star State. He subscribes for the Liberal journals, and then, being an amateur printer, prints extracts from them and circulates them among his neighbors. In this way he stirs up the saints. His last print he calls the *Gleaner*, and in it appear quotations from four different journals of theological reform. Mr. Chaddock is doing well.

THERE are 12,563,894 pupils in the public schools of the country, and it requires 361,273 teachers to instruct them. These children are to govern the country in the future, and it is part of the longheaded policy of the churches to influence their education. With all her efforts Rome has got only 673,601 pupils in her parochial schools, and she must lose ground unless she can control the public schools. To do this all her efforts are bent, and she is a formidable danger to the welfare of the nation.

Letters from Friends.

Enheartening Praise.

SALIDA, COL., July 30, 1891.

MR. EDITOR: I hav taken THE TRUTH SEEKER nearly twelve years, and like it better every year. The pictures are immense. Long life to Heston, also John Peck and many others. To my mind this is the grandest paper on earth.

OTIS WHITE.

A Noble Work, We Hope.

GRANT PASS, ORE., July 12, 1891.

MR. EDITOR: Inclosed please find twenty-five cents for the TRUTH SEEKER ALMANAC. Yours of 1890 just suits me. You are doing a noble work; and be assured, Freethought is gaining ground fast in this country. I hav labored in the cause of Freethought for thirty years, and like it.

Yours for truth, WILLIAM M. RICHARDS.

Till Wanamaker Bleats.

RICHMOND, ILL., July 10, 1891.

MR. EDITOR: I want THE TRUTH SEEKER and I am lost without it. I will try to get some subscribers here. Send me all the back numbers you please for distribution. I would like you to send me Peck's "India Rubber God," also "Church before the Court." I want them for my own use. I hav got his last one on the opening of the Exposition on the Sabbath. I am a farmer and almost seventy-four years old. I hav been cultivating corn to-day; am writing this at noon while the horse is eating. I wish you success in all your honest undertakings. I hope you will punch Wanamaker until he bleats, if nothing more.

Sincerely yours, I. C. KILGORE.

Oklahoma's First Secular Society.

GUTHRIE, OKLAHOMA TERR., July 31, 1891.

MR. EDITOR: Last Sunday we formed a temporary organization of the Secular Union. An ex-Baptist minister was elected chairman, and he is just the right man for the place and held in high esteem by the church people, who, I presume, mourn the loss of a minister so dear to them. But Rev. Mr. Burrows could no longer preach miracles or hold a bad opinion of the almighty, and has therefore sacrificed a good salary to hav freedom. Dr. Lee, an organizer of the Secular Union, is also with us and doing good work. Mrs. Townsend, an activ worker for Freethought, deserves great credit for her ardent labor in the good cause, as do also Dr. and Mrs. Smith. We are the first Secular society in the territory. Yours, CAPT. JOHN TWAMLEY, Sec.

For Mental Dyspeptics.

NOOKSACK, WASH., July 4, 291.

MR. EDITOR: My taste is for more evolutionary and ethical philosophy. Less ridicule for the old. Encourage the youth; let the old die easy. John Peck's peck will feed more (mental dyspeptics) than the "loaves and fishes," and better fare. I am proud to say, we hav a working Peck in Washington—a fighting bushel—C. B. Reynolds, who has recently stifled the Lord's Prayer in our public school teacher's mouth. Our praying people call ours an "Infidel constitution." The tendency of our school law will be relief to that class of teachers now pandering to the church element, and, like the mercantil agency, impel to more honesty.

When will man be honest to himself against all bias of friends, money, place, power—the root of all honesty?

J. W. BELL.

Two Brands from the Burning.

GRINNELL, IA., June 15, 1891.

MR. EDITOR: I herewith send the names of two new subscribers and a draft for $5. I am ever so glad to be able to add them to your list of readers. No doubt they will prove permanent ones. One brother is so full of the holy spirit of Freethought that it constantly overflows and at every opportunity, like fire, burns and scorches the dog-fennel of superstition. He used to be a shouting Methodist, and in trying to convert a Universalist, and thus insure his soul against fire, he instead was converted to a more rational belief; but instead of stopping there, he kept on investigating and seeking truth until he safely landed on the shore of common sense and Freethought. The other brother has been a skeptic; but Ingersoll's lectures and a few copies of the dear old TRUTH SEEKER fixed him about right, and he now wonders why or how it came about that he has dwelt so long in the twilight of doubt. The fog has cleared away, and he now basks in the glorious sunshine of reason and Freethought. We all like Heston's pictures and the "Letters from Friends." The children like the "Corner;" and adults can learn much by studying it. Fraternally yours,

W. T. LEINS.

The American Banditti.

NEWPORT, O., June 24, 1891.

MR. EDITOR: Inclosed please find $10. I hav delayed trying to secure another subscriber, but cannot get him. I would like to do more for you myself, but I am too well protected—protected in wearing shoddy, faded clothes, and in having "honest money" to do business with. In other words, I am protected in being robbed by railroad companies, telegraph companies, manufacturers, and money-changers. How long, O Lord, how long must we suffer under the executiv ability of the Clevelands, the Bayards, Mannings, Harrisons, Wanamakers, Millers, Goulds, and Vanderbilts? Or, to cover the whole at once, how long will the people pay this enormous tribute to the American banditti?

I will do anything I can, at any time I can, to help you, for I know you are helping me and all mankind. The paper is all right. I favor letting everybody in that will come in civilly. The preachers as a rule cannot come very civil at first, but let them come in; they will get civilized. I am in favor of admitting all discussion pertaining to the welfare of the human family, religious, political, social, and scientific.

I will send for both volumes of pictures as soon as possible.

Yours truly, E P. BLY.

Need "Washing Whiter than Snow" with the Hose.

EAST RANDOLPH, N. Y., July 13, 1891.

MR. EDITOR: I am almost afraid to inclose you this $3 for fear some of Mr. Wanamaker's people will appropriate the same for their own necessities.

I hope, however, that you will receive the funds to assist you in battling for the truth. THE TRUTH SEEKER adds light. Your intellectual co-workers enrich your excellent paper by their jeweled thoughts, the very sunshine of their souls. Rich indeed intellectually is the brain that can feel the inspirations that thrill and delight coming from the world's ripest and ablest scholars, noble men and grand women who adorn the earth, and often hav I read the "Communications," the "Letters from Friends," each of which were well worth the price of your paper.

The Christians of this place still speak very disrespectfully about some of their neighbors, which fact is to be deeply regretted; and now, as we hav new water-works, the hose might with great consistency be turned upon some Christians, and it is possible their souls might be "washed whiter than snow." We do wish that the Christians who pretend to be so good would prove their goodness by paying us what they justly owe us, borrowed money, and pay us what they owe us for work. Then we could hav more confidence in them, and surely we could call them honest; but now we pity them.

Truly, R. R. JONES.

"Total Disability" to Speak Truth.

STAPLES, MINN., July 24, 1891.

MR. EDITOR: I send you herewith an extract taken from the *National Tribune*, Washington, D. C. Why, oh, why did not "O. S. B." enter the Chicago *Blade* freak contest? He would most certainly hav won the prize. Modesty, perhaps, prevented him, as it would hav been necessary for him to sign his name. No doubt he could substantiate the truth of the story, as there was "an Irish regiment"—mostly good Catholics, no doubt—who witnessed the occurrence. Uncle Sam should hav a medal struck for him, for undoubtedly he is the champion liar of either army. He should hav a pension also. So far as telling the truth is concerned he can prove his "total disability." Did his nurse accompany him to the war, with his cradle and rattle-box, and sing Mother Goose's melodies to him to lull him to sleep? Did the government furnish him a canteen; or was it a nursing bottle?

D. C. JENKINS.

A MIRACLE.

Editor National Tribune: In the fall of 1862 the Federal army occupied the country north of the Rappahannock, the Confederates the south. All who were there and still liv remember the grand band concert, each side playing alternately—first Yank, then Reb. It was an immense musical throbbing pulsation of tune. It was noticed while the bands were playing that thousands of snakes, frogs, toads, and reptils, all species nativ of that region, had congregated in the open space along the river and in rear of the camps, apparently charmed by reason of the music. They still lingered at the close of the concert, the spell being still on them. Nearest the dense throng of reptils was an Irish regiment, and the leader of its band called attention to the motley crowd of reptils, saying: "Bys, gist see how quick we can make them varmints skedaddle." He signaled to his band, the orchestra struck into the stirring melody "Saint Patrick's Day in the Morning." They played it strong and thrilling, and as the music was floating in space, the drum-major shouted, "Look there," pointing in direction of the reptil crowd. Every snake, frog, and toad had disappeared, but the other species still remained, in anticipation of more music. This demonstrated the expulsion of reptils from the soil of Ireland by the donghty St. Patrick. The drum-major declared that the very name of St. Patrick was enough to rid the vicinity of these pests. The demonstration convinced us of the fact that the name of that saint is all-potent.

I was informed by a Rebel officer later that the effect was the same over on their side. He said the running away of the snakes, etc., was noticed soon after the St. Patrick's music began; the men clapped their hands and shouted, "See what these Irish Yanks hav done; driven every snake and frog from the field." Ten thousand throats lifted up their voices in one prolonged shout, which went thundering to the placid Potomac, "Saint Patrick forever!" St. Patrick was a gentleman, and performed miracles, as did his predecessor, Jesus of Nazareth.—O S B., 4th Mich., Second Brigade, First Division, Fifth Corps, Adrian, Mich.

"A Correct Silver Dollar."

MOUND CITY, KAN., July, 1891.

MR. EDITOR: I notice by your TRUTH SEEKER of July 25th that you do admit into your columns the discussion of economic questions. The article by T. W. C., of Tecumseh, Neb., I fully indorse. Also the one by "Holt" on the *A* and *B* of money. No one can deny the facts and principles therein laid down.

"Declare the real money to be the only lawful money and one dollar paper will always equal one hundred cents." By which I suppose may be meant the legal tender unit of value, as in the greenback, but without the exception clause placed upon it in order for the bondites and goldites to speculate on them. Monometalism is a delusion and a snare. In proof of this I offer J. G. Hertwig's long communication from Washington, D. C., under the heading, "A Correct Silver Dollar." I read it with dismay, as I hav several others of like tenor—not as against Mr. Hertwig, but as against that conspiracy that inveigled our government into those entangling alliances with the pioneers of capital as against labor as capital in this country, and from which a mighty struggle must follow to extricate us, thanks to Mr. Hertwig. And the repeal of those financial laws must inevitably follow before equality before the law can be resumed by the people of the United States. That gold was appreciated, its value enhanced, and silver demonetized by design, is very apparent—in order to make money scarce, and thus increase its purchasing power, its interests, and its profits, compelling its unequal distribution. Prices of products and commodities and real estate declined in the same ratio, or nearly as the appreciated value of the single metal went up. Protection favored monopoly instead of labor. Falling prices were the result of contraction instead of the result of tariff laws, which hav been so illusory to the partisan and ogling politician. The money powers of Europe, England, and the United States conspired for the profits of their vast wealth, and sought and found a pliant tool in the presidential nominee of 1868 and the acts of 1869 and 1870 by our national Congress appreciating gold alone, thus repudiating the currency contract, changing the public debt into long-time bonds, without cause but unholy greed. It was an act of damning infamy. Labor was thus and then deprived of its equal share and rights under the otherwise benign laws of a republic. Years elapsed before the common people of the nation began to find out the grandest cheat of any age or nation. And now, again, the virus of politics by command of the money power over both the old political parties is being scintillated by partisan press and demagog to mislead and blind the eyes of the voter to keep within old party lines, that the gigantic fraud may be still upon the national statute-book or laws of Congress. When reasonings like Hertwig's resound through the land about the correct silver dollar, we might rejoice with plutocratic fervor were all the people on that side of the question and living on idle money with incomes fixed by law and contributed from labor and blood and toil of honest men. We opine that Mr. Hertwig will be corrected.

WM. B. LEWIS.

The Effect Seen in the Church's Confusion.

ROCK GROVE, ILL., July 27, 1891.

MR. EDITOR: I would preface by remarking that I claim to be an original patron of THE TRUTH SEEKER, having taken it from the very first start when D. M. Bennett issued it at Paris, Ill., and without a single break having taken it to July 1, 1891. Being now in my eightieth year, I hesitate a little to renew my subscription, but I suppose I cannot break off at once, so I must taper off by degrees. In my early childhood I learned to read the English and German languages, and was a persistent reader all my life, and, by nature a skeptic, could believe nothing that I could not test with some or all of my senses, and then digest with my faculties. Outside persuasion could not reach me at all, unless I could test the subject with my senses. So you will readily see I could be nothing else than a Freethinker.

I think D. M. Bennett started right, and you followed with good effect in the same line, that is, to kill superstition. The effect can readily be seen in the terrible confusion of all the churches as to their creeds and dogmas. They are now in a perfect whirl. They now seldom dare use their scarecrows, devil and hell. They are now in a coaxing humor, and allow almost anything to pass, so they are only supported. Heston's pictures are a splendid auxiliary to show off the thing to the eye of the non-reader. Spiritualism, especially the phenomenal part, is a trump, for the senses take hold thereof. D. M. Bennett, before he died, after investigating it declared it a truth. The bottom of it all is mesmerism, somnambulism, psychology, hypnotism. The best starting-point in the whole philosophy is individualism—the conscious feeling of *I am and no other person*, which never changes through the whole life. This is positiv proof that the soul, the inner individual, is entirely independent from the body, as shown in our dreams. Everything in nature changes constantly, but this individuality, that *I*, never changes. I think this is a bone to pick for the Materialist and Atheist. Spiritualism in 1848 came with the alphabet in its hand, and it came to stay for all time; not by anybody's condition, of course not, but by its own condition. Why not? I could defeat almost anything by destroying and substituting conditions. Fraud? Yes, of course there may be fraud in it. If there was not it would not be of man. There is or may be fraud in all things. But that is no sign there is no genuin. All fraud must hav a genuin basis to ride on. Avoid it and seek for the true object. I shall avoid saying what convinced me of the thing called Spiritualism, for I do not want to turn preacher and *persuade* a person into it. Let anybody investigate till he sees and hears the thing himself, then he knows for himself. By persuasion, never. I would liken it to a thunder and rain storm. You see the dark clouds, the lightning dart, hear the thunder roll and rain fall. Is there anyone to doubt after viewing and hearing such a spectacle? Just so with Spiritualism, only millions of times more pleasing to the human mind. A person must not only hav an iron, but the hardest kind of a steel, nerve, if he can enjoy the pleasures of this life one moment if he really is convinced that when his body dies, which may be at any moment, his germ or soul is likewise annihilated or utterly destroyed for evermore. Horror and dismay!

SOLOMON FISHER.

Fiat Money Advocated.

ELYSIA, NEB., July 1, 1891.

MR. EDITOR: In THE TRUTH SEEKER of June 13th I find some comments on the People's platform, made by R. G. Ingersoll. He says that he does not believe that the government can make money by law any more than it can make good crops by law. If that is the case, then our soldiers hav never been paid, for they were paid in money made by law, with an exception clause in it that depreciated its value more than one-half. If money cannot be made by law, then we hav no money in the United States, only that which is

counterfeit, for all good money is made by law. Gold, silver, copper, and iron are commodities out of which pagan nations used to make money, and our government has made some money out of gold and silver, but it has to be done by law without the stamp of the government. Gold and silver is not money, but a commodity of value like corn and wheat. When the people become more civilized, they will not use gold and silver to make money, because they are too scarce and hard to obtain. There is not enough gold and silver in the world to pay the debts of the United States. I would respectfully ask the colonel, if the government cannot make money, who and what can? Can he do it without becoming a counterfeiter? I also ask him, what is money? Is it property? is it value? or rather is it not a representativ of value, a medium of exchange? If a man had all the money in the world, and could not exchange it for something else, it would not be of any value to him. The colonel asks a question. It is: If the government can make money, why should it collect taxes? Why not make what it needs, and stop bothering the people? I will ask him a question, and then answer his. If the government cannot make money, why does it issue or make money for the banks? Why not let them make their own money if they can make money? And further, if money is only a medium of exchange, a representativ of value, what power can better make it than the government, which represents all the value we all hav? As to the answer to this question, I will say, yes, the government can and should issue money to pay all taxes and expenses, until it has issued a sufficient quantity for a medium of exchange, until there is money enough in the country to do the business of the country. And when it has done that, if there is not enough to pay expenses, which there would be if the government was honestly administered, then let it levy a tax. Not that government money would not be good for all expenses, but so as not to too far expand the currency. Now, colonel, I hav answered your question, and I will ask you some questions. Are you in favor of the people or the bosses that rule them? If you are in favor of the people, then you know that the great majority are heavily in debt. It has been estimated that we are in debt—state, national, and individual—about $25,000,000,000. The interest alone on that amount at ten per cent would be over $400 per capita. You know that there is not enough gold and silver in the world to pay that debt, and if the government cannot issue money, how will that debt ever be paid? Should the mortgages be closed and three-fourths of the people be turned out beggars? Colonel, I hav read all your speeches that I could get, and with the exception of the finance question I hav generally agreed with you. You hav been the great cause of the destruction of old superstitions. Will you spoil it all by opposing the people in their deadly struggle for their rights? What could we hav done in the late war without government money? A man's note is good so long as he does not issue more notes than his whole possessions are worth. So the government's note is good until it issues more notes than the whole nation is worth, and there is no danger of that. Now, colonel, you know that with a large circulation of money, times are good, prices high, debts easier paid. Then let us stop the banking system that has drawn and does draw interest from the people; has already drawn so much that we are mostly paupers. And let the government issue money direct to the people on good security, without much interest; and let it pay all government expenses in greenbacks, and if there are four billion issued, it will not impoverish the government; for it is worth many billions of dollars. Then away with the gold and bond basis for money.

JOHN BRYAN.

The Currency Question.

MADISON, WIS., July 28, 1891.

MR. EDITOR: Will you giv place to some comments on the currency question that Mr. J. G. Hertwig's communication of July 25th seems to call for?

There is an apparent misconception as to the cause of the fluctuation in silver bullion. That misconception grows out of an education imbibed from treatises of bankers whose science consists in the keeping the people in ignorance in regard to their business. Now, to study the finance question successfully we shall first hav to find what the bankers' interest calls for. We shall see at a glance that it is that volume of currency that will yield the greatest amount of interest, hence the necessity of keeping it under their control, for a large volume of currency in circulation reduces the value of their issues, *i. e.*, the interest on their issues. The bimetallic base is much harder to control than the gold base alone. The bankers are aware of the fact that both gold and silver hav and represent a double value. There is an intrinsic value, and a legal value, but it would be impossible to tell where the two values meet without taking the legal value from each by demonetizing them both by all the nations on earth. Had gold been served the same as silver was by Germany, England, and the United States in 1873, then gold would hav been as badly crippled as silver is now. A remonetization in Germany and England and free coinage here will restore it to its former value. Mr. Hertwig talks about gold and silver, stamped and weighed, as money the civilized world over. This is true; in part they are money, where government's fiat has made them such, but each fiat is confined to the nation that issues the fiat, and they are reckoned as bullion everywhere else. And I will say, fiats constitute the fluctuating propensity of silver at this time. The intrinsic properties hav not changed, but the legal hav. Again, they desire a currency that is fluctuating, for it is through this that their richest harvests are garnered. It was for that purpose that the third batch of treasury notes were dishonored over the counter of the treasury by limiting their legal-tender qualification by the exception of interest on the public debt and duty on imports, which caused them to depreciate more than once and more than one and one-half their face value as measured by gold. Through this instrumentality Senator Beck charged that the government did not realize over sixty per cent on the sale of their bonds, then paid gold interest of two and a half times the value of their bonds for a long time, say for six years, which would be equal to fifteen per cent on $2,000,000,000, which would equal $300,000,000 annually on the investment. Again, gold was enhanced by the demonetization of silver. But I hav no means of ascertaining the amount of that robbery of the people. But the credit-strengthening act, it was estimated, took $600,000,000 out of the treasury at one fell swoop, by increasing the value of bonds from a currency base that they were to be paid in to a gold base. Then the cremation of over $1,200,000,000 of our currency, reducing the volume to $700,000,000, completed the infamies which hav robbed the people out of more than $4,000,000,000 through fluctuations that hav been effected through the gold-base theory that is so fascinating to Mr. Hertwig. Bankers are delighted with the scholarship displayed in such essays, and the carrying out of his suggestions would afford an endless amount of fluctuations. Venice away back in 1070 established a bank on a national indebtedness growing out of a forced loan from her citizens, giving receipts for the money received and entering the same to their credit. This at first crippled their commerce. To relieve it the government negotiated for their claims by changing the credits from one to another, and finally issued a currency bearing four per cent interest and placing these loans to the creditors of the loans. These issues became the favored currency of that emporium of commerce and bore a premium of twenty per cent above gold for five hundred years. Our own demand notes of the first issues, amounting to $60,000,000 that was a full legal tender, maintained the same premium that gold did during the whole of our unpleasantness.

BROTHER SANDY.

We Should Stir up all Crystallizations.

CASEY, IA., June 29, 1891.

MR. EDITOR: Churchanity is not the only evil or trade that is grinding the unfortunate, and it seems perfectly competent for you in your discretion to allow scientifically written articles on any subject which pertains to the well-being of the human family. When any party or profession becomes crystallized, ceases to advance, it then becomes necessary to hav heretics bold enough to depart from the book of tactics. In our religion, politics, law, and medicin we are nearly at a standstill. Surgery probably is advancing. Had Halleck had his way we would probably hav been speeding down the Southern hills yet, but Grant stepped outside of the book and soon had the dry bones shaking and the Rebels on the run. All our secular and religious periodicals can only talk of their trades. The corporations, professionals, and politicians down to all shades hav an advocate, nor will these advocates depart from their line even to do justice. Honesty seems to hav been bred and read almost entirely out of our minds and ethics. Fashion and practice, which hav been nurtured for the last two thousand years in Europe and America, do not recommend themselvs to the thoughtful. The contrast is too great in earnings. Perhaps the average of earnings could not exceed $250 for each laborer per annum. Now suppose we double that; only half would get employment. Make it $1,000; only one-fourth would get employment. The present official salaries, which are based upon the inflation period of the sixties and seventies, will average more than twice that in county, state, and nation, and our wise statesmen are increasing rather than diminishing them, in the face of the fact that merchandise and produce hav decreased in value nearly or quite half, hence these large salaries are but legalized robberies.

If we could in one year retrograde five hundred years, the people would take their medicin from the pulpit, recognize this order as divine, be content to starve, rot, and die for the sake of future glory. But of books and papers, of debates and orations, there seems to be no end. Illiteracy is the exception. People read, listen, and reason, and it does not take much logic to convince anyone of the injustice of heaping our servants with thousands by law, while the masses, the people, must be content with precarious hundreds. The Chinese call us barbarians, and not without reason. Europe and America with their vast wealth and sparse population hav too large a percentage of millionaires and paupers. To sum the matter, there are few of your readers that are able to take and pay for papers of all shades of opinion; and further, it would be an endless task to select from such a volume of rubbish such facts as the common student wishes to obtain. In fighting church encroachment you virtually hav to fight all crystallized institutions, viz., corporations, professionals, politicians, hence antagonize political parties. Statesmen such as Lincoln, Grant, Garfield, and Ingersoll can discern the line between facts and fallacies and hav the courage of their convictions, but there are few such men. Some are born blind; others are blinded by lucre or ambition. So it seems to me that in order to meet the requirements of your intelligent subscribers, you would better advance and discuss Socialism, Communism. As for Spiritualism, when we can understand electricity we can understand it. One is evidently as material as the other. We hav advanced so that we can utilize the latter, and when we become wiser we cannot only utilize but see the other. Mr. Sheppard's article on consumption was interesting, and as all we know has come from experience and observation, it was well worthy a place in your columns. Of course such articles may hurt the physicians' trade. But as you claim to be a TRUTH SEEKER, and as nearly all your patrons are in the same boat, you certainly should use all means in your power to sift facts from falsehoods, no matter who gets pinched.

R. H. MARSHALL.

A Rejected Manuscript.

MILES CITY, July 20, 1891.

MR. EDITOR: If you will allow the following article space in THE TRUTH SEEKER I will send a copy to the pious fraud named therein. It was refused publication here by the editor of the *Yellowstone Daily Journal* for the reason that it would injure his business, and by the editor of the *Stock Grower's Weekly Journal*, replying that it was too much of a scorcher, which shows what influence the church still retains over the minds of the people and how it would crush the liberty of Freethought if it was able. I did not giv the reverend dispenser of holy bosh half the scorching I wanted to, for the reason it would prevent publication, and thought I let him down sufficiently easy to pass, as I could not resist the impulse that something should be done to refute these absurd statements, which I made notation of while attending the lecture, hence the.

REPLY TO THE LECTURE BY BISHOP BRONDEL IN THE CATHOLIC CHURCH, MILES CITY, MAY 3, 1891.

This lecture consisted mainly of an account of his trip to the so-called Holy Land. To one endowed with an ordinary amount of reason and intelligence, with an unprejudiced mind and the required patience to listen to his arguments, it should teach just the contrary to what the bishop intended. It should teach one the absurdities Christianity is connected with and founded upon, and which are upheld by the bishops, priests, and clergymen of to-day. The first and strongest point he seemed to hav presented was this: he said, "There is one proof that outweighs all the reason Infidels can giv, and that is an empty grave"—referring to the grave he had seen in Jerusalem, which they told him was the grave of Jesus Christ. In regard to those people who told him, "it was the custom for certain tribes of them to consume a portion of their time in sitting solitary and weeping." I ask, where is the intelligent person who is willing to take for authority a people with such ignorant and barbarous customs as these on so important a question? Again, what proof is there in an empty grave compared with the proofs and evidence shown by the class called Infidels? It is not necessary to consume space here in enumerating them.

Next he said, "There were three crosses there, and the only way they could tell which was Jesus's cross was by touching one of them and it would heal the sick and cure all diseases." Everyone knows or ought to know that this is a falsehood and an imposition.

Again, he said, "The blood of Christ ran through a crack in the rock of the sepulcher and touched the skull of Adam, which Noah had dug up and put in the ark for safety until after the flood and then buried it under the cross." This statement is beyond all bounds of reason, and is too absurd for any sane person to think of believing. However, I will giv him credit for not asking his audience to believe this absurd story. But he said "they could believe it or not as they pleased," meaning, I suppose, they would not necessarily be consigned to everlasting punishment if they did not believe it. But he should be roundly censured just the same for scattering broadcast such abominable lies in the ears of the young who are apt to accept such statements for truth. I claim it is an imposition on the young for anyone to be allowed to preach such absurd stories for the support of any religion whatever. I believe the bishop was telling the truth so far as he was concerned in regard to what he had seen and heard, for I hav no reason to believe him otherwise than a gentleman of sincerity.

Again, he said he "kissed the ground before entering Jerusalem." When a person becomes such an abject slave to the dogmas of the Christian religion as to kiss the ground, I will state, with all due respect to the bishop, that he deserves some sympathy. Compare that kiss with the kiss from the dewy lips of your sweetheart or wife, sister or dear old mother, those whom nature intended for man to bestow his kisses upon.

The next item of importance in his lecture was when he was ushered into the presence of the pope. He commenced by making apologies for the pope, as well he should, for about the first thing the pope asked was where he was from, he replied Montana, and the pope did not know where Montana was. After making apologies for the pope's ignorance he proceeded to eulogize him as "the eagle that soars on high and sees all the topmost peaks." But he could not see Montana.

He made one good remark, "Man can do nothing better than love his fellow-man." He also made a few remarks about the magnificent cathedral he had seen in Rome. Nearly everyone knows there are many such buildings in Europe and America, used to advance the power of the Christian religion, and which cost immense sums of money. I want to state here that at no period in the history of the great city of New York hav there been so many people out of employment as there hav been in the past winter. There were thousands of hungry, cold beings wandering around the streets seeking the wherewith to obtain a mouthful to eat or a place of warmth to rest. And I hav no doubt but that the same condition of things exists, if not worse, in Rome. When we consider the sad accompaniments to these facts, in connection with the lavish expenditure of vast sums of money in the erection of magnificent cathedrals and churches in behalf of the Christian religion, we marvel at the indifference of those who can relieve the poor. How much better, and what a world of good it would do, and how many hearts and homes would be made happy, if these immense sums of money were given even to the thousands of the people of our metropolis, who are clad in rags and bound in the degradation of poverty and want. Reader, stop and think, what were you endowed with reason for, if you were not to use it and follow its convictions? What would you think if the bishops and clergymen were to teach you that it is wrong to use one of your limbs or one of your senses, the same as they forbid you to use your reason, the noblest and most important part of man's being, and that if you follow the convictions which your reason teaches you will be eternally damned for it? Such is the infamous doctrin taught in this advanced and enlightened age. But in the mean time, to quote the famous writer, Thomas Paine, "Every man has a right to express his own opinion." I believe the bishop's lecture teaches one some of the ignorance and superstition Christianity is connected with and founded upon. I leave you to judge of the comparison between the teachings of the Christian religion and the teachings of reason, investigation, science, and nature.

C. E. WEEST.

Children's Corner.

Edited by MISS SUSAN H. WIXON, *Fall River, Mass., to whom all Communications for his Corner should be sent.*

"Between the dark and the daylight,
When the night is beginning to lower,
Comes a pause in the day's occupations
That is known as the Children's Hour."

Dewdrops.

The rising sun found the earth wet with dew,
His noontide glow bids it fade from view;
But when the sun sets and the stars draw near.
The sparkling dewdrops again will appear.

Welcome, O dew, in your miniature shower!
You moisten the sun-parched lips of the flower,
You quench the thirst of the growing corn,
Eve's withered grass blades look fresh in the morn.

Birds and bees at your tiny fountain drink,
The dust of the highway you cause to sink.
May the atmosphere, earth, be kind to you,
And giv you each night its baptism of dew.

GEO. J REMSBURG.

We Thank Thee for Hell, Merciful God.

Is it Infidels they're damning
And infants that they're cramming
Into hell?
Are the noble fellows groaning,
And the sweet babes wailing, moaning,
Down bel w?

But, ah! where is this child's mother
And where is that maid's lover,
Tell me, pray?
Are they in God's land of pleasure
While these suffer beyond measure
In this hell?

Is the mother sweetly thinking
While her babe in hell is drinking
Of its fire?
Is the lover lowly kneeling
Without thought or bitter feeling
For her pain?

Ah! you would see that mother turning
To where her child was burning,
'Tis only love.
You could hear that lover praying
To seek his love, and staying,
Bear her pain.

But the groans of hell are dying,
And the infants that were crying
Sleep in peace.
And the lover, sadly, slowly
Turns from that green grave, lowly,
With its flowers.

We are content to thus be lying
With tall trees above us sighing,
Sweetly, low.
With sweet flowers above us growing,
And friends our good deeds knowing,
Let us lie.

LOU CERNE.

Biographical Sketches.

3.—SHAKESPERE.

William Shakspere is undoubtedly one of the greatest poets of this age. You hav all heard something more or less about him. And how some people are trying to prove him a myth, a *nom de plume* for some other writer. Of course, if there is no such person this sketch will not be true, but I will giv you as much of the truth as I can. His birthplace was situated at Stratford-on Avon, Warwickshire, and it is supposed that he first beheld the light of day on the 23rd of April, 1564. His father was nothing very extraordinary, a yeoman or farmer. But his mother is supposed to be of more distinguished origin. They were very poor, and William was sent out to earn his living at the age of fourteen.

There are several stories tradition hands down to us about his conduct while a young man among the "hail-fellows-well-met," but as in those days it was thought that every young boy could never become a man until he had "sown his wild oats," I will not record them here. At a free grammar-school he received his education. He married at the early age of nineteen Anne Hathaway, a woman eight years his senior. It seems that even Shakspere, the immortal, was not spared the humiliation and trouble that some people hav the ill-luck to encounter. Taine givs us an interesting account of Shakspere's experience in a cheap theater. Of his degrading work he says:

"He was a comedian, one of 'his majesty's poor players'—a sad trade. . . . the brutalities of the crowd who would not seldom stone the actors, and by the severities of the magistrates, who would sometimes condemn them to lose their ears. He felt it, and spoke of it with bitterness:

"'Alas, 'tis true I hav gone here and there,
And made myself a motley to the view,
Gored mine own thoughts, sold cheap what is most dear.'"

This was taken from a sonnet of Shakspere's. Of his personal character and disposition I will quote what Taine says of it and let you form your own conclusion:

"His was one of those delicate souls which, like a perfect instrument of music, vibrate at a single touch. This fine sensibility was the first thing observed in him. 'My darling Shakspere,' and 'Sweet swan of Avon,' these words of Ben Jonson only confirm what his contemporaries reiterate. He was affectionate and kind . . . he was loved; men were delighted in his company. His wit in conversation was ready, ingenious, nimble; his gayety and his imagination fluent, and so copious, that, as his friends tell us, he never erased what he had written."

It does sound pitiful to think that this brilliant writer has been cut down to a poor, ignorant fellow, who could not even write his own name. He died on his fifty-third birthday, the 23rd of April, 1616 I will giv you a short quotation from one of his best dramas, "The Merchant of Venice." I hope you all hav it in your libraries.

"How sweet the moonlight sleeps upon this bank;
Here we will sit and let the sounds of music
Creep in our ears; soft stillness and the night
Become the touches of sweet harmony."

IDA A. BALLOU.

The Father's Return.

Ralph Emery and his little sister Rena attended the public school. Their father was supposed to be drowned at sea, as the ship was lost in which he last embarked, and he was heard from no more. Through some dishonesty and trickery of others their property was lost, and Mrs. Emery was compelled to labor hard to support herself and little ones, and was unable to clothe them as nicely as she wished, yet they were never ragged or dirty. I am sorry to say that in consequence of their thin, old, and often-patched clothing they were much ridiculed by the scholars.

At the time of which I write, the school had just closed for the day, and the children had not yet left the playground.

"Who ever heard of a boy wearing a winter cap in the summer?" said Johnnie Reignolds, pointing to the one worn by Ralph.

"Oh, hullo, cap! here goes!" cried Fred Billings, snatching it from his head and tossing it in the air.

"Here it goes again!" screeched another boy, "capital ball—catch it, boys, and giv it another toss."

"Oh, please do not tear my brother's cap," pleaded Rena. "Mamma will buy him a hat as soon as she can. See, you hav torn it already."

"See, you hav torn it already," mimicked first one, then another.

"Here," said Walter Whitman, snatching the sun-bonnet from Rena's head, as Fred had snatched the cap from Ralph's, "here, wrap the pretty thing in this bonnet. Here goes! catch it, Rob, and send it back again."

"Oh, boys, I wouldn't do so," said Arthur Day, a dark-eyed Liberal boy (the others were Sunday-school scholars) with a high and noble brow. "It is wrong and wicked to torture anyone just because they are unable to dress as well as we do. Come, giv them their things, and we will play something else. Don't cry. [This to Ralph and Rena, who were sobbing bitterly.] I will giv you one of my hats, Ralphie, and my sister Minnie will giv Rena one."

A well-dressed, handsome, finely formed man carrying a large satchel in his hand, stopped just now and watched the boys at their cruel sport, which they checked as soon as they saw him.

"Can one of you tell me where Mrs. Emery livs?" he asked.

"These are her children," replied Arthur, putting an arm around Ralph, "and they will show you; but first please ask the boys to giv them their cap and bonnet."

"Is it their things they are making so merry with?"

"Yes, sir."

"Here they are," said Walter, reaching them toward Ralph.

"They do not need them," said the gentleman, "but you seem to need them much for a ball, so I present them to you for that purpose."

While speaking he opened his satchel, which was filled with both useful and beautiful things, such as a very rich person might purchase for presents to loved ones, and taking therefrom a beautiful gold watch and chain, put it in Arthur's hands, saying: "This is a very slight token of the regard I feel for one who is kind to the poor, and supposed fatherless. I am their father, and was not drowned at sea as supposed, but saved by a passing ship. My wife, it seems, was compelled to move from where I left her, and I hav not learned until now her location. Circumstances hav made me a rich man, and my wife will no more toil for others, and my little ones shall be no more abused by cruel, malicious boys, who are not endowed with even sufficient gentlemanly qualities to treat a helpless little girl politely."

SADIE ATHENA MAGOON.

Christian Charity.

DEAR FRIENDS: I called a few days ago at a "Retreat for Aged Women and Children," a Christian institution, in company with MRS. Smith, an Infidel lady.

Though a cool, pleasant day, the house was closed in the most unpleasant manner, the inmates complaining bitterly of exhaustion, difficulty of breathing, and death-like feelings.

Wretched fragments of breakfast were to be seen, which I am told is their only meal, although a small weekly allowance would hav kept the wolf from the door.

I saw ladies wearing diamonds dashing about the house, making it impossible for the poor women to attend to anything useful, or get away to the little business affairs, which they were forced to neglect. The most frivolous charges were brought against them, giving them a look of pain and unrest which it was pitiful to see.

To giv the house and rooms an elegant appearance was all that was thought of; also these miserable persons were blamed for what their keepers had done.

Cruel rules were enforced, which prevented them from attending to their work. Their clothing was ragged, misery written upon their faces.

Mrs. Smith, Infidel as she is, handed $5 to a suffering lady (all she had with her), promising to relieve the others soon.

A pleasant drive, for one at a time, will also be a decided improvement. All this not many miles from a large city. ALHAZA.

Lexington, Ky., July 26, 1891.

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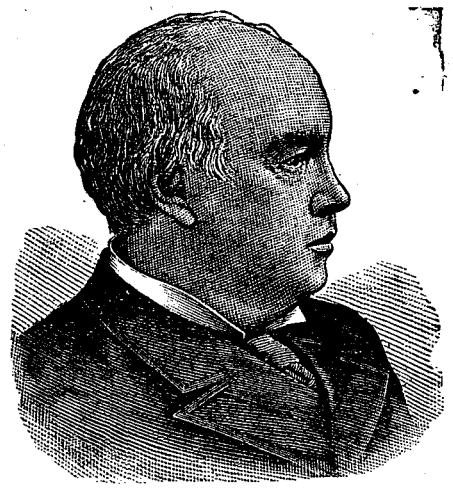
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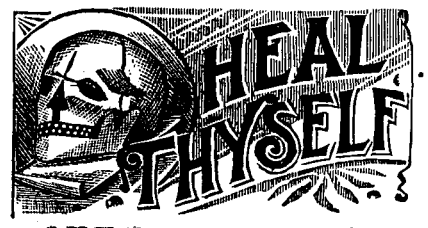
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THE pope is preparing an encyclical urging the Greek Catholic and oriental churches to join the Roman.

THE Standard Oil Co. is embracing in its monopoly Germany, Italy, Holland, and Belgium.

To secure a white majority, Mississippi has required an educational qualification for voting.

IN Germany it is stated semi-officially that all European nations will combine against America commercially.

FEMALE dress reform is being pushed, and some women will appe9 in Boston's streets in October wearing knee skirts.

ITALY says that as a matter of principle she cannot formally take part in our Exposition, but that she will favor and help it.

CATHOLICS menace Itsly with a possible holding of the conclave of cardinals to elect the next pope in some other nation, and with the election of a non-Italian.

CARDINAL PAROCCHI, the cardinal-vicar of Rome, thinks that the church should especially heed this country, as "the future belongs to the people of the United States."

THE South American Catholic congress will probably assemble at Rio de Janeiro, in Brazil, to influence the pending legislation of that country on points of concern to the chu: ch

MONCURE D. CONWAY will soon issue a Life of Paine containing new information.

THE German government will investigate the production of crime and disease by drink.

THE Vatican will not with the writing of the encyclical pause in its endeavor to secure a reputation as a labor reformer. It has urged prelates everywhere to push the work.

JOHN ANDERSON, a religious maniac in the Northern Illinois Asylum, recently killed the fireman there, and was seized while thrusting the unconscious and dying man into the furnace fire.

MISS LYDIA KEETH, of Sydney, N. Y., has been compelled to pass through a long and severe illness to death without medical aid, which might hav saved her, by her parents believing in faith cure.

THE German emperor is continually reported by journalists—perhaps exaggerating—as suffering from diseases, which thus far include epilepsy, rheumatism, brain and nervous trouble, purulent inflammation of the ears, and caries of cranial bones.

PREMIER MERCIER of Quebec asked Bishop Lafleche to officiate at the distribution of medals for Papal Zouaves intrusted by Leo XIII. to the former, but the bishop, out of hostility to the premier, refused, saying that he would not aid him to make political capital out of religion.

A MOB of Russians from the village of Veile attacked a Jewish settlement four miles away. They set fire to it, and thirty-four Jews were burned, fourteen fatally. The Russians, crying "Kill the Jews!" were to their surprise attacked by that usually unresisting people. One Jew whose mother had been burnt to death killed three Russians with a crowbar. Officers from Veile arrested the Jews and will undoubtedly send them to Siberia.

THOSE who were alarmed at the increase of negroes given in our 1880 census, 34.78 per cent, against 28.92 white increase, are reassured by the 1890 census, which proves the former incorrect. Instead of the negroes multiplying faster than the whites by nearly 6 per cent in ten years, the whites are increasing nearly twice as rapidly as they. In 1880 the colored stood proportionately to the whites as 45,397 to 100,000, in 1890 as 41,175 to 100,000. The negroes, therefore, are not holding their own in the competition, even in the region whose climate is best suited to their development. The natural increase of the whites is greater, for their growing preponderance is not due to immigration except in small part. They are the more enduring race even under natural conditions especially favorable to the colored people.

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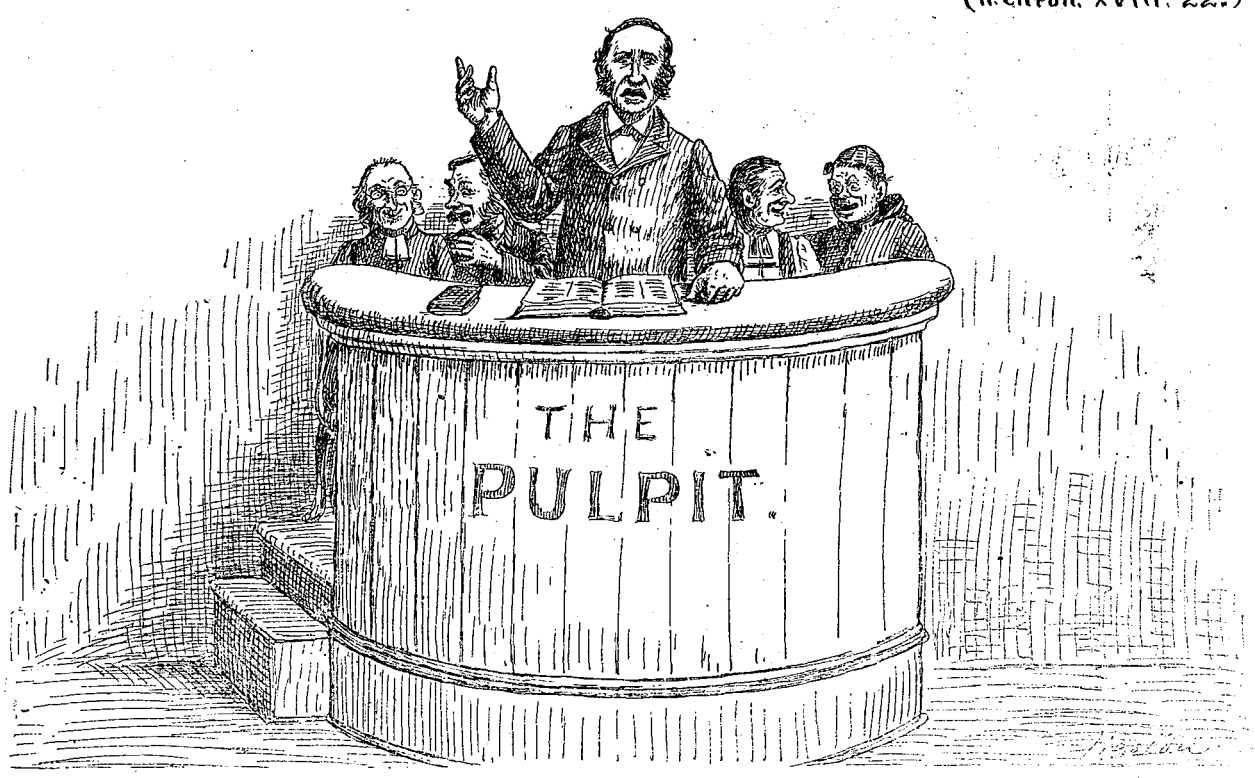
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"Now therefore, behold, the Lord hath put a lying spirit in the mouth of these thy prophets, and the Lord hath spoken evil against thee."
(II. Chron. XVIII. 22.)



WHY THE CLERGY ARE ALWAYS LYING ABOUT LIBERALS.

THE
Truth Seeker Annual
—AND—
Freethinkers' Almanac,
1891.
(E. M. 291.)
WITH ILLUSTRATIONS.

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PRICE 25 CENTS.

Gems of Thought.

WHOEVER believes the New Testament literally—whoever is satisfied that it is absolutely the word of God, will become a persecutor.—*Ingersoll.*

SIR RICHARD STEELE has observed, that there is this difference between the church of Rome and the church of England—the one professes to be infallible, the other to be never in the wrong.—*Colton.*

MORE or less consciously, the suppression of earthly desires has always been pursued as the chief aim of Christian dogmatism; the "world" has ever been the antithesis of the Christian kingdom of God, the "flesh" the irreconcilable antagonist of the regenerate soul. Hence that rancorous fury against the "worldliness" of naturalism, against the pagan worship of joy, against the modern revivals of that worship. Hence the grief of those "whining saints who groaned in spirit at the sight of Jack in the Green;" hence the crusade against Easter fires, May-poles, foot-races, country excursions, round dances, and picnics; hence the anathemas against the athletic sports of ancient Greece and the entertainments of the modern theater.—*Oswald.*

IT is difficult to point out a single nation living under a system of good laws. This is not attributable merely to the circumstance that laws are the productions of men, for men hav produced works of great utility and excellence; and those who invented and brought to perfection the various arts of life were capable of devising a respectable code of jurisprudence. But laws hav proceeded, in almost every state, from the interest of the legislator, from the urgency of the moment, from ignorance and from superstition, and hav accordingly been made at random and irregularly, just in the same manner in which cities hav been built.—*Voltaire.*

WHATEVER art there was in Europe up to the eighth century of the Christian era, was destroyed during the many religious wars that were waged between this and the sixteenth century, or was lost during the Dark Ages. The Arabs alone preserved the arts and sciences; and, when art got a chance of being brought out of obscurity into the light, it was to the poor Arabs we had to look for assistance.—*Arthur B. Moss.*

IMMENSE hav been the preparations for me,
Faithful and friendly the arms that hav help'd me,
Cycles ferried my cradle, rowing and rowing like cheerful boatmen,
For room to me stars kept aside in their own rings,
They sent influences to look after what was to hold me.
Before I was born out of my mother generations guided me,
My embryo has never been torpid, nothing could overlay it.
For it the nebula cohered to an orb,
The long slow strata piled to rest it on,
Vast vegetables gave it sustenance,
Monstrous sauroids transported it in their mouths and deposited it with care.
All forces hav been steadily employ'd to complete and delight me,
Now on this spot I stand with my robust soul.—*Walt Whitman.*

THE doctrins of evolution, in their main outlines, are now received by nearly all learned men, whether Christians or skeptics. The Bible says the world was made in six days by magic, man was perfect but sinned, Christ died to save a few, and soon God will destroy the world and punish the vast majority of men forever in hell. Evolution says the world is the product of a gradual development of matter, progressing through millions of years; man has arisen from lower animals, and they from inferior orders of animal and vegetable life down to the simplest atom. Analogy teaches that man will continue to rise, and, through the operation of the same laws, attain to a far higher, if not perfect development; for there must always be progress upward. So I hav changed from a pessimist to an optimist; and, instead of ignoring this sin-cursed world doomed to destruction, I accept it as "the best world going," and one capable of improvement.—*Robt. C. Adams.*

THE TRUTH SEEKER

A JOURNAL OF FREETHOUGHT AND REFORM.

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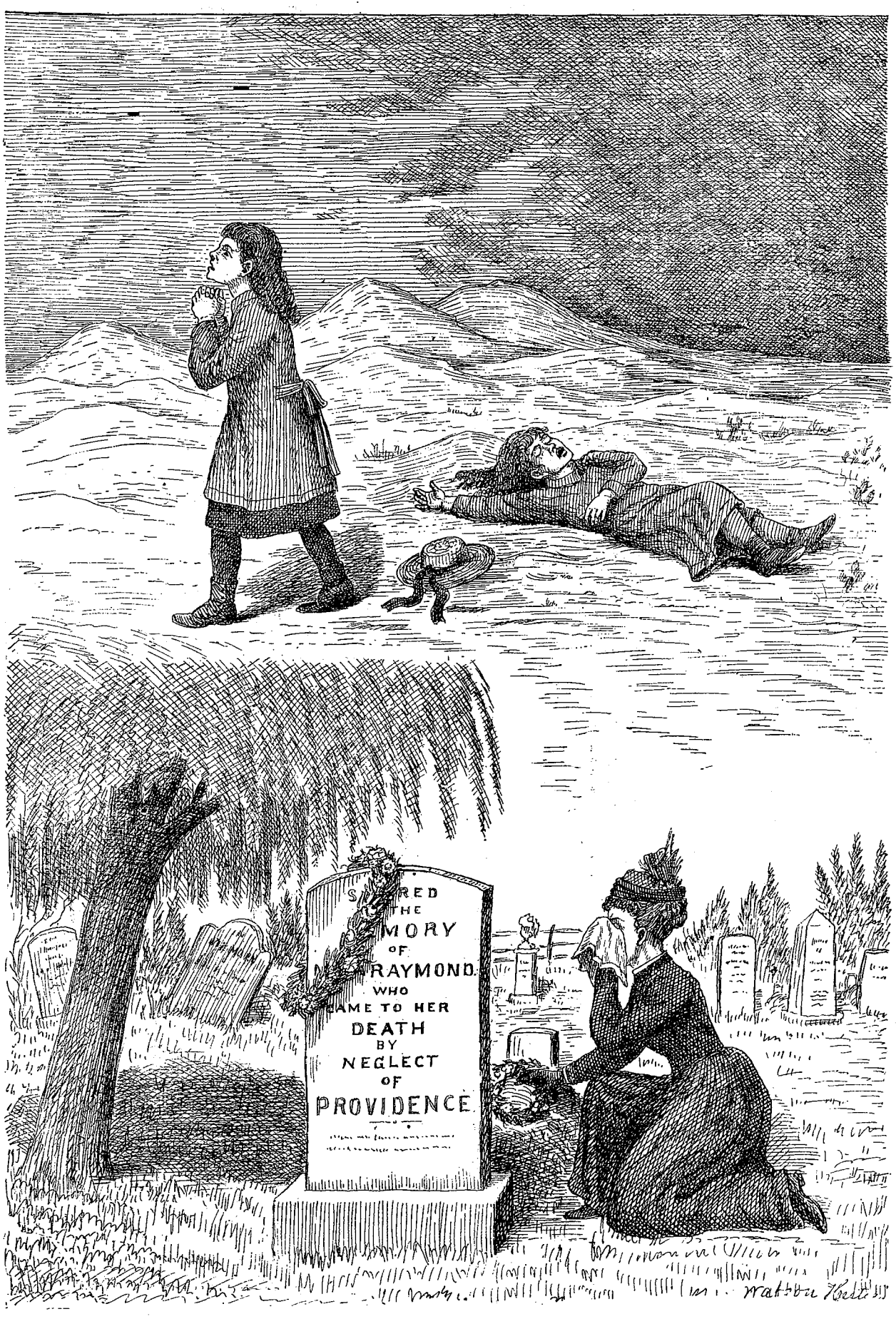
Notes and Clippings.

To the query, "What do you think is the reason of this aggressiv spirit toward Jews on the part of Russia?" Baron Hirsch replies: "It is a spirit of fanaticism. It is largely due to Pobiedonotseff, and is based on religious intolerance. He was the tutor of the czar, and has great influence with him. He is in the Russian church, and he represents to the czar that the Jews are undermining the people."

In France the progress of irreligion and unbelief is what is called "terrible." At the recent Catholic congress, held in Paris, the Cardinal-Archbishop Richard declared that in consequence of the anti-religious tendencies of the public schools and school legislature, more than one-third of the children in Paris who arrive at the proper age no longer partake of the first communion, and as a consequence cannot be regarded as members of the church, nor are they entitled to a priest's service in case of their marriage or death.

On the steamer Grand Republic, plying between New York and Brooklyn and Rockaway, the other Sunday the band struck up a waltz which brought four couples to their feet. When Captain Pease saw eight persons dancing the music was abruptly stopped. "No dancing allowed on these boats on Sunday." A young official of the boat said: "Our company is controled by influential Brooklyn church-members. You can bet that Sabbath-breaking on these boats will never be permitted. It was only three weeks ago that one of our best directors heard that dancing was permitted on the Grand Republic and the General Slokum on Sundays. He stopped it pretty quick, and it will be stopped for all summer." Very few of the stockholders of this corporation believe in Sunday outings for themselvs or their families. When the dancing on the Grand Republic was stopped a whisky and a beer bar were in full operation forward. Employees of the boat said that the bars were owned by the Company.

Ex-Senator Ingalls, says the *World*, while abroad will visit Palestine and thoroughly explore the theater of the great movement which inaugurated the Christian era. He is an Agnostic, but at the same time a close student of the Bible and an ardent lover of the poetry and philosophy that pervade many of the sacred books. In his famous tribute to the memory of Ben Hill, he offended many orthodox people by the views he more suggested than expressed with regard to the future.



ANOTHER INSTANCE OF PROVIDENTIAL NEGLECT.—See Page 533.

Those who hav suffered most from the Italian government, says the Catholic *Freeman's Journal*, "are the monks and nuns. Whenever the enemies of God aim at the destruction of the church, their first and fiercest blows are always directed against the religious orders. The reason is evident. The great religious orders of the church, with their vast numbers, their accumulated wealth, their wonderful disciplin, their learning and influence, their tried loyalty and devotedness to the cause of truth and justice, hav made them in all ages the strongest and most powerful bulwark of the church. Moreover, the pure and holy lives of the spouses of Christ being a silent rebuke to the unpious, render them above all things an object of hatred to the Atheist, the Freemason and the revolutionist."

"Where shall the next conclave for election of a pope be held?" is a question which is now being much discussed in Italian governmental circles. In following the evolutions of Italian policy since 1870 one sees everywhere the firm resolution to prevent any modification or displacement of the factors which compose the politico-ecclesiastical and pontifical situation in Italy and at Rome. The reason is manifest. Should any change take place the government would find itself confronted with an entirely new situation. This would be the unknown, and the Italian government fears the unknown because it believes that the existing conditions are the safeguards of its *régime*. The meeting of the conclave out of Rome would not only awaken in Catholic minds the idea that the holy see was not free at Rome, but it would also mark a new departure on the part of the papacy, the beginning of a new era. In any case it would render the future an absolute uncertainty. Were the conclave to be held away from Rome it would immediately bring the whole pontifical question to the front. The reopening of the question, morally and diplomatically, ecclesiastically and politically, as it would be reopened, is what Italy wishes to prevent.

The Reformed Presbyterian church has now suspended fifteen ministers for voting under our government. In 1806 a formulary embodied the usual declaration against all the governments which do not recognize God, Christ, and the Bible: "It is the duty of Christians, for the sake of peace and order, and in humble resignation to God's good providence, to conform to the common regulations of society in things lawful; but to profess allegiance to no constitution of government which is in hostility to the kingdom of Christ, the head of the church, and the prince of the kings of the earth. Christians testifying against national evils and striving in the use of moral means to effect a reformation should relinquish temporal privileges rather than do anything which may appear to contradict their testimony or lay a stumbling block before their weaker brethren." Acting under these rules, the Reformed church has always refused to take oath to the United States Constitution or to perform any civil act that would involve that oath. It has always protested against what it has called the "secular character" of the Constitution, since that instrument does not officially recognize the Bible or the Christian Sabbath, and does not require Christian qualifications in civil officers.

At this moment there are probably hundreds of murderers in Tennessee who hav never been molested. It is safe to say that among the ultra-pious neighbors who hav insisted upon imprisoning an otherwise blameless man because he kept his Sabbath instead of theirs, there are some who hav taken their guns to church and can look back upon feuds maintained by assassination.

Communications.

The Doctrins of Paul.

One of the fundamental teachings of Paul was expressed in the declaration that "Jesus had risen from the dead," and ascended into heaven, and would one day return to establish a perfect kingdom upon a regenerated earth.

In 1 Thess. iv, 16, 17, we find Paul expressing it in this way: "The Lord himself shall descend from heaven with a shout; with the voice of the archangel and with the trump of God, and the dead in Christ shall rise first; then we that are alive and remain shall be caught up together with them in the clouds to meet the Lord in the air; and so shall we ever be with the Lord."

Although Paul believed in the doctrin of rewards and punishments, his general teaching on the subject was a great improvement upon the hell-fire doctrin of Jesus. (See Rom. ii, 5–14; also Rom. iii, 5–8, 22; also 1 Cor. i, 18–27; also Gal. vi, 6–9; and Phil. i, 27–30.) Some of the declarations of Paul seem to point to the fact that in his brighter moments he believed that God would ultimately save all mankind. As for Jesus he was the redeemer of mankind; he was the second Adam; and as in Adam all die, even so in Christ shall all be made alive. Paul did not believe in the orthodox doctrin of the atonement.

Matthew Arnold tells us that "Paul knows nothing of the sacrificial atonement. What Paul knows of is a reconciling sacrifice. The true substitute for Paul is not the substitute of Christ in men's stead as a victim on the cross to God's offended justice; it is the substitute by which the believer in his own person repeats Christ's dying to sin" (St. Paul and Protestantism, by Matthew Arnold).

A certain vagueness of expression in some of the alleged writings of Paul, such as the Epistle of Hebrews, hav led many to believe that he was in favor of the orthodox view of the atonement; but a profound study of all his sayings and writings will show that this is erroneous.

On Paul's doctrin of salvation by faith Dr. Janes makes the following acute remarks: "Throughout the later and more important period of its development the religion of the Hebrews made righteousness the foundation-stone of its spiritual edifice. The sense of personal sin, of the violation of the law of God, was ever present with the true follower of Judaism.

"Even the formalities of latter-day Pharisaims did not wholly obscure the strong ethical principle involved in the ancient Hebrew faith and preëminently emphasized in the writings of the prophets. With Paul this sense of 'the exceeding sinfulness of sin,' this striving after personal righteousness, was probably always present. In it, doubtless, lay the secret of his sudden conversion. In it also lay the root of his Christian theology. As a Jew, the escape from sin and its penalties had been possible only through strict and rigid obedience to the law. As a Christian emancipated from the law, he found the means of escape in the acceptance of the doctrin of salvation by faith. (See Rom. iv–viii, Gal. ii–vi.)

"Sin to Paul was something more than the negation of good, a mere phase of moral experience—it was an objectiv reality. It was an actual entity which obtained a lodgment in man and controled his actions in antagonism to all that was right—in antagonism even to his own will. 'Now then,' he says, 'it is no more I that do it but sin that dwelleth in me' (Rom. vii, 17). Paul had assimilated from the Oriental philosophies that doctrin of eternal antagonism between matter and God, between body and spirit, which is still more clearly expressed in the mystical dualism of the fourth gospel and reached its highest contemporaneous development in the doctrins of the various Gnostic sects.

"With this Oriental dualism he had combined the Hebrew notion of the inheritance of sin from the original transgression of Adam. He had also derived from the Eastern and Greek philosophies the metaphysical conception of the threefold nature of man, comprising body, soul, and spirit. He entified or objectified these metaphysical conceptions and they became to him realities" (Study of Primitiv Christianity, p. 196).

Paul's doctrin of the crucifixion was far from orthodox. Though he believed that a spiritual body of Jesus had actually ascended into heaven, he nevertheless frequently spoke of the crucifixion in a symbolical sense, affirming that he had been "crucified with Christ." Yet he lived, and "the life which I now liv in the flesh I liv by faith in the son of God, who loved me and gave himself for me" (Gal. ii, 20).

Paul then believed that it was only by being tried in the furnace of trouble and sorrow that one could get salvation through Christ. Indeed, he had suffered himself, and he seemed to think that only through terrible ordeals similar to his own could you work out your own salvation.

ARTHUR B. MOSS.

Lying Spirits and Spiritualism.

The editorial headed "The Spirit of Charles Bradlaugh," in THE TRUTH SEEKER of the 25th July, winds up with the words, "If the philosophy of Spiritualism be true, it is unfortunate that so many fools and charlatans represent it on the phenomenal side."

You will admit, Mr. Editor, that the world is, I will not say full, but very plentiful in liars, fools, and rogues of all colors and dimensions; and that they are constantly going over in troops to what is called the spirit world. Death is not a magician, nor a miracle-worker, that it can instantaneously change the characters of men, and convert those who are ignorant and wicked into intelligent and honest people. Men's characters, whether good or bad, are the result of long years of training. No man becomes good or bad in a day, a week, or a month. What is called death is simply an event. It is the moment of transition from one place to another. The ferry-boat that carries a load of passengers from New York to Brooklyn in twenty minutes makes no change in their characters. They are the same men after landing that they were when they embarked, and if they were all thieves, they would continue to practice their arts in Brooklyn without having experienced any regenerating influence by the transition from one shore to the other.

In like manner, death has no more transforming power over men than their birth had, and to me it seems irrational to expect anything else of that large crowd of liars and rogues who are all the time crossing over into the world of spiritual beings, than that they should continue to practice the same arts of rascality to which they were addicted here.

Taking for granted, therefore, that at the Birmingham séance a disembodied spirit did speak as reported, there is no proof either that he spoke the *truth*, or that it was the spirit of Charles Bradlaugh. It might hav been the spirit of one of those eminently religious liars in England, who, for the glory of God and the welfare of the established church, had been engaged for years in originating and circulating slanders on Bradlaugh, for no other reason in the world but because he did not believe in the popular religion of that country. Or, in making Bradlaugh say, "*There is a God! There is a divine principle!*" he may only hav meant him to say what multitudes of observing and thinking men, since the days of Spinoza, hav said to themselvs, if not to others, that it is matter, which, as Professor Tyndall teaches, has all the innate power to produce all the phenomena we see. A *personal* God, if he were infinit, would occupy all space to the exclusion of everything else, and therefore, whatever "*divine principle*" there is at all is inherent in matter itself. So that, admitting, which I do not, that it was Bradlaugh who spoke at the Birmingham séance, what he is reported to hav said is not a recantation of his life-long utterances.

We hav all got our muddy ideas about the future state from the church. It has been teaching the world for long centuries that the thief on the cross, who, at the eleventh hour of his life, repented of his crimes, was assured by Jesus that in less than twenty-four hours he would be with him in paradise. Upon this is based the hymn, still sung every Sunday by thousands of devout believers:

There is a fountain filled with blood
Drawn from Immanuel's veins,
And sinners plunged beneath that flood
Lose all their guilty stains.
The dying thief rejoiced to see
That fountain in his day,
And there may I, though vile as he,
Wash all my sins away.

Every pious murderer with a rope around his neck, after professing to hav been "plunged" into that fountain, and to hav washed from his hands the blood of his victim, expects to go straightway to heaven, and sit down on the same bench with Abraham, Isaac, and Jacob, and to be treated for ever afterward as if he had never sinned at all.

But this is the very essence of superstition. The idea is utterly irrational and absolutely absurd; and countless thousands through all the ages of the past hav deliberately committed crimes expecting that if they repented of them at the last moment they would go to a heaven of infinit happiness.

I think all intelligent and candid believers in a future state of existence admit that the Spiritualism of to-day proves only one single fact beyond all question, and that is, that a man's existence is not destroyed by death, but that he preserves the same personality and individuality which distinguished him from other people here; and that, when the conditions are favorable, he can communicate his ideas in a limited way to those he has left behind him.

But connected with this fact, and growing out of it, there are a score of the most deeply interesting questions one might ask to which he would get no satisfactory answers. It is a matter of no kind of importance to me whether a man, after he dies, plays mischievous tricks, personates others like an actor on the stage, and lies, or drivels, or tells the truth. The burning question which clamors for settlement is: "*Does he liv at all?*" If he does, then there may be a way of explaining why he lies and misbehaves; and then, the ultimate fate of one man being the fate of all others, every wise person will aim to lead such a life of honor and uprightness on this stage of his being as will be sure to make him happy in the next; for the sterling virtues of moral excellence in this world would carry their fine qualities into all the other states of being, and make their possessors happy.

A. B. B.

Enon Valley, Pa.

"The Way to Heaven."

A number of books with titles similar to the above hav been written; not one of them appears to advance a single step toward the solution of the problem of getting to heaven. Not one tries to tell us where heaven is, or attempts to indicate, on any geographical or astronomical map, the route to be taken or the direction to be pursued. We often hear the expressions "up to heaven," or "down to hell," but what do these phrases signify? If literally followed, these directions would lead the Americans and Chinese in exactly opposit directions, or would send us to look in precisely the same direction in which the pious missionaries tell the Chinese and Hindoos they will go if they are wicked and do not become Christians.

Books which profess to guide people to heaven devote nearly all of their space to telling mortals how to be good, how to love Jesus, how to support missionaries and other pious vermin, how to liv by faith and not by sense, and so on; but what has all that got to do with getting to heaven? David killed Uriah and went to heaven; Smiler, the Salvationist, killed his wife, and lived a polygamist like David and Solomon and good old Jacob, and went to heaven, so far as we know without repentance. On the other hand, Abraham Lincoln, Thomas Paine, and Thomas Jefferson were merely moral men like other Infidels, and can therefore never hope to lie in (the other) Abraham's bosom, or exchange salutations (except across the gulf) with that modern David of Jehovian Christianity, Martin Luther, who granted permission to one of his Protestant sovereigns to marry two wives, and said a man might with impunity commit murder and adultery a thousand times a day if he could only maintain an unwavering faith in Jesus. So what has being good got to do with getting to heaven? And as to the other things mentioned, they appear to be equally unessential. Faith had never taken anyone to heaven up to the year A.C. 30, for Jesus said, "No man hath ascended into heaven;" and no one has ever reached heaven since that time, for Jesus said of each one who should believe in him and thereby obtain eternal life, "I will raise him up at the last day," but the last day has not arrived yet.

Our Christian Spiritualist friends talk about a "summer land" (where flies, mosquitoes, and bedbugs never die—I like a little winter occasionally as a relief), but they do not read their Bibles, or they would know that their summer land can hav no human inhabitants until after the resurrection. "Joseph is not, and Simeon is not," and can Benjamin be found there?

So it seems to me the way to heaven is not yet opened. "The dead know not anything," and therefore cannot enlighten us, and the "living know that they shall die," but that is all they do know about "the great change called death." All of the literary "guides to heaven" are useless without maps, and no maps can be made until the route is opened.

What, then, shall we do? What did we do before we existed in this world? Did we hav to prepare for this life before we lived? Were "time, space, and opportunity afforded us in which to make our peace, calling, and election" to the responsibilities of the present life "sure?" If not, what reason (outside of the supernatural realms of no reason) is there to suppose that we are expected to prepare beforehand for the next stage of existence?

We read of Elijah's going up to heaven in a chariot (Jesus had never happened to read of him), and of God, Christ, and angels going up to and coming down from heaven, but we are never, I believe, told exactly at what time of the day or night the ascents or descents were made.

If there be such a place as heaven, and if it is located in any certain place, it cannot be either up or down from us, for there is no such thing as up or down outside the atmosphere of our globe. If a man were to die at 6 o'clock in the morning and his soul should take its "upward flight" to heaven, what direction must the soul take of the man who dies at 6 o'clock in the evening, when the earth has turned completely over? Religious people never make allowance for this motion of the earth. It is always "up to heaven" and "down to hell" with them. Is hell in the center of the earth, whence belch forth volcanic fire and smoke? Is the devil under the ground, and do sinners therefore trample him under their feet continually as well as Christians, without the help of Jesus? Is not saving faith necessary in order to hav "the world, the flesh,

and the devil under our feet?" Is not that part of heaven to which the missionaries in China point their converts below us? Is not the heaven of the Europeans on one side of us and that of the people on the Pacific coast on the other side?

If heaven is situated in an upward direction from all of the inhabitants of our globe, it must necessarily encircle the earth. But at what distance does it surround us? Are all of the suns and planets higher than God's throne? Does the light of the sun first illuminate the angel bivouacs before it reaches us? If so, is there any man on the earth destitute of "heavenly light" whether he is a Christian or not? Who can help "walking in the light" then, whether he wants to or not? Those who hav the least faith in Jesus are as often found walking in this light as those who hav the most.

Is heaven within our atmosphere? So close, and yet invisible? Would it be too much trouble, do you think, for God to show himself to the people on one little planet when he is so near, or must we believe Moses and the prophets? Did he show his back parts to Moses? "No man hath seen God at any time." Then it is evident that heaven is not so near, after all, as our atmosphere. Neither does it surround any other globe, else it could not always be above us. It must be outside of the universe, beyond the infinit, located on some vast plane which is always up from everywhere. Experience teaches us that it is always easier to descend than to ascend, that the downward attraction is stronger than the upward; and it follows from this that, if it is always up from everywhere to heaven, there must be also a still stronger attraction in an exactly opposit direction, in a place which is always down from every place. The force of attraction, or gravitation, depends, as we know, upon the size and density of the attracting mass, and decreases as the square of the distance increases. This shows us quite plainly that hell must be either much larger or much closer than heaven. It is also a plain law of physics that a large body of matter must eventually draw all smaller bodies to itself when the forces which caused their original separation are dissipated into space. It is likewise true that a large body will attract to itself more of these scattered forces than a small one, and will therefore increase rather than diminish its strength as the scene of commingled atoms and forces rolls on to its conclusion. What, then, is to hinder the ultimate absorption of the up by the down, the small by the large, the light by the heavy, the immaterial by the material? No manifestation of force has ever been observed unconnected with material substance, and no proof of the power of the immaterial world to receive, preserve, or originate a force can be demonstrated. The boasted realm of the immaterial, so far as we know, is without force and without substance. Its immaterial phantoms cannot be expected to exist separately after the other bodies of space are drawn into the universal maelstrom, and it has no force to resist this ultimatum. If there be, in some place which has never been visited, an immaterial world which is unlocated and unlocatable, inhabited by Gods, angels, spirits, genii, phantoms, ghosts, hobgoblins, etc., which hav never been seen; and if this realm of immaterialities has hitherto resisted a superior force of gravitation which philosophy pronounces irresistible, it cannot be expected to remain when the accumulated masses of matter are conglomerated, and their now distracted forces united. To talk, therefore, of a spiritual state which is likely to survive "the wreck of matter and the crash of worlds," is an absurdity. *Santa Maria ora pro nobis.* What shall we do?

Just at the present time we are having a rest from the water-fowl Christians who deluged the people last winter, and are having a rain of brimstone from the fire-eating and smoke-breathing Free Methodists. They are encamped along the banks of the Neosho river, and expecting help from the Salvation Army. Their leaders are one Wilson, of revivalist notoriety, and Sherman, of St. Louis, who used to run a red-hot holiness paper with Ellis, another Free Methodist, but they loved one another so well that they could not work together long. This Sherman some six or eight years ago, in a camp-meeting campaign northeast of here, got very anxious to see somebody converted; so he knocked a man down, jumped upon him, and choked him until some one with less religious zeal interfered; and when asked why he did so, Sherman replied that it was not his work but the Holy Ghost's.

By dint of much wailing and agonizing they hav gotten a few children set crazy, a few fools who didn't need any change in order to affiliate with the crowd hav been captured, and one or two old persons. My father, who had been a Spiritualist for over twenty years, and is now eighty years old, was persuaded by one of his daughters to giv up his reason and go back to the bib and rattle-box. For one, I do not believe that Spiritualism is helping the cause of Freethought as much as it is hurting it. More than half of the Spiritualists I hav ever known are either dead or back in the churches. I was once led into the church myself by it. If I believed the Bible to be God's word I would be a Seventh Day Adventist; if I believed in the divine institution of an infallible church I would be a Catholic; but as I believe in neither, I am an Atheist—as Charles Bradlaugh once said, I hav had brains enough to take me there.

When father got converted he gave up his "World's Sages," etc., to the preacher, and the latter promptly put it into the fire. I can not blame him very much, for I burnt Professor Draper's "Conflict" once when I was in the same state (I wish I had the book now); but as Brother Heston says, "Thank God it is no worse," for I still hav Draper's "Intellectual Development of Europe," Bennett's "Sages, Infidels, and Thinkers," and several other works of that kind. But what Infidel ever went to burning up his Christian books as soon as he changed his mind, because he was afraid to read them? What Freethinker shrinks from hearing both sides—all sides? I hav now in my library nearly a score of standard Christian works—Butler's, Paley's, Joe Cook's, etc. I hav sold several, but will not burn any. Infidels don't believe in burning their enemies or their enemies' books. They may *donner vetter* and *sacrament* a little occasionally, but they don't mean any harm by it. They will even let Deacon Timothy take a little wine for his stomach's sake, if he wants to, Brother Shepherd.

A. H. DARROW.

Hartford, Kan.

No Anarchy.

Under this imposing title the Boston *Investigator* publishes a clipping from that false organ of monopoly, the New York *Sun*, and thereby joins the ranks of the fanatical political mole, that vociferates, "Crucify!"

It begins with the startling but self-complacent statement that "Liberty of speech is the right of every man in this country, but liberty of murder is the right of no one." A creditably informed editor would not publish such twaddle. Abner Kneeland mobbed, Lucy Colman hooted, Moses Harman sentenced, Ezra Heywood in jail, John Most serving a sentence, Pentecost prevented from speaking in Brooklyn and Colonel Ingersoll in Pittsburgh, Reynolds fined for blasphemy—these are the shining examples of liberty of speech. There are states in this Union where a competent man will lose his right to testify in court when by using his liberty of speech he states his unbelief in the existence of a divine Hocus-pocus. Women not being mentioned, it may be inferred that they enjoy the same priceless privileges, or else are not recognized as having any rights at all. Oh, yes, we hav the right to speak as we please, provided we please as the majority wills, or when backed by a minority large enough to inspire fear. But woe to the man who speaks his mind to the howling mob and stands alone.

"Liberty of murder is the right of no one." Oh, no; only the licensed professionals, the Pinkerton thugs, the soldiers, the militia, the policeman, the man-starving monopolists, the hangman and the roaster by electricity, are those that hav the liberty to kill—to kill in the name of law and decency, and to avenge imaginary wrongs done to that beast of beasts, "Bourgeois Society." And one more individual in this glorious, splendid freeman's country has the right to kill—to kill slowly but surely, with every refinement of cruelty titillating the nerves of the victim. It is the monogamic husband violating his wife's rights of person in the nuptial chamber.

"The miscreants that come here with bombs and dynamite must be dealt with in the sternest and most relentless manner." Probably because they intend to do as the privileged killers. An infraction of monopoly is a fearful crime in this free country. However, they are only accused of intending to kill those *that do not please them.* They are far superior to the professional, who kills not under the sting of hate, not under the burning but mistaken sense of redressing brutal wrongs by brute force, but as a hireling bravo for a weekly stipend of blood money. Which is the lower creature, "the miscreant that comes here with dynamite and bomb"—if ever anyone comes thus provided—or the Pinkerton detectiv who kills striking railroad men without provocation; the Catholic Paddy who, enrolled on the police force, exercises the monopoly of clubbing, arresting, and, according to the *Twentieth Century*, of burglarizing; the husband who premeditatingly commits murder in the first degree? Who, I say, is more deserving of being dealt with in the sternest and most relentless manner?

And oh, the truth of the language, "Where the crazy fools, who are advocating the slaughter alike of peaceful citizens and officers of the law, hav attempted to execute their ferocious purposes!" Has not the editor read the trial? Does he not know that neither of the hanged or condemned men had attempted to execute those purposes? Must I recall to his memory the mockery of the trial, the packing of the jury, the contradictions of the witnesses, the exclusion of the liberty of free speech, which occurred at that occasion and resulted in a proving to the minds of all disinterested men the innocence of the accused?

"They must be put down with the strong hand instantly, and afterwards those that remain alive must be tried and must hav justice, but no mercy." Well, it was done. These men, using their right of free speech and doing nothing else, were put down with the strong hand, and tried by American Justice, while American Mercy of the Boston *Investigator* type is afraid to liberate those she unjustly incarcerated. Deliver us from American Justice and American Mercy.

And a darling police is the Chicago uniformed mob. A citizens' rights league had to be organized, and a paper, the *Personal Rights Advocate*, published, in order to protect the citizens from their protectors. A doctor is murdered and his murderers are found to be affiliated with the force. N. B.—Those murderers were not hanged; they belonged to the killing monopoly. They were no miscreants that come here with bombs and dynamite; they were God-fearing Irish Paddies. American justice and mercy were meted out to them, and after premeditated murder saved them from death. The police captains, who were the leaders at the time the Communists were hanged, and one of the principal detectivs, had to be indicted for blackmailing and embezzlement; one captain dismissed, as also the detectiv, and the other only retained by powerful political pressure. A sweet-smelling lot those Chicago policemen—a crown and a glory to our civilization, and certainly very fit tools to be intrusted with the strong hand to put down Anarchy.

And certainly the Boston *Investigator* does well to cry out against people who do not want such government, or no government at all. But when the editor of the Boston *Investigator* was clipping that momentous piece of monopolistic claptrap from the New York *Sun*, and giving it his sanction by inserting it in his columns, was he convinced that it stated the truth? Was it the editor's honest conviction that "Anarchists are miscreants, who come here with bombs and the avowed purpose of killing those who do not please them?" If, after living long years in Boston, where the best occasion is offered to understand what Anarchy means, he is obliged to formulate his definition by clippings from the New York *Sun*, his only safe course is not to try it any more, for though the roar is deafening, and may deceive the ignorant, to the initiated it is painfully apparent that the lion's skin will not cover the tips of the ears.

DE LESPINASSE.

"Sacred" Property a Fraud.

J. Van Denburgh in Milwaukee News.

In Saturday's paper I find these significant words, "Free From Tax." Those are words full of big meaning and most startling significance. To whom and why is that freedom granted, and who are the privileged ones?

Is it the widow who by working hard sixteen hours out of the twenty four just manages to keep her half-clothed children from starvation; whose little cottage, chinked with mud to keep out the cold blasts, stands in the shadow of yonder tall and gilded steeple? Is that place which she calls a home, the inside bare and poverty-stricken—is that free from taxation?

Well, surely, if anything on earth ought to be that should. But it is not.

Why? Three lines under the same heading tell why. "The following is a list of the various denominations, the number of churches each possesses and their value estimated." Then follows a list of churches and values which aggregate over five millions of dollars.

Another inquiry full of equal significance—Who owns those churches? And why are they exempt? Do any poor widows with orphaned children own stock there? Folly to ask that question. Stand a half hour on the corner during certain hours at times and take a look at the people who do own all the stock in those favored institutions. And as they roll by in gilded equipages and outside liveried attendants, the not infrequently languid occupants and owners clothed in purple and fine linen and weighted with sparkling diamonds, ask yourself while looking, or anyone, if this kind of property and the opulent owners thereof should be exempt from the burdens of state at the expense of widows and orphans? The answer will be quick, sharp, and with emphatic No!

It is simply a gigantic and cowardly robbery. And more, no honest citizen, without ignoring the Golden Rule, can with a clear conscience say this characterization is too severe. The pretense that such is sacred property is an assumption and fraud. And that is the only reason given why it and its owners should be favored at the expense of others and then pretend to be the followers of that meek and lowly man who asked not and refused both money and scrip.

No comparison can be made. They are unlike as light and darkness, and their demands and acts prove them false.

Our Truth Seeker Consumption Cure.

Dr. Foote, Sr., devotes two columns in *Health Monthly* to an adverse review of the cure theory set forth by me in THE TRUTH SEEKER of June 20th. He does not question my theory of the status of consumption—only objects to the preliminary treatment, the "breaking up" process that I recommend. This he characterizes as "taking the patient too near to death's door." I cannot for the life of me see how the breaking up of morbid conditions can be taking the patient to death's door. I should say it was leading him away from death's door.

Action is life. Circulation is health. Congestion is death. If a consumptiv's organs of secretion and excretion are dead with torpor, it is bringing him from death into life to arouse and reanimate those dormant functions. It is like the breaking-up transition from winter to spring. There is no cure in existence so effectual for a "cold" as a good, well-executed "sweat," with internal as well as external applications. It relaxes the tension of the tissues, melts the rigidity of nerves, unlocks the icy fetters of congestion, breaks up the morbid conditions, and restores a natural and healthy circulation.

If this is taking the patient to death's door I fail to see it. The sweat route to health is the best, the safest, and the cheapest, but as it does not lead through the apothecary shop it is not held in favor by the old drug doctors. But I regard it as a "saving ordinance," a baptism that cleanses the sinner and brings him into vital relations with nature. So in the cure of ague—the morbid conditions first broken up—tonics to build up, afterward.

Weakness is not death. Muscular strength is no pooof of health. I knew a merchant who one day felt so unusually well and strong that he spoke about it, saying he never felt so fine in his life, but before night he had a stroke of paralysis from which he died. The "weak" ones liv the longest and can endure the most. The "strong" ones break off like a brittle reed. Why? Because your "strong" man is lacking in that willowy, fibrous flexibility that we call "nervousness," often an inconvenience, but after all a very desirable quality to possess.

I knew a man who bragged of his "nerve"—that is, his absence of nerve. I saw him at the death of a brother by consumption, and later at the death of his wife in her third childbirth. He never shed a tear. A sister-in-law upbraided him for it, but he told her that although he felt grieved he could not weep. The fact is, his nervous system was partially dead. His muscular system had robbed it. He could eat like a "leather judgment," sick or well, and ate a hearty meal at the table an hour before his death by consumption. His doctor gave him the same advice that Dr. Foote says he givs his consumptiv patients—to "keep off the bed." He kept off the bed, and as a natural consequence his muscular system kept right on robbing his nervous system till he died.

By the treatment I propose the lives of such persons can be saved. A man whose digestiv apparatus can extract no nourishment from his food is already at "death's door." His stomach and bowels may hav as much muscular, contractil energy and peristaltic vigor as a bench-vice or a coffee-mill. The mill digests mechanically but has no nerves to carry on chemical processes and extract nourishment from what it grinds.

To giv the nervous system a chance to feed and recuperate, the muscular system must be "laid off"—that is, weakened and sent to bed. Rest and relaxation are nature's first conditions to cure. Besides, what little vitality is generated, if any, should be conserved and applied to regenerativ, remedial work. Nature can no more repair a man while on the go, if in bad plight, than a mechanic can repair a wagon while in use. The place for a sick man is in bed. I do not call the righteous to repentance. If the consumptiv is not sick then is all my preaching in vain. But the truth is, they are dying all around us. Well men do not die. The consumptiv is one who is drifting smoothly and peacefully and hopefully into "death's door" as fast as he can go and as unconscious of the fate that awaits him as one who is freezing or dying by morphine. The congested nerves hav produced the "lethargy of death," and the unfortunate victim believes that he is all right and asks only to be let alone.

The man whose nervous system is so dead that it has not sufficient life or action to kick up at least a spasmodic rebellion and weaken him and throw him on his back and keep him there until repaired or regenerated is in a dangerous condition.

The re-borning or regenerativ treatment that I suggest for consumption is not an invention of mine but of Nature. I stole the idea from her. I peeked behind the curtains and watched her at her work of cure. I saw that whenever her children disobeyed her laws past the point of endurance she brought them back to vital life and union with her by pain, weakness, and so-called "sickness." She puts them to bed in spite of their efforts to the contrary. She hauls them onto the dry dock for repairs. That is what Dr. Foote calls "tearing them down" and taking them "near to death's door." Really it *is* a tearing down of the muscular mav, but *per contra* a building up of the nervous and vital man, a resuscitation of nerve life, particularly that part of the nervous system connected with the stomach and bowels.

Consumption is congestion of the nerves of the secretory and excretory organs. It is living death—death by slow degrees. The consumptiv on his legs is already at death's door; but "broken up," quickened with nerve life, flat on his back, he is beating a retreat directly away from death's door. For congestion is death. If Nature ever needs assistance it is in consumption, to "down" her patient, for that disease presents a peculiar condition of affairs. Nature's hands are completely tied. Her avenues of communication, her canals, ducts, sewers, telegraph lines, etc., all stopped up and out of order, her ammunition exhausted, her commissary department bankrupt, she is unable to arouse action, organize resistance, stir up commotion, incite revolution, or bring about a climax of any kind or character. She is like a person asleep dying by gas suffocation. She is bound hand and foot. Why not break her fetters and giv her a chance?

Prevention is better than cure. Persons of consumptiv tendency should use such foods, drinks, and tonics, and cultivate such habits, as are best calculated to develop nervous activity and promote nervous growth. Man is a nervous animal and has an extensiv and fine nervous organization and brain that needs to be well nourished. Hence the universal desire for stimulation—for tea, coffee, salt, spices, cider, wine, beer, acids, whisky, and tobacco. That desire is natural and right and should be gratified, but at the same time systematized into regular daily habits of moderation, like the desire for food, instead of being smothered out and extirpated.

A person who takes coffee at breakfast, soup and wine or cider at dinner, tea or beer at supper, and a moderate amount of beer between that and at bedtime, who on the whole takes from three to six quarts of fluid into his stomach every twenty-four hours, will never hav the consumption. And if he uses a little tobacco with all the rest it is not going to hurt him.

I am here reminded of a man Miss Leland met in her travels around the world who was forty-five years of age, plump, healthy, clear, soft skin and ruddy complexion, who had never drank a drop of water in his life.

A consumptiv is like a city short on water and with sewers stopped up and breeding animal life. Wherever there is stagnant, decomposing waste there you will find the maggot or the microbe. But they are our friends and not our enemies. Like the carrion crow, they are merely scavengers. The carrion crow will not touch live meat, neither will bacilli or bacteria harm living tissues.

What is the sense of all this "bug" hunting? The way to get rid of "bugs" is to get rid of the conditions which cause them and which make their presence possible if not beneficial. Flush the sewers; flush them thoroughly; keep them flushed. Keep the pores open and in frequent use. That is what they were made for. Use nourishing and mildly stimulating liquids freely. Drown out and sweat out the consumption and the microbes will go a-kiting.

Accelerate the circulation. Get up and keep up steam. We make our habits and our habits in turn make us. Vitality is as much a matter of *will*, of acquired habit, as of inheritance. It is like a man in a swing. Full motion of the vital functions means good vitality; feeble motion means low vitality. It is a question of action and reaction. The man in the swing can, if he knows how, and *wills* to do so, gradually work up a full motion from a feeble motion, or even from an apparent dead rest.

Weak, poor, unstimulating dietetic habits in persons inclined to consumption produce low vitality, feeble motion, and diseased conditions, and these diseased conditions invite parasites. Microbes are an effect and not a cause. Health and full vital action afford no conditions favorable to them—no stopping-place, no asylum. They pass by the healthy and take up their abode with the diseased.

Microbes do not cause consumption, popular opinion to the contrary notwithstanding. It may seem audacious to gainsay the wisdom of a world full of doctors, but really it is no more so than to deny the assertions of a world full of theologians.

If Dr. Pickens will look at my former article again he will see that I took particular pains to show that I was criticising the old orthodox medical and theological schools and not the new and heterodox. As men I like the doctors of all schools. My paternal ancestor was an M.D. and as good a man as ever lived. The music of pestle, the gleam of lancet, the spurting of blood, and the shrieks of turn-keyed victims of toothache are among my earliest recollections. I hav been among doctors a good deal, read their books, assisted them in their surgery, and as a dispenser of drugs for several years hav had considerable experience with them. They are good fellows, but unfortunately their business is one that thrives best where hygienic ignorance and superstition grows rankest.

The question of stimulation, of tonic aids to digestion, is a big subject as it is a prolific bone of contention. It is one of the unsolved problems. It is pretty clearly evident that the race has not yet learned how to make the best use of tonics. By tonics I mean liquors or solid extracts in solution. Tea, coffee, sour drinks, etc., all come under the head of stimulating liquids or liquors. Leaving abstract nonsense out of the question, they are practically liquid foods, and capable of bringing health and happiness to mankind instead of misery. The power of anything to bless is in proportion to its power to curse, if perverted. While many abuse themselvs by excess, others who stand in need of tonics abuse themselvs by abstinence. Fortunate is he who maintains the golden mean, who uses not too much or too little, who selects the kinds best adapted to his needs and uses them at the proper time and in the best manner.

The "saloon" is the product of teetotal fanaticism. The driving of tonics from the family sideboard and cellar established the saloon, with its adulteration and dissipation. The stronger tonics should be taken at meals. Distilled tonics are better adapted to morning use, vinous and acetic for the middle of the day, and malt or fermented for evening. It is a sin against nature's laws to go to bed on an empty stomach.

The bitter ales and beers are wonderful aids to digestion. If you will put a thin piece of beefsteak into a glass of lager beer and set it in a warm place the beer will of itself, without the aid of gastric juice, decompose or digest the steak in a few hours.

My ideal professional doctor would also be a hygienic educator, who organizes a hygienic church of two or three hundred people and contracts to keep them well for so much a year each, with perhaps a small forfeiture back for sickness or death. Once a week or month they listen to a seasonable sermon on how to keep well. The more the doctor educates them the less work he will hav to do. That is the kind of "meetin' house" that I would like to "jine."

I seek not disputation—only to set people thinking. Hygienic ignorance and apathy is the "crying evil." The gospel of how to liv should be preached from the very housetops. Hygienic education should be compulsory—should be a condition to marriage. Every parent—at least every mother—should be a competent family physician and nurse. Health and happiness should everywhere abound, and hygienic "righteousness run down our streets like a river."

S. R. SHEPHERD.

Leavenworth, Kan.

Our London Letter.

Mr. Charles Watts met with a very cordial reception on his public appearance once more on an English Freethought platform, and strong wishes hav been expressed that he should again make this country his home. Were he to do so, it would be a great help to the party, as he is a keen and forcible debater and lecturer and receives a hearty and merited welcome wherever he goes.

Among the many excellent works published by Watts & Co. one of the most recent is on "The Practical Value of Christianity," being two prize essays for and against this religion. It is a capital work to place in the hands of a dispassionate inquirer. The supporter of Christianity rather overreaches himself, as most of his kind do, by claiming that all good emanates from his creed and all evil through disbelief in it. No doubt he has done his best for his own side and probably believes what he says, but he is evidently too emotional to look squarely at facts, and thus is at a disadvantage with his opponent.

A word-portrait of Colonel Ingersoll has recently appeared in the *Echo*, and as this is by no means a Secularist paper, the article may be considered a fairly impartial one, and very different to the usual description of the great American Freethinker that appears now and again in the religious papers. One paragraph reads: "He never by any chance insults or wounds any genuin belief, thereby setting an example which might well be followed by some of our bigoted so-called Freethinkers." The "bigoted" ones are not named, but as the *Echo* occasionally champions Mrs. Besant, and was some time back very indignant that she is not now received with open arms by the National Secular Society, the allusion is plain. The Freethought party is not so poor in numbers that it is anxious to claim everyone who formerly professed Freethought or may at some future time profess it. It shows wisdom on the part of the president to keep clear from all vacillators. The party has frequently had to suffer from being allied to those who are "all things by turns and nothing long," and will be all the better for having nothing to do with encouraging traitors in the camp.

The council for the erection of the church jubilee house are at their wits' end to raise sufficient funds to carry out their scheme. The cost of site and temporary premises is given as £56 860, and it has taken four years to raise £25,000, from which will hav to be deducted a large sum for advertising and

office expenses. One paragraph in their standing advertisment is very amusing: "The council do not desire that the erection of the church house shall be restricted to members of the congregation and will thankfully receive and acknowledge the smallest sums." The assumed condescension and pertinacious begging contained in that sentence are very rich.

It seems that the late archbishop of York has not left his family as well off as they consider they ought to be, and so a subscription has been set on foot for their benefit. It is very evident they do not put too much faith in the inspired statement that "the Lord will provide" for the widow and fatherless. It is impossible to take up a religious paper without coming across several appeals to the pious to subscribe to some more or less worthy object (generally less); indeed, they are so numerous that the devout readers appear to pay very little attention to them, as complaints are often made that the responses are so feeble. Religion everywhere and at all times has an insatiable maw and is continually crying for more, but the cry is getting unheeded, as believers are getting fewer and fewer. If all those who were not church-members became avowed Freethinkers the church would not stand another day, but the army of nothingarians is great but indirectly supports religious creeds. It is perhaps just as well that religion dies slowly, for if it terminated suddenly it would be a serious matter to hav so numerous a body as the hangers-on of the churches instantaneously joining the ranks of the unemployed, and not being used to self-denial and poverty they would be most probably an extremely turbulent mob and the promoters of Anarchy. J. D.

Items of Foreign Freethought News.

Dr. Bruno Wille, editor of *Freireligiöses Sonntags-Blatt*, is a very successful author in the line of Freethought literature.

There is trouble in Schleswig-Holstein, Germany, among the faithful. A strong and growing party rejects the inspiration of the Bible.

While it is not definitly settled where the International Freethought Congress for this year will be held, that of 1892 will meet in either Madrid or Barcelona, Spain.

A Secular revival wave seems to hav struck Sweden. Captain Thomson and Victor Lennstrand hav all they can do in attending to the formation of new Freethought branch societies. Such news givs us hope for the future of mankind.

The Anglo-Indian paper, the *Times of India*, states in a late number that of the sixty-four thousand pilgrims who in the years 1884–90 went from India to Mekka and Medina, twenty-two thousand did not return. They died from sickness or exposure or perhaps were murdered by their brethren in faith, the Arab-Bedouins. Such is the outcome of supernaturalism.

Through the courtesy of Mr. J. N. Malo, Caracas, we are the recipient of *De Wekker*, and in reply to inquiry made we will say that articles on the so-called prophecies hav from time to time appeared in THE TRUTH SEEKER. We recommend "Bible Myths and Their Parallels in Other Religions" as one of the best works for the busy man who desires concise and conclusiv proofs of the non-original character of the Christian religion.

That church and throne go hand in hand is well known. Still, it is not every day that the ministers are so outspoken as was the Rev. Mr. Färden, of Norway, who at a recent meeting of the Norwegian branch of the International Peace Society arose and said: "Inasmuch as Christians should respect the word of God, they cannot believe in or work for the abolition of war." "I came not to bring peace but a sword," said Christ.

On August 18th the Holy Coat was taken out from its shrine behind the altar at Treves, and on the 25th the holy show will begin. A guard of honor will see that nobody appropriates the garment for disposal at a second-hand clothing store or otherwise. How strong the guard will be we don't know. The archbishop calls for fifty men, but according to the last news he had succeeded in getting only a baker's dozen. If the coat had been in this city, our pious city government would hav lent him half of our Irish police force. While we who are at a safe distance can giv our personal opinion about the nineteenth century humbug, it is not so in Germany. Editor Siwinna of the *Kattowitzer Zeitung* was wicked enough to print his doubt about the genuinness of the coat, and his convictions that the visitors were all dupes of the priests. The city court sentenced him to one year's imprisonment, but he appealed, and the Beuthen circuit court, which is composed of Protestants, thought only fourteen days was enough, and sentenced him accordingly.

Another Instance of Providential Neglect.

BLAINE, WASH., May 23, 1891.

WATSON HESTON, *Dear Sir and Friend:* I am a reader and admirer of THE TRUTH SEEKER, especially of the illustrated portion of it. I inclose you a clipping from the Seattle *Post-Intelligencer* of May 18th, containing a short account of two little girls lost in Nebraska. It at once reminded me of the poor woman found frozen in Dakota, whose motto was, "The Lord is my shepherd," etc. Such cases are stinging rebukes to the blind followers of an unreasonable, unmerciful Jehovah. With best wishes for your success, I am,

Yours for the truth alone, JOHN W. MERRITT.

OMAHA, May 17.—For a week the entire male population of Bedford, Thomas county, has been engaged in a search for two little girls of John Hammond, who were lost in the sand-hills surrounding the town last Sunday. The children, one eight and the other six, went to visit their sister who livs six miles north of Bedford, and about 5 o'clock they started home. They had to go about a mile and the road led through the sand-hills. The children lost their way in gathering flowers. The parents and neighbors searched the hills that night and Monday a general alarm was given.

Thursday at noon the youngest child was found where she had fallen, completely exhausted and half-covered with sand, fifteen miles from where the children left the road. The little one was unconscious. She was soon restored, however, and said her sister had gone home.

Search went on. It continued till this afternoon, when the dead body of the older child was found ten miles north of Dunning, Blaine county, fully seventy-five miles from where the children lost their way.

Mr. Watts to Stay in England.

G. W. Foote in the London Freethinker.

Since Mr. Charles Watts came over from Toronto a few weeks ago to see his English friends and lecture to his old admirers, he has been under constant pressure to settle down in his nativ land, where his platform abilities are more than ever needed. A great many letters hav reached me, too, as president of the National Secular Society, urging me to persuade Mr. Watts to remain in England. From the first moment I shook hands with him I gave him to understand that I should personally be pleased if he could see his way to work with me, but I refrained from pressing him, because I knew that his earnings in America were in excess of the income he would be likely to secure in England, where Freethought advocacy (I regret to say it) is worse paid than in any other part of the English-speaking world. There were, however, other solicitations in Mr. Watts's mind. He is not so young as he was, though still robust; he had a natural desire to spend the remainder of his days in the land of his birth; and his wife had always cast a yearning glance eastward to her old English home. Nor was this all, for immediately on Mr. Watts's arrival he was made acquainted with a certain offer from Mr. Daniel Baker, of Birmingham. Negotiations hav been going on since, and on Saturday I met Mr. Watts with his son, Mr. Daniel Baker, and Mr. G. J. Holyoake, at which meeting Mr. Baker's proposal was thoroughly discussed, and a rough agreement signed.

Mr. Daniel Baker, who has been for many years the mainstay of Secularism in Birmingham, and who has now reached the advanced age of seventy-six, is anxious to do something handsome for the perpetuation of the movement in that city. Accordingly he places Baskerville Hall, or rather the nineteen years' lease, together with £1,000, at the service of his intention. The Hall is to be conveyed to Mr. Watts by deed of gift. The £1 000 is to be assigned to certain trustees, including Miss Baker, Mr. Morley of Birmingham, Mr. Holyoake, Mr. R. O. Smith, and myself. Thirty pounds of the four per cent interest is to be paid yearly to Mr. Watts to defray the rates and taxes, and the balance to Mr. Baker during his life. The principal is to be invested in more commodious premises if Mr. Watts should ever find Baskerville Hall too limited; and if the enterprise should, from any unforeseen causes, come to grief, the trustees are to deal with the capital for the benefit of the movement, giving the preference of course to Birmingham. With the consent of all the parties, I am getting this trust deed prepared, and when it is thoroughly agreed upon it will be executed immediately.

Mr. Watts undertakes to reside in Birmingham and act as Freethought lecturer and organizer, with Baskerville Hall as his headquarters. He will not lecture there every Sunday, probably not more than two Sundays a month; half of his time will thus be free for the rest of the country, and I hope to see him one Sunday in every four at the London Hall of Science. He will hav Baskerville Hall rent-free, the rates and taxes will be paid (to the extent of £30, the present amount) by the trustees, and in these circumstances there is no reason why he should not achieve a brilliant success in the Midlands capital.

Before he begins operations there certain funds will be necessary. Into these I hav not space to enter. £200 will be required immediately, and another £200 during the next year or two. About £100 is already promised. I am sending out a circular to possible subscribers, but no doubt there are many whose addresses I hav not, and if this meets their eyes I hope they will contribute as promptly as possible. It will be understood that Mr. Watts is not begging. The money I refer to is necessary to the immediate and satisfactory carrying out of the Birmingham scheme, and I take the full responsibility of this appeal, although I may say it is heartily approved of by Mr. Holyoake.

Mr. Watts is of course extremely sorry to sever his activ connection with the Canadian Freethinkers. During the years he has labored in the Dominion he has made many warm friends, who will deeply regret his present decision. But they will respect his motivs, and they will doubtless reflect that in leaving Canada to resume his old life in England he is still wielding his sword in the service of Freethought.

Does Prohibition Prohibit or Not?

Senator Ingalls Two Years Ago.

Kansas has abolished the saloon. The open dram-shop traffic is as extinct as the sale of indulgences. A drunkard is a phenomenon. The barkeeper has joined the troubadour, the crusader, and the mound-builder. The brewery, the distillery, and the bonded warehouse are known only to the archæologist. . . . Temptation being removed from the young and the infirm, they hav been fortified and redeemed. The liquor-seller, being proscribed, is an outlaw, and his vocation is disreputable. Drinking being stigmatized, is out of fashion, and the consumption of intoxicants has enormously decreased. Intelligent and conservativ observers estimate the reduction at ninety per cent; it cannot be less than seventy-five. The increase in the number of internal revenue stamps sold by the collector from year to year is explained by the fact that they are required by all druggists, and many of them are repetitions and renewals for short terms. . . . One of the most significant and extraordinary results is the diminution of crime in the state. At the January (1889) term of the district court of the county in which the capital is situated, there was not a single criminal case on the docket. Many city and county prisons are without a tenant. The number and percentage of the convicts in the state penitentiary hav been remarkably diminished.

Senator Ingalls a Month Ago at Prohibition Park.

Nothing can be said in favor of the saloon or the sale and consumption of intoxicating drink. We hav wrestled with this subject for ten years in Kansas, and hav had organic and statutory Prohibition, and yet there is not a town in that state where a man cannot get all the liquor he wants. There is not an organized municipal corporation there whose expenses are not paid by the taxes levied upon the recognized and open traffic in intoxicating liquors. At Atchison, where I reside, the entire expenditure of the corporation, its police, its lighting, everything connected with municipal administration, is paid by the tax or fine or license fees levied every month upon those who are known by the authorities to be openly engaged in the sale of liquors contrary to the law. A similar condition of things prevails in Iowa. I can only express the hope that the projectors of the enterprise which you here hav in hand will succeed in enforcing Prohibition better than has been done in either Kansas or Iowa.

Lectures and Meetings.

MILWAUKEE has lost one of the jewels in her crown. Dr. Juliet Severance has left that city and taken up her residence in Chicago, No. 2 Warren avenue, whence she will radiate and scintillate over the surrounding country. Dr. Severance will add to the liveliness of the Windy City by the Lake, especially in Freethought and labor circles.

S. P. PUTNAM'S lecture appointments for August and September are as follows: Minneapolis, Minn., August 23–30; Watersville, Minn., August 25, 26, 27; Crookston, Minn., September 1, 2, 3; Jamestown, N. D., September 5, 6; Boseman, Mont., September 8, 9; Colville, Wash., September 12, 13; Spangle, Wash., September 15; Rosalia, Wash., September 16, 17; Oakesdale, Wash., September 18; Palouse City, Wash., September 19, 20; Pasco, Wash., September 22, 23; Nanaimo, B. C., September 26; Wellington, B C., 27, 28.

W. F. JAMIESON writes: "I wish to say to the Liberals of Utah, with whom I held correspondence five years ago, in relation to lectures, that I will be pleased to hear from them, as I will soon be on my way to California and Oregon. At the present time I find myself in Colorado, between Chicago and the coast. I will make arrangements for lectures and debates, beginning in Utah in October, having made arrangements with other lecturers to correspond with the Liberals of Iowa, Nebraska, Kansas, and Missouri, in which states I hav already lectured for years. I now want to see Utah, and Utah Liberals; then to the Pacific, which I hav never yet seen. Address at Mosca, Col."

Communications.

Past or Future?

When a boy picks up a piece of hot iron in the blacksmith shop, after being told that it will burn him, he is often considered a fool by older persons; but he is in fact not such a fool as he looks. He is an embryo investigator looking for truth; he is simply refusing to let somebody else do his thinking. He is of a bold, sturdy nature; he will do his own investigating and does not propose that others shall investigate for him. He proposes to think for himself. The boy who will take older advice and not pick up the hot iron is usually the puny-faced, sickly little fellow who has not the ambition to find out things for himself, and is willing to be told and to swallow what he hears as Jonah swallowed the whale, and as some of us swallow the story. Girls are more often willing to believe what they are told, and are proportionately less apt to be great inventors, discoverers, or leaders of reform. They are naturally timid, because less rugged and sturdy. Strength of body supports strength of mind, and many great minds lack the physical strength to develop their greatness; while sometimes a smaller mind backed by a strong constitution to giv it assurance, burns out in a clear brightness to its full capacity with a powerful energy. All hail to the noble spirit of the boy who so early in life refuses to believe until he has for himself investigated. He will make the coming man; upon him depends the progress of a world. We should never hav known of electricity if Benjamin Franklin had accepted the belief of his father. We should never hav known of the heavenly bodies if Galliteo had accepted in blind faith Moses's belief that the world was flat and rested on the back of a great turtle. And although Galliteo was burnt at the stake by the meek and lowly followers of the meek and lowly Jesus, because they thought him in league with the devil, yet the seed he planted grew in the brain of Columbus, and finally showed us that the world is round and by natural laws suspended and revolving in space. Do you suppose the boy Newton would hav picked up a piece of iron if told it was hot? Of course he would. He would know whether it was hot. He waked up and wondered why the apple fell in his face. Other men at that time would hav said in blind faith, "God knows why it fell and that is sufficient," and turning over would hav carefully fallen to sleep again. But such argument was not sufficient for Newton. His noble mind wanted a reason if there was one, and he found it. The little boy who picks up a piece of hot iron is an Infidel—that is to say, he will not believe without reason. Newton was an Infidel, because he believed that there was a reason why the apple fell—a reason outside of the will of God. Benjamin Franklin was an Infidel, because he would not accept the popular belief of his day, that thunder and lightning were demonstrations of "the wrath of God." Had he been killed during his kite-flying experiment (by what was supposed to be God himself), the telegraph and the telephone and electric lighting, progress and knowledge, might hav been postponed for centuries. The voices which spoke to our ancestors in thunder tones from the clouds, speak to us in a vastly different language. They cringed in fear before a God of wrath. We smile and enjoy the battle which the elements wage while nature is enforcing her laws for our good. Luther was an Infidel, because he would not accept in blind faith the teaching of the original Christian church, that priests must act between Christ and man and be fed by the dear people. And now what shall we say of Christ? Did he accept in fidelity the religion of the world as he found it? Was his fidelity with the church, or did he commence a great reform by banishing the priests and dove-sellers from the temple? Why, according to the story, we hav him disputing with grown men when he was but a child. Suppose his stepfather had turned the little Infidel across his knee and spanked all the Infidelity out of him and cowed his spirit into everlasting submission, would we still hav the Mosaic rule of God, watching in jealous wrath to knock off the head of every little first-born Infidel who pops up to giv the world a new idea? Possibly.

Ladies and gentlemen, I love the little boy who dares to pull the tail of a cat after he has been told not to do so. He deliberately takes the risk of two impending calamities. He knows that he may be punished by his fond mother, and he has been told that pussy has claws hidden in the depths of her soft furry paws. He refuses to accept the latter doctrin by faith alone and pulls the tail for results. He gets the results and is wiser; but it is not hearsay wisdom—it is not second hand intelligence. It is to him now fact, demonstrated beyond the possibility of a doubt. The little Infidel is now converted to his mother's belief in pussy's claws; so he will go through life investigating, and if he can find facts in his mother's religion sufficient to sustain it he will believe; if not, he will respect it simply because she believed it. What would the world be if there were no Infidels, no investigators, no independent thinkers, no heretics? What a mighty power for progress could the Presbyterian church be if, instead of trying its greatest men—its Dr. Briggs and its Dr. Brooks—instead of trying its brains for heresy, it should instead try its ignorant creed for total depravity! What would religion be if every year the church would cut off its tail instead of its head; get rid of its filth and scum and save only the pure, thoughtful parts! The link which now holds it to the supernatural, to the impossible, would soon be missing, and it would take its place among the useful institutions of learning, and instead of pulling down and degrading itself by denouncing as Infidels and trying for heresy such eminent divines as the Rev. Dr. Briggs, it would encourage and build them up; thus helping to drag the church from her dungeon of ignorance into the dawning light of the twentieth century. Despite the church, however, this is an age of enlightened reason, and her cruelty and boycott, to thinking people, is fast losing its terror. Her cry of Infidelity is now a brand of superior intelligence, which she fears and acknowledges by her ravings.

There are a couple of young investigators in a certain family I know of. I think I may say three, although one of them is a girl; their infidelity to their father is of such extent that they are not always willing to take his advice and methods without reasons; and he is glad of it. He is not bigoted enough to believe that they are less intelligent than himself. He believes they will be more so at his age. They liv in an advanced age, and if they seize the opportunities offered, they cannot hold themselvs down to his limited ability—limited by a less progressiv childhood. He is glad that his children are not satisfied to put their thumbs in their mouths and listen to his ideas and notions without question; and I am glad that he is not a bigoted fool to compel it of them. If he should tell them that the moon was made of green cheese, as people used to think long ago when the earth was flat and the sun revolved around it every day unless otherwise ordered *by God*—I think I will change that and say, by Joshua, so that I cannot be accused to-morrow of having used profanity without license—I say, they would wonder what was the reason he thought so. They would not believe it, unless reasonable—and might conclude that he had eaten too much of that article at the Temperance Billiard Hall. He could hardly blame them. He even encourages them in disagreeing with him sometimes on points which may be questioned profitably, and they often resolve themselvs into a committee of investigation, in which, I am glad to say, their father does not take a very prominent part, except, perhaps, in leading them into new fields of thought. They are not afraid of ghosts. They are not afraid of the dark. They are not afraid of Gods or devils, or hell, because they hav never been taught the hellish doctrin of total depravity. And he is not afraid for them to go to Sunday-school either, because, should an unreasonable assertion be made, they would question it. The work of the Sunday-school would stop right there, as far as they were concerned, until it was explained; or if it was not explained, and on scientific principles, their faith would be at zero. It would not do to say to them that Joshua commanded the sun to stand still. They would say, why, it stands still all the time. Joshua's knowledge of astronomy would be called in question, and be cross-questioned. I believe they would be so practical and pointed in their inquiry as to be irreverent and almost sacrilegious I believe they would question God's knowledge of astronomy, and wonder why he inspired the holy writer with such ignorance. So it is ever—where brains are allowed to develop, they doubt, that is, they inquire, want to know why, to find the reason of things. And I want to say to you, my friends, that if there is a God, he must be so different from the Hebrew God or any of the ancient Gods as to thoroughly detest a man who will not exercise his reason enough to at least try and arrive at truth. How he must pity a person who is willing to sit down in blind, depraved indolence, with an expression of resigned sorrow, and swallow all the contrary misstatements, bad astronomy, bad geology, cheap miracles, and altogether impossible statements of the Bible, as read and commented on by some of the narrow-minded and bigoted "ministers of the gospel," whose general appearance, narrow, low forehead, backed by large animal propensities, points, with unerring finger, to their near relation to the lower orders of creation.

Hundreds of times I hav seen those whom I knew to be intelligent listening to those whom I knew to be ignorant, and in a blind, dazed way believing what was impossible to be true. I believe if I were God, I would make a hell only for those who will not or hav not the manliness to reason—to use and develop the resources to which they can hav recourse—to cultivate the brains with which they are endowed by nature. I would create a plague with which to remove kindly, but firmly, all people who are not willing to investigate with their own minds—to increase, and not bury, "the talents" which they hold in trust. I do not think I would be enough Methodist to burn them forever, but would send them back into the world later to develop their brains in an age when intelligence shall not be boycotted by orthodoxy. Instead of throwing into hell the little innocent Presbyterian babies (whose parents neglected to hav them sprinkled with holy water prior to their demise), I would make them into little cherubim. I would giv them sweet little wings, and forgiv them; and would throw the Presbyterian synod, together with John Calvin, who made the Presbyterian creed and Articles of Faith, into hell, if I threw anybody in.

As I said before, I do not believe I would want a hell, although there are plenty of people just blind enough and ignorant enough to deserve its purging warmth. Possibly it would melt the scales from their eyes; it might soften their hearts a little in time and harden their brains. But all this speculation is useless, because I am not God by a large majority. I am not a candidate for nomination; and if I was a candidate, and received the nomination, I would probably be snowed under so deep by a Methodist boycott that it would take a Methodist hell millions of years to melt the ice away enough so that I could receive the benefit of its genial hospitality. Like the sailor who froze to death at the North Pole, I might reform at last, and pray to go to hell for a change of climate. The trouble with the world is, we hav not quite quit looking back. Hell, like the thumb-screw, and rack, and the Inquisition, and the stake (at which witches and new varieties of Christians were formerly burnt), are things of the past—of a dark age. It seems to me that religious, blind, ignorant, and insolent faith comes from that dark past. It is a trembling fear transmitted down to us from generation to generation, and as we hav long since lost our resemblance to the ape by losing his caudal appendage, so, too, we are gradually losing this superstition, this fear, this "total depravity," which holds us back from the true mission of our lives. What are we here for, to tremble and fear or to learn and progress? is being asked more and more frequently. Infidelity, in religious circles, now means the same thing as heresy, which is thoughtfulness—a careful questioning of Bible writings—and is so recognized and feared by the church. The greatest divines whose minds hav ever overgrown the narrow confines of their creeds, and dogmas, and articles of faith, are proud of being called heretics and Infidels. It shows the world that they are among its thinking people. When the hardshell Baptist pokes his head out from under his hard shell and asks a question, it shows that "the world do move." Heresy and Infidelity are becoming popular, and the church must soon go to the wall or discard a large majority of the Bible absurdities. The Bible must be rearranged and rewritten so as to be consistent in its parts or its usefulness to priests must soon come to an end.

The religions, like the people of the world, must look forward to better things, instead of holding on to old threadbare impossibilities. If we look back we must weep for the darkness which has overshadowed those we would hav loved had we known them, but if we look forward we can rejoice to think what our descendants may be. A few days ago a friend of mine, who publishes a magazine, asked me to giv him what insight I could into the past history of my ancestors. He meant this in the kindest spirit, and knowing that he did I could not feel insulted, but I declined. I did it in as gentle a way as I could, without making him feel as if I thought myself above him in the scale of evolution, but I said I considered their history too sacred to be *monkeyed* with—that there were some *tales* connected with the past history of the family which had better be kept concealed. I told him I thought Mr. Darwin had not used me quite right in some remarks which he had made about them in his book, that it made me feel sad, and I hoped that he would not let it occur again.

But when my friend wrote to me a second time, denouncing me in terms not complimentary, I felt called on to explain in full, so I said: No, sir, I cannot tell you much about my ancestry, but if my old grandfather was here he could tell you all about it. He would draw the family genealogy on you, and you would do well to get any dinner today. I never take much interest in the matter myself, because I believe if I should go back far enough I might find that some of my old grandparents had tails and were covered with hair; perhaps had hair on their teeth. For instance, I hav from good authority that one of my ancestors had an ancestor whose name was McClun, and came from the north end of one of the British Isles (which isle is indicated by the prefix), where he formerly resided with other McCluns in a region of caves. Now, I am not at all anxious to locate any particular cave where any of my folks hav groveled around or eaten dirt in ignorance, although, mind you, I am not ashamed of them. I know that I am having all the enjoyment out of life that I can possibly get and learning all that my limited capacity will admit of; therefore I do not care to wade back into the musty past to suffer over again, in my mind, what my ancestors (peace to their ashes) hav suffered in the flesh that I

might liv. They were, no doubt, progressiv Infidels, else I should be rearing my boys in the same old cave. As they were then progressiv, thus making it possible for me to liv in a better dwelling, I, in turn, who cannot repay them, owe my future progeny all the time I can possibly spare (after providing a place to liv and something to eat) in progressing, so as to make it possible for them to still better enjoy their time in the world than I do. We do not say, in a spirit of egotism, that we are better than our Scotch, Irish, English, Dutch, or French ancestors, but we do say that if we do not try to be better and smarter we hav not done our duty in life.

I am not going to run my pedigree back far enough to take any chances of finding Moses, or any of those old murderers of innocent babies, at the other end of it; neither would it help any of us to know to what heartrending and hairbreadth escapes of our grandfathers and grandmothers we owe our existence. We are here; then why not make the best of it, and advance by our own efforts? We hav no time to look back, except where it will help us to avoid error by using our reason, because our duty is to those who come after us and not to those who hav gone before. My mother's religion is good enough for me provided it is true and cannot be improved on. However, if I can improve on it and make it better by applying the latest discoveries, by leaving out some of the hell, and helping people to heaven, with a more desirable class than hav been formerly admitted there, it is my duty to my children (not to her) to do so. My father's farming is good enough for me, provided some one does not invent machinery with which I can do better farming easier. So is the McClun cave a good enough dwelling-place for me—provided I cannot better my condition. I think, instead of taking up the whole of my time looking back over past generations for a history, I will just turn my face in the other direction and fill my brains (limited) with rosy pictures of the future, and better brains of my boys and girls, and my grandboys and grandgirls, and giv them a chance to investigate by science and reason, so that they may enjoy themselvs without fear or superstition, and call me blessed. Happiness is the greatest blessing which we can hav, and we are too apt to undervalue it. If we make those around us happy we are the center of the happiness we create; on the other hand, if we make those around us unhappy, we are in the middle of a little "hell on earth" which increases in warmth as fuel is added. Let us teach our children to unravel these social problems and cultivate charity instead of selfishness; and let us hope they will throw over our lives the mantle of charity, and not be too inquisitiv about our personal habits. Let them imagin that we were better than we are if they want to; it will do them no harm and be as well for us perhaps.

Let the dear little Infidels employ their energy in learning something which will be of use to them and to those who come after them; they cannot change what has gone before, but every thought, every breath, influences what is to come after, on and on through all future ages.

There are some sacred things noted in the great "Book of Books" which are so confoundedly sacred that they should hav been left out; but the inspired historian was wise, very wise, to trace the genealogy of Jesus back through the ancestors of poor old Joseph, thus drawing the attention away from the Ghost and Mary, and we often find ourselvs wickedly wondering whether certain people who hav such great renown of ancestry would not be more certain of their origin were they to trace their mother's instead of their father's genealogy.

Real prayer is an earnest desire for a reasonable object to be attained. Then giv us the home where the religion taught is honesty and charity, and the prayer offered is that earnest desire for good and happiness which inspires personal action instead of blind, faithful stupidity.

My friends, in that spirit of progress, let us pray.

F. H. HEALD.

An Opportunist.

The Opportunist indorses the good in every reform, and of two evils he chooses the lesser. He labors to promote the interests of every system that is better than the present one, and casts his greatest influence where it will be the most effectiv, where it will do the most good; namely, with the reform that the opportunities of the times render the most likely to succeed. He welcomes whatever reform comes first, and works for future good in the same way by cooperating with all of those who advocate causes that would improve humanity; directing his greatest efforts in lines most in harmony with the progressiv opportunities of the times. I am an Opportunist; the laboring masses are not Opportunists, and this is just what is the matter with them. Their characters, like those of their ancestors, are the result of the environments of themselvs and their ancestors *ad infinitum*; and oppression for ages has denied these so many advantages which improve humanity that it is not strange at the present time that they often mistake insolence for ability, epithets for theorems, and abuse for logical argument; that each reform tries to raise itself by the competitiv plan of pulling down the others, and they waste upon each other the ammunition they should reserve for their common enemy. We may "ring" the hogs that need not root for a living, and cut the claws of those tigers whose wants are provided for, but were this practice continued for many generations, the young of these species would still be born with prime snouts or claws and a disposition to use them. The workingmen must learn the very first lesson in coöperation is to coöperate with each other. Unless they do this they cannot achieve more than local success, until some one of the several reforms now advocated has become strong enough, first, to vanquish its rivals, and secondly, to vanquish its rivals and the common enemy combined. I claim that, assuming any of these systems is perfect, it can be established more quickly by the Opportunist's method I hav described, than by any other one, and each step in this method produces benefits that may be enjoyed until a better system is established. Every system of economics yet devised is objectionable in some respects, and I should be wiser than those that hav preceded me could I suggest a perfect one; but each of these is more perfect than the present one; so I work for all of them, and although I hav a leaning toward Socialism, and am to this extent opposed to Anarchy, which is just the opposit, I will work for the latter in preference to Socialism when it stands a better chance of succeeding; and so say I of Communism, equal rights, and Prohibition, and even Democracy, when I can "pair off" with a Republican and both vote for the cause that we mutually favor. The new election law spoils this plan for me, but is not in force everywhere, and when one can see how his comrade votes this rule is a good one.

I favor anything that is better than the present; let us review the situation and start.

Carlyle divides society abstractly into three classes of workers—beggars and thieves, and this distinction is maintained by the law in every sense except the right one. It does not always call things by their right names.

All persons must consume and use the necessaries of life, and he who is able to create the value he consumes and does not do so, imposes a burden on some one that ought not to bear it. Value can only be created by labor; it should enrich its creator, and the unconsumed productions of each generation revert to the succeeding one, which enjoys thereby a higher environment than it could create. It is obvious that the happiness of one individual is as much a consideration as that of another, but the law wills this otherwise. It decrees that it is a crime to be without the means of subsistence or to beg or steal it, or to violate the restrictions it imposes on labor, which make it impossible for many to obtain employment. Men do not prefer to starve, nor will they suffer privation and premature decay if they can help themselvs. Each should be allowed: first, to labor, and secondly, to retain the value created by his own industry. Many starve because they are not allowed to labor, and a proper verdict of death in many cases would be, "Killed by the law for being poor." What can the poor man do anyway? He cannot use the land, for this is owned; he cannot utilize its productions, for he has not money to buy them; he cannot liv on air and water, for this is a physiological impossibility. He may make the best terms he can with some one who has land, money, or credit, and failing in this, he may starve. He must not commit suicide, for the death of the unemployed would raise the price of labor. The law is made in the interest of the monopolist, and the incidental benefits it confers on the poor are the crumbs that fall from the rich man's table. The importation of emigrants is restricted, because there are already enough unemployed men in this country to keep wages at the lowest living price, and more would be an unnecessary burden on the taxpayers. Ditto of the laws against contracting for foreign laborers. The more money a government receives the less it needs, and the rich violator of the law to whom a fine may be of no consideration can pay it, and practically receive a rebate on his taxes, but the erring poor who own no property and work out their tax are incarcerated for a season, that they may reflect on the impropriety of their ways, and recall the adage that "In America it is no disgrace to be poor, but it is d——d inconvenient." The protectiv laws belong to the same category.

They protect the employer at the expense of his workmen, for whom they raise the price of the necessaries of life. Even the advantages of the law are not free to the poor, except in special cases, and then the party that has the most money usually fares best. Compare the evidence against Edward Stokes and the so-called evidence in the more recent case of Ben Ali and draw your own conclusions. Women necessarily compete with men for labor and children compete with both. Women and children can obtain employment when men cannot. Boys take men's places at boys' prices to be succeeded by men at boys' wages. Some starve because they cannot find work; others work in penal institutions at their own request and are robbed by the government. There is something wrong when men go hungry and farming does not pay, and when the laborer is poorly clad because he cannot afford to pay the tariff price, or its equivalent, on better goods. This is the situation. What are you going to do about it? We think that the Anarchists, Socialists, Nationalists, Communists, and Prohibitionists, the Single Tax party, and the Farmers' Alliance might unite their strength and discard their differences on the following platform:

1. That natural opportunities should be free to all; the land be purchased by the government by a special tax levied on actual values, and made free to all who will utilize it.

2. That each individual shall decide for himself those acts that primarily affect himself and secondarily affect society, and that the latter shall decide by majority rule those questions that primarily affect its interests and secondarily those of the individual.

A line can be drawn more easily at this point than elsewhere.

JULIAN MARCELLAS.

New York, N. Y.

Mr. Swartz Says He Injured No One.

With the Editor of THE TRUTH SEEKER, I had thought that my former communication would be the end of this controversy; but as he has seen fit to again refer to it, it is certainly not improper for me to again defend myself.

As in his former criticism, Mr. Macdonald uses a communication from a person whose name is not given, which is *prima facie* evidence of cowardice on the part of the writer of said letters. That part of the epistle of "Senator, Rockport, Mo.," relating to the fact of the passage by the Missouri legislature of a bill directed largely against the Kansas City *Sunday Sun*, is true. But that the *Sun* waited till the adjournment of the legislature before it published articles exposing alleged immoral acts of members of that body, is false. But, granting that it did, are the publishers of the paper any the less amenable to the law because the legislature has adjourned? Is the law void because, forsooth, the body that enacted it is no longer in session? A beautiful hypothesis! The charge that the *Sun* is "wholly irresponsible" is also untrue, as has been proven by actions brought in the courts; yet in Missouri the law is practically a dead letter, and is *not* "being enforced against it all over the state." The statement that "whoever sells it does so under cover of secresy" is a detestable and malicious falsehood, as it is sold openly and cried publicly on the streets, both in Kansas and Missouri, and wherever else it is in demand. As to the class of people who read it, I *know* (while I cannot say that I especially admire their taste) that it is read by some of the best people in this city. I would admonish the Editor of THE TRUTH SEEKER to ascertain the source of his information and the veracity and probity of his informants before he bases his arguments upon their unsupported assertions.

I still assert that none of the three issues of the *Sun* that I circulated contained a libel, and that I hav wronged no one. And how, may I ask, can I commit a crime or nuisance against the public without injuring an individual? Of what is this immaculate "public" composed? Are not individuals its component parts? Of course. How can I injure a bundle of sticks without injuring a stick?

I am sure Mr. Macdonald is well enough acquainted with legal enactments to know that a law *intending* "to protect the libeled from the libeler" would hav to be worded differently from one intended to suppress publications of a merely "sensational" character.

The Editor of THE TRUTH SEEKER says: "We learn that the paper only prints names in full when it attacks the weak and defenseless." Are Speaker Elder of the late Kansas house of representativs, the metropolitan police commissioners and many members of the police force of this city, "weak and defenseless?" The names in full of these persons, together with incontrovertible evidence of their wrong-doing, hav been published in the *Sun*. And if Mr. Macdonald has "learned" what he says he has, he certainly cannot giv credence to "Senator's" statement that the *Sun* published articles against the members of the Missouri legislature, "*giving their names*;" for legislators are not generally considered "weak and defenseless."

I shall not ask space here to show that there is no necessity for the state to "protect people" from newspapers or any thing or person else; but I do maintain that in my case, as in the cases of Bennett, Heywood and Harman, the question of personal injury does not enter, and that this prosecution is a direct and forcible blow at the freedom of the press, for I hav invaded the liberty of no one.

Topeka, Kan. C. L. SWARTZ.

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E. M. MACDONALD, . . . Editor.
C. P. SOMERBY, . . Business Manager.

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Local Secular Unions.

A local Secular Union has been formed at Guthrie, Oklahoma Territory, and questions of administration and teaching hav been brought up which the members are unable to decide and which hav been referred to us for an opinion. They might, perhaps, with more propriety hav been referred to the American Secular Union headquarters, but as some of them are questions of general interest, and as it may be desirable that they be discussed at the congress of the Secular Union this fall we deem it well to giv them more publicity than even the question desired. We are asked:

"Is there such a thing as a Secular Sunday-school for children?"

We regret to say that there is none at present. There are some schools conducted by ethical societies, and some German societies hav schools approximating to what our correspondent evidently has in mind; but there are no real Secular Sunday-schools in which is taught the Secular philosophy. This is a lamentable state of affairs and ought to be remedied. The American Secular Union is of course primarily a political organization, as its objects must all be accomplished by voting and through political bodies. Nevertheless, it might well take up this branch of work, as the coming voters must be educated so that they will vote right. The churches train their children, thereby maintaining their political ascendency, and Liberals should do the same. And it is only fair to add that the present secretary of the American Secular Union lays much emphasis upon this matter, as may be seen in her paper printed in these columns a few weeks since.

"Do Secular Unionists antagonize the Bible, and is it not proper for individual members to discuss its divine origin in debate?"

To the first of these questions we can answer both ways—they do and they do not. So long as Christians do not seek to thrust the Bible upon the people by law, Secular philosophy would demand that it be not specially antagonized, that is, more than any other work of superstition—like the Koran, the Mormon Bible, etc. The basic principle of Secularism as a philosophy is that the present life being the only one of which we hav any knowledge, its concerns claim our earnest attention. This does not necessarily antagonize any spiritual, or other-world, teaching, but simply ignores it. However, as a matter of fact, Secular Unionists do antagonize the Bible, and for these reasons: The Secular Union was organized for political purposes, such as to get the Bible out of the schools, the oath out of our courts, the chaplains out of the army and navy, out of Congress and our state legislatures and institutions, "Sabbath" and religious days off the statute books, and "religious" morality—that is, artificial morality, founded upon the say-so of some alleged divine book or person—out of our laws. As all these iniquities are based upon the Bible, that is, the Bible is the authority of those who hav perpetrated them upon us, Secular Unionists must antagonize the authority as well as the persons who uphold it. For instance, Secular Unionists desire to abolish Bible reading in the schools. Certainly they must giv their reasons for desiring to do this. Now some of these reasons are, as stated by the distinguished president of the American Secular Union in his speech at the last congress of the Union, as follows:

Because there is no agreement as to what constitutes the Bible.

Because there is no common agreement as to what parts are historical and what parts are allegorical.

Because there is no common agreement as to what doctrins are taught in the Bible.

Because it contains so much that is cruel and obscene.

Because the moral is so mixed up with the immoral that there is great danger of contamination by contact.

Because of its defectiv morality.

Because it can be so manipulated by teachers as to favor their own peculiar views in religion.

Because such reading would not secure the object contemplated.

Because the Secular principle of the United States Constitution, and of the constitutions of the several states, render it unlawful.

This is certainly antagonizing the Bible, and doing it vigorously and well, and the first part of the second question must therefore be answered in the affirmativ.

And to the second part of the same query, "Is it proper for individual members to discuss the [alleged] divine origin of the Bible?" the answer is the same. The Bible, as we said, is the authority of those Christians who impose upon us through statutes. It is their authority because, as they allege, it is divine. Therefore, its alleged divinity is as proper a subject of discussion as its obscenity, cruelty, defectiv morality, unhistorical character, or doctrins. It is particularly the work of Secular Unionists to show that it is not divine, and therefore is of no authority—reasoning from the Christian standpoint. From the standpoint of the Secular philosophy "divinity" is something of which we know nothing, and so the Bible can be of no authority for this world because of this quality imputed to it.

"Is not debate the principal source from which flows the truth?"

Again we answer Yes. It is debate, or rather discussion, which has clarified the world's ideas, and settled most of the problems presented. By the presentation of all sides of a subject, truth is finally arrived at. But debaters should bear one thing in mind, and that is that facts are essential things. Disorderly talk does not help the truth. Debaters should lay in an ample supply of facts before promulgating their theories. This is where the Christians are particularly weak. They havn't a solid fact in their whole system. They do not even know—they cannot show except by the Bible, and no one can prove the Bible itself—that Jesus Christ ever existed. There may be probabilities, but there is no knowledge on the subject. And if some fanatical religious teacher did liv no one can show that he was of divine origin, for no one knows anything of divinity itself. Secularists, therefore, possess an immense advantage over their Christian opponents, because their philosophy demands that they deal with facts—the real things of life.

"Is it necessary to apply for a charter when we are only a temporary organization? Can a charter be granted before we become a permanent Union? and of what benefit is a charter?"

These are questions of detail and unimportant. A Liberal society can obtain a charter at any time, it being only necessary that the society is in sympathy with the objects of the Union, as set forth in the Nine Demands, which are as follows:

"1. We demand that churches and other ecclesiastical property shall be no longer exempt from just taxation.

"2. We demand that the employment of chaplains in Congress, in state legislatures, in the navy and militia, and in prisons, asylums, and all other institutions supported by public money, shall be discontinued.

"3. We demand that all public appropriations for educational and charitable institutions of a sectarian character shall cease.

"4. We demand that all religious services now sustained by the government shall be abolished; and especially that the use of the Bible in the public schools, whether ostensibly as a text-book or avowedly as a book of religious worship, shall be prohibited.

"5. We demand that the appointment, by the president of the United States or by the governors of the various states, of all religious festivals and fasts shall wholly cease.

"6. We demand that the judicial oath in the courts and in all other departments of the government shall be abolished, and that simple affirmation under the pains and penalties of perjury shall be established in its stead.

"7. We demand that all laws directly or indirectly enforcing the observance of Sunday as the Sabbath shall be repealed.

"8. We demand that all laws looking to the enforcement of 'Christian' morality shall be abrogated, and that all laws shall be conformed to the requirements of natural morality, equal rights, and impartial liberty.

"9. We demand that not only in the Constitutions of the United States and of the several states, but also in the practical administration of the same, no privilege or advantage shall be conceded to Christianity or any other special religion; that our entire political system shall be founded and administered on a purely secular basis; and that whatever changes shall prove necessary to this end shall be consistently, unflinchingly and promptly made."

The benefits of a charter are that it brings the society into correspondence with the national organization, enables it to send delegates to the annual congresses and hav a voice in shaping its policy. The constitution of the American Secular Union provides on this subject:

"The board of directors shall hav authority, as often as they receive a written application signed by twenty or more persons and accompanied by ten dollars (or ten or more persons accompanied by five dollars), to issue a charter for the formation of a local auxiliary Secular Union. Charters so issued shall contain constitutions substantially similar to this constitution but adapted to local wants. Local auxiliary Unions organized under charters issued by the board of directors shall be absolutely independent in the administration of their own local affairs. The effect of their charters shall be simply to unite them in cordial fellowship and efficient coöperation of the freest kind with the national Secular Union and with other local Unions. Every local auxiliary Secular Union organized in accordance with the provisions of this constitution shall be entitled to send its president and secretary and three other members as delegates to the annual congress, who shall hav the right to speak and vote."

The foregoing answers two queries in the fourth questions. The last, "Of what benefit is a charter?" will be answered by various societies differently. If the society is merely a local debating society, or ethical school, with no intentions of helping in the work of the national organization, and with no desire to become affiliated and in correspondence with it or other local Unions, then a charter is of no special benefit. But local Unions, which place the work of the national Union before their own debates, can derive important advantages from close affiliation with the national Union, and can also help it substantially. As to the work of the Union, we believe its methods ought to be changed. What we said upon the subject last winter—and which met with emphatic approval from all over the country—we still hold to be good policy for the national Union, and as the time for the next Congress is rapidly approaching, it may be well, while upon the subject, to reprint it for the consideration of the delegates and members and supporters of the Union. We there said: "The work of the Union, it seems to us, should be not so much in organizing societies as in maintaining a headquarters from which to watch the progress of events, to prevent religious legislation, and to secularize existing laws. Auxiliary societies do not support the Union; indeed, they rarely put themselvs forward as organized opposition to unfavorable legislation. Local business influences prevent. Individuals support the Union, and individuals hav done all that has been done to enforce the Nine Demands. The Union president and secretary should watch Congress and go before its committees when occasion requires. They should keep their eyes upon state legislatures and prevent the enactment of religious laws; at least make a protest, if they can do no more. They should be prepared when men are prosecuted for breaking Sunday laws or for committing "blasphemy," to defend them, concentrating the whole influence of the Liberals of the country upon one point if necessary. They should, when the way is opened, go into new places and set forth the objects of the Secular Union. They should prepare comprehensiv pamphlets and brief tracts upon each one of the Nine Demands, and see that this literature is distributed where it will do good. The support of the Union always has come from the Infidels of the country, and it must of necessity, financial if no other, be what the world will call an Infidel organization. And so be it. Instead of detesting the word Infidel the Union should be proud of it, and call the attention of Christians to the fact that Infidels are the only ones who will work for

justice and to maintain American principles. Let the Union say to the churches, "You hav made our work; you seek to perpetuate and add to your infamous tyranny, and if we are Infidels because we oppose you, then Infidels we are and will be."

"Is it proper to sing hymns in the Union or to form Bible classes?"

Why not? Music is a great civilizer. It ought to be given much and often. The churches used to frown upon it, but finally adopted it, adapting their hymns to the best tunes. "Old Hundred" was originally a German drinking-song; and it is as good now as then. There is nothing sacred in a musical note. But of course a Secular Union should not use church hymns. We hav several Liberal hymn-books—the Truth Seeker Collection, Mrs. Burnz's Hymn Book, and, best of all, the Cosmian Hymn Book, edited by L. K. Washburn. The Truth Seeker Collection also has recitations for the use of Liberal young people. The Cosmian Hymn Book songs are set to music, the others adapted to popular and well-known tunes.

And we should like to see a Bible class in every local Secular Union. The study of the Bible destroys its hold upon the people. For such classes we recommend Keeler's Short History of the Bible, The Bible for Learners, Bible Myths and their Parallels in Other Religions, Self-Contradictions of the Bible, and the Bible itself. Another class in historical Christianity, using the English Freethinker's Text-Book, Taylor's Diegesis, Supernatural Religion, Greg's Creed of Christendom, Gibbon's History of Christianity, Buckle's History of Civilization, Lecky's Rationalism in Europe, and a few others, would complete the education of the members of the Union in that direction and leave them in no doubt as to how to regard the claims of the church.

"Is there any regalia worn by any officers of the Union?"

We are glad to be able to answer this in the negativ. Wearing regalia is childish. But if Freethinkers desire to be able to recognize each other by some outward symbol, Otto Wettstein has a badge-pin of considerable beauty, and Miss Lucy Churchill another, though we do not know where this last can now be obtained, as the patentee is dead. Freethinkers in European countries hav generally adopted the Pansy—from the French word *pensée*, meaning thought—but in this country this emblem would be practically useless, as it is worn by a great many as a mere adornment. If Mr. Wettstein would reduce the size of his badge-pin about two-thirds it would overcome the objections of many who now refuse to wear any distinguishing marks. But we hope no Secular Unionist will ever put on regalia. It is a relic of barbarism which ought to go as civilization advances.

Priests and Journalism in Snohomish, Wash.

A leering, greasy-faced, and repulsiv priest named F. X. Guay, at Snohomish, Washington, was recently accused of the most bestial conduct of which it is possible to conceive, and a mob of about sixty went down to his house the other night, roused him out, and covered him with a coat of tar and feathers. He would hav been thrown into the river the next night if he had not used the daylight between to leave town. It was not the first time the priest had been adjudged guilty, as he was removed from a parish in North Dakota for gross immorality, and the verdict on his last punishment is that it served him right.

The incident is made more interesting to readers of this journal because George E. Macdonald, when he retired from *Freethought*, made his way to Snohomish and entered into publishing relations with C. H. Packard of the *Eye*. Naturally the *Eye* came down upon the priest, while its loathsome contemporary, to curry favor with the Catholics, suppressed the story about the tar and feathers. Naturally, again, the *Eye* said something about the aforesaid contemporary. And here's where the interest comes in. The editor of the loathsome contemporary proposes to shoot the senior editor of the *Eye*, Mr. Packard, on sight, and we tremble lest he carry his wrath to the junior editor, for we find in the *Eye* an account of the loathsome contemporary's visit to the *Eye* sanctum, which we will wager something came from the pen of the Man with the Badge Pin. This is how it happened:

"A fierce looking individual, loaded with several inches of adulterated hydrant water and a big revolver, which he said he had borrowed especially for the present crisis, awaited the senior *Eye* man's return from breakfast last Saturday morning. The distinguishing features of the combination were those of Frank Mussetter, editor and reputed owner of our at times luminous contemporary. Mussetter was evidently 'riled.' He reads the *Eye* and thus keeps thoroughly posted on local and domestic affairs, although the scarcity of news and original editorials in his own paper might lead his subscriber to doubt it. As we said before, Mussetter was riled. It might hav been the *Eye* 'scoop' in exposing the priest and the *Sun's* supposed connection with the affair, but he didn't say so directly. Placing his good right hand on his pistol pocket, he inquired, in a fierce, double-leaded voice, fortified with beer, if the *Eye* man had a gun. Being informed that the chief engineer of this great journalistic molder of public opinion (for our subscription rates see card at head of editorial column) was not in the habit of having such dangerous things in his possession when inside the city limits (*vide* Ordinance No. 4), Mussetter cautioned us to procure a weapon. He said he had come to shoot us; that he had borrowed a gun from Charlie C—— h—— s with that object in view, and he proposed to use it. He was informed that he would probably never find a better time and opportunity than now presented themselvs; also that he was making a damfool of himself. The *Eye* man explained that he was not a shootist, but would try to accommodate him with all the satisfaction he might desire in any other way. Mussetter averred that both he and his paper had been greatly hurt (we don't doubt it) by the *Eye's* articles, the truthfulness of which he did not deny; and that he could be satisfied with nothing short of shooting us. However, he graciously concluded to postpone the killing, and gracefully withdrew, remarking, in a four-to-pica tone of voice, that he would surely open fire the next time he met us, and that we had better be prepared to meet our God, or words to that effect."

This is pretty bad for so warlike an individual as the editor of the loathsome contemporary, and we expect to hear next that he is after the junior editor, but as that individual never saw a pistol and as it is contrary to the Western code of civilization to pull on a man who is not heeled he may escape. Pending further warlike demonstrations on the part of the loathsome contemporary the editor of the *Eye* has proposed this way out of the difficulty. (Notice the boom for the electric motor line.)

"We propose, then, to giv him satisfaction in just as big wads as he desires. According to the code, being the challenged party, we hav the choice of time, place, weapons, and rules to govern the meeting. As to time, we prefer the witching hour of midnight, when the moon and the boys are usually full; when all nature and policemen are supposed to sleep, and there is no danger of being run into the city's refrigerator for disturbing the peace. Place: Banks of the classic Stillaguamish, near the terminus of the electric motor line. Weapons: Either 45-caliber fishballs or two-column double-leaded tariff editorials at one thousand paces. Rules: Firing not to cease until one or both combatants are killed or mortally wounded. No one to be present except principals and seconds—physicians, priests, or other medical or spiritual advisers especially excluded. If either shoots his mouth off before the proper signal is given, it shall be the privilege of the other, before the fight proceeds, to draw on him for drinks for irrigating readers of both papers for a period of three months immediately following."

Conducting a Freethought journal in San Francisco may be wearing on body and mind, but editing an every-other-daily paper up in the wild and woolly Northwest seems to be fully as dangerous to life and limb.

The King Case to Be Appealed.

We are glad to learn from their organ that the Seventh Day Adventists are going to appeal from the decision of Judge Hammond to the Supreme Court of the United States in the King case. They believe that it was the intention of those who framed the Constitution of the United States, and its several amendments, to entirely separate the state from the church, and to guarantee to all our citizens the fullest religious as well as civil freedom, and propose to find out whether or not they are in error.

If Judge Hammond's decision shall stand, the Saturday keepers, whether Jew or gentile, will hav a cross to bear. The *Review and Herald* sees the situation and the danger, for it says:

"We hav always looked upon our National Constitution as an insurmountable barrier against any invasion of our religious rights. It has been the continued boast of our nation that all religions with their varying and contradictory beliefs, stood on an equality, and were alike protected from the persecutions prompted by the bigotry or intolerance of any one. But it seems from the interpretations of the Constitution given by Judge Hammond in this case, that there is nothing whatever in that instrument to secure our rights to peaceably labor on Sunday, even after we hav strictly observed the seventh day of the week. We cannot believe that the aims of our Constitution may be thus set aside, and hence desire to hav the matter tested in the court of last resort.

"When a state has a clause in its Sunday law, as is the case in Illinois, exempting those who observe another day, and then in the face of that a court can be found that thinks it can find reason for fining a man contrary to that law, it plainly points to the rising sentiment favoring an arbitrary establishing and enforcing of Sunday laws.

"The important duty of the hour is to get the principles of present truth brought clearly before the people. As these questions are being agitated, we want to hav our work so fully before the public that correct positions may be taken by those who care to investigate. This case of Brother King is attracting the attention of the nation. Newspapers are discussing it, and the public generally are giving it serious thought. It has already been decided to carry the case up to the United States Supreme Court. We do this to make the last and only possible effort to secure justice. But at the same time it will afford a great opportunity to spread the principles underlying our work, while the public mind is fixed on this case."

The reference to the Sunday laws of Illinois is to as flagrant a case of petty injustice as ever one Christian perpetrated upon another. A Seventh Day Adventist, one David Longnecker, was arrested on a charge stated as follows:

"Jacob Tidmore complains that David Longnecker, of the county of Macon and State of Illinois, on the first day of the week commonly called Sunday, to wit, on the 19th day of July, A.D. 1891, was guilty of making a great noise, screaming, and talking with a loud voice, whereby the peace of the affiant and his family was then and there disturbed."

The arrest was based on Sec. 262 of the statutes of Illinois, which provides for a fine of not more than twenty-five dollars for disturbing the peace of any private family, "by any noise, rout, or amusement, on the first day of the week, called Sunday." The complainant failed to prove the charge, he himself admitting that Mr. Longnecker was heard to speak to his horses, to start and stop them, and not louder than was necessary, nor louder than he would on any other day.

Illinois has another Sunday law (Sec. 261) which forbids common labor on Sunday, but exempts "whomsoever thinks proper to keep any other day as a Sabbath." Failing to convict under Sec. 262, Mr. Longnecker was found "guilty in that he had labored on the Sabbath," and ordered to pay a fine and costs amounting to $17.80. The decision was based on Sec. 261, not referred to in the indictment, and which contains an exemption clause as quoted.

Mr. Tidmore had a visitor at the time he was disturbed, who was also disturbed by Mr. Longnecker's working, and as Mr. Longnecker came past, called to him with a blasphemous oath, and asked if he was a heathen. One of the witnesses for the plaintiff declared that he should not be disturbed by swearing, for he swore himself, but he would be disturbed by anyone doing near his house as Mr. Longnecker had done near Mr. Tidmore's house. Mr. Longnecker has appealed his case, and will resist his Christian persecutors as long as the courts will allow.

The Adventists are particularly anxious about these Sunday laws, and they are the very best fighters against them, for they affect the bread and butter and dollar and cents question. And the Liberals of the country can but wish them success.

Editorial Notes.

At the last meeting of the Executiv of the National Secular Society of England Mr. Samson proposed that the Freethought organizations in the English colonies and the United States of America be approached with a view to exchange reports of progress made and work done in the movement. Mr. Hartmann seconded the proposal, and it was adopted. Mr. Samson proposed and Mr. Brumage seconded, "That Colonel Ingersoll be invited on a lecturing tour to England," which motion was also carried.

In the *Youth's Evangelist*, in "Talks About the Commandments," is this bare-faced falsehood: "Q. Which day of the seven hath God appointed to be the weekly Sabbath? A. From the beginning of the world to the resurrection of Christ, God appointed the seventh day of the week to be the weekly Sabbath; and the first day of the week, ever since, to continue to the end of the world, which is the Christian Sabbath." This is the way children are deceived by their religious teachers—deliberately lied to. There is not a theologian in the world who can show, even if there was a God and the Bible is his word, that the rest-day was ever changed by "divine" authority to the first day of the week.

Letters from Friends.

This Will Free Some One's Mind.

OSTERVILLE, MASS., July 19, 1891.

MR. EDITOR: Please continue my subscription and send a copy of Bible Pictures when ready. The balance, $2, is to help in the expense of publishing the paper, to which I hav been a subscriber for ten years or more, and which I think a great deal of. C. W. CROSBY.

The Best Scripture Commentaries.

CONNERSVILLE, IND., Aug. 6, 1891.

MR. EDITOR: Inclosed find $2 50, for which please send me the "Freethinkers' Pictorial Text-Book." Mr. Heston's pictures are the best commentators on the scriptures that I hav ever met with. I hope that he will preserve in book form all his works. Yours truly, S. N. HAMILTON.

Thanks, Mr. Beach, for Ourselvs and for Mankind.

TAMPA, FLA., June 30, 1891.

MR. EDITOR: Inclosed find $5. Send THE TRUTH SEEKER one year. The balance use for the good of the business or for the pictures. I do not see how THE TRUTH SEEKER could be any better. It suits me. I hope every subscriber will do as much as this. I wish I was able to do ten times as much. H. W. BEACH.

Values the Work of Reference.

MONTREAL, CAN., July 27, 1891.

MR. EDITOR: I am now fifty years of age, and hav read a great many papers, but THE TRUTH SEEKER, to my mind, is the best, and the pictures are wonderful. Of course, I am a member of the Freethought Club and hav all the reading I want, but your paper I will take as long as I am able, as a book for reference. With kind wishes for your continued prosperity, I remain, W. DEUCHARS.

A True Friend to Freethought.

ROYAL CENTER, IND., July 21, 1891.

MR. EDITOR: I went to work to get three subscribers to THE TRUTH SEEKER. I am nearing the seventies, and must work while I can. I want THE TRUTH SEEKER to last always, and I would say a little politics is all right. And I rather like the Spiritualists; they take a fellow as he is and try to improve on him. If a person has brains and wants a hearing, all right; if nothing but a head, let him go. Miss Craddock's Peter's pence I will raise to $1. You can see she gets it.

Yours, GEO. HENDEE.

The Sinews of War.

ROANOKE, VA., Aug. 4, 1891.

MR. EDITOR: I redeem the first part of my pledge by inclosing you $10. Of course it is very little toward the good cause; but if all Freethinkers will contribute a little, it will giv you courage and strength to battle for the right, truth, and liberty; to preserve that sacred heritage bequeathed to us by those noble martyrs to Freethought, that has cost so much of blood, sacrifice, and anguish, and which seems to be appreciated and prized by so few. Wishing you every success, I remain, Yours truly, JOSIAH FRIEND.

An Appeal for Truth on Labor.

STREATOR, July 18, 1891.

MR. EDITOR: I inclose my widow's mite for my subscription to THE TRUTH SEEKER. I am sixty-five years of age and digging coal as hard as ever I did in my life, and I think a labor question through your valuable paper would be a blessing to the mining community at large, for they are the white slaves of America. Long liv THE TRUTH SEEKER, and continue the pictures, and as long as I liv and can work I will take it. I remain,

Yours for liberty, ANDREW SWAIN.

Superstition Is the Direst Monster.

SALEM, O., July 19, 1891.

MR. EDITOR: Infidels' roads are not the most pleasant among those who love ther enemies. Do not stop THE TRUTH SEEKER. It suits me as it is being run. I wou'd say that an occasional discussion of a few other prominent topics, such as labor, Farmers' Alliance, and hygiene, would certainly please me, and, I think, be of more or less benefit to the majority of your readers. But let the greatest efforts be directed against Superstition, for that, in my opinion, is the monster that is threatening our liberties.

As ever, for liberty, J. W. SLAYTON.

A Parson Cornered.

POTTER, ARK., August 3, 1891.

MR. EDITOR: I hav been waiting on some who promised to subscribe for THE TRUTH SEEKER. I want John Peck and others to know that they are not alone in the battle for Freethought. I hav been putting in some effectual blows. A minister hunted me up the other day to convert me; a crowd assembled to see the fun. The first question I asked him was, how Cain used the word nations when he said, "The nations of the earth will seek me to slay me." The Bible teaches that there were only three persons in the world at that time. Words are used to represent objects, and if nations were there the Bible is mistaken. The parson has not answered the question yet. I asked him how it happened, if the witnesses of Christ were inspired, that they contradicted each other. One said he was crucified three hours, one six hours, one nine hours. He said that was a mistranslation. I asked him what he thought about God trying to drown all the wicked and letting the devil in the ark? He said he was not in the ark, and I told him that he was not drowned, and he, too, had been the cause of all the trouble. As we hav all, my true friends, engaged for a higher life, let us liv it.

J. R. PERRY.

Deplores the Indifference of Liberals.

CLINTON, MO., July 22, 1891.

MR. EDITOR: I read THE TRUTH SEEKER regularly; look for it each week very anxiously, and read it with a wonderful satisfaction and pleasure. In fact, I need it almost as much as the bread I eat. It furnishes me with food—not a mixture of flour and water, but thought, that food for the mind that will hav such an important part to play in the future in liberating millions of minds from the worst form of slavery. The principles of Freethought hav gradually grown in me from childhood, without any teachings, save from nature's great and instructiv book, until now, at the age of twenty-seven years, I am very fearless in expressing my religious views to the most orthodox Christian. There are many Liberals in this section, but most of them not sufficiently unfettered to honestly express their opinions regardless of consequences. But, like thousands of others all over these broad, beautiful United States, they lie dormant, permitting the golden days of their lives to slip by (when they could be doing much for the cause of humanity), and quietly wait for some leader in their cause to suddenly spring into existence and "lead the procession."

I am yours for truth and honesty, F. H. MORAST.

Thinks We Should be Shot.

FORT SMITH, ARK., July 24, 1891.

MR. EDITOR: I hav been a reader of THE TRUTH SEEKER for six months and I hav come to the conclusion that I can not do without it. This is the dull season of the year with us and money is very scarce. I hav tried to get subscribers, but failed to get anything but some very fair promises for the future. There are some persons here that like to read the paper that think they cannot spare the money at present. Then there are others that want to read it that are able to pay for it, but they are afraid to subscribe for the paper through fear of religious persecution or boycott in business by their religious neighbors. Last Sunday I heard a lady say that anyone that would read that paper should be taken out and shot, and that they should not be allowed Christian burial. Such is loving Christianity. I read my papers and then place them where they will do the most good, and I keep them on the move. My "Pictorial Text-Book" is all the time on the go. I think they will hav the desired effect after a while. We hav a good many Freethinkers here, but very few of them are willing to admit it openly. If we could hav a good lecture here I think there would be a good many come out and show their colors. You may consider me a committee of one to work for the interest of your paper and for the good of the cause. JAMES O'NEIL.

Wish to Cut Her Tongue Out.

LONE ROCK, ORE., July 20, 1891.

MR. EDITOR: Inclosed you will find $5, which you will please place to my account with the dear, brave old TRUTH SEEKER. It will pay arrearages and giv me one year more of intellectual feasts, a sensible kind of love-feasts; for that is what THE TRUTH SEEKER is in our family circle. We simply cannot get along without it. I sincerely pity the dear friends who want the paper and are not able to pay for it, but still more do I pity those who are not capable of appreciating a good thing when they see it.

We hav just had the pleasure of listening to five lectures, including the Fourth oration, by Mrs. Mattie P. Krekel. She is a fine speaker, so earnest and honest. I do not see how she could fail to take even the bloody shirt Christians by storm. I guess she made some of the said B. S. species quake in their boots from what I hear. The poor little narrow, contracted Methodist minister located at Prinesville remarked that the proper way to deal with her would be to cut her tongue out. He was scared by that little unruly member that Paul was scared by long, long ago. Oh, but I hope it will wag for the next fifty years to come, and by that time set lots more of them to jingling. I am well acquainted with this little Methodist who is so anxious for roast tongue. He used to lie and beg for the glory of God here in Lone Rock. He would pray and scream to his Josh to come down and take a solemn walk in the congregation and while promenading to lay the unbelievers on a long bed of sickness and meddle with their digestiv organs and shut off their appetite for food. I think his Josh was deaf or was off on some other jamboree. Probably he could not understand him. I know I could not tell whether he wanted us to lie on a long bed or lie on a short one a long time, and of course if he wanted us all laid on one bed he would want a long one.

You ask me how you could better THE TRUTH SEEKER; and honestly, I do not see how you could improve it unless you would make it as long again, and then probably you would get a chance to put a word edgewise yourself, and I should like that, and it would giv Brother Heston more rope, and giv more scope for the discussion of all sensible subjects, which I am sure ought to interest everybody—and it would thus prove the paper to be a genuin TRUTH SEEKER of the nineteenth century.

Please send me some back numbers to use in my missionary work, for mine are worn to rags. I will send for some tracts and good pamphlets to lend soon. I long to read the lives of Paine and Bradlaugh.

Yours for Freethought, MRS. A. M. CRAWFORD.

Scriptural Liars Equaled by Journalistic.

SPRINGFIELD, MASS., July 28, 1891.

TO THE BLASPHEMOUS EDITOR OF THE TRUTH SEEKER:

Dear Sir: The inclosed newspaper slip relativ to the imprisonment of a sailor in a whale's belly for thirty-six hours is a complete refutation of the denial made by you and others that such a thing never occurred in regard to Jonah. If you are an honest man you will now retract all that you hav said about the Bible and Mr. Talmage. I hope you will yet see the error of your way and come to Jesus. Of course, however, you will not dare to publish this account, for it would tend to weaken the wicked cause espoused by you. Your destination, unless you repent, is Hell—an everlasting Hell. Bear that in mind, for a day of reckoning *must* come.

For Christ's sake, GEO. S. BROWN.

A MODERN JONAH.

James Bartley, of New Bedford, Mass., who has just returned from a whaling expedition in the South Atlantic, has had a remarkable experience. He is a veritable Jonah, having existed for thirty-six hours in the belly of a whale.

Last February, while engaged with a number of other men of his vessel in harpooning two monstrous whales near the Falkland islands, the boat was capsized and the men thrown into the water. Before the crew could pick them up, one man had been drowned and Bartley had disappeared. The crew succeeded in killing one of the whales and in a few hours the great body was lying on the ship's side and the men were busy with axes and spades cutting through the flesh to secure the fat. They worked all day, resumed operations the next afternoon, and were soon down to the stomach. The workmen were startled while laboring to clear it and to fasten the chain about it to discover something doubled up in it that gave spasmodic signs of life. The vast pouch was cut open and inside was found the missing sailor doubled up and unconscious.

During his brief sojourn in the whale's belly, Bartley's skin, where it was exposed to the action of the gastric juices, underwent a striking change. His face and hands were bleached to a deathly whiteness, and the skin was wrinkled, giving the man the appearance of having been parboiled.

Bartley affirms that he would probably hav lived inside his house of flesh until he starved, for he lost his senses through fright and not through lack of air. He says that he remembers the sensation of falling into the water; then there was a fearful rushing sound, which he believed to be the beating of the water by the whale's tail; then he was encompassed by a fearful darkness, and he felt himself slipping along a smooth passage of some sort that seemed to move and carry him forward. This sensation lasted but an instant, then he felt that he had more room. He felt about him, and his hands came in contact with a yielding, slimy substance that seemed to shrink from his touch. It finally dawned upon him that he had been swallowed by the whale, and he was overcome with horror at the situation. He could breathe easily, but the heat was terrible. It was not of a scorching, stifling nature, but it seemed to open the pores of his skin and to draw out his vitality. He became very weak and grew sick at his stomach. He knew that there was no hope of escape from his strange prison. Death stared him in the face, and he tried to look at it bravely, but the awful quiet, the fearful knowledge of his environments, and the terrible heat finally overcame him, and he must hav fainted, for the next he remembered was being in the captain's cabin.—*Syracuse Saturday Globe.*

Rebuke to a Truckling Editor.

WORCESTER, MASS, July 22, 1891.

MR. EDITOR: The following correspondence is self-explanatory, and, I think, of sufficient public importance to justify me in offering it to the press, as it is a simple exhibition of the methods and attitude of "Christian" reformers, the *Times* being the Prohibition organ of Massachusetts, and the last clause of its assistant editor's letter showing that its sneeze at my colors came from the bugle of its chief.

The same rule that refuses to giv a customer notice of a book would burn it and its author also if consistently carried out. The prohibition of a universally acknowledged evil traffic is one thing, the suppression of loyal and "sublime" literature is quite another. J. P. G.

WORCESTER, MASS., July 22, 1891.

MR. JOHN PRESCOTT GUILD, *Dear Sir:* I return to you the copy of the "Flag we Float," which I find upon perusal to contain some very sublime passages and some very strong points; but it assumes to be too iconoclastic to permit of a notice in the *Times*, which I had promised you. I regret that I made the promis without a knowledge of the contents of the book. The *Times* has convictions as well as yourself, and it cannot giv its sanction to the distribution of what it considers calculated to work great harm, especially to those who are beginning to think out for themselvs the problems of God, religion, and life. Not that true religion has anything to fear from a free discussion of all points at issue between the skeptic and the believer, but the civilized world has been so long slave to creed that Liberalism must be handled very carefully lest it cause such a reaction to itself as will substitute the creed evil with a greater one—that of no creed at all. By and by the pendulum will come to a rest at the golden mean of truth.

Understand, please, that in these latter observations I speak only for myself.

O. M. DONALDSON, Assistant Editor *Times*.

VERMONT HOUSE, WORCESTER, MASS., July 25, 1891.

O. M. DONALDSON, Assistant Editor *Times*, *Dear Sir:* In returning my "Flag," with withdrawal of promis to notice, you assume too much of the spirit of the Spanish Inquisition to be regarded as a good representativ of American principle. You hav, by acknowledging my little book to contain "sublime passages" and "strong points," proven yourself not to be so big a booby as you might hav been, but by refusing it the courtesy of a newspaper notice because you do not agree with all its conclusions and inferences you misjudge your own office, that of presenting to the public what is current, either with or without your "sanction" or censure. Every editor that is fit to finger a quill has "convictions" of his own, and one of them should be to giv a fair show to other people's honest thoughts, especially when they are "strong" and "sublime," defiant of wrong and triumphant in truth. Your backward course must hav been decided upon without much "consideration." Certainly the half hour you may hav taken to glance over my address much less fitted you to judge of its import and popular effect than the half-score years of study by its author devoted to its preparation.

I am acquainted with literature of every class, from the fish story of Jonah to Jack and the Beanstalk, from the laws of Confucius to the last *Congressional Record*, and I do not know of anything more suitable to put in the hands of those "beginning to think" than my exposition of "Ameri-

can principle," which aims to emancipate the mind from thralldom of fraudulent authority. Its topic is not "religion" but politics, and if you do not know that the American government was built without regard to the ghosts or the Gods, your school-books hav been too defectiv and your teachers too derelict. I do not know why the believer in what nobody can find out and what contravenes all common sense should affect to ignore and despise the skeptic who has every reason to doubt, or why he should insult the philosopher who presents scientific demonstration and cogent reasoning to substantiate his propositions, which are made for the dignification of manhood. The gospel of Liberalism should be distributed broadcast, for it can work nothing but good and will make many begin to think who never had a thought before in all their priest-ridden lives. There is nothing against the cause of theological creed so great as the fact which you fear of reaction and relapse to moral obliquity on the credulist's learning that he has been duped. Therefore, in plying the iconoclastic hammer of logic against the "creed evil" I am always careful to put in place of the false idol the living form of truth pedestaled on the immovable rock of eternal principle which needs not the rod of Aaron to prop it, the miter of Peter to cap it, nor the type of the times to "sanction" it. The "pendulum" of prejudice may swing as it will and "rest" where it can, the truth abides the same and it is the worse for those who do not find it. You say you speak for yourself alone, and your youthfulness and inexperience shall be your excuse. While infants mount editors' chairs the press will squeeze out drivel. "When babes sit in the lap of philosophy there will be hope for the world."

JOHN PRESCOTT GUILD.

"Should We Hav a Day of Rest?" Refuted.

BLOOMDALE, O., July 27, 1891.

MR. EDITOR: I see in THE TRUTH SEEKER of July 25th an article entitled, "Should We Hav a Day of Rest?" by one Mr. H. Stites. He starts out saying that it is not a very pleasant position for one to be in when he is forced to disagree with the great majority of those with whom he is associated in the great reform movement of the day, and says that is his lot on the Sunday question. Well, I would just say that I feel sorry for anyone if he gets caught in his own trap, for the very thing that Christianity rests on to-day is the observance of every seventh day, which is of Christian origin, and he says we Freethinkers should be careful in advocating the abolition of Sunday laws. Now, that is the very argument the Christians present in support of their Christian dogmas. He seems to think that wage-workers are the only ones that should be accommodated, whether they hav a family or not, or whether they would spend the day in some place of amusement. Now, I would say that when we advocate the abolition of Sunday laws we should present the question in its true light. I say that if Mr. Stites is so well satisfied with the Sunday laws as they are he had better remain in the Christian ranks, for he is on the wrong side of the fence to produce that kind of argument, because the compulsory observance of Sunday is the chief corner-stone of Christianity.

He fails to take into account how many there are that are in pursuits on their own account, that do not employ help, who would work if they had plenty of work to do, and rest and recreate when work was slack, but he would compel those to lie idle one-seventh of the time, no matter how much they might hav to do, and how necessary it might be to be done.

He also speaks of liberty. Now, what is there in liberty to compel us to abstain from our industrial pursuits one-seventh of the time?

As to its being essential to the human race to hav every seventh day for rest, would it not also be essential for the horse or other animal that has to perform labor to be turned loose on that day for rest and recreation, because they are similarly physically constituted?

As for the wage-earner's necessity to hav every seventh day off from his regular vocation, it is not a fact, because he only puts in ten (and a great many eight) hours out of the twenty-four, so in the latter case he has two-thirds of every day for rest and recreation, and if every day was at liberty to be used, the hours of labor might be reduced to seven or six instead of ten or eight, and in slack times (which occur always) they could get a day or a week off if they so wished.

And further, to abolish Sunday laws does not prohibit anyone from stopping their business every seventh day, if they so wish.

He says: "You say to the laborer, We intend to abolish Sunday laws and allow men to work, and mills and factories to run, every day in the week alike, and nine out of ten would oppose you." There is no doubt that they would if it was presented in the way he presents it. But present it in its true light, showing liberty and justice to all, and I think there would not be much opposition to the abolition of Sunday laws.

He says it is necessary, if we hav a day of rest, that it be one day in seven, and that one day be observed by all. Now, why should it be one in seven? Could it not just as well be one in six or one in eight, ten, or twelve, or any other number? Now, the seventh-day business smacks too much of Christianity, and he speaks of making every seventh day a legal holiday in which all men must quit work and shut down their mills and close up their stores. Now, he ought to know that we hav other legal holidays which are mostly observed, but there is no law that says you shall not work on those days, but on the other hand it says you cannot be compelled to work on such holidays if you do not see fit; and in some cases you are allowed pay if you do not work on that day.

Now, as to the disposition of the Sunday question, if the people want every seventh day as a day of rest and recreation, make it a legal holiday, the same as other legal holidays, so that people can spend the day as they choose; and, as he says, make that day just what reason and common sense teach it should be. DAN WINELAND.

Chapter from a Struggling Freethinker's Life.

OLIVE BRANCH, MISS., July 25, E.M. 291.

MR. EDITOR: Beneath a shady tree that shelters me from noonday's heat, amid a shower of sunbeams that kiss the boughs and linger lovingly upon the grassy sward, I sit with pen in hand and ink hard by to enjoy the matchless splendor of a beauteous summer day.

Old Nature wears her costliest robes, her coolest breezes blow, and shadows chase each other fast across the open lea; and still I prosy feel and sad, for such is life and nature's will, when sunbeams fall there also shadows come and go. Here by me beneath the cooling shade are all love's strongest ties—a wife as pure as violets, two children like two tender vines that cling around the mother oak. I love my wife, and only those who love can know the picture I would paint. She is my anchor and my all. The church may heap upon my head the dregs of slander's slimy fluid, friends may forsake and foes despise and ignorance malign, but with her bosom bared to the storm, a shrine for virtue, a tomb for every fault of mine, she stands a heroin amid the fury of the storm and says, "Though the streams of his life may at nature's will flow through quagmires and dash against the reefs of wrong, its source is as pure and clear as any bubbling spring." She is a Christian. She prays for me. And I hav answered every prayer but one. My reason, once set free, can nevermore crouch trembling between the narrow walls of Christian creeds. I am at present in disrepute and she is grieved. I hav been to Sunday-school again, and, bearding lions in their dens, hav given out two scores of tracts to boys and girls in tender teens. And I hav been more wicked still. We had a lyceum, you know, and now the lyceum is no more. I was accused of actually delivering four "Infidel" lectures before the club and shamming them off for debates on subjects like wine and war. And I hav been more wicked still. 'Tis said that when the "dear pastor" came to squelch in his address "The 'Infidel's' blasphemous vaporings," I was there and stood right up and spoke right out until his beloved wits were quite benumbed. They say that when he said that "Infidelity is hypocrisy" I told him plainly that disbelief arose from honest doubt, and that amid the honest doubters were men of hearts more pure "than ever stood between the pulpit's narrow curve." And I hav been more wicked still. I hav been lending books to the deacon's boys, and the deacon's faithful wife has written me a note which runs somewhat like this: "Mr. ———, Sir: Knowing that you understand fully our religious belief, I must say I was somewhat surprised to find two of your books in ——— ——— trunk. I herewith return them, and if you ever send any more of your sacrilegious profanity here again I will unhesitatingly burn it, and seek protection from some other source. I had much rather you would teach a boy of mine to steal a horse than to believe that the resurrection of Jesus Christ is a myth." This kindly note, like the "holy writ," was without a date or signature, or even an amen. Across the back of this inspired epistle I wrote: "Mr. or Mrs. ——— (I don't know which): Whether your note is kind and becoming or not I leave to your cool consideration. As for me, only one favor—don't blame your son. He was not to blame." This lady writes good notes. Here is an extract from one written to me about three years ago: "Dear ———: 'Tis Sabbath morn, and a peaceful calm rests like a holy benediction upon all nature. All are gone to church but me. The pastor said last Sunday that while the men were going to church the women were left at home to bake the pies, and from this task to-day I snatch a moment to write to you. When I heard that Judge B. was sending you to school I thanked God for such men as Judge B. and for such boys as ——— ———. I trust that God intends to make of you a Spurgeon or a J. R. Graves. But one thing sure. Whatever work he has chosen for you, he has given you ability to make it a success." I will thank him for that. I hav decided to turn my little battery against his own citadel, and now that he has given me the ability to make it a success, look out, ye dweller of the skies.

And now, dear friends and readers, I will close these broken remarks. The sun has walked around to where he can see me in the face, and I cannot much longer stand his glaring looks. I hav had the lines pull hard upon me this year, and my crop has been ruined by overflows. I hav been applying myself steadily for some time, and would be much pleased to secure a few lectures in Tennessee, Arkansas, or Mississippi for the summer. Please let me hear from you, friends. My terms will be easy, quite. I want to find what I can do, and if you will aid me you will aid our cause. "GRAY," Box 92, Olive Branch, Miss.

An Enjoyable Chat.

IRWIN, IA., July 4, 1891.

MR. EDITOR: Our paper suits me so well that no advantageous change appears possible. I certainly do not mean to indorse everything that it contains; not even all of the editorials. Some rubbish is to be expected where everyone is permitted to express his own views in his own way. Even the greatest thinkers are not always at their best, and sometimes there is a streak of sophistry running its opaque lines right into the very heart of an article that, as a whole, is instructiv.

What has become of McArthur? I do think that his effort to prove that dead folks liv, or "a life beyond the grave," was just as complete and ridiculous a failure as his previous articles on the Roman Catholic religion were solid successes. I miss him and wish that he would "come back again." If he be dead his coming back should be with such power and demonstration as to produce conviction.

The first article under "Notes and Clippings" in the issue of July 4th says that Herbert Spencer declares that he has lost faith in the rationality of men because conclusiv proofs do not change beliefs. It was Spencer's "Biology" and "First Principles" that first lifted the clouds of superstition from my poor enervated mind. Then came Darwin, Huxley, Tyndall, and others. What a sense of intellectual freedom and strength grew within me as the key of science began to unlock to my enraptured mind the mysteries of the universe! These masters gave me worlds upon worlds, ages upon ages! Dear masters, what does it matter to us if some people, or most people, do not or can not see the demonstrated verities, and comprehend the necessary conclusions?

Now I understand how the love of life becomes so strongly developed in all creatures. A race of suicides could not be perpetuated; and those individuals having the strongest love and care for life would survive longest and leave behind the most numerous progeny. So the love of life becomes the strongest sentiment, making the timid brave in its defense. This has led the human imagination to build up a fanciful existence beyond the grave. As long as we love life, and all that makes life a pleasure, we will cling to this dream, even after we know it to be but a dream. At first sight of our destiny it appears to us as "a terrific and overwhelming calamity," and no wonder that we "would vouchsafe to this irreparable loss the decencies of mourning" (Gladstone, "Order of Creation," p. 40). Without claiming it as a great merit I confess to being a fellow-mourner with "England's Grand Old Man." We are all built that way. It is the very tenure by which we obtain and retain life that we should prize it and bewail its loss. Yet may not philosophy offer us better consolation for our bereavement than was ever invented by faith or fiction?

> Lo, on a narrow neck of land
> 'Twixt *two* unbounded seas we stand,
> Yet how insensible.

Before us stretches the eternity of the *future*, and if we are not to be "in it," we all feel that it is an irreparable loss; behind us lies the eternity of the *past* and we all *know* we were not in *it*, and yet we feel no concern, or any sense of loss whatever. In fact, we congratulate ourselvs that our lives did not fall in any part of it but in the better present. But why is it not just as reasonable to go into "the decencies of mourning" because we were not present to hear the stellar anthem at creation's dawn? Simply, as I think, because we are built that way. Our eyes to weep with are set in front, and they come to be set that way because if by any accident they had got into the back of the head we would not hav come forward into existence at all; we would hav gone backward into extinction of being. This love of life may sustain the race in an endless existence, but the individuals do die. That is to us a sad fact. I do not remember ever having heard or read this idea of a loss of a past eternity of existence considered and compared with the idea of a loss of an eternity of future existence. If I am an original raving fool, can't somebody lift my hair and let light in there?

Now, against the theory of a preëxistent *intelligent* creator I hav what I consider a conclusiv argument. Likewise I hav never heard nor seen it; yet I am aware that there is scarcely anything original in this age but original sin, and we are said to get even that "second-hand." Here is my argument: If God created all things, then before he created anything there was nothing to think about. To think about nothing is not to think at all. Things are the necessary elementary foundation of all intelligence. Hence an infinit vacuum could not furnish an intelligent God or anything. The microcosm is the result of the macrocosm. The outer world is necessary to the inner world. The creation must precede thought, intelligence; or we must abandon the theory of a creation, the existence of a veritable material universe, altogether. To substitute a preëxistent homogeneous matter at creation's dawn—coëxistent with God—does not help the Theist out; for an infinit homogeneous mass is just as impossible material for wisdom's house as is an infinit vacuum—neither more nor less. Even if we suppose that the eternal elementary matter was, before the creativ act, not absolutely "void and without form," but was in that self-sustained, formativ condition of crude, unrelated parts to which the name chaos has been given, the resulting intelligence of this assumed creator must be of the same confused, chaotic character. Perhaps I hav not put my thought in its best form of expression, but it seems to me to be of that kind that Spencer would call "conclusiv proof." If it is not I cannot see why it is not.

Your paper is all right. I like the whole business—even to Peck's peccable pecks; let him peck away. What an invincible iconoclast! What a perfect tornado of destructiv argument! Then there is Heston! We just can't enjoy good health if you leave his pictures out. Then such weighty matter as Boynton, Priestly, and others contribute givs us intellectual strength. The "Children's Corner" we greatly prize, and as a father of several young Freethinkers I wish to emphasize my deep appreciation of this department. The "Letters from Friends" must add much to the popularity of the paper. They are good reading, and I think you get them in about right. Giv the politicians some room—not too much. Let in well-written articles of all kinds, no matter how wild in theory. Prohibition is a disastrous failure in Iowa and a demoralizing and costly experiment. I am a total abstainer (without pledge), but an anti-Prohibitionist. We will repeal the law with a rush in Iowa. But giv both sides a chance. Even let the Christian, if he can write well, hav his little say. We aren't afraid of anything. Some papers are spoiled with too much "culture," others are decidedly coarse and out of decent taste. "Our paper" is just about O. K. J. K. P. BAKER.

Children's Corner.

Edited by Miss Susan H. Wixon, *Fall River, Mass., to whom all Communications for his Corner should be sent.*

"Between the dark and the daylight,
When the night is beginning to lower,
Comes a pause in the day's occupations
That is known as the Children's Hour."

The Wind and the Flowers.

Once a breeze ran out a-moaning,
And threw herself into the stream,
And the prairie flowers, in dewy showers,
Came calling as in a dream;
Softly, tearfully, haunting the dells,
With a voice that sang like lone farewells.

And every cloud o'er the wheat field
Dropped down on the grass and wept,
Where blooms like the sun their yellow silk spun,
Then out on the prairies slept;
Entreating them as a mother might
Whose children were lost in the dews at night.

No May-apple thrust her parasol
Into the hollows of shining sand,
She never at least left her house in the east,
To dwell out in a desert land;
But the sky spread a tent o'er the flowers asleep,
And the breeze came up from the ocean to weep.

The lark sang into the midnight.
I listened, for I was alone,
And I heard the rain at the window pane,
Like a misty garment blown.
Till I cried, while the wind blew out of the west:
"Would all of my own were here in the nest."

Mary Baird Finch.

My Last Game of Ball.

A PIONIC STORY.

Not more than half a dozen years ago a social party was got together and plans completed for spending a day in the country. A very pretty semi-private park near Flushing, L. I., was selected, a few pieces of music hired, and it was settled by the committee of arrangements that toward the cool of the evening we should hav a game of our glorious national pastime, baseball. I was unanimously chosen as a member of one of the contesting nines. "I shall not even think of it," I declared emphatically. "I don't know a home run from a strike, and besides that I am altogether too near-sighted. I could not hit the ball unless I used a foot-wide piece of timber." "That's all right," rejoined my friend. "We're all in the same boat. There isn't a decent player in the party with the exception of George Vincent, and we'll keep him in the background as much as possible. I'll see if I can't hav you made the left fielder. There is little or nothing to do there, and you will hav an elegant chance to show off before the ladies." That last inducement was too great to be resisted, and so in an evil moment I yielded. In due season the momentous day rolled around, and an ideal day it was—cool, clear, and crisp. In fact, as one of the party somewhat tritely said, if it had been made to order it could not hav been better. Well, we all boarded the cars bright and early in the morning and rode out to the grove, intent on having a long, jolly day in the country. There was about two score of us—twenty gentlemen and an equal number of ladies—each of the latter having a male escort. We took it for granted that our party would be about the only witnesses of the game, but therein we had reckoned without our host, or rather our host's son, Sammy Looker, the grove-owner's twelve-year old son. That young gentleman had busied himself for some days previous in telling the neighbors for miles around all about us, and the result was that when the game was called we had a more or less critical audience of at least half a thousand to watch our performance. He also took almost infinit pains to point the writer out as an ex-member of the New York League Club temporarily out of an engagement. Naturally, I became the center of attraction, the shining star of the occasion, so to speak, and great things were expected of me. I happened to be the last batter of the nine, and as our players knew about as much of the game as I did, *i.e.*, almost nothing, they were put out in ding-dong order. At the close of the third inning I took my place at the home plate and picked up the bat as though it were an old-time friend. Candor compels me to confess that the remarks of the spectators could by no possibility be construed as flattering. Being exceedingly short-sighted, I am under the inconvenient necessity of wearing glasses, and a number of the onlookers referred to me in distinctly audible tones as "Four eyes," "Gig lamps," "Specsy," etc. My size, or rather want of size, also came in for unfavorable comment, and such remarks as "Ah, there, skinny," "Anti-fat," and "Hello, lathy," were numerous. I tried hard not to lose my temper, but I confess to being somewhat irritated, and so, when the ball came within striking distance, I made a strike at it that would hav knocked it nearly out of sight if I had hit it. Unfortunately the "stick" did not come within two feet of it, and the force of my blow whirled me around like a teetotum. In a mad endeavor to recover my equilibrium I lost it entirely and fell on my head, thereby smashing a pair of gold-bowed eyeglasses. A loud laugh followed this exhibition of ball-playing, and with a heart full of bitterness I picked up the bat again, after putting on another pair of glasses. The second ball was sent in, and if the pitcher intended to hit me he made an excellent shot. It did hit me just below the belt and with a grunt and a gasp I doubled up. There was another roar of laughter, and I was advised to use pain killer and St. Jacob's oil.

Disdaining any reply, I picked up the bat for the third time and struck at the fast-approaching ball. By some miraculous chance I caught it full and fair on the end of the bat. There was a yell of applause and I started like mad for the first base. My myopia kept me from seeing the ball, but when our captain shouted, "Come home, come home," I gritted my teeth and made a desperate effort to run a little faster. Before I got to first, my cap flew off. Shortly after one of my shoes did the same and dropped down on my uncovered head. It dropped pretty hard, too.

I was getting very warm and tired and concluded that when I reached second I would stop and take a much needed rest, but the captain and the rest of the "Winners" (the name of our nine) were yelling like fiends for me to "Keep it up," "Put on more steam!" "A home run, Ed!" "Run faster, Ed, all the girls are looking at you!" I was completely winded and a stitch in my side seemed to be killing me, but what genuin ball-player cares for such trifles as those? I went puffing and panting past second with the screams and applause of the entire party filling my ears. Just as I passed third my other shoe sailed up in the air. As though guided by a malevolent spirit, it also came down on my head fully as hard as the first one had. Paying no attention to it, however, in my excitement, I let myself out for the home base in my stocking feet. "Make room there!" shouted the crowd. "Look out for the locomotiv!" "Rowell on his las' lap!" "That fellow'll run clean into Suff lk county," etc. By a second miracle I reached the goal just a trifle ahead of the ball, which, however, caught up with me and struck me squarely in the small of the back. As the center-fielder had thrown it with all his might from quite a long distance it assisted me materially in getting there, though I was no way grateful for the assistance. The race being so very close, the crowd had advised me to slide in. This I did, much to the damage of my knee-breeches. I forgot to mention that both nines wore very gorgeous uniforms. Ours wore bright-blue knee-breeches and low-cut shoes. The shirts matched the stockings in color, which were maroon and had a gigantic "W" in front. Altogether our "get-up" was like the darky who painted himself sky-blue, "neat, but not gaudy." Our opponents were somewhat similarly attired, the main difference being in the shirts, which were buff and had a monogram "G. T." worked in front, the "G. T." standing for "Get There." The band was of the curbstone species. Its repertoire was exceedingly limited, consisting in fact of but one piece, "Save My Mother's Picture from the Sale," at that time the song of the day. Still, new though it was, it began to pall upon us after we had heard it a dozen or more times, and gently assuring the leader that I would surely save the picture from the sale and every other disaster that threatened it, I ventured to ask him if he could not play something new. "Dot vas noo," he replied. "Dot vas the ladest oud. Vat you want anyhow, Italian obera from a Dutch band?" This intellectual gem was considered altogether too good to be wasted on a nativ American barbarian, and so with much gesticulation and guffawing he spread it out for the admiration of his fellow-music-murderers; the immediate result being that I was stared at as though I were a weird and wondrous being from another planet.

But to get back to the game. When the umpire decided that I was "safe," and had made a home-run, how the spectators did applaud! Trying hard not to puff like a grampus, and putting on my shoes, which the ubiquitous Sammy Looker brought to me, I strolled over to where my young lady friend was standing as though it was a very commonplace thing indeed for me to make a home-run. She met me with a face beaming with joy. "Oh, Mr. Rousseau, you play magnificently, you do, really. You know how I dote on the game, and if our club loses it will spoil the picnic for me." I then remembered that she was a good deal of a "crank" on baseball, and thanked my lucky stars I had acquitted myself so creditably. Sammy Looker also beamed with joy. For some reason he regarded me as his *protegé*, and if it had been himself that made the home-run, he could not hav been more pleased. He gave it as his unbiased opinion that I was a corker, and would do even more wonderful things before the game was ended. That boy must hav been inspired. At all events he was the truest prophet I ever met.

Well, the game continued with varying fortunes until the fifth inning. In that inning a "red-hot" one came sailing through the air toward me. I danced around like a pea on a griddle, and after catching the ball, not knowing what to do with it, I held it in my hands. The captain excitedly asked me why in confusion I didn't send in that ball, so I made a terrific throw toward home-base to put out a "Get There," who was rushing in from third. If I had sent the ball thirty feet nearer to the catcher he might possibly hav caught it. As it was it came to a "short stop" on Sammy Looker's waistcoat, catching him between "wind and weather," and he was kept so busy sniveling for the rest of the game he had no time to devote to me. Naturally my hard work began to tell on me, and in consequence of a feeling as if half my ribs were dislocated, I struck out pretty much all the time after that, but as I had plenty of company in that sort of thing, I did not mind it very much. The score at this time was even, and the game being so close the interest, of course, was intensified. In all such games the scores are absurdly high, and so, at the beginning of the ninth inning, we had twenty-seven runs to our credit, and our opponents twenty-five. If they succeeded in getting two runs, the game would be tied. If we could only "Chicago" them, the game would be ours. If they got three runs the game would not be ours. Our captain, trembling with excitement, implored us all to keep perfectly calm and collected, and under no circumstances to lose our nerve. "Keep your nerve," he warned us at least three dozen times. We all promised to retain that inestimable possession and individually and collectivly resolved to die before we parted with it. The first ball struck dropped plump into the ready hands of the pitcher, who sent it whizzing to first-base to head off the batter. The baseman caught it as handily as the pitcher had. Result, one man out; no runs. The second striker sent a "daisy cutter" over toward center-field and before the ball was fielded in succeeded in reaching second. However, it did not do him much good, as, thoughtlessly stepping off the base a foot or two, the baseman—who had the ball in his hand—tapped him on the shoulder and demanded judgment. Of course the umpire had to declare the man out. The "Winners" were still ahead. The next three strikers got their bases by careful play, and this left all the bases filled. At this critical juncture the captain again implored us in sobbing accents not to lose our nerve. We took a second deep breath and re resolved to die before we would do that. The next man at the bat sent a beautiful ball up into the air, and I felt sure from the direction it took it was "mine." I was never more self-possessed in my life. In fact, I was so sure of catching that ball that I had no chance to get nervous. "Now, then, left-field, that's yours." "Don't muff, left-field," was yelled at me from all sides, while clear and distinct over all the tumult rose the agonized voice of the captain beseeching me not to lose my nerve. Of course the "G. T.'s" shrieked and screamed in an effort to make me lose it, but my equanimity was too strong and sublime to be influenced by anything so small as that. "Say, fellers, didn't I tell yer he was a corker? Just watch him grab that ball in regular professional style," yelled Sammy Looker, who had stopped sobbing in his excitement. "Get back, there," I shouted. "Get back. Don't crowd me! Give me room!" They all gave me plenty of room. The cries and calls became hushed and players and audience waited in silence to see the magnificent play. Everybody got ready to applaud, not even excepting our opponents. Probably I was the coolest man on the field. I had not lost the slightest jot or tittle of my nerve. I was positiv that I would catch that ball. I was also positiv that I would receive a storm of applause, and remember thinking how pleased my fair companion would be. I braced myself firmly on my feet, and kept my glass-aided eyes on the sphere as it came tearing through the air like a runaway comet. "Get back, there," I cried again. "This is my ball." Straight as a plummet the ball came down into my hands.

* * * * * * *

And straight as a plummet it went through them and hit me a terrific bang on my somewhat prominent nose. I don't know how many stars hav been discovered in infinit space, but I am almost sure I saw all of them at once. The yells and shrieks of laughter were almost deafening. I jumped hastily to my feet and commenced looking for my eyeglasses. These were so bent as to be worse than useless, and by the time I had put on my last remaining pair the three men on the bases had leisurely walked in, and the batter made a home run. Consequently the "Winners" were the losers, and the "Get There's," to speak slangily, "got there." The captain came over and told me sorrowfully that in spite of his warnings I had lost my nerve. I also heard the voice of Sammy Looker loudly inquiring "if anybody had ever seen such a duffer as that four-eyed bloke," while right behind me, shaking with mirth, was a motherly-looking old country-dame who "swanned to gracious that that 'ere city dood was as good as a circus for fun." My nose was swollen and bleeding, I had two pair of broken eye-glasses to hav mended, and my fair companion, vexed with what she called my clownishness, treated me with a marked degree of frigidity. Do you wonder, gentle reader, that that was my last game of ball? Edwards Rousseau.

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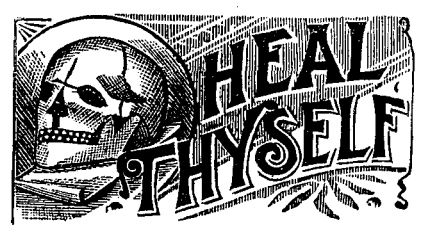
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BY D. M. BENNETT.
THE TRUTH SEEKER CO.,
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News of the Week.

THE London *Times* correspondent at St. Petersburg writes: "An innocent pamphlet on the Jewish question has been ordered to be burnt by the entire committee of the czar's orthodox ministers. Many persons think that if the present fanatical policy is continued, human beings will soon meet a similar fate."

JAMES RUSSELL LOWELL died on the 12th.

REV. WM. PERRY, of Bowling Green, Ky., was providentially stricken dead while preaching on Sunday the 2d.

NINE hundred Jews in Russian Poland were ordered to embrace orthodoxy or leave. They assembled in their synagog and declared for the latter alternativ, and left in two days.

AT the Swiss celebration of the William Tell festival at Berne an Englishman was slapped in the face and forced to make a public apology for doubting the existence of the great patriot.

CARDINAL PARROCHI, the pope's vicar-general, favors modifying the demand for restitution of all former papal territory to a request merely for Rome—that Rome should become an independent, international Catholic city.

CROPS in Russia hav failed, and starvation is imminent. That highly Christian land has no stores for time of need, no money, and the worst foreign credit of any nation. Crops are short throughout Europe, and American grain will be in demand.



JOASH'S POLYGAMY IS ALL RIGHT IN THE SIGHT OF THE LORD.

And Joash did that which was right in the sight of the Lord all the days of Jehoiada the priest. And Jehoiada took for him two wives: and he begat sons and daughters.—2 Chron. xxiv, 2, 3.

THE International Labor Congress at Brussels will be agitated by conflicts between moderate and ultra Socialists.

EDITOR STEAD, of London, calculates that 800,000,000 prayers for the prince of Wales are annually offered by Church of England and other officials, yet, cries the editor, after fifty years of such prayers, behold the gambling scene at Tranby Croft!

EDWARD FOSTER, of Brooklyn, three years ago had a small red pustule appear on his lower lip. His wife begged him to consult a physician, but he, being a devout faith-cure believer, said that God would heal the sore in his own good time. The cancer has now spread over his face and neck.

BISHOP FAVA of Grenoble, France, who is pushing the new Catholic scheme of reconciliation and coöperation with the republic, has established a Catholic political party. He says: "It is the Catholic party that conquered Bismarck; it is the Catholic party that triumphed over the Masonic party of Belgium; it is the Catholic party that sustains Ireland in her struggles against Protestant England."

LEO XIII. dispatched a nuncio to France, saying: "Neglect nothing that may be the means of uniting the church with the republic." The nuncio was escorted to President Carnot's headquarters by dragoons and a numerous suite of government officials in uniform. He presented his credentials as representativ of the pope in France, and the union of church and republic is now looked upon by some as begun.

THE bishop of Treves has announced the genuinness of the Holy Coat, saying: "It is the same coat which the son of God wore on his wanderings through the towns and villages of Palestine, which he moistened with his sweat, which he wetted with his precious blood. A miraculous power went forth from it, as was publicly declared by the woman who had an issue of blood twelve years, and was suddenly cured of the malady (St. Luke viii, 44). I may confidently invite you, my dear brethren, to venerate this relic as our Lord's seamless coat."

EX-PRIEST CHINIQUY, delivering anti-Catholic lectures at Escanaba, Mich., on the 5th was mobbed and knocked down. Two men who drew weapons to protect him were arrested, and one of them, having fired, was held for attempt at murder. The next night the Opera House was surrounded and an attempt to frighten people made by a fire-alarm and shooting outside. On the 7th the mayor called a special council meeting and ordered, through posters, that Chiniquy forbear speaking, directing the police to execute the order. Chiniquy obeyed, but will contest his right to speak. His adherents petitioned the governor for troops, but they were not sent, as the city and county officials did not request them.

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—AND—
Freethinkers' Almanac,
1891.
(E. M. 291.)
WITH ILLUSTRATIONS.

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Gems of Thought.

THE foolish and the dead alone never change their opinion.—*Lowell.*

A SOT,
Because into a gown and pulpit got,
Though surfeit-gorged, and reeking from the stews,
Nothing but abstinence for his theme will choose.—*Juvenal.*

LET it be distinctly understood, that Christianity has made ten lunatics—twenty—one hundred—where it has provided an asylum for one. Mr. Talmage also speaks of the hospitals. When we take into consideration the wars that hav been waged on account of religion, the countless thousands who hav been maimed and wounded, through all the years, by wars produced by theology—then I say, that Christianity has not built hospitals enough to take care of her own wounded—not enough to take care of one in a hundred.—*Ingersoll.*

WHAT a terrible waste of intellect there is in the world, arising from this assertion, that the Bible is the word of God and contains a harmonious system of final truth! When the powers that are now used to defend theories concerning the scriptures are directed toward positiv explorations of nature's secrets, how the world will spring forward! When theological seminaries become science schools, and look for truth in living facts, they will be greater boons to the world.—*Robert C. Adams.*

MEN will wrangle for religion; write for it; fight for it; die for it; anything but—liv for it.—*Colton.*

HE that wrongs his friend
Wrongs himself more, and ever bears about
A silent court of justice in his breast,
Himself the judge and jury, and himself
The prisoner, at the bar, ever condemn'd.
—*Tennyson.*

PASSIV submission to insult and ill-treatment cannot be regarded as good morality. To submit to insult or ill-treatment when they can be resisted and prevented is a sign of weakness or folly. Such conduct givs the ruffian the power to ride rough-shod over his weaker brethren whenever opportunity allows.—*Arthur B. Moss.*

YOU must hav been enriched by your solitary walk over the mountains. I suppose that I feel the same awe when on their summits that many do on entering a church. To see what kind of earth that is on which you hav a house and garden perchance! It is equal to the lapse of many years. . . . Just as awful, really, and as glorious, is your garden.—*Thoreau.*

How is it possible that religious conviction can find its way to our hearts when we hear the absurd language, and witness the acts of iniquity, of the greater number of those whose business it is to preach to us? I am surrounded by priests who repeat incessantly that their kingdom is not of this world, and yet they lay hands upon everything that they can get. The pope is the head of that religion from heaven, and yet he thinks only of this world.—*Napoleon Bonaparte.*

AUGHT, aught of mightiest, best I see, conceive, or know,
(To break the stagnant tie—thee, thee to free, O soul,)
Be thou my God.
All great ideas, the races' aspirations,
All heroisms, deeds of rapt enthusiasts,
Be ye my Gods.
Or Time and Space,
Or shape of Earth divine and wondrous,
Or some fair shape I viewing, worship,
Or lustrous orb of sun or star by night,
Be ye my Gods.—*Walt Whitman.*

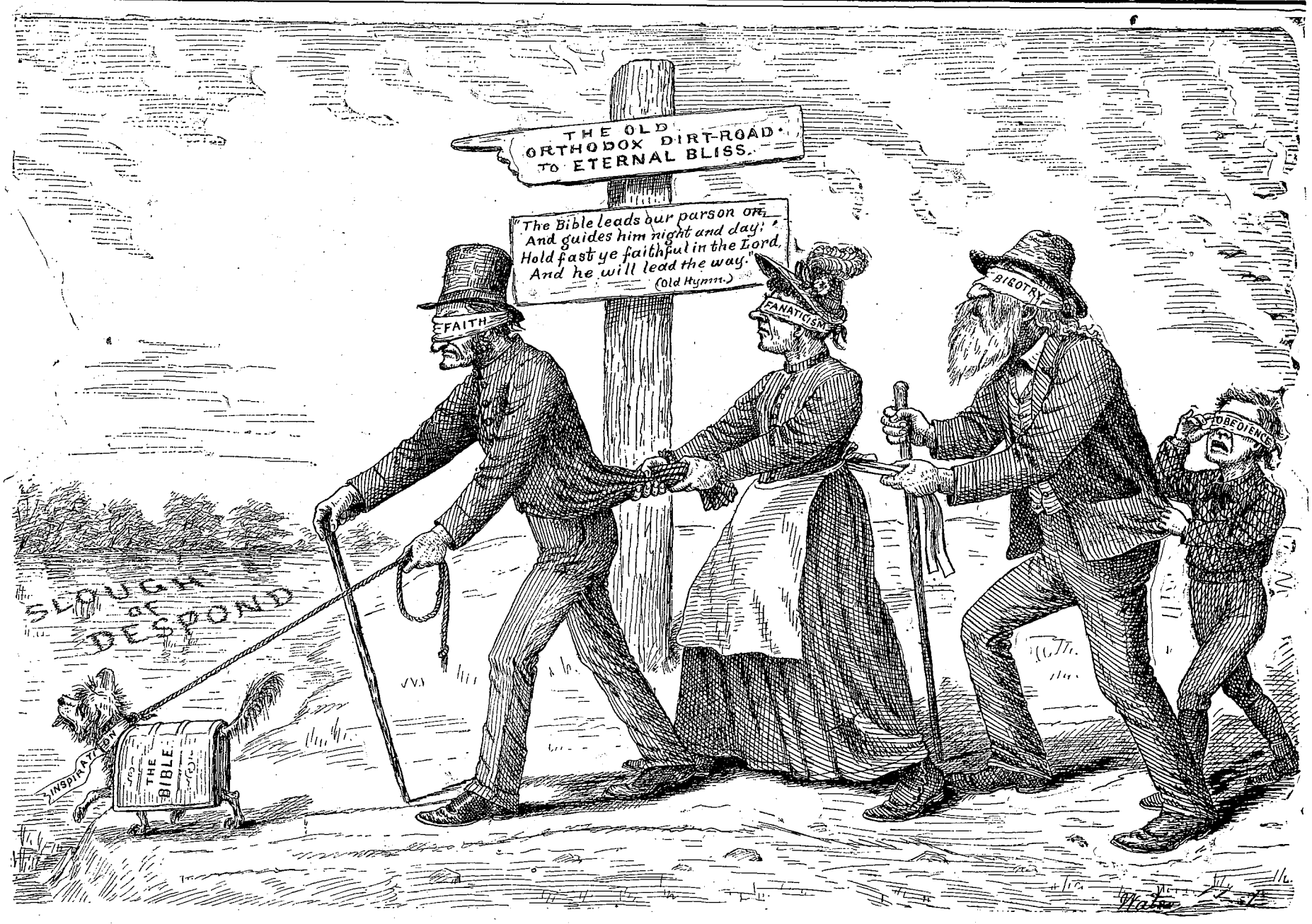
BEFORE we can hope to redeem the victims of the poison-vender [the liquor-dealer], we must learn to make virtue more attractiv than vice. We must counteract the attractions of the rum-shop by inviting reforming topers, not to the whining conventicles of a Sabbath-school, but to temperance gardens, resounding with music (dance music, if "sacred concerts" should pall) and the jubilee of romping children, and shortening summer days with free museums, picture galleries, swings, ball grounds, and foot-race tracks. The gods of the future will contrive to outbid the devil.—*Oswald.*

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TRYING TO GET THERE—BLIND LEADERS OF THE BLIND.

Notes and Clippings.

A CATHOLIC journal has brought into juxtaposition these pious flings at Bruno: "A ragamuffin in religion" (Mazzachelli). "An illustrious fanatic" (Cromaziano). "He universally discredited the speculativ sciences" (Gioberti). "A hysteric" (Barbieri). "A visionary" (Giannoni). "A second-hand excubitator of worn-out theories" (Stiavelli).

IT has recently been suggested with great seriousness by a responsible minister of the gospel, that if only more women were licensed to preach the congregations would be greatly increased. One might venture to surmise that the increase in the congregation would depend very much upon the young woman preacher. Everyone knows what an all-attractiv magnet a handsome young clergyman is to the unmarried damsels of a country parish. It would not be extraordinary if a beautiful girl in the pulpit should prove similarly magnetic. But will the men be drawn solely by the spirit of religion, or will the end altogether justify the means, even if all the worshipers are onverted?—*Sun.*

THE New York *Evening Post* remarks that while the failure "of Sunday statutes is conspicuous in Connecticut, there is no doubt that the situation is nearly the same in many states of the Union whose statute-books are lumbered up with a great mass of laws by no means confined to Sunday. Whether in the long run it pays to retain these old statutes for the sake of a very few extreme offenses under them, and keep the people as a whole in constant contact with violated laws which therefore shadow better ones and, in a sense, tend to familiarize lawlessness, is a question as old as debating clubs, jurisprudence, and civilization."

COMMISSIONER MORGAN of the Indian schools thus continues his reproach to Father Chappelle of the Catholic mission bureau: "Those in your employ in the field and others instigated apparently by the attitude of the bureau, hav endeavored directly and indirectly to hinder the efforts of the government in its beneficent work of educating and civilizing the Indian through its own appropriate means. These influences, emanating from your bureau, hav been in some respects at least hurtful, and it is certainly not its fault that the government schools hav not been crippled, or even destroyed. While drawing hundreds of thousands of dollars of government funds to build up and sustain the mission schools under your charge, your bureau has thrown the whole weight of its influence against the government upon whose bounty it subsisted."

SAYS an exchange: "The persecution of a Seventh Day Adventist in Tennessee because he worked in his field on Sunday is a singular proceeding for an American state. Nobody pretends that this victim of religious intolerance was disturbing his neighbors. He was plowing on his own land at a distance from any place of worship. A local contemporary thinks that Tennesseeans hav a right to wreak religious bigotry on minorities in this fashion, and that if the members of the minority do not like it they can do as the Jews are doing in Russia—giv up their homes and leave. That is not the common idea of American liberty. The principle at the root of our government is that every man has a right to do as he pleases so long as he does not infringe the rights of anybody else. The attempt to confine a Seventh Day Adventist to five days' work a week when other people are allowed to work six is a discrimination so unjust that it ought to make a Tennesseean ashamed to acknowledge his state."

CANADIAN NEWS: The Papal Zouaves are the volunteers who flocked to Rome from all parts of the Catholic world with the object of saving the Eternal City from falling into the hands of the troops of Victor Emmanuel. Canadian Catholics were among the foremost of the nations owing spiritual allegiance to the pope to rally to the call of General de La Charette, commander of the body for the world. When Count Mercier was in Rome Pope Leo XIII. intrusted to him a number of medals to be distributed among the Canadian Zouaves. The Papal Zouaves comprised many prominent Frenchmen but in parliament at every session English-speaking members hav brought up motions for their suppression, on the ground that they are an armed and foreign force in the dominion of Canada supported by the government in contradiction to the spirit of the British North American act. As a matter of fact the Papal Zouaves are an armed body, subject to the call of the head ecclesiastic in the province of Quebec or the pope of Rome. The present trouble has arisen out of Premier Mercier's determination to hav the distribution of medals take place at his private residence. He invited Bishop Lafleche to distribute the medals, but his lordship curtly refused, declining because of complaints made against him at Rome by Premier Mercier, who stated to the pope that Bishop Lafleche had unduly meddled in the politics of the province. The bishop had worked against Count Mercier at the last election.

WHEN for reasons so strong as inability through poverty to secure the railway ticket, Jews notified to leave Russia do not start at the time appointed, they are thrown in prison and then conveyed to the Pale by étape. Those who hav lived for twenty years or more in Moscow hav been coerced to decamp within twenty-four hours. Their furniture is sold for the most ridiculously small prices, beds, tables, chairs, and such household effects going for a few pennies. In the expulsion by étape, those who hav not through poverty been able to secure railway transportation for themselvs are put in with criminals and forced to make the journey on foot, bound with chains, two by two. Some of those who are thus sent from St. Petersburg to the Pale hav to begin life over again in that section, as the practice of the profession which they hav exercised is forbidden there. It may easily be seen what this means for a man with a family, and who has attained more than middle age. So long as the victims hav money, they can secure some petty show of mercy from officials by submitting to the extortions of a blackmailing levy upon them. Fires are of frequent occurrence in the Jewish houses since the publication of the edicts against them. This incendiarism is due to the spirit of hatred which these aggressiv measures on the part of the government hav aroused among the people against the Jews.

Communications.

Address to Foreign Missionaries.

My friends say that I am against everything popular. To some extent they are correct. I am for right and I am sure that right's ideal is not popularity. I am not adverse to good morals, spotless characters, and happy lives; nor am I adverse to wholesome food, good clothes, beautiful homes, and a delightful Sabbath morning stroll with my wife and children through the quiet of the pathless woods, among birds and flowers, to the busy brooklet where sinless songs of cheer and love are sung alike to king and peasant. For these every impulse of my soul leaps forth with eagerness. At their service is my every nerve, my power, my blood. But counter to these most noble American ideas is that infamous scheme of robbers known as Foreign Mission Work, against which the musket of my vengeance is shouldered loaded to the muzzle with minie-balls of rancor.

We can but censure the leaders of this great monopoly, for the populace as a rule are always ready and willing with wide-open mouths to be stuffed and duped by any story which seems as plausible as that of Elijah or Romulus and Remus. When Mohammed said he was God's prophet, the people cried "Amen." When Swedenborg told of his conversations with spirits and angels, his ignorant dupes declared, "Truth, truth! as pure as a mountain dew-drop." When the "Bible bigot," John Wesley, stepped upon the religious stage, the people shouted themselvs hoarse. His followers to this day keep up this foolish shouting, the reason for which methinks they themselvs but see as "through a glass darkly." When Andrew Fuller, the "Sledge-hammer" and, as his proselytes term him, the "Franklin of Theology," the originator of the plan of salvation by foreign missions, said, "Let us off to India, plant a few vines, and start a little Lord's vineyard there," the people (and I guess a few of them were honest) answered loudly, "We will go, we will go," but added lowly, "for a thousand dollars per annum."

In the light of reason and common sense I believe it needless here to adduce any proof of the ideality of this principle: "The greatest happiness of the greatest number." Happiness is the light-house to which the ship of every life is steered. Though happiness be but a mirage, on the buoy of hope the zephyr of time kisses us on toward it till we, fainting, fall asleep in sweet repose till death. Deluded laborers in the vineyard of the Lord, are you guided by divine authority?—by his holy (?) word? If so, please allow me to call your attention to one or so passages of your "guide"-book. Christ said, "I came not to send peace, but a sword." Again he said, "No man can come to me, except the Father which hath sent me draw him, and I will raise him up at the last day." I see no "peace and good will to man" in the first declaration, nor do I see any need of heathen conversion in the latter.

Mission-workers, are you not aware that the Bible has been the occasion of more crime and bloodshed than all other books combined? Do you not know the Bible has been the city of refuge for centuries to criminals of all colors? Its brass gates in its walls of adamant hav stood ajar more than eighteen centuries for the liar, the thief, and the murderer. The Crusades were born of the teachings of this book. In my judgment the Crusades were the great prototype of your present work. They marched with a cross, a he-goat, and a goose for their color and their protection. Seven times they went under the shield of their banner and their God against the heathen Mohammedans, and seven times they were defeated. By the divine guidance of the Bible on one side and the Koran on the other, there was enough blood shed in this outrageous conflict to crimson deep the vault of heaven. There was enough time and money spent to well educate every American youth. The Spanish Inquisition! Oh, horror of horrors! While the nimble fingers of falsehood were writing on every page of history I would that they had portrayed every black and brutal crime of this hellish institution. For seven centuries this infamous tribunal drank the innocent blood of hundreds of thousands. Think of the seventy thousand murdered in the massacre of St. Bartholomew. The pages of biography which tell us of the burning of Bruno and Servetus are blacker than the smoke that arose from the fire that roasted them. In those days one could not be a worthy "follower of the Lamb" unless he had offered up a heretic or so to his merciful father. Missionary, stop! hold! consider just a moment. The doctrin that you are pushing to heathen shores gave life to all this iniquitous opprobrium.

Do conversion to Christianity make happier the heathen? I cannot think one less happy than a duped heathen in his lonesome, isolated folly. It makes them to realize, "All is vanity and vexation of spirit."

In your precipitant zeal hav you ever stopped to foot up the cost, per capita, of conversions from paganism to Protestantism? The New York *Examiner* (the leading missionary paper of the world) says that during the year 1884 it cost $592.03 to make a pagan an Episcopalian; $231 91 a Presbyterian; $117.91, a Methodist; and only $37.05, a Baptist, etc.; being more than $200 for each conversion from Confucius. "Hav no depraved thoughts" to a full fellowship with "Let mine adversaries be clothed with shame." Think of the money, clothing, and bread you are taking from the poor of this country to them that laugh and scorn at your senseless folly. There is one class of poor, among a thousand others, in this country to which I wish to call the especial attention of your misdirected philanthropy. This class is the half-clad and half-starved factory girls and boys. Less than $200 for each will redeem and save them, save them with an earthly salvation which we know will benefit them here and now. We need them in this world, and if God needs them in another, I hav faith enough in him to believe he will prepare them for his kingdom. If you hav not this much confidence in the merciful father you had better look up another master—but maybe you hav found another already in your foreign mission treasury. To every dollar you giv a heathen, can you not giv these needy slaves at least a ginger-cake, and a suit of clothes or a gingham dress while $100 go to China? When, dressed in silken clothes and your pockets heavy with gold, it is your sad lot to pass among a throng of these woe-stricken sons and daughters of American liberty, on your way to embark for heathen lands, I beg, with a wailing cry, that you drop a few loaves of bread among them that they may yet be alive when you return.

If you had $1,000 000,000 and gave it to the destitute of this God-blessed (?) land, there would still be suffering about us. I know "few love to hear of the sins they love to act," but if there is a blacker sin under the sun than your mission work, I am yet unable to believe it. America, or the United States, in my judgment, is mission ground enough for every soldier under your holy (?) banner. Here in the paradise of all the world are hundreds and thousands who are limping about under the burden of ignorance and hypocrisy. To these, and to these only, need you apply your "balm in Gilead." You must preach to empty heads or empty pews.

You are sent to heathen lands to "preach the gospel to every creature," but Elder P. D. Gold, a power in the old-school Baptist church of this country, says, "We do not believe the missionary Baptists preach the gospel here at home. They deny the power of God here, and as people are not apt to act better out of sight than in sight, we do not suppose they preach any better away from home."

If an omnipotent being with power to speak the universe into existence does not whisper his law into the hearts of a people I take it for granted they do not need it. If Christ needed you to help carry on his business, why did he not say so while on earth? A wise and wealthy gentleman on being asked how he made his money, replied, "One half by attending to my own business, the other half by letting other people's alone." Let God's business alone. I would not bend my knees nor bow my head to a God whom I could help.

I waited till I entered the threshold of this life before I went about its duties; so I thought I would wait till the dawn of the morning that givs me a new being before I go about its pleasures. Let the God of Abraham, Isaac, and Jacob look after the spiritual blessings of the Chinese, Burmese, etc., while you look to the joy and happiness of your fellow-countrymen and particularly that of yourself, so that it may not be said to you, "Physician, heal thyself." With gratitude your help will be received here. Your money is what will benefit. Methinks your doctrin is but little needed anywhere, but I hav never yet seen a mission zealot that would not giv two doctrins for $1.

The Chinese are calling for more Bibles; they want them for fuel to cook their rice. If they actually need fuel at your hands and Bibles are cheaper than coal, I can but wish you God-speed. I know they will burn well, for they are so dry. But, again, if your holy writ is cheaper after paying freight on it to China than wood is there, how much cheaper must it be here without the freight than any other fuel we can burn! Here in the "sunny Southland" we need but little fuel, but I will say to the American Bible Society, "Please send me at once by first fast freight three cars of your publications C.O.D."

Next I will ask, Is your work a success, *i.e.*, to your cause? Of course I will admit that it is a success to those you send out with a salary of more than a $1,000 per annum, but as a whole there never was so large an investment with such scanty returns. As India was the first mission field chosen by Mr. Fuller, and to-day is admitted to be the most important and vigorously cultivated of any, we will consider some of its results. Mr. Bainbridge, a weighty name in missionary work, said that "these Indian schools teach science mainly and that evangelization was of subordinate importance." Further, he says that "out of every fifty young men educated by these schools all but two or three graduate as Infidels and scoffers at all religions." Again, "India's great and growing demand for skepticism, etc., is being met by enormous translations from Darwin, Paine, Huxley, Spencer, Mill, and a number of others. Is this for the cause of Christ? You had better call a little louder; I fear your God is asleep. "Thrice armed is he who hath his battle just." Is your battle just? Your labors answer with the reverberating thunder-claps of truth from the mountain peaks of science, "No, no, no!" However, we tender you our sincere thanks for your mission schools in India.

It is no wonder that these heathens think it expedient to establish schools of reform in so-called Christian lands; for when you were groveling in sackcloth and ashes to a God you never knew, and one that never knew you, these "heathens" were calculating eclipses, erecting cities and pyramids and statues.

Not long since, I asked a prominent lady of your faith and order, "If foreign missions are requisit to the salvation of the heathen, what became of the countless millions that perished under the delusiv (?) teachings of Confucius, Zoroaster, and Socrates?" "Oh," she answered, "of course without the law there can be no transgressors." If in carrying the law and prophets among this benighted people you make them liable for their sins, for the redeemer's sake you had better stay at home.

Now, in conclusion, let me entreat you that even a demigod is better able to attend to his matters than you are for him. The Bible is translated into one dialect in twenty-four, and if it is the will and purpose of the munificent omnipresent I Am to further the translations and circulation of his book, you need not doubt his doing it and doing it without your help. But when any all-wise being (though I hav never seen one yet) fits up and equips with men and rations a huge missionary vessel bound for heathen shores by the eager winds of heaven, then, and not till then, will I humbly pray to be a servant on this vessel. Then in it a servant's seat would be a throne to me.

CLAUD ADAMS.

Social Circle, Ga.

"Is Prayer Answered?"

Prayer is a request, a desire, and nobody doubts for a moment but what a request or desire may come to pass. Not because it was a prayer, but because we desired that which is in accordance with nature. Being Agnostic, we doubt whether a prayer in the Christian sense was ever answered. People may hav a desire and that which they pray for may come, and they may so deceive themselvs as to believe their prayer was answered. But it so happened that they prayed for that which would hav been without the prayer. While some prayers may hav been realized, fully as many, offered in just as good faith, hav failed to materialize. Christ prayed that the bitter cup (death) might pass from him, but it did not pass. John the Baptist prayed for liberty, but the ax took off his head in answer. England prayed that America might be subdued, but a few Infidels said, "We will hav liberty for our children," and we hav it. The entire nation, yea, Christian, and we might say heathen world, prayed that Garfield might be healed. Was one prayer answered? "The prayer of the righteous availeth much." Is it possible there were none righteous? During the late war prayers were sent up from North and South, both appealing to God to stand by his own, both talking to their Lord and quoting from the same book. Now here comes in the conflicting testimony.

Both sides claimed they were right, both clung to the Lord's book and quoted him against himself. According to the Bible slavery is wrong, according to the Bible slavery is right. The same may be said of murdering and stealing. What better proof can one want? It does seem that ordinary intelligence could and ought to see very clearly that the whole book is so ambiguous and misleading that to say it is God's word is damnable. We are so glad we hav the book. It teaches the hellish schemes resorted to by the elect. Keep it and teach it as the history of the cruel people that they were.

Eradicate the idea of it being the word of God, and show your children that it is a cunningly devised fable, written by priests paid for by the masses to benefit the caste. Here is what Paine says: "The most detestable wickedness, the most horrid cruelties and greatest miseries that hav afflicted the human race, hav had their origin in this thing called revelation or revealed religion. It has been the most dishonorable belief against the character of divinity, the most destructiv to morality and the peace and happiness of man, that ever was perpetrated since man began to exist.

"It is better, far better, that we admit, if it were possible, a thousand devils to roam at large and preach publicly the doctrin of devils, if there were any such, than that we permit one such impostor and monster as Moses, Joshua, Samuel, and the Bible prophets to come with the pretended word of God in his mouth and hav credit among us." Is there a remedy? Yes; school, glorious free school, will dethrone caste, and where oppression is peace shall be. Teach the book as a history of a bad,

murderous, robbing, cut-throat people, and show them (the children) all that was done at the instigation of, or sanctioned by, the priests and prophets, and show them that we are being hoodwinked to-day in like manner, as far as the secular laws will allow. Teach them to discontinue their contributions for the support of these deceivers and doleful hypocrits, that they may become honest, for of all hellish schemes set up by man to terrify and delude the thoughtless, the scheme of salvation is in the lead. While we hav and always will admit the possibility of God revealing his word, we do not believe he has ever spoken to any one or dozen men. We do not think that God speaks in a changeable language that may be revised to suit the sentiments of those who liv at the expense of others, but rather in the exquisit beauty in nature. By the interblending of certain elements—character—the blending ecstasy of two souls, some men and women are imbued with more reason than others and are therefore able to see more beauty in the real word of God than those less fortunate. But all who read this great book (nature) will see and be filled with a desire to do good and be good. The time is here when some men and women object to having God maligned. For example, take the third chapter in the Presbyterian Confession of Faith: "By the decree of God, for the manifestation of his glory, some men and angels are predestined unto eternal life, and others foreordained unto eternal death, and their number is so certain and so definit that it cannot be increased nor diminished."

Is not this a damnable doctrin? Is it not defaming and maligning the creator, besides being a reward for crime? Can any possible good come from it? "Cannot be increased or diminished;" cannot add to or take from. If the number is already fixed what is the use praying or preaching? There can be but one object in getting the non-elect into the church, namely, to support the elect. My friends, if you hav ever associated the creator's name with that most cruel of cruel histories, stop and consider and you will be convinced that those who revise the book and change the decrees and creeds do not believe the Bible is the word of God. "When a man has so far corrupted and prostituted the chastity of his mind as to subscribe his professional belief to things he does not believe, he has prepared himself for the commission of every other crime." We are nearing a deistical belief that needs no mediators; a belief that leads men to teach by example—to honor God by doing good and assisting mankind. God's word is the beauty we behold as we pass along the journey of life, and not a hellish conglomeration of priestly terms that mystify and humiliate the many into the belief that they must needs support the elect or be damned. Good-bye, old confessional-box; good-bye, many deceivers; good-bye, most damnable of all curses; your day is done, your sun is set. You can no longer damn the people because they will not support you. The keys you possess are a myth, and your hell and purgatory is your home. As a man's mind is so is his home. If he has hell in his mind he will hav hell in his home. Yours for home and free schools,

C. S. RANDOLPH.

Letter From Mr. Heywood.

DEAR MR. MACDONALD: Freedom of speech never was more fiercely assailed or sternly exercised than in Boston in 1860–1861. The Garrison Abolitionists had run up the disunion flag here in 1844 and had worked intently seventeen years to break up the federal government as the best way to free the slaves. At last the South said, "Agreed, we'll go;" and Phillips, facing acres of mob violence, bid the Secessionists good-speed in getting out. During all that fearful winter I was one of a body-guard of young men who protected Phillips to and from public halls and upheld the banner of mental liberty. In order to help right to come uppermost and justice to be done, John A. Andrew, governor-elect, wrote a remarkable letter from which Phillips quoted as follows: "The right to think, to know, and to utter, as John Milton said, is the dearest of all liberties. Without this right there can be no liberty to any people; with it there can be no slavery. I care not for the truth or the error of the opinions held or uttered, nor for the wisdom of the words, or the time of their attempted expression, when I consider this great question of fundamental significance, this great right which must first be secure before free society can be said to stand on any foundation, but only on temporary or capricious props. Rich or poor, white or black, great or small, wise or foolish, in season or out of season, in the right or in the wrong, whosoever will speak and whosoever will hear let him hear. And let no man pretend to the prerogativ of judging another man's liberty. In this respect there is, there can be, no superiority of persons or privileges, nor the slightest pretext for any."

This is the platform on which Wright, Seaver, the Footes, the Lelands, Bennett, Wakeman, Mrs. Colman, Andrews, Rawson, and the rest demanded repeal of Comstock's "law" in 1878, and it must continue to be the stamping-ground of all believers in freedom, order, and progress. Dr. Foote quotes you as saying that you will fight for the right of another to differ from you. In this are your intelligence and sincerity apparent; for recognition of another's right to dissent and upset us if he can by honest argument is proof of faith in our own position. The Massachusetts Bill of Rights, the federal and every state constitution, theoretically assert freedom of conscience, speech, and the press, but anyone looking into popular evil, established sin, gets the door slammed in his face; the rogues try to remove us rather than abolish the sin exposed by us; they try to destroy the physician rather than help him cure the ill. When wiser counsels prevail the reformer is seen to be right and the rogues go down. According to the Declaration of Independence it is our right and may be our duty to *alter or abolish* the government itself. As Governor Andrew said, one has the right to be wrong, to go to hell at his own risk and cost. It is an ineffable impertinence for one to undertake to tell another what he or she may or may not say or do.

In 1872, the first year of its life, the *Word* demanded repeal of Comstock's "*law*." The cases of Woodhull, Train, Lant, Foote, Bennett, and of the many others he has assaulted, made the villainy of his "law" more and more apparent. Dr. Foote's "Plain Home Talk" opened the eyes of millions of readers to the importance of the questions of physiology, morals, and hygiene, which he was one of the first to unfold. Yet here come the church pimps, the pious "decoys," who liv by keeping the people superstitious, ignorant, and vicious, with a "law" fiercely limiting right to acquire and impart knowledge; and they now so far control the federal government that reform newspapers of explicit opinions cannot be delivered to regular subscribers in these states! Every guarantee of liberty is struck down, and the terrorism is so intense that there is not an editor in New England, outside of prison, that dare tell the truth.

When in Washington, in March, 1888, I found in the attic of the Capitol the great petition, still there on a roll, which, bearing seventy thousand names, General Butler presented to Congress in 1878 for repeal of Comstock's "law;" in 1889 Hon. Amos Cummings, Democrat, member of Congress, of New York, introduced a bill explicitly demanding repeal. I trust the National Defense Association will reprint and put in circulation the petitions, in order that the people may hav a chance to work for this greatly needed liberation. Caged here now 383 days, as I go from my cell to the shop I see, over the prison wall, the top of Bunker Hill monument, a reminder of faith in freedom once activly insurgent here, yet now, in these opulent states, newspapers are suppressed, editors imprisoned, and Boston has no public word or protest. A paper, misnamed *Liberty*, is dumb; the brave old *Investigator* is silent; Zola's "Money," which circulates intact, unhurt, in Paris, is expurgated, mutilated, for fear of vice society censors, in the home of Adams, Hancock, and Garrison! Truth seeking and utterance are your business; so I trust Governor Andrew's words grandly affirming the right of your work will not be unwelcome.

EZRA H. HEYWOOD.

State Prison, P. O. Box 100, *Charleston, Mass.*, Aug. 10, Y.L. 19.

What Is Money?

TO THE EDITOR OF THE TRUTH SEEKER, *Sir:* I notice in THE TRUTH SEEKER of August 15th a very unsatisfactory answer to the above question by J. M. Brown.

That is money which the law makes money, whether gold, silver, or paper. Mr. Brown's position that nothing but metal can be coined is perfectly absurd. Cannot the government put its stamp on paper as well as on metal? Is either money before the government stamp is put on it? Has the United States ever issued any currency that was a full legal tender for all debts public and private that was not always at par with gold or at a premium? Never! The first sixty millions of greenbacks issued by the government were of this kind, and were always at par with gold and sometimes at a premium. And had all the subsequent issues contained the full legal tender clause as the bill passed the House provided, they would always hav been at par with gold or at a premium. But the damphool Senate at the dictation of the convention of bankers assembled at Washington, before whom the damphool committee on finance of the Senate was summoned, dictated to them to put the damnable exception on the back, which the damphools did, which brands them, and all the Senate who voted for it, as damphools and mere pimps of Wall street. And after this these same bankers did all in their power to depreciate these issues which they had induced the government to partially repudiate, and then bought them up at forty or fifty cents on the dollar with their gold, and then induced another damphool Congress, pimps of Wall street, to allow them their full face in United States bonds with semi-annual interest payable in gold and to burn up the greater part of the greenbacks. But as soon after that as John Sherman ordered, contrary to law, that the balance of the greenbacks should be received at par for customs dues, they at once went up to par with gold and hav been there ever since, and sometimes at a premium.

What an absurd quibble Mr. Brown makes over the two words, "make" and "coin." If to coin is not to make, what is it?

To coin is to convert into legal money by a stamp, which can be put on paper better than on metal.

If gold and silver were not in demand for coinage into money what would they be worth in market? Probably about one-fourth of their present fictitious or nominal value, so there you see their intrinsic value. But Mr. Brown has the same folly of Mr. Hertwig of comparing our treasury notes to the French assignats, the Continental paper, and the Confederate currency. The assignats were based on the confiscated lands of the priests and nobles, to which the revolutionary government had no legal title. They were never made a full legal tender and were always much depreciated. They were redeemable in the confiscated lands, and very many located small farms paying for them in assignats. But when the old government was restored, these confiscated lands that remained unsold were restored to their original owners. But the restored government never dared to touch the lands of the small farmers who had paid for them in assignats.

At the close of the Revolutionary war there was three hundred millions of the Continental money outstanding, representing the indebtedness of the people to its holders. It was a just debt for value received, for services and material. Without that money the people could never hav gained their independence. It should hav been made a full legal tender for all debts, public and private, based on the whole wealth of the country, and not on gold and silver. Unfortunately at that time the people had no artisans to coin greenbacks that could not be counterfeited and consequently the English flooded the country with counterfeits that could not be distinguished from the genuin. If at that time the government had given those credits on its books instead of on floating paper, the counterfeits could hav been avoided. But one great folly the people then committed was to base this enormous amount on gold and silver. At that time there was not over five millions of gold and silver in the country on which to base the whole three hundred millions, which would be about seventeen mills on the dollar. Surely that was trying to stand a pyramid on its apex. However, there was never any good reason for not paying that debt. And the government of the United States did finally make appropriations to pay it, so far as the demands at that time could be ascertained.

As to the Confederate currency, the government issuing it was overthrown. Had the Confederate government stood, doubtless it would hav paid all its debts.

A government that issues money and then repudiates it is a fraud and a robber. F. H. MARSH.

Globe Village, Mass.

A Wail from the Walls of Zion.

Flying straws indicate the direction of the wind. Owing to opinions recently spoken and published here against the Bible and church, the Dahlonega saints hav become much vexed and extremely solicitous for the safety of their old antiquated idol. On last night they held a mass-meeting at the Methodist church to consider what was best to be done under the circumstances. The general agent of the American Bible Society was present as master of ceremonies and chief orator. All other meetings were postponed, and there was a general outpouring of the faithful; as everybody was invited, urged, and importuned to "come out to the help of the Lord." Cheering words were expected from the distinguished mogul of the American Bible Society, yet notwithstanding, his warning utterance carried no hope to the ear of his anxious hearers. He represented Zion in a languishing condition. The love of many had waxed cold, and the interest in God's blessed word was growing less and less. Brazen-faced Infidelity stalked forth defiant, and boldly fulminated its frightful heresies in a manner appalling to contemplate. The finances of the American Bible Society were in a deplorable state, and foreign distribution was not only checked, but many home colporteurs were dismissed for want of funds to pay them. Several others spoke for the Bible and Jesus, and the amount of idiotic, senseless, silly twaddle indulged in was nothing short of a downright disgrace to the grand intellectual age in which we liv. But after all the meeting was a hopeful one to Liberals, as it revealed the fact that the general masses in sentiment, refinement, and decency are outgrowing the contents of that old conglomeration of error, outrage, and obscene [illegible] called the Bible.

WARREN SMITH.

Dahlonega, Ga., Aug. 3, 1891.

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The Money Question.

Now, gentlemen, let me tell you what kind of a dollar I want. And a dollar that suits me is good enough for any other man—and altogether too good for a king.

But first let me tell you what kind of a dollar I do not want: I do not want a dollar of gold in any shape you can fix it. Why, bless your soul—if you hav got one, and it has ever been any use to you—I hav got along for almost sixty years without any gold dollars, and I hav got along about as well as the majority.

I do not want a dollar in silver, nor a half-dollar or quarter-dollar in silver. I like the present coinage of dimes, nickels, and cents, for that represents about the normal condition of my purse, and for dimes and pennies, why, "Barkis is willin'."

I do not want a dollar of gold or silver certificates. Some say that it is the best money we hav ever had because it has intrinsic value behind it. Bosh! Intrinsic value!?! Suppose some canoe-loads of nativs from Congo would come up to Washington some fine Sunday morning, sound the treasury, load the swag into their canoes, and pull for home. When in the sea of Sargossa a storm sends the whole outfit to the bottom. Where is the value of your intrinsic? "Ridiculous! Congo! Ridiculous! Such a thing is not even supposable." Ridiculous, do you say—very well, then, suppose Russia, the German empire, and Great Britain form a triple allience (stranger things than that hav happened) and slyly send over their navies, cut the Atlantic telegraph, and pounce down simultaneously on Boston, New York, and Washington, and carry off the dollars, bricks, and bars—then where is your ridiculous intrinsic?

I do not want any United States greenbacks that read, "The United States *will pay*." No, sir, I do not want any of them.

But what I do want is a United States greenback that reads: "United States of America. One dollar. This bill is a legal tender for all debts, dues, and demands. Washington, D. C., July 4, 1892."

I make the date July 4, 1892, because I do not see how I can wait any longer than that date.

Of course we want some fives and tens, and since Sam Jones fails to fill his $500 contract with me, we had better hav some fifties and one hundreds.

Then I want some fifty and twenty-five cent fractional currency—the best and most convenient change we ever had. I want it made a felony to disparage this money and piracy or treason to counterfeit it.

Then every one of those bills would stand up and say, I am a dollar, or ten dollars, etc.

And every man, woman, and child in the United States would be loyal enough, and patriotic enough, and hav confidence enough in the stability of the government, to uphold and redeem them in good honest labor, produce of brawn or brain, as long as they are usable.

Then Uncle Sam should call them—the unusable ones—in and say, "Well done, good and faithful, enter into my crematory," and forthwith issue another of the same denomination to take its place to bless and gladden all mankind. L. L. Goodwin.

St. Elmo, Tenn., Aug. 15, 1891.

A Voice From the West Indies.

A MIRACLE AT THE END OF THE CENTURY.

Natural phenomena of a disquieting nature, as earthquakes, storms, conflagrations, etc., hav a tendency to raise in religious souls aspirations of ardent faith caused by these geological or atmospherical disturbances. People do not fail for the least thing to exclaim, miracle! and this with such enthusiasm and extraordinary conviction as nothing can equal.

On the morning of Saturday, 3d July, the inhabitants of the island of Martinique had had such a disagreeable waking from their slumbers that the last oscillations of the ground had not as yet passed away when already in a village of the island a number of inhabitants were making their way to a point of the locality where there is a modest chapel or unpretentious throne with a statue of the Virgin of Seven Sorrows. The virgin, many trustworthy witnesses affirm, during the event of the morning, dreading to receive over her plaster head the walls of the chapel, which would hav added an eighth to her seven sorrows, had disappeared from the very first shock, to reappear at the last oscillation. A pious woman, who had a desire to hear on that day an early mass, had left her house very early that morning and was the only person who had seen the miracle.

A number of people had run to the spot sanctified by the mysterious phenomenon which had just happened, apparition and disapparition without trick or prestidigitator's wand, commented upon the event, and tongues plied freely, when a farce-player amused himself in relating the following miracle which had happened in the same locality some time before, and which made everybody laugh save a few devotees who were scandalized about it, and nobody thought more about the miraculous disapparition of the Virgin of Seven Sorrows, attributing to his narration a sort of identical cause.

Here are the facts as I heard them, without amplification or diminution:

About thirty years ago there lived an old lady who was a great devotee; she woke up before daybreak, went to communion regularly every morning, and was a source of admiration to the whole populace, even the curé of the parish, so firm were her convictions in the exercise of her religious duties.

Married to an honorable man, but somewhat a skeptic, she beheld with pain her husband's rather irreverent discourse and attitude at times concerning religion and sacred things.

This is what happened to her once: One morning returning from an early mass, which is said in the village at dawn, upon entering her apartment she saw an extraordinary vision. A superb plaster saint, with rosy cheeks, gilded, and with blue robes girded about it, and who was venerated under the name of Joseph, had descended from the altar raised to his honor in a conspicuous part of the room and was advancing through the apartment, slowly and somewhat capriciously, without the bottom of the statue seeming to touch the ground. Imagin the good lady's astonishment; she had just made a promis to Mary, and behold her divine spouse, the amiable father of Jesus, leaving heaven, where he must be very happy, to come and manifest himself to one of the faithful adherents of his wife.

Dumb with terror, stupefied with pain, the good lady dared not move; she had fallen upon her knees with folded arms; she contemplated with increasing stupor the irregular movements of the saint. At last a loud cry which the whole house reëchoed loudly escaped from her throat. People ran to the spot, the news was communicated; the good lady's St. Joseph walks; the servants, as astonished as their mistress, hurried themselvs through the stairs; the curate is sent for and he comes to witness the miracle, and on the journey prepares a sermon for the following Sunday on, What time was ever so fertil in miracles?

The curé arrived amidst a multitude of enthusiastic parishioners, who placed themselvs in presence of the marvelous statue, more curious than the good lady and her neighbors. The curè, who has excellent reasons for not having such unshaken faith as that of his clients, witnesses the strange movements of the statue and its tendency to go toward the furniture as if to penetrate under.

Forgetting the severe punishment which befell Dathan and Abiron when they dared to touch the ark of the covenant, the curé laid an impious hand on the statue, which stopped briskly. Encouraged in his impunity he raises the saint. . . . What stupor, what rage, holy indignation! Each could see, clearly attached to the socket of the statue and altogether out of view, a large land turtle called in these islands *morocoy*, of which cooks make peppered ragouts gratifying to the palate.

The good lady faints away. The curé with a kick sends the body of the miracle rolling to the floor against the furniture. The good lady's husband, who was strongly suspected to hav been the author of this joke, made no appearance at home during the day. E. S.

The Bible.

The time is coming when one of the greatest wonders of the world will be, how such a book as the Bible could ever be palmed off on rational beings, capable of thinking, as the inspiration of a being supreme in power, wisdom, justice, love, and mercy. It is far more like the work of partial, ignorant, unjust, wrathful, hurtful, vindictiv tyrants than a being worthy to be called God.

"With thy money thou mayest buy wine or strong drink or whatsoever thy soul lusteth after." Could the worst libertin, debauchee, or harlot ask for more liberty?

"Wine cheereth the heart of God and man." Here it makes God a wine-bibber.

"With thy money thou mayest buy bondsmen and bondswomen of the heathen round about thee; and if thou beat thy bondsman that he die, nevertheless, if he livs three days after the beating, it is nobody's business, for he is thy money." A beautiful specimen of impartiality, wisdom, love, and kindness to come from a divine source! We hav tried slavery, and it has cost near a million of lives of our most robust men, and many millions of dollars, and filled the country with pensioned cripples, widows, and orphans, and all kinds of vice, and now one-half our working people whom our government of villains hav robbed of their birthright to land are as much slaves as the colored people were before the war.

Recently I hav read the head-lines of every chapter in the Old Testament and three hundred whole chapters, and such another dirty mess of stuff I never found in any other book; and here declare that the Bible has cursed the human race more than any if not all other books ever published. There has hardly ever been a sin or crime committed but what authority for it can be found in the Bible. The Bible has caused millions of the best people of their time to be slain, and even now is dividing the people of this nation into one hundred and forty different sects, causing each sect to hate all the others.

The Bible contains more than one hundred absolute contradictions and abounds in falsehoods.

It says David was a man after God's own heart, which is understood to be a good man, when the fact is exactly the reverse. He was one of the most licentious, bloody old villains that ever cursed his race. He kept a house full of wives and concubines, and when he wanted another he had only to send a man to fetch her. He saw Uriah's wife bathing at a distance, which so fired his unbridled passions that he sent a man to fetch her, and after he had debauched her he wanted to get Uriah out of the way that he might hav her all to himself. He sent Uriah a dish of food, but Uriah probably thought it was poisoned and would not eat it. He then put him in the front of battle to get him killed, and was so anxious to make it a sure thing that he put his soldiers nearer the walls of the city than usual, and thus, in his anxiety to kill Uriah, many others were slain that would not hav been if they had not gone so near the wall to be sure of having Uriah killed. A woman threw a piece of a millstone from the wall and killed a man! So, old David, the man after God's own heart, killed quite a number in securing Uriah's wife.

I counted eight wives that David had before he went to Jerusalem, and the Bible says that after he went there he took more wives and concubines, but does not say how many, but givs the names of thirteen more children that were born to him there. When David got frightened and fled from Absalom, he left ten concubines to keep house. And Absalom got in with them to spite David, which made the treacherous old fellow so mad that he sent the concubines away, never saw them again, for he had enough others, but had them shut up and kept them shut up as long as they lived!

When David was at home he was always cursing his enemies and praying for their destruction, instead of laboring to reform and save them. And then, when he got the least whim against a city or a tribe he would go out with his army and kill several thousand men, and bring home plunder enough to support his harem a dozen years! A man after God's own heart ought to hav children of decent character, but David's children were as licentious as himself. Read Sam. xiii, 11, and see how Amnon, the son of David, treated his sister Tamar at the advice of his cousin, and then tell me if a God would inspire men to write such stuff for young people to read.

This is only a mere sketch of the filthiness of David and his family. And he is called a man after God's own heart. Then there is his son Solomon called the wisest man, while his seven hundred wives and three hundred concubines prove him the greatest fool of all history.

Let us see what kind of food the Bible God givs some of his children. Read Lev. xxvi, 29; Isa. xxxvi, 12.

And for a specimen of the chastity and politeness of the Bible God read Isa. iii, 17. Do not fail to read these passages and then throw your Bible into the fire as the filthiest and most harmful book ever published.

As St. Wanamaker the postmaster has pronounced the Bible a suitable book to pass through the mails, will he please use this article and the scripture it refers to as a lesson in his Sabbath-school and publish the result? J. Hacker.

Vineland, N. J.

The Lord's Prayer, Revised Translation.

Our Father who art in heaven, unhallowed be thy name. Thy kingdom come—like Tilden's administration. Thy will be done on earth—*not* as 'tis in heaven; for there was Satan cradled, and thence St. John beheld the carnage of celestial war, while Job heard God "charge his angels with folly." Giv us this day our daily bread—in proportion as by honest toil, and not by sacred sophistry, we earn it; and forgiv us our transgressions as we forgiv Thee for Thine alleged outrages on mankind. Lead us not into Crusades, but deliver us from Inquisitions; and save us at last in oblivion for Bradlaugh the Reformer's sake.

Amen! M. L. Salter.

Williams, Ariz., Aug. 2, 1891.

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More Fossil Footprints.

From the Springfield Republican.

Several footprints of reptils of various dimensions hav lately been discovered about three miles from Holyoke upon the rock in G. L. Bosworth's quarry near the shore of the Connecticut river which hav caused considerable excitement and elicited many inquiries. These discoveries occur not infrequently, more than twelve thousand such footmarks having already been brought to light, and, in fact, it is well known throughout the scientific world that the new red sandstone of the Connecticut valley, which extends about one hundred and ten miles from north to south and averages about twenty miles in width from east to west, is one of the most prolific depositories of fossil prints. Slabs of this stone, having upon them the wonderful indentations, can be found in almost all the museums of this continent and Europe.

A few days ago, accompanied by my friend, Professor Woodman, who is, as the world knows, one of the most profound scholars in the natural sciences, I visited Mr. Bosworth's quarry. The soil over the rocks, which is not very thick at that locality, had been removed and left exposed an extensiv area, upon which a large number of tracks are apparent. Professor Woodman said that in all his ramblings through the world he had not seen such a large number clustered together in so circumscribed a space. Several of the tracks can be traced from one end of the quarry to the other. There is not only a large number of them, but they are of various sizes, and were made by animals of different species, although the conformation of the foot indicates that they belong to the same genus. Some of the tracks measure eighteen inches in length and ten in width; others are ten inches long, and there are others that do not measure more than three or four inches, and are of proportional width. A slab taken out near the edge of the public road which forms the northern boundary of the quarry, has two large, well-delineated tracks upon its surface four feet six inches apart, which indicate the stride in the step of the animal. All the tracks bear the same conformation of the foot—that is, all hav only three toes, and the steps bear the same characteristics; they are single; that is, made by bipeds. There is no doubt they are much smaller now than when first made. The mud in drying up must hav contracted considerably to become as the rock is to-day—of crystalline texture.

Many of these fossil prints bear a close resemblance to the tracks of birds, so much so that for years many of them were believed to hav been made by some of the feathered tribes, but since the discovery of the dinosaurs in the triassic strata the question has been definitly settled. There is no doubt now that these tracks were made by several species of reptils which hav already been found in the triassic beds of Nevada and California, and on the western slope of the Rocky mountains. The numerous tracks found show that these animals formed a large genus, with very many species. One species had three toes, another had four, and another five. The three-toed was the most numerous and produced species of enormous sizes. The brontozoum giganteum, the otozoum moodii, belong to the three-toed variety and were from fourteen to fifteen feet in hight. The four-toed and five-toed species were not quite so numerous, but they produced individuals of still greater dimensions. Specimens hav been found that measured eighteen feet in hight and twenty-four inches in length.

The fossils of all these animals show that all the species had large heads, saurian-like, with enormous teeth. They had all four legs but made little use of their forelegs, which were very small and atrophied for want of use. These characteristics indicate that they were in form as well as in habits closely allied to the bird family. The fact that they walked on their hindlegs, that their bones were hollow like those of birds, that they had the same conformation of the foot, and were biped in their habits, points to the conclusion that they were the primitiv sketches of a new design which was just in the stage of its evolution, an intermediate form or a connecting link emerging from the reptilian genus into the genus bird. They are surely nearer the type bird than that of any other, and if it were not for their forelegs they might be classed at once as the primitiv genus of the feathered tribe.

The fact that they had teeth does not preclude the possibility of their being intermediate between reptils and birds, because teeth were a very common appendage to the primitiv birds, and are still found with some of our living birds. The parrot and the penguin hav rudiments of teeth and alveolar processes. That conformation in fossil birds was the law and its absence the exception. Several species had jaws like saurians and were saurian-like in their disposition and habits. The archæopteryx, the gastornis, the hesperornis, the ichthyornis, and many others were of that sort. Some of these birds had teeth three inches in length, sharp and pointed.

But the dinosaurs were not the only animals which had the privilege to roam over the muddy plain of this valley. A large number of other footprints hav been found which must hav been made by other animals belonging to different orders. The tracks of the labyrinthodonts, the enaliosaurs, the belodonus lepturus, the dromatherium, and many others are often met with. In 1842 the late Professor Hitchcock had already examined two thousand which had been made by thirty-two species of bipeds and fourteen species of quadrupeds.

In regard to footprints, the question upon which centers the greatest interest is not about their number or nature, nor of the character or disposition of the animals that made them, but in their immense antiquity. If they dated only a few years back they would not be noticed. But their age is so immense that we can never form an adequate conception of its duration, and it is so with all geological periods. The number of centuries required to bring the state of the earth from a vaporous mass into its concrete form, and then through the series of transformations which hav marked the evolutions of the radiates into the articulates, and these into the mollusks, and the mollusks into the fishes, and the fishes into the reptils, and the reptils into the birds, and the birds into mammalians, and the mammalians into the genus homo, baffle our imagination. The only means we hav to unravel the past is the division of time adopted for geology, that is the azoic, or time previous to the appearance of the organic life; the eozoic, or the time when life first appeared; the paleozoic, or age of fishes; the mesozoic, or age of reptils; the cenozoic, or the age of the mammalians. The evolution of a class of animals into other classes and species is called an age; the group of rocks laid during an age is an era, and each rock of an era is called a period; thus we say, the paleozoic is the age of fishes, and comprises the Devonian era, which is composed of the "Portage," Hamilton, corniferous, and the Oriskany periods. The chronology of a rock is determined by its fossils if it is sedimentary, and by its chemical or physical composition and arrangement if it is plutonic. These minor points are indispensable for the intelligent study of the science and to enable one to grasp its intrinsic problems.

A Doubter's Reply.

I useter go to meetin' some to hear the wimmin sing,
An' see ole Parson Soanso go howlin' round the ring;
'Twas high old times they useter hav a-prayin' an' a-shoutin',
While I sot there an' looked around a-thinkin' an' a-doubtin'.

"Come on to glory! Now's the day! Don't put it off no longer;
The win's of love is blowin' now, God's grace is gittin' stronger."
Thus raved the parson as he howled an' long an' louder shouted,
But I sot there an' shuck my head an' sorter smiled an' doubted.

"Is there a soul in here to-night," the parson yelled with vigor,
"That hasn't felt the spirit's might nor yielded to its rigor?
Is there a man or woman here who will not go to glory?
Git up before me if you dare an' let me hear your story."

I sot there quiet, didn't stir, although I felt I orter
Rise up in the meetin' an' do up that godly snorter.
"Young man," he yelled, "you are condemned to endless death in hades.
Will you go down to hell from here amongst these weepin' ladies?"

I looked the parson in the eye, I felt my nerves grow stronger,
I couldn't stand his wicked look, no, not a minit longer;
I sprung right up an' raised my hand an' said above the bustle,
"If you can git me on my knees, ole fellow, you must hustle.

"I'm not afraid to liv nor die; your God to me's a stranger;
He never helped me hoe my corn nor guarded me in danger,
He never comes to help the weak when strugglin' with priva'ion,
He's always on the strongest side in ev'ry land an' nation.

"Last year poor neighbor Jones was sick, he's one of your own members;
His fire of zeal's a mighty blaze when your'n is coolin' embers.
He leads in meetin' an' he sings, he's one of the anointed,
If Jones gits left I swar the rest of you'll be disappointed.

"But when his crop was in the grass you didn't try to aid him,
You hoed your corn an' left him thar just whar disease had laid him.
Your elders an' your sisters here forgot that Jones was ailin',
They're mighty good to pray an' sing but love is not their failin'.

"I hitched my old gray mare an' plowed your brother Jones's cotton
An' dug his 'taters that was neigh to sproutin' an' to rottin',
I fed his stock an' went to mill an' 'tended to his taxes.
Jones is sittin' over there an' knows that these the facts is.

"Now what's the use to hav a God if he can't ease your labors,
If he can't put it in your hearts to help your sickly neighbors?
Why do you pray to one you say 's a kind an' loving father?
Don't you suppose he knows your needs without your endless bother?

"An' what's the use of singin' sarms an' shoutin' to Jehovah?
Did prayer ever plow your corn or singin' cut your clover?
Did preachin' ever feed the poor or edicate your chillun?
If you will point out such a case I'll come up more'n willin'."

But nary elder said a word, the sisters quit their singin',
Ole Parson Soanso sot down, his tremblin' hands a-wringin',
An' as the meetin' was broke up with nary sinner shoutin'
I left an' walked across the fields a-doubtin' an' a-doubtin'.

Nashville, Tenn. W. H. Stites.

Jerusalem Toucan (Toucana Jerusalema).



The Jerusalem toucan is not a song-bird. A desire for money has taken all the tune out of his temples. He is never found in the forests or in the fields. Like the canary, he is to be seen only about the house. He sometimes prays—for more money. He is a bird of prey. He livs on lambs. Once there was a Jerusalem toucan that called himself the "lamb of God." But he did not liv long after these words were spoken, for his fellow-toucans, always hungry for lamb, crucified him at once, or rather as soon as the law allowed.

E. Merrill.

Explanatory.

It was a church *and* steeple that the spirit of Henry Ward Beecher drew in Dr. Hansmann's notebook; and on the tall spire there was a cross. It is therefore supposable that Mr. Beecher meant to say that the Catholic church was "the curse of creation." There was no steeple on Plymouth church, much less a cross.

Burr.

Lectures and Meetings.

S. P. Putnam's lecture appointments for September and October are as follows: Crookston, Minn., September 1, 2, 3; Jamestown, N. D., 5, 6; Boseman, Mont., 8, 9; Colville, Wash., 12, 13; Spangle, Wash., 15; Rosalia, Wash., 16, 17; Oakesdale, Wash., 18; Palouse City, Wash., 19, 20; Pasco, Wash., 22, 23; Nanaimo, B. C., 26; Wellington, B. C., 27, 28; Snohomish, Wash., 30; Portland convention, October 3, 4, 5; Grant's Pass, 7, 8; San Francisco, 11. Will lecture in California through the months of October, November, December, and January, state convention January 29.

John R. Charlesworth will commence his lecture trip September 6th, at Pittsburgh, Pa. His lecture appointments for the present are as follows: September 6, Pittsburgh, Pa.; 10, Millersburg, O.; 12, 13, Shreve, O.; 14, 15, Nashville, O.; 20, Alliance, O.; 21, 22, Quincy, O; 23, North Baltimore, O.; October 6, Chicago, Ill.; 7, 8, 9, Havana, Ill.; 11, Des Moines, Ia. It is his intention to visit the Pacific coast, if possible, having received several pressing invitations to lecture there, especially in California and Oregon. Friends in Nebraska, Colorado, Utah, and other places along the route desiring his services to lecture are requested to address him in care of R. G. Smith, Alliance, O., until further notice.

J. G. Heetwig, P. O. Box 413, Washington, D. C., intends to lecture during the forthcoming fall and winter on the following subjects: 1. "National Taxation," opposing the present customs and internal revenue systems of the United States and advocating a not graduated income tax in their stead, for raising the revenue necessary for the support of the government. 2. "Free Coinage," advocating free and unlimited coinage, from American silver, of a temporary silver dollar, correct as to its bullion value, and, as soon as it can be accomplished, an international agreement as to a fixed ratio between gold and silver as monetary metals. 3. "Sunday Laws," energetically opposing such laws, and, in addition, expounding the other demands of Liberalism. He urgently and sincerely solicits engagements for these lectures.

We are convinced that it is contrary to all moral ideas to teach that the guilty may be pardoned because the innocent hav suffered. The idea of the sacrifice of life, whether of brute or man, for "the salvation of souls," is a wicked and hurtful notion. It has led to countless atrocities, and still works evil, leading the Pocasset Christian to strike his knife to the heart of his little girl, and probably influencing the assassin of the president in his wicked deed. Jesus was put to death by the Jews on the charge of sedition and blasphemy. He tried to avoid it, but was betrayed by Judas. How this can be made an offering by God of his son for the sins of the world is past comprehension. We hav no fear that men will be worse if they lose the restraint of the idea that God, in all ages, has demanded the blood of the innocent as the condition of forgivness of the guilty.—*Robert C. Adams.*

Communications.

The Single-Tax Question.

Mr. Rousseau still continues to write under the heading, "Homeless for a Week," apparently oblivious of the fact that Mr. Billings has long ago been provided for, and is now living in such luxury on his "pitiful pittance of $8 per week"—which is more than any farmer in Kansas is making by his labor, and more than any man without capital can make on free raw land anywhere—that he doubtless has himself almost forgotten the incident entirely.

I was in hopes that Mr. Rousseau would giv us some good reason for believing in the single-tax theory; for I am very anxious to hear of some "aperient resolvant" which will prove an efficacious remedy for the ills that the body politic is heir to. I remember that once in Illinois, when riding on horseback to town, I was stopped by a man sitting by the roadside, who hailed me with the words: "I say, sir, do you know of anyone who wants any kyarpenter work done? I am no hatchet-and-saw man; I am a kyarpenter. I served an apprenticeship of seven years in Brooklyn." Not long ago I began a newspaper discussion on the single tax with a bank cashier and political aspirant; but, like the "ornery" dog" which fought the widow's fifteen-pound cat, he "kicked and flummixed and died" in the second round. I expect better things from Mr. Rousseau. Being a resident of Brooklyn, it may be safely affirmed that he is no hatchet-and-saw man, but a regular "kyarpenter," who can construct a stately edifice, imposing to the eye and invulnerable to Kansas missils, out of single-tax materials alone. Being a truth seeker and truth lover, however, I must confess that the phrase, *Vae quantum nihil*, is barely repressible when I look over his page-and-a-half reply to my short article. It is true, he has constructed an edifice, but it is only a *chateau en Espagne*, and the gaps in his fence are too numerous to be stopped by a castle in the air with no better foundation than a "midsummer night's dream."

Mr. Rousseau, in his first article, gave an account of the peregrinations of a certain Mr. Billings, who, for unassigned and presumably unassignable reasons, left his employment in New Jersey, and, without a penny in his pocket, wandered into the "realms of the unknown" city of New York in search of work. As a natural consequence of his penniless condition, he was obliged to beg or starve until he obtained employment, which he did on the second or third day of his arrival in the metropolis, at $8 per week. Mr. Rousseau affirmed that the $8 per week was but a "pitiful pittance," and that if the single-tax scheme had been in operation and "natural opportunities" open, Mr. Billings could hav gone to market-gardening or employed his time in stone quarrying. In reply I wanted to know how Mr. Billings was going to build his fences, plow his land, build and furnish his house, and buy his seed without a penny in his pocket. You should remember, Mr. Rousseau, that the laborer cannot liv in your air castle while he is market-gardening. I want to know whether these "natural opportunities" which the single taxer sighs for, include houses already built and furnished by other people. I would also like to know of what value a rock quarry would be to a penniless laborer who has no money to pay the rent-tax on it and therefore cannot gain access to it. Under the single-tax scheme, none but the rich would buy the stone after it was quarried, for they alone could afford to pay the tax on land long enough to make improvements remunerativ. Mr. Rousseau has not answered these objections. He should take the overshot wheel out of his machinery before replying again.

In my former letter I said that if the tax was all put upon land "those who were able to assert and maintain their rights would get and keep all of the land to the exclusion of others." Mr. Rousseau mistakes the meaning of this sentence altogether when he imagins that a conspiracy on the part of capital would be necessary in order to carry it out. It is evident that whenever men are allowed to hold all the land which they are able and willing to pay the taxes on, men who, like Billings, hav nothing to pay taxes with will not hold any land. Those who hav the money will pay the taxes and will hold the land. Those who hav no money will take their choice, "Work or starve, damn you."

Mr. Rousseau says, "What is necessary is this: take the value of the land and apply it for the use of the community." In other words, make those who own the land pay yearly all that the use of the land is worth, and use the money in keeping the laborer above the necessity of work. This scheme would, no doubt, prove very gratifying to the laborer—that is, if he has no conscience—but it would not hurt the landlord. He could easily import laborers to till his farms. The government might, of course, counteract and destroy the inclination of immigrants to rent or hire out by offering each one the respectable position of a man of leisure, fed and supported at government expense; but that would almost depopulate Europe, and cause a speedy downfall of this government. Besides, it would mean simply confiscation, which is the same as repudiation of titles, and would present to the world the most gigantic spectacle of moral turpitude ever witnessed. Confiscation might be accomplished by a method much cheaper than that of gorging the treasury with a corruption fund in order to keep loafers and dead-beats in comfortable idleness, and thousands of additional tax-collectors, treasure-guardians, and food and clothing dispensers employed at good salaries. If you mean confiscation, why not adopt some cheap and easy method? If you do not mean confiscation, you do not mean anything but to throw an additional burden upon labor. It is a favorit postulate of the single taxers that labor pays all the taxes; and yet they propose to benefit labor by raising the taxes to the highest limit. They forget their own premises, and argue as though capital could be compelled to pay taxes. The only way you can compel capital to pay more than its share of taxes is by confiscation; and if that is what you want, say so, and let us at once proceed to inquire whether justice in this land demands that all title-deeds, bought and paid for, and guaranteed by the whole people, shall be repudiated and their value stolen.

Right across the road from where I sit writing livs an old man, who, with his wife, occupies a home on a forty-acre farm which they hav bought and paid for with money which they hav earned by hard labor. They are now too old to work much, and hav nothing to liv on except the rent of their farm. The single-tax scheme would take from them every penny of their present living, while giving them nothing in return. It would act just as a brigand would do, and I want to know if such a law would not hav brigands for its supporters. There are still about five hundred millions of acres of vacant public land which can be had for nothing. Why do not those who want land take a homestead? Will the single tax make these lands worth any less than nothing?

I talked with a single-tax advocate recently. This man refused to teach a school last winter in the country because the district would only giv him $40 per month. He wants to get a farm. I asked him why he did not go West and take up a claim. He replied that he did not want to go outside the pale of civilization. No, but he wants to steal the improved and now valuable farms which old settlers now own, but which they once went outside of civilization to get, and suffered innumerable hardships in order to keep until they should become valuable.

Mr. Rousseau says the large ranches in California are all being divided up into small farms. Then California does not need the single tax. Increase of taxes does not necessarily compel the speculator to sell his land; it only compels him to put it to use. But, as the single tax is rated according to land values, vacant land now open to homesteaders or held by speculators would be taxed no higher than at present until civilization had grown up to it. The burden would be on valuable farms, and those who tilled them would be compelled to either pay the tax in addition to the rent or else go to the uncivilized and uncultivated waste. The ranches in California were sold doubtless because the cattle and sheep business did not pay as well as formerly owing to low prices of products and increased value of land. This law naturally operates without legislativ interference, although free hides and low tariff on wool may hav had something to do with it.

Mr. Rousseau says that under the operation of the single tax "the only aim of the landholder will then be to make what he has produce all it possibly can." I do not see why. The aim of Henry George in advocating the single tax, as told by himself, is to ultimately cause the tax to absorb the land value, and why should a man improve his farm or try to make it more productiv when the rent is sure to absorb all the extra profits? I might answer Mr. Rousseau in his own words: "No sane man would spend the capital or labor necessary to cultivate a farm, if when he had improved it and was ready to gather his crops any wandering Tom, Dick, or Harry [or all of the Toms, Dicks, and Harrys together] could come up to him and say, I hav the same right to this farm that you hav, it being as much mine as yours. I propose to hav half it produces."

Mr. Rousseau says: "Mr. Darrow seems to hold the general opinion that men do not need land, but only the results of labor." And then he mentions "McKeever's hog," which wanted only acorns, not oak trees. I hav known a great many men to liv quite comfortably without owning a foot of land. The principal of our city school receives $100 per month and livs in a rented house. When in the real estate business I once tried to sell some land to a man who said he did not want to buy, for he had "too damned much land now." If all men who do not own land are hogs, must the others therefore resign their titles to them?

Mr. Rousseau says that bare land allied with bare labor is a strong combination. Well, it may be so, but if the two were sufficient of themselvs the farmers of Kansas, Iowa, and Nebraska would not now be so deeply in debt for money borrowed for improvement purposes. If land, not money, is the desideratum, why will families mortgage their homes to obtain money? Labor parts with its all to get a loan and then curses the money-loaner for his accommodation. The loaner, to be sure, expects good pay for the use of his money; but if it was no accommodation to the farmer to get it not a dollar would be loaned. Mr. Billings would hav passed by ten thousand acres of free and unused land to get the "opportunity" of a job at $8 per week. It is often true that labor does not get its share of wealth, and it seems by the number of manufacturers and merchants going into insolvency that some of them are not getting *their* share. Rich men oftener commit suicide in proportion to numbers than poor men. That proves nothing.

If Mr. Rousseau will read Lee Merriweather's "Tramp Trip Through Europe," he will find plenty of confirmation of my statement in regard to farm wages in Switzerland. He says the laboring mechanics on music-box making, after serving an apprenticeship of ten or twelve years in Switzerland, receive as high as $1 per day, which their employer regarded as a munificent sum. "An average of $1 a day for the nicest, the most delicate mechanical work known." Near the line between Switzerland and Italy he saw "the women harnessed to wagons like mules or oxen, and drawing great loads of hay that in New York Bergh would not allow a horse to draw" (p. 103).

In Italy he found skillful weavers getting twenty-seven cents per day. In Belgium, "skilled paper-makers, iron-workers, woolen-weavers, etc., will not average more than fifty to sixty-five cents a day" (p. 247). He found boys and girls of twelve years earning in Germany only from nine to eighteen cents per week. Mr. Rousseau utters a truth when he says, "You can no longer satisfy the laboring men by telling them they are better paid than their fellow-toilers of other countries;" but his remark does not apply to all. It applies, doubtless, with much force, to those discontented miners at Connellsville who purchased so many guns, ammunition, and whisky to enable them to fight the police when their families needed the money; and it applies to a certain union in Chicago which claims to hav $1,000,000 laid up ready to go on a strike. It seems to me that $1,000,000 would be amply sufficient to enable them to start a coöperativ industry of their own, and, with their skilled workmen, they could easily do much better than to wage war against capital. I do not blame the laborers for combining together and for doing whatever they can legally and morally do to obtain just remuneration for their services; but a man who has money to buy whisky and guns to help him to fight his employer, and uses his money for that purpose when his family is starving, shows very plainly that he is not fit to hav a family, that he is too cowardly to fight when sober, and that he is unfit to take care of his own interests, much less to cast a ballot intelligently.

The labor population is the bone and sinew of the country, and as a rule, more virtuous and honest than the so-called "upper classes." They hav less time to study political economy, and are more liable to be led astray by political patent nostrum vendors. It was in New York city, crowded with foreigners uneducated in the principles of freedom, that Henry George received sixty thousand votes for mayor. Those laborers who hav enjoyed many years' residence in this country are generally as well qualified to perform the functions of citizenship as are the most favored classes in the land. Why? Because they enjoy educational privileges here such as are not within the reach of their fellow-toilers in other countries.

"If, then, you require man to beg or buy land, you require him to beg or buy the privilege of working—that is to say, of living. This makes him a slave just as much as though he was sold on the auction-block to the highest bidder" (Edwards Rousseau).

Did not every farmer and other land-owner who owns the land on which he livs hav to buy or beg the land which he cultivates? Is every landlord, therefore, a slave? Is not this a very easy *reductio ad absurdum?* Single taxers talk of landlords as though the latter had stolen the land which they own. Was not nearly all of the land originally owned by the whole people conjointly? and did they not sell it for all they could get? What right hav they now to take the land back without paying for it? "What is sauce for the goose is sauce for the gander." If the people as a whole could receive money for the land, each individual who owns land, and has a quit-claim deed from the whole people, certainly ought to possess the same right. *Falsis in uno, falsus in omnibus.* If the individual has no right to sell, and should not be paid for his title, what right had the people to take *his* money for the land?

I imagin that the reason why there are not flax and linen factories in Kansas is that too many of the materials out of which linen, rope, twine, etc., are made are admitted free of duty, and America

laborers prefer to work in some protected industry for good wages rather than to raise flax, and therefore all the manufactories are located on the seaboard, convenient to the importer of these raw materials. Sites for factories can be purchased in Kansas as cheaply as in any other country in the world (for nearer $800 than $8,000), according to its value for the purpose; but so long as sisal, manilla, and jute are admitted free, no one is willing to pay a higher price for goods made of flax, and as raw flax pays a duty, it cannot be imported and worked in competition with these other materials; so we buy most of our linen from foreigners and raise no flax. If the farmers of Kansas could dispose of the straw at good figures, flax, being a crop that is not so much affected by drouth as corn and wheat, would soon become a profitable crop in Kansas, and the farmers would get better prices for their wheat. They could pay off their mortgages with a good paying crop that never fails, and do so without crowding the wheat and corn growers of other states to the wall.

We need more factories, more money, and less usury; but we need five-wheeled wagons worse than we need the single tax. A. H. DARROW.

Hartford, Kan., Aug. 12, E.M. 291.

To Cure Consumption.

[Dr. James Barnsfather, a resident of Cincinnati, and one of our oldest subscribers, has discovered what he thinks to be a cure for consumption. The *Times-Star* of that city has interviewed him, and this is what the doctor claims:]

I am very hopeful. I hav been working for over five years at this remedy, although I never said a word about it till 1890, when I was suffering from a severe attack of *la grippe*. I did not expect to recover, and therefore I had published the tale of a few of my experiences with bacilli. My statements were very brief and unsatisfactory, but they contained the essence of my principal experiments at the time, and I hoped that some younger bacteriologists would take up my investigations where I had left them, after getting the cue from my announcement. But, so far, I hav not seen any articles on the subject.

I made this discovery accidentally, as I made two others. About five and a half years ago I was suffering with acute rheumatism, and making an investigation of my case I discovered the bacillus of rheumatism. But at the same time I had a very dear friend who was suffering from phthisis and whose father, sister, and brother had all died from the same disease. This lady friend of mine was so badly afflicted that the physicians said that she could not liv more than a year longer. Her lungs were examined by another physician than myself, and he found that she had consolidation of the right lung, a bad sputa, etc. Accidentally I inoculated her with the *materis morbi, i.e.*, the germ of rheumatism. She was attacked by acute rheumatism, for I had not measured the amount of the inoculating material, but she began to show signs of improvement in her case of phthisis. She finally recovered from it altogether, as well as from her rheumatism, and she is to-day a well woman with no cough or sputa, and weighs over two hundred pounds. Here the idea struck me that we hav without doubt the antagonistic action of the rheumatic bacillus against the bacillus of phthisis pulmonalis, or tuberculosis. I was in Europe all last winter making arrangements for experiments which are now going on, and which, I hope, will prove the truth of my discovery. I made no experiments or observations myself beyond watching the one case of which I told you, but I saw a great many eminent physicians about the antagonism of the two species of germs, and these physicians stated emphatically that they had never found the rheumatic diathesis, or, as we ordinarily say, rheumatism, in combination with the phthisical condition in the same patient. Consequently I feel encouraged to bring this investigation before the public.

Now, then, what is my method? Just as Jenner took the vaccine of a cow and inoculated human beings to prevent small-pox, I take the rheumatic germs from the diseased joint of a person afflicted with rheumatism and inject them into a tuberculous patient by means of a hypodermic syringe inserted into the back between the two shoulder-blades. That's all. In my researches in microscopy, which has been my favorit field of medical science for the past twenty years, I found that the rheumatic bacillus is stronger than the bacillus of consumption and also that the one is antagonistic to the other. Whereon and wherever they are thrown together they try to destroy each other. There is a veritable struggle for existence, and the rheumatic bacillus always conquers. As soon as the consumption germs are destroyed the patient is given tonics and his lungs built up again. If the lung is consolidated, as in the case aforementioned, all the foreign matter which fills it is thrown out and the lung resumes its normal work. Even if a cavity has been formed in the lungs a cicatrix or scar is formed over the cavity and the lung resumes its function. How far this healing may go I cannot tell till I hav heard the result of the experiments that are being conducted for me. Another result of these experiments will be a correct knowledge of the amount of the *materis morbi* of rheumatism that should be injected in each case, although it does not make any serious difference, as I can cure an acute case of rheumatism in a week.

I hope to go to Edinburgh, Scotland, next fall and hear the result of the trial of my discovery in the royal infirmary there. The head of the staff of the tuberculous department of that great hospital is supervising the work and I shall stand or fall by what he says.

Bacilli are undoubtedly the cause of consumption. I discovered the tuberculosis bacilli eight years before Koch did. His discovery, so called, dates from 1882, and if anyone looks in the files of the Cincinnati *Medical News* for 1888 he will find that the editor of that journal there acknowledges that in June, 1875, I brought him evidences of my researches on the subject to prove that I discovered the bacillus of scarlet fever. He refused to publish it for fear of being laughed at. I, in the same year, discovered the bacillus tuberculosis but did not try to publish the fact because of discouragements. I discovered it in this way. A doctor who had his office near mine, in this city, brought me a bottle of sputa from a patient who was dying from tuberculosis. He had been much interested in some of my other microscopical researches, and he thought he would bring over this sputa for investigation. In a day or two afterward he called at my office to know if there was anything in it and I jocularly remarked: "There's millions in it." Little did I think at the time that the day would come when these microphytes would be recognized as the chief factors in the process of disease and decay.

I do not place any reliance on Dr. Koch's method, nor on Dr. Max Schuler's, which has just been published.

Promoting Christianity Among the Jews.

The London society for this object has just issued its annual report and claims to hav made ten converts in its "operativ department." Of these, the report says, one remained four months and then went home; another refused to work and was dismissed; a third was tempted back by a rabbi; the fourth and fifth disappeared just before the time appointed for the baptism; the sixth was dismissed for misconduct; and of the others, "while it is *too soon* to speak, their youth encourages hope that they will do well, and one of them bids fair to become a compositor." Truly the subscribers to this society hav a large share of that faith which is "the hope of things unseen."—*Secular Thought.*

(*Retold for The Truth Seeker by E. B. F., Jr.*)

Ten little Hebrews in Christian fat a-fryin',
One slipped the platter and then there were but nine.

Nine little Hebrews at work early and late,
One was bounced for striking and then there were eight.

Eight little Hebrews on the straight road to heaven,
A rabbi kidnapped one and then there were seven.

Seven little Hebrews learning Christian tricks,
One shied at baptism and then there were six.

Six little Hebrews make ready for the dive,
One got hydrophobic and then there were five.

Five little Hebrews find their studies a bore,
The teacher sat on tacks and then there were four.

Four little Hebrews with undeveloped brain,
Too young to get away, must awhile remain.

They'll hav to stay until they can go alone
And follow their brothers, and then there will be none.

But since into such funds dupes their riches pour,
Soon these Jew-baiters will hav ten Hebrews more.

The Troubles of the Church of England.

From the Monthly Packet.

He had been an energetic curate from 1870 to 1880, filled to the brim with all the schemes and methods of his time. He was now, in 1900, an energetic rector whose principal thought, day and night, was for his parish and the church he served. By his side sat his curate, a young man with a puzzled and hunted expression of countenance, and on the opposit side of the room another young man, the organist, sat before a small harmonium, turning over a heap of music. The three appeared to be discussing a harvest thanksgiving for the following week.

"We begin at the Lord's Prayer, of course," said the rector, "then 'Venite' one Psalm—I think it had better be Psalm cxvii, a lesson (and, Smith, I shall only read two verses), the Te Deum, a hymn, the creed harmonized, an anthem, one collect, and a hymn. Will you make a note of it, Brown?"

"You will not introduce a sermon?" asked the curate.

"Better not," said the rector. "Don't you remember what a fuss they made when you preached on Good Friday?"

"It was not more than five minutes," said the curate, meekly.

"But," said the rector, "they said it was the thin edge of the wedge, and that it took all the brightness out of the service, and you know it is of the last importance to get the young men to church."

"There was a young man at church last Sabbath," said the organist hopefully.

"It was Gubbens, and he yawned," said the curate.

"Yawned!" said the horror-stricken rector, "that must not occur again. We must leave out the collect or something. What can we do to amuse him? He must be amused. Brown, can you suggest anything?"

"I did stand on my head on the organ stool at the lesson," said the organist, rather aggrieved, "but some didn't notice me, and some of them said they had seen it better done. I can't think of anything else at the moment."

"You are always kind," said the rector warmly, "and you know how difficult it is to keep up the interest. When I was a curate the banjo was one great means of gaining influence in the parish, but now even the infant school refuses to listen to it."

"Still, a few men used to come occasionally," said the organist; "Robinson, for instance."

"I'm afraid Robinson isn't as steady as he was," said the rector. "He is not as regular at billiards and the bi-weekly dances as he used to be."

The three good men looked at one another, wearied and cast down.

"I spoke to him about it," said the curate, "and he explained that billiards and dancing were too stale; but that he would join a balloon club if we started one."

"Yes," said the rector, "I wish we could, but balloons are so frightfully expensiv, and the duchess won't help, because she says she had to giv £100 to the choir excursion to the West Indies, and she was perfectly certain they were not satisfied; because they heard Parkinson took his choir to Khiva!"

"It was the society for sending everybody to Hamburg for a fortnight that spoilt our choir treats," said the organist. "Before the S. E. H. F. they were quite contented with Bologna for a day or two."

"And you must remember," said the curate, "that the duke was not encored when he sang a comic song in character at the 'Half-hourly amusement club.'"

"Well," interposed the organist, "he could hardly expect it; for since the 'two-penny ticket society' was set on foot, not even a breakdown has a chance in the country."

"I wish," said the rector, reflectivly, "we could get up enough for a set of these automatic choristers; for since we introduced whist in the vestry before Evensong on Saints' days it is so difficult to get the men into the choir."

"Everything is difficult nowadays," remarked the curate. "The committees on the 'free clothing guild' complain that women will not wear a dress which is not imported from Paris!"

"And," continued the rector, "there was a row at the 'free board' to-day, because you had put clear turtle on the menu two days running."

"And the 'guild of amusement' committee told me," said the organist, gloomily, "that, unless it was on pain of death, the members wouldn't see another magic lantern; they were so sick of them."

"Then," said the rector, despairingly, "I do not see how Bible truths are to be brought home to them. If they will not be taught dramatically, or operatically, or by the oxy-hydrogen light, I don't see what is to become of the Church of England. Moreover, if this 'free recreation and gratis summer tour' act passes, I don't know how we are to stand out against the secularists!"

The Silver Question.

Freethinkers, as to their pockets and souls, because, as a matter of course, they all want to be honest men, are in my humble opinion at least as much interested in sound money as anybody else in the country. For this reason the discussion of the silver question in THE TRUTH SEEKER seems to be quite proper.

I just received a short note from the Hon. Joseph H. Walker, member of Congress from Massachusetts (re-elected), who during the Fifty-first Congress was one of the most activ members of the House Committee on Coinage, Weights, and Measures. He writes:

August 13, 1891.

Dear Sir: Please accept my thanks for THE TRUTH SEEKER of July 25, 1891, with your article in it, "A Correct Silver Dollar."

In this year of our Lord 1891, silver cannot be used as any other than "token" money, except by international agreement. Very truly yours, J. H. WALKER.

This view fully coincides with my own, contained in my article referred to.

Mr. Walker opposes free and unlimited coinage of a silver dollar depreciated as to its bullion value. He, doubtless, also opposes fiat money, that is, a paper currency irredeemable by gold or silver.

Venice, in her day, was a grand and glorious republic, particularly as to commercial affairs and monetary matters.

Yet, if I am not mistaken, that was the case before the discovery of America by Christopher Columbus, or, at all events, before the adoption of the Declaration of Independence and of the Constitution of the United States. J. G. HERTWIG.

Washington, D. C., Aug. 16, 1891.

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The Holy Coat at Treves.

John xix, 23, 24, describes the distribution of Christ's garments after the crucifixion in these words:

"Then the soldiers, when they had crucified Jesus, took his garments, and made four parts, to every soldier a part; and also his coat: Now the coat was without seam, woven from the top throughout. They said therefore among themselvs, Let us not rend it, but cast lots for it whose it shall be: that the scripture might be fulfilled which saith, They parted my raiment among them and for my vesture they did cast lots. These things therefore the soldiers did."

The coat here referred to is now on exhibition at Treves, or Trier, Germany—that is, the church alleges so. It was exposed to view one day last week with great pomp and circumstance. "Two Knights of Malta, in full costume, with drawn swords in their hands, stood on either side of the shrine inclosing the holy coat-case, which was surrounded by tall lighted candles in handsome candlesticks and surmounted by a large gold cross. There was an impressiv scene in the sanctuary during the celebration of high mass, over a hundred priests assisting in the ceremonies. The service, with the monotonous Gregorian chants and the administration of the eucharist to representativ ecclesiastics, seemed of the character of a medieval ceremony. The unveiling of the relic evidently made a deeply devotional impression on the crowd of worshipers. Many were overpowered by their feelings. Several women fainted. There was a general movement of the crowd, prompted by curiosity as well as religious fervor. The procession past the shrine of the pilgrims, most of whom handed a rosary crucifix to attendant priests for contact with the relic, was accompanied by a low hum of paternosters and aves. Among the pilgrims are cripples and sufferers from almost every complaint." The city is overflowing with pilgrims. Twenty excursions a day are running into Treves, and the maimed and the halt expect to be cured by looking at the garment.

But what is most surprising is the serious treatment by the papers of the exhibition of the imposture. The story of the coat is that it, like the "true cross," was one of the numerous relics discovered by or rather for St. Helena, the innkeeper's daughter, who became the wife of one Cæsar and the mother of another. On her return from Palestine, early in the fourth century, she deposited the garment in the basilica out of which grew the cathedral of Treves, a city which in those days was the capital of Belgic Gaul, and the residence of the later Roman emperors.

This city of Treves, as an English writer recalls to mind, has the distinction of being the first place where Christians were put to death by their fellow-Christians, it being here that Priscillian, bishop of Avila, and his chief followers were put to death. It was here too that Constantine increased his popularity and displayed the character of his religion by having a few thousand ill-starred Franks, who had the bad luck to fall captiv into his hands, torn in pieces for the diversion of the citizens.

Historically the coat is first known to hav been used at the consecration of Archbishop Bruno, October 23, 1121. It does not appear to hav been brought out again till 1512, when it was presented for worship and indulgences granted to its pilgrims and worshipers. This was one of the events which precipitated the Reformation. Luther, in no kid-gloved manner, refers to the matter as a shameful and ridiculous farce. During the Reformation it was frequently on view for the comfort and support of the faithful. It was ordered by Leo X. to be shown every seven years and absolution was granted to all pilgrims visiting it. The Reformation and the ensuing wars prevented this order being carried out. It was exhibited in 1531, 1545, 1553, 1583, and 1594. Then it was kept concealed until after the Thirty Years' War and exhibited in 1655. In 1794 it was taken away by the sacrilegious French Republicans, but returned by the Emperor Napoleon, when it was shown to a quarter of a million pilgrims. Since then it has only been shown once, from August 18th to October 6th, 1844.

The coat, like the pictures of the crucifixion or of the "stations of the cross," is used to symbolize the sufferings of Christ, his agony and bloody sweat, and by meditations on these agreeable topics to stimulate religious fervor. The official proclamation declared that "the believing sight of this preëminently sacred relic, with which stand connected in a manner so immediate and impressiv the associations with the whole life and sufferings of the savior, must at once cause many overpowering thoughts and feelings to be awakened in the soul, so that one must feel himself involuntarily torn asunder by them, and believe that he is placed in the immediate presence of the body of our Lord."

In the pastoral letter announcing the exhibition of the coat the bishop of Treves guarantees the genuinness of the garment, and the papers print his letter without comment, as though it were not the most ridiculous thing in the world. Besides the bishop's guarantee a committee of "Orthodox Experts" recently made a private examination of the garment and vouch for its genuinness, "though it is rather moldier and more mildewed than when last permitted to see the light of day." The London *Standard*, printing this, comments: "That is to say, they vouch that the coat is the same one which was exhibited in 1844, the seals still being intact. We need hardly observe that it is impossible for them, or for anybody else, to produce a scintilla of proof that it is the seamless coat for which the Roman soldiers cast lots on Calvary nearly nineteen centuries ago. Roman Catholic tradition affirms that the coat possesses a miraculous power, enabling it to defy the ravages of time. Unfortunately, however, the pious citizens who hav been requested to examin it do not bear out this explanation by their report. On the contrary, they declare that the garment shows traces of having been renewed, several patches on it being imbedded in a piece of linen or cotton cloth of a later manufacture. In other words, the only conclusion which people more logical than the chapter of Treves must come to is that the traditions of the church of Treves lack that continuity and those collateral proofs which will alone satisfy the modern historian. In short, the entire corpus of evidence adduced by Dr. Willems, secretary of the bishops, in his recent work on the holy coat requires so many assumptions and such extensiv acceptance of witnesses whose trustworthiness must be taken on credit that we are reminded of the famous note of Gibbon in reference to a question calling for an equal amount of faith. Abulfargius vouches for Abulfeda, but who will vouch for Abulfargius?"

The relic is, of course, a fraud, used by the church to gather shekels and maintain her power over the superstitious. It is by no means certain that there ever was a Christ to possess a coat, and if he did exist, it is the world to a grain of sand that any coat he might hav worn would be annihilated by this time. In fact, the Catholics themselvs do not all believe in the relic. When it was exhibited in 1844 John Ronge, a Roman Catholic priest, made a vigorous attack on Bishop Arnoldi for encouraging those acts of adoration to what he declared was at best a relic of the most doubtful authenticity. As this declaration was against a canon of the church and in contempt of more than one papal bull, the recalcitrant churchman was promptly excommunicated by the chapter of Breslau. The result, however, was a schism so wide that in six months there were twenty-seven congregations who professed themselvs of Ronge's way of thinking.

The Christian world, however, never gets wiser when it finds profit in being foolish, and the "holy coat" is a more profitable show than a circus. So the people flock to see it, and the correspondents write about it as though it were a real relic of some real "divinity," instead of being a crude and insignificant fraud.

Where are the Prayers?

Some years ago, when the prince of Wales was prostrated with fever, the pious people of England, especially those of the Established church, repeated prayers for his recovery. They did not do this quietly and decently, as Jesus is said to hav directed, but were ostentatious to the extremest point, parading their petitions in the most public manner, with musical flourishes, exactly after the manner of a uniformed militia company. And when he was pronounced out of danger and became convalescent the churches resounded with praise and thanksgiving for his recovery. These modest saints—these bishops, deacons, ministers, and others—affected to believe that God had stayed the ravages of fever then consuming the noble and royal prince, and restored him to health, only in answer to their prayers.

But what are these guardians of the faith once delivered to the saints doing now? Months hav elapsed since the baccarat scandal, with all its nauseous details, has revealed to Great Britain and to the world the infamous fact that the prince of Wales is suffering from a fever worse than that which threatened his life several years ago—the gambling fever. Yet they are not setting apart days of fasting and prayer for the deliverance of the heir-apparent; they are not besieging the "throne of grace" that he may be cured of his gambling fever. Why not? Is not God able to do one thing as well as the other? Can God conquer typhoid, while baccarat defies his power? The saints are presumably not ready to admit this. Why, then, do they not act? While the English church is silent over this great danger to the beloved throne, a few of the dissenting bodies hav indeed raised their voices, but not in prayer. Oh, no! God does not seem to be equal to this emergency. They content themselvs with passing timid resolutions. They hope the prince will not be offended if they express the modest wish that he will not gamble any more. Think, they say—not of God and heaven—but of the feelings of the royal mother and the honor of the name of Guelph.

But why do they not pray? Is it because of the consciousness that, in the recent advance of intelligence among the people, public praying would be considered too much of a sham? If that is their conviction we will forgiv them for omitting their fasting days. If they will confess so much they may do the world more service than has yet crowned their labors.

And the circumstances in this case do indeed contain some signs of promis. Once the belief was universal in what has been called Christendom that in all periods of public peril—such, for instance, as plague and pestilence—the only help was to be found in humble petitions to God. No one dared to raise an objection to this superstition. Nor has this superstition entirely died away, as we see in the fact that the Catholic bishop of Colorado has ordered his priests to resort to prayers in Latin to exorcise the grasshoppers from the farmers' fields. But this is in the United States. But in England, before now, signs hav appeared to indicate that the old theological terrors hav lost some of their old force. One of these now occurs to us.

In 1853, when the cholera had broken out in various portions of Great Britain, the presbytery of Edinburgh, Scotland, sent a humble memorial to the English government. They wished to ask if it was contemplated to appoint, by royal authority, a day for fasting and prayer, to invoke almighty God to stay the ravages of cholera. They said, with great diffidence, that they had designed to appoint, by their own authority, such a day for Scotland; but they delayed doing so that they might first ascertain if the government of the realm designed to take similar action in the face of this great peril. The home secretary at that time happened

to be Lord Palmerston—not the highest type of a man, but one who understood, better than anyone of his time, the average sentiment of the English people. He sent a reply to the presbytery in which he gave them no hope that the government would take the action they desired, but administered a little sound advice. He told them that in this emergency their only resource and hope was in sanitary reform. They must see that the dwellings of the poor were cleansed; they must clean out the cesspools, remove all pollution, and improve the drainage of the cities, or the epidemic of the cholera would spread fearfully, "in spite," he said, "of all the prayers of a united but inactiv nation."

It is instructiv to see in this incident the proof of the decay of superstition. The government official who would hav dared, two centuries earlier, even in England, to utter such "blasphemy" as that, could expect no other fate than to hav his head cut off.

Whether Palmerston's advice can hav any bearing on the emergency now appalling the people of England is another question. We fear that the art of moral sanitation is not yet discovered which can cleanse the cesspools of aristocratic vice. But the saints tacitly confess that prayer is useless.

A Roman Catholic Church Trick.

The Roman Catholics of Texas are working a promising scheme to capture the public schools in that state, and they hav the state officials drugged to a condition of acquiescence. About three weeks ago people were surprised to read in the San Antonio *Express* that of seventy-seven applicants at the Normal School for teachers' certificates forty-two were nuns—nineteen being "Sisters of the Incarnate Word," of the San Antonio convent, and twenty-two were "Sisters of the Divine Providence" from Castroville.

One reporter, remembering, as he put it, "the splendid organization of the church of Rome and its desire for spreading its empire in the hearts of the world," sought a bishop of the church to find out why the nuns were taking such interest in the public schools. Bishop Neraz, "devout, and fat, and kindly," received the reporter, and "was free to admit that it was a desire of the church to use their consecrated women in the public schools and that they were training them for it." "Our Sisters of Charity," he explained, "are being trained for many things. Some of them are trained to do the domestic work at the asylums and hospitals, some to do the needle-work, some to do the nursing; and now that the free schools are open for them to work in we are training them to teach. They are all chosen for the various departments according to their fitness, after study has been made of them by their superiors."

Sectarian instruction in the schools being strictly prohibited by the laws of Texas, as well as the payment of state money to sectarian institutions, doubts arose in the minds of many whether the nuns could be lawfully employed as teachers in the public schools. The Hon. H. C. Pritchett, state superintendent of public instruction, therefore applied to Attorney-General Culberson for an opinion. One of his assistants, Mr. Frank Andrews, furnishes the following:

"We hav given this matter careful attention and in reply thereto you are respectfully advised that the only qualifications required by law for a teacher in the public schools of this state, as the law now exists, are to be found in chapter 116, page 183, *et sequa*, acts twenty-second legislature. Section 2 of said act provides that anyone desiring to teach a public school shall present a certificate from three good citizens, known to the county superintendent or ex-officio superintendent, that the applicant is of good moral character and exemplary habits. The county superintendent shall thereupon, unless satisfied that some good cause exists for refusing the certificate hereinafter mentioned, recommend him to the board of examiners for examination.

"Section 3 provides that after such application and recommendation has been made, the board of examiners shall examin each applicant as to his competency to teach the branches named in the preceding clauses, in the English language, and shall make a report on oath to the county superintendent or ex-officio superintendent, which report shall state who of the board were present at such examination, that the applicant was examined in all the branches of study embraced in the grade of certificate recommended, and that such applicant is competent to teach and qualified to teach all such branches, and the county superintendent shall, if such report be favorable, issue a certificate of competency to the applicant, according to the grade recommended to the board of examiners, authorizing his employment by the trustees of any school district in the county in which the same is issued. These seem to be the only qualifications prescribed for teachers.

"The only question, therefore, is raised in the accompanying correspondence, submitted to your letter, as to whether or not a nun or sister of charity otherwise qualified would be prohibited from teaching in the public schools of this state on sectarian grounds. The constitution, Art. 8, Sec. 5, provides that no part of the permanent or available school fund of this state shall ever be appropriated to or used for the support of any sectarian school.

"Article 3,705, Sayles' Civil Statutes, provides that no part of the public school fund shall be appropriated to or used for the support of any sectarian school.

"The question resolves itself into whether or not the employment of a nun or sister of charity in a public free school to which the public free school money of the state has been apportioned would be an appropriation of any part of the school fund of this state for the support of a sectarian school.

"By the general law the trustees of the public schools of this state are given control and management of said schools under the direction of the county superintendent and under the direction of the state superintendent of public instruction, and it is the duty of these officers to see that the laws under which they act are properly enforced.

"If the trustees of any of the public schools of this state see fit to employ a nun or sister of charity to teach in such schools, and no religious teachings of any nature whatever are permitted during such school hours, nor in the school building, nor on the school premises, neither before or after school hours, I cannot see that the person so employed would be disqualified under the laws and constitution of this state.

"If, however, any nun or sister of charity, or any other person who should be employed by the trustees of any public school in this state to teach in said school, should in any manner whatever giv any religious instruction of any nature whatever, or in anywise teach or attempt to teach in any form, method, or manner the religion of any denomination, sect, or creed, such a teacher could not be paid out of the public school fund of this state, as it would be in violation of the constitution to appropriate any part of the school fund to the support of any sectarian school or school where any kind of religion was taught.

"You are therefore respectfully advised that in the opinion of this department you hav no authority to withhold a certificate, authorizing her to teach in the public schools of the state, from a nun or sister of charity upon the exclusiv ground that she is a member of a religious order or maintains and upholds a particular religious faith.

"The spirit of our institutions is that religious faith or want of religious faith should not prevent the citizens of this country from exercising and enjoying all the rights, immunities, and privileges granted under the constitution and laws of this state and it is only when the constitution and laws prohibiting religious instruction in our public free schools are infringed that you would be authorized to withhold payment of teachers' vouchers.

"The employment of a nun or sister of charity is a matter peculiarly under the supervision of the trustees of each public school and superintendent or county judge, as the case may be, of each county, and if the proper officer should be satisfied that some good cause existed for refusing a certificate to a nun or sister of charity he would be authorized to refuse to issue the same as in any other case, but it is not believed that he could legally refuse to grant the certificate upon the exclusiv ground that the applicant was a nun or sister of charity, but he would be authorized to refuse payment of any voucher where any sort of religion was taught in any public school in his county as above indicated.

"Our Bill of Rights also provides, Art. 1, Sec. 4, that 'No religious test shall ever be required as a qualification to any office or public trust in this state.'

"Sec. 6 of the same article provides that 'No human authority ought in any case whatever to control or interfere with the rights of conscience in matters of religion, and no preference shall be given by law to any religious society or mode of worship.'

"It is, therefore, concluded, as above indicated, that you can make no distinction against any person on account of any religious belief he may hav or any religion to which he may belong or maintain; provided always that no religious teaching of any nature by any person is permitted in the public schools of this state."

The question now turns on what is sectarian instruction. If we pass over the fact that the nuns will giv their wages to the church and thus evade the law forbidding state money to be used for sectarian purposes (as if the nuns really earn the money they hav a right to giv it to whom they please), can we pass over the fact that nuns are the very symbol of sectarianism and teach, by their presence, one of the tenets of Romanism? When they go into the schools their very garb is silently inculcating the faith of their church, and can anyone, not a natural-born fool, suppose that these women will not find other subtle ways to prejudice the minds of the children in favor of the Romish church? Sectarianism consists of other things besides creeds and sermons and printed forms.

The move is a shrewd one on the part of Rome, and it is a pity that the state officers are so willing to aid it. They are helping the worst enemy the public schools hav to fasten its tentacles and spread its poisonous influence in the most vital support of our republican form of government. The Catholic church will let the nuns teach in the schools only that she may control and finally destroy them. She has not, for several years, thought it worth while to conceal her enmity to our system of education, and her attacks upon the schools, whether indirect, as in this case, or direct, as in the cases of the schools in Western cities closed by a vote of the Catholic population, are now in open and acknowledged warfare upon them.

There is, however, one or two ways to defeat the scheme. Superintendents and trustees of schools can refuse to employ them. But if they are employed, parents can watch their doings and hav them ousted for teaching their superstition.

Editorial Notes.

We learn from the London *Freethinker* that Mr. Charles Watts will join the National Secular Society of England, with which he hopes to work loyally, and at the next Conference will doubtless be elected a vice-president.

The *Christian Advocate* thus describes a part of the personnel of the Salvation Army: "Some of the worst characters of both sexes, too, hav joined the Army to carry out schemes of iniquity, or to get the support which comes to conspicuous workers in such a cause. From time to time they hav been brought before the courts, imprisoned, and even executed." The *Voice*, which is also a pious paper, adds: "Whether Dr. Buckley's charge is true or not of the Salvation Army, it is absolutely true of the Methodist church, and we might add of every other church. Was not even Judas Iscariot one of the twelve?"

The *Sun* makes a fuss over Sam Jones, the Georgia cracker's, blasphemy, quoting this to prove its assertion: "God takes his auger and bores right down through a fellow's head to his heart and into his pocket, which should spurt like an artesian well. He don't begin way down and bore up. If he did, what would he do with the dirt? He can't do much with a fool, though, and there are some pieces of hickory that the Lord could not make an ax helv out of to save his soul." Well, what of it? Hasn't he a right to say that? Sam Jones is an uneducated, unread, wide-mouthed blatherskite, but even a fool has a right to blaspheme if he chooses.

Asbury Park is undergoing its regular summer camp-meeting fever. Three or four sessions are held each day, but it is in the evening, says a report, that the religious paroxysms reach their highest point. Then it is that the frenzy is greatest, the shouting and groaning the loudest, and the experience referred to by the camp-meeting people as "getting religion" the most frequent. This is a hint to the psychologist. Evening is the time chosen for most dissipations of a vicious nature, and the kinship of these to religion and the identity of the emotions provoking them may well be studied by those who would explain the seemingly inexplicable conduct of some human beings.

The following is from a daily newspaper printed in this city: "Policeman Whately, of the Madison street station, entered the notion store of Salamon Jacobs, at No. 35 Division street, Sunday last, and asked for a five-cent piece of ribbon. 'My little girl,' said the policeman, 'is going to church and wants the ribbon to tie up her hair.' The storekeeper obliged him, and to his astonishment he was made a prisoner for violation of the Sabbath law. He was arraigned in the Essex Market police court yesterday, where the storekeeper told the above story and the policeman made no denial. 'I don't like to see a policeman make such mean arrests,' said Justice Ryan as he discharged the defendant.' If the people of New York like that sort of thing, let them hav it. When the public is aroused, however, Sunday laws will go.

The Chinese emperor has ordered his three or four hundred million subjects to let Christian missionaries and converts alone, saying: "The doctrin of Christianity has for its purpose the teaching of men to be good." Without explaining the emperor's error, the *Sun* remarks: "The imperial decree, which has by this time been promulgated over China, must giv the Chinese people a new and amazing idea concerning the nature and purpose of Christianity." The *Evening Sun*, which seems to exist for the purpose of saying things its morning edition does not dare to, adds: "It is also the case, that such a decree must giv the Christian peoples a new and amazing idea concerning the results in the way of toleration and fair-mindedness that follow the teachings of Confucius. When a president of the United States, eager to secure fair treatment for the Chinese, shall point out in a proclamation that the doctrin of Confucius has for its purpose the teaching of men to respect each other's rights to life, liberty, and the pursuit of happiness, we shall be able to say, with proof, that our religion is as good a working one as that which inspires the proclamation of the emperor of China. When we remember that it was old Confucius who invented the Golden Rule that we brag about, saying to his followers: 'Do not unto others what you would not hav them do to you,' thereby wisely asking as much as he could reasonably expect of Chinamen, it is difficult to understand what our blessed missionaries are meddling with in China, anyhow, and why they can't let the Chinese run along on a moral basis so much better suited to their style than anything we hav to offer?"

Letters from Friends.

May Fortune Attend You.

JACKSONVILLE, FLA., Aug. 3, 1891.

MR. EDITOR: We are about to organize a Freethinker's club, for mutual benefit in conversation and debate, here in Jacksonville. We will giv you information as we proceed.

Respectfully yours, J. DOUGLAS.

A Ray Added to Freethought's Glow.

NEW HAVEN, CONN., Aug. 14, 1891.

MR. EDITOR: Inclosed find seventy-five cents; please accept fifty cents for the benefit of your valuable paper, and for the remainder you will send me the TRUTH SEEKER ANNUAL for 1891. MRS. LESTER C. PARKER.

We too Think It a Fine Book.

ALBANY, N. Y., Aug. 9, 1891.

MR. EDITOR: Inclosed you will find $1 for some copies of "Bible Morals" by Remsburg. It is the most effectiv work I hav had yet. Christians will read that when they will not look at anything else. EDWARD BOULD.

Cheering.

RED BLUFF, CAL., Aug. 11, 1891.

MR. EDITOR: Inclosed I send you Wells, Fargo & Co.'s money order. I hav a good many unsold copies, but may hav a chance to sell them within say six months or so. Your paper is first-class and Watson Heston's illustrations tell us a great deal. Respectfully yours, S. D. SCHOENFELD.

That Constitution Neither Liberal nor Economical.

PINEVILLE, KY., Aug. 8, 291.

MR. EDITOR: The new constitution was carried by about seventy thousand votes. There are some good things in it, but I do not think it is any improvement on the old one. It cost the state about $200,000. It is said that the litigation it will cause will not end in thirty years. That is generally the outcome of law-making. It's good for the lawyers. Long liv THE TRUTH SEEKER and its Editor. S. P. HERRON.

What Is to be Done about Such Cases?

WASHINGTONVILLE, O., Aug. 5, 1891.

MR. EDITOR: Please stop my paper, for I cannot pay for it. It is the best Liberal paper I read, and I am very sorry to say stop it. I am sixty-five years old, and I am the only support of the family. I am sick and not very able to work. I am a miner. I hav worked fifty-seven years in the mines. I started to work in the mines when I was eight years old, and now I am about worn out. From your brother,

JAMES YATES.

A Noble Sentiment from a Venerable Man.

DAYTON, O., Aug. 10, 1891.

MR. EDITOR: I am now within a few days of being in my eighty-second year, and do not expect to hav the pleasure of renewing my subscription to the interesting and instructiv old TRUTH SEEKER many years more. Let that be as it may, my greatest wish is that the great principles of Freethought may continue to prosper, until by the survival of the fittest man will be mentally advanced to a degree that will enable him to liv by reason and not by fear.

Truly yours, J. A. WALTERS.

Every Town Should Do Likewise.

GUTHRIE, OK. TERR., Aug. 3, 1891.

MR. EDITOR: The Spiritualists and Freethinkers of this city, having arranged a Sunday-school and lyceum, do solicit of Liberals books, papers, hymn-books—in fact, everything pertaining to the advancement and instruction of a school and lyceum of this organization. There are but few members, and they are financially poor. However, we hav organized with a full determination of working faithfully for the success and building up of a grand institution in Guthrie, where there is a large field for work, hence solicit and will most thankfully receive all assistance that our brothers and sisters in unison will so kindly send to us. We need Sunday-school books, papers, hymn-books, money—in fact, everything which it requires for the building up of an organization of this nature.

MRS. G. W. TOWNSEND, Sec.

Wise Words.

ROME, GA., Aug. 9, E.M. 291.

MR. EDITOR: Continue to strike sledge-hammer blows at the churches and superstition. I like to read contributions from John Peck and Otto Wettstein, and last, but not least, Col. Robert G. Ingersoll.

I hav forty or fifty back numbers of THE TRUTH SEEKER on hand. If any reader thinks he or she can do any good with them, and will send me their address, I will mail them at once.

I am sorry to see some Liberals quarreling with each other about their different isms. I think they should all organize in one solid body, and help the American Secular Union in its fight for state Secularization, and when that is accomplished, they can quarrel over their isms afterward. Let us hav harmony in the ranks. With the best of wishes for THE TRUTH SEEKER and Heston, I remain,

Yours for Freethought, AUGUSTUS L. HANSON.

Truly the Mendacity Should be Exposed.

PITTSBURGH, PA., Aug. 5, 1891.

MR. EDITOR: By this mail I send you a copy of the *Youth's Evangelist*, a paper published in Pittsburgh and given out to all the Sunday-school children in the Presbyterian churches in western Pennsylvania on Sunday, August 2d. A child came home from church and handed a copy to me, at the house of a friend where I was visiting, and having marked some of the gross falsehoods therein I send it to you. I was astonished to find that Christian people were teaching such great lies to the children of the country. Such mendacious conduct ought to be exposed in THE TRUTH SEEKER, for which purpose I send you the paper. Freethought Sunday-schools ought to be generally established in order to teach children the elementary principles of science and the truths of history, and also to think for themselvs, instead of being deceived and imposed upon by religious teachers in church Sunday-schools. Yours in favor of truth,

CRATARGUS.

The Holy Coat.

DIXIE, TEX., Aug. 6, 1891.

MR. EDITOR: Matters out here are yet gloriously holy. Still, if every Freethinker had the courage to come out openly we would muster about fifteen good ones. Dull times in this county hav prevented me from getting more subscribers. We will hav some fun, I guess, about the *heiligen Rock in Trier* (the holy coat in Treves). I hope Mr. Heston will pay due respects and veneration to it. What a pretty picture it would be if an instantaneous photograph could be obtained when the whole congregation and the priests are in the church, some admiring, others exhibiting, the celebrated humbug. As I was still in Germany at the last exhibition of the humbug I recollect very well the excitement that arose, even coming near causing a split in the Roman Catholic church. We do not know yet what the present exhibition will bring forward. Sensible people will make as great a demonstration against it as imperial laws and press constraint will permit. Yours truly, A. TURPE.

A Change of "In God We Trust."

KEOTA, IA., July 31, 1891.

MR. EDITOR: I am sorry to learn that in leveling the mountains of ignorance whereon the churches are built, you work with a financial deficiency. I rally with two little "In *Humanity* We Trust's" for pictures and cause, and hope that all your readers will bring their nickel. To me, an old solid Materialist, the management of THE TRUTH SEEKER is perfect; but any light will drive the bats from their seclusion. Astronomy, geology, psychology, physics, paleontology, history, ancient and modern, from Zoroaster to Zeno and from Plato to Ingersoll, work as lightning or dynamite to destroy the pillars of ignorance and superstition, by the mind of "our Editor" and THE TRUTH SEEKER contributors. A hearty shake with the next neighbor. The Spiritist is, although welcome and in order, generally, as you truly said, useless.

Rather hastily, with the hayseeds flying,

Yours truly, CHARLES NAUMAN.

Contradicts Other Informants.

ROCHESTER, MINN., Aug. 12, 1891.

MR. EDITOR: I am surprised on reading the last TRUTH SEEKER at what you say of the case of Mr. Swartz. Is not THE TRUTH SEEKER a little bigoted on some subjects, as well as our orthodox brethren? For a description of the Kansas City *Sunday Sun* you take the statement of one of the "injured" Missouri senators. You might as well take the statement of the "injured" Rev. Mr. Braden in regard to what he thinks of THE TRUTH SEEKER. You say, "The paper only prints names when it attacks the weak and defenseless." Is that the reason the poor, meek, and defenseless senators and representativs of Missouri had to enact laws to "down the paper" to protect themselvs in their midnight carousals? Would it not be a good thing if we had many more of such "vile sheets" to show up and expose the wickedness and cussedness in high as well as in low life? If these pure law-makers and others hav been slandered so when on their drunks, why do they not prosecute the paper that has "lied" so about them and stop their whining?

IRVING W. FOX.

More Spelling and Less Divinity Needed.

WALLA WALLA, WASH., July 30, 1891.

MR. EDITOR: The following is a copy of a record of marriage in our auditor's office:

What God Hath Gined tergether.—Gined in the band of Mtmony Maitland Reselvo Wells Sarah Boly me A United Bapst Muster of Crist

R. Sta. 5 cen's.

MICHAEL BOLY—
Filed for record, Jan. 13, 1865.
B. N. SEX, clerk.
By L. J. RECTOR, deputy clerk.

This divine was commonly called Hell-Roaring Boly.

Some time ago, when C. B Reynolds arrived here—May or June, two years ago—Braden the Blatant one got a "Christian" preacher to issue a challenge to C. B. Reynolds to meet this blatant one in debate, and all this preacher's communications on his subject addressed to me were duly subscribed, "J. N. Foster, Paster Christian Church."

It is well said in the holy writ (holy rot) that "the Lord hath chosen the foolish things of this world to confound the wise." Yours, A. W. CALDER.

The Diet Question.

WHEELING, W. VA., July 30, 1891.

MR. EDITOR: I saw a statement the other day to the effect that vegetarianism is the solution of the temperance question, and that when men quit eating meat they will cease drinking alcoholic stuffs. As the diet question is an important one in more ways than one, it might receive a little discussion now and then through the columns of THE TRUTH SEEKER. The nations that eat the most meat also drink the most liquor, and I suppose they drink the most liquor because they eat the most meat. I hav no doubt there are other causes for the drinking habit, but I do not believe there are any equal to a meat diet. Not only has meat to do with intemperance, but it has also much to do with causing human selfishness. It feeds the grasping, getting spirit in man. One of the most mild and unselfish men I ever met was one who subsisted on what he called the "Edenic" diet, a diet of uncooked food, consisting of fruit, grains, nuts, and vegetables. I think it safe to say that the less meat we eat the better it will be for health and morals, as well as for the cause of temperance. C. BURSER.

"Muscular Wonders" Explained.

MILES CITY, MONT., Aug. 12, 1891.

MR. EDITOR: As the writer of the letter in THE TRUTH SEEKER of August 1st would like to hav "the problem solved" with reference to the Georgia wonder, I send the following, clipped from the Minneapolis *Journal*, which may throw some light on the subject and be of interest to the readers of THE TRUTH SEEKER. C. E. WEBST.

ABERDEEN, S. D., August 10.—Annie Abbott, the "Georgia Magnet," who has been giving exhibitions of her wonderful powers in all the leading towns and cities of the Dakotas, was "exposed" by W. P. Butler and others at the opera house Saturday evening. The management expected something of the kind and were careful what they presented. Some of the local committee were skeptical as to her powers and at the close of the entertainment Mr. Butler, amid great excitement, jumped on the stage and denounced the whole thing as a "fake." He claimed that all of her feats were but the result of mechanical laws skillfully applied by a woman who was a trained athlete, and proceeded to perform some of her feats which he did with ease. At the close of Butler's "show" a vote was taken, the audience affirming the "Georgia Magnet" a "fake." The affair created much interest.

Many Atheist Mothers.

FISHKILL-ON-HUDSON, N. Y., July 29, 1891.

MR. EDITOR: I am receiving so many excellent letters from Atheist women in response to my call for them on behalf of my California friend that I feel a desire to publicly congratulate Liberals at large on the number of intelligent, broad-minded women we hav in our ranks. Every one of these letters would be well worth printing in THE TRUTH SEEKER. It is a genuin treat to Mr. K., as well as myself, to read the responses that are pouring in. It is good for us to thus exchange sentiments and opinions, and to encourage one another in the good work of Liberalizing and happifying humankind. The mother molds the race, and very, very glad am I to find so many Atheist mothers, and hope the white-winged messages will keep on coming

> Thick as autumnal leaves that strew the brooks
> In Vallambrosa, where the Etrurian shades
> High overarch'd embower.

ELMINA DRAKE SLENKER.

Religion Only Old Wives' Tales.

CARTHAGE, MISS., July 23, 1891.

MR. EDITOR: I am very much pleased with THE TRUTH SEEKER, and want the pictures right along. Our path is thorny, but our work and aim is glorious. The Augean stable is hard to clean—harder here than in the land of my birth, Protestant Germany, thanks to evening-meetings in the German village where old and young women met to spin flax, children and younger folks of both sexes freely admitted. There the old women related the most astonishing ghost stories, which frightened us children awfully Getting older, we were instructed and convinced that all these ghost stories were the outgrowth of the brains of these old women and lacked all reality. That was good, and eradicated all and any inclination to believe in ghosts. Here the people did not go through such an interesting course of early training, and so if they do free themselvs from superstition in the church they fall into the superstition of the ghosts, or Spiritology. They come from the Scylla into the Charybdis. Let them attend the meetings of flax-spinning women in some remote German village (for they hav these *spinn-stuben* only in very remote places now), let them listen to these old women attentivly, and that will rid them of their ghost superstition, while arguments and reason are useless. AN OLD FREETHINKER, STRAIGHT.

The Holy Harlequin.

DENVER, COL., Aug. 13, 1891.

MR. EDITOR: The Rev. T. DeWitt Talmage, the great Brooklyn fakir, is making a tour of the wild and woolly West. He is managed, advertised, and boomed after the fashion of a circus, a menagerie, or one of the monstrosities of the side-shows. He is on exhibition as a theological curiosity left over from a past age. He is traveling for money. No money, no lecture. Several times he has refused to lecture unless he was guaranteed a stipulated sum in cash. Recently he spoke at the charming mountain resort of Green Mountain Falls and several hundred people went up from Denver to hear how to be saved and be told how heaven is run. Seats had been provided around the pavilion from which the great pulpiteer spoke, and hundreds of shining quarters were dropped into the coffers of the management for permission to sit in the rain and listen to the sermon. An additional fee of twenty-five cents was charged for the privilege of being sheltered by the pavilion. Many who paid $2.50 for transportation were loud in their protests against having to pay an additional fee to hear a very poor sermon. But the celebrated preacher is a Christian for revenue only and demanded the "uttermost farthing" that could by any scheme be obtained. However, we should not complain, for he succeeded in making many

converts, not to his religion, but to Freethought. De Witt Talmage is the harlequin of the pulpit.

FRANKLIN C. JOHNSON.

We Thought We Were Doing Right.

BABYLON, N. Y., Aug. 15, 1891.

MR. EDITOR: Ingersoll says:

Through the dim long years that hav fled, humanity has suffered more than can be conceived. Most of the misery has been endured by the weak, the loving, and the innocent. Women hav been treated like poisonous beasts, and little children trampled upon as though they had been vermin. Numberless altars hav been reddened, even with the blood of babes; beautiful girls hav been given to slimy serpents, whole races of men doomed to centuries of slavery, and everywhere there has been outrage beyond the power of genius to express. During all these years the suffering hav supplicated; the withered lips of famin hav prayed; the pale victims hav implored, and heaven has been deaf and blind.

And now, MR. TRUTH SEEKER, I would ask, What hav you done for these long years you hav been printing and preaching long-winded sermons? Hav you advised any means whereto some of the above sufferers might look with hope and security on a rainy day for a harbor of peace? This telling mankind simply, "You are imposed upon," is not sufficient. You or some one else must take steps to provide a home for those who think with us and are unable to stem the tide of Christian opinion. Our doctors and lawyers who are grabbing money by the handful may not feel the sting of the lash raised by the followers of the meek man of the woods.

P. H. FOSTER.

An Outargued Priest.

WANSAQUET, R. I., Aug. 9, 1891.

MR. EDITOR: We used to hav a Baptist church here standing on Main street, right in the way of business. Well, the Providence Clothing Company bought them out, and the old church is now turned into a railroad warehouse, and we hav a very fine business block in place of it. Well, I happened to drop into a store a short time ago, where I met four of my friends who are Freethinkers, and they were in a discussion about the signs of the times with a priest, and they finally drove me into the ring, and in the course of our chat I happened to mention Colonel Ingersoll's name, when the priest flew mad in a second, and among the rest he said: "He tears down all the time, but he don't giv you anything in the place of it." "Well," said I, "suppose you had a cancer on your face, which was eating your face all up, and I came along and cured it, would you ask me what I was going to giv you in place of it?" "Well," said he, "you would leave a big hole there." "Even so," said I, "it would be better than to hav it eat your whole face up. But," said I, "allow me to draw your attention to this new building now in course of construction on Main street; that is going to be a fine building, is it not?" "Yes," said he. "Well," said I, "before they could put up that building they had to remove a rotten old church, congregation and all, and dig down some ten feet or more before they could lay a good foundation for that building, and that is just what Colonel Ingersoll is doing now. He is clearing away the old rubbish, and he is doing it very effectually, and if he does not liv long enough to build on the site, some one who will come after him will go on with the improvements." Just then he had business out of doors, and we had a good laugh together. Straws show which way the wind blows. Long liv THE TRUTH SEEKER.

GEO. M. HABE.

Money and Railroads.

FOND DU LAC, WIS., Aug. 11, 1891.

MR. EDITOR: I send three renewals and two new subscribers. I hope your correspondents are satisfied with their discussions of the silver dollar. I would like to say that perhaps our nation cannot change its coinage acts much without producing more or less injury or benefit. It certainly was disastrous to this country in 1873 when John Sherman voted to take away the old silver dollar and take the trade dollars, though he has said he didn't know it. The Irishman stood hanging with the rope under his arms for several hours, yet when he put it round his neck he denied the charge; and Sherman, as chairman of the finance committee from 1867, tried to do the same thing with the silver dollar every year, and, being a little foxy, let others help him. Now, what would be the result if the government should issue greenbacks sufficient to pay its debt at the rate of $25,000,000 per month and make the money a full legal tender for all debts, public and private (that is all the force money can be made to hav), and let the gold and silver be made into bars—all of it free, to be used at home or sent abroad when wanted as pure metal, and then in a few years begin to melt our coins above fifty-cent pieces into bars and make their money at the same rate per month? When would the circulation amount to $75 per capita? Then these men who want a redeemer like the Christian's must wait till they are conditioned for it. Then in line with such policy I would by law establish one per cent interest, and one cent a mile for railroad fare and three mills per ton per mile freight. And amend John Sherman's anti-trust law, and make them void when the capital exceeds $50,000; and make all combines of trust companies void, and the capital to escheat to the state, and the state pay half of such capital to the informer.

DR. W. C. PRIEST.

A Scheme for Consideration.

BLOOMDALE, O., Aug. 11, 1891.

MR. EDITOR: While the Prohibitionists talk about legislating away the use of liquor, which, of course, everyone knows will prove futil, a few ideas occurred to me which I thought may not be out of place if they appear among the correspondence in our old friend THE TRUTH SEEKER. Since the government has given the liquor-vendors a license and derives a formidable revenue, let them (the vendors) alone, but go for the habitual and professional drunkards or bibbers, and somewhat after this fashion: Take away their voting privileges, *i. e.*, disfranchise them completely; and if they persist deny them further the privilege of testifying in court under oath or any other form of giving evidence. My humble opinion is that if they hav anything left in them that may be termed dignity this procedure would put them on it and touch them in the sorest places to awaken them to a sense of their duty to themselvs and the community at large. And then would follow these consequences—the old topers would decrease and die out, the rising generation would learn to view this low practice with aversion, the saloons would find theirs an unprofitable business, or be patronized by the traveling public only, or die a natural death for want of patronage. Now I would strike a blow at a few others, and they are the following—the gamblers, the habitual loafers, confidence men, thieves, blacklegs, criminals, and hard cases of all kinds. Take away their franchises and testifying privilege at court, and generally make them equal to ciphers in this great nation, and if necessary compel them to wear a badge describing the grade of their uselessness. And again it is my opinion that if anything in the world would tend to put a person on his dignity this would. Children could then see the brand of disgrace that the government or the people put on these failings and soon learn to avoid them. As things are at present there is no cessation of the evil and no good example to the young.

It may be said that some of the old topers would go on drinking, thoroughly indifferent about voting, etc. My answer is, make all these break stones for macadamizing the country pikes and improving the condition of them, and thereby reduce taxation.

C. C. GEBMANN.

The Flood Myth Exploded.

ST. LOUIS, MO., July 19, 1891.

MR. EDITOR: Being a constant reader of THE TRUTH SEEKER, and desiring to help along the good cause of truth as against the dark superstition that still has such a hold on our civilization, I inclose a communication I made to the St. Louis *Republic*, a paper usually fair on all subjects except religion. In this it is very unfair. Other people, notably Freethinkers and Spiritualists, complain of this. Every Sunday whole columns of nonsense from a "Clergyman" appear in it, but truths substantiated by such overwhelming evidence as is offered in the above communication are ignored. But most of the so-called non-sectarian press are equally partial on religio-philosophical subjects, suppressing truths supported by the best evidence and giving wide circulation to glaring falsehoods, legends, and superstitions. The *Republic* in replying to a communication, during its free tour contest, which questioned its count, scorned other than a free ballot and fair count, but it published hundreds of letters about religious legends, legendary persons, advocates of creeds supported by only myths many times exploded by science, but not one letter calling attention to well-authenticated facts where these facts opposed creeds and their falsehoods. Hence it is badly deficient in a free ballot and fair count.

What is this, anyway, that muzzles the press, chains Freethought, boycotts society, and ostracises its opponents, and hoods scientific facts, at the same time circulating the mythologies of barbarous ages? Nor does it pause here. It grasps at the state, goes into the legislativ halls, infringes on the rights, liberties, and property of other people, continuously laboring to carry the horrors of the medieval into the present age. The flood myth is only one of many which cannot withstand the light of scientific investigation. In fact, nearly all the biblical tales are vulnerable. It is the duty of Liberals, Spiritualists, scientists, and all who believe in unfettered truths, to come out boldly and assist in downing this relic of barbarism. Science demands it, humanity demands it, for history shows that the farther we remove from such barbarous institutes, the human race becomes happier, freer, and better.

T. W. COOPER.

ST. LOUIS, MO., June 14, 1891.

Editor of the Republic: I inclose one vote for R. G. Ingersoll. Of the fifty leading competitors in your lists for the Bible journey, with the possible exception of Sheldon and Cave, all are held in strong bonds to preach their respectiv creeds, and dare not express other opinions, so they are disqualified from the critical examination of such an eminent scientific and historical tour, in which your readers are so much interested. I will giv one instance. All these creeds assert as facts that about 2100 to 2200 B.C. there was a deluge covering the highest mountains with water. They giv a definit genealogy from the birth of Arphaxad, two years after the flood, of eleven patriarchs to Jacob, embracing a time of 432 years, or to the beginning of a semi-authentic history. They demand these ministers to accept and preach this legend as infallible. They are paid to do it. They are abused, vilified, ostracised, and deprived of their standing and position, if they do not advocate it just as their creeds record it. The head of Professor Briggs, dripping with recent gore, dangles over the gate through which they depart. His Union Seminary is boycotted, as per your clergyman's "Sunday Thoughts" of to-day. Now, in the very arena of this flood district the greatest elevation of the plains of Mesopotamia is 700 feet, of Mt. Lebanon 10,000 feet, of the Taurus range 8,000 to 12,000 feet, and Mt. Ararat, where the legend had the ark to rest, 17,000 feet. Your minister can measure these elevations. Then he ascends the Nile valley. Here he finds monumental history, written on imperishable stone walls, pilasters, and columns, engraved from pedestal to terminals, on base, shaft, frieze, and abacus. He can read inscriptions in their tombs and mausoleums from architrave to floor molding. There we find an abundance of authentic history of thirty dynasties, embracing a time, as per Professor Lipsius of 3,900 years, per Manetto 5,004 years, B.C. The thirteenth to sixteenth dynasties were contemporaneous with the eleven legendary patriarchs back to the flood. Your minister thus meets with a direct contradiction of this book of Genesis and the teachings of his creed, backed by the most overwhelming monumental evidence, for the thirteen dynasties contained two thousand years or more. Coexisting with the first dynasty was a high civilization, which could hav been attained only by several thousand years of human effort. No monumental evidence of this flood has been discovered in Egypt, although search for it has been made by most Egyptologists. Now, should one of your learned ministers, searching through monuments, papyri, sarcophagi, and mummies, discover and be convinced that there was no flood in Egypt, whose level was but a little above the sea and thousands of feet below levels flooded, as written in his creed, only a few hundred miles away, at the time, nor for thousands of years previous, can he hav the courage to face his church and community and tell the truth, which would end his ministerial career? I doubt it. Yet three out of four of your readers desire to know the truth.

Ingersoll is not so handicapped, and I think would giv his unbiased opinion on this and other truths he would discover.

Yours, T. W. COOPER.

Romanism Soundly Belabored.

NEWARK, N. J., July 31, 1891.

MR. EDITOR: Our Constitution declares all men are born free and equal, and the right to liberty is universal and inalienable, and the United States shall guarantee to every state a republican form of government. Now, where is there any liberty in our country if the Mother of Harlots and the father of lies is allowed to immure our children in prisons called nunneries, there to liv a wretched life, and mothers and fathers are allowed to see or talk to their dear ones only through prison bars? O'a, what a great wrong is permitted to be done under the name of religion and liberty! Those demented creatures are led to their prison cells as the negro slaves were led by their owners to prison-pens seven and twenty years ago, or like the oxen to their slaughter. That those nuns are slaves to the beast is unquestionable. They pray to God, and to virgins who were mothers to children and saints who were their fathers. In fact, they pray to devils, and should be called devil-worshipers. The inhumanity of the church has made many Infidels. As long as it continues to build nunneries there will be thousands to detest the church of Rome. Caste in the Protestant churches has done them a great injury and has been the cause of large numbers leaving and deserting.

A few years ago I went to Albany, N. Y., passing by a large Catholic cathedral back of the capitol on the hill. The doors of the church were wide open, and inside of the church was a small congregation, and the priestly wolf was dressed in his regimentals. He was celebrating high requiem to catch and locate the dead man's soul. It was the bishop's church. I was looking up to the ceiling of the church. I was admiring the decorations of the interior. The people saw me looking at the ceiling and thought I was looking for the man's soul taking its flight. Immediately the mourners looked upward, and as I had been the means of diverting their minds from the mass I arose and left the church, and looking up to view the architecture outside I read this notice, "A single sitting at mass, ten cents." "What?" I exclaimed, "can it be possible that those pagans will insult the honest poor? That it will cost ten cents to go into the house of God—before they are allowed to go in to commune with God?" The hackmen answered me, "The church must be supported." "Oh, yes, by such people as you, who will allow yourselvs to be insulted and to be made slaves of to build such splendid churches. You are told after building your own house for a pauper, it will cost ten cents to enter. If you were men, you would tear such disgraceful signs from your church doors." And a few of them said, "Bully for you, old man!" And others said it was none of my "damned business." I answered, "It is every man's business to liberate slaves, and point out frauds who under the cloak of religion are impoverishing the country and robbing the people. Look at that priest inside there who is chanting a prayer to God—it takes money to induce that priest to plead to God to forgiv that man his sins! By that man's death the priest gets his fee, but can any one of you get the verdict whether your God permitted that soul to enter the *sanctum sanctorum?* Now, if you folks would employ a lawyer to plead for a thief or a murderer you would always get the verdict. A lawyer pleads to a judge to get a thief or a murderer clear from his just punishment that he richly deserves, and the priest for a miserable, cowardly wretch that deserved to be punished. The lawyer is the more honest of the two. And I would not like to be engaged in either of their vocations, for culprits should be punished." There was a dead silence in that crowd as I told them to think for themselvs instead of hiring others to think for them, and if they would keep away from their churches one month those signs would be removed, and if they wished to kill the devil they could starve him to death if they did not feed him. So I bid them good-bye and passed on. Before leaving Albany it was my good fortune to meet one of those hackmen, who congratulated me on making a convert. He was a man of a family of six children, and was glad that I had laid the truth before him. He said he did not sleep the whole night thinking of my words, and he resolved that he would never again be led by the priest, for it was nothing but paying out money to support the church. And I hav no doubt that man kept his word. Now, if those politicians of both of the political parties would speak out as plainly as I do there would be very few nunneries built where only the priestly wolves are allowed to enter. Those brothels and sinks of iniquity will be allowed to exist as long as those two parties hold out, for neither of the sets of bosses dare open their filthy mouths and say one word against those bawdy-house prisons. Americans! where is your manhood? Where is the chivalry and courage of your fathers? Your love of country has departed, and you are politically corrupt and you think a political office is the only thing worth living for. You will get down in the mud, and eat it too, to curry favor with popish bosses to get an office. Shame you hav none!

W. W. MORRIS.

Children's Corner.

Edited by MISS SUSAN H. WIXON, *Fall River, Mass., to whom all Communications for his Corner should be sent.*

"Between the dark and the daylight,
When the night is beginning to lower,
Comes a pause in the day's occupations
That is known as the Children's Hour."

A Boy Hero.

In harmless Paris, which to foreign eyes
Seems made of mirrors, gaslight, and display,
A splendid building's walls began to rise,
Ascending stone by stone from day to day.

High and more high the pile was builded well,
And scores of laborers were busy there,
When suddenly a fragil staging fell,
And two strong workmen swung aloft in air,

Suspended by their hands to one slight hold,
That bent and cracked beneath their sudden weight,
One worn with toil and growing gray and old;
One a mere boy, just reaching man's estate,

Yet with a hero's soul. Alone and young,
Were it not well to yield his single life,
On which no parent leaned, no children clung,
And save the other to his babes and wife?

He saw that ere deliverance could be brought
The frail support they grasped must surely break,
And in that shuddering moment's flash of thought
He chose to perish for his comrade's sake.

With bravery such as heroes seldom know,
"'Tis right," he said, and loosing his strong grip
Dropped like a stone upon the stones below,
And lay there dead, the smile still on his lip.

What though no laurels grow his grave above,
And o'er his name no sculptured shaft may rise?
To the sweet spirit of unselfish love
Was not his life a glorious sacrifice?

ELIZABETH AKERS.

What the Little Folks are Saying.

Jimmy Warburton is the grandson of the proprietor of Cressbrook greenhouses, and he is a little more than four years old. He is just wearing pants and jacket for the first time. Little Edie, his playmate, a dark-eyed, bright child, wants jacket and pants also. She and Jimmy play together a great deal. The other day Jimmy did a naughty act that might hav resulted seriously. He went into the house and told his mamma that the men who were working in the trench near by would like some matches. As there were several men at work his mamma thought a card of matches none too many, and handed the same to Jimmy, who gravely took the matches and marched off. Presently Jimmy came back quite a sight to behold with a smoky face and a rather dilapidated appearance generally.

After some talk it came out that Jimmy, with the strategy of an older head, had obtained the matches for another purpose. With them he and Edie had built a fire in Hon. Milton Read's lot near by. The result was that Edie had a scorched toe and Jimmy had become pretty well smoked up.

He would not own that he had told a wrong story in getting the matches under false pretenses, but said that he had made a mistake. In impressing upon his mind the danger of his act, in order to prevent a repetition of the same, his mamma told him he had trespassed upon another person's property, and there was no knowing what might happen had Mr. Reed been at home. Jimmy might hav been taken to the station house in the vehicle known as the "hurry-up."

Bracing himself up with much dignity, the little fellow said: "What? Milton Reed arrest me? He can't do it! I'm my grandfather's boy. My grandfather would blacken Reed's eye if he should attempt to arrest me. No, sir; Milton Reed can't arrest me!"

However, it is not likely that Jimmy will attempt a conflagration on Mr. Reed's premises again, nor will he be allowed the privilege of playing with matches by any strategic movement he may make.

Eccentric Disciplin.

I am writing the scrappy sort of letter which is particularly obnoxious to the soul of the editor, and, therefore, take occasion to tuck in a story with a moral which, writes Arlo Bates in one of his Boston letters, was told the other day in a discussion on the training of children. A gentleman who is regarded as somewhat eccentric by the more conventional of his acquaintances, and whose management of his small son, a lad of some seven years, is especially amazing to the gossips, returned home the other evening to be met with the news that the boy had cut a hole in the drawing-room sofa.

"Well, my son," the father said, after being informed by the lad that he had done the damage under the pressure of an irresistible desire, such as is usually the plea of children in similar circumstances, "I am very sorry that you should spoil my sofa. I hav just paid $75 to hav it recovered, and I cannot afford to hav that done over again. The only thing I can see is for you to sit on that cut place when anybody is here so as to cover it. I know you don't like company very well, but I know your mother would be ashamed to hav callers see that hole."

The small boy knew his father too well to protest, and indeed for the moment he was probably only too happy to get off so easily. When, however, he had been summoned to sit on that cut two or three times things wore a different aspect. He heard the door-bell ring with apprehension, and when he was called for to run to the drawing-room he burst into wailing and weeping so violent that his presence had to be dispensed with.

"Now, my son," his father said to him, "I did not make any fuss when you cut my new sofa covering, and I can't allow you to make a fuss about bearing the consequences of what you did to please yourself."

The poor little wretch was reduced to a condition of despair pitiful to behold, when his father said to him:

"Now, Willis, I am going to make a proposition to you. You may do just as you please about it. I promised you a soldier's uniform at Christmas; now, if you had rather I took that money and had the sofa mended, I would put enough in it to get the thing done. But if I do you will get no uniform at Christmas."

The lad chose to hav the sofa mended, and at Christmas he bore his disappointment like his father's son. He did hav, it is only fair to his father to add, a good deal in the way of alleviations of one sort and another.

Perseverance and Pluck.

It is the steady workman who commands the best wages, the man who keeps at it. Newton kept at it for three years until he discovered the principle of gravitation, and Kepler was nearly a lifetime in working out his three laws of the universe. Morse kept at it with the electric telegraph until he turned failure into success, and Edison kept at it until he turned the phonograph from a toy into a world's wonder.

Success is rarely a matter of accident. Spirit and pluck always achieve great results. There is no such thing as luck.

"Luck!" said Wellington, "I make luck!"

Darwin was rarely able to work long at a time. He accomplished his great work by having a single aim and putting every ounce of his force and every hour of his time into the task which he had set before him.

He never scattered his energy, he never wasted an hour, and by steadily keeping at it, in spite of continual ill health and of long intervals of semi-invalidism, he did a great work, and has left the impression upon the world of a man of extraordinary energy and working capacity.

Correspondence.

MCMINNVILLE, ORE., Aug. 7, 1891.

DEAR MISS WIXON: As I hav never written to the Corner I will write to-day. I go to school and study fourth reader, spelling, arithmetic, and grammar. I am eight years of age. We take THE TRUTH SEEKER, and I always read the Corner before anything else. I enjoy looking at the pictures. We received two TRUTH SEEKERS last night; one of them had no Corner. My sister has written to the Corner once before, and we got it back in the paper. I hav two brothers. One is named Samuel Farmer; the other, John. And two sisters. One is Mary; the other, Vina. My oldest sister is married.

As it is my first letter to the Corner I will not make it too long, for fear it will go in the waste-basket. ELMA FARMER.

DORCHESTER, NEB., Aug. 11, 1891.

DEAR MISS WIXON: I again write to you. Our school is out for two months' vacation.

We are having nice weather here. Plenty of rain and crops are good. The Blue river has been higher this year than it has been for fourteen years and it rose quicker than ever before. It rose fourteen feet in two hours, and then gradually until it was twenty feet above low-water mark.

There is a large colony of Amish here. They hav a large church and it is built in the shape of a large cross.

As their religion forbids them to marry any one not a member of the Amish church, they hav intermarried until they resemble one another. They hav excursions, and religious customs of washing feet; the ladies wash the gentlemen's feet and the gentlemen wash the ladies' feet. They will not associate with anyone outside their church unless it is absolutely necessary. This colony numbers about seven hundred, big and small. They first settled in Seward county April 3, 1873. In some future time I will giv you their history if you wish.

My grandpa has a large orchard. He has so many apples that he does not know what to do with them. He is feeding them to the hogs.

They are thrashing out their grain crops around here with steam thrashers. There is hardly a time, day or night, but that you can hear one whistle. I guess I will close now. I still remain.

Your little Freethinker,
JESSE A. JOHNSON.

MCMINNVILLE, ORE., Aug. 7, 1891.

DEAR MISS WIXON: As it has been some time since I hav written to the Corner I thought I would try and write again.

I hav two brothers and two sisters. My youngest sister and I hav been going to school, but school was out July 17th. We had a pretty good time the last day.

My youngest sister is going to write this time and we will send our letters together.

We hav had no Sunday-school since last summer. I went part of the time. I hope there will be no more. It is raining to-day and has been raining ever since Tuesday and it is pretty muddy.

We do not get a paper every week, for we liv a long way from McMinnville—about ten miles—and we can't go every week.

Fruit is getting ripe but very slowly. It is too cold.

As this is my second letter to the Corner, I will not make it too long and tiresome, for fear it will take up too much space.

I will close, hoping this will not find its way to the waste-basket, wishing you success in your good work.

Your Freethinker friend,
VINA FARMER.

BENJAMIN, UTAH, Aug. 12, 1891.

MISS SUSAN H. WIXON: I received your letter on July 20th and hav not answered it yet, but I am going to answer it now. I will tell you the reason I did not answer it sooner: I hav been sick and hav not been able to write. Yes, there is a lot of bees, and they giv us a lot of delicious honey, and we are very sweet. The honey is too sweet sometimes, but it is nice to hav all the honey you wish to eat. Yes, that is papa standing in the foreground of the picture, Luie in the doorway, and that is Lillie in the other doorway. She is my sister, younger than I. I hav another sister, younger than Lillie; her name is Rosie. Well, if you ever get to Utah come and giv us a visit and you can hav all the real honey you wish; you are welcome to the picture. I would send you some real comb honey, but I do not know how to send it. Kind regards to you all and good wishes.

I am going to tell about the bees. The workers first. The workers are the smallest bees and they gather the honey. They do all the work, and the queen bee lays all the eggs. She is a very fine bee; but the drones, they do not do anything, only stay in the hive and eat the honey that the other bees gather.

I received a book on August 10th called *Freethinker's Magazine*, and I guess it is from you. There is a lady's picture in it and I think it is Susan H. Wixon's. It is a very nice book. I shall take care of it. Thanks for sending it. LOUISA HONE.

[No, dear, we did not send the magazine. Perhaps it was sent from the office of publication. Thanks for your nice letter.—ED. C. C.]

NEOLA, IA., July 30, 1891.

MISS WIXON, *Kind Friend:* I am a new member seeking admission to your Corner. We do not take THE TRUTH SEEKER, but our nearest neighbor does and through him we hav made its acquaintance.

We liv five miles from the nearest village, and consequently I hav very little society.

My mamma and papa both hav been school-teachers and my life has been a roving one; so I believe I hav had as much, if not more experience than most girls of my age.

Living in the hotels, or boarding in the houses of others, usually I hav had the opportunity of coming in daily contact with new and different phases of life.

I hav never been taught to respect the church as an organization, though many of my dearest friends are members and of course I respect and love them.

Not that I believe the influence of the church has made them what they are, for I think they would do their duty to the best of their ability no matter where they were placed.

I hav, at times in my life, been wavering and wondering what was right, and as yet I hav found no creed or belief I could wholly trust and rely on. If Christians are asked to throw aside their doctrin, they, of course, ask what they shall take in its place. That is what I wish to know.

Do you teach no heaven, no hell, no God, no hereafter?

Perhaps this has all been talked over in THE TRUTH SEEKER before I began to read it; if so, you may not care to explain it all again. But I wondered if you meant that each person was to think as he pleased and not intrude his thoughts on others, but to strive in each and every way to do as his conscience bids him. That is what I try to do. I hope I hav not written too plainly, but I hav given my "free thoughts." I can say enough in favor of the temperance society. If all the boys and men of our country could say what Otto Wettstein said in his letter, what a grand thing it would be. I think it would be pleasant for the girls to hav a society. Girls hav not the great temptation of drink that boys hav, but there are daily little temptations and trials which only girls dream of; things to make them lose their tempers and be cross. Are we to be outdone by the boys? I say we ought to giv up some foolish pleasures as well as they, such as chewing gum, slang phrases (that most girls delight in), and I won't say novels, because there are many useful and instructiv ones, but I mean the low, trashy ones that only harm us. I am fifteen years old. I was most attracted by the letters of Helen Parrish and Otto Wettstein, but I liked all. I find a higher degree of intelligence and broader thoughts from the young folks than in most periodicals. I wish some of the "Infidels" near my age would correspond with me. Like the old man and the seven sticks, the closer bound the stronger.

I hav not a "Balaam" like Maud Kuffels, but I hav a nice, pretty pony that I love to ride. I am alone, without any brother or sister for company, and I would enjoy such letters as I see others receive, if any care to write. Yours truly, GLEE BRITTON.

P.S.—My address is, Glee Britton, Box 94, Neola, Ia.

[Thanks for your very sensible letter, Glee, and we shall hope to hear from you often.—ED. C. C.]

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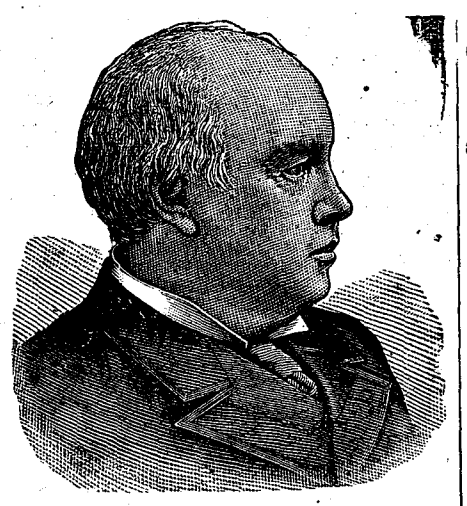
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News of the Week.

MRS. MONTGOMERY, a wealthy and prominent lady of Taunton, Mass., has a sixteen-year-old daughter who, with dysentery and other troubles, has been sinking for some time while under faith cure treatment. Mrs. Montgomery's only regret, she says, is that she once infringed the treatment by giving a dose of blackberry cordial.

COLONEL INGERSOLL celebrated his fifty-eighth birthday on the 11th.

UNITED STATES government clerks are said to be organizing to secure service pensions.

THE cardinal of Paris says that the children of that city are rapidly being paganized by the godless schools.

MANY children of Baptists and Stundists in Russia hav been stolen to be reared in the Greek Catholic faith.

THE prisoners in the Atchison, Kan., jail recently became so interested in a discussion of scripture that they came to blows.

A PROVIDENTIAL visitation of especial mark was the striking of a group of three preachers by lightning, in Screven county, Ga.

GOVERNMENT compensation of ex-slaves for deprivation of wages while in servitude has been proposed, but probably will not be adopted.

TAKING advantage of the recent riots, England, France, and Germany may attack China and wrest territory from her, using a demand for guarantees of better security to foreigners as a pretext.

GERMAN papers disfavor our Exposition on the ground of "the growth of American hostility to everybody and everything outside the United States."

MISSIONARIES of the Russian church are urging the Holy Synod to coerce factory-owners to set a day each week for their hands to attend religious meetings.

THERE hav been exposed in Canada political abuses so atrocious that, in the words of the London *Pall Mall Gazette*, "a more sordid spectacle of corruption has never been presented by a free people."

ANDREW CARNEGIE at a late speech in Scotland prophesied that the time will soon come when the two branches of the English-speaking race will stand shoulder to shoulder for maintenance of the world's peace.

THE Rome ministerial press declares that if a foreigner is elected as pope on the death of Leo XIII. the government will not allow him to take the papal seat and will seize and sequestrate the Vatican property.

Two bills of Socialistic drift bid fair to pass the French chamber. One is to pension aged workmen, the other to make loans to farmers. Opponents urge against them, besides the usual anti-Socialist arguments against government assumption of private functions, the consideration that the systems will be abused like our army pensions and used to attach a class to the party in power.

MAYOR HEMPHILL of Atlanta, Ga., on Sunday the 9th allowed laborers to finish street work, necessary because fire-engin houses were blockaded. The pastor of Trinity church grew red in the face while denouncing the act, and had resolutions of censure passed. The most rampant of the resolutions were those of the Walker Street Methodist church: "The action of Mayor Hemphill in granting permission to citizens of Atlanta under such circumstances to violate a state statute as well as disgrace a law of the church of which he is an official member, is inexcusable, unwarranted, and criminal before God and man."

JOHN BEISBANE WALKER has provoked hostility by an address at the Catholic University in which he spoke of medieval bishops "who did not think they were guilty of an abomination in the sight of God when, in gorgeous capes, they . . . chanted Te Deums for the victorious returns of mailed thieves from expeditions of plunder, arson, and murder." These bishops were, he said, "impressed by the sacredness of property when held by robber barons." He complained of "a mob, at one time of half-fanatics, wild-eyed, illogical, full of pride or sloth or downright cruelty; at another of pompous clerics. . . . History has not pages enough to record the absurdities committed by Christian priests and princes."

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EZRA PLUCKETH HIMSELF.

And when I heard this thing, I rent my garment and my mantle, and plucked off the hair of my head and of my beard, and sat down astonished.—Ezra ix, 3.

Gems of Thought.

I HAV a higher opinion of the medical, or rather surgical, profession, than of any other. The practice of the law is too severe an ordeal for poor human nature. He who habituates himself to the distortion of truth, and to exultation at the success of injustice, will at last hardly know right from wrong. So it is with politics; a man must hav a conventional conscience. Of ecclesiastics too much is expected, and they consequently become hypocrits. As to soldiers, they are cut-throats and robbers, and not the less so because they are ready to send a bullet through your head if you tell them your opinion of them. But the mission of surgeons is to benefit mankind, not to mystify or destroy them or inflame them against one another.—*Napoleon Bonaparte.*

WHEN a nation begins to be civilized, it has some opinions which are quite false. It believes in spirits, sorcerers, the enchantment of serpents and their immortality; in possessions of the devil, exorcisms, and soothsayers. It is persuaded, that seeds must grow rotten in the earth to spring up again, and that the quarters of the moon are the causes of accesses of fever. A Talapoin persuades his followers, that the god Samonocodom sojourned some time at Siam, and that he cut down all the trees in a forest which prevented him from flying his kite at his ease, which was his favorit amusement. This idea takes root in their heads; and finally, an honest man who might doubt this adventure of Samonocodom, would run the risk of being stoned. It requires ages to destroy a popular opinion. Opinion is called the queen of the world; it is so: for when reason opposes it, it is condemned to death. It must rise twenty times from its ashes, to gradually drive away the usurper.—*Voltaire.*

IN the rational study of nature lie the secrets of knowledge, and every admission of the existence of supernatural influences is a barrier to progress.—*R. O. Adams.*

JESUS said: "I say unto you, that ye resist not evil; but whoever shall smite thee on the right cheek turn to him the other also. And if any man will sue thee at law, and take away thy coat, let him hav thy cloak also. And whoever shall compel thee to go a mile, go with him twain" (Matt. v, 38-41). If our ancestors had always adopted this course, we should be slaves to-day. If the honest man, when robbed and smitten by the thief, should turn the other cheek, or offer his cloak when his coat had been taken, he would be positivly promoting rascality.—*Moses.*

IN the eyes of all truly competent men the question whether the universe, as we see it, is the result of regularly working forces, having a causal connection with each other and therefore capable of being understood by human reason, or whether it is the work of an automatic, incomprehensible being that admits of no recognition by the reason of man, has long since been decided in favor of the former alternativ. Every item of human knowledge, every page of practical experience, every conquest of science, givs but this one answer, and makes the old theistic theory of the universe, which originated in the days when mankind was still in its first childhood, appear as a mere fable, engendered by the *rêverie* of past ages.—*Buchner.*

I do not think it is scientific to say that . . . this world is only about six thousand years old, or that man has only been upon the earth for about six thousand years. If the Bible is true, Adam was the first man. The age of Adam is given, the age of his children, and the time, according to the Bible, was kept and known from Adam, so that if the Bible is true, man has only been in the world about six thousand years. In my judgment, and in the judgment of every scientific man whose judgment is worth having or quoting, man inhabited this earth for thousands of years prior to the creation of Adam. On one point the Bible is at least certain, and that is, as to the life of Adam. The genealogy is given, the pedigree is there, and it is impossible to escape the conclusion that, according to the Bible, man has only been upon this earth about six thousand years. There is no chance there to say "long periods of time," or "geological ages." There we hav the years. And as to the time of the creation of man, the Bible does not tell the truth.—*Ingersoll.*

THE
Truth Seeker Annual
—AND—
Freethinkers' Almanac,
1891.

(E. M. 291.)

WITH ILLUSTRATIONS.

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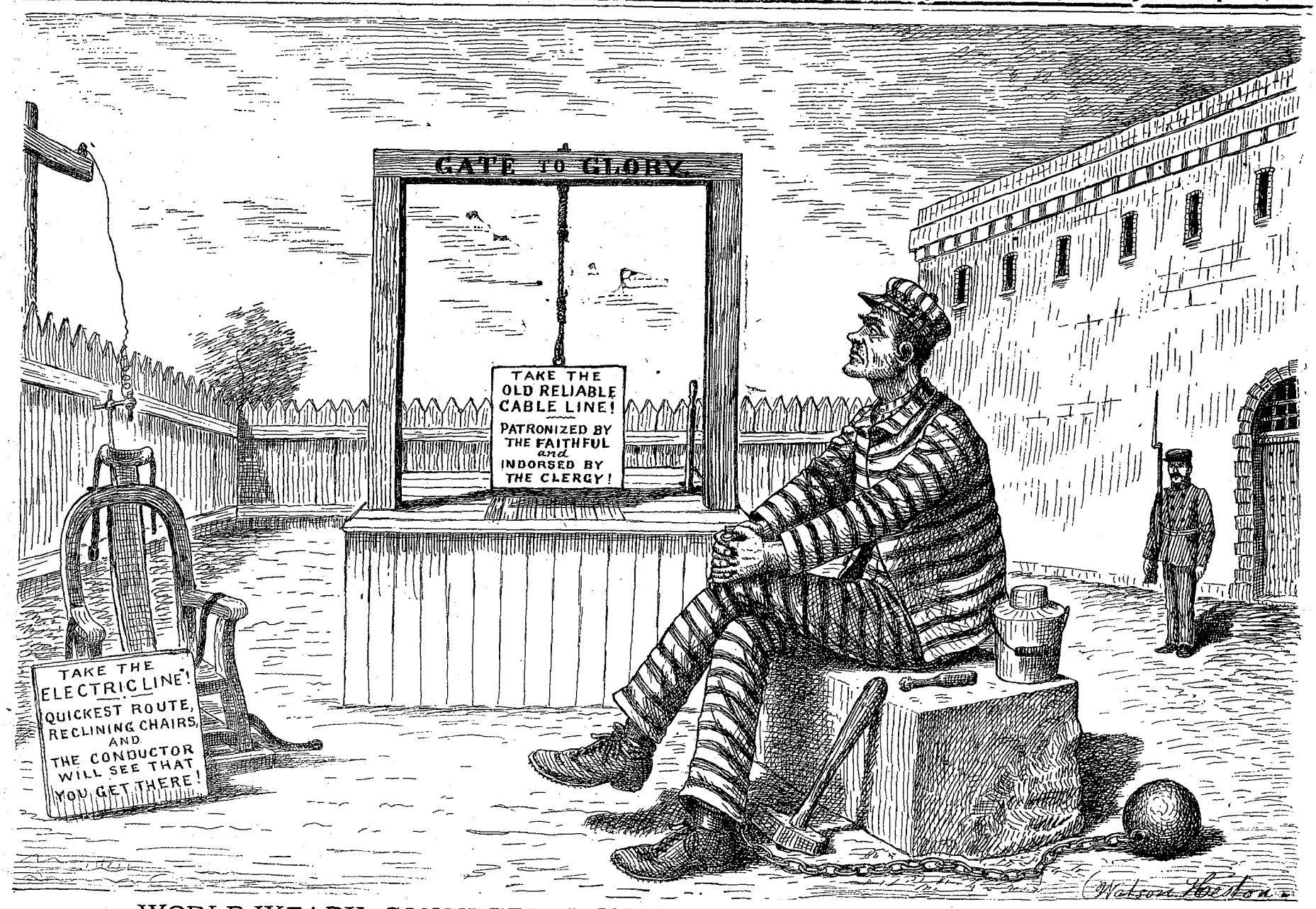
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WORLD-WEARY—CONSIDERING HOW TO BECOME A SAINT.—(Sequel next week.)

Notes and Clippings.

Rev. M. Leavell, of Chicago, said in a late sermon: "Bicycles may be useful in their place, but I know many a young man is riding to hell on a bicycle on Sunday."

Edgar Fawcett, the New York novelist, says: "Poetry now tends in the direction of science. I believe our coming great poet will be a great Agnostic—not necessarily an Atheist, but Spencerian in his creeds, however artistic in his technic. Greek myths and art are worked out."

Says Sam Jones: "If any college ever confers on me the degree of D.D. I will sue them for damages unless it be understood that the term may mean 'Sam Jones, devil driver.' We need a lot of devil drivers, but I hope none of them will ever get where I saw a dog hunting a fox. The dog was in front."

Mrs. de Navarro, formerly Mary Anderson the actress, relates: "Mr. W. S. Gilbert, who knows that I am a Catholic, likes to tease me a little about it. He told me once a story about a man who was killed in a railroad collision, and when he got to heaven they wouldn't let him in because he had died without absolution. 'Well, that isn't my fault,' said the man. 'If I had had time I would hav seen a priest, but I was killed in a collision. How could I get one?' St. Peter didn't see what he could do, although it did seem hard that the man should hav to suffer without its being his fault. 'Can't you get some priest in there who will come out and giv me absolution and then it will be all right?' This seemed a good way of fixing the thing up and St. Peter went off to get the priest. He was gone some time and finally came back alone, looking distressed. 'There isn't a priest in the place!' he said."

On a recent Sunday the Omaha *World-Herald* sent reporters in ragged guise to the churches, and they were received unwelcomely in some and favorably in others. The lamentable feature, however, in the eyes of the Omaha *Christian Advocate* is that "every reporter, all day, in all the churches, and even in the barracks, escaped conversion. If, in those churches where they are scandalized and outraged, they had not been reached by the grace of God, it would hav proved nothing as to their incorrigibility, but if," in the other churches, "where others were saved, not one reporter was led to forsake his sins, it well-nigh establishes the unreachableness of that class."

Probably no man living has made more thorough and intelligent study of racial traits than Herbert Spencer. We hav warrant, therefore, for accepting as fact his statement, demonstrated by experience and observation, that it is virtually impossible for a Russian to tell the truth. Thus has Herbert Spencer drawn the sting in advance from the allegations about the Jews of Russia made by Prof. Nicolas de Gondatti, secretary of the Imperial Society of Friends of the Natural Sciences, Anthropology and Ethnology of the Polytechnic Museum of Moscow, who has been favoring Chicago with his distinguished presence. Were disproof of Professor de Gondatti's calumnies against the Jews required, it is to be found in his statement that "all relig.ons—Catholic, Protestant, Orthodox, and Mohammedan—abound in Russia." The Orthodox Greek church does abound in the empire, and it alone. It is equivalent to crime almost to be of any other communion.—*Chicago Post.*

Orangemen and religious fanatics hav all helped to giv the beautiful city of Toronto a malodorous reputation in this country. For many years, complains the *Catholic Review*, the officials of the city hav winked at the insults and outrages heaped upon Catholics through the public press and in the public places. They are now receiving large doses of their own medicin. As a city of cranks Toronto far surpasses Chicago. Its street preachers and pulpit fanatics are numerous, and they can form and start a mob in thirty minutes. One of these mobs had possession of Toronto's park two Sundays ago, stoned the police, smashed the mayor's hat, destroyed property, and otherwise misbehaved.

Says the Portland *Oregonian*, referring to Calvinism: "This ruin of a once mighty body, second to the church of Rome in its power over the minds of men, may seem deplorable to others than believers in its spiritual pretensions; but it is apparently inevitable. The chain of reasoning that leads to this conclusion is short and simple. Within the last generation, the labors of historical criticism and comparativ research hav destroyed the belief of scholars in the inerrancy of the Bible, undermined their faith in it as a special and exclusiv divine revelation, and so broken down their reliance upon it as an absolute and sufficient rule of conduct. The researches of scholars hav made it certain, as to the rational mind it was always probable, that the Bible is a body of human literature, produced by a people in various stages of a long and checkered national existence, subject, like all national literature, to anachronisms, interpolations, clerical errors, intentional imposition, and unconscious perversion, and reflecting, in every word and line, the mental and moral attitude, point of view, and development of that people at the moment when that word or line was produced."

At Moscow in March unmarried Jews or those who were married but had not their families with them were packed off like criminals under an armed escort to the Pale of Settlement. The married people were turned into the street, regardless of the condition of the women, those who had lately given birth to children or who were on the point of doing so being included among the others. Then their goods were bundled out after them and their houses closed. The people so expelled hav to take to the woods or cemeteries to escape the jeerings of the mob. Later the quarter of the city itself where the Jews dwelt was invaded by a force. All the streets were closed and at 2 in the morning the raid commenced. Those whom the police decided to be dwelling there in violation of the law were thrust forth, and more than four hundred persons were kept imprisoned till the following afternoon in the foul-smelling atmosphere of two small underground chambers beneath the police offices. There were so many of them crowded into these small rooms that they were forced to stand the whole time; they were not allowed a drop of water to drink and had not a thing to eat.

Communications.

The Christian's God on the Rampage, with Side-shows.

This has gone far enough; it is time to call a heavenly halt. The gods should be pent up, poked, hoppled, tethered, or hamstrung. It may be sport for them to play with tornadoes and tarantulas, with flood and fire and famin, with thunderbolts and earthquakes, but it is often very inconvenient and even dangerous for us.

If Christians will persist in keeping a pet God, they ought to be compelled to control him and keep him within reasonable bounds. People hav no right to keep savage dogs and pet bears and vicious bulls to annoy us and endanger our lives.

When a ruler tramples down the rights of his subjects and harasses them with unnecessary wars and loads them down with taxation, the people sometimes rise in their might and depose him, and often his head rolls into the basket.

The right of revolution is a sacred right. It is the last resort when matters become unbearable. I hav got desperate, and think it is better to fly to ills we know not of than to bear those we now hav. I am for revolt. I am going to preach a crusade against the unruly and disorderly conduct of the gods.

It is high time for the people to protest against what Christians are pleased to call acts of divine providence. It is unreasonable for those who hav found out that a God is not necessary to be constantly suffering from those acts of divine providence just for the accommodation of Christians.

I want to know what right they hav to keep a God whom they claim they can control, to roast infants and damn honest people, and destroy their property by flood and fire, and sacrifice their lives by earthquakes and tornadoes, and demolish their houses with thunderbolts and reduce cities to a scene of desolation by the vomiting of volcanoes?

If Christians want such a God let them keep him on Christian territory exclusivly, so that he will not afflict those who hav no interest in him, and who are justly entitled to immunity from his depredations.

Christians say that he is a prayer-hearing and a prayer-answering God—that he has a greater care and regard for his children than an earthly parent can hav; that he numbers the hairs of our heads, and that a sparrow cannot fall to the ground without his knowledge.

If these things are as stated, Christians must hav entire control of God and ought to be held responsible for all his outrageous acts.

Why should there be disasters by drouth and fire, by flood and famin, when God answers the Christians' prayer? Could they not pray to him to stay epidemics, and not to draw in his almighty breath and swell himself almost to bursting and then blow out a hurricane to destroy the shipping and level down our houses? Should the earth be shaken up with earthquakes, when all that is necessary is for the Christian on bended knees to ask him not "to do so any more," when one touch of his almighty hand to the regulator would make things as peaceful and quiet as a sleeping child?

For the last month I hav scarcely taken up a paper that did not giv an account of a cloud-burst or hail-storm or tornado which did great damage to property and destroyed human life to a greater or less extent.

Why do not Christians pray to God to hav some regard for his character, and not slop over and act as though he had been taking a swig from "old black Betty" and was "half seas over" and did not care a continental whether he drowned a country with a flood or ripped it up with an earthquake. If I were going to be a god, I would be a dignified god, and keep up a respectable appearance, and show that I had some regard for my ancestors, and would conduct myself in such way and manner as to make the people respect me.

But for a God to get mad and storm around and swear in his wrath, and send a flood to drown a whole country, or a hurricane to send everything flying through the air, shows that he has no respect for his standing among other and decenter gods, and that if it were not for the efforts of a few Christians nobody would hav the least respect for him.

I once showed Bennett's "Open Letter to Jesus Christ" to a man who was piously inclined; and such frothing and foaming, such feats of ground and lofty tumbling, such lofty flights of profanity, were never witnessed or heard since the time that Moses broke his slate. He said it was the G—d d—ndest piece of blasphemy that was ever pulled through human lips. And I expect that many a minister who reads this article will throw up his heels and rub his face in the dust and froth at the mouth, and call down the curse of God upon us. But he does not pay any attention to their prayers, and I do not expect that he will hand down any curses on my account. Besides, I shall fare just as well whether they ask for blessings or curses.

We had a cloud-burst in this vicinity a short time ago, and three towns were washed out and guttered, and thousands of dollars' worth of property destroyed. Barns were carried away, houses were flooded, furniture damaged or destroyed, carpets were under mud a shoe deep, wagons and carriages were carried away and broken up, orchards uprooted, bridges swept away, sheep, swine, and poultry were struggling in the strong current, and many stout hearts quaked with fear, expecting houses would be carried away, and human life sacrificed to the unrelenting element.

Crops were not only swept away, but the land upon which they were growing hopelessly ruined by having the soil torn away down to bed-rock. Acres and acres of land were rendered worthless by being covered with flat stones and boulders, so that it would cost more to clear the land than it would be worth. It will cost many thousands of dollars to repair the bridges and make good the damage done to the public highways.

I went to the upper part of the town the next morning after the flood, and was looking over the wreckage, busy with my own thoughts, when another man appeared upon the scene.

I pointed to a house close by where the front yard was covered with mud ankle-deep; the carpets inside were covered with mud to an equal depth, the furniture had all been carried away, and it was expected that the house would be carried off by the strong current.

I called his attention to the uprooted fruit-trees, broken carriages, fragments of wire fence, logs, timber, and lumber, scattered in wild disorder as if the demon of destruction had been having a holiday.

"Now," said I, "suppose some individual had been clothed with power to stop this flood, and prevent this great destruction of property, and had refused to do so, what would you hav thought of him?" "They would hav hanged him to the first lamp-post," replied he.

"But," said I, "God could hav stopped this flood at any moment by the mere fiat of his will, and did not do it. What is culpable in man is culpable in God. Therefore we ought to hang God. Are we not driven to the conclusion that he is not interested in our welfare, or that he does not possess the power attributed to him?

"This lesson teaches us, and it ought to be burnt into our very souls, because it is so often repeated, that God pays no attention to us poor earthly mortals, not even those who bow themselvs the lowest in the dust to curry his favor.

"Christians hav an idea that they are special favorits of God, and that he stoops to show them favors which are not granted to ordinary mortals. Let us bring this idea under the focus of common sense and experience. Years ago there was a minister who took it upon himself to lecture me on many occasions in regard to my disobedience to God and my lost condition, and the great danger I was in of being relegated to that torrid country where the worm dieth not and the whangdoodle weepeth."

My honest answer in regard to the scriptures and God and his dealings with men, to him seemed almost blasphemous. He was a man who preached and prayed and exhorted a good deal.

Now let us see how God dealt with and awarded this his most faithful and devoted servant. In the first place, he had a son brought up in the fear and admonition of the Lord, for whom he had to pay over ten thousand dollars to clear him from the meshes of the law and keep him out of the penitentiary. Then God sent a great hail-storm and destroyed all his crops; then he smote him with rheumatism, so that he could scarcely crawl about for four or five years, and then killed him.

Thus he frequently tears off a man's scalp who is oftenest upon his knees and shows a willingness to eat dirt for God's sake.

And that is just the way God acts. He never could be depended upon—he is fickle and unreliable—often letting his blessings fall upon the undeserving, and sending his curse upon the needy, the helpless, and unprotected. When a man has been consecrated to the service of God, and rubbed with salvation oil, and is down upon his knees, flattering him and telling what a great and powerful being he is, and how tender and merciful he is, how he watches over the interests of the faithful, God sometimes sends a bolt from his great celestial fireworks and knocks the light out of him.

If a man should treat his friends in that way, would he be entitled to the respect of his fellowmen? Must not the minds of men be under some strange hallucination when they adore in a God what they would despise in a man? I, a blaspheming Infidel, as some Christians regard me, was not injured in the least by the late flood, while some of God's praying flunkies were terribly torn to pieces.

The truth is, God's providences are like the Irishman's gun, as liable to do execution at one end as the other. When the Christian thinks he is at the safe end of the gun, it kicks back and givs him a black eye.

A governor sets apart a day for thanksgiving and prayer, and all the people go down on their knees and utter a great many lies to their imaginary shadow beyond the clouds, by telling him that every blessing which they enjoy comes from his bountiful hand, and that he is tender and compassionate, and while they are so thankful and everything is lovely and the goose hangs high, he sends a hail-storm or a flood or a cyclone, and wipes out their crops or inundates the country or levels down their houses.

Talmage says that God has a sympathy for anybody in any kind of toil.

That is a big lie and everybody knows it, and nobody better than Talmage. There are millions all over the world who are toiling and starving and God shows his sympathy by letting them toil and starve. Does Talmage not know this fact? But people are generally dishonest or ignorant in proportion as they are orthodox. It is the skeptical who draw attention and excite comment because they are mentally keener than those who train in the hallelujah phalanx. To the Christian, salvation is the great concern of life. "Better be in heaven in ignorance than to be in hell with knowledge." Salvation before knowledge has always been the position of the Christian. Is it any wonder that such teaching should turn out a class of dullards? The few who are really shrewd who are still identified with the bullhead fraternity, like Talmage, are as dishonest as they are shrewd.

He says, "God knows how heavy is the hod of brick which the workman carries up the ladder on the wall." But does God make the hod one brick lighter? "He hears the pick-ax of the miner down in the coal shaft." But does he lift one iota from the burden of the miner's toil? "He knows how strong the tempest strikes the sailor at the mast-head." But does he lift his almighty finger to abate the storm, though the vessel should go down and all on board should perish? "He sees the factory girl among the spindles, and knows how her arms ache." But does he lighten the burden which necessity compels her to bear? Does he send her food or clothing so that she will not be compelled to work so hard? "He sees the sewing-woman in the fourth story, and knows how few pence she gets for making garments." Does he send the ravens to her with food, or multiply the few loaves and fishes which she is able to buy, so that she will not hav to work so hard to get a living? "When a man begins to go down, he has not only the natural force of gravitation but a hundred hands to help in the precipitation." Does God sustain him, does he stay the hands that would "precipitate" him? "And louder than the din and the roar of the great city, comes the voice of a sympathetic God, 'Cast thy burden upon the Lord and he shall sustain thee.'" "A woman had a dreadful abscess from which she had suffered untold agonies, and all surgery had been exhausted upon her, and worse and worse she grew until we called a few Christian friends together and began to pray about it. We commended her case to God, and the abscess began immediately to be cured. She is entirely well now, and without knife and without surgery. O ye who are worn out with agonies of body, go to Christ. O ye who are sick, 'cast thy burden upon the Lord and he shall sustain thee.'"

I wonder if the fountain of all knowledge, the great oracle of the Tabernacle, the trained monkey of Brooklyn, ever heard of the great earthquake at Lisbon, the city of churches and convents, which engulfed thousands of both sexes and of every condition in life—the most Christian people in the world. Did the Lord sustain them?

I wonder if he ever read of the destruction of Pompeii and Herculaneum? I wonder if he ever heard of children dying when tender mothers were bending over them in prayer? Did he ever hear of vessels going down while all on board were raising their voices to the great Hoorah beyond the clouds? Did he ever hear of mothers starving themselvs in order to hav something to giv to their half-famished children? Is it possible that the fact never came to his knowledge that a whole nation was down on its knees asking God to spare the life of Garfield? Does he know how many called upon the Lord in vain at the great Johnstown disaster? Does he know that the cholera and yellow fever swept off thousands of thousands of human beings, and how many prayers were offered up to hav the plague stayed? Did the Lord pay any attention to their petitions? Did he sustain them in their afflictions? Now if none of these facts ever came to the knowledge of Brooklyn's great spiritual Juba Dancer, then he may hav made the foregoing statements innocently. But if he had knowledge of these facts, then every statement is a palpable lie. If he does not mean that the Lord tempers the wind to favor the sailor at the masthead then his language is without meaning. And yet he must know that many vessels go down in a storm—he must know that in his own city are hundreds of sewing-women working for starvation wages whom God pays no more attention to than the heartless wretches do for whom they toil.

Not long ago I read of a poor half-starved girl who, driven to desperation by hunger, took a loaf of bread. Did the Lord sustain her? No. If he helped anybody he took up on the other side—for

the unfeeling brute of whom she took the bread had her arrested and put into the lock up.

The truth is, when Talmage does the spread-eagle act in the pulpit, Christianity is all wool and a yard wide, but when put to the test of common sense—it turns out to be the flimsiest kind of shoddy. Only look about you, Mr. Talmage, and you cannot help but know how deeply you lie and how grossly you deceive the people. And it is all the meaner because thousands hear your false assertions and without consideration believe them to be true, and "cast their burdens upon the Lord" only to find when the fatal hour comes that he pays no attention to the wail of sorrow and leaves them to be overwhelmed in the billows of despair.

Many ministers carried away by the tide of superstition and false teaching, unwittingly preach false doctrin. But you, Mr. Talmage, utter these terrible falsehoods with a full knowledge of what you are doing. In my judgment you hav no equal as a falsifier of facts in this country.

Pope said:

> For never was it given to mortal man
> To lie so boldly as we women can.

But I think if he was among us at the present time and acquainted with Talmage he might write something like the following:

> No mountebank or lying flunkey
> Can hope to equal Brooklyn's monkey.

No man knows better than Talmage that God does not help the needy; that when the hungry cry to him for bread he lets them starve; that he has no sympathy for the suffering; that when the sorrowing go down on their knees in tears he renders them no assistance. What do we want of such a God? Mr. Talmage, if you want a God of that character, tether him or hamstring him and keep him in Christian bounds, as Christians will be welcome to all the blessings which can be derived from him. The more intelligent classes no longer believe in a Talmagian God, located somewhere above the clouds seated on a big white throne, in human form, with head, and hands, and feet. A God who talks with men, and walks around occasionally to see how things go on, as in the case of Sodom and Gomorrah and the tower of Babel. A God who shows special favor to robbers and cutthroats and damns others a hundred times more deserving—even innocent children. But they believe in a great intelligent First Cause who rules and governs all things, who fills the immensity of space, pervades all matter, is as much in a mite as a mountain, and who takes cognizance of everything which occurs.

But I apprehend that those who entertain this more enlightened view hav never considered the immeasurableness of this God and his attributes.

Go in any direction until you come to the boundary of space and multiply the distance by two and then you will hav some appreciation of the size of a God who fills the immensity of space. And yet this God will not weigh a simple ounce. It is a principle of philosophy that two bodies cannot occupy the same space at the same time, and if God fills the immensity of space there cannot be room for anything else.

But the Christian answers that God is not a substance but a spirit. John says: "No man hath seen God at any time," and I guess that he is correct, for I hav never seen him and I never saw a man who has seen him, or touched, tasted, heard, smelled, or handled him. And I say that a thing which fills the immensity of space, which has no weight, and cannot be felt, tasted, overheard, without length, breadth, or thickness, and which is without body or parts, is nothing at all and does not exist.

This spirit, or being, or thing, is in every man, woman, and child—in land and water—in short, it pervades every substance, animate and inanimate. Therefore, when the mother draws the naughty boy across her knee and spanks him with her slipper she spanks God. Therefore, one part of God spanks another part.

Nothing can be done without the help of God. Therefore, when two pugilists enter the fisty ring not a blow could be struck if God did not nerve the arm of the slugger. Out West two men got into a fight and one chewed off the other's ear. Now, according to the Christian notion of God, he was in both of these men, and not only engaged in the fight, but bit off his own ear.

When the country was new a panther pounced upon a child in sight of its mother. The child would run toward its mother with outstretched arms and then the panther would leap after it and strike it with its terrible paw. The mother stood helpless and saw her child tortured and torn and finally devoured. Dare any Christian say that God could not hav closed the jaws of the cruel beast? And if God could hav saved the life of the child and would not do it, is he not a monster? But God was in the panther and also in the child, and therefore was tearing and crunching a part of himself. And when the panther had eaten part of the child a part of God was inside of another part.

According to the Christian idea, a murderer cannot pull the fatal trigger or administer the deadly poison without God's help. And then he is in the poison and in the powder, so one part of God kills another part.

I saw an account to-day of a man who went to drive a horse out of a lot. The horse tore off one cheek and then bit a great piece out of his shoulder, and crushed in the shoulder and then stamped his brains out.

Did God prompt the horse to kill the man, or did the devil do it? If the devil did it could not God prevent him, or is the devil more powerful than God, or hav they compromised and no longer thwart each other's purposes? If God could hav saved the man and would not do it, is he worthy of man's adoration? The Christian may say God killed him because he was a bad man. But suppose he was a good man, how then? Some years ago one of our village churches was burnt down, another was struck with lightning. Were these churches destroyed because they were bad institutions?

There is now a fire raging in California and it has burnt over eighty miles of territory. There is no water, and no way to stay the flames but by digging trenches. These the flames overleap and seem to bid defiance to the best efforts that can be made. At the present writing the flames are within a mile of the Lick Observatory. Great danger is apprehended that some of the delicate instruments will be injured by the intense heat or the whole plant wiped out entirely.

Could not God send a little rain to subdue the devouring flames? It must afford God infinit delight to wipe out millions of dollars' worth of property and destroy that splendid observatory, which has and would confer such lasting benefit upon mankind?

Christians claim that God's plans and designs are far beyond man's comprehension, but if understood he would see that they are all for the best. Then why not keep right on with fire and flood and famin, and sweep everything, man included, from the face of the earth, and leave it a blank? Would that be for the best?

If God brings us into this world only to afflict us, what assurance can we hav that when we are ushered into the next world we will not be doubly tormented? I am willing to throw up the sponge when I get through with this world, without taking any chances in the next, unless there should be a change of heavenly bosses. JOHN PECK.

(TO BE CONCLUDED.)

The Portland, Oregon, Convention—October 3d, 4th, 5th.

By virtue of the authority vested in us as directors, officers and members of the Oregon State Secular Union we hereby call the Annual Congress of said Union to meet at Portland, Ore., on Saturday, Sunday, and Monday, the 3d, 4th, and 5th of October, 1891. The vice-presidents are requested to giv notice of the same through their respectiv newspapers and by public and private notices and personal invitations bring the people together from all parts of the state. Done at Portland, Ore., this 20th day of August, 1891.

C. BEAL, President, Portland.
MATTIE P. KREKEL, Secretary, Portland.
REUBEN WRIGHT, Treasurer, Molalla.
LEE LAUGHLIN, Ch. Ex. Com., North Yamhill.
KATIE KEHM SMITH, Ass't. Sec., New Era.
J. HENRY SCHROEDER, Ch. Fin. Com., Aragc.

VICE PRESIDENTS: Sarah C. Todd, Elva Davidson Blackburn, Henry Addis, J. K. Sears, R Rosenthal, D. Hendee, Mrs. D. A. Baylor, Mrs. Charles Beecher, Anton Worth, William H. Campbell, W. Cope, Henry Plorger, George Evans, William Oakfield, Kenneth Campbell, C. Rogers, M. Miller, B. Fostner, Mrs. B. B. Hayes, J. McRoy, J. W. McClure, B. F. Hyland, J. D. Garfield, H. Arnold, J. T. Ford, W. J. Dean, Moses Herd, John Settle. F. S. Matteson, W. J. Booth, B. W. Dunn. H. B. Nichols, A. K. Olds, C. Trulinger, O. B. Vose, H. McElsander, W. H. Breese, P. Britt, O. Coolidge, W. F. Benjamin, Rose J. Laird, Judge Low, T. J. McClary, William Chance, Mrs. C. E. Haight, J. Cleaver, A. J. Shrum, J. L. Baisley, Judge Schofield, R D. Allen, E C. Brainard, C. Scott. Mrs. S. C. Todd, W. C. Clow, F. Hauswirth, Mrs. L. E. Bennett, Wright Forshay, Mrs. H. D. Mount, R. C. Greer, I. Newman, L. P. Howard, R. B. Short, John Vaughan, John Kruse, W. W. Jesse, John Devine, R Laughton, S. B. Cathcart, S. B. Huston, J. B. Hoss, Dr. Semler, E P. Wallace. H. A. Lee, —— Fuller, Miss Mattie Blaisdell, Samuel French, G. W. Bates, L. T. Edington, Mrs. Almira Sweek, Mrs. Hayden, Geo. H. Dawes, Mary C. Ordway, S. C. Derrick, P. O. Chilstrom, Thos M. Hines, Martin Manning, Joseph Bucher, Mrs. Orla D. Phelps, Mrs. Myra Prickett, Mrs. Sue B. Keenan, R R. Hayes, Mrs. J. McCoy, H. Flickinger, S. B. Eddy, Jennie Vose Graham, John Diamond, E. P. Coleman, J. Tozer, J. D. Fountain, W. B. Davis, John Smith, O P. Plaater, C. V. Sweek, Ed. Allen, Joseph Putnam, W. N. Putnam, Benton Mires, Maxwell Ramsby, Harry Hawson, Alex. Crawford, J. W. Norval, —— Jones, Alex. Hardy, L. C. Gilmore.

SOME LETTERS TO THE PRESIDENT IN REGARD THERETO.

NEW YORK, Aug. 11, 1891.

DEAR MR. BEAL: I hav received your invitation to be present at the Oregon state Secular Union Convention at Portland, October 3d, 4th, and 5th. I shall certainly be with you. I regard this convention as of the utmost importance, and every Liberal should come if he can. We must join forces, all who are in favor of a total separation of church and state. Especially we must pay attention to the evils of Sabbath legislation, and the opening of the World's Fair on Sunday. This is the battle-ground. Recently, at Minneapolis, a convention of fifteen thousand Christians, amid a storm of applause, passed a resolution for the closing of the World's Fair on Sunday. These fifteen thousand Christians were the delegates of an organization with a membership of over one million. It purposes to hold a convention at New York next year with twenty-five thousand delegates present. At an international gathering of Congregational churches in London, England, last month, a resolution of the same tenor was passed unanimously. So it seems that English, French, and German Christians are trying to run our national affairs. It is bad enough for American Christians to undertake to exercise this ecclesiastical authority; but when foreign churches join in this matter it shows a most outrageous spirit of despotism. The German Catholics hav just issued a call for a convention in which not only religious but national lines are to be emphasized. One of the declared objects of this convention is the maintenance of "Christian schools." This means the destruction of our common schools.

The danger increases. We must come together. We must counsel. We must agitate. We must work.

I look forward to a splendid gathering at Portland. I look forward to great results. I expect to meet a thousand Liberal friends there—brave hearts and helpful hands.

Yours truly, SAMUEL P. PUTNAM.

CORNELIUS, ORE., Aug. 11, 1891.

C. BEAL, President Oregon State Secular Union, *My Dear Sir:* I am in receipt of your letter of August 2d, containing an invitation from the board of directors of the state Secular Union, to deliver the opening address before the annual congress to be held in Portland, Ore., October 3d, 4th, 5th.

I appreciate the honor conferred upon me, and accept with pleasure the invitation. Human rights are mighty things, and I recognize the good work projected and being accomplished by the Secular Union of the state of Oregon. The safeguard of the people is liberty. Thanking you for the honor conferred upon me, I am,

With respect, ASENATH W. COCHRAN.

CORNELIUS, ORE., Aug. 11, 1891.

C. BEAL, President Oregon State Secular Union, *My Dear Sir:* Your letter of August 2d is now before me. The invitation from the board of directors of the Oregon State Secular Union to furnish music for the annual congress to meet in Portland, Ore., October 3d, 4 h, 5th, is accepted, and I will to the best of my ability endeavor to furnish such music as will be entertaining and that will merit the good will of all.

I thank you for this kind recognition, and am, sirs,

Your obedient servant, ADELE COCHRAN.

PORT TOWNSEND, WASH., Aug. 12, 291.

MR. C. BEAL, Portland, Ore.: Your letter inviting me to address the Oregon State Secular Union next October received to day. The invitation will be accepted provided satisfactory arrangements can be made therefor.

I want to choose some subject that I can discourse upon at least forty-five minutes—I do not care how much longer.

Re suggestions for our next convention:

1. I really think our work will be incomplete without an address from the president. I felt the loss last year, and hav many times intended approaching you on this subject. If it were announced that the president's address would open the convention I am sure it would hav the effect of opening the congress with a large audience. The address could then be published in pamphlet form, and sent forth to do missionary work for the cause. I will take on myself the duty of having an advertisment of it inserted in every Liberal paper in the country.

2 I think again the business of the convention should not be deferred until after the lectures, etc. You know how few there were in attendance upon our last business meeting. The addresses should be but a secondary matter—a side issue that will keep up the enthusiasm of those present. If nobody else does, I certainly shall suggest that we transact all our business before the addresses, or at least before all the addresses are delivered.

3. Another important feature to be attended to is the report of the chairmen of the various committees—standing committees. So far as I know not a report was handed in.

4. We want emphatically to attend to decorating the hall appropriately. I think a good plan would be to appoint a committee, who, some time previous to the convention, would arrange appropriate mottoes, etc., etc. You remember last year not even the stars and stripes were to be seen on the platform. I've thought of several little plans to decorate the hall and think I will yet materialize them.

I may write you again at an early date.

Yours for Freethought, KATIE KEHM SMITH.

WHEN Kepler announced his three astronomical laws, they were received with condemnation by the spiritual authorities, not because of any error they were supposed to present or to contain, but partly because they gave support to the Copernican system, and partly because it was judged inexpedient to admit the prevalence of law of any kind as opposed to providential intervention. The world was regarded as the theater in which the divine will was daily displayed; it was considered derogatory to the majesty of God that that will should be fettered in any way. The power of the clergy was chiefly manifested in the influence they were alleged to possess in changing his arbitrary determinations. It was thus that they could abate the baleful action of comets, secure fine weather or rain, prevent eclipses, and, arresting the course of nature, work all manner of miracles; it was thus that the shadow had been made to go back on the dial, and the sun and the moon stopped in mid-career.—*Professor Draper.*

THE Bible statement, "God made man in his own image," is rightly reversed, and we say, "Man makes God in his own image," and it is true that "an honest God is the noblest work of man;" for, as man thinketh in his heart, so is he, and the conception each forms of the deity shows the highest capacity and aspiration of his own nature.—*R. C. Adams.*

Freethought in Maine.

A TRIBUTE TO JAMES Y. GRINDELL.

The little town of Blue Hill, on the sea-coast of Maine, is one of those quiet resorts that "the madding crowd" has not yet discovered, but which offers great attraction to the rest seeker who is satisfied with the quiet delights of sea and shore. Blue Hill rears its head a thousand feet above the little village, which nestles among smaller hills covered with groves, berry pastures, and rocky fields, with here and there a lot reclaimed for grass. An inclosed harbor a mile long, abounding in rocks more picturesque to the artistic eye than agreeable to the sailing skipper, leads to the outer bay where large islands make a shelter from the ocean swell. The bold outlines of the Mount Desert hills fill the eastern horizon and the Camden hills loom up in the west. Apart from the natural attractions that lend beauty to the drives are the various abandoned copper mines that excite admiration for human enterprise and pity for investors, while the mineral springs provide a refreshing tonic drink.

The town is guarded at either end by two sentinels, the Congregational and Baptist churches, which mark the settled limits and dominate the thought. All social life centers about the church and its meetings, except that the men from the neighboring granit quarries occasionally hav a dance in the little town hall or in a barn to which such of the ladies come as are not too pious or too aristocratic.

The influence of modern thought has made but little impression as yet upon the women, although the men begin to show signs of heresy and a few are outspoken in their Rationalism. One of these has lately accepted the sextonship of the Congregational church, at a salary of $30 a year—a sum that no Christian cared to work for. It is said that the minister decided the church needed to be swept, but upon his suggesting this performance, the sexton refused to do it and testily exclaimed, "Damn the church, I wish it was in hell!" He still holds the office, though, and rings the bell mightily for the various services. Another veteran made an unconventional remark to the minister, who was struggling to put up a screen-door on his house. The ungodly man came to the rescue and at once got the unruly door in its place. The grateful and good-natured parson said, "These ministers are of no account for such work." "No," was the bluff reply, "thar's a hell of a lot of 'em that ain't a damn bit of use."

Three years ago I gave the first and only Freethought lecture that was ever delivered here. The town clerk graciously let the town hall for the rental of fifteen cents, to pay for oil, and we had an audience of about sixty, the parsons and the elect having bulldozed the community into non-attendance, although the town clerk stood firm and refused to cancel the fifteen-cent lease at the minister's request. It was difficult to obtain a chairman, but finally one was found in the person of James Y. Grindell, an elderly man who for some years had borne the reputation of being liberal in his religious ideas. Further acquaintance proved him to be a clear-headed Freethinker who had quietly found his way out from his encircling creeds and embraced the ideas of natural religion. He afterward used to like to call for me with his valued gray mare and take me to drive, while he poured out his opinions upon the absurdity of the Bible miracles and the bad character of the Christian God. In his seventieth year he was attacked with a bronchial affection, and for some months he saw clearly that his end was approaching. It became a common topic of conversation with him and his mind dwelt much upon the religious ideas associated with such an event. He on every occasion boldly declared his dissent and in November last he peacefully passed away, conscious to the last, deliberately closing his eyes in death with his own hand.

Shortly before his death he told his wife that he had laid by some garments for his burial and directed her where to find them. The last night of his life a friend watched with him. He sent for his wife to sponge him and then said to her, "There is nothing more that can be done; go and lie down and rest." Soon after he said to his friend, "I'm most gone, ain't I?" "Yes," was replied, "I think you are." He then slowly and with effort moved his hands to his eyes, placed his fingers upon the closed lids, and quietly breathed his last. He gave orders that no minister should attend his funeral, but that the Freemasons should conduct the burial service. He said, "I suppose they will hav to use some sort of a prayer, but tell them to make it as short as possible." To the friends who conversed with him up to his last hour he repeatedly said that he had no fear of death and that he had no expectation of any life beyond the grave. His mind was clear to the last, and so long as his voice permitted he delighted to utter Rationalistic sentiments and instruct his friends as to the human origin of the Bible and the natural order of the universe. While he recognized the existence of an infinit force manifested in nature he denied any proof of the existence of a personal God. He was brought up as a Methodist and after leaving home became a Universalist. But he gradually broadened his views until he came to reject revelation and supernaturalism. Shortly before his death a relativ mentioned that his former Universalist minister was available to attend his funeral. Mr. Grindell had some years before expressed the desire that this man should officiate on that occasion, and it was hoped he might now accede to it. But he replied, "Mr. ——— is no more to me now than any other minister." The Baptist minister of the town called upon him. Mr. Grindell held out his hand to him and said: "Because we differ about doctrins there is no reason that we shouldn't be friends." The minister sat down, remained speechless for five minutes, when, with a formal compliment, he took his leave. He couldn't stand up to his theology in face of this dying Freethinker.

Everybody respected Mr. Grindell and only good words are said of him. His was the first funeral ever held here without the presence of a minister and it made a great impression. No one dares to apply the orthodox creed to this good man and many are asking themselvs if a creed can be true that damns such people, or that its professors are ashamed to stand up to in the face of the life and death of James Y. Grindell. He circulated a good deal of Freethought literature, and it was my pleasure to send him a large bundle occasionally, knowing that it would be well distributed. Many hav been influenced by his words and efforts, and Blue Hill will always retain the stimulus he gave toward a wider range of thought and a juster view of life. His faithful and intelligent wife carried out all his instructions, and we hav the record of the death and burial of an unbeliever free from superstition and unmarred by Christian calumny. Such a testimony has a greater local effect than any amount of wordy argument; for a good life and a peaceful death are generally believed to indicate the possession of honest principles, and, in spite of theologians, men accept the words of Pope, "He can't be wrong whose life is in the right." ROBERT C. ADAMS

A Visit to Nebraska.

I hav always been somewhat of a surprise to other people, but I am beginning to be a surprise to myself. Long ago when the Hutchinsons (a band of brothers from the old Granit State) used to sing of the *Nebrascality* I used to think of that place as so far removed from civilization that the *rascality* of trying to make it legal to hold slaves in the territory was something of less consequence than the returning of fugitivs from the then existing free states. A territory so far away could be held in abeyance. The thought of ever seeing it, or any part of it, was entirely out of all probability or even wish. But I hav seen some hundred miles of that state. And what is of still more importance to me (though the wonderful beauty of its landscape and the fertility of its soil would be of consequence to anyone wishing to settle in a comparativly new country) was the finding of many Freethinkers, some of them holding offices under government.

There came to my knowledge while in the state a case which perhaps it would be well for all of us woman suffragists to think about. A young man of respectability, well endowed by intellect and education for the position, received the nomination for school commissioner and superintendent of schools; he lost the election through the vote of the women because he was a Liberal. Now, we all know that if suffrage is right for man it is equally right for woman; and we, the old Garrisonians, were wont to say when told of the consequences of freeing slaves, "We are to do right though the heavens fall." Is not this giving suffrage to my own sex as difficult a subject to consider as freedom to four million slaves? Our government is constantly menaced by the usurped authority of the church. Shall we add to that authority by more than doubling that power? I confess myself at somewhat of a standstill. Born a believer in human rights, without regard to sex or color, I am more than anxious when I think of what may be the consequences of doing what is right. I do not wonder that Jesus of Nazareth when asked the question, "What is truth?" evaded the answer by going out. I am sure when the question is asked me, as it frequently is now, "Shall we vote for woman suffrage?" my answer is quite as irrelevant as was the going out of the Nazarene.

But I took my pen to write of my visit to Seward, Neb., and of some of the people I met there. Some twenty-seven years ago a Mr. Lewis Moffitt and wife went into that region, now Seward, bought of the government very many acres of land, put up a house of one room, and set about making a home and building a town. The hardships which they endured in the three or four years, more or less, while they were the only settled inhabitants of that region, having to travel seventy miles to procure all the necessities of life, encountering blizzards, etc., are hardly describable on paper. It is much easier and certainly more pleasant to write of the beautiful county—Seward county—and the city of twenty-five hundred inhabitants, laid out and named by its founder. Very many of its finest lots on which are built the public buildings were given to the city by Mr. Moffitt. Of course all these gifts added to the wealth of Mr. Moffitt and wife, for to make a city you must hav many inhabitants, and to call inhabitants you must make inducements. Mr. Moffitt now has a home which anyone might envy, no matter how fine his tastes or how heavy his pockets—four hundred acres, some of said acres covered with timber of nativ growth, oak and walnut; other acres of new growth; orchards of apple-trees in full bearing, and also many trees bearing the smaller fruits. I passed by four miles of hedge which fences a part of the farm. The dwelling is in the center of a yard one acre and a half in size, on which are one hundred evergreens of various kinds. To this beautiful home I went some weeks ago by invitation of the Moffitts (they bearing the expense of the trip), because although we had never met, they hav known me through THE TRUTH SEEKER in all the years I hav been accepted as its friend by its Editor. Added to my pleasurable visit with Mr. and Mrs. Moffitt, I made the acquaintance of a number of Freethinkers, some three of them outranking me in years to the number of ten. One man took the Boston *Investigator* when it was only a half-sheet printed on one side only—Mr. H. L. Boyes, eighty years of age, an energetic, earnest Liberal. It was worth a long journey to meet and exchange greeting with him. But I must close. The time is fast approaching when I must leave this place where I hav been made so very happy by my dear friends the De Lespinasses.

LUCY N COLMAN.

Orange City, Ia., Aug. 25, 1891.

Ho for the Portland Convention!

The time for the annual convention of the Oregon State Secular Union is rapidly drawing near. What are the Secularists on the coast doing or thinking concerning this convention? Portland, the metropolis of the Pacific northwest, the trade center and natural collecting and distributing point for the entire northwest portion of the United States, should be made the great intellectual and moral center for the same scope of country. All that is necessary to accomplish this is for all who are interested in the great work of reform to put their shoulder to the wheel, and at the next Secular convention giv a good strong lift, and thus start the car forward with an impetus which a continuation of effort on the part of those who really desire to see real reform can maintain until it shall hav played a most conspicuous and laudable part in the crisis which all with open eyes see just before us. I would propose, and would be glad if all interested would write to THE TRUTH SEEKER and Brother Beal on the subject, the convention be continued five or six days, and be systematized thus: One day to be occupied by the Infidel, one by the Spiritualist, one by the Adventist (or the Spiritualist and Adventist could divide one day between themselvs), one day by the labor movement advocates, and one by the woman suffragists, and one for general business. In that way it could be made a *union* of all the various movements *on a Secular basis* That is just what we want. If we can get the woman suffragists, labor agitators, Spiritualists, and the aggressiv reform movements in general to unite as *Secularists*, the days of religious legislation are numbered. Now a great many may not question the practicability of this plan and may wish the Union success, but go no further than wish. Wishes never made anything succeed. Work—persistent, earnest work—is the thing that counts. Brother Beal is working himself to death for the success of the cause; but one man cannot do it all. Who will help? Speak all at once if you wish. Let all who hav any desire for reform in any direction come to the convention determined to help all they can. Let all who can and will render any assistance between now and then address C. Beal, Cathlamet, Wash., or room 27 Labbe Building, Portland, Ore. HENRY ADDIS.

Another Letter from Mr. Heywood.

DEAR MR. MACDONALD: With other "good, easy reading," August 5th, the Tilton trinity brought me Karl Heirzen's "The Rights of Women and the Sexual Relations," translated by Mrs. Emma Schum, financially godfathered by Karl Schmemann, of Detroit, who writes a preface, and recently published by Benjamin R Tucker, Boston. I knew Mr. Heinzen well in 1860–61. also Dr. Marie E. Zakrzewska, a slight-built, physically delicate, but mentally vigorous woman referred to by Mr. Schmemann in his preface. In thought, speech, and physique Heinzen was a quiet athlete and no sham about him; hence I feel to resent unseemly haste hereabouts to rope his ghost into the Anarchist church in Boston. To Theodore Parker's society in 1861 I preached Anarchy as I still believe in it, viz, natural law and order, truth, justice, freedom fleshed in personalities, creativ enterprise, spiritual forces, supply and demand in material activity where all serve, "none command and none obey." In 1860 Stephen Pearl Andrews published the "Constitution of the Pantarchy," which, with "Science of Society" and his numerous other works, is the most exact, explicit,

and complete formulation of Anarchy ever proclaimed. But the equivocal pretense of freedom here in Boston which types and mouths the noble word Anarchy is a fraud. As they claim to be "scientific Anarchists," we may take Mr. Tucker to illustrate their philosophy, teaching by example, may we not? When seven innocent men were under sentence of death for their opinions in Chicago in 1887, "X" (Henry Appleton) said in an editorial approved and published by Mr. Tucker in *Liberty*, that the Chicago Anarchists had "invaded life and property;" they had done no such thing; hence I wrote Mr. Tucker a brief note calling his attention to the falsehood he had published about the seven to be martyred men, but he refused to correct it! I published the correspondence between him and me in the *Word* at the time. When the future Walpole, seeking authentic record of events in these times, reads Mr. Tucker's columns about the Chicago Anarchists, he will hav to say, "As to *this* history, that's a lie." In June, 1890 Mr. Tucker published approvingly an editorial by Victor Yarros, entitled, "A Declaration of Independence," in which they, two alleged Anarchists, jointly and severally, agreed to silently *acquiesce* in the suppression of newspapers and imprisonment of editors and publishers by the Vice Society vermin of New York, Boston, and St. Louis, and they hav been a part of the great liberty-robbing majority ever since. To cap the climax of mercenary cowardice, Mr. Tucker has recently expurgated Zola's "Money," *mutilated a French classic* for fear of Comstock and for the money such mind-murdering servility to lewd despotism will fetch! Would that Boston could hav been spared this last disgrace inflicted on her by a pretended Anarchist.

The freedom, the sphere, of slaves is the circle described by their driver's lash. The dark dead-line drawn around the *Liberty* newspaper's office; the fierce-whirling ax of its grim executioner-in-chief; the pile of pates that hav tumbled from his editorial beheading-block into his waste-basket below (the editor of the *Arena's* head, B. O. Flower's face, being the last to look smilingly up from the bloody lot); "Be an Anarchist or die," the flag of freedom floating over this "free" business; a studied boycott on every advanced measure; the more citizens Comstock imprisons for their faith, the less he, Mr. Tucker, will hav to "regulate," and the face to call the newspaper exponent of this restrictiv outfit, "*Liberty*"—such is "philosophical" pretense, calling itself Anarchy. Some weeks ago, Mr. Tucker said: "It is my [his] right to sleep with different persons." Admitted, and regardless of sex. August 1st he termed "virginity, that paltry, tawdry, and over-rated gewgaw." When did *he* earn the right to "yawp" at the eye, the soul, of woman's personality in this rude style? When we consider the fact that virginity bespeaks elemental, inviolable *choice*, the sacred fact of feminin freedom, woman's inalienable right to hold or bestow her person as she deems best—Mr. Tucker's language, above quoted, is simply indecent bravado, scandalous presumption. His growing obtuseness of perception is painful. In December, 1875 in the *Word* office, with Charles F. Mason, a young Princetonian, Mr. Tucker was setting up "Cupid's Yokes"—I writing it with a pencil, and the two typos at my heels shouting "copy." Inadvertently I had used the word "lust" as opposed to love; Mr. Tucker called my attention to the fact that lust means vigor, exuberant power, which is not naturally dissolute. I accepted the correction, and the sentence stands to-day as then by him revised. The book has been revised and reset twice since, but none of the "obscenity" has been omitted. Most of the changes made in later years were suggested by Mrs. Heywood, the most intuitiv, relentless, creativ, and serviceable critic I ever encountered.

When the Boston vice lice in 1882 (Mrs. Heywood calls Henry Chase "that *louse* crawling over the body politic and dictating to us what books and newspapers we may publish"), when the obscenists suppressed "Leaves of Grass," and induced Oliver Stevens, the district attorney of Suffolk county, to threaten prosecution if the book was not expurgated, Whitman said, "No," and took the plates to Philadelphia. We reprinted as "The *Word* Extra" two of the "worst" (best) poems, without note or comment, deeming that the most effectiv way to resent the outrage and vindicate the nobly natural book. I was prosecuted but acquitted. Mr. Tucker advertised the whole book for sale by himself personally, defied Comstock, Chase, Stevens—the world of vice worms. They slunk back into their nativ mud. But now said worms hav so far repressed and got him under that he mutilates and expurgates books for "business purposes." From 1872, when I first met him in Elliott Hall and he subscribed for the *Word*, till 1884 he was a clear-eyed, resolute, irresistible exponent of freedom of conscience, speech, and the press. But now, alas! What was Adam's fall compared with Tucker's fall? But in giving Proudhon to the English-speaking world and in battling for mental liberty in years past he has done imperishable, immortal work for human progress.

Carlyle said, "Democracy is Anarchy plus the constable;" rather let us see that Democracy is Anarchy *transcending* the constable. Anarchy is true, but cowards and hypocrits do not illustrate it. The idea that persons silent under the lewd, rude despotism that now rules these states, should presume to think themselvs Anarchists! Louis Blanc said: "A curse on him who is not enough an honest man and enough a man of courage to be capable of the crime of hospitality toward a proscribed person." Charles Sumner said: "Liberty of speech is the very breath of a republic, the press a terror to wrong-doers." Shall we allow the wrong-doers, foul tyrannists, to benight reason and conscience?

Thanks to Mrs. Schum, Mr. Schmemann, and Mr. Tucker I am privileged to read Heinzen's remarkable book, and hav ordered a special copy which I shall present to the mother of my children, the woman with whom I hav had the honor to share a home twenty-six years. Will write you about the book more at length later. EZRA H. HEYWOOD.

State Prison, P. O. Box 100, *Charleston, Mass.*, Aug. 24, Y.L 19

The Survival of the Unfittest.

Victoria Claflin Woodhull Martin at the recent session in London of the International Congress of Hygiene and Demography read an elaborate essay on the "Rapid Multiplication of the Unfit." She took an advanced position and her paper was much discussed.

Some of her propositions follow:

One of the most fruitful sources of error is the supposition or taking for granted that others will see and comprehend human nature as we see and comprehend it. An individual sees and comprehends a social problem from his or her understanding. He or she has longings, desires, emotions, and sensations, and he or she imagins that others hav the same sensations, that they will respond to the same stimuli in exactly the same manner and with the same degree of intensity in a given circumstance, in a definit social order.

There are often greater differences between individuals of the same race than between individuals of different races. Some are more richly endowed, with more highly evolved nervous systems. If we wish to understand the basis of a superior faculty we study how the nervous system of the individual has become specialized. In the same way if we wish to understand the inferiority of individuals we study in what way their nervous systems are defectiv. It is this differentiation of the nervous system which separates man from man more than even geographical isolation in our modern civilization. The period of reaction to tactual, to auditory, to visual sensations depends upon the physiological condition of the central nervous system.

FATIGUE POISON.

It is said that in a new country where the land has not yet been appropriated, there is no such thing as the unemployed or the pauper. When colonists first settle upon a piece of land there is plenty of outdoor exercise, manly pursuits, work which does not cause physical deterioration. But after a time, as population increases and sedentary occupations take the place of activ pursuits, crowded inclosed workrooms take the place of work in the open air, the energy of the workers is gradually sapped by artificial life in cities, and they become the progenitors of a class physically enfeebled, spiritless, incapable of sustained effort.

Power of endurance in individuals is not equal; so that we could not say that eight hours' work or that less or more is beneficial to all alike, for one may work eight hours continuously and not be exhausted whereas another may be totally exhausted in six. Physicians warn us that if we do not allow sufficient rest to a tired organ to recuperate, waste products accumulate, producing poisons which are a fruitful source of disease. The most activ agent in generating the unfit is fatigue poison. If a large percentage of histories of family degeneration can be traced in the offspring of parents who hav passed the prime of life, how much larger must the percentage of family degeneration be due to physical exhaustion from overwork or the lack of sufficient light and fresh air.

MARRIAGES OF THE UNFIT.

But in any attempt to raise the standard of humanity, to aid evolution, we must take into consideration that it is not the survival of the fittest, but the survival of the unfit, by means of their rapid multiplication in societies as presently organized.

Any cause which determins the mating of the individuals has a direct influence on the quality of the human race. All artificial social inducements for the mating of unsuitable individuals are instruments for the multiplication of the unfit. To prove how detrimental our present social life is on the human race we hav only to ask, How many of the marriages would be consummated which take place if there were no social inducements, no fear of public opinion, no regard for the law, if there were no other inducement but the fact that he is male and she female, and that they are physiologically mated? How many who to-day are not mated would under such a state come together, and how many who to-day propagate from other inducements than love would not do so? One great cause of the rapid multiplication of the unfit over the fit is our false social system, which places so many obstacles to prevent the coming together of our best men and women.

How many opportunities has a girl to find her physiological mate in her little set—even if she were free to choose? Sexual selection has very little scope in our conventional system.

FOOD AND REPRODUCTION.

Among other causes which conduce to the rapid multiplication of the unfit, it has been suggested that the reason why the poor are so prolific is that they are underfed, that abundance of rich food lessens fertility. From experiments on flowering and fruit plants, by checking the nutritiv conditions of the plant the reproductiv power is increased; the roots of fruit trees are cut in order that they may yield abundant fruit. Darwin has already mentioned the subject in his work on animals and plants under domestication. He says: "This strange doctrin has apparently risen from individual animals when supplied with an inordinate quantity of food, and from plants of many kinds when grown on excessivly rich soil, as on a dunghill, becoming steril."

Opposed to this theory is the statement that population increases with the increase of food—that is, the number of animals increases rapidly where food is plentiful, and in times of dearth and scarcity the number decreases. The increase is ascribed to the increase in the number of marriages in prosperous periods. But among the very rich, where the increase is most rapid, I do not think this increase is due to the legal marriage. It is very difficult to reconcile the naturalist's and the political economist's theories. Other checks may be at work which tend to obscure the value of the first theory; it may be that the food supply, falling below the minimum necessary to sustain life in a healthy condition, causes diseases or otherwise incapacitates human beings in the struggle against adverse conditions in an industrial crisis.

THE REMEDY.

The best minds of to-day hav accepted the fact that if superior people are desired they must be bred; and if imbecils, criminals, paupers, and otherwise unfit are undesirable citizens they must not be bred.

The first principles of the breeder's art are to weed out the inferior animals, to avoid conditions which giv a tendency to reversion, and then to bring together superior animals under the most favorable conditions. We can produce numerous modifications of structure by careful selection of different animals, and there is no reason why, if society were differently organized, we should not be able to modify and improve the human species to the same extent. In order to do this we must make a religion of the procreativ principle. Our girls and boys must be taught how sacred is the life-giving principle—the most wonderful of all the forces at work throughout nature.

Our young men and women should realize the purpose for which they are uniting in the holiest bond of physical life. And by this means we would hav inaugurated the upper million and the lower ten. Any social conditions which tend to transpose these terms are subversiv of the true interests of humanity.

VICTORIA CLAFLIN WOODHULL MARTIN.

Lectures and Meetings.

W. S. BELL will lecture at Du Bois, Pa., Sept. 10th and 11th, and in Pittsburgh on the 13th; at Massilon, O., the 20th.

THE Lucifer Club, composed of the subscribers to *Lucifer* and friends of Moses Harman, will hold a convention at Ottawa, Kan., on the 5th, 6th, and 7th of September. There is much enthusiasm among the members of this club, and arrangements hav been made for a large gathering. Voltairine de Cleyre and other well-known speakers will attend.

W. F. JAMIESON was arranging with Mr. George T. Bruce, of California, for a series of debates with the doughty champion of Campbellism, Rev. Dr. Driver, but the reverend cannot be coaxed into debate, although he makes the Christians believe he is dying to get hold of an Infidel. Mr Jamieson now says he will accept calls for lectures and debates anywhere. Address Box 366, Des Moines, Ia.

S. P. PUTNAM'S lecture appointments for September and October are as follows: Jamestown, N. D., September 5th, 6th; Boseman, Mont., 8th, 9th; Colville, Wash., 12th, 13th; Spangle, Wash., 15th; Rosalia, Wash., 16th, 17th; Oakesdale, Wash., 18th; Palouse City, Wash., 19th, 20th; Pasco, Wash., 22d, 23d; Nanaimo, B. C., 26th; Wellington, B.C., 27th, 28th; Snohomish, Wash., 30th; Portland convention, October 3d, 4th, 5th; Grant's Pass, 7th, 8th; San Francisco, 11th. Will lecture in California through the months of October, November, December, and January, state convention January 29th.

The Nuns in the Schools.

[We printed in the issue of THE TRUTH SEEKER previous to this the news that the Catholic authorities of Texas propose to fill the public schools with nuns as teachers, and the opinion of the assistant attorney-general which will allow them to do it, providing they can wield sufficient pull with the county superintendents and trustees of the schools. Below we print a protest against the scheme by a Protestant preacher, the Rev. George Rose, of San Antonio, eliminating some of his pious catch-phrases, and confining him to secular sense. His sermon shows that even though their opposition to the scheme comes largely through their hatred of a neighbor sect, the Protestants will condemn this movement. And it is said that when thieves fall out honest men get their dues.]

Recently in this city at a normal school there were seventy-seven applicants for certificates to teach in the public schools of this state, forty-one of which were sisters of charity. This is a matter of intended significance, and worthy at this time of our best attention and consideration.

The purpose of the creation of public schools is that the youth of our population should not grow up in ignorance purely as to secular knowledge, and so be unprepared to win their way in the battle of mundane existence. Wisely we hav no church and state joined in this country. The United States has always held that there must be no sort of coercion in religious matters.

The church of Rome, as is well known in Roman Catholic countries or anywhere else, is neither pioneer nor champion of secular education. It is at least a remarkable coincidence that where in countries and parts of countries the Roman church is strongest there is the reverse of sound progress, cultivated intelligence, and general learning. Witness Ireland, Spain, portions of Italy, Mexico, and the Central and South American states. Taking these countries as examples, we hav reason to think that the Roman church not only has not heretofore fostered the liberal education of the masses, but has positivly discouraged it. The unfavorable comparison to the general advancement of the people of the Roman Catholic states mentioned, and Protestant America, England, Scotland, and the British colonial possessions, we need not hesitate to ascribe to the different policies pursued in the respectiv divisions of Roman Catholic and Protestant nations in the matter of secular education.

Tens of thousands of Protestants at one time believed it was right and proper to open the exercises of our public schools by the reading of the scriptures. But they hav been made to see, by one argument and another, that religious education is not part of the curriculum of the public school.

Now, if for any reason the King James version of the Bible has been closed in the public school, is Pope Clement VIII.'s version to be opened? If so, may we Protestants ask why? The answer is, and our Roman Catholic brethren, dealing with us in all candor, will admit it, the church of Rome will not accede to the secularity of public school education in America, at least as to their own people. It will not tolerate where it can prevent it what it calls "the graceless education of the public schools." Therefore Roman Catholics everywhere in the United States hav been making, are making, and will continue to make, efforts to introduce their religion in the public schools.

There need not then be the slightest doubt on the part of anybody as to the reason why sisters of charity hav taken out certificates to teach in the public schools of Texas. The sisters, estimable women that they are, owe first allegiance to their church, and if they become teachers in the schools, according to the organization of the church of Rome, it were vain to think that they would not still remain completely under the direction and control of their church authority while drawing public money for their support. Let them or their superiors explicitly deny this if they will. Rest assured it will not be denied in unmistakable terms. The introduction of sisters of charity in the public schools of the United States is the entering wedge, and it plainly means this—the alliance of church and state in these free United States, and the ultimate control of public education here in the interests of the church of Rome.

Are the Roman Catholics taxed for the support of the public schools? So, likewise, are Protestants, Jews, and others who are too in the majority. Is there unfair discrimination in any way against the children of Roman Catholics in the matter of public instruction? This is not claimed. The fact is, all are treated alike. Then where is the right and justice of Roman Catholics seeking and pushing for an advantage not accorded to other denominations in the particular under consideration? Would it be becoming and just on the part of people whose interests and rights are at stake to remain silent at this juncture of affairs when violence is being done to precedent, custom, and to one of the greatest institutions of this free land? Certainly not. We should be unworthy of the name Americans if we did not at this time sound the note of alarm to bring people together to consider and take action in the premises.

Who is it that has raised this question in our neighborhood? Who is it responsible for the disturbance of the religious peace of the community? True, we might remain quiet and offer no opposition while our schools were being handed over to Roman Catholic influence and direction; but the matter would prove costly in the extreme, in the end. So now is the time to giv the warning that public money must not be employed to support any denomination in connection with our public schools. Others do not ask it, and Roman Catholics must not get it. It is the duty of all alike to be tolerant of religious difference or opinion. We do not tax Roman Catholics for Protestant religious instruction in the public schools and they must not tax us for the payment of their teaching.

What may we expect in the practical work of having the sisters in the public schools? They will most likely be sent to small places where they will hav absolute control. At first one sister will be sent to a town or settlement, and as the community grows, another sister will follow, and later a third, until the schools are filled with them and to the exclusion of teachers of other creeds. Parents then will hav no choice as to the instruction of their children; they must either send them where the sisters are instructors or keep them at home. Now, will Protestants and Jews like this, to be compelled to accept the education of their children at the hands of a religious order under the authority of the Roman Catholic clergy, or to provide other instruction for them at separate and often large cost, or to let them grow up in ignorance? Which alternativ will they accept?

But we are told that the sisters will not teach religion in the public schools, and that if they did they would be liable to expulsion. But with the public school as a basis for operation what is to prevent the sisters from teaching their scholars anything they please outside of the school, with which instruction we shall be told we Protestants and others hav nothing to do? Let us not deceive ourselvs in this matter. The sisters—if not directly then indirectly—by their very presence, manner, dress, and in ways beyond number, can and would familiarize the minds of the youths, and instil into them, Roman Catholic—as opposed to other religious—ideas, peculiarities, and teachings. This may be set down with absolute certainty. The Roman church does not bother itself about questions of the importance of the one we are considering, without motivs. And the motivs in this case, as has been said before, are to supply, and at public cost, Roman Catholic religious instruction openly or otherwise in the public schools. And this I contend is a matter of the very gravest concern to Americans. And I here say Americans advisedly, for the reason the effort to control the education of children in the United States has its origin outside of this country and among foreigners.

Again, there is on the political economy side of of this question weighty reasons why religionists should not supplant secularists as teachers in the public schools. After long preparation and much cost a class of worthies hav equipped themselvs as instructors in the institutions we are thinking of, and with the understanding that the study and imparting of religious knowledge was to be no part of their duty. Now suddenly in one department of the labor market it is proposed to introduce to the number of forty-one out of seventy-seven applicants a class of laborers whose ostensible business is work of charity, and who are receiving maintenance and support for such work, not only from their own church, but from many other sources. Now is this right, to force into an already congested labor market a class of laborers comparativly independent of the wage to be paid as a means of livelihood? The Roman church, as is well known, has large revenues and extensiv and well-furnished quarters for its defendants, and why then this anomaly of a church that professes studious regard of the interests of labor, of crowding upon the labor market, to its vast unsettling and disturbance, a class of laborers already provided for? What is to become of the laborers already there, or preparing to go there, with a clear understanding between them and the state as to the exact requirements of the service, namely, calling for no teaching by object-lesson or otherwise of religious matters?

We hav looked at the subject on the religious, moral, and economic sides, now let us take up the political phase of the question. Who is responsible for having introduced into Texas politics the subject of at least religious influence, if not instruction, as will be contended, in the public schools? Certainly not Protestants; they hav not demanded and do not seek any advantage for themselvs over their neighbors in that matter. On the contrary, they see the necessity for and demanded the complete separation of religious and secular education, when the state pays the bills. And now are we to go to the polls and vote whether or not women wearing the especial dress of a religious order, marking them distinctly as to who and what they are, shall be permitted to teach in the public schools? I trust not. I hope the Roman Catholic church authorities will wisely refrain from pressing this question, which is sure to arouse distrust and opposition in a marked degree. Americans hav said everywhere and at all times religious questions must be kept out of politics, and they hav served notice to this effect whenever the question has come up in the past, and will continue to serve such notice whenever it arises in the future.

What the Young Freethinkers Need.

In the article "How to Make Freethinkers of the Young," Miss Craddock suggests that there should be a Freethought paper for the young people. Something of the kind is certainly needed for the benefit of those who are a little too old to take an interest in the "Children's Corner," and feel as if they had been told to "listen and not talk" when they read the able articles written by the veterans in the cause, who express their ideas much better than they could hope to. These young people are "scarcely noticed" in any of the Freethought papers, yet they are at the period in life when to openly express Liberal sentiments entails the most hardships, and should receive the most encouragement. The young man who, at the beginning of a business or social career, allows it to be known that he is a Freethinker, handicaps himself greatly." If he depends on others for employment many will not employ him, not because they doubt his ability or honesty, but because it would not be "politic to hav an avowed Freethinker in their establishment. If he sets up in business for himself, by opposing the church he resigns the patronage of most church-members. He will not receive any encouragement from those who believe as he does, but whom "policy" bids be silent; they will listen to his public defense of his belief without the least sign of approbation and perhaps say to themselvs as they walk away, "Sensible talk that, but very indiscreet in the young man." This young man will be avoided socially, his intimates will be nearly all men and then only in a business or "out with the boys" sense. The result of all this is that the young man is apt to change his residence and suppress his opinions.

Later on when his financial position is assured he may again avow his Liberal sentiments, or he may deem it necessary to remain a hypocrit all his life. I hav a sincere admiration for the young woman who dares to openly oppose the church. She has so little to encourage her. She injures herself socially, and society means everything to most young women. The "average young man" will consider her "strong-minded" because she has formed an opinion on a subject he has never thought of, and a "strong-minded woman" is a "terror" to the average young man. This is the condition of the young Freethinker in the towns and smaller cities, but is not so severe in the larger ones. This country is growing more liberal year by year, and the time is not far distant when it will be no hardship to be a Freethinker. In the mean time let something be done to encourage the young Freethinker. Show him that some one takes an interest in him. You who are employers, when you want a clerk or a mechanic, advertise in the Freethought papers, if you can employ some young Liberal, and encourage him in fearless speaking. Would not that be better than to hav him fall into the hands of some double faced deacon, where he would learn hypocrisy and deceit? You need not take him if he is not competent or cannot giv reference. A paper devoted to the young people would do much to encourage them. It should not be the opposit of a Sunday-school paper, or be otherwise childish. It should contain a large "Children's Corner," but on the whole be a paper for young men and women. It must be made attractiv. The knock-down arguments and satirical writings of the Freethought papers are not read by the young, there are so many other things more interesting. I hav no fault to find with any Freethought paper; they answer perfectly the purpose for which they were intended; but they are not adapted to the minds of young people.

The "naked truth," a "simple statement of facts," and "arguments without frills," are all right, but it is better to clothe the truth in even a fanciful dress and hav it received, than not to hav it received at all. A simple statement of facts with illustrations is an improvement, and it would be better to put a double row of frills around every argument, if by so doing people would be interested enough to read them. While it is absolutely necessary that such a paper should be anti-religious, it should also be scientific and literary. It would be a medium through which the young people could get acquainted, compare experiences, and receive advice; not in the way it is usually administered, as a medicin, but in the shape of the actual experiences, with comments, of those who hav "gone before." I think the success of such a paper is assured. Every Freethinker would take it for his children, and it would be of such a character that even the "old folks" could not do without it.

Elsinore, Cal. E. MCCOY.

SEND for catalog of our publications. Sent free on application.

New Publications.

Unless otherwise specified, all publications noticed here can be had of THE TRUTH SEEKER COMPANY, *at the prices named.*

M. Myerovitch, of 205 Jackson street, Nashville, Tenn., has printed a pamphlet to prove his new theory that "the origin of the polar motion is the repulsiv power of molecules."

The *Maine Coast Cottager* takes the place of the *Mt. Desert Herald*, published at Bar Harbor, Me. It is edited by Joseph Wood and devoted to building up the interests of the Maine coast.

The Freethinkers of India hav begun the publication of a paper, fortnightly, called *Modern Thought*. It is printed at Bombay, and we sincerely trust that it may survive longer than its predecessors.

A lecture by Professor W. J. Woolsey, entitled, "The Churches and the Pews," can be had free by addressing Dr. Wilson, 258 Nash street, St. Paul, Minn. It is a Liberal speech, and levels some keen shafts against orthodoxy.

"What's Bred in the Bone" is the novel, by Grant Allen, which took the five thousand-dollar prize awarded by London *Tid Bits;* republished here by B. R. Tucker. As a novel it is very fine and holds the reader's attention closely. Price 35 cents.

"Miss Worden's Hero," by H. B. Salisbury, is a Socialistic-Anarchistic forecast of the "coming revolution" in this city, told in novel form. It is published by G. W. Dillingham in very cheap style, and few we imagin will care to pay even 25 cents for it.

Professor C. L. Haskell, St. Louis, Mo., has printed in tract form an article which he recently wrote for these columns, on "How to Convert Atheists." It is No. 1 of "Do-You-Ever-Think Series." He would probably sell a dozen for 25 cents, and their distribution would do good.

Thomas A. Davies has written a pamphlet, "Am I Jew or Gentile? Or the Genealogy of Jesus Christ, Proving His Divinity," which may be had of E. H. Coffin, 49 John street, New York, for 25 cents. The work is a new twist of "holy writ," and it is unnecessary to say that the claim made in the title is untrue.

"Vacation Time, with Hints on Summer Living," by H. S. Drayton (Fowler & Wells Co.), for 25 cents, contains a good deal of good sense and considerable of the usual nonsense talked by "hygienists." But as on the whole it makes for out-door living and plentiful exercise its influence is good, though there is no special reason why it should be called Vacation Time.

Perhaps every admirer of Charles Bradlaugh already possesses George Jacob Holyoake's story of his "Life and Career," as printed by Mr. Green, but if he has not he should get it. It is an affectionately just tribute to a really great man. Those who read it will know Bradlaugh better, and some seemingly harsh actions will be explained by the knowledge. Price, 15 cents.

Peter Eckler is always publishing valuable works, and his latest, printed in his usual elegant manner, is "John Calvin, and the Errors of Presbyterianism." The publication is the result of a correspondence between Mr. James Bell, of Brooklyn, and a Calvinistic preacher of Detroit. An authentic portrait of Calvin discloses why his system of theology is the worst of all Protestant speculations. His "errors, ignorance, misconceptions, and absurdities are disclosed and exposed." The book is exceedingly useful to the scholar and the price is $1.

Freetraders will naturally desire to hav Henry George's latest volume, "Protection or Free Trade?" and probably the reader with limited means and time can get no better book on the subject. Mr George claims to hav answered every question raised by the protectionist and met every objection to free interchange of commodities between nations. This may or not be so, but Mr. George is an able writer, and undoubtedly his book will be of use to those who think there is no prosperity for the country until the custom-houses are abolished. Price, 25 cents.

Paul Carus, of the *Open Court*, has issued a second edition of "Fundamental Problems," price $1 50. The purpose of the book Mr. Carus explains thus: "The fashionable Freethought of to-day is so closely connected with negativism and hedonism that most people are accustomed to identify Freethought with these its excrescences. In this book, however, is proposed a philosophy of most radical Freethought, that is *no* negativism, *no* Agnosticism, and *no* metaphysical mysticism, but a systematic arrangement of positiv facts. On the ground of positiv facts, it equally opposes hedonism as well as asceticism, propounding a humanitarian ethics which, if obeyed, will keep our nation healthy and must lead us not on the easy path of 'least resistance,' but on the thorny and steep road of progress onward and upward to ever higher and nobler states of existence."

"Freethought Readings and Secular Songs," is a compilation by J. M. Wheeler, one of England's most industrious Freethought writers. The title describes it and we can only add that the selections are judiciously and critically made. The authors from which the poems are chosen include Bruno, Saxe, Swinburne, W. R. Alger, Edgar Fawcett, James Thomson, Leigh Hunt, M. J. Savage, Susan H. Wixon, W. B. Scott, Margaret Fuller, Shakspere, Thomas Hood, Frank Felt, George E. Macdonald, Shelley, Britton, Ernest Jones, and others. The children of Freethinkers can find in it many good pieces for school recitations. Price, 50 cents.

Anyone interested in Russia will find "Russian Traits and Terrors," published by B. R. Tucker (price, 35 cents), a revelation surprising in the extreme. Russia is about the worst country in the world if we may believe the writers of this work. The people are all liars, slothful, dishonest, immoral, and cruel. The half has not been told about their prisons; their persecutions of the Jews exceed the published facts, and the peasantry are in a worse condition than were our African slaves. The book was originally published in a series of articles in the *Fortnightly Review*. If the charges against the country are true, and there is too much ground to apprehend they are, it is well the world should know it.

B. R. Tucker has published Karl Heinzen's "The Rights of Women, and the Sexual Relations—An Address to an Unknown Lady Reader." It is a very radical work, calculated to shock most people, but full of facts and common-sense conclusions—as such works usually are. Its perusal would make a good many men ashamed of themselvs, and likewise some women. Of it the Boston *Beacon* says: "The volume contains, from the nature of its theme, a great deal of plain speaking, but there is nothing in it that ought to offend a serious mind; and it is interesting to observe that the opinions of the latest scientific investigators into the subject of the evolution of marriage are in agreement with Heinzen's suggestions." Cloth covers, $1; paper, 50 cents.

One of the curiously useless books which people persist in writing is Wm. Hemstreet's "Mind in Matter; or, The Substance of the Soul," printed by the Fowler & Wells Co. Mr. Hemstreet claims soul to be a *thing*, and just as material as the body is, whether electrical or ethereal; and that mind is the innate quality of that thing like cohesion or energy in matter, although in neither case can we tell the why or wherefore. He argues that by demonstrating the corporeal nature of the soul we demonstrate its immortality, in the imperishability of matter and its alliance with volitional tenacity of love of life. He suggests this theory will add a new system of social philosophy and explain and support existing theology. The book sells for $1.

The "Agnostic Island" is a story by F. J. Gould of the efforts of some missionaries to convert to Christianity the inhabitants of an island in the Australasian regions who had no religion, but guided their lives by a code of principles known as Agnosticism. It is an unusually well-told story and has been accorded praise in all quarters. "Original in conception, the story is told with such unaffected simplicity—every character is so natural—that the reader is unconsciously entranced, and is impelled to pursue the narrativ to the end. It may safely be asserted that no orthodox Christian could rise from a perusal of the work without having his mind liberalized and his intellectual capacities widened. 'The Agnostic Island' is just the book to put into the hands of a liberal Christian anxious to understand and appreciate the faith of the maligned heretic." Price in this country, $1.

"The Dawning," by J. M. L. Babcock, has entered upon its third edition. It ought to be its thirtieth, for it is a book that is full of rare thought and suggestion. It is a romance of love and labor, where what is noblest in both is beautifully sketched. "The Dawning" is one of the novels of the new age. It was written for the head and heart of man, and appeals to both with equal power. The story is fascinating, the characters charming, and the advanced questions of the day are treated in a way that commands respect and influences opinion. The author of this rare book has put the world of thinking men and women in his debt. His broad sympathies for his race and his earnest purpose in seeking to ameliorate the hard lot of the working class, make "The Dawning" a book that all wage-earners, as well as all students of the industrial problem, should read. Paper, 50 cents.

"Leaves from a Conjurer's Scrap-Book; or, Modern Magicians and their Work." Donohue, Henneberry & Co., is a handsomely printed, neatly bound, and fairly illustrated book of nearly 300 pages from the pen of H. J. Burlingame. The author is a bright and entertaining writer whose literary work in this particular field has been much sought after by the press of Chicago, he having traveled professionally over the greater part of this country and Europe. As he was a success in that capacity he has since become an acknowledged authority on the prestidigitator's art. The book runs through several chapters of gossipy reminiscence relativ to celebrities of this profession past and present. Many astounding tricks are laid bare by the illustrations. The basis of all religions is the love for the mysterious in humanity, but what appears mysterious on the platform is often ludicrously absurd when explained by an adept. Anyone desiring to familiarize themselvs with professional deceptions or illusions, such as the decapitation, cremation, or the palanquin acts, would do well to purchase this book. It sells for $2.

"Main-Traveled Roads" is a series of "six Mississippi valley stories" by Hamlin Garland, published by the *Arena*. Price 50 cents in paper and $1 in cloth. The publishers thus describe the work: "All the stories are distinctly American. They deal with the light and shadows of Western life. Mr. Garland nowhere preaches or moralizes, but every story, by its wonderful picture of life and conditions as they are found to-day, tells a vital truth and stimulates thought. It is with the people, the great army of toilers who struggle so heroically and receive so little of life's comforts, that the author deals in this remarkable volume. The title is by no means misleading. It is over the main-traveled road that the characters pass, some bearing heavy burdens, some bowed with age, care, and trouble; some laughing in the exuberance of youth and radiant in the wealth of health and hope." The novel is a work of genius and calculated to stir up trouble if read by the hard-working farmers of the South and West. The Farmers' Alliance could use it effectivly as a campaign document.

"A Little Book for Men and Women About Life and Death," by W. Carew Hazlitt, price $1, has reached us from Reeves & Turner, London. Mr. Hazlitt strongly opposes the church, and he sums the purport of his book in this way: "A survey of the whole question convinces one: 1. That we and the other tenants of the earth are parcel of a colossal system of which our knowledge is exceedingly defectiv, and of which, under clerical auspices, we should hav remained to the last, not merely in absolute ignorance, but with altogether false impressions. 2. That while the church was, during a certain length of time, a wholesome agent in the promotion of literature and the arts, it at no period helped forward real education, and is, under changed circumstances, the greatest enemy to human progress and welfare. 3. That as the church has been constructed by ordinary human methods, it is as open to criticism and inquiry as any other branch of our political fabric. 4. That so long as the church continues to exercise its authority over our schools and training, the progress of real culture among other than independent thinkers is out of the question; and 5. That, in order to place the views of the community on a solid and sincere basis, the entire scheme of teaching in all our seminaries, for girls as well as for boys, for advanced pupils as well as for the very young, must be absolutely secularized."

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FOR new subscribers to THE TRUTH SEEKER we return thanks to Messrs. O. Child, E. T. Greher, Almond Owen (who also sends for five of the new Biblical Picture Books), N. G. O. Coad, T. N. Sherman. James M. Logan, W. A. Wagner, J. Monroe, M. Fleming, Sam Luse, John A. Calder, J. Warmbrod, George W. Meyer, A. W. Beery, W. G. Troutman, D. Hepler, and D. W. C. Priest. Such help as these gentlemen extend we gratefully appreciate. We desire to greatly increase our list this fall and winter—in fact, it is imperativ that we should do so—and ask our friends all over the country to help us. The list could easily be doubled if only one-third of our readers would take as much interest in THE TRUTH SEEKER'S success as the gentlemen named above.

WE will furnish free sample pages—pictures and text—of the "Freethinker's Pictorial Text-Book" to any friend who will distribute them where they will do good, and to anyone who will become a selling agent a liberal discount will be made. A Freethinker of good address, man or woman, out of work, could make good salary selling this book in any town of fairly Liberal inhabitants.

Concentration of Effort.

The issue of the San Francisco *Freethought* of August 15th was its last. The following card by the Board of Directors of the Freethought Publishing Company explains why:

"After a careful consideration of the resources at hand it is decided that *Freethought* shall be consolidated with THE TRUTH SEEKER. The present pecuniary support of *Freethought* does not justify its continuance as an independent journal, with the burden resting upon a few. Much has been accomplished by the generous devotion of friends, and that which has been accomplished will form the basis of new effort. It is not a retreat but a change and combination of forces whereby at the least outlay the greatest results can be attained.

"We hav not the wealth and power of the churches. We hav to work with small means, and we must make the best of these means.

"Fortunately we are not without allies able and willing to aid in the advancement of the Liberalism of the Pacific Coast. THE TRUTH SEEKER hereafter will take the place of *Freethought*. It is hoped that the subscribers of *Freethought* will heartily support this alliance, and approve the wisdom of the course adopted.

"Whatever advance subscriptions hav been paid for *Freethought* will be made good by THE TRUTH SEEKER.

"THE TRUTH SEEKER will hav a special department devoted to the work upon the Pacific Coast. S. P. Putnam will contribute 'News and Notes' from all parts of the field. There will be weekly correspondence from San Francisco and other points, and ample reports of conventions and Liberal meetings, and in every respect the columns of THE TRUTH SEEKER will, like *Freethought*, giv account of the progress of affairs and maintain the spirit of fellowship. Thus, through THE TRUTH SEEKER we can keep up communication with one another, hold our ranks intact, carry on the work with advantage, and preserve unity of action, the objects for which *Freethought* was established.

"A great work has been done. We view it with pride and hope, and are satisfied that under the new arrangement it will still be successful and glorious.

"We are poor, and because we are poor we must be economical of our expenditure. We must make a dollar go as far as we can, and coöperation is the word. But not the less do we labor with enthusiasm, not the less do we see the promis of the future, not the less do we believe in the victory of our cause.

"We feel sure that the readers of *Freethought* will coöperate in this movement, will giv it their generous support, and thus make the Liberal work more effectiv and broader than ever. We must combine There is an immense effort throughout the country for a union of church and state. We cannot haul down our flag; from East to West there must be a solid array of Liberals. We cannot afford to waste our powder. In view of the pressure of the times, the uncertainty of the business world, and the danger that confronts us, concentration and consolidation are necessary to the Liberal cause.

"The headquarters of the Freethought Publishing Company will be at San Francisco, as heretofore, for publishing, printing, sale of Liberal and scientific works, etc.; also the special agency of The Truth Seeker Company to receive subscriptions and renewals of the paper, and sell books. By means of this branch office the country between the East and the West will be constantly activ.

"We are convinced that when the benefits of the consolidation of THE TRUTH SEEKER and *Freethought* are thoroughly understood, it will be welcomed by friends and supporters with the greatest enthusiasm.

"S. P. PUTNAM,
"EMIL LEMME
"W. H. EASTMAN,
"F. L BROWNE
"G. E. MACDONALD,
} Board of Directors Freethought Publishing Company."

Continuing, Mr. Putnam says to the Liberals of California and the Coast:

"THE TRUTH SEEKER will carry on the work of *Freethought*. It is impossible to do double duty. I must confine myself to the lecture field. The labor there is of the first importance. I shall be in California during the months of October, November, December, and January. I desire to address Liberals wherever possible, and arrange for a grand convention at San Francisco, January 29th, Paine's anniversary, of the California State Liberal Union. I hope that all will coöperate. We must not giv up because our means are small. We can and must do something. There are formidable issues presented to us. The people must be educated by the platform as well as by the press. Arrange for one lecture at least if no more. Even if only a few attend this is infinitly better than nothing. There will be advance. Minds will be awakened. With the union of *Freethought* and THE TRUTH SEEKER, I shall hav opportunity for greater work in the field. The Pacific coast is my home, and here I wish to devote myself to the interests of the cause. Rally to the flag, and let us hav a splendid fall and winter campaign worthy the memory of Thomas Paine. Send the word along the line. I shall expect a general response. SAMUEL P. PUTNAM."

Mr. F. L. Browne, who, since George E. Macdonald retired from *Freethought*, because he couldn't stand the strain, has had charge of the office editorial duties, supplements the foregoing with a statement. Mr. Browne is an old friend, and was a clerk in this office when D. M. Bennett was in the flesh:

"I reflect regretfully upon the departure of *Freethought* for the East. I would that I were going with it, even away from the sunny skies and balmy breezes of the Pacific coast; away to the storm and chill of the Eastern winters.

"Although my work has, until recently, been behind the scenes, I hav taken an activ part in the publication of the paper almost from the very start. I hav burnt the midnight oil in its behalf many a time and hav put forth my best efforts to help make it a success.

"Therefore I say adieu sadly. I see it and its interests depart eastward as those of a dear friend whom I may expect never to meet again.

"The force of circumstances dictates this course. It is wiser to make a safe harbor than to attempt to weather a storm outside the shelter. It is better for the interests of all that the work should be shaped to continue than to court disaster by an attempt to do too much. Our good commander-in-chief givs, in another column, detail of arrangements made for the best interests of all concerned. It is unnecessary for me to repeat them here. Do not for a moment think that this move is made for the purpose of lightening the burden upon the shoulders of those activly engaged in the work connected with *Freethought*. The move cuts off the income while it still leaves a burden of financial obligations upon the management.

"In our work we hav been nobly supported. In times of need we hav not looked in vain for the response to appeals for assistance. This is fully appreciated. This has encouraged us to continue the work in the face of appalling difficulties. But we are tired at last. We feel that it is better to let others assume a part of the burden.

"Born and bred in the Liberal ranks, it is out of the question for me to drop the work. It must go on. I shall continue to watch the progress of Liberalism on the Pacific coast; shall compile the items of interest and see them published. To this end I invite correspondence from the many personal friends of *Freethought*. I shall hav opportunity to become acquainted with you and exchange ideas. Let us work together. Local Freethought societies, send me reports of what is happening in your organizations; Freethinkers, call my attention to items of interest in the field of Liberalism; personal friends, write me of new thoughts which come to you. We can make this work move on with greater effect than ever, if you will all do this.

"Over the paths of gleaming steel that span the continent shall speed the messages proclaiming life, activity, and effectivness in the Liberal ranks heretofore represented by *Freethought*. Friends, here is my hand and greeting."

These statements are sufficient, perhaps, but we must say a few words to the Liberals of the country, and also extend the hand of family fellowship to the new friends who hav come to us from *Freethought*, to whom we introduce THE TRUTH SEEKER this week.

The past two years hav been hard ones for the few journals upholding the cause of Freethought. There has been much to distract the mind to other issues. Business has been poor, merchants finding but few customers, while the farmers hav been compelled to sell their crops for little or nothing. There has been no great case of persecution by the church to draw the Liberals together, and some of them hav felt that things are going all right—that the church is losing its grip upon its members and ministers; that the rumored trials for heresy boded the downfall of superstition, and that the creeds when revised would line up with common sense. Under these conditions the efforts of the Liberals hav relaxed, with unfortunate results. Charles Watts, one of the ablest men who ever stepped upon a platform, has found it necessary to go back to England, where he could better provide for his family, and though his work in Canada is to be continued, we very much fear that it will not be possible to hold the Liberal people of that country together as he has done. *Freethought*, with two of the ablest men in the country at work for it, has found the path too rough. The task its publication imposed they hav found beyond their strength.

One of them has been compelled to look elsewhere for the means to support his family, and the other thought it best to lay the burden down that he might do more to help the cause from the lecture platform. There is no one to blame for all this; it is simply a phase which all unpopular causes must show at times. We hope that the results will hav the effect of arousing the Liberals to a sense of the situation.

The consolidation of *Freethought* with THE TRUTH SEEKER, however, is not by any means a weakening in the work. On the contrary it is an expansion, and will help the Pacific Coast friends to do still more, as THE TRUTH SEEKER is larger in circulation and affords greater opportunity for correspondence. We ask its new readers to take it to their hearts as they did *Freethought*, and we hope to make it the same welcome friend to their firesides. Whatever is peculiar to the Coast will not be omitted. Mr. Putnam will find ample room in its big pages for his "News and Notes;" he will be its lecturing Editor and traveling representativ. Mr. F. L. Browne will send us each week full accounts of all that touches the interests of Liberalism on the Western slope—from the Sierras to the Sea—and the Liberals of California, Oregon, and Washington will find it as devoted to their work as was *Freethought*. The office of the Freethought Company in San Francisco—838 Howard street—will be a special agency where Liberals visiting the city can find the paper and our books, and leave their subscriptions as well as at the Eastern office. We shall make good all the subscriptions paid in advance to *Freethought*, but we also ask those who are behind to forward the money due as soon as possible. We strongly desire to keep on our list every name on *Freethought's* list, and by taking advantage of our terms for clubs THE TRUTH SEEKER will cost them little if any more than did *Freethought*. And to every one of these new friends we extend a hearty invitation to write to us, tell us of their work and wants, and so keep up the cordial spirit of fellowship developed through *Freethought*.

Prayer and Rackarock Powder.

When the theologians want or don't want anything, they pray. They pray to avert famin and ring church bells to keep off a plague. If there are too many grasshoppers around they pray that the Lord will kill the insects, and a man dying from a bullet wound is made the victim of the same incantation.

It used to be considered one of the minister's duties to pray for rain when a dry spell continued too long, and so foolish were some of the minister's parishioners that they objected to his praying for rain till they had gotten their hay in. The others, having gotten the hay in, insisted that the preacher should go ahead.

The difference between the theologians and the scientists is clearly shown in this question of rain. Theology believes and supplicates; science reasons and experiments. The theological method of getting moisture from the skies not proving a success in rainless localities, science has taken up the matter, and triumphed over theology. Hereafter prayers for rain will be at a discount, and the minister has lost another hold on his victims. This account, from Midland, Texas, of Science's triumph was in nearly all of the daily papers the other day:

"The labors of the rainmakers whom Uncle Jerry Rusk sent down here to try to pump water out of cloudless skies are practically at an end so far as this particular locality is concerned.

"General Dyrenfurth will leave for Washington to-morrow morning, to be gone about ten days. He is highly pleased with the success of the experiments and has perfect faith that the power of making rain has been secured.

"From a barren, dry alkali prairie this country has been transformed into a first-class pasture land.

"The ranch belongs to Nelson Morris, of Chicago, and covers three hundred thousand acres. Before the rain persuaders came there had been no good rain on the ranch for three years—only light showers at rare intervals which did but little good. Since the experiments were begun there has been one tremendous rainfall, and there has hardly been a day without a shower or two. The grass is getting green.

"The experiments hav not yet been conducted upon the extensiv scale of the program first laid out by General Dyrenfurth, but sufficient has been done to demonstrate that the right plan for making rain when it is needed has been discovered.

"The balloons, owing to the present inadequate means of making oxygen in large quantities, hav not been a dazzling success. But the rackarock powder and dynamite hav worked wonders with the atmosphere.

"The explosion of any large amount of dynamite and rackarock was followed by rain inside of ten hours upon eight or ten occasions.

"Last evening was the final and most conclusiv and satisfactory of any of the experiments. The night was clear and there was every indication of a long dry spell.

"Five balloons were sent up and exploded. A stiff gale was blowing from the east and they drifted far toward the setting sun before they exploded. The battle on the ground where rackarock and dynamite took the place of heavy artillery lasted from 6 o'clock until 10, then the general and his forces retired. They were awakened at 3 A.M. by a vivid flash of lightning, followed by a violent clap of thunder. They went out and saw a storm of great violence raging in the west. It rained until about 8 A.M. Then many pounds of dynamite and rackarock were exploded again. After each discharge the rain fell in torrents."

We do not know whether it is humiliating to the Lord or to his preachers to hav to acknowledge that dynamite and rackarock powder are more powerful than they, but the case seems clear. It is well known that prayers for rain were not always followed by showers, and that shrewd preachers put off their supplications till the wind was in the east. What follows? The conclusion is inevitable that God couldn't or wouldn't make it rain when the conditions were not right.. Now, if he couldn't, then dynamite and rackarock powder are more powerful than he, for they force the conditions and the rain follows. But if he could but wouldn't, then his chosen mouthpieces were of no more avail with him than other folks. Preachers are useless, their prayers are not answered, the Lord heareth them not. Then what in the world is the use of supporting them? False medicin men should be set to work. Let the ministers stop praying and to go experimenting with dynamite and rackarock powder. So can they earn their salaries and become of some benefit to the world.

Another Jewish Convert.

The Jews are at last, under the persistent prodding of Mr. Benjamin, warring toward the Christian mission for their conversion in a manner which must speedily render Mr. Freshman's enterprise unremunerativ. And his converts, under the able tutelage of Mr. Benjamin—who hates a Christian Hebrew with great ability and zeal—will all soon be induced to sit with the faithful of Israel again, leaving a net result of nothing as a basis for begging for funds to support the Hebrew-Christian mission in St. Mark's place.

A Hungarian Jew, by name Max Winterling, is the latest renegade from Judaism to Christianity, and also the other way. His story is found in the following affidavit:

"City and County of New York, ss.

"I, Max Winterling, being duly sworn, say that I reside at 17 St. Mark's place in the city of New York. I was born in Budapest, in 1868. I arrived in New York in 1886. Here in a strange land, with no friends, I drifted until I heard of the existence of the Rev. Jacob Freshman and his mission, at whose mission Jews in my position are assisted and maintained in consideration of giving up their religion, Judaism. I became a frequent visitor at Mr. Freshman's, and as I never received a thorough Jewish education I soon fell a prey to the convincing proofs of Christianity as depicted by Mr. Freshman and his aids. I was duly baptized by him on January 15, 1889. He assisted me during my stay in New York until I was sent by him to a seminary at Mt. Hermon, Mass., where I remained for one school year and then returned to this city. During my vacation I was again supported by Mr. Freshman with five dollars weekly and free lodging. Here my eyes became opened to the peculiar irregularities and inconsistency of both Mr. Freshman and my fellow-converts. I became cognizant that while the converts pretend Christian piety in the church, they scoff and laugh at Christianity in general, and Mr. Freshman's ignorance in particular, outside of the church. The few old Bible proofs in favor of the New Testament became to me ambiguous and obscure. When I presented my difficulties to Mr. Freshman, his sole reply was that I must not permit the devil to get the best of me. Finally my conscientious struggle became unbearable I now resolved to cheat Christianity and myself no longer. I therefore make an open confession before God and men that I never was a Christian at heart and could never be one especially when my Christianity should emanate from men like Mr. Freshman. He himself might be a good Christian, but his huge ignorance and inconsistency never did and never will influence any conscientious and enlightened person to follow his example. I am also free to say that every convert which Mr. Freshman ever made is of the same opinion as myself but they lack the moral courage to express themselvs openly. As I was the one who called the police officer to eject Mr. Benjamin when he together with the *Herald* representativ visited the reading-room, it will be seen that it is not at the instigation of Mr. Benjamin that I come to my conclusion. I certainly owe an apology to the Christian community for cheating them out of their money and good will. The only restitution I can offer is by warning them against a further waste of money upon the other converts. The Christians who honestly lend a helping hand toward maintaining the Hebrew-Christian church are innocently committing the crime of promoting and encouraging dishonesty among converts like myself.

"MAX WINTERLING.

"Subscribed and sworn to before me this tenth day of August, 1891. Wm. J. Becker, Notary Public City and County of New York.

Having gotten this evidence against Mr. Freshman's mission Mr. Benjamin has gotten Mr. Winterling out of the country before he turns himself over again. The real Jews regard such fellows with scorn and aversion, and use them only to help break up the mission. The *American Hebrew* says of them: "We beg our Christian friends to dismiss from their minds any idea they may entertain that we feel gratified at the renunciation of Christianity of men like Winterling. We prefer they kept out of our faith. We hav no use for men like Winterling, Hoffman, *et al.*, who will use religion as a cloak for obtaining an easy livelihood; no more use than we hav for Mr. Freshman, who knows the character of the material he employs to urge religious and well-meaning Christians to part with their money, under the idea that they are really saving the souls of Jews, when they are only helping to support a lot of worthless persons, most of whom would be in jail if they got half their deserts." There is none more clannish in religion or zealous and jealous for his faith than a Jew, and the attempt of the Christians to convert poor people of that faith arouses as great a religious hatred as exists between Catholics and Protestants. And it can be truly said of the Jews that very few yield to the pleadings of the Christians, and they are of the most dishonest kind, willing to play the hypocrit for the sake of a few dollars. Mr. Winterling says that five other converts made by Mr. Freshman "will withdraw the mask of conversion so soon as their domestic affairs and financial difficulties are straightened out." It may be thought that such might be safely left to their own destruction, and they probably would be did not the Christians find them available as excuses to beg money and did not the Jews dislike to see even the most worthless of their number renounce his religion.

Editorial Notes.

SOME of the Freethinkers of England, led by G. J. Holyoake and H. L. Brækstad, hav begun a movement to repeal the law which now makes it illegal to leave property in trust for Freethought purposes, and which sanctions confiscation of money avowedly bequeathed for the advocacy of views hostil to Christianity. A general election will probably take place in England within a year, and candidates for the next Parliament will be supported or opposed as they favor or oppose such action. Mr. G. W. Foote, as president of the National Secular Society, concurs in the effort, and will render what assistance is in his power. The *National Reformer* says of the movement: "It has of late years grown more and more clear to most Freethinkers that the future success of our movement, as one of persistent propaganda, depends on its being properly endowed. But endowed it can never be, however anxious Freethinkers may be to leave their money to it, while the present wicked blasphemy laws subsist in their entirety. These laws *must* be repealed, in part ere long, in whole ultimately. When Mr. Bradlaugh last introduced his bill for their repeal, it was resisted by men like Mr. Samuel Smith and Sir Edward Clarke, on the score that the repeal would allow blasphemous cartoons and writings to be published with impunity. Mr. Samuel Smith's snuffle about the honor of God Almighty is a thing to remember. These precious champions of the honor of omnipotence hav not dared to attempt a single blasphemy prosecution since that of the *Freethinker;* yet they maintain the law against endowment on the pretext in question. But the bill now in hand does not ask the bigots to surrender their power of imprisoning us for attacking their opinions; it only proposes that bequests for the endowment of our propaganda be made legal. They will be left free to prosecute us for blasphemies, if they dare. If, then, they insist on preventing us from endowing our movements as all other movements are endowed, they will stand confessed as simple brigands. No honest Christian can for a moment defend the policy which taunts Freethinkers with lacking institutions, while deliberately confiscating all funds left to found such institutions. The time is come to put Christian morality in this matter to a decisiv test; and to that end it is incumbent on all British Freethinkers to support the new bill by every means in their power."

Letters from Friends.

Practices What He Preaches.

IPAVA, ILL., July 7, 1891.

MR. EDITOR: Inclosed find money for THE TRUTH SEEKER, which send to another new convert, the new subscriber named at Astoria, Ill. It requires time and reason only to light the whole world. What was once a simple spark has grown to a gigantic blaze that will soon drive out all darkness. And the sooner every true Liberal will, in kindness and confidence, advocate the principles of Liberality, the necessity of universal justice, the sooner we will hav universal light. Yours truly, C. S. RANDOLPH.

Make the Holy Day a National Holiday.

ST. ELMO, TENN., Aug. 16, 1891.

MR. EDITOR: I want the Congress of the United States to pass an act making the first day of the week, commonly called Sunday, a *national holiday*, in which everyone in the United States can be just as free to do or act as on any other national holiday. No one has any right to do wrong on any day, and everyone ought to be just as free to do what is right on Sunday as on any other day, and whatever is right to do Wednesday or Monday cannot possibly be wrong on Sunday. Giv us a national weekly holiday. Then some people can grunt and groan, whoop and howl, and be as blue and dismal as they choose, without compelling everybody else to be blue and dismal also. L. L GOODWIN.

Freethinkers Must Work as Earnestly as Christians

FITCHBURG, MASS., Aug 4, 1891.

MR. EDITOR: I asked some of the news-dealers here if they kept your paper, but they said, No! This is a great city for God-houses, and they are running full blast every night and all day Sunday. There are two of them about eighty yards from where I liv, one on each side of the street. I often think, if Freethinkers would only work half as earnestly how much better it would be for the cause. A friend and I tried to start a club in Waltham last summer, but failed. The most of them were too weak-kneed, and afraid of the Christians and of losing their job, although there are enough who profess to be Freethinkers to make a good start. I may say that Heston's cartoons are simply great. Wishing you success and long life to battle for the right, I remain,

Yours for the truth. DANIEL MCCLURE.

Lost in a Wilderness of Superstitionists.

RICHMOND, Aug. 16, 1891.

MR. EDITOR: There are in this village three churches, and a one-horse printing-press run by the church. What makes me say one-horse, sectarian, is that I hav tried it and found it dare not publish anything that was Liberal or that the church objected to. I wrote a piece entitled "Church *vs.* Sunday-school." Its scene was back in 1850. I described the best I could the society then and now. I gave it to the printer. He came out with a long editorial giving me fits, and of course I replied, and he would not publish my reply.

That you may succeed in all of your lawful undertakings is my sincere wish.

I am here alone, as it were, as far as Infidels are concerned. There is not a number of THE TRUTH SEEKER taken in this part of the county, and I do not know of one being taken in the county. If I was able to get some smart lecturer here to talk to the people it might make a big difference in the minds of the people. But a smart talker cannot afford to lecture for nothing. I would be willing to pay for half of the expense if I could get some one to meet the other half

I. C. KILGORE.

A Freethought Book for Norwegians.

SIOUX FALLS, DAK., July 28, 1891.

MR. EDITOR: I hav received your circular letter. I see you hav about as hard pecking in New York to make a living as we hav here in "the wild and wooly West." But we hav a magnificent crop of oats and wheat. The farmers are now busy harvesting. So we keep courage up, and hope to find some clover after harvest. In the last week I hav raked in the magnificent sum of two silver dollars printed on paper, for books sold, but a friend of mine lugged off my TRUTH SEEKER picture-book, and my little girl must hav another, so here goes the silver to please THE TRUTH SEEKER, myself, and my little girl.

I shall also mention, I hav just got out another small book, 112 pages. Its title is, "Evolution in Heaven and Earth." It is a new story of creation, from the standpoint of Freethought and science. The book is built up from extracts from such men as Flammarion, Proctor, Denton, Haeckel, Wakeman, and many others. It is written, as before, in the Norwegian language. The price is 30 cents, four for $1. Those who hav read it so far giv it a good name. N. S. JOHNSON.

Electricity is the Soul.

LONGSTREET, GA., Aug. 2, 291.

MR. EDITOR: Take the two articles of P. F. Shumaker and J. L Tompkins in the August 1st number; answer them according to Dr. J. B. Dodds, that "Electricity is the primal substance in nature, out of which all things in being were made;" giv it eternal existence and intelligence, will, and power, which we know it has; imagin its omnipresence and intimate connection with mind; place it behind phenomena and all that is, and then see if we cannot get along without any Gods or devils or beliefs in the supernatural. Postulating electricity, by further studying, investigating, and experimenting for another million years or so, we come to agree upon the most consistent of all ideas of God, Pantheism (electricity). It is a little clearer than mud, then, that if we look for eternal substance, we hav it in electricity. If power, we hav it in electricity. If omniscience and omnipresence, what like electricity? If goodness and love, we do not look for that in any God (so called) nor in nature either. Goodness and evil are very much mixed, according to our experience, and we expect always to find it so in time to come. Electro-psychological science must and will, I think, classify and explain the "phenomena," and show how and why they are in exact harmony with nature's order. Yours for truth, T. N. MASON.

Why Are We Against the Bible?

Aug. 22, 1891.

MR. EDITOR: In the number of April 25th Mr. W. L Willis promised us another article about Spiritology. I am desirous to come into intercourse with ghosts. I think a real medium need not fear investigation.

Why are you so against the Bible? For four years I had religious instruction and learned verses from it, and the reading of the Bible did me more good than all the teaching of the consistoriabrath. Without it the farmers would all come in the same category with the captain under Frederick the Great who said on hearing of Roman law, "My goodness! I thought it was everywhere as in Prussia!" The patriarchs, David, Solomon, were noble characters for their time. Invested with sovereign power, we should admire their moderation. Æsthiages, Nero, Caligula, Henry VIII., Prince Pierre Napoleon, Emperor William, were more violent and bad. Queen Esther and Queen Herodia were not worse than Marie of Medicis and Anne Boleyn, who killed Admiral Coligny and Thomas More. Ruth followed the advice of her mother-in-law and the custom of the country; she cannot be blamed. Styles are different all over the world. Cleopatra, in tender *negligée*, wrapped in a blanket, had herself carried by a slave into the tent of Cæsar. Mary of Burgundy met Emperor Maximilian in the street and kneeling down said, "How I longed for you, you young blood!" When Caroline of Brunswick went to London she had to wait for the royal carriages, and George IV. and his mistress insulted her. You remember certainly the reception given to Alexandra of Wales when she landed in England. A CONSTANT READER.

A Suggestion.

DES MOINES, IA., Aug. 12, 1891.

MR. EDITOR: I would like to see a review of Fiske's "Idea of God" in THE TRUTH SEEKER. Or if this work has been specifically reviewed by some competent writer heretofore, will you advise me, so I can avail myself of it?

By the way, is this suggestion of any value either to truth-seeking or Freethought? Is it practical? Get one or more Freethinkers in each locality to make a list of all known Freethinkers in that neighborhood, and forward it to THE TRUTH SEEKER or the Secular Union, for the purpose of reaching this class of persons on proper occasions. The list should be frequently revised and kept in order by states and counties and cities. I am led to think that there are thousands of Freethinkers who do not even know of a Freethought paper. As a class, these persons do not care to make much demonstration; they silently enjoy their own opinions, and let everybody else "think as they please." Any attempted organization of this class will be apt to prove a failure. At least, this is my opinion and observation. But if this class were simply "known" to each other, it would be of use. And it seems to me it would be well to try to lead up to a proper recognition of Freethinkers as such in future statistics. We hav tables of church-membership in government statistics; why not membership of Freethinkers? But this is not so important, perhaps, as to "know each other here." I hav tried to get some of the friends to list our folks in Iowa, but hav not yet succeeded. I think it would be a good plan for THE TRUTH SEEKER to undertake this work, and that it would be financially profitable to it and useful to the cause. J. J. DAVIS.

Time Will Reveal Which is Right.

BOND, KAN., Aug. 15, 1891.

MR. EDITOR: In your issue of the 8th of August you print an article in reply to Mr. Swartz which I must say was mortifying for me to see printed in THE TRUTH SEEKER—an article that one could only expect to see in a paper whose object was to destroy liberty and enslave thought by the most direct route, by destruction of a free press and an untrammeled tongue. Your article in question is so vindictiv and reckless in regard to the facts in the case that it has no place in a paper whose purpose it is to guard the cause of freedom and justice. Whenever you set out to defend such legislation as the law which has got its clutches on Mr. Swartz and attempt to justify it, you are preparing a catch-basin into which you will sooner or later fall yourself unless the tide of the pious meddling is turned. While I would not contribute to the support of the *Sun* for this reason, it is not the kind of literature which interests me and I cannot see that humanity would lose any valuable support if the *Sun* were suppressed, yet all people are not of the same way of thinking as I am, and I do not see how I can say that society in the shape of the state of Kansas can say that it has a natural right to prohibit the sale of the next issue of the *Sun*, TRUTH SEEKER, *Christian Advocate*, *World*, or any other paper, the contents of which has not been made known. If the libel laws are not sufficient to protect the people, then make haste to remedy them, but do not jump up and say you hav a right to forecast the future and make it a felony to circulate a publication of which you know nothing. You ask Mr. Swartz if he investigated the papers he sold to see if they contained the truth, and at the same time make use of a quotation you did not investigate to verify. If you did investigate you shot wide of the mark. The quotation is: "Whoever sells it does so under cover of secresy." This I know to be not a fact, for I hav seen with my own eyes the news-boys sell the paper in question, or rather offer it for sale, which amounts to the same, and I hav also heard his gentle voice break the stillness of the Sunday morning with the cry, "*Sunday Sun* here!" and that on Kansas soil and within fifteen or twenty minutes' ride from Kansas City. You charge the *Sun* with only printing names in full when the victim is weak and defenseless, and when the victim is likely to avail himself of the libel laws to use various ways of cunning to evade them. I wish to ask, Do you know this to be a fact? And do you know the various other charges you make to be true? If so, why do you take the precaution to locate your victim without using any name except the weak and defenseless Mr. Swartz? I write not because I think Mr. Swartz incapable to defend himself, but because such articles as yours should not go unrebuked.

Yours for liberty, F. O. HELLSTROM.

One View of That Kansas Paper.

DENVER, COL., Aug. 10, 116.

MR. EDITOR: In regard to Mr. Swartz's case for selling the Kansas City Sunday *Sun*, I wish to inform your readers that Mr. Swartz is not guilty of any wrong, as the Sunday *Sun* is just as proper a paper to sell or read as THE TRUTH SEEKER or any other paper, notwithstanding the scurrilous abuse of the *Sun* by "Senator," of Rockport, Mo. The Sunday *Sun* is a religious paper devoted to exposing the cussedness of Christians, and as the clergy and senators and other rulers are the most lecherously wicked, why, of course they were oftenest the objects of the *Sun's* scathing roasts. I hav read almost every issue of the *Sun*, as hav thousands of the best and most moral and refined people in Missouri and Kansas. The trouble with those like the Rockport "Senator" is, they are thoroughly bad and make a specialty of seducing innocent young girls and flirting with other men's wives, and of course they think any paper is very bad and obscene that dares expose their vile and crooked doings. All of the large daily papers of the country publish the same sensational stuff that the *Sun* does. If the *Sun* was only careful not to roast the rulers, but confine its rays to the poor working people, it would be a very nice paper and we would never hear of the clergy and senators going in the legislature and asking for laws to suppress a paper that has the courage to expose their immoralities. Every person who is moral and does right has no fear of the Sunday *Sun*, and will *not* be injured by its teachings. Yours for truth and justice,

DR. C. W. MCCORMIK.

Reasons for Hard Money.

SALIDA, COL., Aug. 18, 1891.

MR. EDITOR: There has been much said of late through your columns upon the question of money. Has our specie any intrinsic value? Many deny that it has. Which we claim is very erroneous, from the fact that every dollar of gold or silver taken from mother earth costs in the aggregate two dollars. Peoples and nations must hav a circulating medium, or money exchange, and that must rest upon a value, before as well as after a government has indorsed it. Gold and silver from earliest history hav been obtained through hard labor, and naturally adjusted to the conditions and requirements in the trade and commerce of the world. Other substitutes hav been passed for a time, but hav always proved disastrous. The Continental money of 1776 failed; the greenbacks at one time fell more than fifty per cent. Had the Southern Confederacy backed her paper upon gold or silver it would always hav been good for its face, except the coining expense. Money made from rags or other valueless material (valueless because it costs nothing to acquire it) cannot become solid or lasting, because it has no basis, no reality. It comes without labor. It is superficial to act as your correspondent suggests, that government should issue $6,000,000,000 of paper money, promising to pay A or B value received. I would ask what it would be paid in. Would it be paid in soap, molasses, or corn starch? Probably in tin cans or more rags. It would simply be a promis to pay, without any design to pay. A government can only giv currency to value or fail in the end. Governments must deal upon the same principles as individuals, or in time go to the wall. H. MURRAY.

Electricity is Not the Soul.

HOWICK, QUEBEC, July 30, 1891.

MR. EDITOR: May I hav a little room in our esteemed TRUTH SEEKER for a few remarks on Mr. P. F. Shumaker's letter in the last TRUTH SEEKER? I hav often noticed that Mr. Shumaker is a good reasoner on social questions, but I call him a total failure in the solution of scientific problems. He certainly makes bad work of the science of electricity. In his first answer to Mr. Bell's questions on souls he says, "The soul is everywhere and can come from anywhere." To the third question he says, "The soul is composed of electricity." Electricity is not everywhere and cannot come from anywhere. Electricity is an effect caused by two different materials, one having the power of attracting and the other of repelling. When those two materials are in proper position and temperature they cause an effect.

It is true that blood is very electric from the fact that it contains much of the materials that make electricity. But why electricity should constitute a soul in a man any more than it does in an inferior animal, in a telegraph line, or in the clouds, I cannot see. Electricity outside of a man has never given any signs of intelligence, so I presume a telegraph line and the clouds hav no soul. Mr. Shumaker's answers are all ridiculous enough to draw a broad smile from anyone not completely unbalanced by the desire of an immortal something. But the best part of the farce is in the last part of his post scriptum, viz., "It is said that Dr. Franklin bottled electricity and corked it up." And he uses

this statement as evidence that electricity can be dissociated from matter (after telling us that electricity was invisible and imponderable). How did some one (Dr. Franklin never said it) know that electricity was in the bottle? This must hav made many electricians smile, but I hardly believe it converted any to Spiritualism.

If I understand the sum of Mr. Shumaker's answers, it means that the human body is an electric battery and the soul is the electricity generated by this battery. This idea, viewed superficially, seems quite consistent, but it is too shallow to seriously engage a philosopher. Mr. Shumaker admits that the volume and quality of electricity (soul) produced is in proportion to the size and health of the battery (body); that a child has not as much soul as an adult; that mental defect produces a correspondingly imperfect soul and a weak body produces a weak soul. This seems to me like a perfect description of a soul that dies out entirely when the body does. Yet Mr. Shumaker, being a Spiritualist, must be describing an immortal soul. Perhaps he means that electricity is forever activ. In that case no Materialist will contradict him. After the death of man all the substance of his body returns to the big bulk of similar matter, and the electric part of him will again produce electricity, but it will do so in common with the big bulk; and supposing that electricity was the substance that composes God and all the other immortal spirits, as inferable from Mr. Shumaker's letter, the main battery or the bulk of electricity would certainly make quite a respectable God. It even has the principal characteristic of the only deity that we know of—its law is inexorable; it never stops to caution an innocent fellow to get out of the way but knocks down anybody that stands in its way, right or wrong and regardless of consequences. But how this main battery is going to maintain a separate little current of electricity (a soul) in good working order for each individual that ever lived for an eternity after each and every one of those little batteries has been dissolved and the material poured back into the main battery, is more than I can comprehend. CHAS. LAPERCHE.

A New Voice Heard in the Freethought Circle.

GRANT PASS, ORE., Aug. 15, 1891.

MR. EDITOR: Being a constant reader of your valuable paper and not seeing any letters from this part of the country, I thought I would write you a few lines. I hav been taking your papers for two years, and after I read them giv them away and am always careful to place them where they will do the most good. I sent you July 1st the names of new subscribers, and hope to be able in the future to send you many more, for your paper is doing more to drive superstition from the land than any paper that I know of.

Grant Pass has a population of fifteen hundred inhabitants; has five churches, all well patronized. There are some outspoken Infidels and some tender-footed ones. I was brought up to believe that the Bible was the word of God, and was told that it was wrong to doubt. When I was young I thought the Christian doctrin was true because so many believed it. But as I got older and began to think for myself and use reason instead of blind faith, common sense would not allow me to accept the Christian faith. I am now fifty years old, and hav always been a close observer and tried to solve mysteries and not to be humbugged or deceived by any others. A man that believes that a God that was able to design and create the universe in six short days and could not giv a better account of it than we get in the Bible; a man or woman that believes the story of the creation, or the story of the flood, or Samson's fox story, or Jonah's fish story, or the immaculate conception story, and a thousand of other stories just as absurd that we find recorded in the Bible—I say, any man or woman that honestly believes these stories ought to be pitied more than blamed.

I would like to see the Freethinkers organized in every state in the Union. I would like to see the reins of our government in the hands of Liberal men. I would like to see Harrison and Wanamaker go home and take charge of their Sunday-school classes; they are better fitted for that than they are for the positions they now occupy. Wishing THE TRUTH SEEKER and all its patrons all the success in the world, I remain, Your brother Infidel, JOHN G. ABBOTT.

A View of Society in 1891.

LEXINGTON, KY., Aug. 12, 1891.

MR. EDITOR: If the mind was an entity, how strange would be its shape and whole appearance to the eye of reason; its faculties and powers as slow coming to an agreement as the "peace of Ryswick;" the conscience not being ready-made; imperfect as it is,

A blush remains where virtue sets
To show that sunshine has been there.

The ruling passion is the gospel of every individual or century, and poor human nature struggles in chains of appe tite or sensitiv pity, or to die like some restless saint for the world or the world's applause, or to obey the terrible will of a murderess like Mrs. Gilmer, who murdered her husband to marry another man.

Society falls back upon its original constitution, weary of a struggle with vice, and plunges headlong into a mire of infamous luxury. This is what the world is doing now. The modern saint parades a mockery of a little kindliness in public, while the shameful lie and barbarous neglect and cruelty are inflicted upon the helpless poor in secret. Our father's house is a den of thieves. The church is a flimsy juggernaut kept up at an enormous expense in proportion to the little good done.

The churches dread the revival of old abuses and quarrels, and are disposed to cling together lest their organizations should topple down. If you want the truth published, so that the Augean stables of vice can be cleansed, disease and rottenness eradicated, apply to a fearless Infidel paper. They are not apt to lick the boots of power.

What reforming literature hav the Catholics? What bold writers and critics do they encourage and pay? Their geniuses are frozen in Michael Angelo's marble. Their Bibles are on the upper shelf next the wall, with Manning's anathemas, Gibbons's emphasized platitudes, in green and gold in front.

A shoal of Catholic missionaries are just upon us. What for? For fear that the emigrant might stray from the fold. The poor are not wanted. Do these foreign priests wish to liberate lands or reclaim them on the borders of civilization for their members? No, they prefer to dwell apart with their own languages, clergy, and peculiar regulations. Will they be Americans, with their pious old follies and fulminations?

Society will be bound hand and foot as long as possible. How will it be done? Fling a blinding vail over his common sense, make the monster believe that he is just on the edge of a precipice, a yawning gulf, a deep abyss, a future state, a hell, while the prelate or preacher is the bell-wether who can ring one into heaven, even if it is sometimes a tight queeze.

In benevolent institutions the inmates should suggest the rules which they obey, and be ruled no longer by female tyrants, Christians, who drive the helpless women into the sleet to work or force them to obey some foolish Sabbath law.

Hav these whited sepulchers said anything of land to be snatched from the hands of those who do nothing for the public good? Let them close their eyes and mutter their prayers, like angels, while the poor are suffering.

Mr. Blackburn has caused Mr. Ingalls to lecture at the famous Chautauqua, whose paternal ideas of government would suit the days of Abraham, Isaac, and Jacob, or some country where even now the husband will wring the necks of children to let the mother know that he is master. Some of his enlightened hearers remarked that they believed in the survival of the fittest; so did I, when I saw a dog chew up a ground mole.

Another great luminary is Archdeacon Farrar, who has a high opinion of a God, "whose presence is fullness of joy," and you know the rest, which he calls the sublime politics of God. Some theory which would include the fullness of decency and equal rights, would better suit the present period. ALHAZA.

Let Us Exhibit at the Fair.

BALTIMORE, MD., Aug. 22, 1891.

MR. EDITOR: Since you published my letter, I hav expected to hear from some Liberals in the country who would be willing to express their views on the question I asked them to answer—that is, concerning the advisability of erecting a building in Chicago for the World's Fair in 1893. As soon as I returned to the city from my vacation I questioned several of my Liberal friends about this novel idea, and all expressed their desire to contribute at least $5 each toward such enterprise if it were started. I myself, although my means are not far-reaching, would willingly giv a $5 note, and if necessary in the end a little more. The time we are losing on this plan, or rather, the time that is lost awaiting answers is valuable and every day counts. We would hav just about twenty months for work before us until the opening of the World's Fair, and if strong and able efforts are made during the next ten months to raise a fund, I think we could get a neat little sum. Now, a few words to our friends: Atheists, Agnosts, and all Liberals in general, come all to join this enterprise; let all hatred and ill-feeling among the different organizations be forgotten; try each and every one to contribute some pennies or dollars, whatever you may deem proper, toward the fund, for everything helps. Remember how well, how nobly, and how bravely the defenders of Freethought and science stood and worked to lay the first solid foundation of the path of Freethought. Remember the terrible and brutal punishments they had to undergo for expressing their honest views. Remember that when trying to lead the people away from superstition and ignorance, at the very beginning of their noble and self-sacrificing work, they were thrown into dungeons, and then brought to the public squares of towns and either burnt or lashed. Should we not, for these men that made our lives so much more perfect and safe that well we may call them our saviors, for they indeed laid foundations so solid and strong that our Messrs. Ingersoll, Peck, Remsburg, and hundreds of others may stand and express their views unflinchingly and without fear of being assigned to the fate of a Bruno or some other hero—should we not, I ask you, again commemorate the lives and works of these great heroes in some manner, at that point where people from all nations meet in 1893? Now, as you can all plainly see, we must and will show to all the world what men were and at the present day are the representativs of Freethought and science. Monuments for each of our departed noble workers we can not build, but we may or can try to accomplish something. Let us build a hall in Chicago, as I mentioned in the issue of THE TRUTH SEEKER of August 1st. We hav enough Liberals in this country to contribute money sufficient to erect such a building and decorate the walls with portraits of our departed heroes. Then we will hav our co-Liberals, intelligent and able lecturers, who will try to make it as pleasant as possible to all visitors. We can readily see that the majority of people of this country up to the present time are not even aware of the fact that we had a Bruno, a Copernicus, or a Galileo, and if they hav ever heard their names mentioned by their orthodox friends, they hold an opinion as though these men had been the most notorious scoundrels. They know not what work these men accomplished. In fact, a great many believe, as Uncle Jasper says, "De sun do move." The greater part of these people, ignorant of the most valuable scientific facts, will visit the Fair, and then let our men enlighten them in a few days and teach them that which they did not learn in the parochial or religious school they attended during their years of schooling. Friends, it is patriotism to work for this cause. It is necessary for people of our belief to act. For this is our country; we must rejoice that Columbus found a place which has grown to be the headquarters of Liberalism—a place, a home, where a Liberal man may feel safe—a place which a little over three centuries after its discovery gave birth to a son who framed a Constitution for the United States so Liberal, so just, and so free from dogma that he may be full well counted among our departed Liberal heroes. Let us hear the opinion of the different readers of THE TRUTH SEEKER on this issue. Yours for Mental Liberty,

SIDNEY J. ROSENTHAL.

A Truly Interesting Letter.

KENT, O., July 22, 1891.

MR. EDITOR: I love THE TRUTH SEEKER and I think it is growing better. And now my first question. I would say, the question of health is of the greatest importance. And there is so much ignorance on the laws of life and health even among our speakers. So general is the ignorance that one-half the human family die, in what are called civilized countries, by the time they are five years old, and the other half are so much poisoned with drugs that not one in a thousand dies a natural death. Therefore would it not be wise to open the columns of THE TRUTH SEEKER for the discussion of hygiene? I do not wish to divert the attention of the readers of the grand old TRUTH SEEKER from the principles and measures so forcibly advocated by the illustrations and the noble correspondents. I intend to help the Truth Seeker Company, but, my dear brother, I hav overworked to such an extent that I had to change my manner of living. To show you what I am doing and hav tried to do, let me say, I hav sacrificed more for the cause of liberty and Freethought than any living man or woman probably in the state of Ohio, and perhaps in the United States. I fitted up my house to hold antislavery, woman's rights, temperance, and Secular meetings, and in the stormy times of persecution that arose when society was torn into factions by the agitation of these questions I lost all my bees. Several swarms were stolen, and the persecutors stole all my sheep, killed all my hogs (nine in number), killed a good yoke of oxen, shot my dog, and at last burnt my house. In this last affair I lost more than $1,800. Finally I was shot at one night. So from this you may learn what some of us had to pass through, and I hav not told you of more than one-half. I am sixty-four years old; never joined a church; nor drank a glass of liquor, beer, or anything of the kind; never smoked a cigar or pipe, or used tobacco, or drank a cup of tea or coffee; and never hav used any medicin for nearly fifty years. And I hav never had a chance to go to school, only when I was quite small, with the exception of thirteen days and a half. But I hav had several discussions with ministers and others on all of the leading questions of the day. The last set-to I had was with a Catholic priest. He lectured in Kent's Hall to a crowded house. All the ministers in town were present except one. During his remarks he said every Freethinker would lie and steal; every one was a monkey, only he had dropped his tail; every one lived on swill, and when any of the Secular lecturers came here to speak to this class of men or things, instead of commencing by saying, "Gentlemen and ladies," he ought to say, "Pigs, pigs;" that they were rotten as manure, and the more you stir them the more they will stink. And when he ceased the Methodist minister shook him by the hand most cordially and congratulated him. He was cheered most vehemently all through, but at last he thanked the audience for their attention and said: "If anyone dares to question the authority of the holy Bible let them do it now. I will answer all questions in a Christian manner." (Tremendous applause.) I arose and said: "'And the Lord was with Judah and he drove out the inhabitants from the mountains, but could not drive them out of the valley because they had chariots of iron.' The speaker will now please tell us what was the matter with the Lord that he could not drive them out of the valley." "Hav you any more questions?" said he. "Yes, forty of them," said I, "but we think this question demands a candid answer." But I could not induce him to answer. At last he said: "Ask all of your questions and I will answer them all in a Christian manner." I quoted: "Giv strong drink unto him that is ready to perish, and wine to those that be heavy of heart. Let him drink and forget his poverty and remember his misery no more." "Do you think this favors drunkenness?" said he. "Yes," said I, "for if he drinks until he can remember his misery no more he must be in a worse condition than I ever saw a drunkard, for I never saw a man so drunk that when he got over it he could not remember his misery any more, did you? Come, giv us some answer." Some one asked what the commentator said. I said: "The commentator says:

"Giv him strong drink until he wink,
That's sinking in despair,
And liquor good to fire his blood
And free his mind from care.
Then let him bouse and wild carouse,
With bumpers flowing o'er,
Till he forgets his loves and debts,
And minds his grief no more."

But he only said something about Judas, that I could not hear, and left without trying to answer any question.

In conclusion let me say I will promis you this, I will get another name for THE TRUTH SEEKER.

JOSEPH HEIGHTON.

Children's Corner.

Edited by Miss Susan H. Wixon, *Fall River, Mass., to whom all Communications for this Corner should be sent.*

"Between the dark and the daylight,
When the night is beginning to lower,
Comes a pause in the day's occupations
That is known as the Children's Hour."

Two Pictures.

A youthful painter found one day
In the streets of Rome a child at play;
And moved by the beauty that it bore,
The heavenly look its features wore,
On a canvas radiant and grand
He painted its face with a master hand.

Year after year on his wall it hung;
'Twas ever joyful and always young,
Driving away all thought of gloom
As the painter toiled in his lonely room.

But the painter's locks grew thin and gray;
His young ambition had passed away;
He looked for years in many a place
To find a contrast to that sweet face.
Through haunts of vice in the night he strayed
To find some ruin that crime had made:
And at last, in a prison cell, he caught
A glimpse of the hideous face he sought.

On a canvas, weird and wild, but grand,
He painted the features with master hand.

That loathsome wretch in the dungeon low,
With the face of a fiend and the look of woe,
Ruined by revels and stained by sin,
A pitiful wreck of what once he had been,
Hated, and shunned, and without a home,
Was the child that played in the streets of Rome.

The Captain's Vices.

(*Selected by D. Davenport.*)

I.

It is of no importance, the name of the little provincial city where Captain Mercadier—twenty-six years of service, twenty-two campaigns, and three wounds—installed himself when he was retired on a pension.

Captain Mercadier had chosen that place of retreat for the simple reason that he had been born there, and because, in his noisy childhood, he had pulled down the signs and plugged up the bell-buttons. He returned there to find neither relations nor friends nor acquaintances, and the recollections of his youth recalled only the angry faces of shopkeepers who shook their fists at him from the shop doors, a catechism which threatened him with hell, a school which predicted the scaffold, and, finally, his departure for his regiment, hastened by a paternal malediction.

For the captain was not a saintly man; the old record of his punishment was black with days in the guard house inflicted for breaches of disciplin, absences from roll-calls, and nocturnal uproars in the mess-room. He had often narrowly escaped losing his stripes as a corporal or a sergeant, and he needed all the chance, all the license of a campaigning life, to gain his first epaulet. Firm and brave soldier, he had passed almost all his life in Algiers at that time when our foot-soldiers wore the high shako, white shoulder-belts, and huge cartridge boxes.

Captain Mercadier—twenty-six years of service, twenty-two campaigns, and three wounds—had just retired on his pension, not quite two thousand francs, which, joined to the two hundred and fifty francs from his cross, placed him in that estate of honorable penury which the state reserves for its old servants.

His entry into his natal city was without ostentation. He arrived one morning on the *imperiale* of the diligence, chewing an extinguished cigar, and already on good terms with the conductor.

He installed himself at once. In a house in the outskirts, where two captiv cows lowed, and fowls and ducks passed and repassed through the gateway, a furnished chamber was to let. Preceded by a masculin-looking woman, the captain climbed the stairway with its great wooden balusters, perfumed by a strong odor of the stable, and reached a great tiled room, whose walls were covered with a *bizarre* paper representing, printed in blue on a white background and repeated infinitly, the picture of Joseph Poniatowski crossing the Elster on a horse. This monotonous decoration, recalling, nevertheless, our military glories, fascinated the captain, without doubt, for, without concerning himself with the uncomfortable straw chairs, the walnut furniture, or the little bed with its yellowed curtain, he took the room without hesitation. A quarter of an hour was enough to empty his trunk, hang up his clothes, put his boots in a corner, and ornament the wall with a trophy composed of three pipes, a saber, and a pair of pistols. After a visit to the grocer's, over the way, where he bought a pound of candles and a bottle of rum, he returned, put his purchase on the mantel-shelf, and looked around him with an air of perfect satisfaction. And then, with the promptitude of the camp, he shaved without a mirror, brushed his coat, cocked his hat over his ear, and went for a walk in the village in search of a cafe.

II.

It was an inveterate habit of the captain to spend much of his time at a cafe. It was there that he satisfied at the same time the three vices which reigned supreme in his heart—tobacco, absinthe, and cards. It was thus that he passed his life, and he could hav drawn a plan of all the places where he had ever been stationed by their tobacco shops, cafes, and military clubs. He never felt so thoroughly at ease as when sitting on a worn velvet bench before a square of green cloth, near a heap of beer mugs and saucers. His cigar never seemed good unless he struck his match under the marble of the table, and he never failed, after hanging his hat and his saber on a hat hook and settling himself comfortably, by loosening one or two buttons of his coat, to breathe a profound sigh of relief, and exclaim:

"That is better!"

It was his first care, therefore, to find an establishment which he could frequent, and after having gone around the village without finding anything that suited him, he stopped at last to regard with the eye of a connoisseur the Cafe Prosper, situated at the corner of the Place du Marche and the Rue de la Pavoisse.

Eight days after he had become one of the pillars of the Cafe Prosper.

They soon learned his punctual habits and anticipated his wishes, while he, in turn, lunched with the patrons of the place—a valuable recruit for those who haunted the cafe, folks oppressed by the tedium of a country life, for whom the arrival of a newcomer, past master in all names, an admirable raconteur of his wars and his loves, was a true stroke of good fortune. The captain himself was delighted to tell his stories to folks who were still ignorant of his repertoire. There were fully six months before him to tell of his games, his feats, his battles, the retreat of Constantine, the capture of Bou-Maza, and the officers' receptions with the concomitant intoxication of rum punch.

His usual auditors were the keeper of the cafe, a stupid and silent beer cask, always in his sleeved vest and remarkable only for his carved pipe; the bailiff, a scoffer, dressed invariably in black, scorned for his inelegant habit of carrying off what remained of his sugar; the town clerk, the gentleman of acrostics, a person of much amiability and a feeble constitution, who sent to the illustrated journals solutions of enigmas and rebuses; and, lastly, the veterinary surgeon of the place, the only one who, from his position of Atheist and democrat, was allowed to contradict the captain. This practitioner, a man with tufted whiskers and eyeglasses, presided over the radical committee of electors, and when the curé took up a little collection among his devotees for the purpose of adorning his church with some frightful red and gilded statues, denounced, in a letter to the *Siecle*, the cupidity of the Jesuits.

In short, the group lived harmoniously together and willingly permitted themselvs to be presided over by the newcomer, whose white beard and martial bearing were quite impressiv. And the small city, proud of so many things, was also proud of its retired captain.

III.

Perfect happiness exists nowhere, and Captain Mercadier, who believed that he had found it at the Cafe Prosper, soon recovered from his illusion.

For one thing, on Mondays, the market-day, the Cafe Prosper was untenantable.

From early morning it was overrun with truck peddlers, farmers, and poultry-men. Heavy men with coarse voices, red necks, and great whips in their hands, wearing blue blouses and otter skin caps, bargaining over their cups, stamping their feet, striking their fists, familiar with the servant, and bungling at billiards.

When the captain came at 11 o'clock, for his first glass of absinthe, he found this crowd gathered, and already half drunk, ordering a quantity of lunches. His usual place was taken, and he was served slowly and badly. The bell was continually sounding, and the proprietor and the waiter, with napkins under their arms, were running distractedly hither and thither. In short, it was an ill-omened day, which upset his entire existence.

Now, one Monday morning when he was resting quietly at home, being sure that the cafe would be much too full and busy, the mild radiance of the autumn sun persuaded him to go down and sit upon the stone seat by the side of the house. He was sitting there, depressed and smoking a damp cigar, when he saw coming down the end of the street—it was a badly paved lane leading out into the country—a little girl of eight or ten driving before her a half dozen geese.

As the captain looked carelessly at the child he saw that she had a wooden leg.

There was nothing paternal in the heart of the soldier. It was that of a hardened bachelor. In former days, in the streets of Algiers, when the little begging Arabs pursued him with their importunate prayers, the captain had often chased them away with blows from his whip; and on those rare occasions when he had penetrated the nomadic household of some comrade who was married and the father of a family, he had gone away cursing the crying babies and awkward children who had touched with their greasy hands the gilding on his uniform.

But the sight of that particular infirmity, which recalled to him the sad spectacle of wounds and amputations, touched, on tha account, the old soldier. He felt almost a constriction of the heart at the sight of that sorry creature, half-clothed in her tattered petticoats and old chemise, bravely running along behind her geese, her bare foot in the dust and limping on her ill-made wooden stump.

The geese, recognizing their home, turned into the poultry yard, and the little one was about to follow them when the captain stopped her with this question:

"Eh! little girl, what's your name?"

"Pierette, Monsieur, at your service," she answered, looking at him with her great black eyes, and pushing her disordered locks from her forehead.

"You liv in this house, then? I havn't seen you before."

"Yes, I knew you pretty well, though, for I sleep under the stairs, and you wake me up every evening when you come home."

"Is that so, my girl? Ah, well, I must walk on my toes in the future. How old are you?"

"Nine, Monsieur, come All Saints' day."

"Is the lardlady here a relativ of yours?"

"No, Monsieur, I am in service."

"And they giv you?"

"Soup, and a bed under the stairs."

"And how came you to be lame like that, my poor little one?"

"By the kick of a cow when I was five."

"Hav you a father or mother?"

The child blushed under her sun-burnt skin. "I came from the Foundling Hospital," she said briefly. Then, with an awkward courtesy, she passed limping into the house, and the captain heard, as she went away on the pavement of the court, the hard sound of the little wooden leg.

Good heavens! he thought, mechanically walking toward his cafe, that's not at all the thing. A soldier, at least, they pack off to the Invalides, with the money from his medal to keep him in tobacco. For an officer they fix up a collectorship, and he marries somewhere in the provinces. But this poor girl, with such an infirmity—that is not at all the thing!

Having established in these terms the injustice of fate, the captain reached the threshold of his dear cafe, but he saw such a mob of blue blouses, he heard such a din of laughter and clink of billiard balls, that he returned home in a very bad humor.

His room—it was, perhaps, the first time that he had spent in it several hours of the day—looked rather shabby. His bed-curtains were the color of an old pipe. The fireplace was heaped with old cigar stumps, and one could hav written his name in the dust on the furniture. He contemplated for some time the walls where the sublime lancer of Leipzig rode a hundred times to a glorious death. Then, for an occupation he passed his wardrobe in review. It was a lamentable series of bottomless pockets, socks full of holes, and shirts without buttons.

"I must hav a servant," he said.

Then he thought of the little lame girl.

"That's what I'll do. I'll hire the next little room. Winter is coming, and the little thing will freeze under the stairs. She will look after my clothes and my linen and keep the barracks clean. A valet, how's that?"

But a cloud darkened the comfortable picture. The captain remembered that quarter-day was still a long way off, and that his account at the Cafe Prosper was assuming alarming proportions.

"Not rich enough," he said to himself. "And in the mean time they are robbing me down there. That is positiv. The board is too high, and that wretch of a veterinary plays bezique much too well. I hav paid his way now for eight days. Who knows? Perhaps I better put the little one in charge of the mess, soup and cafe in the morning, stew at noon, and rag out every evening—campaign-life, in fact. I know all about that. Quite the thing to try."

Going out he saw at once the mistress of the house, a great brutal peasant, and the little lame girl, who both, with pitchforks in their hands, were turning over the dungheap in the yard.

"Does she know how to sew, to wash, to make soup?" he added brusquely.

"Who—Pierette? Why?"

"Does she?"

"Of course. She came from an asylum where they learn how to take care of themselvs."

"Tell me, my little one," added the captain, speaking to the child, "I am not scaring you—no? Well, my good woman, will you let me hav her? I want a servant."

"If you will support her."

"Then that is finished. Here are twenty francs. Let her hav to-night a dress and a shoe. To-morrow we'll arrange the rest."

And, with a friendly tap on Pierette's cheek, the captain went off, delighted that everything was concluded. Possibly he thought he would hav to cut off some glasses of beer and absinthe, and be cautious of the veterinary's skill at bezique. But that was not worth speaking of, and the new arrangement would be quite the thing.

IV

Captain, you are a coward!

Such was the apostrophe with which the caryatides of the Cafe Prosper hereafter greeted the captain, whose visits became rarer day by day.

For the poor man had not seen all the consequences of his good action. The suppression of his morning absinthe had been sufficient to cover the modest expense of his Pierette's keeping, but how many other reforms were needed to provide for the unforeseen expenses of his bachelor establishment! Full of gratitude, the little girl wished to prove it by her zeal. Already the aspect of his room was changed. The furniture was dusted and arranged, the fireplace cleaned, the floor polished, and spiders no longer spun their webs over the deaths of Poniatowski in the corner. When the captain came home the inviting odor of cabbage soup saluted him on the staircase, and the sight of the smoking plates on the coarse but white table-cloth, with a bunch of flowers and polished tableware, was quite enough to giv him a good appetite. Pierette profited by the good humor of her master to confess some of her secret ambitions. She wanted andirons for the fireplace, where there was now always a fire burning, and a mold for the little cakes she knew how to make so well. And the captain, smiling at the child's requests, but charmed with the homelike atmosphere of his rooms, promised to think of it, and on the morrow replaced his Londres by cigars for a sou each, hesitated to offer five points at ecarte, and refused his third glass of beer or his second glass of chartreuse.

Certainly the struggle was long: it was cruel. Often, when the hour came for the glass that was denied him by economy, when thirst seized him by the throat, the captain was forced to make a heroic effort to withdraw his hand already reaching out to the swan's beak of the cafe; many times he wandered about dreaming of the king turned up and of quint and quatorze. But he almost always courageously returned home; and as he loved Pierette more through every sacrifice that he made for her, he embraced her more fondly every day. For he did embrace her. She was no longer his servant. When once she stood before him at the table, calling him "Monsieur," and so respectful in her bearing, he could not stand it, but seizing her by her two hands, he said to her eagerly:

"First embrace me and then sit down and do me the pleasure of speaking familiarly, confound it!"

And so to day it is accomplished. Meeting a child has saved that man from an ignominious age

He has substituted for his old vices a young passion. He adores the little lame girl who

skips around him in his room, which is comfortable and well furnished.

He has already taught Pierette to read, and, moreover, recalling his caligraphy as a sergeant-major, he has set her copies in writing. It is his greatest joy when the child, bending attentivly over her paper, and sometimes making a blot, which she quickly licks up with her tongue, has succeeded in copying all the letters of an interminable adverb in *ment*. His uneasiness is in thinking that he is growing old and has nothing to leave his adopted child.

And so he becomes almost a miser; he theorizes; he wishes to giv up his tobacco, although Pierette herself fills and lights his pipe for him. He counts on saving from his slender income enough to purchase a little stock of fancy goods. Then, when is dead, she can liv an obscure and tranquil life, hanging up somewhere in the back room of the small shop an old cross of the Legion of Honor—her souvenir of the captain.

Every day he goes to walk with her on the rampart. Sometimes they are passed by folks who are strangers in the village, who look with compassionate surprise at the old soldier, spared from the wars, and the poor lame child. And he is moved—oh, so pleasantly, almost to tears—when one of the passers-by whispers as they pass:

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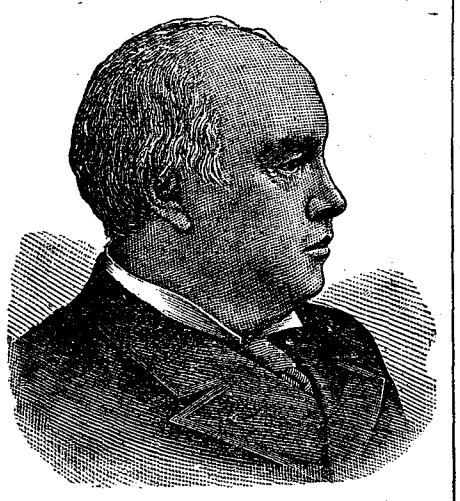
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News of the Week.

CHILIAN insurgents gained a great victory and took Valparaiso on the 28 h ult.

THE sultan is about to administer to his three youngest sons the Mohammedan rite of circumcision, and according to custom five thousand other children will undergo it on the occasion.

LIGHTNING struck a church at Tolmezzo, Germany, during mass and killed three persons.

GERSHEN OPING, a Jew from Ischilds, Russia, says that this notice was posted on all lamp-posts and telegraph poles: "Be it known to all persons concerned that from this day forth no Jew will be allowed near the border. Any Russian seeing a Jew in or trying to cross the border is allowed to take all his clothes and the property on his person; also to maltreat and ill-use him, but not to kill him. The penalty for killing him will be $20."

THE reigning dynasty in China, which is not nativ but Tartar, seems menaced by a revolution of natives. Li Hung Chang, prime minister, called the Bismarck of China, may join the revolutionists to mount the throne. A revolution would hav exaltation of natives and destruction of all foreigners as a war-cry, and European residents might be massacred. China might then be subdued by and portioned out among the European powers, who in this action would probably become embroiled among themselves.

IN accordance with Gladstone's suggestion, a magazine called *Darkest Russia* has been started in England, to publish the Jewish persecutions.

CHRISTINA BEHRA, of Brooklyn, has cataleptic attacks and recently came near being buried while in a trance, and consequently her sister declares her a witch.

A WRITER from Russia says that the most serious point of the persecution of the Jews is their general outlawry. Every petty Russian official assumes the right to treat them as he sees fit. Libau police forbid Jews bathing in the sea in summer.

RUSSIA has prohibited rye exportation. The farmers of America, says the London *Daily News*, are masters of the situation. The *News* hopes that they will use their strength mercifully. "The making of corners in the necessaries of life is never laudable, and in the present juncture it would be little short of fiendish."

A WOMAN of Milan, Italy, named Franciosi, had an ill child, and was told by a neighbor that its illness was due to a woman called Richetti, who was a witch. The mother assaulted the witch in church and the priest who separated them remarked while giving witness at a trial for the assault that there are no witches now. "And never were," said the judge. The priest rejoined that he knew that there were witches formerly, as he had received absolute proof. A short time after, the mother and her friend dragged Mrs. Richetti to the child's bedside, and unheeding her protestations that she was not a witch, compelled her to repeat a formula unwitching the child, and then cut off her hair to deprive her of all sorcerous power thereafter.

TSIN CHIN CHUNG, governor of Amoy, China, said: "China, having followed its own principles of advancement during more than five thousand years, is now compelled to change and move along European channels. It has begun to own steamships and railways. Its telegraph now covers every province. It has at last mills, forges, and foundries, like those of Essen, of Sheffield, and of Pittsburgh. China is to-day learning that lesson in education which Europe has obliged her to learn, the art of killing, the science of armies and navies. Woe, then, to the world if the scholar, profiting by her lesson, should apply it in turn. With its freedom from debt, its inexhaustible resources, and its teeming millions, this empire might be the menace, if not the destroyer, of Christendom. No matter what happens, it needs no prophetic gift to know that the twentieth century will see at the forefront of the nations of the world China in the East and America in the West. Well may we pray that for the welfare of humanity their purposes will be as peaceful and upright as to-day."

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NEHEMIAH RAISETH AN EXCEEDING GREAT RUMPUS.

And I contended with them, and cursed them, and smote certain of them, and plucked off their hair, and made them swear by God, saying, Ye shall not giv your daughters unto their sons, nor take their daughters unto your sons, or for yourselvs.—Nehemiah xiii, 25.

Gems of Thought.

SOME people with whom I talk, men and women even of some originality and genius, hav their scheme of the universe all cut and dried, very dry,—I assure you, to hear, dry enough to burn, dry-rotted and powder-post, methinks,—which they set up between you and them in the shortest intercourse; an ancient and tottering frame with all its boards blown off. . . . Some, to me, seemingly very unimportant and unsubstantial things and relations, are for them everlastingly settled,—as Father, Son, and Holy Ghost, and the like. These are like the everlasting hills to them. But in all my wanderings I never came across the least vestige of authority for these things. They hav not left so distinct a trace as the delicate flower of a remote geological period on the coal in my grate.—*Thoreau.*

THE great misfortune of a philosopher is not perhaps being the object of the jealousy of his brother scholars, the victim of cabals, and the contempt of the powerful of the world,—it is being judged by fools. Fools sometimes go very far, particularly when fanaticism is joined to folly, and folly to the spirit of vengeance. Further, the great misfortune of a philosopher is generally to hold to nothing. A citizen buys a little situation and is maintained by his fellow-citizens. If any injustice is done him he soon finds defenders. The literary man is without aid; he resembles the flying fish. If he rises a little the birds devour him; if he dives, the fishes eat him up.—*Voltaire.*

EVERY church is a kind of insurance society, and proposes, for a small premium, to keep you from eternal fire. Of course, the man who tells you that there is to be no fire, interferes with the business, and is denounced as a malicious meddler and blasphemer.—*Ingersoll.*

TURNING to the New Testament morality, we may attack it in various ways: we may argue that the better part of it is not new, and therefore cannot be regarded as especially inspired, or that it leaves out of account many virtues necessary to the well-being of families and states; or we may contend that much of it is harmful, and much of it impracticable.—*Annie Besant.*

BE CONTENT.

Said the parson, "Be content,
Pay your tithe-dues, pay your rent,
They that earthly things despise
Shall hav mansions in the skies;
Though your back with toil be bent,"
Said the parson, "Be content."

Then the parson feasting went
With my lord who livs by rent;
And the parson laughed elate,
For my lord has livings great.
They that earthly things revere,
May get bishops' mansions here.

Be content! be content!
Till your dreary life is spent.
Lowly liv, and lowly die,
All for mansions in the sky.
Castles here are much too rare;
All may hav them—in the air.

—*T. Maguire.*

GENUIN belief is always manifested in corresponding action. Belief in the existence of a pitfall, the approach of an avalanche, or the presence of a wild beast, is always eagerly communicated to others. Men will not allow others to go into danger without warning and without deep concern for their welfare. Judged by this rule, how many really believe the doctrin of everlasting punishment? If men all around us are going down to an eternal hell, and Christians believe it and know of an easy way of escape, would they so seldom vary their lives of business and pleasure by a word to the impenitent? Would they be able to liv contentedly in a round of diversion, music, embroidery, and cigar-smoking, while their neighbors are dropping into ceaseless doom, where "the smoke of their torment ascendeth up forever and ever?" Would ministers of churches only make vague allusions to the dread dogma, and leave the preaching of terror to evangelists, without charge of societies, who are not imperiled by the dissent of parishioners? It is seldom preached now in city churches, and ministers' minds are everywhere perplexed in the effort to reconcile revelation with good taste.—*R. O. Adams.*

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1891.

(E. M. 291.)

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Notes and Clippings.

THE indictment of the Catholic church by John Brisbane Walker, editor of the *Cosmopolitan Magazine*, is to this effect: The spirit of the gospel was never understood or inculcated by the church; priests did not care for the poor, and at present they do not preach enough against the ways of the millionaire, the corruption of the legislature, and the inroads of rum; the church, in fact, has been the oppressor of the poor, and under her ægis, with her blessing, and to the music of her Te Deums, robber barons hav grown prosperous and the sacredness of property rights has been inculcated.

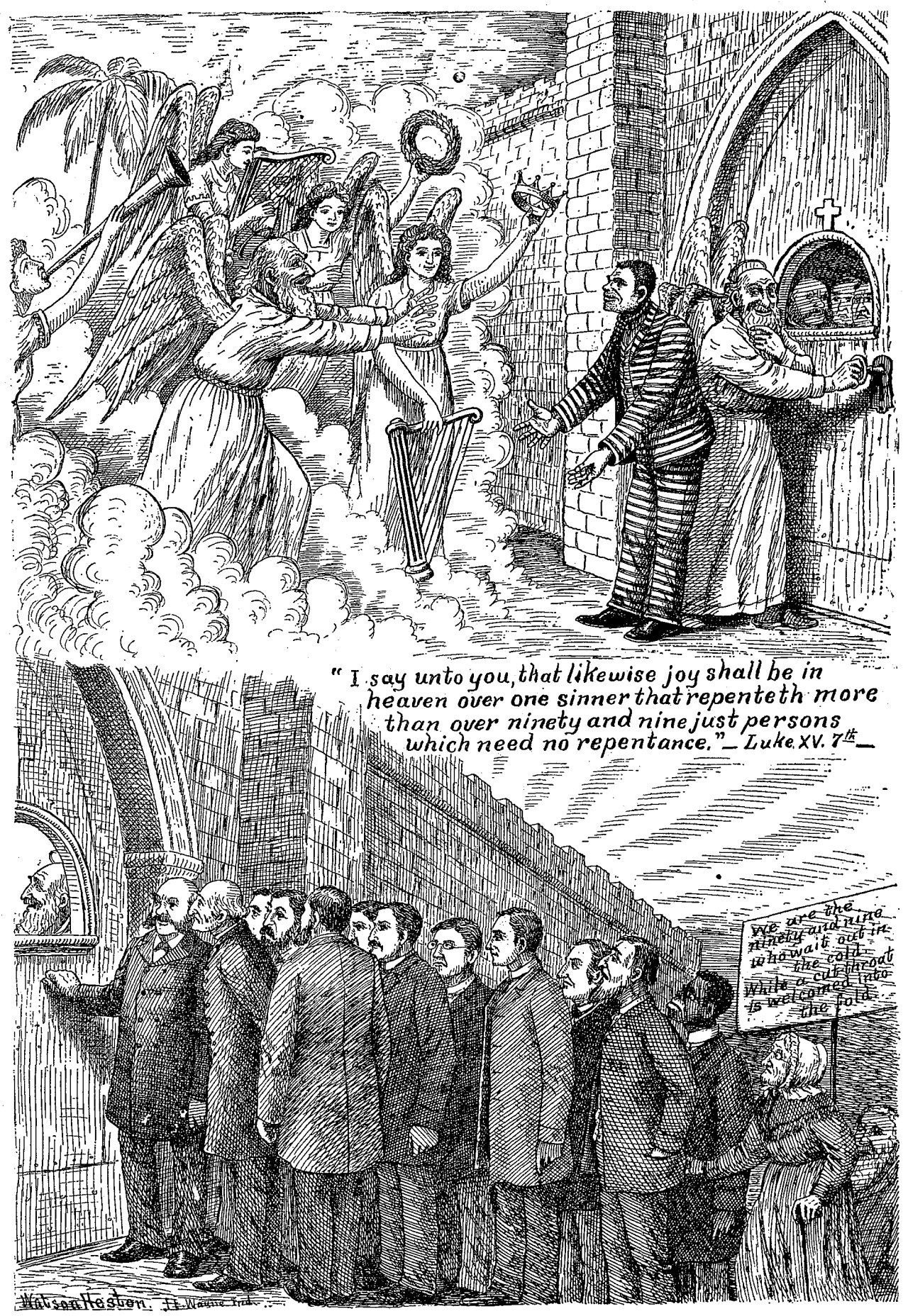
AN Arab now in New York city, named Rellim Trebor, writes to the *Sun:* "While this country's Constitution admits of freedom of speech and worship it will not permit a chief magistrate to be guided by 'the old man in Rome,' as certainly a Catholic president would be to a certain extent, if not entirely. This will be generally denied by Catholics, but I would like to meet one honest man who can say that their clergy does not dabble in politics. In one instance I put the question to a Catholic laborer, and he frankly admitted that his voting was guided by what the priest had said to him. In the event of a Catholic being a candidate for the presidency, few Catholic voters would not cast their ballots in his favor. The entire clergy of the Roman church would form a solid phalanx, and in each of their respectiv parishes would perform more effectiv stumping than any politician has ever done."

THE education question has invaded England, last of all governments to be troubled by it. . . . In this country it has taken the form of a contest between Catholics and Protestants, in France between the republic and the monarchy, in Italy between the Reds and the Vatican; but no matter what its form, it is simply the struggle of pure paganism against Christ for the possession of this world. The power which trains the children, all other influences to the contrary, will rule the world.—*Catholic Review.*

THE czar inherited his fanatical zeal and intolerance from his mother, whose intense religious fervor warped her whole life and made her almost a monomaniac. This element of the czar's character has been greatly developed by the circumstances of his reign and by the shrewd machinations of his clerical advisers, who hav led him to believe that all the evils which befell his father and which hav come to him were sent by heaven in punishment for laxity of faith and to drive him back to earnestness in suppressing heresy. He believes that peace and prosperity can only be secured by smiting all unbelievers with an unsparing hand. So he has given free rein to the most violent and extreme spirits among the orthodox propagandists, to revive and enforce every stern religious law, and to enact any new ones that may seem desirable for crushing out all dissent from the orthodox creed.

THE recent founding of a chair of sociology in a theological seminary is suggestiv, as is also the fact that the professorship became at once the most popular one in the institution. President Hyde declares for displacement of theology by sociology.

THE attention of the Italian minister of education has been called to the fact that the best pictures of the great masters are kept concealed from the eyes of the public in the various churches which own them. Not only has the public no benefit of them, but the most precious works of art themselvs are consigned to rot for want of light and air. The minister has therefore ordered that churches owning such pictures shall exhibit them where the public may be able to see them and they may hav light and air.



HEAVENLY PREFERENCES—HOW TO MEET WITH A WARM RECEPTION.

A RUSSIAN dispatch says: "The ferocity of the persecutions of the Jews seems to increase rather than diminish. The few privileges that they hav enjoyed are one by one taken from them. Almost every day sees some new edict issued against them, or some new stringency exercised in the execution of existing laws. Protests from outside, whether from private individuals or from organized societies, do no good, if, indeed, they do not actually do harm. The reason of this lies in the very nature of the case. This Jew-baiting is a purely religious persecution. The czar so regards it, and so do his ministers and all Russian officials. The talk about the Jews being obnoxious for social or industrial reasons is nonsense, and when put forward by the Russian press is intended merely to bamboozle the gullible. The Jews are hated simply because they are not and will not become members of the Greek church, and everyone else who persists in remaining outside of the pale of orthodoxy is hated just the same. In proof of this one has only to observe the persecution that is being directed against the Stundists, the Old Believers, Lutherans, and others. In the eyes of this fanatical and bigoted government, all Protestants and Roman Catholics are accursed heretics, whom it is the duty of the orthodox believers to persecute, despoil, and destroy.'

RUSSIAN authorities hav closed the Jewish Temple at St. Petersburg.

NEVER before in all history was the altruistic feeling so strong and so sensitiv as now. Charity is the animating spirit of modern Christianity, not as mere sentiment, but as a practical obligation. As dogmatic religion loses its hold churches cultivate charity in its place. Yet we see that after piety has been stimulated to exertions so unexampled, there remains an undiminished host of paupers for the state to care for. Instead of curing poverty we seem to be breeding pauperism. The number of the really suffering and deserving poor is not less, but the multitude who prefer begging to working increases rapidly.—*Sun.*

AT the meeting of the American Association for the Advancement of Science, Dr. Prescott said: "There is no greater need in this land than the need of advancement in science. Let this be understood by all—if America is not to fall short in the nurture of manhood, in the reach of mind and in the arts of peace; if she is not to fall short altogether, she must advance in science and must cherish her workers in scientific research."

Communications.

The Christian's God on the Rampage, with Side-shows (Concluded).

The great cotton and woolen factory of Campbell & Elliot, of Philadelphia, is destroyed by fire. Loss nearly three-quarters of a million. Five hundred men, women, and children thrown out of employment—perhaps some to starve. Is this all for the best?

It is to be remembered that God is in every engin of destruction. He is in the powder which blows up the magazine, in the steam which explodes the boiler, in the gale which capsizes the vessel, in the tornado which devastates a country, in the drunkard's whisky. He is in the house of the harlot as much as in the church, in the tiger as much as in the lamb. Could Vesuvius hav burnt Pompeii and Herculaneum without God's consent? If the Christian claims, as he sometimes does, that God has nothing to do with these calamities, then I agree with him. For if an earthquake can occur without his help, a cabbage-head can grow without his assistance. The moment it is admitted that the simplest processes of nature can be carried on without God's help, the whole ground is swept from under the Christian's feet. For if the simplest operations of nature can take place without a God, so can the most complex.

According to the Christian's idea of God he is one of the most spotted, leprous, fickle, and unreliable beings that we know anything about. At one time he turns a soft side to the Christian, and sends him a plentiful harvest and blesses him in basket and store, and then celestial stock is at a premium. At another time he sends a hailstorm or a flood and destroys all his crops, and then, instead of thanksgiving and praise, certain cuss-words stick in his throat which he dare not utter.

My Christian friend, if you study the subject closely you will find that while God blesses you he afflicts somebody else. While he fills your basket another starves. While he sends health and prosperity to one country he devastates another with flood and famin. What do you want of such a God, anyhow?

For years I hav got along without any God, and so can you. You know how often you soil the knees of your best pants in kneeling down to him, you know how much it costs you to build great steeple-houses for him to perform in, you know how much you pay the minister for eating your yellow-legged chickens and shining around your wife and daughters, and you know that you would do none of those things were it not for the hope of heaven or the fear of hell; and when you find out that God is a myth and that heaven and hell only exist in the imagination of fanatics, and how selfish ministers hav fooled you, you will invent a machine for kicking yourself behind and get it patented.

O stop, poor Christian, stop and think
Before you farther go,
Bounce the preacher quick as wink,
Don't let him fool you so.

I hav been very sick; my brain has been on the gallop, and some of my Christian friends think it has not yet settled down to a rational pace. Lunatics rarely believe themselvs to be of unsound mind, and Christian lunatics believe that everybody is crazy who does not believe that God got so mad that he had to kill himself, because a woman ate an apple six thousand years ago, which he placed before her in such a tempting manner that she could not resist the temptation.

If I am correctly informed, some Christians, thinking to do God a friendly turn, laid a plan to take the fort while in a weakened condition. They thought while death was staring me in the face they could make me weaken and send for the minister, and indorse their nonsensical drivel, and then they would hav another deathbed repentance of an Infidel to report in religious papers and to talk about in the Sunday-schools. But for some reason they did not put their plan into execution. I wish they had.

I hav lived in this place nearly a quarter of a century, and would hav been pleased at any time to receive them. They showed their cowardice by trying to take advantage of my weakness. Christians are always heroic when they think there is an advantage on their side. I wish to say now that as long as I can talk and hav my senses, Christians will be free to talk with me about the fall, the plan of redemption, and heaven and hell as long as it seemeth good to them. I shall only be too happy to show them how silly the whole thing is. If I had died would it hav changed the law of gravitation? Would my death hav changed falsehood into fact? Because I was at death's door would I believe that two and two make five, while in my senses? Because I was sick, would Joshua's planetary trick or Samson's great jawbone feats appear more reasonable to me? Until the mind was dethroned I could not hav believed that a lot of dead men someway managed to get out of their graves and ramble round the neighborhood, or that a dead man came to life when he touched the bones of another dead man.

If Christians think they can make me believe these impossibilities, they are at liberty to try their hand any day. But they had better lie back and take it out in praying than to enter the field of fair and open discussion when the chances are equal. And if I could be allowed to giv them a little friendly advice, it would be to write out their prayers and put them in a revolving cylinder as they do in Thibet and keep them in perpetual motion; for it will take an awful sight of praying to make me believe that the blood of a man who died two thousand years ago can neutralize all the sins of the world.

I do not believe my pious friends would hav made much capital in trying to take advantage of me even in my prostrate condition. For I had no fear of their hell and no hope of their imaginary heaven. To tell plain truth, I did not think much about such matters. I was more concerned about those I thought I was leaving behind me than about my own condition. I told my son-in-law that I was getting quite well along in years, and it was possible it might prove my last sickness. But I meant to get away in good shape and not go off blubbering.

If there are any meritorious acts to be placed to my account, they hav been performed for the good of myself or others. Whatever wrongs I hav been guilty of committing will hav their evil effects upon myself or society. The thought of the evil effects of wrong-doing will prove a sufficient punishment for every wrong act. These are all the rewards or punishments which I know anything about. I hav not done anything to escape the pains of a fictitious hell nor to secure the bliss of an imaginary heaven.

I hope good Christians will not trouble themselvs about what I hav done to displease God. If he is possessed of all knowledge and all power he certainly could deal with me according to my deserts without any interference on the part of Christians.

I think the Christian makes a fool of himself when he offers to help God or tries to take work out of his hands.

All of the persecutions hav been perpetrated because Christians believed they could help God. They believed that those whom they persecuted had offended God and that the offense had made him as savage as a wildcat, and that it would afford him infinit delight to put them through an eternal sizzle-sozzle in the liquid flames of a brimstone hell. And so they thought the sooner the punishment was commenced the more it would tickle God. The woman-whippers and witch-hunters were actuated by such beliefs. Wanamaker and Comstock think they can please God by discommoding and punishing men.

Right here I must break off and relate a dream. I dreamed that Colonel Bob and Comstock died and arrived at heaven's gate at the same time. And while the gate was ajar and St. Peter was welcoming his friend Bob, Comstock slipped through unobserved. Pretty quick the old celestial boss came along, and he frowns an awful frown, and then he says, "You Pete, open that gate quick now." And he then turned to Comstock and said, "Tony, if you don't get out of here in the twinkle of a rat's tail, I'll introduce a square-toed boot to the part I showed to old Moses." This is only a dream, but it is just as reasonable as anything that Milton or Pollock or John Bun-*ion* ever said about heaven.

I never heard of God punishing anybody for the violation of Sunday laws. It is all done by the Christians to help God along. They seem to go upon the supposition that God is inadequate or too busy to attend to his own affairs.

Out West the people are getting wiser and leave the penalty for the violation of Sunday entirely with God. If all Christians could hav believed that God was capable of attending to his own business what a world of persecution and torture it would hav saved. Following is a notice verbatim clipped from the Seattle, Wash., *Telegraph*, of July 4, 1891:

BALLOON ASCENSION.
At West Seattle. Sunday, July 5.
PROFESSOR CARLTON,
King of the Clouds will asscend in his Mammoth Airship the "Chicago" and decend in a Parachute at a height of 6000 feet.
Grandest Aerial Event of the Season.
To conclude with a
Grand Concert By The First Regiment Band In The New West Seattle Pavillion.
Dancing Free. Dancing Free.

Ferry Boat—Foot of Marion Street—Leaves Every Hour. Fare each way 5 Cents. Everybody invited.

I heard of a colored minister giving quite a vivid description of the last day, when Gabriel should blow his trump and the heavens should be rolled together like a scroll and the earth melt with fervent heat, when a colored brother cried out, "Ef I eber heah de soun' ob dat ho'n you see dis darky take to de woods."

Now, my Christian friends, if you find out that this Sunday entertainment makes God awful mad, and he swears in his wrath, and draws the Seattleites across his knee and confounds their language and rains fire and brimstone on the place, then you squat low and "take to de woods." On the other hand, if he does not get mad, and pays no attention to the Sunday amusements at West Seattle, then you can throw up your heels and hav a good time on Sunday without any fear of the trip-hammer of God's wrath.

If a tornado should sweep over West Seattle and tear down the houses, Christians would say that it was a manifestation of God's wrath for the desecration of the Sabbath.

But Christians never reason far enough to understand the unreasonableness of their conclusion. If the houses of Christians were spared and the houses of those who attended the dance and balloon ascension on Sunday were taken it would be a fair inference that God was displeased with the Sunday show at West Seattle.

But God never deals in that way. In time of a great calamity Christians fare no better than Infidels. Right before me is an account of a church which was struck with lightning while Christians were engaged in worship. Not long ago I saw a statement in regard to a minister who was struck with lightning while in the attitude of prayer. This does not show good breeding on the part of God. And when I think of some of his outlandish tricks, such as killing a child to punish a mother, I am inclined to think that he was of low parentage and brought up in a disreputable family, and that his surroundings in his youthful days were not favorable for the development of high moral character.

According to all the biographical sketches I hav read about God he has always been going back on his own. Yellow fever and cholera hav swept off thousands of Christians, notwithstanding the promis that they shall cure all manner of diseases and that serpents and poison shall not hurt them. A flood or tornado has no respect for a Christian. This ought to satisfy everyone that God has no special regard for a Christian more than he has for an Infidel.

Infidels fare just as well here as Christians do. They fare a great deal better when they come to die, for they die more like rational beings, and if there is any hereafter they will occupy the cushioned seats in the king-row.

When the Christian sits down to his table, puts on a long face, shuts his eyes and looks as though he was struck with death, and thanks his God for the blessing spread out before him, he thinks God will show him special favors for spooning around him.

The Infidel sits down to just as good a meal without making a fool of himself, partakes with just as keen a relish, and does not think of thanking an imaginary being above the clouds for what he has himself provided.

The Christian fashions a being in his mind and seats him on a cloud or throne, then imagins that certain things will please him and certain things will make him mad, and so he tries to shape his life so as not to incur the displeasure of a being which he has created in his own mind.

Once or twice a day he gets down on his haunches like a dog, and tells him what a great and powerful being he is; that he holds the destiny of worlds in his hand, and that we are indebted to him for every breath we draw, and after flattering him until he is supposed to be in good humor, he asks him to waive the eternal laws which he himself has established just enough to grant certain favors which he greatly stands in need of. At the same time he asks this being which he has fashioned to remember his friends, and also to damn his enemies, especially those who do not believe as he does.

The savage takes a block of wood and fashions it out in something like human form, daubs it with fancy colors, decks it out with beads and shells, and then gets down before this monstrosity and asks it to giv him good hunting-grounds—to make him successful on the war-path—to giv the enemy into his hands that he may take their scalps and drink their blood.

Will Talmage come to the front and tell the difference between a Christian and a savage? The savage's wooden god grants him no favors, and the Christian's God pays no attention to what the Christian says. The savage shows as good sense as the Christian.

At a very tender age a Christian father began to talk to you about a great being in the skies, and clothed him with certain powers and attributes which neither he nor any other man knew anything about. You, in turn, tell the same story to your children, and thus these superstitions are handed over from one generation to another, without thought, without investigation or consideration.

If one could look into the minds of Christians and get an understanding of their various conceptions of God, it would be found that no two hav the same ideas of his powers and attributes. The opinions of Christians in regard to a supreme being are as variable as the views in a kaleidoscope.

There is not a Christian in the world who knows how God looks, or how big he is, or whether he has a head like a man or a horse, or a tail like an alligator. Christians say that he "plants his footsteps on the sea and rides upon the storm." How do they know that he plants his footsteps on the sea? If he is as big as they claim, holy smoke! what a splash-

ing he must make! And whether he "rides upon the storm," or upon a bicycle, no Christian can tell. Being all-powerful, perhaps he rides on a wheelbarrow and pushes it himself. It is not very modest for a man to boast of what he knows. But I will venture to say that I know just as much about God as any man that livs; and every other man knows just as much as I do. I appeal to every Christian—now, honor bright, is there stored away, even in the remotest corners of your mind, the least knowledge of God or hell? If there is, you can certainly tell something about them.

Parton says if a man wants to render himself famous let him bring just one new thought before the world. And I will guarantee to any Christian such fame as was never awarded to mortal man, who will giv us some positiv information in regard to these places or God.

The truth is, the whole Christian scheme is based upon what nobody knows anything about.

Talmage says: "The first step of the soul after it leaves the body reaches the stars, and the next step to the fartherest outposts of God's universe, and it will not die until the everlasting Jehovah expires." Talmage is the great mogul among the chosen—God's chief fugleman on earth—but could he prove a single assertion he makes? Again, he says, "God will step on the nearest star and then on a planet, and then down to the earth." What does he know about God walking on the stars more than anybody else? It is mere assertion, like everything else which givs countenance to and upholds the rotten old system. And again, "I tell you the world is a liar, it is a cheat—it is a bogus world—it is a six-thousand-year-old swindle." I do not know of so great a cheat or so big a swindle as the Christian religion which Talmage is trying to uphold.

Miss Craddock tells how to make young Infidels; but I want to tell young Infidels how to kill Christians. And I would like to hav them giv 'em "1" straight from the shoulder. When you hear a Christian talking about his religion, watch every sentence closely and you will find that one-half that he says he doesn't know anything about. Whenever he makes an assertion that has no foundation in fact, stop him right there and make him tell how he knows his statements to be true. Follow this plan closely, and if you do not kill a Christian, you will soon make him breathe short.

When a Christian begins to talk about God and tells what he likes and what is displeasing to him, stop him short and make him tell how he found out what displeases God. When he puts a lying spirit into the mouths of his own prophets, who shall be able to tell whether he is most pleased with vice or virtue?

Let every Christian question himself closely in regard to what he absolutely knows about God and he will find out that he cannot produce one iota of proof that any such being exists. If God is the author of all things—if nothing can take place without his knowledge and consent—then he inspires the robber and prompts the cutthroat, and the devil has nothing to do with it. If God has power over the devil then he is only an agent in God's hands. Now I would like to impress a few ideas upon the Christian mind:

First: That God does not favor Christians more than he does Infidels. At a church picnic, a short time ago, forty persons were poisoned with ice-cream. I hav attended a good many Infidel conventions and never heard of an Infidel being poisoned. I would like to inquire if there are many Christians who fare better than Colonel Ingersoll. How does it happen there are so many Christians living a sort of slip-shod life, while he is blessed above the common lot of men?

Second: I would like to disabuse the Christian mind of the idea that all great and good men were Christians. Washington, Franklin, John and Samuel Adams, Paine, and many of the leading minds of the Revolution were not orthodox Christians. There are very few men who hav wielded a greater influence over the destinies of this nation than Jefferson and Lincoln—both were Infidels.

Third: I would like to banish from the minds of Christians the idea that God watches over us and cares for us, and orders everything for our good. To believe this doctrin we must say that railroad accidents, in which women and children are mangled to a shapeless mass or burnt to a cinder, and shipwrecks, where hundreds go to the bottom of the deep, and fires in the great cities, which sweep away millions of dollars' worth of property and hundreds of human lives, are all for the best and for our good. If this idea is founded in reason, then multiply the devils and keep them all busy, for there can be no evil in this world.

Fourth: The idea of gods, devils, and angels is as fallacious as the idea of genii, gnomes, and fairies. All are alike creatures of the imagination. The latter are no longer believed in, the former must sooner or later share the same fate. The genii, gnomes, and fairies never did any good or hurt, neither did the gods, devils, or angels. Only the belief in them can affect us for good or evil.

When the Christian prays he talks to open space. There is no ear to hear, no eye to see, no brain to understand. It is like whipping the air—no result follows the prayer. The devil is a kind of imaginary bull-dog which Christians find convenient to set on their enemies—a sort of moral scarecrow to frighten men into the church—a scapegoat to bear the sins of Christians. A man here was detected in stealing and he laid it to the devil. The brethren accepted the explanation and kept him in the church. If the devil is more powerful than God he is the one to whom Christians ought to address their prayers. If he is less powerful than God what does he amount to anyway? God can put him out of the way any moment and therefore is responsible for all his acts. As for angels, if they exist at all, it is so rare that they light upon the earth that I hav never been able to get a shot at one. We hav a taxidermist in our place, and I hold him under agreement to stuff the first specimen I can obtain and put it up in good shape.

A little wholesome advice to you, my Christian friends, and then we part company.

When you giv your money to a lazy priest or minister you encourage idleness and mendacity, and help to keep an undeserving class of men from bearing their share of the burdens of society, and therefore become party to the wrong. We hav now about eighty thousand of this worthless class who not only pray for the people but prey upon the industry of the working classes and liv more sumptuously than those who foolishly support them.

If there is a class of men in this country who hav put me to my wits' end to know my duty in regard to them, it is the priests and ministers, for I could never make up my mind whether I ought to pity or despise them. Too lazy to work and perhaps a few of them too honest to steal, too dull to liv by their wits, a sort of human sponge sucking up the substance of the people, and occupying a position midway between indolence and criminality.

Whenever you giv your aid or influence to send out one of these lazy leeches to draw out the life-blood of society, you encourage dishonesty and thriftlessness and set an example which all people who hav any self-respect ought to be ashamed to imitate. Do try to set a better example.

When you help to build a church you take so much away from your family and put it where it will help to make other fools who will do the same thing, but it never will result in any good. And although you may think the tall steeple will tickle God oftentimes after it is dedicated to his service, he shows what he thinks of it by sending a bolt of lightning to demolish it. In proportion to their numbers there are more churches struck with lightning than any other buildings. Another thing. When you get down on your knees and ask a great imaginary nothing, which you claim is unchangeable, to alter his plans for your accommodation, you make a big fool of yourself. By exercising a little common sense you will soon come to see the absurdities of your position, and then, if you are honest, you will abandon it.

Christians assert that God is everywhere. And then when they come to die they talk about going home to see God and enjoying his presence. Is not this the very cream of nonsense? If God is everywhere they hav always enjoyed his presence.

But, my pious comrades, I must bid you adieu. I can pursue this theme no farther. If you do not profit by the pointers I hav already given you, more will avail nothing. I hav blazed some trees along the pathway of reason and common sense, and if you miss the way the fault is not mine. And now, my Christian friends, one and all, I bid you an affectionate farewell.

And now may the grace of the almighty Ding-Whang abide with you all now and evermore.

Naples, N. Y. JOHN PECK.

The Cause in Washington.

Rheumatism in my right shoulder, extending down to my wrist, made writing or using the type-writer positiv torture. I hav tried all sorts of advertised remedies without one particle of relief. Dr. E. B. Foote, Sr., the great physician and Infidel philanthropist, of Lexington avenue, New York city, author of that admirable work, "Plain Home Talk; or, Medical Common Sense," the very best work on hygiene and the marriage relation ever published, has since I first met him ever proved my generous, helpful, and sympathetic friend. He writes me he will guarantee my cure and restore to me health, strength, and an excellent appetite; his only fear being lest after he has insured me a voracious appetite the Liberal friends should fail in supplying me with the wherewithal to appease it. He very generously promises to furnish me advice and all necessary medicin free of all cost. So, awaiting the arrival of the medicin, I accompanied my good wife on her mission to Whatcom county.

OUR FIELD SECRETARY.

Mrs. F. C. Reynolds has accomplished much efficient work. She has delivered lectures at Coupeville, Island county; Willipa, Towner school-house, and city of South Bend, Pacific county; Cathlamet, Wahkiakum county; Snohomish, Snohomish county; Teanaway, Kittitas county; and Roder, Nooksack Crossing, and Sumas City, Whatcom county.

In this connection it is a pleasing duty to publish the list of generous and true friends to the cause who hav paid contributions to the field secretary fund.

J. F. Miller, of Lynden, Whatcom county	$10 00
Mrs. M. E. Boman, of Fremont, King county	50 00
H. A. Towner, of Willipa, Pacific county	50 00
Jacob Drissler ($30 more pledged)	20 00
John Grownow, of Seattle, King county	10 00

There is great need of a very large amount of work being performed by our field secretary, and corresponding need for friends of the cause to be enroled in the above honorary list.

SEMI-ANNUAL DUES OF THE WASHINGTON SECULAR UNION.

This reminds me that the semi-annual dues, $1, payable in advance, are overdue from all members whose certificates are dated good up to July 29, 1891. Examin the date of your certificate and save piling additional work on your already overtaxed secretary.

By the way, dear reader, what is your real opinion of persons, residents of our state of Washington, who claim to be Liberals, and not alone admit the facts, but themselvs boast of the good work that has been accomplished by the Washington Secular Union, yet fail to join or to contribute the small pittance of $1 each six months toward payment of outlay incurred? Like the old Methodist deacon, what they giv "is nothing to nobody." Would it not be better for the cause if, like that deacon, they had shuffled off this mortal coil? What are they but miserable parasites, unsightly barnacles impeding the good ship's progress?

The bigotry of the fanatic is hardly more contemptible than the cautious selfishness of the man who silently enjoys the sweet air of freedom while thousands of his brethren sicken in the dungeons of superstition, and he too miserably mean to contribute even $1 to secure their deliverance.

GRAND JUBILEE AT NOOKSACK CROSSING, WHATCOM COUNTY.

Our ever-vigilant and efficient co-worker, Vice-President D. E. Rice, the little giant Infidel of Whatcom county, determined to impress the victory won by abolishing religious exercises in the public school at Nooksack Crossing by lectures and a grand festival. So Mrs. Reynolds was engaged to deliver lectures on "Sunday Laws" and "The Bible in Our Public Schools," thus increasing the interest and enforcing attention to the justice of our demands on these two great and important issues. The lectures were well attended and received with eager interest.

After the second lecture (Friday evening, August 7th), there was a grand ball and supper; forty tickets at $1 25 each were sold. This was the largest and most enjoyable festival ever held in that district. The sumptuous supper was prepared and presided over by those queens of the cuisine, Mrs. D. E. and Miss Jessie Rice. In that section of the country all eulogy of the supper is superfluous, for once it is announced that they will attend to the refreshment department and excellence and abundance are a foregone conclusion.

The music was A No. 1, furnished by the Ten-mile String Band. Dancing was continued with unabated fervor till broad daylight; not by the light of the moon, but in the full effulgence of old Sol's bright smiles, "the boys went home with the girls in the morning."

It was a wonderfully enjoyable time. Old and young, all were happy. Even the most rabid bigots admitted it was a brilliant success, unequaled ever before in that section. One good lady declared "them Infiddlers allers get the best on it, especially when that old Infiddle Rice takes the management. Never knew him fail in anything he sot his mind on. Easy enough to account for it. The devil is always good to his own."

"Mac," the generous, jovial ferryman, one of the kindest-hearted but most outspoken and fearless Liberals of the state, donated over $20 worth of ferry tolls to those attending the lectures from the other side of the Nooksack river.

LECTURES AND DEBATE AT SUMAS CITY.

Sumas City is a very rapidly growing incorporated city, situated in a rich and fertil valley on the international boundary line, already the terminus of four great railroads and more to follow, settled with public-spirited, energetic, intelligent people; a live town; wide-awake, enterprising merchants; two newspapers—one, the *International Vidette*, admirably edited, a nineteenth-century paper fully up to to the times, a worthy representativ of the flourishing young city.

Under the management of that bright young business man and genuin Liberal, J. E. Leader, arrangements were made for two lectures by Mrs. Reynolds, which awoke very great interest and a discussion between Rev. E. H. Carman and myself.

The following editorial will best tell the story of the debate:

The debate on Monday night between C. B. Reynolds, of Seattle, and Rev. E. H. Carman, of Nooksack, called out

the largest crowd the hall has ever held. All came expecting to hear something interesting and all went home satisfied that they had heard it. The subject of discussion was, Resolved, That there is a standard of truth in the world apart from the Bible, Mr. Reynolds taking the affirmativ and Mr. Carman the negativ. The most kindly feeling was evinced by both gentlemen, each extending to the other every courtesy of parliamentary usage in debates.

Mr. Carman stated in substance that he was not there for the purpose of substantiating the truth of the Bible, but called upon his learned opponent to show that a standard of truth existed in the world apart from the Bible and on this point virtually rested his case. Mr. Reynolds then called the attention of the audience to the unchangeable laws of nature, and in a beautiful word-picture likened them to the sturdy oak, unchangeable in all things, and casting from it each year its dead leaves, as old, lifeless, and exploded creeds are cast aside by the march of reason, education, and civilization.

In showing that the Bible was in no way a standard of truth, Mr. Reynolds called the attention of the audience to the fact (offering to produce evidence from the Bible itself) that no crime was ever committed by man that has not been indorsed and justified by the God of holy writ.

Mr. Carman in reply stated that the laws of nature were more harsh and unjust than those laid down in the Bible, using as an illustration of their inexorable harshness the loss of a ship at sea that carried down to a watery grave innocent men, women, and children. He also illustrated the same point by referring to the cyclone that sweeps over vast districts, carrying death and destruction in its path; that no relief is given by the God of nature.

Mr. Reynolds asked when he came to reply to this argument where was the God of revelation when the ship was tossed on the mighty deep, and when the waves dashed over the sinking wreck, and loving Christian parents, brothers, and sisters on the shore were praying to the Christian God for the loved ones on the deep, and claimed that if the Bible were true their God would hear and answer their prayers and in the moment of their supreme distress come to their relief. He did not claim that the laws of nature could be averted, but claimed they were fixed and unchangeable, and if they were violated punishment, crime, and death is the inevitable result. That their laws are proclaimed in the trees of the forests, in the babbling brook, the shining stars, and rock and earth, and that from these we are taught to advance and promote the happiness of others, and by so doing we secure our own happiness on this earth, and procure for ourselvs a crown of glory in eternity, if eternity there be.

Mr. Reynolds was frequently interrupted by applause and all evinced a hearty appreciation of the discussion.—*International Vidette*, Aug. 13, 1891.

C. B. REYNOLDS, Sec. Wash. Sec. Union.

Fremont, Wash.

With the Workers for Our Cause.

News and Notes.

The first place I strike on my route from the East to the West is Linesville, Pa. For many years the fires of Freethought hav been blazing here. It has been quite a center for Liberalism. A number of the old guard hav gone away to different parts of the country—but enough remain to keep the hearth-fire of freedom alive. D. C. Thayer, nearly ninety years of age, has still the generous enthusiasm of youth. He is in the front rank. Comrade Wallace also joins in. Mr. Baldwin, of Liberal, Mo., whose name is indissolubly linked with the old-time campaigns of the past—a redoubtable leader—was fortunately present with the same good cheer as ever. I gave one lecture at Linesville on the "Religious Conspiracy," and the attendance was fair. It was a pleasure to greet the stanch supporters of Freethought here, who hav made the name of Linesville so renowned in the Liberal ranks.

On Friday, August 14th, A. Brooks, of the veteran corps, who has been a subscriber of the *Investigator* for more than a quarter of a century, takes me with his own team in the bright sunshine of this summer's day to Andover, O., across the line ten miles distant. By railroad one must travel about thirty miles to reach the same point, via Jamestown, or "Jimtown," as they call it in this section, a somewhat gloomy orthodox place I understand. Just before reaching Andover we make a call on the Liberal household of E. D. Fenkell, where THE TRUTH SEEKER sheds its genial rays.

Andover is a pretty and quiet village. Mr. J. W. Roberts takes care of us at this point. There are only a few outspoken Liberals here, but the churches do not prosper. In fact, there is a general indifference. Not a great many were at the lecture, but I hav faith that something will be accomplished in the future. Mr. Roberts and family were born into the Liberal ranks, and giv cordial welcome and help to the Secular pilgrim, and so hope still shines on the toilsome path.

Saturday morning, August 15th, I take the train for Farmdale, about ten miles off. Here I feel at home. No church spires are in sight, but Root's Hall illuminates the way. I enjoy the hospitality of Henry Root and family. Saturday evening I lecture at Gustavus. Not quite so many are present as at the first lecture, for this reason, the churches had come together and passed a resolution that their members had better stay away, and one church declared excommunication against those who did attend the lecture. But the flag flies still, and Gustavus is in the ranks of progress. Comrades Barber, Smith, Shelden, Shipman, and Forbes will keep things on the move.

Sunday afternoon and Sunday evening I lecture at Root's Hall to full houses. The audience is quite representativ. Friends from a distance are present—the Brockways, whose name is well known in the Liberal world, the Thompsons and Call from the "Ridges," J. W. Roberts and family from Andover, and Robert Brown and Richard Webb, who hail from Sodom, O., close by Church Hill, a somewhat luminous association. Our friends came from Sodom on purpose to hear the lecture, and I shall return the compliment next year and lecture at Sodom or rather at the neighboring railroad station, Hubbard, where Remsburg, I believe, has broken ground. Sodom is the name of the post-office. I do not know whether Lot's wife is anywhere in the vicinity or not, but I reckon there is plenty of "the salt of the earth."

The Henrys, as usual, furnished excellent music for the meetings. They put the soul of Liberalism into the beautiful strains.

I was pleased to meet with J. S. Pelton, of Burg Hill, O., and hav a cordial invitation to lecture there on my next round.

The Christians of Orangeville, O., put their heads together, and no hall or place of meeting could be had for love or money, and so I was obliged to forego the pleasure of meeting our Liberal friends there.

I cannot enumerate all the troops of friends I met at Farmdale and vicinity. I feel sure that Freethought has come to stay in this handsome little village. I hav a glimpse of Chicago Liberals as I pass through—E. A. Stevens and family, Mr. and Mrs. A. D. O'Neil, Mr. and Mrs. George L. Robertson, Dr. Bishop, Mrs. Hewitt, and others. I had a couple of holidays, and went to the races. It was delightful to see the horses spin around the vast circle. Magnificent animals they are. When they reach the home-stretch ten thousand people watch the flying feet, and thunderous applause greets the successful racer. It is a moment of splendid excitement, and the swift steeds partake of the exhilarating joy.

Dr. Bishop has enrolled himself in the ranks of THE TRUTH SEEKER. He rather thinks that I will some day see the truth of Spiritualism. He himself has experienced many interesting phases of the "occult power." I am willing to learn, but I expect I was born to be upon the "other side." I am pretty sure that the doctor could cure my body, but I am not so sure that he could change my mind.

From Chicago I come on to Minneapolis, and arrive there Sunday afternoon. I lecture in the evening to a fair audience. Evidently, there is a large Liberal element in Minneapolis. S. G. Cooper, of THE TRUTH SEEKER ranks, contributes to our work here. J. H. Heisser, of the Liberal Publishing Company of Minneapolis, is helping to spread the light with Liberal sermons, etc.

Monday I make a visit with Mr. John Maddock and Chas. Lownd to Pillsbury's big mill, and it is a marvel of magnificent and enormous machinery. It is the largest mill in the world, and from top to bottom everything moves like clockwork, as if the machines themselvs were endowed with thought. It was a great thing when, twenty years ago, Pillsbury built a mill with a capacity of two hundred barrels per day. But this mill produces 7,000 barrels in the same time. Think of 7,000 barrels of flour coming every day from this gigantic structure that towers to the skies! When I think of the old grist-mill by the little stream, working patiently day by day, among the hills and staid people of New England, I am astonished when I behold these shining ranks on ranks of glittering and busy wheels that from the teeming fields of earth, with accurate motion, make the snow-white flour, almost like a cloud on a summer sky, float forth in radiant splendor. It is a display of human genius that makes poetical the march of progress. It might, indeed, be called the "Eighth wonder of the world," this stony palace of industry called "Mill A." It grinds 9,500,000 bushels of wheat yearly. There are besides this mill four other mills of the Pillsbury-Washburn Co., the daily capacity of which, with Mill A, is 14,000 barrels. Three hundred cars are required daily to take wheat into and flour out of these five great mills, and they could feed two cities as large as New York. Charlie Pillsbury, as they call him, because they all like him, is a "captain of industry," and has been a notable factor in the growth of this wonderful city. He gives to all his employees a per centage of the profits made, and is both generous and just in the management of his prodigious enterprises. I remember him as a "Dartmouth boy," thirty years ago, and so this vast metropolis, so new, amazing, and splendid in its advance, is mingled with memories of sweet New England, its green fields and mighty hills, and the classic shades where dreamy and exultant youth quaffed the fountains of knowledge. Well, the reality, after all, in the dust and turmoil of years, has something of romance.

Monday evening I visit St. Paul, and enjoy the hospitality of Mr. and Mrs. John Monroe and Wm. Rodger, who are stanch Liberals. Rodger does a business of three hundred thousand dollars a year, steam-heating, etc., and the churches patronize him, and the Catholic institutions, who need a little warmth in this world whatever they may desire for the next—and yet he is a pronounced Infidel. It is found, however, that he does good work, and Christians appreciate this, and are willing to pay and ask no questions as to one's creed.

Tuesday I go south to Waterville, about sixty miles from Minneapolis. I find a splendid company of Liberals here. I giv three lectures. The opera-house is filled every night, and on the last night, Thursday, August 27th, every seat is occupied, although the churches hav two meetings in opposition. However, several ministers attend the lectures. Geo. H. Dawes and Remsburg hav been here before and sown the seed, and the harvest is coming. On Wednesday evening, at my second lecture, Dr. Edgar Cowles aided me with a delightful recitation of Ingersoll's beautiful prose-poem, "Life," which was received by the audience with rapt attention.

George R. Cowles is our wheel-horse at Waterville. It was by his decided efforts that the lectures were given, and that such success attended them. However, he is not alone. The Brossards, Durand, Alexander Hunt, Chubb and Aldrich of Morristown, and others aided generously in the campaign. Waterville has about 1,200 inhabitants. There is a beautiful country about it, forest, field, and shining lakes. There are factories established, and Waterville promises to be a thriving place.

I certainly hav not had a more delightful time than here. Liberalism is in the air, and moves on to triumph.

I return to Minneapolis on Friday, August 28th, under the guidance of Chas. Lownd and Leroy Berrier. I hav a trip about the city, view its elegant streets, vast business blocks, drive over its boulevards, behold its pavilions, parks, lakes, with magnificent prospects. I watch the operation of the prodigious lumber mills, which like huge leviathans toil and thunder with a kind of startling intelligence, dragging the logs from the river, which, almost without the touch of a human hand, are made into smooth boards and ready for transportation within five minutes after tumbling from the waters.

Friday night I spend at the rural home of John Maddock, within the city limits but quiet and retired as if in the bosom of the country. Mr. Maddock is an enthusiastic philosopher, and his writings in the *Open Court* are well known. He believes in the gospel of evolution. He has been in almost every part of the world. He has studied nature and humanity from many points of observation. He has no faith in religion. He has a pleasant family, wife and children, and my stay in his home was most enjoyable. Life, however, is mingled with death. Only a few months ago his daughter Nellie, aged fourteen years, died, a bright and beautiful child, a lover of flowers and music, in whom was the spirit of youth and joy. All loved her, and her loss is deeply felt, but sorrow is crowned with memory's beauty, and death becomes a soft and tender light. Unforgotten is her buoyant enthusiasm, her voice of song, her generous and noble disposition.

I lecture on Sunday afternoon at St. Paul, at New Market Hall. I do not hav a large audience, but I do hav a most appreciativ one. I believe that Liberalism can maintain a commanding position in

this city. It has some stanch supporters, who are willing to do pioneer service.

In the evening Century Hall at Minneapolis presents a larger audience than on the previous Sunday. Good reports of the lectures are published in the Minneapolis and St. Paul papers. On the whole, the Liberal outlook is encouraging.

Mr. and Mrs. H. A. Bennett entertain me at their home on Saturday and Sunday. Mr. Bennett has been in this country ever since 1853. He has witnessed the beginning and growth of Minneapolis. He has always been a Liberal, and is not afraid to say so.

Leroy Berrier, chairman of our meetings, is an able and pronounced Radical. He was formerly in the Unitarian church, but did not find that sufficiently broad for his intellectual sympathies. He accepts the universe of facts. In many ways, in literary and sociable clubs, he is exercising an educational influence upon the scholars and thinkers of this place, and bringing them to the front of reform. I was pleased to meet with Geo. Davis, who does a good deal of thinking on his own account, and has written an excellent article on the origin of life.

I must thank Mr. Charles Lownd and Frank W. Greaves and brother for their assistance in the work here, and cordial greetings.

Rev. Mr. Sample of the Universalist church and Rev. Mr. Simmons of the Unitarian church are scholarly and Liberal men, and some of their sermons touch the key-note of advanced thought. Essentially they are with Liberalism. They are almost free from theology and stand for Liberty.

There is a broad outlook every way at Minneapolis and St. Paul. I hav met many friends, and I hav bright hopes of future work here and in the vicinity.

I was fortunate to meet Victor G. Pickett, of Albert Lea, a young and earnest Liberal, and on my next trip arrangements will be made for lectures at Albert Lea.

J. F. Macomber watches the stars, and believes that in their bright beams he can read the tangled destinies of man, but he is clear-headed for this world and stands by the Secular flag.

I visited the Exposition on Saturday night. There is a wonderful display of the riches of the Northwest, its bounteous harvests, mingled with the splendors of art, the unique remains of the cliff-dwellers in ancient and melancholy state, and vast and various exhibitions beautiful and glowing in the brilliant light, with the animated strains of the renowned Mexican band. SAMUEL P. PUTNAM.

Minneapolis, Minn., Aug. 31, 1891.

Jordan Is a Hard Road to Travel.

Among the numerous and uncertain paths and guides encountered by a traveler bound for the New Jerusalem, what is more natural than that he should get lost?

Having been misdirected by guide-boards, fooled by clerks and ticket agents, deceived by conductors and lying prophets, and humbugged by the superintendent himself, fortunate indeed is he who does not fall by the wayside and perish in despair.

To all who contemplate starting upon a journey to this promised city we extend a warning, which may well be used as a preface to the guide-books, and remembered especially when following any of the guides.

Mayor Jehovah, who is also superintendent of all roads leading to this desirable metropolis, has himself followed the guide business to some extent, but owing to his mirthful nature and his great love of practical jokes, has proved himself not only a very unprofitable guide, but a very tricky one.

We base this conclusion upon the unquestioned testimony of those who hav followed him part way on the road, as well as upon the confessions of the mayor himself.

He plagued old Pharaoh in numerous ways for a long time, until he got tired of that kind of fun; then he started off with a party of the old king's servants, whom he undertook to guide through the woods into a land which he promised to giv them, but after fooling with them for forty years, he got tired of that also. He did not giv them the land, and openly avowed his breach of promis (Num. xiv. 34).

Next, he got after Job, and with the help of another fellow, worried the poor old man until he lost his head and asked them if they had not poured him out like milk and curdled him like a cheese (Job x, 10).

Was this because Job was bad? No. The mayor frankly admitted that he was perfect and upright, and that there was no better man in the world than he (Job ii, 3).

No, it was just for the fun that was in it, and they kept on until the poor fellow declared that he had escaped by the skin of his teeth (Job xix, 20), but so sore that he cursed the day of his birth (Job iii).

Let the prospectiv excursionist ponder well over the trials and tribulations of Job and Jeremiah. Hear the latter's first wail upon discovering that he was being duped, as he cried:

"Oh Lord God! Surely thou hast greatly deceived this people" (Jer. iv, 10). But, struggling onward with great effort, he soon finds that he is the victim of a new dodge, and comes out second best, and once more he cries: "Oh Lord, thou hast deceived me, and I was deceived" (Jer. xx, 7).

The poor fellow persevered, however, with considerable zeal and patience, notwithstanding the tricks that were played upon him, until they became too many for him. It was, no doubt, fun for the mayor, but not for Jerry, and his "dander" began to rise as he called out: "Oh Lord, . . . I sat alone because of thy hand; for thou hast filled me with indignation. Why is my pain perpetual and my wound incurable, which refuseth to be healed? Wilt thou be altogether unto me as a liar, and as waters that fail?" (Jer. xv, 17, 18).

And did he reach the New Jerusalem? We do not know. Poor old Jerry did not hav a special train chartered for his benefit, but was evidently going it afoot, trying to follow the lead of his tricky guide, and when lamenting over his troubles he said:

"He hath led me and brought me into darkness, but not into light. Surely against me he is turned; he turneth his hand against me all the day.

"My flesh and my skin he hath made old. He hath broken my bones.

"He hath builded against me and compassed me with gall and travail.

"He hath set me in dark places, as they that be dead of old.

"He hath hedged me about that I cannot get out, he hath made my chain heavy.

"Also when I cry and shout, he shutteth out my prayer.

"He hath inclosed my way with hewn stone, he hath made my paths crooked.

"He was unto me as a bear lying in wait, and a lion in secret places.

"He hath turned aside my ways and pulled me in pieces. He hath made me desolate.

"He hath bent his bow, and set me as a mark for the arrow. He hath caused the arrows of his quiver to enter my veins.

"I was a derision to all my people and their song all the day.

"He hath filled me with bitterness, he hath made me drunken with wormwood.

"He hath also broken my teeth with gravel-stones, he hath covered me with ashes.

"And thou hast removed my soul far off from peace. I forgot prosperity. and I said: My strength and my hope is perished from the Lord" (Lam. iii, 2–18).

And did he reach the promised city? Once more we do not know. To hav arrived there would hav been a small return for the tribulation he had suffered at the hands of his guide, but it seems most probable that he failed to get there, for his last words are a wail of despair: "Wherefore didst thou forget us forever? . . . But thou hast utterly rejected us" (Lam. v, 20, 22).

After a while business got too heavy for the superintendent to giv his personal attention to all of it, so he had to get a lot of clerks to assist him. He called them prophets. These might possibly hav been of some use to travelers had they been left to themselvs, but that was not in accordance with the plans of the boss. He must hav some fun. Plaguing to death, pouring Job out and churning him, firing gravel-stones at Jerry's teeth, and dumping ashes on him when he was not looking, did very well while they lasted, but something else was needed, so he got his prophets to work and the first thing he did was to put a lying spirit in all their mouths (1 Kings xxii, 23; 2 Chron. xviii, 22). Perhaps these prophets were honest and did not know that the superintendent was going to come such a game as that on them, much less did the poor unsuspecting travelers know it, and it got them into a good many bad scrapes.

The old fellow enjoyed this until he began to hanker after something new, when he owned up like a man that he had deceived the prophets, causing them to lie to the emigrants, who, consequently, missed their way (Ezek. xiv, 9).

We are nearly through with the mayor, but having set out to warn prospectiv visitors to the New Jerusalem against these tricky, joke-loving guides, we cannot desist until we hav mentioned two more.

Shortly after the mayor had confessed the pranks he had played, he took a fancy to a young girl, and —well, it's the old story.

He was a precocious youngster, born among the oxen, but that did not daunt him, for at the age of twelve years he got into a wrangle with a lot of doctors and convinced them that he knew a thing or two (Luke ii, 46).

After that he had not much to say or to do for several years, but judging from what occurred later, he was using his time hatching schemes and planning jokes, for he had said that he would follow his father's business (Luke ii, 49).

He was a chip of the old block, and like many other young bloods, was determined to outdo the old man at all hazards.

When he started out as a guide, one of the first things he did was to get a dozen fishermen about him and show them the inside of his game, informing them that the old man had given him full swing (Matt. xxviii, 18; John iii, 35; v, 22), and that he was going to lead all travelers over the best route to the promised city. He would show them ways that the old man never knew, and all who refused to follow his lead would get the worst of it in the end.

The old mayor had contented himself with playing pranks upon all whom he undertook to guide, but the youngster got ahead of him in that, by declaring that he would chuck them heels over head into a red-hot kettle of brimstone if they did not mind their eyes (Luke xii, 5), and without mentioning the old man's name, he gave him another rub by informing his followers that no man had ever yet reached the promised city (John iii, 13).

Just how the old mayor relished this piece of presumption on the part of his young hopeful, we are not informed, but no doubt he winked at it; at any rate, he never raised any rumpus about it.

We pass hastily over the career of this upstart as a guide. He kept his word by leading all travelers by a long roundabout way, although he said it was straight and narrow. He showed them many paths to be followed, many others to be avoided, all of which will be found in THE TRUTH SEEKER of April 19, 1890.

He fooled them in every imaginable way, throwing them off the track whenever he could, and more than once privately confessed to the twelve that he was purposely misleading them, and had no intention of taking them to the New Jerusalem (Mark iv, 12; John xii, 40; Acts xxviii, 26, 27). Retribution finally overtook him, however, and he came to grief.

A lot of travelers who preferred the lead of the old superintendent with all his tricks to that of the youngster, seized the latter and raised him on a pole after the manner in vogue with criminals at the time, after which they put him into a hole in the ground, from which he afterward escaped. But he did not undertake any more guiding, and did not hang around there very long. Recent experience had taught him that it was not safe, so he skedaddled off to his daddy.

The next and last against whom we would warn you, although tricky enough, was not equal to the mayor or his son, but he could lie with anyone.

Part of the time he credited his lies to the mayor (2 Thess. ii, 11; 2 Tim. iii, 16), but generally took them all upon himself (2 Cor. xi, 17; xii, 16; Rom. iii, 7).

But in spite of his tricks and lies, he has had a much greater following than either of the others. But just what number hav reached their destination through his guidance, we are not informed.

The worst is that we must believe everything these fellows tell us, although we know they often lie, or be chucked into the pot of brimstone. One says that popularity is a good thing (Eccl. vii, 1; Prov. xxii, 1); another that it is a bad thing (Luke vi, 26). The fellow who does not believe both is an Infidel, while he who does believe both is a—well, we hav our opinion of him.

Weary traveler, beware. Many hav gone (as is supposed) to the new Jerusalem, but not one has ever returned. The way is even now infested by thousands of reverend and holy guides, who, like the mayor, are full of lies, but unlike him, are too dishonest to own it. Beware of them.

Locust Corner, O. CHAS. O. HAYS.

Lectures and Meetings.

IT is a long journey across the three great states of Iowa, Illinois, and Indiana, from Nebraska to Ohio—nearly seven hundred miles. Council Bluffs, Ia., is just across the Missouri river from Nebraska, and Ft. Wayne, Ind., is but a few miles from the western boundary of Ohio. Thursday night, August 27th, J. E. Remsburg lectured in Council Bluffs, and on the following night in Ft. Wayne. He remained in Council Bluffs over an hour after delivering his lecture and stopped nearly three hours in Chicago.

S. P. PUTNAM'S lecture appointments for September and October are as follows: Colville, Wash., September 12th, 13th; Spangle, Wash., 15th; Rosalia, Wash., 16th, 17th; Oakesdale, Wash., 18th; Palouse City, Wash., 19th, 20th; Pasco, Wash., 22d, 23d; Nanaimo, B. C., 26th; Wellington, B.C., 27th, 28th; Snohomish, Wash., 30th; Portland convention, October 3d, 4th, 5th; Grant's Pass, 7th, 8th; San Francisco, 11th. Will lecture in California through the months of October, November, December, and January, state convention January 29th.

Communications.

Who is Responsible?

In view of the vast amount of sorrow and suffering in life from various causes, known and unknown, that exist in the world, and that seem to exert a baneful influence not only on mankind but on all animal and vegetable life, may we not well ask the question, why is it? what is the cause? or from what does it emanate?

If, as we are taught and a majority of our people profess to believe, "God doeth *all things*, and doeth all things *well*," then the theory that "whatever is is right" must be true, because it cannot be refuted.

Are we then to conclude that there is no wrong and that everything that causes sickness, sorrow, pain, and death is for the best, because it emanates from a creator infinitly wise and good? It cannot be otherwise if we admit that God does all things, and that he is infinit in all his attributes of omniscience, power, wisdom, and goodness. But our friends who claim the Bible to be God's infallible, inspired word and law for the guidance of mankind, will say: We are free moral agents. God created man perfect, but made him a responsible being; while he made him with power to act as he chose, he told him what he should not do as well as what he might do.

"And the Lord God commanded the man saying, Of every tree of the garden thou mayest freely eat, but of the tree of knowledge of good and evil, thou shalt not eat of it; for in the day thou eatest thereof thou shalt surely die." But our Bible readers will remember that at the time this command was given, not to eat of the tree of knowledge, the woman, on whom the curse seems to hav fallen with most severity and who is generally considered most to blame, was not "made;" the rib had not yet been taken from Adam's side and the flesh closed up, therefore she could not hav heard the command as originally given; and whether she had been informed of it privately, either by the Lord or Adam, or if she had any knowledge of it except that given by "the father of liars"—the serpent—when he said: "Yea, hath God said, ye shall not eat of every tree in the garden, etc.," we are not informed. But we are told that "she saw the tree was good for food, and that it was pleasant to the eyes and a tree to be desired to make one *wise*."

What wonder then that she should partake of it? God created the tree and its fruit, caused it to "appear pleasant and to be desired," placed it in the midst of the garden where it would most attract the attention. And what for? Did he not know that it would be a source of temptation that they would not be able to resist? Of course he knew all this, if his infinit omniscience enabled him to see and know all things from before the beginning. Our Christian friends will say this was done to teach mankind their responsibility, to teach them that, although free agents, there are penalties for violating express commands.

This might be sound reasoning if applied to *man* as a creator, with all his imperfections and lack of omniscience and foreknowledge, but when applied to infinit deity, to whom all things are ever present, in whose sight all things are as one eternal now, it would seem he should hav done differently, because he knew what the result would be.

If a maker or creator does the best his knowledge or power enables him to do, no responsibility should rest if the outcome does not appear to be perfect, or as good as might be wished. But when a creator is infinit in all the attributes necessary to perfection, if there is anything wrong or imperfect the responsibility should rest with the author.

In this view of the subject, if the Bible really is the inspired word of a good creator, its teachings should be perfect and harmonious, and all things, past, present, and future, be without fault or blemish; in fact, the doctrin that "whatever is is right" should not be questioned. Then does it not behoove our Christian friends to stop talking and preaching against the crime, wrong, and sin of every kind that pervades and afflicts the world?

Our Christian clergy teach, and most of their followers believe, that the Bible is the bulwark of civilization; that were it not for the knowledge derived therefrom mankind would be in the lowest state of barbarism, but little above the brute.

I remember often to hav heard that assertion in my childhood, but not as often in later years, because science has done and is doing much to remove the dark pall in which by the aid of priestcraft, bigotry, and superstition the world has been so long enthralled.

Yes, the clergy for their own selfish ends would hav us believe the Bible to be a perfect, infallible moral guide, but they must be allowed to explain and expound it. A part of them would compel its introduction into our public schools as a text-book, notwithstanding it contains many passages so obscene that any other publication containing similar language would not be allowed to pass through the United States mails.

I cannot accept the Bible as a true, wise, and, just book when we consider the account of the creation; the fall; the flood; God's chosen people, the Jews, and his dealings with them; the plan of redemption to save all mankind, according to the answer given by Christ when asked the question, "Lord are there few that be saved?" and he answered, "Strait is the gate and narrow the way that leadeth to life and few there be that find it; while broad is the road that leadeth to destruction and many there be that go in thereat."

Let us giv a few thoughts to this subject in view of the Bible as a text-book in our schools.

We will suppose the teacher to commence with Genesis and go through as with other books.

The legitimate teaching would be, that God created the world and pronounced everything very good; that he placed the first pair of human beings in a fine place, told them that everything was theirs for enjoyment except the fruit of one conspicuous tree whose fruit was very enticing—that was forbidden in order to teach them that although they were free agents they were responsible for their acts.

He knew before the first act of creation that they would not be able to withstand the temptation, and that "by Adam's fall we sinned all;" that unhappiness in this life and eternal punishment in a future existence would be the fate of a vast majority of the many millions that he would thrust into existence without their knowledge or consent, and then remove at his pleasure, the few to sing endless praises to him, and the many to wail eternally—"where the smoke of their torment ascendeth forever and ever." A God who could make and consummate such a plan could hardly be called wise and good. It would be the duty of each teacher to carry his pupils through the book and teach them in like manner the whole story, or the many prodigious stories—bad as well as good, obscene as well as moral—and the final great failure to save, by giving the third part of deity as an atoning sacrifice to save *all* with the result that only a "few" escape eternal punishment. Can we imagin a greater and more terrible failure!!

It does not mend the matter to say God provided a way by which all might be saved, because he knew before the beginning what the result would be, and as he had the power, if he were just and good, seeing, as with his omniscient eye he could, the great awful panorama of millions in hell, he would hav said, "That is a bad picture; being infinit in power, I can do better, and better it shall be."

A little illustration of this principle of temptation and fall for teachers to giv their pupils may not be out of place. To carry out the simile, in the schoolroom should be placed a picture beautiful to look upon, but containing the most deadly poison. Tell the pupils they might enjoy all but this; but that most beautiful, enticing thing of all must not be looked upon, for in the day thou dost that thou shalt die.

And the teacher must know the command would not be obeyed; a subtle emissary must also be present to tell them what the teacher said is not true, but looking on that picture would make them wise; and as they are there to get wisdom, of course the picture would be noticed before all else. Would such a theory be deemed wise? In view of this, is it not pertinent to ask, who is responsible? If that were the better way, then liquor-dealers, keepers of houses of ill fame, everything that tempts to vice and crime, should be encouraged. So that all may know they are free agents, and must resist everything that seems beautiful and good if they hav been told it is bad; if they do not, eternal torment is sure.

Grattan, Mich., Aug. 28, 1891. CONVERSE CLOSE.

Money.

I find a very interesting article in THE TRUTH SEEKER of July 25th, by J. G. Hertwig, headed "A Correct Silver Dollar."

He proposes to make silver coin, equal in value to the bullion of which it is composed.

I criticise the article only as to the time of its appearance. The first important thing, as it seems to me, is to devise a system of currency adapted to the use of distributing, on equal terms, all labor products to the actual workers who hav coöperated in creating them. It may be thought impertinent in me to say that I do not believe one person in a hundred, except scholars, clearly understands the correct application of the word money.

I will giv a case to illustrate my meaning. A few years ago we had in circulation a silver coin, used as money, and called a trade dollar. On a certain day the papers reported that it had been demonetized, and the bullion could be sold at the mint for eighty-five cents for each coin. A friend of mine, before getting the news, went to the store for his supplies, and offered in payment what the people had always called money. He was told it was not money but only bullion. Flushed with surprise and indignation at such rude treatment (there were several persons present), he offered ninety cents apiece for all the crowd could furnish. It was not long after he had bought his silver bullion before he found out how he had been deceived by the word money. The people had always been taught that the word implied a material substance. How can the government, they ask, coin it if it is not material? They don't do it, they only say it, to pull wool over your eyes and mine. They coin silver, and it may lie in the mint, or out of it, forty years, without sustaining the relation the word money implies. I will refer to Hebrew history to show how the word was used three thousand years ago. Ex. xxi, 21: "If a man smite his servant with a rod and he die under his hand, he shall be punished, but if he continue a day or two, he shall not be punished, for he is his money." In discussing the question of money, slavery, bondage, etc. (synonymous terms), the institution itself must be dealt with, for without that monster, under some title, the relation of money or slavery could no more exist than the poison of a serpent after his fangs were removed. Many years ago, when John Wesley said, "American slavery is the sum of all villainies," he denounced the same wicked institution that St. Paul did when he said, "The love of money is the root of all evil;" and to-day, in our so-called land of liberty, we hav a system of wage-slavery that in some respects is worse than the old system of chattel slavery that the demands of an enlightened humanity called upon us to destroy. But I hav not yet come to the worst feature of the trade-dollar trick. There was said to be six million trade dollars in circulation which the fiat of law had demonetized to six million pieces of bullion, worth eighty-five cents apiece, which could be sold at the mint on presentation. This was inconvenient for the common people to do, and they sold them to speculators on the same terms. When it was brought up, then it was reported that Congress again had uttered its fiat—not to coin money, that it could not do—but to remonetize six million pieces of silver coin, which it had previously both monetized and demonetized. This was done to allow the rich speculators to return it and receive one hundred cents for each full-weight legal silver dollar. Mind you, it is good sound money now in this stage of its plundering process. A year, more or less, had passed when report, true or false, uttered its voice again to the effect that Senator Stewart of Nevada had publicly announced that there was not one line of legal authority to sanction this public swindle, which took $900,000 from the pockets of the poor and gave it to the rich. Whether this statement is true or not, the people were plundered by this transaction all the same; and who is responsible for it?

The institution of money is the product of a barbarous age and people, when the normal state of society demanded that the few should hold the many in bondage on condition of treating them humanely if they obeyed their masters. But if the bondmen were rebellious, they could be killed outright by sanction of law, if the act was not performed too suddenly. That condition of society has now potentially (not actually) passed away, and our chaos of social disorder comes almost entirely from our persistent willingness to be governed and controled by the laws and institutions of an ignorant and barbarous age and race. The time has passed for an enlightened and rational people to be any longer restrained from living and acting in accordance with the dictates of common sense, justice, and reason. With this conviction, the people, not only of our own nation, but throughout the civilized world, are in unison.

It would be a very great step toward emancipating man from industrial bondage if the institution of money were abolished within free nations. It is in order still among all barbarous nations, and will be until they can arise from a state of bondage to one of freedom, and as long as we are controled by their institutions we must be compelled to suffer their fate.

Now let me giv my ideas of an institution whose practical working would meet the demands of the people of a free and enlightened nation. As it is self-evident that the life, health, and happiness of every man on earth depend upon the constant use of the natural elements, and that they can be procured only by man's labor, therefore, justice and reason demand that equal opportunities be given to every adult man to render equal service in the production of wealth, and equal compensation be rendered to every man for equal service given. Since the dawn of history the men of labor hav been controled by the men of leisure, and they were industrially related to each other as tyrant and slave, and the word money was the ideal symbol of that relation.

Now let us hav a word to symbolize the idea of service for service among all men, on equal terms of compensation, and I propose the following word, Manri (man redeemed) This word is meant to characterize the industrial state or condition of free men, as the word money does the state or condition of bondmen.

Money—men who, with all the results of their labor, are held in bondage to a master. Manri—men redeemed, and absolute owners of all the fruits of their toil.

The word money to-day is meant to indicate only the current coin used as symbols, through which to accumulate the partially paid labor products of both wage and chattel slaves, and whoever owns a man's labor products, without giving him an equitable compensation therefor, practically owns the man.

I hav in part named the currency I propose, in THE TRUTH SEEKER of January 3d. Entire it is as follows: The word money implies dollars, dimes, cents, and mills. The word mauri implies dolers, dimets, cenets, and milets.

The word doler I use to signify one day's labor. It is symbolized by a paper note similar in form to a one dollar note. A dimet signifies one-tenth of a day's labor, a cenet one-hundreth, and a milet one-thousandth of a day's labor, all in the form of paper notes suitably inscribed. The system of currency herein presented is intended to answer the demands of the people of a free nation in distributing wealth among its actual producers. The symbols called money are well adapted for international use in exchanging home for foreign products, but for home use money symbols hav always held the people in bondage and always will.

Therefore I invite my friend Hertwig to coöperate with me in introducing a system of currency that will, on equal terms, distribute the nation's wealth among the nation's people who hav coöperated in its production; and when under this condition of things wealth should greatly accumulate in the hands of the people, then the approved international currency would be in order to use in trading with the barbarians of India, and what we could not get of them in exchange for our commodities we might buy of them with our "correct" silver dollar.

In the August *Arena* Mr. Hassell has contributed a very interesting article headed, "The Independent Party, and Money at Cost." Now, money always has and always must cost the perpetual bondage of the working people. Without bondage there could be no money. Money and bondage both imply a condition of slavery. WM. U. DAME.

Brentwood, L. I., N. Y., Aug. 31, 1891.

Money and the Mechanism of Exchange.

Money and the mechanism of exchange is a science with principles just as fixed and definit as the rules of arithmetic. But this science has never been taught in our schools, and since it has become a subject of public agitation the ignorance of the people and their would-be leaders in this science is simply astonishing. Colonel Ingersoll saw the people running after candle flies, and he threw his headlight upon the field, which obscured the light of the candle-flies. Now they are buzzing like mad hornets and trying to lead the people with noise, as they cannot show their lights.

SOME MONEY QUESTIONS ANSWERED.

On page 503, in THE TRUTH SEEKER of August 8th, under the head of "Cash," Mr. W. P. Brooks put a series of questions to Mr. J. G. Hertwig, which I desire to answer, expecting Mr. Hertwig's response to precede mine by one or two weeks.

MONEY CATECHISM

1. "What is money?" Ans. Coined metal. The government stamp upon a coin is a voucher for the quantity and quality of the metal contained in the coin. If individuals and private corporations were allowed to coin money we would get short weights and adulterated goods. This is why governments do the coinage.

2. "Is money a creation of law?" Ans. In the same sense that a gunboat is a creation of law when the law prescribes her dimensions and plan of construction.

3. "Is it money outside of the limits of the government that created it?" Ans. The different nations hav different names for their coins and money units, and these different coins are made of different quantities and qualities of metal. The people of each nation fix the prices of their property in their own money units, and their evidences of debt are made payable in their own coin. Arithmetical calculations are required to determin the value of a debt or a piece of property in a different kind of money. And one kind of money cannot be a legal tender for a debt which was contracted to be paid with another kind of money. The value of any coin in a foreign country is the intrinsic bullion value of the metal plus the cost of coinage, minus the cost of transporting it back to its nativity.

4. "Did any nation ever use the money of another nation as lawful money?" Ans. If any nation ever compelled, by law, its citizens to receive foreign money in payment of debts which were contracted to be paid in domestic money, it usurped the authority which does not belong to government and wronged its citizens or subjects.

5. "If metal money is not money outside of the country that makes it, what is it?" Ans. A commodity, just like bar iron, axes, and hoes.

6. "Does the rule apply to all countries?" Ans. Yes.

7. "Is there any such thing as a money of the world?" Ans. No, and never has been, but perhaps there will be.

8 "Is gold, silver, copper, or any other matter, money before it is coined?" Ans. It is not called money before coinage, but no one will refuse to take it at its real value for a debt, or to exchange money for it.

9. "If all countries were to abolish the law making metal money and substitute some other matter, without changing the quantity, what effect would it hav on the business of the country?" Ans. Then gold and silver would be used in the form of bars, blocks, or plates as a medium of exchange, and would be valued by the ounce, grain, or gram. Debts would be made payable with a certain quantity of gold, silver, wheat, or some other commodity. And if the government should provide that chips of leather, weighing 412½ grains, should be called dollars and should be legal tender for a debt, these would just pass for their value in making heel taps, buttons, washers, etc.

10. "What is meant by intrinsic value?" Ans. The intrinsic value of a metal coin is what the metal is worth as material for watches, etc., plus the cost of coinage when it is wanted for money. The intrinsic value of a leather dollar is what the leather is worth as material for heel taps, buttons, etc., plus the cost of stamping when wanted as money.

11. "Hav gold and silver a greater intrinsic value than other metals?" Ans. Who would swap a gold-cased watch for a brass-cased? Who would swap a silver spoon for an iron one?

12. "What reasons are there for using gold and silver for money?" Ans. They are coinable; they do not rust and are durable. They hav a high intrinsic value, so that in them we hav much value connected with little bulk and weight.

13. "If metal money is necessary, why not some other metal just as well?" Ans. Iron is worth about three cents a pound. Who would want to carry a pound of iron to the bakery to pay for a loaf of bread? What baker would want to keep a warehouse to store his iron in?

14. "What is the value of a gold or silver dollar?" Ans. It is worth one hundred cents of the same money. It has no fixed value in regard to anything except other denominations of the same money. In regard to everything else it has only a relativ value which is always changing.

15. "In buying a horse or other property, using gold or silver coin, what does the selling party get for his property?" Ans. Just as many dollars as he can induce the other party to giv him.

16. "Is the value of gold, silver, or copper coin established by law?" Ans. No more than the value of a bushel of wheat or an acre of land is established by law, except when the law makes a dollar a legal tender for a debt which was contracted to be paid with a dollar of greater value. In that case the law increases the debt-paying capacity of the dollar without increasing its purchase capacity. This is robbing the creditor by law and giving to the debtor.

17. Already answered.

18. "Has not the value of gold changed more than any other metal?" Ans. I think not. The value of gold took a tumble when Pizarro conquered Peru, and when the placer diggings were discovered in California.

For a while gold was the only cheap thing in California. It took $1 to pay for a pound of flour, and $5 to pay for a meal's victuals. As I hav said before, the value of gold is only a relativ value, regulated by the law of supply and demand. An increase or decrease in the supply and demand of either the gold or any other commodity will change their relativ values.

19. "If the silver dollar, 412½ grains, had taken its former place as money, why is it called the seventy-nine-cent dollar?" Ans. Because 412½ grains of coined silver is now only equal in value to seventy-nine cents of coined gold.

20. "Why were all the smaller silver coins made seven per cent light?" Ans. Because the cost of coinage was relativly higher, to make the bullion value of the metal in ten dimes, plus the cost of coinage equal the value of the metal in a dollar plus the cost of coinage.

21. "Why were they deprived of their legal tender quality for all sums over $5?" Ans. To keep a debtor from catching his creditor away from home without a cart or dray or meal-sack, and offering him a legal tender which he could not carry home at one load.

22. "What is the relativ effect in trade upon the rich and the poor by the use of these light-weight coins, which are not a full legal tender?" Ans. The rich man gets more of them than he can climb Jacob's ladder with; the poor are never overloaded with them.

23. "What effect will the drain of gold from one country to another hav upon the productiv interests of those countries?" Ans. Just the same effect that a current of air from one country to another has upon the respiratory interests of those countries. It is either flowing into a monetary vacuum, or it is making one behind it which gravitation will bring it back to.

24. "Where do governments derive their power to coin money, and set thereon a value?" Ans. They derive their power to coin money from the people, but if government ever has the power to set a value on money it will hav to get that power from the devil.

The Constitution of the United States says that Congress shall hav power to coin money and regulate the value thereof. Now, Congress can only regulate the value of money by regulating the supply and demand, and by prescribing the quantity and quality of metals to be put into coins.

P. F. SHUMAKER.

Flat Creek, La., Aug. 19, 291.

Equal Rights.

I doubt whether there is to be found a man in a thousand just like mine; in three months Mr. A. has given into my hands just seventy-five cents, and he is considered a well-to-do man, but bears the name of close. MRS. A.

Men are what we mothers hav made them. So long as we bring up our boys to think father is the head, father must be deferred to before mother; and while mother herself cringes before father's will, just so long will these boys domineer over mother, sister, and wife. So long as mothers call themselvs, and all they hav, father's property, just so long will the sons do the same and feel the same when they marry.

Power creates tyrants.

Most men feel generous and kind if they dole out money when the wife *asks* for it. They never realize how hard it is to ask. They forget the purse is mutual property, or that there should be two equal purses.

The husband says, "Buy what you want and I will foot the bills."

How would *he* like it to hav his wine, cigar, and tobacco bills footed by her? Or his other little private spendings submitted to her criticism?

"One man in a thousand!" If I should judge from what I hav known, seen, and experienced, I should say ninety-nine out of a hundred were just patterned after Mrs. A.'s husband as regards money dealings.

Now and then the wife holds the purse, but *he* usually knows where each dollar goes, and thinks himself generous in letting her deal it out, even although he is fully conscious she can buy far more economically for the house than he can.

He will sell her favorit riding-horse or milk cow and she may whistle for her rights, but *she* cannot even sell a pig without consulting him. He can mortgage and sell all but the bare land and she has no right to stay the sale, and he can sell the home also, and, by ten thousand ways a man knows only too well how to enforce, can compel her to sign away even the few rights she has.

How long shall these things be?
Only so long as mothers allow them to be.
Wake up one and all and win your rights.
Equality only waits on our demands.
We are the teachers.
We mold the men—let us build then for equality
And it is ours.

AUNT ELMINA.

THE formation of a moral philosophy is usually the first step of the decadence of religions. Theology, then ceasing to be the groundwork of morals, sinks into a secondary position and the main source of its power is destroyed. In the religions of Greece and Rome this separation between the two parts of religious systems was carried so far, that the inculcation of morality at last devolved avowedly and exclusivly upon the philosophers, while the priests were wholly occupied with soothsaying and expiations. In the next place, any historical faith, as it is interpreted by fallible men, will contain some legends or doctrins that are contrary to our sense of right. For our highest conception of the deity is moral excellence, and consequently men always embody their standard of perfection in their religious doctrins; and as that standard is at first extremely imperfect and confused, the early doctrins will exhibit a corresponding imperfection. These doctrins being stereotyped in received formularies for a time seriously obstruct the moral development of society, but at last the opposition to them becomes so strong that they must giv way: they are then either violently subverted or permitted to become gradually obsolete.—*Lecky.*

THE only fair tribunal to which can be referred the claim of Christianity to be the one divinely revealed religion, is the great and increasing body of men, who, in all civilized lands, are devoting their lives to the study of the facts of nature and society and the critical research of the records of each in past ages. Christianity, as God's sole truth, must stand or fall by its accord with the facts which are scientifically established.—*Adams.*

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Theosophy in a Farewell Address to Secularists.

According to cable reports Mrs. Annie Besant has delivered a "farewell address to the Secularists" of England, but so far only one of her important statements has been sent over the wire. We shall get the remainder of her address probably in the Freethought papers, as whatever Mrs. Besant might say in a speech of this character is of great importance to Freethinkers everywhere.

The one item sent by wire touches Theosophy in its most wonderful phase, and has attracted unwonted attention because of Mrs. Besant's reputation for "hardheadedness," as the reporter puts it. The statement is that since the death of Madam Blavatsky she, Mrs. Besant, has received several spiritual communications from that person, written in her own handwriting without the aid of any human being. Another person now in the flesh has also, she declared, been similarly favored. Mrs. Besant declined to say how the messages reached her or to describe their make-up or contents. She explained this reticence by the statement that she was sworn to secresy and would never betray the confidence reposed in her. Moreover, if the means of communication was revealed it might be used for bad purposes. She was unable as yet to commune fully with the masters, as Madam Blavatsky could, but her knowledge was increasing. Mrs. Besant, the dispatch adds, seems to be in the highest health and the most normal of spirits. "There is nothing in her appearance or manner to indicate an overwrought imagination or a diseased condition of body or mind."

When we reflect upon what such a statement means it is not surprising that it attracts unwonted attention. As one interpreter of Theosophical phenomena states it, it means that there now exist in the remotest recesses of Thibet certain strange human beings, Mahatmas, who, by long continuance in meditation and certain pious practices, hav overcome the ordinary ailments and limitations of mer, hav conquered death and time, and hav acquired a unique and marvelous mastery of secret forces of the universe whereby life has become a perpetual miracle. It means that these beings, like ourselves and yet not of us, hav succeeded in communicating with Mrs. Annie Besant, in writing letters and sending them to her by celestial post, quicker than lightning, so that in a moment they travel from Thibet to London and fall softly as snowflakes from the ceiling.

In the third volume of his "Truth Seeker Around the World," D. M. Bennett tells us that Madam Blavatsky was "entirely in rapport and recognition with these 'astral brothers'" or Mahatmas, and that t was to be nearer the fountain-head of this occult fraternity that Madam Blavatsky and Colonel Olcott removed from New York to India. She passed seven years among the mountains of Thibet, and was, Mr. Bennett says, taken in charge, to some extent at least, by these obscure Brothers, and was regarded by them with special favor. She could place herself in communication with them at will and could call upon them for advice in case of necessity. In A. P. Sinnett's "Occult World" are related many marvelous instances of such communication, and Mr. Bennett relates one thing akin to a marvel on his own responsibility. If it is all that he thought we see no reason why the Brothers should not write letters as well as perform the feats he credits them with. After quoting extensivly from the "Occult World," Mr. Bennett wrote: "I would hav been glad to witness some of these 'scientific phenomena,' but that has not been my privilege. The nearest to a marvel I hav had brought to my vision is the writing in or upon letters received by mail by Colonel Olcott. He had told me how a large share of the letters he receives by mail (and he receives many) appear to pass under the inspection of one of these invisible Brothers, I think this same Koot Hoomi; that certain parts of the letters are underscored in ink of a different color, usually red, and that comments are made upon the matter of the writer, with such hints and suggestions as the mysterious Brother feels like making when he attaches his monogram or signature. These seem to be attended to when in transit, after they reach the post-office, or after they hav been conveyed to Colonel Olcott's office, and it is all done without the letters being opened in the usual way. This of course strikes you and me as being very mysterious and improbable, but you see you and I are ignorant of the occult powers which I hav been alluding to; there is much in nature which we do not yet understand so we must not be too positiv that these things can not take place till we know more of the vast possibilities which do exist in this grand old universe.

"On one occasion I was sitting with Colonel Olcott in his office, when he had just received some letters from the post-office and had not yet opened them. He said to me, 'Here are some letters just received; look at them and see if you think they hav been opened; there may be some of those mysterious marks upon them of which I hav told you, but after you hav examined them I will open them and we will see.' I looked at the letters and they seemed perfectly intact, and presented not the slightest appearance of having been opened. He then opened them with his penknife in the usual way and removed the contents, which he at once showed me, and on each of the four were the mysterious words in red ink or with red chalk, and the characters which the Brother is said to always use. One of the letters was from Madras, one from Ceylon, one from northern India, and the other from some part I do not remember, but all from different places and directions. All were written in black ink, and on each were underscorings in red ink and comments more or less lengthy, with the ever-attendant mystic signature. It is not possible that these red marks could hav been made by the same man and in the same hand at the different points from whence they came. The chances for collusion seemed extremely remote, and the only reasonable solution is that the marks in red were placed upon the letters by one hand and after they left the persons by whom they were written. It may be claimed that Colonel Olcott had manipulated these letters and put the red marks upon them before I inspected them, but I think I know the gentleman too well to believe him capable of such subterfuge. I believe him a strictly honest man. He possibly may be deceived himself, but he is not a deceiver. His statements are also strongly corroborated by the statements of others, none of whom, I think, hav any desire to mislead me. The theory is that this Brother Koot Hoomi, who resides two thousand miles away, up among the Himalaya mountains, has the knowledge and ability to use a real force in nature to enable him at that distance to inspect Colonel Olcott's mail, and to make such comments as he wishes to meet Colonel Olcott's eye, and this without opening or disturbing the letters in the least."

There is, however, something further to be considered in connection with these wonders. Mr. Hodgson, of the Psychical Society, when he visited India on the trail of Madam Blavatsky found startling evidences of fraud in the practices of that astute priestess. The sacred shrine in which letters to the Mahatmas were deposited had more than one opening accessible to human hands; above the seat by which the Mahatmas' letters fell for their devout questioners a tiny trolley was perceptible in the ceiling, and there was a most convenient beam on which the letters might rest till detached by a thread of waxed silk. Moreover, letters written in strange languages unknown by the brethren present were not deciphered by the Mahatmas. Moreover, Madam Coulomb, Madam Blavatsky's trusted assistant, gave the whole thaumaturgical process away by revealing these concealed cabinets in the house of the high priestess of Theosophy, and further declared that the whole business was a fraud. It is conceivable, therefore, that these artifices hav been repeated in London, with the idea of deceiving Mrs. Besant into the belief that she has received the mantle of Madam Blavatsky and is destined to take that individual's place in the Theosophical world. Of course Mrs. Besant is not for a moment to be considered a party to such transaction, but as Hume argued against the biblical miracles, we hav never known dead men to come to life, but we hav known men to lie. It is easier, therefore, to believe that men lie in writing such accounts than to believe the accounts they write.

So it is with the statement in Mrs. Besant's farewell address to the Secularists.

International Congresses.

There will be no International Congress of Freethinkers this year in Europe, as the General Council of the Federation announces that the Spanish Freethinkers, in whose country the meeting was to be held, hav been unable to complete arrangements for it. To make amends for the disappointment caused, they ask that the congress be held in their land next year, in September, and they promis to make the occasion memorable, and work in also a celebration of the discovery of America. This will probably be done, as the French Federation has already agreed.

We suggest to our brethren of the Old World that they reserve their special efforts for a grand international congress to be held in Chicago, Illinois, U. S. A., in 1893, when the four-hundredth anniversary of the discovery of this country will be celebrated with all the vim of the typical American and the characteristic *éclat* of the great West. On that occasion the Freethinkers of America ought to hold a large and long congress, to which our English, French, Italian, Spanish, German, Dutch, and Austrian brethren should be specially invited, and asked to tell all about Freethought in their countries —what the people are thinking, what they are doing, what laws and customs they hav bearing for and against mental freedom, and what the prospects are for the Christians ever getting to heaven.

We should like to see Mr. Navez, president of the Federation, and Mr. Furnemont, vice president, and Mr. Foote, and Saladin, and Mr. Moss, and the Standrings, and Victor Lennstrandt, and Capt. Otto Thompson, and Henry Berghell, and Dr. Voelkel, and Mr. Schwella, and the Italian Freethinkers who put up the Bruno statue, and Dr. Wille, and Jean Paul Cée, and J. B. Schaere, and the other anticlericals of Paris who hav made the priests take a back seat. During the celebration at Chicago would be an appropriate time for such a gathering, and it would hav great influence in our work. Our foreign speakers would all find audiences of their own nationality to address, for Chicago is a cosmopolitan village and many foreign-born Americans are gathered therein. And when they get over here and see what a great and glorious country this is, notwithstanding that New Jersey, Delaware, Tennessee, and Frances Willard are parts of it, perhaps our Old World co-workers will conclude to settle here and help civilize it.

The World's Fair and the Secular Union.

We learn from the daily papers that the Board of Control of the Columbian Exposition has granted an audience to a delegation of the American Sabbath Union, which presented alleged reasons why the Exposition should be closed on Sundays. Col. Elliot F. Shepard, the Rev. Dr. Francis L. Patton, and members of the association to the number of about fifty were present. Mr. Shepard presented a memorial, signed by himself and Rev. J. H.

Knowles, president and secretary of the Sabbath Union, and Gen. O. O. Howard, Rev. Mr. Patton, and others, made speeches. Mr. Shepard also says in his paper: "Not content with memorializing the National commission, the American Sabbath Union will bring great pressure to bear on the Chicago Directory of the Exposition. This part of the campaign is in the hands of a committee of thirteen. It was decided that a powerful influence would be lost if it failed to ask women to help them. Accordingly a committee of seven was appointed to wait upon the board of lady managers to induce it to use its influence against the opening of the Exposition on Sunday." The delegation was received with distinguished consideration, a special hour being designated for its entrance, and the gallery was given up to it, while the speakers were placed in the body of the house. The tenor of the speeches was sectarianly Christian all the way through.

It occurs to us that this would be a peculiarly appropriate time for the American Secular Union to rouse from its lethargy and go out to Chicago and fight the American Sabbath Union. Dr. Westbrook should oppose himself to the flamboyant Colonel Shepard, while Miss Craddock can be relied upon to make mince-meat of the Rev. J. H. Knowles.

The American Sabbath Union and the National Reform Association (God-in-the-Constitution crowd) are two organizations which the American Secular Union should confront constantly, besides doing its own aggressiv work. We hav in hand a petition, bearing a good many thousand names, protesting against closing the World's Fair on Sundays, and this petition is at the Union's service if the Secular Union will face the Board of Control and the Chicago Directory and tell them just why the World's Fair ought to be open to the people every Sunday of its continuance.

The American Secular Union was formed to do just such things, the people contribute money to hav them done, the Freethought papers support it because they hope to see them done—and if the officers of the Union will not do them officers should be elected who will.

The Sunday Bill Defeated in Canada.

We learn from a writer in a Seventh Day Adventist paper that Mr. Charlton's Sunday bill which has been before the Dominion parliament the past two years, is at last disposed of. The committee to whom it was referred cut it down to less than one-half its original size, retaining only those sections which prohibited the publication of Sunday newspapers, the running of certain railway trains, and the opening of canals for traffic on Sunday. In this mutilated form it was brought before the House of Commons. On motion of Mr. Charlton, the promoter of the bill, the House went into a committee of the whole to consider his measure. A sharp debate followed in which many of the members took part. The strong opposition to the bill from various quarters showed that the present parliament has a majority which does not fall in with the movement now on foot to enforce Sunday observance. In the debate, some of the members spoke in behalf of the Sunday newspaper men; others opposed the bill on the ground that such legislation should be left to the discretion of the provincial legislatures, while other opposition was based on the broad ground of religious liberty, that the people should not be hedged about with "cast-iron laws" nor could they be "legislated into Christianity."

Sir John Thompson, a prominent member, spoke decidedly against the bill; but out of deference to the feelings of the Christian community, he recommended Mr. Charlton to withdraw the measure. He moved that the committee rise, report progress, and ask leave to sit again. This is called "the tenderest form of perfumed asphyxiation known to parliament."

This brought Mr. Charlton to his feet. He protested against the committee rising without further considering the bill, and insisted that they had the right to deal with the question of Sunday observance, and ought to exercise it. The Montreal *Star* thus describes Mr. Charlton's last effort in behalf of his bill:

"Mr. Charlton made so vigorous a fight against this effort to chloroform his bill, that the House could hardly recognize in him the mild gentleman who usually sits next to Sir Richard. His voice rang out defiantly through the chamber as he asked if there was nothing left in the bill worth so much as consideration, and twitted Mr. Mills with being far too great a stickler for provincial rights in the face of so important a question. The bill did not meet his views by any means, but he wanted to get some legislation through on this subject. Amid cries of 'No' and 'Carried,' he held that some law of this kind was demanded by the Christian population of Canada, and threatened members with arraignment before public opinion if they flung aside the bill without consideration."

The chairman pronounced the motion to rise carried, but Mr. Charlton demanded a vote. A rising vote was then taken, and the motion was carried with sixty-three yeas and eighteen nays.

The Ignorance of Common Catholics.

It is a dogma of the Roman Catholic church that Mary, the mother of Christ, was always a virgin. But in Matthew i, 25, Jesus is called her "first-born" son, implying that she had other children later. That this is so is proved by Matthew xii, 46, 47—"While he yet talked to the people, behold his mother and his brethren stood without, desiring to speak with him. Then one said unto him, Behold, thy mother and thy brethren stand without desiring to speak with thee." The cruel reply Jesus made is well known. Again, in Matthew xiii, 55, 56, we read: "Is not this the carpenter's son? Is not his mother called Mary? and his brethren [brothers] James, and Joses, and Simon, and Judas? And his sisters, are they not all with us?" Luke also calls Jesus Mary's "first-born son" (ii, 7), and relates that his "mother and his brethren could not come at him for the press" of people around him. Mark makes the people call him "the carpenter, the son of Mary, the brother of James, and Joses, and of Juda, and Simon," and they ask, "Are not his sisters here with us?" (Mark vi, 6). John also says that when he went down to Capernaum he was accompanied by "his mother, and his brethren, and his disciples;" and later "his brethren" advised him to go to Judea (John vii, 3). And Paul wanted to know if he could not lead about a sister, a wife, as Christ led about his brethren (1 Cor. ix, 5) and other apostles, whom, however, he never saw save Peter and "James the Lord's brother" (Gal. i, 19).

But, the other day, we heard of a Catholic who had been educated for the priesthood betting a basket of champagne against five dollars that Mary, the mother of Jesus, had no other children. The odds he gave shows how sure he was, and the positivness of his attitude prompts one to inquire if a study of the Bible is or is not one of the requirements of a Catholic college where men are "educated" for the priestly office.

The Effect of Education.

The Free Education act went into effect in England on the 2d instant. On the 1st instant "the clergy of a number of churches felt moved to ask the prayers of the people that the increased freedom in educational matters might not hav an injurious effect upon the cause of religion."

If anyone can read that item, telegraphed from London, and not see its significance and force, his eyes must be blind indeed.

The clergy were the chief opposers of the act which provides for the education of children whose parents are too poor to pay rates or to support them while attending school, and now these obstructors are afraid the act will injure the cause of religion! Let this be remembered: that it is the opinion of the clergymen of England that education hurts religion.

Keep the children ignorant and you can keep the people pious. Educate them and they refuse to believe the old wives' tales of Christianity.

How Does He Know?

The Rev. James M. Buckley, editor of the *Christian Advocate*, says that "Atheists and Freethinkers seldom giv utterance to their views in the presence of their children."

We should like to know where the Rev. James M Buckley, D.D., obtained his information. How many Atheists and Freethinkers is he acquainted with? Does he know even one that regularly reads one of the many thousands of copies of Freethought journals scattered each week over the country who "seldom givs utterance to his views in the presence of his children?"

It is our opinion that the Rev. James M. Buckley wrote as a statement of fact that which he has no means of knowing to be true.

Editorial Notes.

If a few of our readers hav a copy of the TRUTH SEEKER ANNUAL for 1890, in good condition, which they do not want to keep, and will send it to this office, we will return them any other 25-cent book they may select among our publications.

THE Cassadaga camp-meeting passed the following: "Resolved, by the Spiritualists at Cassadaga in convention assembled, That we are unalterably opposed to the closing of the World's Fair in Chicago in 1893 on the first day of the week, commonly called Sunday."

REV. W. F. CRAFTS, the apostle of the "civil Sabbath" with the religion in it, recently visited Bradford, Pa. He severely censured the city council for their action of some months ago on the Sunday ordinance, and declared the Sunday law of Pennsylvania one of the best in the United States. Under his direction a "Rest-day League" was formed and committees were appointed to carry forward the work of forcing the people of Bradford to keep Sunday. But the Sabbatarians will not hav it all their own way. There is a solid opposition, and Henry Frank, the heretical preacher of Jamestown, N. Y., has been engaged by some Bradford business men to lecture against the Sabbatarian scheme.

THE editor of the *Catholic News* says that the arguments against the "holy" coat of Treves would be equally valid against the gospels. He says: "Where is the evidence having the least validity that they are the writings of the apostles, St Matthew and St. John, and the disciples, St. Mark and St. Luke? Is it not improbable to the last degree that we hav the real writings of these men? We hav not the originals; we hav no copy made from the original manuscripts and properly authenticated. The strongest evidence of their authenticity is the fact that the Catholic church has so presented them to the world for eighteen centuries." Exactly so. The gospels and the holy coat are alike spurious. None is what it pretends to be, and the fact that the Catholic church has presented them to the world for many centuries adds nothing to their value.

THE *American Sentinel* says: "THE TRUTH SEEKER makes the following excellent point against Judge Hammond's decision in the King case: 'The judge says that it is not necessary to maintain that to violate the Sunday observance custom shall be of itself immoral to make it criminal in the eyes of the law. "It may be harmless in itself because, as the petitioner believes, God has not set apart that day for rest and holiness, to work on Sunday, and yet, if man has set it apart in due form by his law for rest, it must be obeyed as man's law if not as God's law." By this, it is seen, any legislature can establish religious holydays, enforce their observance, and the United States courts afford no redress. We do not believe this is good law; it certainly is monstrously unjust.' THE TRUTH SEEKER is right; the same power that can forbid work upon one day of the week can forbid it on another day; and if, as Judge Hammond asserts, there is no constitutional limitation upon their power, the minority is left absolutely at the mercy of the majority."

A CORRESPONDENT of the Clarksville, Texas, *Enterprise* throws some solid chunks of truth at the preachers in a recent issue of that journal. Evidently he has Sam Jones and other blatherskites in mind. "Speeches, sermons, and public lectures are public property," he says. "Anyone has a right to criticise them. If the preacher is permitted to say hard and harsh things for the good of others, then the writer must be allowed to say some plain things for the good of preachers. I do not believe the laws of our land giv a preacher the right to attack the private lives of her people. It is low sentiment only that causes a part of the community to look down on a gentleman for resenting an attack on his character by a preacher. My experience has been that born ladies and gentlemen hav no patience with this preacher protection idea or subterfuge. When a man goes before the public as a public man he should stand in a man's shoes. When he comes into a community or a town a perfect stranger and learns from certain flop-eared hounds of slander things detrimental to the characters of certain individuals, it would be far more Christian to go to the persons and tell them of their faults. Even then this would be a delicate matter for a perfect stranger to perform, who, perhaps, has been in the town only sixty or seventy hours. And I think it would be hard to find a gentleman who would do so. Preaching is a pretty good scheme for old bankrupt sots to fall back on. To illustrate, be a big drunkard, get broke, break your poor old mother's heart, kill your wife with neglect, then leave, tell the people all about it, call it a sermon, and for such a worthy case you make a fortune. I think some preachers I hav seen are smart enough to see that the people want some amusement on Sunday and when these preachers left the saloon and the gambling-hells they brought their slang with them to supply the place of the Sunday evening opera. Instead of being rebuked for such profanity as I heard some time ago at a big religious meeting, they actually took up a collection for it. Twenty-five years ago if you had been told that the time would come when you would pay for profanity and preachers would say amen to it you would not hav believed it. But hav you not heard it recently? I saw an old gentleman some time ago pay one dollar for a preacher's calling him an old bald-headed, lying scoundrel, and the little preacher said amen."

Letters from Friends.

Will Some St. Louisian Answer?

ST. LOUIS, MO , July 27, 1891.

MR. EDITOR: Is there a Liberal League or any meeting of Freethinkers in St. Louis, to your knowledge?

NORMAN GAEL.

True Help to Freethought.

EAGLEVILLE, CAL., Aug. 15, 1891.

MR. EDITOR: I am working for our cause all the time, and am not alone. I will try and send you some new recruits this fall. Money is scarce. Our preacher had the country canvassed to get money to get married on. I distribute all of my books and papers, and expect to get some help in the work in the near future. The letters in THE TRUTH SEEKER are worth the money to me. I would like to hear a little more of the money question discussion. Best wishes to Heston and you all.

W. U SCOTT.

There Were Bibles and Religions Before Ours.

FARMERVILLE, Aug. 25, 1891.

MR. EDITOR: Please let me know through the columns of THE TRUTH SEEKER (1) what Peter Cooper's religion was. (2) Can you furnish me with some books older than the Bible?

R. F. RABUN.

[1. Unitarian. 2 No book of the Bible is known to hav existed before the time of Ezra, about 500-400 B.C. There are Chinese historical and poetical works dating from 2500 B C., but the translations are voluminous and costly. The Indian Vedas, 1500-1000 B.C , are likewise bulky and expensiv works. However, parts may be obtained at reasonable prices. The Institutes of Menu, 900-600 B C., may be had translated for $8.50. A "Sacred Anthology," containing extracts from about all the religious books of the world, many of them anterior to the Bible, we can furnish for $5. It is collated and edited by Moncure D. Conway, and is an excellent work. Bennett's "Gods and Religions of Ancient and Modern Times," containing extracts from and copious information on the above and similar books, we sell at $5 for the two vols., cloth; leather, $7 or $8.—ED. T. S]

Whale Stories as Good as the Ancient One.

PORTLAND, ME., Aug 2, 1891.

MR. EDITOR: As that whale story sent you by a good brother in Christ did not convince you, I send another which is even more convincing than that. Why will you, in the face of such proof, still doubt (and be damned)?

H. Q. NORTON.

The recent fear of a fire destroying the Lick Observatory must hav recalled to Professor Holden of that institution the story of a terrible tragedy which reached him through the mails and which was the first attempt of his eight-year-old son as a newspaper reporter and editor. The paper was ruled off into columns and an attempt had been made to copy the script heading of the San Francisco *Chronicle*. The news part of this little attempt at journalism read as follows:

AN AWFUL OCCURRENCE AT SANTA CRUZ.

Yesterday, at about 10 a.m., E. C. Holden, son of Prof. E. S. Holden, was swimming out, a whale came out and swallowed him. It is hoped he will be comed up like Jonah.

P. S.—Later on in the day the whale was seen to spout. Two feet and a little finger of one hand of the unfortunate boy apered in the column thrown up by the mighty animale, but the rest of his body is still missing. The police and fire department hav been called, and the Governor at Sacramento has offered a large sum of $600 reward for the arrest of the criminal.

STILL LATER.—The whale has been arrested, and is now confined in the county jail. It is hoped he will be hung by the mob.

STILL LATER—The whale has offered to giv up what is left of the boy if the governor's reward can be paid to him instead of to the police. A telegram has been sent to the father of the boy to see if he wants what is left of his child.

LATEST—Prof. Holden replied to the telegram that if the swimming teacher could find the boy's clothes on the beach they would do just as well.

The whale is now being hanged in front of the city hall.

Bonfires are lit, and a brass band is playing, and the city is in a blaze of excitement—but the boy!!! Oh! where is he?

A Rejected Communication.

MARION, CONN., Aug. 30, 1891.

MR. EDITOR: I send herewith a letter I sent to the editor of the New Haven *News* for publication, but he refused, as "space is too limited" Yes, "space is too limited" in the "newspapers" for such letters as mine, but not for printing the gab of soulless politicians, the bosh talk of hypocritical clergymen, nor for the alluring advertisments of ignorant quacks, fraudulent schemes, and disgusting descriptions of rape, murder, etc. The fact that "space is too limited" in newspapers for what I wish published is the result of another fact, viz., space is too *un*limited in the heads of the majority of mankind—fools. Where would superstition be in fifty years if Infidelity had the "newspapers" subsidized equally as much as Christianity? Perhaps in hades.

I would really like to know who has had the impudence to steal Paine's poetry, and perhaps if this and the other letter are inserted in THE TRUTH SEEKER, some of your many intellectual readers may know and inform us.

Yours truly, EDWIN N. BECHER.

MR. EDITOR: There appeared printed in the New Haven *Daily Palladium*, date 17th present month, a sense-awakening sermon calculated to arouse those (many) who are slumbering with their morality satisfied with their own goodness to a realization of the magnitude of one particular damnable evil which invites and conducts humanity to repairless ruin. Every decent man, be he Atheist or Christian, will aid the Rev. Clarence Greely in his heroic assault on sham, hypocrisy, and cowardly indifference to error. The writer is on one of those who think that if the clergy would devote more time to the affairs of this world, the eighty or more thousand now in this country might, if they would wholly adopt Mr. Greely's manner of labor, accomplish an everlasting good for mankind of any or no faith But it is a lamentable fact that the clergy in the past, by insisting on the necessity of belief and persistently promulgating an idea that unbelief is of all sins the most enormous, hav hindered the increase of pure morality. Mr. Greely is evidently aware that, however desirable faith may be relativ to another existence, morality *now* and alone is to be desired more than faith without it. In this he has the concurrence of every rational man. Mr. Greely, judging by his sermon, seems to be a person who welcomes truth whatever its source, and believes that he who knowingly suppresses a fact is a liar; therefore we are sorry to find a serious mistake near the end of his sermon. A quotation was made embracing the third stanza of Thomas Paine's "Song on the Death of General Wolfe," and given as sayings of our Puritan fathers. The original verse was slightly mutilated and mended, and the name "Warren" was substituted for that of Wolfe. Even if Paine was an Infidel, that fact does not justify the original plagiarism, nor purify the character of the author of the misrepresentation, "and whatever may be his rank or title in life, he has the heart of a coward and the spirit of a sycophant," and deserves public exposure and castigation by the populace. Whoever is guilty, let us know. The poem in question has been called one of the most beautiful productions of its kind in the English language, and is here subjoined:

EDWIN N. BEECHER.

In a moldering cave, where the wretched retreat,
Britannia sat wasted with care;
She mourned for her Wolfe, and exclaimed against fate,
And gave herself up to despair.
The walls of her cell she had sculptured around
With the feats of her favorit son,
And even the dust, as it lay on the ground,
Was engraved with some deeds he had done.

The sire of the gods, from his crystallin throne,
Beheld the disconsolate dame,
And, moved with her tears, he sent Mercury down,
And these were the tidings that came:
"Britannia, forbear, not a sigh or a tear
For thy Wolfe, so deservedly loved;
Your tears shall be changed into triumphs of joy,
For thy Wolfe is not dead, but removed.

"The sons of the east, the proud giants of old,
Hav crept from the darksome abodes,
And this is the news, as in heaven it was told,
They were marching to war with the gods.
A council was held in the chambers of Jove,
And this was their final decree,
That Wolfe should be called to the armies above,
And the charge was intrusted to me.

"To the plains of Quebec with the orders I fled,
He begged for a moment's delay;
He cried, 'O forbear, let me victory hear,
And then thy commands I'll obey.'
With a darksome thick film I encompassed his eyes,
And bore him away in an urn!
Lest the fondness he bore to his own nativ shore
Should induce him again to return."

Holy Coats and Holy Coats.

GERMANIA, PA , Aug. 25, 1891.

MR. EDITOR: Although we are somewhat out of the world your paper is read by an interested and appreciativ circle of Freethinkers. The article affixed below suggested the rhyme.

MAX M. WINCKLER.

Apart from the suspicious blank in the record of its preservation, the Holy Coat of Treves has one equally likely competitor in the Holy Coat of Argenteuil, which claims to hav an unbroken history since it was purchased of the soldier who drew the prize immediately after the crucifixion. The history of this coat is written by St. Gregory of Tours, who states that it was taken to Galatia, where it was preserved in a wooden box. During the Persian war of 590, the coat was removed for safety to Jaffa, and four years later to Jerusalem. After being transferred back to Persia, the relic found its way to Constantinople, whence the Empress Irène sent it as a gift to Charlemagne, who presented it to his daughter, Theodrada, abbess of Argenteuil, A.D. 800. It was there cut into several pieces by a priest and some of the pieces hav disappeared, but the greater number remain. The fragments which still remain are of goats' hair without any visible seam.

Besides these two famous coats there are others, all claimed to be the veritable coat worn by the savior immediately before being crucified. The best known of these are the holy robe of Moscow, that of Rome, and those deposited at St. Roch, Maggiore, and Venice.

THE POWER OF THE HOLY COATS.

The Socialist of Nazareth
I always pictured needy,
Despised, poor, and seedy;
Barefooted, ditto head,
Ill clad, not overfed,
Eating ears of corn in season,
Cursing barren fig-trees without reason;
I thought his halo bright
Served both for heat and light.
How is it at his death he left
So many coats that we behold?
Did foolish tailors trust of old?
The pilgrims see a coat at Treves,
One at Moscow, one at Venice,
St. Roch and Maggiore possess
Each one of undoubted sanctimoniousness.
His holiness, the pope at Rome,
Has one to purify his home.
To the throne more luster is added by
Another infallible ragged lie.
For many years, Stupidity, deceived,
In awe the holy relics kissed,
While cunning, avaricious priests
The pilgrim geese hav fleeced.
Of startling miracles manifold
The gaping, weak-minded fools are told.
My faith is small, but I know they hold
One power still, that of attracting gold.

MAX M. WINCKLER.

A Quibbling Judge Rebuked.

MARQUETTE, KAN , Aug. 21, 1891.

MR. EDITOR: It is sincerely to be hoped that the remarks of Judge Hammond supplementing his decision in the case of King will be analyzed and held up to the public view in such a manner as forcibly to present not only the bias of the judge, but also the inconsistency and even falsity of those remarks. As a part of the system by which we would educate the popular mind to a just Liberality no better arguments can be used than the line upon line and precept upon precept, oft repeated, that come from the lips of our enemies. He says: "It was a belief of Mr. Madison and other founders of our government that they had practically established absolute religious freedom and exemption from persecution for opinion's sake in matters of religion." By "other founders" he will doubtless admit such men as Jefferson, Franklin, and Paine; but can he claim that these men were actuated by a spirit devoted exclusivly to the interests of religion? And yet can he ignore such a claim when he says, "This very principle of religious freedom is the product of our religion, as all our good customs are?" Here is a positiv assertion that is predicated upon the universal claim of the church, but how, in the name of consistency, does it accord with his following admission, "The observers of Sunday hav secured the aid of the civil law and adhere to that advantage with great tenacity in spite of the clamor for religious freedom and the progress that has been made in the absolute separation of church and state." Who, pray, are these observers of Sunday? Are they the disciples of Madison, Jefferson, Franklin, and Paine, who are working in, through, and by the church, adhering with the greatest tenacity to every pious advantage "in spite of the clamor for religious freedom," and all to the end that the spirit of our religion may, through the inherent love of the church for absolute religious freedom, grow to such an extension of this principle that religious persecution will come to an end by the grace of God under the power of the church? But he warns us in the mean time that the laws which the "observers of Sunday hav secured" will be rigidly enforced, and that those who desire that the principle of religious freedom be extended must "await its growth into that enlarged application," a growth which Judge Hammond would hav us understand is a product of religion under the gracious care and supervision of the church. Shades of Bruno, Servetus, Huguenots, and all the throng of sacrificial victims whose blood is upon the altar of religious freedom, tell us, is this so? C. PUTNAM.

Spiritualism.

CARYSVILLE, O., Aug. 25, 1891.

MR. EDITOR: I desire to present a few thoughts touching the subject of Spiritualism, seeing that much has been said on the subject *pro* and *con*. It is a fact we are very apt to entertain prejudices in favor of preconceived opinions, and be biased in consequence to an extent that would exclude what would be termed fair evidence. There is no question but there hav appeared various phenomena assumed to rest upon a Spiritualistic basis, and which hav excited quite an interest on the part of some of our most advanced thinkers, who hav been unable to explain them in accordance with what we call "natural philosophy." As for myself, having been brought up in habits of superstition and taught to regard the inexplicable as the supernatural, I hav to admit that the struggle for emancipation from the thralldom of priestcraft has been attended with considerable embarrassment. But I now experience the consolation of believing that I hav passed the ordeal and hav arrived at that elevation in life's journey from which many of the fogs of irrationalism may be overlooked. I do not wish to be considered dogmatical in my remarks or conclusions, but when a conclusion is fairly arrived at where the preponderance of evidence is looking that way, I see nothing in the way of giving it expression until a more favorable exposition can be rendered. Now, I must confess that I hav not had the opportunity of investigating what is known as modern Spiritualism to the extent that the subject demands, but I must avow that I hav never witnessed an assumed spirit manifestation but that at least appeared to me to come within the bounds of deception.

I hav at various times witnessed slate-writings claimed to hav been performed by spirit hands, but in every case there was more or less attendance of "hocus-pocus" manipulation. I hav not been able to find a medium who would allow a skeptic a fair chance at investigation or who could giv more than a vague representation in the presence of an unbeliever. Now, it seems to me that truth should not scorn the light of day or seek to present its facts in the gloom of a darkened chamber, as is the case with many of the leading spirit phenomena. If the spirits of our departed friends seek an interview with us why do they not appear to us in a way that would exclude the possibility of deception and settle for all time the question of their being?

I do not say that spirit life does not exist. What I claim is that it has never been demonstrated. Many of those who hav become Spiritualists hav been brought up under the teachings of orthodoxy and having been compelled from intellectual conviction to renounce the Bible as an unreliable guide, and being possessed of sympathetic natures and a strong proclivity to life, hav abhorred the idea that death ends all and sought protection from oblivion in the mysterious vagaries of Spiritualism. No doubt, as a rule, Spiritualists are honest, but honesty is no criterion of truth when selfish prejudices are apt to warp the judgment. In conclusion allow me to say that although I cannot go with Spiritualists in their philosophy I admire their liberality. Some of our greatest workers in the cause of humanity are Spiritualists, and are doing much to elevate the world of thought above the foolishness of Christian dogmas.

I do not wish to rob anyone of a single ray of hope that would tend to lighten the toils of life, but having carefully examined the matter in so far as opportunity permitted I am driven to the conclusion that our individuality and consciousness ends with the dissolution of our physical organisms.

P. H. MCCROSKY.

The Financial Question.

Aug. 30, 1891.

MR. EDITOR: One of your correspondents asks, "What is money?" My idea of money is that it is a medium of exchange to obviate the difficulties of direct barter; also that it is the representativ of value. I look upon the volume of money, large or small, issued by any government, as representing the value of all the property or wealth of that country. Therefore stability of value is the great necessity of any currency. Now, gold, being of all metals the least liable to change in quantity (on account of its scarcity it is the only metal not liable to great fluctuation), is the very best thing available to represent permanent value. Any other article used for money is liable to fluctuation according to the amount issued, which makes the great fluctuations in prices. Here lies the great danger of a paper currency. According to the whims of any party in power it can be increased or diminished and prices made to fluctuate to great extremes, which is to the great advantage of the bankers and speculators, who take advantage of the owners of real property by buying when money is cheap and selling when it is dear. This cry for cheap money that the speculators hav persuaded the Farmers' Alliance to make is the most supreme folly, entirely in the interest of the speculator, who makes his money out of a fluctuating currency. Suppose we concluded to do without gold or silver currency, what could hinder one party when in power issuing unlimited amounts of money, and when the other came into power contracting the currency just as they pleased, and buying real property when money was cheap and selling when it was dear? And they would take care to so manipulate the elections that they would get into power alternately, as they hav in this state for years managed to divide the spoils by keeping one Senator from each party in the Senate of the United States for many years.

The same correspondent wants to know if anyone can tell him the value of a dollar. The value of a single dollar depends on the limit to the amount coined and issued. As the whole represents the whole amount of the property of any country, so the value of each depends on the amount coined and issued. If you coin and issue a large amount of dollars, you will hav to giv more dollars for the same amount of property or the necessaries of life.

Looking on the question in another light, the mere probability of the United States adopting the silver standard has caused all the financial trouble we are passing through at present, and caused the owners of our bonds in other countries to send them over and sell them for gold while they could get it, knowing that if that policy was adopted it would be equal to repudiating three-tenths of the debt.

Some people say it would reduce the home debts to the same proportion and be favorable to the debtor class. They do not think that the railroad monopolies, whose charges are the great incubus on the farmer's back, whose charges take all the profit there is in his product, are the greatest debtor class in the whole country, and they would also hav the benefit of this *repudiation*—for it could be called nothing else.

JNO. DOWNES.

Persecuted by Christians.

KENT, O., Aug. 20, 1891.

MR. EDITOR: I hav been more than usually interested of late in your arguments. Your columns hav given me much satisfaction in reading *pro* and *con* on many subjects, and more especially on the money question. I am glad to know that the people are thinking, and, still more, are going to think. Thanks to our free schools that set our posterity to thinking and then to daring to express their thoughts, "for of such is the kingdom of heaven" (freedom).

I wish to add an idea or two for the consideration of some who hav never thought of them.

I wish to equalize as much as possible the opportunities of the citizens of our United States; not to take from one and giv to another, but to giv each a chance, and an equal chance, to make a home for themselvs, and that a happy one. For it seems to me that the Lord who is counting the hairs of our head puts in more time in counting than protecting them, and allows a very uneven distribution among his children of intellect and of conditions that control them, and consequently in the necessaries of life, which are the natural results. To remedy some of these, I would change our laws so that no parent could make an unequal division of property to their children, but all share alike, and that no one should hav to exceed one-half million of dollars in property or money, all in excess of such amount to fall to the county or state in which they reside. Why should a child of one be born with a silver spoon in its mouth, and another to earn their bread by the sweat of their brow, simply because the parents of one hav succeeded in getting more than their share of lucre to the detriment of others? We are *not* born "free and equal" in any sense of the word.

Again, I would confiscate all taxable property that is not given in for taxation. Why should the honor of one be taxed to pay the dishonor of another? There is probably billions of dollars' worth of property in the United States every year not returned for taxation. How many certified lies are required to cover up such amounts I know not. If all property or values was returned for taxation, and all church property required to pay its proportion of taxes, our national debt could be paid in one year.

I am thankful that the time has arrived when "bonfires of human suffering" are past, and we dare speak our sentiments, for by such we learn from each other and the "curdled waters" of government will be made clear without resort to arms.

Yet reformations come slow. I will relate some of the experience of the worthy president of our Kent Secular Society, Joseph Heighton, as he is certainly worthy to be called a great reformer. Mr. Heigaton is one of the fearless and bold advocates of truth and justice, evermore letting his light shine that darkness shall be dispelled. As early as the year 1845 he espoused the cause of antislavery, "took the stump," and lectured in many places to large audiences. He was mobbed at divers times, knocked down, and driven away, only to return with fresh ideas to giv battle to all opposing arguments. He was threatened again and again, and ordered to leave his home or "hold his tongue." He did neither. His bees were stolen, then his sheep and hogs. His oxen (the team of those days) were poisoned. At last, his fine residence, in which was stored his grain for safe-keeping, was burnt, with its contents, leaving himself and family to escape in their night-clothes. "There now, damn you, I guess you will quit lecturing and holding meetings at your house," was the pleasant greeting he received from some good neighbors, and "If this is not enough we will call later!" A time was afterward set to murder him and family, but "the Lord" smote the conscience of one of the number, and Mr. Heighton was warned in time to prevent such a crime. To-day Mr. Heighton is called a "nice man" but an old Infidel. Many of the lecturers who hav visited Kent will remember his voice, accompanied by his violin, at our meetings. His son, Marius, secretary of our Kent Secular Society, has done and is doing more to spread the cause of freedom than any other member of our society. Nevertheless, we hav many faithful ones who are always ready to "stand up for the Lord" as best they can. We hope to organize a Secular Sunday-school at an early date.

May you liv to prosper and carry light to the world, is the wish of a subscriber,

A. D SWAN.

The Soul Insurance Company.

NEW DULUTH, MINN., Aug. 18, 1891.

MR. EDITOR: Again I write you. In reading some papers I chanced to hav a New York *Weekly Witness*. I see attributed to a "Rev. Gentleman" an article which seems to me one of the most nonsensical of any I hav ever read. The purgatorial question is at present tough enough. This, as you can see, takes the cake. It adds a few more pleasures to the middle "heaven" and makes it a place more endurable and enviable. Can thinking persons believe such trash? But inconsistency is one of the failings. It seems so strange that an educated man would try to do such, but the "gospel pill is easy for some to gulp down." He is not only religiously dishonest, but his scheme is tending to degrade instead of elevate the human family.

Please print the article which I herewith inclose. I think Heston could giv us a nice little illustration in connection. I am very sorry to hear of his sickness, and hope soon to see the fruits of his labor again in THE TRUTH SEEKER.

Now a question. I should like to know whether or not the law allowing members of Parliament to affirm in England was repealed or not.

Let some of the brothers look this over and let me hear from them. Yours for Freethought, H. H. SALMON.

INSURANCE FOR SOULS.

A Depere (Wis.) letter in the Minneapolis *Tribune* says: "Father Durin, of St. Joseph's Catholic church in this city, is the author of a new and unique kind of insurance in which he has successfully interested the members of his own and surrounding parishes. Father Durin's plan involves the saving of the soul of the assured after death. The parent organization is known as 'the deliverance society,' with the head office at St. Joseph's rectory, the Rev. J. F. Durin being manager. The prospectus of the society states that it is organized on the same principle as a mutual assurance society. The offering for admission fee is twenty-five cents, and the annual contribution is ten cents. 'There will be no reserve fund,' it states, 'but all contributions will be immediately emptied in the celebration of mass and for the deliverance of the souls in purgatory.' The 'deliverance society' was entirely original with him, and it grew out of his exceedingly strong belief in purgatory as a place where the venial sins of the departed can be expiated and their souls assisted therefrom, through the prayers of good Catholics. He considers the scheme an application of business principles to spiritual matters. Such companies are effectiv in saving the members from disastrous effects of losses by fire or accident; so in a similar way he seeks in this society to unite the efforts of the members of the Catholic church to save the souls of any one of them who might through carelessness or ignorance hav committed some venial sin, which, although not deserving punishment in hell, would prevent their entrance to heaven, and perforce to justly demand their detention in purgatory until his society should be heard from. The society has already a membership of several hundred, Father Durin affirmed, and he says the scheme is approved by brother priests and his superiors in the church, as it is a logical outcome of one of the sincerest beliefs of the Catholic church."

[There is no special law authorizing affirmation in Parliament. Mr. Bradlaugh took the oath. The law he afterward had passed for the benefit of those who object to swearing was general, and applies in Parliamentary and all other circumstances. It reads: "Every person, upon objecting to being sworn, and stating, as the ground of such objection, either that he has no religious belief, or that the taking of an oath is contrary to his religious belief, shall be permitted to make his solemn affirmation instead of taking an oath in all places and for all purposes where an oath is or shall be required by law." The bill also provides a written affirmation in lieu of affidavits. Mr. Bradlaugh said of his law: "The 'Oaths Act, 1888,' is noteworthy as being the first statute of this realm in which persons without religious belief hav ever been recognized as citizens to be legislated for. In all previous enactments such Freethinkers hav been treated as criminals to be punished, or as persons to be insulted. The 'Oaths Act, 1888,' placed persons without religious belief on exactly the same level as to affirmation as persons having religious belief. The act removes many disabilities to which Freethinkers hav been subjected for centuries. It enables such persons in Scotland to be competent as witnesses, which heretofore they were not. It repeals the statutes under which the inquisitorial and sometimes insulting queries and observations occurred to which Freethinking witnesses were liable in England, Wales, and Ireland. It takes away throughout the United Kingdom the disability theretofore attaching to Freethinking jurors. It enables persons without religious belief to affirm their allegiance whenever oath of allegiance might otherwise hav been required, and it renders impossible the repetition of the Parliamentary struggle which lasted from 1880 to 1885"—ED. T. S.]

Will Shoot Him for Bringing The Truth Seeker.

HOUSTON, TEX., Aug. 17, 1891.

MR. EDITOR: I would willingly and gladly make my inclosure $50, for the reason that your paper is a sort of universal educator in Radical philosophy, economics, and sociology, and along with your contributors the conservativ and dilettante society leaders contrast as bats and moles. The Frances Willards and Mrs. Livermores, in the eloquent words of Sam Jones, are as owls to me since making the acquaintance of THE TRUTH SEEKER family. Talmage, *et al*, are so inferior that verily they hav the brains only of gnats and tadpoles. My education commenced with the reading of THE TRUTH SEEKER, old Dr. Foote's works, and Nordau's book. And before reading any Radical literature I thought I was decidedly smart and entitled to consideration—and, strange to say, was twenty-five years old before I knew anything of the existence of anything but wishywashy conservativ trash. Which goes to show the lethargic condition of the ordinary mind.

I hav been trying to get at least one subscriber, but nary one. One man threatened to shoot anyone who should bring such literature in his house. However, Houston has some shining Infidels.

Sam Jones the commoner was with us last June for ten days and played hobbledehoy. Indeed, he succeeded in separating Houston's population into two hostil factions and worked them up almost to shotgun heat. Indeed, there was danger of wholesale bloodshed at one time, principally over the enforcement of the Sunday laws. The inclosed manuscript is a *very free* condensation of Jones's harang during his stay here, by a stanch Infidel of our town, one Joseph Devine.

H. W. NELSON.

A SERMON (NOT) BY SAM JONES.

Delivered at Houston, Tex., during a ten days' blow-out, as heard and understood by Joseph Devine (not divine).

Suckers of Houston: I am here. Hear me. I am the great religious fakir from Fakirville, Ga. Now listen. Any sort of religion is good enough for me, but there must be more enthusiasm and—and money in it. "Thy speech is silver," to quote the poet, but gold and greenbacks are not bad in their way. All is fish that comes to my net, and I am the chosen friend of the orphans of Fakirville. I always let my left hand know what my right hand doeth, which is better than the other way and catches the public. Do not your charities in secret, you "old owls," but come to the front. Bring your money along and cry "Amen" to what I say. I am one humble Christian myself and the commander of the Lord's hosts. If you get struck dead for refusing to agree to all I say don't blame me, for I am prepared to bet $500 that what I say is true. Hear me! You are all in a fair way for hell and I could take you there by strewing the path with nickels. It takes more than nickels, however, to catch me, so when the hat is passed around put in your $5 and $10 bills. The incidental expenses of this show must be met. The gospel is free, but it takes money to get the pure brand which I carry around. What I fail to get this trip I shall collect on my next, for I shall be back in the fall and clean up the town. Hear me! I am an humble worker in the Lord's vineyard. You old topers! You are too mean for anything. I always abuse you chaps in every town It is perfectly safe, for everyone looks at his neighbor and no one talks back; if anyone did I would hav him arrested for disturbing religious worship. You need not smile. This is religious worship according to the statute, even if it does appear like a circus. Unlike a circus, I shall take away all the money I collect and pay out. I pay my debts, which is more than you do. I hav the money to do it, which I get with a hook baited for just such fish as you. You think you are going to become a great city and a metropolis with your dozen railroads and ever-increasing working population, but I tell you if you don't take pattern by Fakirville, Ga., where everyone is good, the devil will get you all. If anyone is not good in my town we organize a vigilance committee and giv him a few hours to leave. Oh, we know how to deal with sinners if—if they hav no money. You white-aproned scoundrels! Do not think that the money you donate to good deeds is going to save you. It will giv the devil a stronger grip on you if it don't receive *my* stamp and sanction. I am greater than the doctrin of Christ. Join the church, I say. No matter what church—one is as good as another as far as I am concerned, for I am a kind of universal contortionist acrobat. I was once drunk for three years, and any old hypocrit, provided *he is* a church-member, is better than you heathens who expect to get to heaven on your good deeds. The brother who plays second fiddle will now sing a solo to the tune of "Hold the Fort." Those who hav not hymn-books can pull out their pocket-books.

Pass the hat, and pass it briskly, sinners tremble now,
Or black crape will soon be waving from some stricken brow.
I am righteous, I am holy, you are vile, impure,
I've been ransomed, washed—not white—washed holier than thou.
Refrain.

Pass the hat, and pass it gaily, we've come here to win.
Incidental pick-ups daily is the boat we're in.
Don't think your deeds will save you, I've a gospel new,
I outrank all previous teachers, beat them through and through,
I've compiled some new commandments, fifty cents a book,
Quit your meanness, help the orphans—I am one, just look.
Refrain.

I'm an orphan, I'm appealing, pass the hat, I say,
"Still so gently o'er me stealing" comes that smile, go' way!

ECCLESIASTI-CUSS.

Children's Corner.

Edited by MISS SUSAN H. WIXON, *Fall River, Mass., to whom all Communications for his Corner should be sent.*

"Between the dark and the daylight,
When the night is beginning to lower,
Comes a pause in the day's occupations
That is known as the Children's Hour."

My World.

My world—its wealth I cannot tell—
Lies hid in yonder quiet dell!
In that low house from whence you see
The smoke come curling gracefully.
That cottage is my palace—home!—
And sure, no king upon his throne
E'er tasted joy so sweet to win,
So true and pure, so free from sin,
As in that place has filled my life,
And purified it from all strife;
For in that spot came heaven to me,
With my sweet wife and babies three.

S. H. W.

A Protest.

When persons claim the right divine
To save or damn my soul,
I'd like to lash them with the truth,
E'en from pole to pole.

They're blind as bats in noonday sun,
Or moles beneath the ground,
They talk of hells they never saw,
And heaven not yet found,

Sell "corner lots" in golden streets
To villains, rogues, and knaves,
Who grind the faces of the poor,
And make their betters slaves.

Our priest picks out the soft pine wood,
And saws with lazy stroke,
And leaves a poor infirm old man
To saw the knotty oak.

And when they call on sisters dear,
Placed at the table's head,
They're sure to get the choicest bits,
While workmen go half fed.

They cast their ruined women by,
As godly Beecher did,
To starve or freeze in deep disgrace,
While they are higher fed.

The rich old wine all gather round
To save their souls from doom;
The younger come to brace their nerves
With fans and sweet perfume.

And thus the wheel goes round and round
That these imposers turn,
But 'fore I'll hav such saving grace,
In hell-fire I will burn.

You say that all are not the same,
That some should be received;
But all preach falsehood more than truth,
And cannot be believed.

They know no more about a life
Beyond this one on earth,
Than we knew of this present world
Before we had our birth.

And if they did—our work is here,
And if we gaze up there
We lose our time, we trip or fall,
And fail to do our share.

Our time is now—forever now—
Let's do our duty well;
And then we need not fatten priests,
Nor fear a future hell.

E. A THORPE.

Biographical Sketches.

V.—DRYDEN.

John Dryden was born at Aldwinckle, in Northamptonshire, on August 9, 1631. His father was the son of Sir Erasmus Dryden, created a baronet in 1619. Young Dryden had an excellent education. He successfully passed the examination at Cambridge after a period of four years, and became bachelor of arts in 1653. In 1654 he became master of arts. He then went to London under the patronage of Sir Gilbert Pickering, to whom he was warmly attached, but after the publication of a poem entitled "Astræa Redux" a coolness was observed between the baronet and Dryden, supposed to hav occurred on account of the poem mentioned above. Dryden then became author by profession, and wrote plays for the stage. His first acted play was "The Wild Gallant." In the month of December, 1663, he married the daughter of the earl of Berkshire. One of his plays, which has attained great popularity, was written after the style of Shakspere's "Antony and Cleopatra." It is entitled "All for Love; or, The World Well Lost."

After the death of King Charles II., he was converted to the Roman Catholic religion. His change of faith seemed to meet with the displeasure of his friends, as the historian Macaulay called him "an illustrious renegade." In 1698 he commenced his great poem, "Fables," and finished it in a year and a half. In 1700, during the month of April, Dryden was troubled with "a slight inflammation in one of his toes, which became from neglect a gangrene." The family doctor wanted to amputate it, but the poet would not let him, as he thought what remained to him of health and strength was hardly worth the pain of amputating it. He died on May 1st, in his sixty-ninth year.

IDA A. BALLOU.

Correspondence.

TAMPA, FLA., Aug. 18, 1891.

DEAR MISS WIXON: I hav never written to you before, but as you invite all the children to write I thought I might be a Cornerite, too. Mr. Walker lets me read THE TRUTH SEEKER, and I like it much. Do you not think that story of "The Father's Return" splendid? I love to read the Children's Corner, for I always fiad something to please me in it. But, oh! aren't Mr. Heston's pictures just jolly? When I get big enough to think I will take THE TRUTH SEEKER. I am now only nine years old. But I guess I must stop; this is getting too long.

Your little truth seeker, JESSIE ROUTH.

WENATCHEE, WASH., Aug. 10, 1891.

MISS SUSAN H. WIXON, *Friend:* You hav been kind enough to print two of my letters, so I am going to ask you for another kindness.

Our friend and brother, Edwin Thorpe, gav mamma a book as a present, and in it was a poem he had written and left there by mistake. Now, I think it is too good to be lost, so I am going to send it to you and would be much obliged to you if you could hav it printed in THE TRUTH SEEKER or Corner. In my last letter to the Corner is stated the trouble I had in enduring religious exercises at school. C. B. Reynolds has written to papa about it, and we will not be troubled any more in that way, thanks to his help.

There has been a good deal said about collectors and collections of minerals. I am also a collector. I would like to trade specimens of marble onyx from papa's mine to some one for other specimens of onyx for my collection.

Hoping you will be kind enough to print the poem, I will close.

HELEN MARGARET PARRISH.

PALISADE MINES, CALISTOGA, CAL., Aug. 14, 1891.

DEAR MISS WIXON: You no doubt hav forgotten me, although I hav written to the Corner twice before; one of the letters was to you, a sort of private letter, and I requested you not to publish it. Do you remember?

I hav been very busy this year raising chickens. I hav about ninety now, and I am going to raise a hundred.

Is that not doing pretty well? I hav raised them all myself, too; no one has helped at all, only, of course, when there were any sick I had mamma help me a little then. (Oh, I must not forget the hens; they, of course, did something toward raising the chickens.)

I hav a pony to ride; his name is Gobo. He is in pasture at present. I hav fine times riding him. I ride on the surcingle and like it ever so much better than the side-saddle. Do you like to ride?

Where I now liv is at papa's silver mines. I used to liv in Napa, but like this place ever so much better; it is a very pretty place. The mill and all the houses are built in a canyon, and a very pretty canyon it is, too. There are some very high cliffs at the head of the canyon, and to the right of the cliffs are the Palisades.

Well, I hav written a long enough letter, too long perhaps, for maybe I hav tired you. So I say good-bye. LOLA GRIGSBY.

[Yes, Lola, we remember you very well. You hav improved in writing. It must be quite an interesting family of chickens that you hav to care for, but we are sure you are equal to it. We hope it will not be long before we shall hear from you again. —ED. C. C.]

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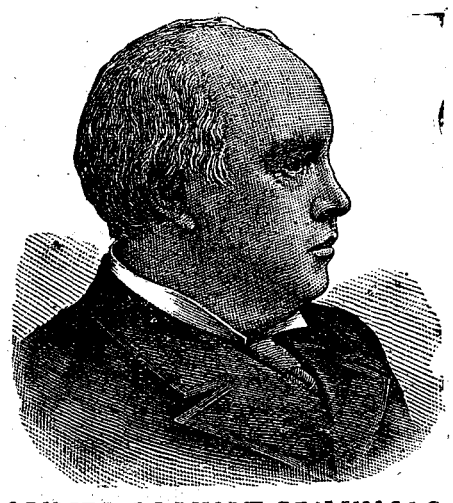
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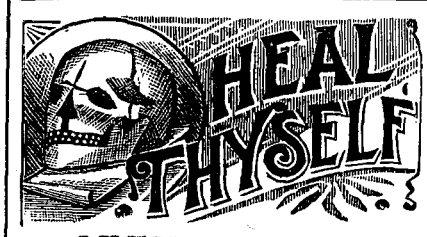
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News of the Week.

THE Chilian revolutionists hav established themselvs firmly, and the overthrown president Balmaceda has fled.

ARCHBISHOP WALSH has instructed the Roman Catholic clergy of Ireland to pray for fine weather, and to instruct their congregations to do likewise.

NEGRO emigration to Liberia is again agitated.

INpiously mismanaged Russia thousands are starving.

TEXAS has reduced her annual record of murders from 741 for 1868 to 200.

ON the 26th ult. at Tualis, Austria, lightning struck a church crowded with women and killed three.

THE English magazine *Darkest Russia* declares Russia a standing menace to civilization, and summons the world to a crusade against her.

THE rival exhibitors of the holy coat of Treves and that of Argenteuil hav compromised on allowing the latter to be one worn by Christ when child.

LEO XIII. has directed bishops to invite workingmen throughout the world to make pilgrimages or send delegates to thank him personally for his labor encyclical.

AT the Methodist camp meeting at Sidney, N. Y, on the 30th ult., the impassioned exhortations of young Preacher Truesdell merged into discordant and incoherent cries. He had become insane from religious excitement.

KOCH continues to work on his remedy undiscouraged. assisted by the government.

THE pope is preparing an encyclical on different forms of government, to show how nations are indebted to the church for conciliatory settlements of differences.

THE Catholic party in Nicaragua, which supplanted the anti-Catholics in government, has convicted of conspiracy and exiled five leaders of the latter, two of whom are ex-presidents.

THE congregation of Mountain Hill church, near Greenville, S. C., mostly moonshiners, on the 23d ult. interrupted communion service with a general shooting affray in the church. A family feud was the cause. Two were killed.

MASSACHUSETTS authorities say that they intend to enforce the laws by which record is kept of offenders against sobriety, and a person arraigned who has been drunk twice in a year is confined for a long term and treated as a diseased person, with a view to reform.

CARDINAL PAROCCHI says: "Leo has clearly and plainly expressed approval of a political alliance with the democracy. It is the only good and possible alliance. The church will hav to reckon less with dynasties and states than with the people. The reign of the democracy is a fact, and a triumphant fact."

THE two husbands of Mrs. Kramer, Brooklyn, N Y, fear to prosecute her for bigamy, because she is a witch. Both men at different times on the 29th ult. complained to Justice Engle that she is a witch, but, the report says, "as that does not constitute a crime, the court took no cognizance of their complaints."

J. B. BARNUM, the Wisconsin rival of Schweinfurth the Illinois messiah, has been placed in the insane asylum. Nine years ago he proclaimed himself Christ. His wife and many neighbors accepted him as such He rambled through the country, stopping persons and conjuring them to accept him as the savior.

THE duke of Westminster, who has examined Russian affairs, declares the inhumanity of the Russian authorities astounding, almost incredible. The czar, he says, is ranking himself with rulers like the religious bigot Philip II. of Spain, who hav used their irresponsible power not for their subjects' good but for their ruin.

A MAN entered the Convent of the Most Sorrowful Mother, Williamsburg, N. Y., on the night of the 28th ult., and attemp ed violence to the nuns. They struggled long with him, in gas light, but he could not be described sufficiently for identification, because, Father Zentsagraf explained to the detectiv, the nuns were taught not to look at a man's face.

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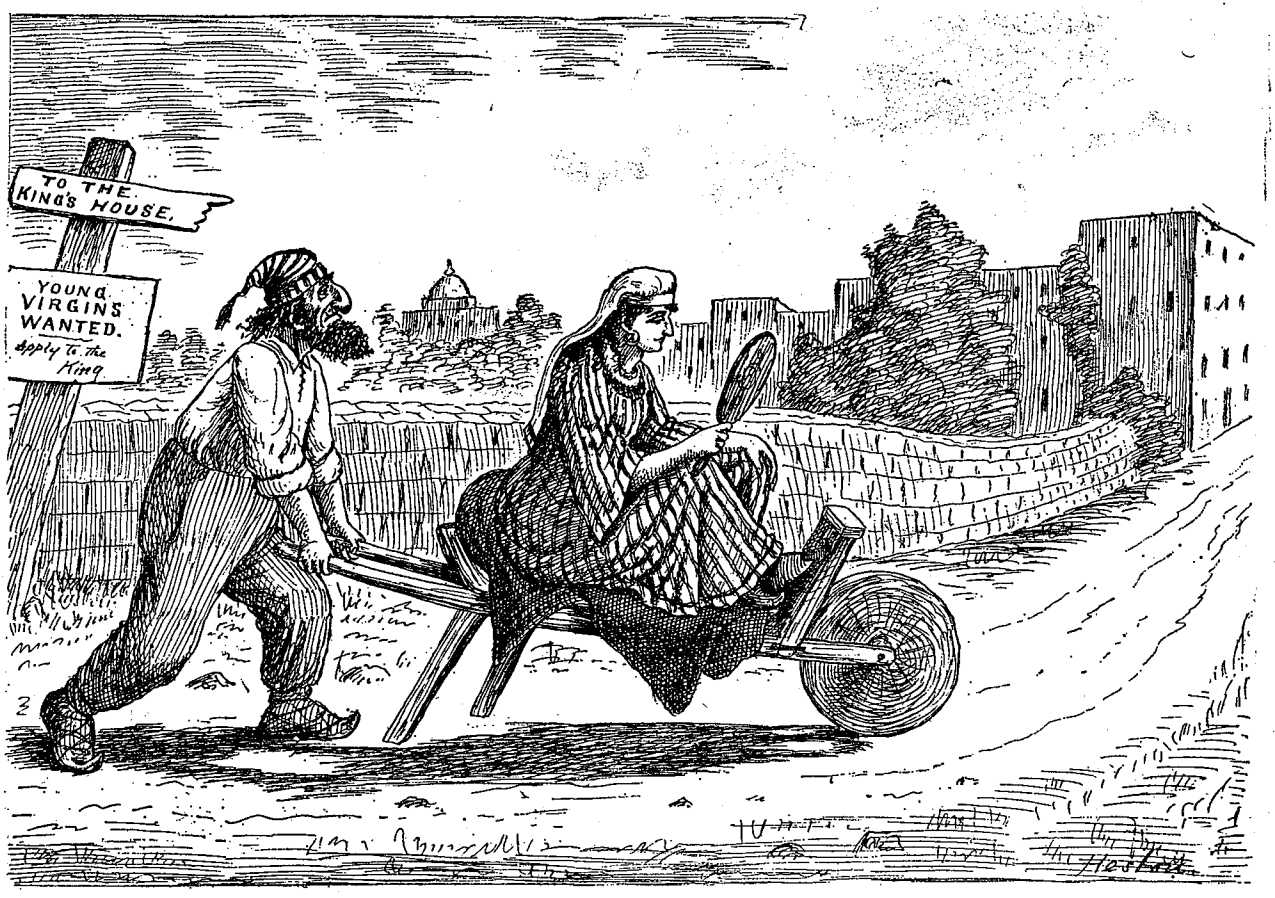
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ESTHER GOETH TO THE KING'S HOUSE.

So it came to pass, when the king's commandment and his decree was heard, and when many maidens were gathered together unto Shushan the palace, to the custody of Hegai, that Esther was brought also unto the king's house, to the custody of Hegai, keeper of the women.—Esther ii, 8.

Gems of Thought.

THE history of the Christian church, from the beginning to the present day, presents little else than a history of disgraceful quarrels of the most rancorous description, and a series of falsehoods unexampled in all the other pages of history. Pious frauds consecrated by the highest authority; false gospels, false documents, interpolations of ancient authors for the purpose of deception, false saints, false relics, false miracles, forged acts of councils, false decretals, false donations, false revelations, specters, and apparitions, preternatural communications, miraculous cures, and supernatural revivals and outpourings of the spirit upon ignorant men and hysterical women, supported by the testimony of ancient fathers of the church, pontiffs, bishops, doctors, and holy men of the most popular sanctity, belonging to all manner of conflicting sects, and agreeing in nothing but the common duty of religious lying, forging, and inventing, to serve the interest of the priesthood, and promote the common cause of public deception.—*Abner Kneeland.*

THE clergy found it necessary to preserve the Sabbath for their own uses, and for that reason endeavored to impress the people with the enormity of its violation, and for that purpose gave instances of people being drowned and suddenly struck dead for working or amusing themselvs on that day. The clergy hav objected to any other places of amusement except their own, being opened on that day. They wished to compel people either to go to church or stay at home.—*Ingersoll.*

LET one take up the Bible as he does any modern book, and judge of its contents according to the impression made upon his faculties, and it seems impossible not to reject its claim to be the infallibly inspired word of God, and perceive it to be a compilation of Hebrew traditions and poetry made by men in darker ages than the present.—*R. O. Adams.*

IT is often said that if the fears of hell-fire were suddenly removed, men would abandon themselvs without restraint to their propensities and appetites; recklessness and despair would take possession of the human race, and society would be dissolved. But I believe that the fears of hell-fire hav scarcely any power upon earth at all, and that when they do act upon the human mind it is to make it pious, not to make it good.—*Reade.*

THE Jewish books are very modern. Ignorance and fanaticism exclaim that the Pentateuch is the most ancient book in the world. It is evident, that those of Sanchoniathon, and those of Thaut, eight hundred years anterior to those of Sanchoniathon; those of the first Zerdusht, the Shasta, the Vedam of the Indians, which we still possess; the Five Kings of China; and, finally, the book of Job, are of a much remoter antiquity than any Jewish book. It is demonstrated, that this little people could only hav annals whilst they had a stable government; that they only had this government under their kings; that its jargon was only formed, in the course of time, of a mixture of Phenician and Arabic. These are incontestable proofs that the Phenicians cultivated letters a long time before them.—*Voltaire.*

THIS doctrin, that sins can be forgiven, and the consequences of them averted, has in all ages been a fertil source of mischief. Perhaps few of our intellectual errors hav fructified in a vaster harvest of evil, or operated more powerfully to impede the moral progress of our race. . . . It has encouraged millions, feeling what a safety was in store for them in ultimate resort, to persevere in their career of folly or crime, to ignore or despise those natural laws which God has laid down to be the guides and beacons of our conduct, to continue to do "that which was pleasant in their own eyes," convinced that nothing was irrevocable, that however dearly they might hav to pay for re-integration, repentance could at any time redeem their punishment, and undo the past. The doctrin has been noxious in exact ratio to the baldness and nakedness with which it has been propounded. In the Catholic Church of the middle ages we see it perhaps in its worst form, when pardon was sold, bargained for, rated at a fixed price.—*Greg.*

THE
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1891.

(E. M. 291.)

WITH ILLUSTRATIONS.

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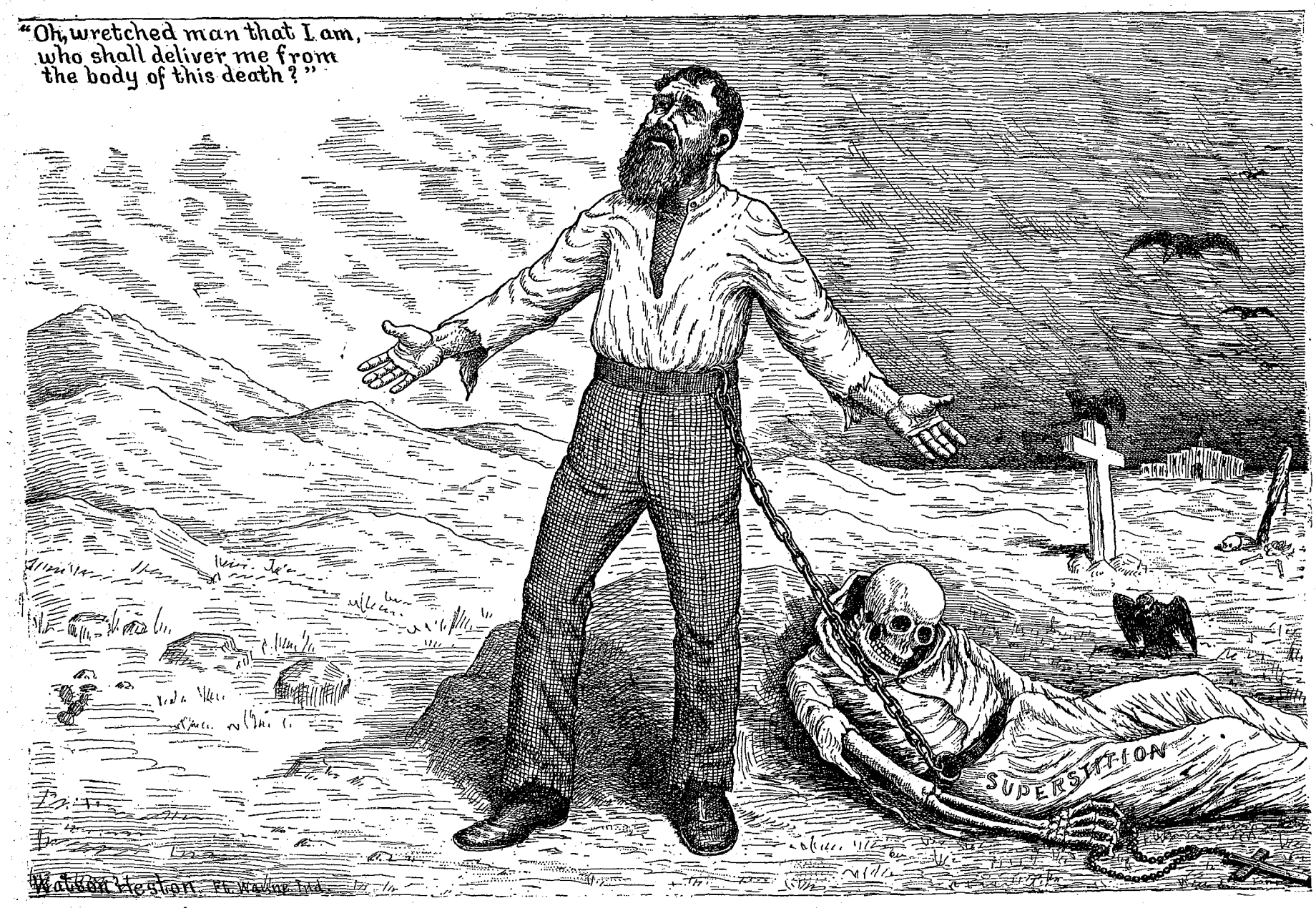
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THE CRY OF MANKIND.

Notes and Clippings.

All the correspondence from the Vatican concerning church matters is carried on in Latin.

Francis Darwin, a son of the great apostle of evolution, is becoming famous for his researches in biology, and was recently elected president of the biological section of the big demographic congress in London.

There is only one solution of the papal problem. The pope must be an independent sovereign with a territory and a seaport all his own If Italy does not choose to giv it—and she seems to dread a parting with the papal court—then some other nation will giv it.—*Catholic Review.*

"The pope," laments the Catholic *Freeman's Journal*, "remains at Rome all the year through. Summer heats and winter breezes are borne by the vicar of Christ in the palace where he is virtually a prisoner. This is the outcome and the consequence of the Italian occupation of Rome; and there is no immediate prospect of anything that is likely to bring about a change in this condition of the pontiff."

It is not generally known that there ever has been a law since the adoption of the United States Constitution, in any of the states, which would debar a citizen from filling the office of governor by reason of being a Roman Catholic. The New Hampshire constitution, adopted in 1792, in Sec. 42 provided that the governor must be a Protestant; this section was repealed in 1877 Sec 32 of the North Carolina constitution, adopted 1776, had the same provision, and this section was in force until 1835.

The following passages are from the "Manual of Unsectarian Instruction," in daily use in the elementary schools of Paris, now controled by the government: "Teacher—'What is God?' Child—'We cannot tell.' Teacher—'Do you acknowledge a superior or controling being?' Child—'Why should we? Prove to us the necessity, and show him to us.' Teacher—'It cannot be proved that such a being is indispensable.' Child—'Then it is a waste of time to talk about the matter.'"

Most of the mountain men of Tennessee and neighboring states rigorously abstain from work on the Sabbath, but it is not because of any reverence for the day that their ancestors in Scotland made so long, so pious, and so gloomy, for they consider it, like Sir Toby Belch, just the occasion to get drunk on and the properest time for a fight. They say grace before meat and pride themselvs on their ability to pray, but to the strangers their prayers often sound like profanity, and there are times, when aroused and desperate, when their oaths sound like prayers uttered in the fervor of a camp-meeting excitement.

It is significant that the two communions which include so great a majority of the Protestant believers are those which hav been least affected by the theological revolution now going forward. The faith of b th Baptists and Methodists remains substantially unchanged. It is the same now as it was when they received their first impetus from the early revivals. They believe in the Bible as the absolutely infallible word of God and as the only source of authority in matters of faith and practice. Perhaps they are less disposed than formerly to rely on the terrors of the law as a means of converting sinners, preaching the love of God rather than his wrath, but they dare not question the perfect truth of the Bible.

The negroes hav been conducting a bush-arbor meeting at Union Point, and the preacher in charge told his hearers to come to meeting and bring everybody they could. He said we would hav good weather for a week; that there would be no rain, for he had prayed to that effect and he knew what he could do in that direction. One of our citizens thought we needed rain as bad as we needed the bush-arbor meeting, if not a little worse; so he had a black snake killed and hung up to butt against the negro, hence it was a fight between him and the snake. The snake won, for on Monday evening the rain came—and a good one, too—thus beating the darkey and his bush arbor by three or four days from the time set for it to rain.—*Atlanta Constitution.*

Suppose a dissenter in Russia persuades, directly or indirectly, some one to abandon the Greek church. The code, Article 184, provides that for the "crime" of perverting anyone, either by means of temptations or otherwise, from the Christian faith to Islamism, Judaism, or other non-Christian faith, the guilty person will be sentenced to loss of all civil and personal rights and penal servitude from eight to ten years. For inducing anyone to leave the orthodox faith for another Christian denomination, the punishment is the loss of all personal rights and privileges and banishment to Siberia. To such penalty Protestant or Catholic is liable if ever he ventures to speak of his religious faith. If it can be proven that he has thus spoken, it will be easy to find some one to declare that some one else has been by this means persuaded to forsake the orthodox faith.

The outside world can scarcely hav any idea of the extent to which religious intolerance is carried in the Russian code of laws. There is scarcely any more heinous crime than openly disagreeing with the Greek church, and it does not matter whether the dissenter be a Catholic, Protestant, Jew, Mohammedan, or Atheist. All are alike hateful. For example, the criminal code, article 196, expressly provides that anyone found guilty of propagating the views of heretical or dissenting bodies, or of circulating the doctrins of any new sect dangerous to orthodoxy, will be punished with the forfeiture of all rights, and banished from European Russia to Transcaucasia, from the Stavropol government or from Transcaucasia to Siberia, and from Siberia to the most remote regions of that country. The same punishments will be meted out to dissenters who, under the influence of their fanaticism, use insulting terms about the orthodox church or orthodox clergy. A dissenter who publicly makes known his false doctrins to the orthodox, with a view to their joining his sect, even though his action should not result in any accession from the orthodox church, will be punished most severely.

Communications.

Christus.

PROEM.

Christendom is gone into mourning for its crucified God. The bells are silent. The churches are wrapped in black, and the guard of honor is holding watch round a black coffin, which contains nothing—a true emblem of Christianity, which contains also *nothing*.

Indeed, after a careful investigation upon the structure of Christianity, we must find how rotten the building is, and that its foundation is laid upon a weak spot. The first who dared to break the stony image of Christendom with his hammer of criticism was Strauss, whose "Life of Jesus" was an attempt to give us a historical, not a divine, Jesus, but unfortunately his work was spoiled by Renan, a French writer, who, unable to read the Talmud (the only book which gives information about the events at the Second Temple), was misinformed by a Jew, who was as ignorant as his master. In recent times Dr. Gottheil of the Temple Emanuel, who claims to be a rabbi, and who has as much of an idea of the Talmud as I have of the Hottentots' language, has dared to say in one of his sermons that "the Jews never rejected Jesus," an untruth which even a newspaper would not dare to say, an untruth which is diametricaliy against those nineteen hundred witnesses, the nineteen hundred years of our dreadful history, an untruth proved by the would-be silencing stones which were thrown upon us by Christian mobs, and those stones are speaking aloud, "It is a lie." My present task is to clear up the mysterious riddle of Christi nity forever, by proving that such a man as is sketched in the New Testament neither existed nor was crucified, and that Christianity is a plant not grown upon Jewish soil at all. It is a plant whose root is to be traced in the land of the lotos, where the "light of Asia" of Buddha shone long before the "Star of the East" hallowed the head of the never-born child in Bethlehem.

ISAIAH AND HEROD.

We are holding judgment now upon a very serious case, a case which will baffle the eminent lawyers of the world, a case where a nation is charged to have cowardly murdered a helpless man known under the name of Jesus, alias the son of God, alias the son of man, a native of Nazareth and born in Bethlehem, crucified in Jerusalem eighteen centuries ago. Let the witnesses be arraigned before the bar, and let us carefully examine their characters and their evidence to enable us to deal properly with their charges and denials. The first who shall appear is the venerable seer Isaiah, the old fighter for freedom and liberty, to whom the writers of the gospel refer as having foretold the appearance of the crucified Jesus, alias the son of God.

Let us examine the passage of his foretelling which is the corner-stone of Christianity. The passage in question runs as follows: "Behold, the virgin will conceive and give birth to a child and name it Emanuel: butter and honey will he eat: he will know to despise bad and to choose good." That the passage is mistranslated every Hebrew scholar will admit.

First, there is not a word about a virgin. The seer says, "Behold the [*alma*] young woman [not virgin]" The Hebrew word for virgin is *betulah*, while here he speaks of a young woman, *alma*. *Alma* is the term for a married young woman; *alma* means also "hidden," for the married woman was hidden in the harem. The seer speaks of a young married woman who lived in his time, as he is pointing to her by saying, "Behold this woman [*haalma*] shall conceive." That the seer did not allude to the Holy Virgin Mary is clear as daylight.

Secondly, in the *menu* of Jesus, alias Christus, alias the son of God, wine and meat are the favorites, not butter and honey as foretold by the seer. And if he had known to choose good and despise bad, he never had defied the leaders of the Pharisees and run the risk of being crucified. The passage which Christians regard as the corner-stone of Christendom rests upon a very weak spot, upon a mistranslation.

The next witness in favor of Christianity is Johan the Baptizer, the supposedly foretold forerunner of Christus. This gentleman's existence is doubtful. He is not a historical figure, but was only created by the dreamers of the gospel to play the chief role in the new religious drama of their imagination.

Now, the Talmud is the great encyclopedic book of the Jews, whose first editors were the members of the great synod held at the returning from exile and closed before Mohammed's appearance. It is a book in which every religious event or distinguished person was noted and penned with such a historical truth that we must be astonished at it. The Talmud is a book upon which no party had an influence, for it gives the opinions even of those who are in opposition to its doctrine. I do not believe, like the orthodox Jew, that the Talmud is a book written by divine inspiration, but I believe that its "divine inspiration" was the truth guided by common sense. Where can we find a national religious book which shall place the opposer higher than the founder? It is the Talmud, which places its enemy, Beliam, in a higher plane than Moses, its law-giver. Now, if such a man as John the Baptist is not to be found there, it is sure that he belongs to the beings of an imaginary world of the four gospel writers. Nobody gives any account of John's birth except Mr. Lucas, but this evangelist seems to me to have been very ignorant of Jewish domestic affairs at that time, for he mentions in connection with John's birth a female prophet, by name Anna, belonging to the tribe of Aser. Can it be possible that there was a female prophet at the time of the Second Temple and no mention of her in the Talmud? Contrarily the Talmud declares that at the time of the Second Temple there was no more prophecy and only fools claimed its inspiration. Common sense inspired them; we have a gnomic saying of it as follows, "A sage is mightier than a prophet." Besides, there were no more "tribes." The Talmud declares that by the time of the returning from exile they did not know any longer of which tribe their parents were. The witnesshood of John is nothing worth, for such a man was unknown to have been living at that time.

Let us now consider the testimony of the traitor Josephus Flavius, where in his book there is a short item regarding the divinity of Jesus alias Christus. This short item is a forgery, and the forger made his trick in a very stupid way, for everyone who is acquainted with the stylistic character of Josephus's writings knows that he was a member of the various religious sects for the purpose of learning their teachings and customs. Now, if seventy years before him there existed a man of the name of Jesus who revealed to the world a new teaching, why did not Josephus give an account of his doctrines and of the customs and manners of his followers as he gives a description of other sects? The testimony of Flavius is a forgery, and it is not worth bothering with. Herod's child-slaughter on account of the baby God, as told in the gospel, is another daring forgery, forged to strengthen the weak spots of Christianity. It is true that Herod was a despotic ruler, capable of committing crimes, but a fool and such a believer in superstitious foretellings as to be afraid of a helpless baby the great Herod surely was not, for we know him in history as a very enlightened thinker who was not afraid to hang the leaders of all the existing religious sects. In the Talmud there is a chamber of horrors wherein all the crimes of Herod are exhibited, crimes which entitle him to the title of a "Jack the Ripper," as after he killed his beloved wife he kept her for a beastly purpose. If the child-slaughter of Bethlehem was the work of the crowned criminal, why does the Talmud not mention it among his other crimes, as we see that the Talmud blackens Herod more than the gospel? Besides, the history of the nations is silent in regard to this, a proof that the child-slaughter is a pure invention, invented by gospel writers in the third century for the purpose of promoting a divine messianic spectacle in the shape of the birth of a baby-God.

THE CHRISTUS OF THE GOSPEL.

The Christus of the gospel was born at Bethlehem seventy years before the destruction. His mother, the Virgin Mary, was fecundated by God, through the medium of his "Holy Ghost." The child was named Jesus, alias the son of God. He was sent on the earthly globe by his eternal father to suffer for humanity and to be crucified, so that he should clear and wash with his own blood the sins of all men. In consequence of the hunting for the baby-god by Herod's gendarmes, his virgin-mother fled with him into the land of the Nile, where for a short time they were hidden from Herod's wrath. After a short exile she returned home with her child, where it developed in Jewish wisdom and in the lore of the laws. Who was his master, or under whose teaching he was educated, the gospel does not tell. At the age of thirty he began his mission, by revealing to the nations the new tidings of his heavenly father. He drew the wrath of the Pharisees upon him, through his new doctrine, and he was crucified with two other common criminals. After having been on the cross about three hours, he was taken down and buried. He rose from the grave on the third day of his death to life again, according to the testimony of Mary. Afterward he appeared in his heavenly glory to his disciples. His twelve apostles, headed by Simon, alias Petrus, aided by the zealous Paulus, spread his teaching far and wide. This is the history of Christianity in brief, as narrated by the four evangelists in four varieties.

DOUBTFUL EVIDENCE.

If there is only one history of Christianity, why are there so many contradictions and variations in the narratives of the four writers? Everyone who is familiar with the gospel can see them. If Paulus played such a role in its development and was the pupil of the famous Rabbi Gamaliel, why is he not mentioned in the Talmud, as other learned apostates are mentioned? If Paulus and Petrus were inspired by one Holy Ghost, how could they quarrel and maintain argument in regard to a certain law? Where was the Holy Ghost?

The Jewish law orders that a person condemned to death shall hang on his spot the whole day long. How comes it that the crucified Christus was taken up after three hours?

HIS DOGMAS.

His new dogmas can be summed up in brief as follows: 1. To believe in him. 2. That he is the son of God. 3. To worship God by saying his "Lord's prayer." 4. His body was the temple of the Lord. 5 To love all. 6 To have one wife. 7. To believe in life hereafter. 8. That he was crucified to wash out with his blood the sins of men. These are the principles which the gospel claims were a new revelation to the Jews and were the reasons of rousing the wrath of the Pharisees upon him. The claims, as well as the reasons, are false ones, for every one who is versed in the Talmud knows that these dogmas, with the exception of two (to believe in him and that his death quitted the sins of men), were known to the Hebrews long before Christ, and were the dogmas of the Pharisees which the Sadducees opposed. Moses was the first who proclaimed to the Hebrews the fatherhood of God in heaven and the brotherhood of man on earth. Every man, according to the view of the ancient Hebrews, is the son of God. The famous Lord's prayer was not Christus's invention, for the same prayer is stated in the Talmud to have been in use in the synagogue service in the year 150, long before Christ. The Pharisees, at the return from exile, among other noble reform work, undertook a crusade against the superstition of the priests and the sacrifices. This prayer was their weapon against t e ox-killing which was the chief principle of the temple cult. That the body of man is the temple of the Lord was taught by Hillel the Great one hundred years before Christ. Hillel when taking a bath said: "I am performing a religious act of duty to keep my body, the abode and temple of my God, in a clean condition." "Love thy neighbor as thyself," is a biblical law. Bigamy was unknown to the Pharisees at the time of the Second Temple. "Marriage is made in heaven," is a very old Talmudical idea. (According to the Bible marriage is a business transaction and not sacred.) To look upon a strange woman is also a sin according to the teachings of the Pharisees. Now we see that his dogmas did not oppose the doctrines of the Pharisees. What, then, were they angry about?

THE TALMUDICAL CHRISTUS.

The name Jesus is not mentioned in the Talmud as a proper name. It is only the initials of the words, "Blotted out shall be his name." The Talmudical Christus is known under a Hebrew name which means "the son of a hidden gate or archway" (probably he was one of the unfortunate children which are left on doorways by their mothers). He was educated by the famous Rabbi Jehoshud ben Perashya, who lived about one hundred and sixty years before the destruction. For a misbehavior in the college his master threw him out with both hands (so the Talmudical version). Despised by his school friends, he started for Egypt, the Eldorado of the Magian charlatans at that time. After a life of adventure in the land of the Nile, he returned to Palestine as a professional Magian showman, where he gave his performances, as playing with serpents, making things disappear, and other tricks, to the astonished stupid masses. But as such performance was against the Jewish religion, for it helps superstition to develop, he was requested to leave his work. For not obeying and despising the request of the sages, he was sentenced to be crucified. On the day before Easter, he, with his four helpers, Mathias, Theodosius, Johannes, and another, were crucified (the four mentioned which shared his lot on the cross are perhaps the four gospel writers). This is, in brief, the history of the life and death of the Talmudical Christus, who lived one hundred and sixty years before the destruction, and was crucified at the age of thirty-five years, as narrated in a simple and reasonable way, so that we must say that the Christus of the gospel is a legendary figure.

A DRY BUT SENSIBLE RELIGION.

The Jewish religion, as proclaimed by Moses, is a dry but a very sensible one. The Jehova of the ancient Hebrews was not a dude like Jovis of the heathens, who passed his time eating and drinking, and murdering his relatives in divinity. The Jehova of Moses was a God of labor, a God who worked six days very hard till he worked out the world—so hard a task, indeed, that he was obliged to rest on the seventh day of his industrious labor. The Jehova of Moses is powerful enough to realize his will without needing mortal arms to enforce it. The Jehova of Moses does not tolerate any rival power, and in his kingdom the blackmailer Satan was unknown. The kingdom of Jehova is life, not death. His Tophet, as well as his Eden, are placed on earth. In the books of Moses there is not a single hint about the "nether world." The various laws are only concerning life and health. "Maintain the tree and eat its fruit," is the gnomic sentence of the ancient Hebrew religion. But the ever-stupid and never-

satisfied human brain revolted against a sensible religion, for the stupid mass is amused more by a fancy dance round a glittering golden calf than by walking in the light of the pure and dry Jehova cult. The religious revolt against the Jehova cult broke out at the time of the Second Temple in the era of our narrative.

JUDAISM IN A DILEMMA.

Wise in their generation were the Jewish statesmen to maintain the freedom of their country through political tricks, despite the despotic supremacy of Persian kings. Heroes were the Jewish generals on the battle-field, where with iron brushes they swept away from their native ground the dust of the mighty Greek invader. But there was an enemy whom both were powerless to get rid of. It was the "influence of strange thoughts." You can shoot a whole nation to death, but you cannot kill a single thought. The influence of the Persian religion on one side, which has affected the better class—the doctrine of Zoroaster, that there is a god of light, Ormuzd, and a god of darkness and of evil—this doctrine, which at first seems to solve the riddle of life, has affected many a Talmudical sage. The influence of Hellas's poetical religion is on the other side. The masses of those whose brains are in the stomach and taste in the eyes—the beauty of a Venus and the charm of a Minerva hav aroused the slumbering passions of these. The noisy feasts of Bacchus and the alarming Saturnalia, with the bright prospect of life hereafter to walk in brightness of Elysium's shade, hav arrested the feelings of the people, and the desire for a new religion is manifested in all directions of public life. To free the nation from the evil influence of Greek and Persian religion, the sages of the Talmud start a new clever "move" in the Jehova cult.

DIVINE WOMANHOOD.

Das ewig weibliche zieht uns hinan (Faust).

The "move" of the sages was calculated to kill with one shot two birds; in other words, to blend the dual god of Zoroaster with the divine womanhood of Hellas, a new Jewish creation of a deity in the fashion of Hebrew scripture. The "glory of God," so often mentioned in the Bible, was explained as the "divine womanhood" of Jehova, a divine womanhood which under another name plays a great role in the Cabbalah. The masses as well as the classes were satisfied, for they had now a god two in one and the charm of a divine womanhood. The Jewish proverb, "It is as beautiful as the Shechina," resembles the Greek saying, "It is as beautiful as Venus." The new teaching was the foreshadowing of Christianity!

A RELIGIOUS DELIRIUM.

The appearance of a "divine womanhood" on the Jewish theological stage caused a religious delirium among the Hebrews. Proof of it is the many sects which peopled at the Second Temple the country of Palestine. In addition to the religious delirium there was a political irritation too, for the nation longed for a hero who would be able to free it from the growing supremacy of Rome. The mismarriage of politics with religion gave birth to the illegitimate child of a Christus. This new personage, the creation of their brains, was honored and glorified in tales and legendary poems for political purposes. Bethlehem, the birthplace of David, was venerated by the nation, and this place they pointed out as the birthplace of the new David who would restore the country to its first glory. It is curious to note a narrative of the Talmud concerning the legend of the messiah's birth. It is narrated in a very humoristic tone. Once an Arab with a Hebrew traveled through Bethlehem, passing a stable where they heard the voice of an ox. The Arab said to the Hebrew, "Hear! thy messiah is now born." Next year at their returning the same thing happened. The Arab said, "Now thy temple is destroyed; messiah is dead." The mockery of the tale needs not explanation. (Was the Arab perhaps one of the three kings of the Moorland?) The religious delirium and confusion of thought was so great that no one understood the other. While some sects sharped their knives and stilettoes against the Romans, the others were busy preparing talismans and magic spells to fight the spirits and demons, the soldiers of Satan. While the ones looked to free their metropolis, Jerusalem, from the stranger, the others directed their eyes to the heavenly Jerusalem with its gates of pearls and doors of gold. Besides the mixed multitude of sects, the nation was divided into two great parties, the one longing for earthly freedom, the other desiring the slavery of heaven.

A SOCIETY OF PHILOSOPHERS.

The Talmud tells of disputes and religious arguments which often occurred between the sages or rabbis, and the philosophers. Rabbin Gamaliel said to a rabbi, "Let us pay a visit to our friend the philosopher." It seems that they lived on peaceful terms with the sages of the Talmud. Judging from the arguments we see, the "philosophical sect" adopted only the "ethical teachings" of the Bible. The "Sermon on the Mount" which is ascribed to Jesus, alias Christus, seems to be a copy of the book of the "philosophical sect." Another feature of the philosophers is that they admired, perhaps believed, the dual God of Zoroaster. The "Logos," or the Word, plays a great role in their philosophical system, as in that of their brothers in Egypt of the Jewish Hellenistic school. The "Logos" was smuggled into the gospel by Johannes the Evangelist to complete the disorder. The word "philosopher" means "lover of wisdom."

SUMMING UP.

From all above-mentioned we see: 1. That Jesus of Nazareth, born in Bethlehem, alias Christus, alias the son of God, was neither born nor crucified. 2. A crucified one lived a hundred and sixty years before the destruction, of the name of Ben Stadi. He was convicted for the attempt to establish superstition. It may be that his friends and admirers developed a new cult to his memory, hallowed by mystic legends through the confusion of religious ideas. 3. The gospel writers, as well as the apostles, are not mentioned in the Talmud. 4. Why does the gospel not mention the names of the sages with whom Jesus argued? 5. His teachings were not new to the Hebrews, with the exception of two—to believe on him, and that his death quitted the sins of man (the Bible says everyone dies for his own sin). These two dogmas are not of Jewish origin, and we shall trace their root in the far country of India, from which soil Christianity developed.

SOLDIERS' MISUNDERSTANDINGS.

When Alexander the Great started to conquer the "world," he invaded Palestine. In Palestine, through the clever behavior of the Jewish statesmen, an alliance between Greeks and Jews was the result of the peace. When Alexander started for India the high priest gave him ten thousand Jewish soldiers to take share in the invasion. The impression which the new country made upon the Greek and Jewish soldiers we can imagine. The silent priests, the big pagodas, the strange customs, these all roused in them the wish to be informed about all, as the habit of strangers is. Through ignorance of the Hindoo language, or through mistranslating by the interpreters, the information was a great misunderstanding. They were, for instance, informed that the supreme god, Ramah (in Hebrew, "high"), is a god in three deities, as Brahmah, Siva, Vishnu; that the deities often descended to earth to animate various human bodies to exhibit to the world how to reach salvation and be able to enter the Narvana (in Hebrew, "light;" Narvana is the Eden of the Hindoo). So, the manifestations of Vishnu were Ramah, Chrishna, and Buddha. The Greeks, as they cannot pronounce the *sh*, pronounced the deity Chrishna like Chrisna. So the Jews pronounced Vishnu like Ishu (the Hebrew name for Jesus, which means "salvation." Or perhaps they heard of the god Jose, which sounds like the Hebrew Josha, also the name of Jesus). And so the Chrisna of the Greek became Christus. They were informed that the god animated the body of Buddha for humanity's sake, and the man-god, Buddha, was heir of a great empire, possessor of a harem with four hundred houris, who left all the pomp and luxury and instead of his purple dressed himself as a beggar to live the life of a pauper. This self-denial, the killing and crucifixion of his earthly human passion, showed to the Hindoos that they shall live also such a life, for only by such a way would they be admitted into the Narvana, the place of eternal light and salvation. Such was the information. The misunderstanding was the contrary of it. They understood that Buddha crucified or killed himself (not his passion), to bring salvation to mankind at large, and his believers will enter on this account the celestial Eden, the Narvana; and such was their notion of a suffering messiah. They were informed that every five thousand years the god animated a human body to show to mankind the way of purity and to be their Buddha, their mentor. They misunderstood it by thinking that the messiah after his killing will appear again to restore his kingdom (the thousand years, promised by the gospel, of the second coming of Christ). With such a messianic delirium, added to by other superstitions and lies, as it is the habit of soldiers and adventurers to magnify every little thing, they returned home to their respective countries. To the Hebrew party which strove for a heavenly kingdom this messianic tale was very welcome, but their leaders were persecuted by the other party, which was fighting for earthly freedom, and the party to prevent a national uprising hanged or crucified the leaders, who were hallowed with the messianic glory after their death, and so it may be that the Christus of the gospel who lived seventy years before the destruction is the dreamer and rebel Ben Stadi, who lived a hundred and sixty years before the destruction. The messianic idea brought from India also stirred a revolt in the land of Hellas against those lazy dudes, the numberless gods of the Olymph. It was a light thing to create an imaginary figure and dress him in historical clothes, as the religious confusions and political irritations were extreme. Now the riddle is also solved why Greeks and Jews were the first to accept Christianity, and that is the reason of Paulus who said, first to the Jew, then to the Greek, "The great structure of Christianity is built upon two corner-stones—upon mistranslation and upon misunderstanding."

NAPHTALI HERZ IMBER.

Vineland, N. J.

Another Cryptogram.

Occupied somewhat with the subject of the Shakspere cryptogram, it happened that Ben Jonson's "Every Man in His Humor" *fell* into my hands. Having read in Donnelly's book somewhere about the strange fact of the titles of several of Shakspere's plays being found in some play of Shakspere, and also the titles of some other plays not as yet ascribed to Bacon, among others "York and Lancaster," it occurred to me, while reading the prolog of "Every Man," etc., and coming across the names "York and Lancaster," that possibly there might be some cipher story unsought up through that comedy. I was surprised to find in the thirty five-line prolog not only "York and Lancaster," but "Comedy of Errors" and "Tempest." What may be found by a prolonged, careful search I dare not assert, but a few minutes' reading convinced me that some mystery lies hid within the words of that play. The hand of Bacon or Shakspere is manifest in many lines. For instance:

> To make a child new swaddled to proceed
> Man, and then shoot up, in one beard and weed.
>
> Nor rolled bullet heard,
> To say it thunders, nor tempestuous drum
> Rumbles.

The speeches of Knowell in the first scene and of Kitely in the second act hav many lines truly Shak—or Baconian, which you will. Take the following out of many similar examples. Speaking of Wellbred, one of them says:

> Methought he bore himself in such a fashion,
> So full of man and sweetness in his carriage;
> And what was chief, it showed not borrowed on him,
> But all he did became him as his own.
> But now his course is so irregular.
>
> . . . . . .
>
> He makes my house here common as a mart
> For giddy humor and diseased riot.

Short as is the above quotation, we can find the very title of the play in it, "Man in his Humor." And looking through the play, we find "Every Man in His Humor" more than once, and the word "man" often has a forced, unnatural place. It is very suspicious, "thinks I to myself," and I will look farther. Here is "Moor" used several times, and "Venice" also. Can it be possible that Othello is mentioned? There is one strange expression:

> From the Bordello it might come as well.

It will be difficult to make out the first part of the name, but here we hav it, "O the muses;" again, "O the Lord." Upon my word we are making headway. Is there anything like Shakspere to be found?

> And shake the fever off that thus shakes me.
> I could eat my very spur—leathers.

Or, if you prefer "spir," you hav "conspiracy," "conspiring," and several other "shakes" in the play. Evidently Shakspere or his double had a hand in this. If now Bacon can be found, we are a made "cryptogramist," if not man. By heavens, it is! Yes, as we liv, there is Bacon, or his

> Ghost of Rasher Bacon!
> Roger Bacon thou wouldst say.
> I say Rasher Bacon.

See scene 3, act i, "Every Man in His Humor." What strange, senseless language! But is there a Francis? Surely, here one Cash cries without any reason whatever, "Francis! Martin! ne'er a one to be found now?" Evidently the name is affected. See act iii, scene 2. We hav the "Merchant of Venice" in the speech of Cob, scene 3, act i, and in those of Bobadil at the end of scene 4, "venue," "orifice;" besides, the name "Venice" is found elsewhere more than once. "Love's Labor Lost" is found. Act iv, scene 1,

> As you in beauty do exceed love's mother.

In the last scene, "You hav saved me the labor;" and "I hav lost my purse," scene 2, act ii—note the play on the word "purse" and the name "Henry" for "Henry Perce," Bacon's private secretary. "Taming of the Shrew" is found once or twice in the play. We hav "Tears of the Muses," a poem celebrated in that age and having a mysterious reference to the author of Shakspere's plays, and which has been a puzzle to criticism.

> O eyes! No eyes, but fountains fraught with tears.
>
> O the Muses! Is't not excellent?

There was a play-writer of that time of the name of Marlow of whom it is said his genius was almost equal to Shakspere's. He wrote several plays, notably one entitled "Tamburlane." We find the name of Marlow several times in this play of Jonson's and also the name Tamburlane. One Green was very significantly mixed up in the affairs of Shakspere, and we find his name in the play. "Rape of Lucrece" and "Venus and Adonis" can be found, also "Twelfth Night," and several other names of plays. Perhaps if one had the earliest editions of this comedy he could find some clue whereby to "unfold a tale."

HOLT.

In the West and on the Coast.

News and Notes.

Crookston is situated in one of the most fertil sections of the Northwest. It is a prosperous city of about four thousand inhabitants. It is the county seat of Polk county. Its public buildings are fine. It has educational facilities of a high order. However, it has thirteen churches, and therefore is not all that it might be. Still, there is a large Liberal element. My audiences increased every night. About three hundred were present at the closing lecture. The campaign has been a success. These were the first lectures of the kind ever given in the place. I believe I found a warm welcome, and the three days I spent at Crookston were simply delightful. The weather was lovely, and the music and glory of harvest were in the air. Everybody was happy. Polk county will take in about $5,000,000 this year for its wheat crop. This will set things going and make the future bright for the whole land. One farm of one hundred and sixty acres near Crookston produced five thousand bushels. Wheat at present is eighty-four cents, with a good chance of going to $1. This is a nice little income.

My friends P. M. Ringdal and Elias Steenerson took special pains to giv me a long drive over the surrounding country, and the prospects with glittering harvest fields were magnificent. I would like to be a farmer just about this time. It is so romantic—the big machines whirling out the golden grain, and the vast elevators ready to receive it and giv back the jingling dollars. The whole Northwest seems at present like a gorgeous festival scene.

Elias Steenerson introduced me at the lectures, and the county paper remarked that it was a strange performance at a Freethought lecture that Elias should introduce Samuel. It was quite a biblical affair indeed.

There are six stalwart brothers of the Steenersons and they make a host for the Liberal cause.

J. O. Sundet has been in this country since about 1870. He is on the roll of THE TRUTH SEEKER, and every now and then sends for $25 worth of Liberal books and pamphlets and distributes them with a lavish hand.

Judge F. Ives has been a pioneer of our cause and a reader of the *Investigator* for over thirty years.

Ole Hagan is one of the representativ Scandinavian Liberals. He has been one of the leading writers in the *Red River Dalen*, a Scandinavian journal published here. He has recently written a book on "Church and State," which has been eagerly read by his countrymen, it being published in their language. It is a radical Freethought book, and thousands of copies hav been sold. It is exciting great interest, and the Christians think it ought to be burnt up, since they cannot answer its arguments. It is one of the best books in any Scandinavian language.

More than half of the population of this country are Scandinavians, and among them are many Liberals. Still, the church element is strong.

F. O. Surtat formerly lived in Chicago and was a Liberal there; and as long ago as 1869 there was a Scandinavian Liberal organization in Chicago and it was the first organization west of Boston to celebrate Paine's birthday, Mr. Surtat tells me. Is this so? I guess it is, and it is quite an honor for the Scandinavians of Chicago to thus take the lead. Was there any celebration of Paine's birthday outside of Boston before 1869? Who can wrest the honor from the Scandinavian host? Dr. G. C. Paoldy, about the oldest physician in Chicago to-day, was the first president of this Chicago association.

I was pleased to meet at Crookston the Rev. Mr. Hoyt of the Episcopal church. He is a liberal-minded gentleman, and we could talk together without friction. Of course we did not agree. The extremes of human thought met in our conversation. He accepts the philosophy of Hegel, which I do not. I take the very opposit—the philosophy of Hume and Hamilton. To one who can accept Hegelianism it is delightful—a dreamy and beautiful religion with all the hard outlines of orthodoxy lost in luminous dreams. Hegel is the last refuge of the honest and liberal-hearted Christian. When this "infinit subject" and "God-consciousness" are surrendered to pure reason then the Christian religion loses its golden twilight, and disappears in the day of science.

I enrolled a goodly number of Freethinkers in the ranks of THE TRUTH SEEKER. With those already mentioned are Peter Cornelius, Wm. Munch, Thos. Lockeed, Louis Bergquist, H. Steenerson—and so with the golden harvests of Crookston will ever mingle the rays of intellectual progress. J. W. Jenning, Capt. Marion D. Haltested, Halberg, and others are also in the advance corps.

I must thank J. O. Sundet and Halberg for the beautiful flag and lovely flowers which ornamented the platform, symbols of our hopes.

I was also gratified to meet D. P. R. Strong, editor of the Polk county *Review*, of East Grand Forks, who came to Crookston to attend the lectures. He is a pronounced Freethinker and is not afraid to stand by the colors. With him from East Grand Forks was Charlie Barto, W. N. Dixon, and H. West—all comrades in the army of reform.

Crookston has thus been a bright spot in the journey of the Secular pilgrim. With the vast and glistening fields mingles the splendor of the dawn of liberty.

I leave Crookston on Friday evening. Fortunately I hav comrade Strong with me until I reach Winnipeg junction about 10 P.M. Here I hav to wait three hours for the train west. Early in the morning Jamestown flashes upon my sleepy sight in a somewhat rolling country, and all about this section of North Dakota I see the innumerable wheat stacks—millions of them—and Jamestown smiles in its prosperity. I find a small but stalwart band of Liberals at Jamestown. I giv my first lecture in the courthouse on Saturday evening. This is an elegant building, and if I only had a full house it would be a pleasure to speak in it. However, the audience is fit, though few. I hav the honor of being introduced by a lady this time, and a Putnam at that, from the Mayflower stock, Miss Helen G. Putnam. She is Unitarian minister in the Dakotas, is doing an excellent work in the way, and of course is broad-minded and without the shackles of creed, for it is not every Unitarian minister who would introduce one of my ilk. In this case it was a Unitarian and a woman who did the daring act. This shows that woman has both brain and heart for the front of the world's progress. Miss Putnam is a real worker—she does not take to the fashionable and splendid church buildings, but to the school-houses, private dwellings, log-cabins, dug-outs, and the unfenced universe besides. Although she is entirely theistic, and we differ on that point, yet on the side of humanity we thoroughly agree, and the platform of the Demands of Liberalism is common ground. It was a pleasure to meet and join hands with this brave and generous woman, whose spirit is broader than any creed or name.

I lecture on Sunday afternoon and Sunday evening. On Sunday evening I hav an excellent audience. Miss Putnam and Mrs. John Burns assist me with music. Mrs. Burns is an enthusiastic worker. Mr. John Burns, formerly of the Catholic church, is one of our foremost Liberals here, and makes things move, with generous devotion to the cause. J. T. Eager is also a comrade true, and was among the first to giv me welcome to this field, where Bell and Remsburg hav been before. C. R Flint is in our ranks of the *Investigator* column, and C. J. Warren and A. J. Warren and families, who came seven and ten miles from the country to attend the lecture in spite of the busy season. I should hav had many more at the lecture if it had not been that the crops were both *big* and late. Even the women go into the fields these days to gather the glorious harvests. This is a blessed year for Dakota. For two or three seasons there hav been only seven and eight bushels to the acre. This season there are twenty-five and thirty bushels to the acre. It is a jubilant picture that greets the eye over these wide extended prairies. L. H. Shipley, D. Goodman, E. E. Martin, Richard Long, with Eager and Burns, are on the roll of THE TRUTH SEEKER, and the tide of Freethought will advance, although there are ten churches in this city of about twenty-five hundred people and there is much to contend against; but our friends at this point mean to keep the flag a-flying.

The Presbyterians hav built a big college here, which presents a rather imposing appearance upon the hills just outside the town. The school facilities here are excellent. The courthouse is a noble piece of architecture. Jamestown is on the "Jem river," as they call it, which flows through a prosperous valley far down into South Dakota. It is a handsome place, and with the splendors of nature about, it will not always be under the shadow of orthodoxy. The morning light is coming.

Jamestown, Sept. 6, 1891. SAMUEL P. PUTNAM.

The Portland, Ore., Convention.

To the Liberals of the State of Oregon: I hav done all in my power to make our coming congress the best ever held. The time has come for you to help finish the work. Are you ready and willing? I imagin I can hear you responding, "Willing and ready, what shall I do?" Secure, without delay, a notice in all the papers in your county of the time and place of the convention, telling the people it comes before the close of the great exposition at Portland and that they will hav reduced fare.

Giv out the time and place at every public meeting in your county until it meets.

Circulate every card and circular which comes into your hands about the meeting.

Invite every Liberal, every half Liberal, and everybody else to come and hear the eminent speakers who will address the people on Secular government.

Then come yourself, and bring from $1 to $5 with you more than you need, thus returning thanks for the best crop ever raised in Oregon.

I hav invited so many speakers that I cannot now giv you the program. But Mrs. Cochran, the mother orator of this coast, will deliver the opening address and an orchestra of children will discourse music.

Remember it will be held on Saturday, Sunday, and Monday, the 3d, 4th, and 5th of October.

C. BEAL, President.

The Secretary's View of It.

To the Liberals of Oregon: From present outlook we are to hav a splendid array of speakers at the Third Annual Congress of the Oregon State Secular Union to be held at Portland, Ore., October 3d, 4th, and 5th, and now let me urge, upon our Oregon Liberals especially, the necessity of attending this convention.

President Beal and his assistants hav put forth their best efforts to make this a representativ gathering of free men and free women, and the presence of Oregon's thousands of Liberals is necessary to impress upon the minds of the general public that we are in earnest in our demands.

The lack of attention shown by the state legislature to our petition for the taxation of church property should show you the necessity of more earnest work in this direction. From the correspondence I had with members of the last legislature I am convinced that if we Liberals simply show the strength which we undoubtedly possess, respect will be shown our demands.

The general public seems to be ignorant of what we want—they know little of the American Secular Union or our state organization. Hundreds of people during the past year hav asked me the meaning of the badge-pin I wear, and when the principles of our organization hav been explained to them hav shown their interest by asking for literature on the subject of church taxation, etc.

Now, what we want at our next congress is the presence of the Liberals from every part of the state, that we can arrange a plan of campaign for effectiv work not only in regard to the taxation of church property but also the exclusion of all religious exercises from the public schools.

Do the Liberals of Oregon know that their state superintendent of instruction recommends in his school law instructions the repeating of the Lord's prayer and reading of the scriptures as an opening exercise for our public schools, and are they willing to sit idly by while his suggestion is carried out? I know from my own experience as teacher in the public schools that there is much work for us to accomplish here.

Judging from the result of their work, I know that there are hundreds of teachers in your schools who spend most of their time making their pupils fit subjects for their imaginary heaven, regardless of the fact that in doing so they are dwarfing the child's intellect, and making it less fitted for the duties required of it here. Before this convention, then, visit your school and ascertain what is being done there.

Be prepared to tell us at this congress the names and addresses of the directors and teachers who authorize or hold religious exercises in our public schools; you will thus enable the Secular Union to take steps which may result in the discontinuance of such exercises. *Do not neglect this*, for there is nothing of more importance than the correct education of our children.

Again, this convention gives us an excellent opportunity of becoming acquainted with one another; to enjoy a good social time, and when work-hours are over, to visit the points of interest in Oregon's metropolis.

The date of the convention was changed to reap the advantage of the reduced railroad fare during the Mechanics' Exposition; this is another feature which will interest and instruct you.

Think this matter over. It is important that every Liberal, every Spiritualist, every man and woman who wishes to maintain freedom of thought and speech, should meet with us.

"In union there is strength," and it is the object of this congress to so unite or organize our army of Oregon Liberals that we will be strong enough to successfully meet the enemy's encroachments on our liberties. So again I say, come!

KATIE KEHM SMITH,
Cor. Sec. Oregon State Secular Union.

Reflections.

As long as I can remember I hav been troubled more or less by a lack of dignity. Almost invariably I find it very difficult to maintain a respectable appearance of seriousness upon grave occasions, even being sometimes possessed by an almost uncontrolable desire to laugh at a funeral service—though at other times unable to catch the point of a droll story and remaining as dumb as an oyster while my companions are vainly struggling to retain the buttons upon their garments.

My mother's characteristic trait of intense reserve manifested itself through my person in the form of a superabundant amount of bashfulness. My father

was a Liberal longer than I can remember, and as he was the guide in home affairs it necessarily followed as a natural consequence that I became a Liberal, too. I remember trying to think out how it could be that reasoning human beings would look to an imaginary great big man up in the sky and in one breath detail to him their woes, pray for a favorable change in their temporal affairs, and express their willingness to submit to his decrees. It struck my youthful mind as superlativly absurd, and so severe was the blow that I hav never recovered. I gradually came to look upon the whole affair as a stupendous joke, and I hav been endeavoring all my life to get others to see it in the same light. More or less success has attended my efforts in this direction.

But as regards my bashfulness—which, by the way, my wife says is rapidly disappearing—all the efforts of my worthy parent and well-meaning relativs were unavailing in correcting this trait, and even to-day I labor under more or less difficulty on its account. It is therefore with no inconsiderable degree of hesitation that I appear before the readers of THE TRUTH SEEKER, and I do believe that were it not for the fact that I expect to meet many of the friends who hav known me through *Freethought* I should be tempted to decline the very polite and friendly invitations I hav received to contribute to its columns. But the thought of meeting and greeting those who hav been with us during the years of battle on the Pacific coast spurs me to a point of daring which would astonish my own mother; and if I fail to maintain a tone of dignity compatible with the staid character of THE TRUTH SEEKER, I trust that its readers will pardon me and find consolation in the thought that we all learn to do better as we grow older.

I doubt not that these lines will reach all the friends of *Freethought*, and I desire to invite them to join in the reorganized ranks and aid in continuing the battle against superstition. We must keep at work. The liberties of the people depend upon the unremitting efforts of a few. And in this thought alone is found, alas, too often the only incentiv to continued effort on the part of those activly engaged in the Freethought battle. With the forces concentrated more effectiv work may be done, and I want every reader of this suggestion to indorse it by a subscription to the paper it appears in.

There is an impression both at home and abroad that San Francisco is a very wicked city. This may or may not be so. It, like everything else, makes a great deal of difference how one looks at it. People come here from the steady-going Eastern states and are shocked at what they are pleased to term depravity. Inheriting a puritanical tendency, which has been cultivated by educational influences and by environments, they see only wickedness in the innocent revelry which meets them everywhere they go in this city. Picnics, ball-games, excursions, field sports, dances, and theaters are on the San Francisco list of Sunday amusements, and the sedate New England church-goer sees in these diversions only pathways leading to perdition. In his fertil brain he conjures up a frightful picture of the future, and, horror-stricken at the imagery of his own brain, he hastens to find a friend who will sympathize with him, and together they at once concert plans to put a stop to the revelry. By law, as by a tailor a garment is cut to order, these thoughtless men, these heedless women, and these laughing children must be made moral By statutes recorded on the books of the state and enforced by the strength of government, they must be made fit subjects for the kingdom of heaven. Without a plentiful supply of such man-made safeguards, his satanic majesty, commonly called the devil, will go ahead of the parent said to reside in heaven, and will knock the old man's calculations as to the number of seats he shall reserve for the use of his subjects at that concert which is to be opened by Gabriel and to continue thereafter unceasingly, into a cocked hat. So the Sunday-law agitation continues. Always there are some old fossils and some young cranks who keep up the absurd fight, despite every dictate of experience and common sense.

Giving an account of the recent attempted seizure of the steamer Panama, on account of there being several political refugees from Central America on board, the *Chronicle* says that a man-of-war should be detailed to prevent similar outrages, and advises that it should be "a representativ vessel of our new navy, which will put the fear of God into the hearts of the rulers of these petty republics, so that they will never again heap indignities on the American flag." This method of inspiring a "fear of God," although not exactly new, should prove very effectiv as long as powder and shot hold out. The *Chronicle* seems to excel in peculiar descriptions. An example occurs in a report from the Spiritualist camp-meeting now in progress at Oakland. One of the "test-mediums" is said to hav appeared upon the platform wearing "a white tie, a gold scarf-pin, and a well-satisfied smile." Rather a limited wardrobe, to be sure, but as this is a warm climate, and it may also be possible that the gentleman is rehearsing his part in the future, where, we are told, woolen fabrics are of little value, he is excusable so long as his auditors do not object to what he presents them. The report goes on to state that the cable and electric car lines are realizing many nickels from enthusiastic Spiritualists; that a corresponding number of dimes are deposited at the camp gateway, and that the tests given were rather unsatisfactory. All of which goes to show that the meeting is proving as much of a success as usual.

A recent statement made by the Rev. J. Saunders Reed, of San Francisco, may be of some value to those interested in comparativ statistics. "In every city are several circles," said he. "The smallest is made up of church-goers, a larger one is composed of moral and honest persons, a third, still larger, of the intemperate and vicious, and the fourth of pauperism and drunkenness, and a last, greater than any of the others, of heathens, to whom the ideals, practices, and conversation of religion are things unknown."

Mr. Reed's assertion that the second circle is composed of "moral and honest" people reflects rather disadvantageously upon the first circle; still, as that is the smallest, probably it matters very little anyway. However, this sort of thing must be very unsatisfactory to the pious church-goer—that is, providing he has brains enough to reflect upon the matter at all.

We hav with us for a brief engagement the "divine Sarah," and people are crowding the largest theater to listen to her. They do say wicked things about the great actress still; every public character must suffer more or less, and no matter what may be the private character of Bernhardt, the fact remains that she is a talented actress, is feasted and feted wherever she goes, has traveled over many lands and has an extensiv knowledge of human nature. A local reporter broached the Sunday question the other evening, and while putting the finishing touches to her stage toilet, she said: "The Sabbath is a wet blanket in England, a damp one in Australia, and wants airing in certain Eastern cities of America. In San Francisco, however, it is gay, it is alive. People don't go to sleep merely because it is Sunday. They like to liv and be pretty and smart, and come out and amuse themselvs, instead of hiding themselvs because it is a Sabbath day. Yes, it is charming, and I must say that out of France the only Sundays worth living in are yours here in San Francisco." Then she alluded to a bygone Sunday in some good old Blue-law town and shuddered. Then she laughed and flitted away to the stage, where the curtain was already rising.

To be sure there is another side to the picture. There must always be a reverse. There must be shadows as well as sunshine to make a perfect picture. These are here. And the brilliance of the light marks more distinctly the blackness of the shadows. But there is less pious cant, less social hypocrisy, in San Francisco than in any city it was ever my fortune to linger in, and I am of the opinion that Madam Bernhardt was not far out of the way in her diagnosis of the case.

It is a question how long this spirit of freedom will remain unfettered. The clergy are trying to turn public opinion against it. Their fight is for bread and butter. They shrink from the prospect of "sawing wood and saying nothing." They know that the point once conceded means annihilation of their creeds. The general public is too fond of amusement to giv up its weekly holiday unless compelled to do so. The great majority will not voluntarily immure itself in gloomy churches and listen to dreary sermons unless it feels the prod of the state behind and sees the flames of hell ahead.

One of the leading ministers of this city has been exercising the gray matter of his brain in making an estimate of the church income as compared with that of theaters. He has discovered that the proportion is about one to eighteen in favor of the theaters. He declares himself a sort of high license advocate, denouncing the ten-cent theaters as the most soul-destroying influences in the city. It irritates these religionists to look upon the emptied benches in their churches and note the sign "Standing room only" displayed at the theaters on Sunday evenings, and they would willingly enforce to its utmost limit any statute against Sunday amusements which might be enacted. They will use every means within their power to obtain laws prohibiting the pleasures which Californians hav been wont to indulge in upon the weekly holiday made popular by custom.

Public sentiment has very little to do with the enactment of prohibitory laws. The people principally interested hear practically nothing of the statutes until some ecclesiastical tyrant clothed in the robe of the state comes along and makes an arrest.

Nativ Californians do not realize what a Sunday law means. They laugh half incredulously when told of the solemn New England Sunday. The "forty-niners" left their Eastern homes before the church attained so much temporal power, and know nothing, except by hearsay, of the tyranny it exercises. It is the puritanical element drifting westward that is agitating this question. Its representativs are appalled by the mass of pleasure-seekers which fills our parks, steamers, picnic grounds, and theaters every Sunday, and declare that something must be done to put an end to such levity.

It will not do for Liberals to remain indifferent, trusting to general laws of progress for safety. A few conspirators manipulate the law-making machinery and make slaves of an uninformed or misinformed public. We must watch; we must work; the societies should exist in more than name only. The Portland, Ore., convention, October 3d, 4th, 5th; Putnam's lecture in this city, October 11th, and the lecture season to follow—these are blows for freedom. Do not forget them. F. L. BROWNE.

Ministers in a Squall.

World Interview with the Blackbird's Captain.

"There is not another boat in the world that has gone down the bay to meet more distinguished persons than the Blackbird. From her gang-planks hav stepped aboard celebrities of all ranks, professions, and nationalities whose first greeting to the United States was on board this little boat."

"Which parties afford you the most amusement?"

"Well, to tell you the truth, I had more real fun with a party of ministers and their friends who went down the bay on the Blackbird to meet a steamer on which was Talmage. The party was composed of men and women, of a quiet, orderly class, and they had their own little jokes and innocent fun. When they first came aboard it was 'How do you do, Brother So-and-So?' or 'Sister So-and-So?' There was a good deal of handshaking and kissing all around. Then, after we had started, there were a prayer and psalm-singing, but as we neared Sandy Hook the fun began.

"The Blackbird was pretty well loaded down, and when we started the weather was all that could be desired. It had been a hot, sultry day in the city, and all aboard were rejoicing over the expected delightful run down to the Hook. All went well until we got near our destination, when a sudden squall struck us and it blew great guns, raising a heavy sea. The wind fairly shrieked, the rain came down in buckets, the lightning was wicked and the thunder crashed, peal after peal following each other in rapid succession. I was in the wheelhouse with the pilot, and the Blackbird was going her prettiest. She just rolled about and tossed, met every big sea, climbed up or dashed through mountains of waves, then went way down, just as the brave, stanch little boat can.

"In the saloon and cabins was a panic-stricken crowd of men and women, the like of which I never saw. Some seemed to hav absolutely gone crazy with fright, and howled, cried, and prayed for the Lord to save them. Some of them got in bunches, clung to each other, and, when a sea would strike their side of the boat, over they all went. It was no use for the officers of the boat and men to tell them there was no danger and that it was only a common squall. They all thought they were going to the bottom, and it was fun to see the men rolling about with life-preservers tied around them in all kinds of ways, while the women were rolling about screaming with fright. I was sorry for them, but I thought the clergymen, who preach so much about being always ready to meet death, should certainly not hav been afraid of a squall."

WE will furnish free sample pages—pictures and text—of the "Freethinkers' Pictorial Text-Book" to any friend who will distribute them where they will do good, and to anyone who will become a selling agent a liberal discount will be made. A Freethinker of good address, man or woman, out of work, could make good salary selling this book in any town of fairly Liberal inhabitants.

W. S. BELL'S address during October will be Des Moines, Iowa.

S. P. PUTNAM'S lecture appointments for September and October are as follows: Palouse City, Wash., September 19th, 20th; Pasco, Wash., 22d, 23d; Nanaimo, B. C., 26th; Wellington, B.C., 27th, 28th; Snohomish, Wash., 30th; West Ferndale, Wash., October 1st, 2d; Portland convention, 3d, 4th, 5th; Grant's Pass, Ore., 7th, 8th; San Francisco, 11th. Will lecture in California through the months of October, November, December, and January, state convention January 29th.

CHICAGO Secular Union meets at Fort Dearborn Hall, N. E. corner Madison and Halstead streets, every Sunday evening. Music at 7:45, lecture at 8 P.M. September 6th, Gen. I. N. Stiles, "Individuality;" 13th, Hon. Stephen A. Douglas, Jr., "Protectiv Tariff;" 20th, Charles Bary, "Personal Rights;" 27th, Reet Thomas, "Free Trade;" October 4th, W. F. Cooling, "Constitutional Religious Liberty;" 11th, Col. E. A. Calkins (of editorial staff of *Evening Journal*), "Monopolies and Strikes—The Other Side;" 18th, Rev. James Vila Blake (subject later); 25th, P. J. O'Shea (subject later).

Infidel Funerals, Safety from Insult.

The infamous outrage perpetrated at every opportunity by ministers gloating in the performance of their religious mummeries over the dead body of the Infidel, whom when in health and full possession of faculties they never dared to discuss religious topics with, should be rendered impossible.

Unfortunately, even when the wife is Liberal, heart-broken, demented by grief, she is apt to yield to the insidious solicitation or be overwhelmed by the dictation of the minister or his satellites, who are ever ready at such times "to creep into the house and lead silly women captiv," and once permission is obtained for the minister to preside at the funeral, if he does not insult and vilify the convictions of the dead over the coffin, he is sure to take the earliest opportunity from his coward's castle—the pulpit—to declare "while in health the deceased boasted of his Infidelity and expressed contempt for the church, but as soon as sickness came and death threatened, like all Infidels, oh, how abjectly he implored the ministrations of the minister of Jesus."

Unfortunately many of the congregation are not aware that the minister is living up to the teachings of God's holy word (Rom. iii, 17), lying for the glory of God. And so many are led to believe the lie.

Henceforth all members of the Washington Secular Union can save themselvs from any likelihood of thus being insulted in their coffins. It is only necessary to write out two copies of the following instrument; be sure to sign both in the presence of three witnesses, and hav each of them sign also Place one copy in a place of safety with other papers of value and mail the other copy to the secretary of the Washington Secular Union.

FORM TO BE COPIED.

I, A..... B....., of ....., county of ....., state of Washington. by occupation ....., a member of the Washington Secular Union (organized at the city of Seattle, state of Washington, January 29, 1890), having no faith or favor for church ceremonies, prayers, invocations, and mummeries, do hereby, as my last will and most earnest last request to my heirs, administrators, executors, and assigns, especially enjoin. require. and desire that immediately after my death the president and secretary of the Washington Secular Union be notified thereof. and I hereby request and direct that the officers of the said Washington Secular Union, or the agent they shall select or appoint, shall hav sole and exclusiv charge of my obsequies.

And that no ritual, rite, or ceremony shall be permitted in connection with my funeral other than that sanctioned, requested. and approved, conducted and presided at, by the officers of the said Washington Secular Union, or the agent by them appointed for that purpose.

And that under no possible pretext or excuse shall any priest, parson, minister, or any officer or dignitary of any church be permitted or allowed to take any part in my funeral services, or to read any scripture, or read or recite from any ritual, or to make any oration, sermon, speech, or remarks, or offer any prayer, or make any invocation, or in any way or manner officiate at my funeral, or take any part in my obsequies.

And in case of there being no officer or agent of the said Washington Secular Union to preside at and conduct my obsequies, then I desire that any friend who is not an officer or activ member of any church shall read such selections from the orations for funerals prepared and issued by the said Washington Secular Union (a copy of which is hereto annexed).

But I desire and positivly insist that no Bible or text of scripture shall be read, or any prayers be uttered, or repeated, or made, or offered at, or over, my body, or in the same room in which my body may be, nor at the grave, or place of my burial or cremation.

And if this my most solemn and earnest request, my last will and wish, is not complied with, but anv religious forms, rites, prayers, or ceremonies are permitted at my obsequies, then I do hereby giv, devise, and bequeath (after the payment of my just debts and funeral expenses) one clear and full half of all my real and personal property, of every name and nature, of which I may die possessed or entitled to, to the board of directors of the Washington Secular Union—to wit, to the then acting president, secretary, treasurer, and each of the two directors at large—share and share alike—for their sole use and benefit. (I simply request them to expend the same to further the aims and objects of the Washington Secular Union.)

Realizing that in sickness, my mental faculties impaired. advantage might be taken of my infirmities, therefore in case of my making any other will or codicil, I desire and intend that the request and conditions of this instrument shall remain of full force and binding effect unless I shall in language plain and emphatic—first reciting the conditions and the date and the names of the witnesses of this instrument—unmistakably revoke and annul this document, its requests and conditions, and fully and clearly state my reasons for so doing.

In witness whereof, I hav hereunto signed and sealed this instrument, and published and declared the same as and for my last will. and most earnest and solemn wish, in the presence of three witnesses, and hav caused a duplicate hereof to be deposited with the secretary of the said Washington Secular Union, on this..... day of....., 1891, at..... (Signature).....(Seal).

At.....on this .....day of.....189 . The above named..... signed and sealed this instrument, and published and declared the same to be his last will and most earnest wish, and we in his presence, and at his request, and in the presence of each other, hav hereunto subscribed our names as witnesses.

..... of .....
..... of .....
..... of .....

I, ..., do design and intend this instrument to be full and complete authority for the officers of the said Washington Secular Union, or their appointed agent, to take whole, sole, and exclusiv charge of my obsequies.

And this shall be the warrant and authority of such agent to dismiss and expel from the presence of my dead body any priest, parson, minister, or church official who by request of any relativ, or other person or persons, may attempt to preside or take part, or in any way officiate, or interfere with my funeral services.

In further witness, and that there may be no possible excuse or pretext for any evasion, or failure to fully understand my wishes in this matter, I hav hereunto again signed and sealed this instrument in the presence of the same witnesses, after first carefully reading the whole instrument to them.

(Signature).....(Seal).
Witnesses ..... of .....
..... of .....
..... of .....

The penalty clause—giving half of all real and personal property to the officers of the Washington Secular Union if conditions are not complied with, is absolutely necessary in some cases to insure obedience to wishes of the dead. It is very unlikely that at such a cost even the most bigoted fanatical relativ will be willing to permit even the favorit minister to take any part in the funeral services.

I hope to speedily perfect and present for the approval of our board of directors funeral services and orations suitable to old, middle-aged, youth, and children, so that in case of impossibility of attendance of a Liberal lecturer, any person of ordinary education and ability can conduct the funeral and (first filling the blanks with facts in regard to the deceased) deliver the oration (read it, if unable to commit it to memory and recite it).

There is no money in the treasury of the Washington Secular Union that can be used to pay for the printing of such funeral service and orations.

Any person contributing $1 or more to the "funeral service fund" will be furnished with the necessary two copies of the above document, neatly and correctly type-written, all ready for signatures.

C. B. REYNOLDS, Sec. Wash. Sec. Union.
Fremont, Wash.

Our Coming Convention.

Co-workers Oregon State Association: The time approaches for holding our state convention for the year 1891. Are you all preparing to take an activ part in its deliberations? I sincerely hope so, for otherwise it means nothing and stands for nothing.

While it is true we can all enjoy "freedom of thought" (Shakspere says "thought is free"), and it is also true that thought must precede action, it is also as strictly true that thought which does not formulate itself into action accomplishes nothing toward bringing about that desired free speech, free press, and free society for which our regular association stands. I hav met several persons this summer in my campaign who said, "I've taken the *Investigator* for forty odd years," or "I've taken THE TRUTH SEEKER for a great number of years," and you would naturally think considerable results ought to follow such an apprenticeship in the work of humanizing thought; but alas! in many cases the condition of inaction had become chronic, and there was no perceptible result in the neighborhood or even in the family.

We must stand together, talk with each other, move in concert, in order to accomplish results. Simply to sign the roll of names of state associations without joining activly their deliberations, neither benefits members nor the society.

It is certain that during the next year or two in this coast a necessity for vigilant and careful work will exist. An ecclesiastical propaganda in interest of more stringent sectarian legislation in coast states has already commenced. The Pacific coast secretary of the Sabbath Rest Association is here and at work

Do not be deceived, nor deceive yourselvs, by assuming that it cannot be accomplished. When eminent men, who hav been and are still powerful factors in public opinion, take position in favor of such legislation, it is bound to carry a weight of conviction.

The Hon. Geo. W. Williams said recently, speaking incidentally of the Sunday law: "Our Sunday laws are lamentably defectiv, and I would suggest that a petition be circulated and signed asking the next legislature to amend the present laws. I will prepare the necessary papers, copies of which I will furnish all who take an interest in this matter, and will circulate the papers for signatures." [Applause.]

That suggestion has been acted upon, and an activ propaganda is now going on.

It does not answer the purpose to say, "Our Constitution prohibits legislation on religious matters." *What our Constitution prohibits* and what our *states actually accomplish* is shown in the King case.

Under the rulings of United States judges, states can legislate on matters of religion. In other words, United States judges hav decided that states can do what the United States cannot do in matters of religion, and the victim of such persecutions, fined, imprisoned, and despoiled of property, has no redress in the state courts.

It behooves you, therefore, who hav undertaken to counteract the returning tide of middle-age inquisitorial infamy to keep vigilant. Watch the movement of that most merciless, most inhuman of all monopolies under which humanity has been enslaved, robbed, and tortured—religio-politico-In-God we-trust monopoly of kings, popes, priests, and preachers

Come to our state convention, and let us discuss and decide what line of action to adopt the best to counteract this spirit of fanaticism and intolerance.

Faithfully yours, MATTIE P. KREKEL,
Field Sec. Oregon State Secular Union.
Portland, Ore., Aug 29 1891.

That Badge-Pin.

There is no doubt that a great many Freethinkers are exercised in their minds with reference to a suitable badge-pin, and that there is more interest on the subject than many suppose. Though much has been said upon it, the subject is neither settled nor exhausted. Miss Churchill's design I hav never seen. The pansy, either as a real flower or in gold and enamel, is lovely and very appropriate; only it is, as our editor says, "practically useless," because worn as an ornament by so many persons who are not Freethinkers. I had a beautiful pansy breast-pin long before any Freethought token was proposed. Perhaps, however, if Freethinkers adopted and generally wore it, other people might abandon the use of the pansy for decorativ purposes.

Otto Wettstein's badge is superb—gorgeous; but there is too much of it—too much crowding of ideas and symbols. It is a history, a lecture, and a Freethought Bible consolidated. All of the past. present, and future are packed into one square inch of surface emblazonry. My suggestion is that the passing night of superstition with its moon and stars, and the future day, emblemed by the rising sun of science, be left unrepresented; but that the flaming torch, with the word "Reason" as it now appears, be allowed to remain in its simple beauty and expressivness, as the token which will reveal to friends that we follow only where our reason leads.

Let us hav the flaming torch of reason for the Freethinker's badge-pin. It would be very significant, and could be made at small expense in either gold or silver. ELIZA B. BURNZ.

Items of Foreign Freethought News.

Portugal is getting awake. The first female medical student received her diploma at Lisbon the other day.

Dr. Titus A Voelkel, former editor of *Freireligiöses Sonntags-Blatt*, is reported dangerously ill with typhoid fever.

A new Freethought periodical, *El Ciclon*, has seen the light of day at Alicante, Spain. We extend a hearty welcome to our contemporary, and wish it all possible success.

Damofolio, the well-known Spanish Freethinker and member of Cortes, has just issued a Catechism for Freethinkers. Our desire for our "Manual" is daily growing sharper.

The pious king Christian IX of Denmark has narrowly escaped assassination. We do not approve of killing of any kind, but the fewer people there liv of the stamp of this royal intolerant bigot the better for mankind at large.

A ghost-epidemic has started in Dortmund, Germany. Children cannot be made to remain at school for fear of ghosts. A patent remedy has been suggested by the Catholics of the town. It consists in prayers said, for hard cash of course, by the priest.

Mr. Otto Heinrichs, editor of *Friedländer Boten*, has been indicted by the court of Neustrelitz for writing disrespectfully of a Rev. Mr. Bossart, of Friedland, Mecklenburg. Mr. Heinrichs must be a bad man. This is the third offense against God's representativs since last October.

Zwickauer, Saxony, is a well known hot-bed for religious lunatics. A sect has started there which claims that the end of the world is near, and that consequently there is no need of working. The police thinks otherwise, and puts all the members it can catch to work breaking stone. Too bad that this does not include the ministers of other sects. It ought, for what are they but public nuisances?

On August 21 the Belgian Freethinkers unveiled at Waterloo a statue in honor of Leopold Mattot, the Freethinker whose remains were, by order of the mayor of that city, buried in the "dog's ditch." The money for the monument was raised by subscriptions from Freethinkers. Several thousand people who witnessed the ceremony were brought to Waterloo by special trains. Speeches were made by our friend Mr Leon Furnemont Mr. Navez, and others. When it comes to action the Freethinkers of Belgium stand in the foremost rank.

The annual conference of Swedish Freethinkers was held at Stockholm, August 8th. The federation

consists now of sixteen auxiliary societies with a total membership of seven hundred. A motion to adopt an economic plank in the platform was voted down, and no particular line of economic reform was chosen. A general indorsement of all political reforms was passed in its place. Victor Lennstrand was renominated, as was Dr. Knut Wicksell and most of last year's members of the executiv committee. Next year's congress is to be held at Stockholm in the month of August.

There is no room for witch trials any longer, even in Austria. A few days ago a woman appeared in court and demanded the punishment of her former servant girl. She stated that the latter was a witch, who nightly came down the chimney, placed herself at the plaintiff's bed, and sucked the blood from her breast. Nothing could drive her away, she said, but the words "Jesus, Maria, Joseph!" A witness corroborated the statement, but when she offered to take the oath the judge told her to sit down, and next ordered a policeman to take the plaintiff in custody to be examined by a physician as to her sanity.

How They Made it Rain.

New York Sun's Correspondence from Midland, Texas.

Gen. Jupiter Pluvius Dyrenforth has hied him to Washington, and the rain which fell nearly every day while he was here has gone away too. He will come back to Texas in a week or ten days, however, and then the aqueous fluid will bump itself once more, the ranchmen and farmers will sing joyous peans, the John rabbits will use their ears for umbrellas, and the cowboys will strap their "slickers"—Texas for rubber coats—to their saddles when they go to the festiv roundup. Great is the name of Dyrenforth in the Llano Estacado, and when the farmers throughout this broad land realize that he can really turn on the heavenly faucet whenever and wherever he pleases they will forswear allegiance to the bewhiskered Peffer and cast a solid vote for the general. For however much correspondents who never came within twenty miles of the scene of operations—and there be such—may figurativly try to throw cold water on the government rain-making experiments, the interesting fact remains that either General Dyrenforth did literally pull cold water down upon this parched country, or else a series of the most remarkable coincidences ever known occurred here within the past three weeks. Whenever he ordered the dynamite and the rackarock powder and the explosiv balloons to be turned loose upon a clear sky there was certain to be a smart rainfall within twelve hours. This did not happen once or twice or thrice; it happened nine or ten times, and in a country, too, where showers of any kind are exceedingly rare, and where good rains are almost unknown.

When it is considered that the general had to travel an almost untrodden path, and that he had to pick and feel his way step by step, often stopping to remove obstacles which threatened to wholly bar his progress, it is remarkable that he attained the desired goal in so short a time. Badly constructed apparatus which had to be repaired many times on the field, inefficient cowboy labor, crowds of gawking, exasperating sightseers from Midland who stepped on the balloons and invariably got in the way; alkali water and burning sun, which together placed nearly every member of the expedition on the sick list at various times; a series of extraordinarily heavy gales which swept over the level prairie almost incessantly, and snapped balloon cables as though they were cotton twine—these and many other smaller matters, which at the time were equally discouraging, were daily encountered, and as often overcome.

The rain-making experiments were made solely and entirely under General Dyrenforth's direction, and his commission from the secretary of agriculture gave him permission to use his own discretion as to how they should be conducted. He was authorized to incur any expense that in his judgment was necessary, not exceeding the amount of the appropriation of $9 000; "to engage any experts, to purchase and transport any material, to pay traveling expenses of himself and his employees, as he might deem necessary in the premises for a complete trial of his experiments as well as his own compensation." General Dyrenforth charged no compensation, however, for his time and services. He gave them for the benefit of science, and, indeed, has used his own means in addition to the appropriation.

After consultation with Professor Myers, the aeronaut, as to the best form of balloon to employ, the cost, and so on, he had forty ten-foot balloons made, to contain about six hundred cubic feet of gas; twenty-eight twelve-foot balloons, to contain about one thousand cubic feet of gas, and three large balloons to be used for ascensions to make meteorological observations. He also procured several bolts of red cambric and enough sticks and twine to make and fly several hundred large kites. A great quantity—nearly a car-load—of rackarock powder, giant powder, and other powerful explosivs were procured and shipped to Midland. The object, as everyone knows who has looked into the subject at all, was to keep up a series of explosions in the air and on the ground for several hours, or even for a day, and then wait for the rain to come. The balloons were to be filled with two parts of hydrogen and one part of oxygen, and were to be exploded when high in the air by means of electrical exploders connected with wire to dynamos on the ground. Rackarock powder and dynamite were to be tied to the tails of kites and exploded in the same way, and meantime there was to be a series of big explosions, covering an area of a mile or two, on the ground. Professor Myers, who, in addition to being a balloonist, is a man of scientific attainments, was to go up in one of the large balloons, and with the aid of delicate instruments determin at what hight the current containing the greatest amount of moisture existed. The balloons were to be exploded in this current.

Such was the program laid out, and it would doubtless hav been followed to the letter if it had been physically possible to do it. But what was not taken into consideration, and what it was impossible to know anything about in advance, was the fact that day after day a most extraordinary gale would spring up and come careering over the prairie to toss the balloons about at their moorings and beat their delicate fabric against the dry, hard stubble, which does duty here as grass, or else to tear them loose and send them flying off into the air out of sight. Day after day did Professor Myers get up before dawn to the stirring reveille blown on a cornet by General Dyrenforth, hastily swallow a cup of coffee, a hot biscuit, and a bit of bacon, hie himself to his oxygen and hydrogen generating machines, and strive, with might and main, to fill the balloons with the proper proportions of the two gases. And day after day that howling wind would come up and play havoc with the balloons, or else the oxygen-making apparatus would get out of order, and many valuable hours would be consumed in repairing it.

The oxygen generator was on a larger scale than any ever made before. It consisted of a long gasoline stove, surmounted by a sheet-iron hood, in which were holes to hold the "cartridges" or tubes containing chlorate of potash and black oxide of manganese. This combination of chemicals, when exposed to a fierce heat, throws off the oxygen gas, which is purified by being passed through wash bottles containing a weak solution of lime. The lime also removes chlorine gas, which is dangerously explosiv. But the stove, although built on an admirable plan, was faulty in its construction. It would become heated to the danger point and hav to be put out and cooled. The cartridges would blow out at the ends and hav to be replaced, or something else would happen which would cause delay.

The hydrogen generators worked smoothly and quickly, and if the oxygen could hav been made fast enough, as it undoubtedly can be with better constructed apparatus in the future, all would hav been well, and the balloons could hav been exploded at intervals of twenty minutes, which it was calculated would be ample when reënforced by the ground explosion and the kites. As it was a good many balloons were sent up and exploded in spite of the difficulties, and that they did influence the atmosphere and help to cause the rainfalls is more than probable.

The kites were not very successful either. The heavy gales beating upon them were too much for the necessarily light sticks, and one after the other they rose and broke, and went diving and twisting to the ground, to the consternation of the Jack rabbits and the open-mouthed wonder of the chaparral cocks.

Another unlooked-for obstacle to the successful flying of the bright red kites was the evident antipathy to them of the Texan long-horned steers, which roam by thousands over the ranch. Mr. Draper, the electrician, had several particularly gaudy kites which got him into trouble. They were of bright red cloth, covered with shining tinfoil in stripes and crosses, and were exceedingly beautiful to look upon. They were to be flown by fine copper wires attached at the lower end to an electrometer, and were designed to ascertain the amount of static electricity in the atmosphere. One beautiful bright morning, when all the pretty creatures of the prairie—including the horned frogs, tarantulas, and rattlesnakes—were teeming with joyous life, and the birds were singing on every musketo bush, Mr. Draper sallied forth with one of his gaudy kites under one arm and his electrometer under the other. He selected an open space about two hundred yards from the house, and as he affixed his fine copper wire to his kite he looked at the mild-eyed kine which were gazing at him and contemplativly chewing their cud. Mr. Draper fastened the wire to his satisfaction, and then ran with it a little distance, while the kite rose majestically in the air like a great red flamingo. Suddenly there was a sound like unto the charging of a war-horse, and a big red bull came careering across the prairie like a horned cyclone. His head was lowered, his tail was pointed straight in the air, and his eyes flashed fire. Nothing serious resulted, but Mr. Draper invariably carried a shotgun when flying his kites thereafter, and he always selected a time of day when the cattle had gone to water.

Still, in spite of these slight difficulties, the work went merrily on, and some kites were flown tandem with dynamite attachments. The dynamite when exploded made a terrific noise in the air, which sounded much louder than when it was exploded on the ground. And noise was what was wanted.

While some of the party were working at the balloons, and some at the kites, others were scattered here and there engaged in exploding many heavy charges of rackarock powder and dynamite on the ground, and at times it sounded very like a real battle, except that there was no rattle of small arms, or shouting or shrieking or tramping of heavy bodies of men and horse. It was a battle with the horrors and the dash and the excitement left out.

And after the battle the weary workers, or fighters, would struggle back to the ranch house, and there, thanks to the hospitality of Mr. Raunells, would sleep in comfortable beds until a sharp crash overhead would giv them warning that the aerial forces, which they had been bombarding all the evening, had unlimbered their batteries and were getting them into action. Then would come flash after flash of vivid lightning which cast a white glare upon the prairies for miles around, crash after crash of thunder which made the explosions made by man seem puny and insignificant, and then the rain.

How it would pour down upon the roof and beat at the windows and drive in at the open doorways as if in a frenzy of rage to get at the creatures who had disturbed it up aloft in the beautiful sky and brought it to earth to serve their ends! No wonder that General Dyrenforth, the arch rain-maker, rose as soon as the first faint lightening in the far east showed that day was nigh and blew shrill blasts of victory upon his silver bugle! No wonder that the weary scientists, who had been ridiculed and made sport of by fun-loving paragraphers until they dreaded the sight of a newspaper, smiled at each other in a drowsy, self-satisfied way, and, to the music of the rain and the roof, turned over for another nap! They had been told by Congress to go out into the arid wilderness and make rain, and they had done it.

Mr. Powers, in his book upon this subject, gives particular prominence to the significant fact that the battle of Buena Vista, during the Mexican war, was followed by three heavy showers, although it had not rained for several months before the battle, and there was rain for several months thereafter. Many battles which were fought during the Mexican war during the dry season in that country were followed by heavy rains. In view of this fact and of the fact that in Chihuahua, Lerdo, and some other parts of Mexico no rain has fallen for a year and the people there are in great distress, it would seem that the experiments of General Dyrenforth would be watched closely by the Mexicans. That they are deeply interested in the experiments is shown by the statement made by the mayor of El Paso, when he invited General Dyrenforth to come to that town and continue his experiments, that many Mexican officials and scientific men would be present to observe them.

The experiments will certainly be continued in El Paso either by General Dyrenforth in person, or, if he is detained in Washington, by Mr. Ellis, who is fully competent to conduct them successfully. He has made an exhaustiv study of the subject and is a practical man as well as a scientific one—a somewhat rare combination.

The experiments in El Paso will be on a grander scale than any yet attempted, and several new devices for causing explosions high in the air which hav been invented by Mr. Ellis will be used. The mayor has promised every facility for the prosecution of the work, and great efforts will be made to hav the first really public demonstration of the rain-makers' power a tremendous success. Many other towns in Texas, Kansas, and the Dacotas hav invited the rain-makers to come and obscure the face of the sun for a while, but, owing to the smallness of this year's appropriations, it is doubtful if it will be possible to go elsewhere after the El Paso demonstration. Dynamite and powder and balloons and scientists are expensiv luxuries and $9,000 does not go very far in procuring them. The letters from various towns and farming communities offer all sorts of inducements for the rain-makers to come to them. One pledges the nomination for the presidency to General Dyrenforth; another promises a "barbecue dinner and a royal welcome;" a third extends assurances of "unmeasured hospitality and every facility for the work, as well as the distinguished consideration of your petitioners." Many offer to pay all expenses and a big bonus if rain is produced. There is not the slightest doubt that the farmers of Texas and other Western states are extremely interested in what is being done, and more than one Congressman will go to Washington this winter with a rain-making bill in his pocket.

THE TRUTH SEEKER.

FOUNDED BY D. M. BENNETT.

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SUBSCRIPTION RATES.

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We hope our new friends who hav come to us from *Freethought* are pleased with THE TRUTH SEEKER, and that they will like it better and better as they and it become better acquainted. Mr. Putnam's poems of travel shine as brightly in our columns as in the more familiar pages of *Freethought*, and correspondents on the Coast hav a little more room than they had. We expect soon to hear from George E. Macdonald, now rustling up in Washington, a spot made dangerous by militant opposition editors. He will tell us perhaps whether his loathsome contemporary has allowed him to liv. From San Francisco we also hav letters from Mr. Browne giving the news from there, and elsewhere as he hears it. Liberals visiting San Francisco should drop in at 838 Howard street and see Mr. Browne. We hope our new friends like the pictures, too, and our correspondents. Mr. Heston is a genius with the pencil, and the writers for THE TRUTH SEEKER are among the ablest in the field of Liberalism. And correspondents of *Freethought* are cordially invited to continue their contributions in THE TRUTH SEEKER. We shall do our best to please all our Liberal readers and displease the Christian theologians by exposing their system of supernatural chicanery.

The World's Fair.

The appearance before the World's Fair directors of the representativs of the Sabbath Union has stirred up the discussion of their object, and the result probably will be to make it easier for the other side to get a hearing. A majority of the opinions expressed, aside from the regular orthodox journals, are against the Sabbath Union. On his way from Montana to New York Colonel Ingersoll stopped in Chicago and a reporter sought his views on the subject. The colonel said:

"We want to destroy the American Sunday. It is a pest and a nuisance and it must always be so. The Fair must be kept open on Sunday. To close it would show us to be merely provincial, not cosmopolitan. It would be too countrified, you know.

"Closing the Fair Sundays would be a sort of a gum-chewing policy. You wouldn't expect anything else from a lot of gum chewing chaps, whose idea of Sunday is to sit around and get dyspepsia and wonder why God doesn't damn them. That is their idea of a sacred day.

"Why, man a sacred day is that on which somebody is made happy. If you want to make a day sacred make the people happy That can be done to a great extent by opening the great Exposition on Sunday. If they want to make Sunday a day of rest and recreation I am with them. I am against the Sunday policy which would close up tight every possible form of recreation for the people in the hope that this would drive them to church. They can't get the people there any other way."

Referring to Dr. Patton's expression, "so much the worse for the workingman" [if he could not find time to visit the Fair on a week-day], Colonel Ingersoll said:

"Yes, that's like Patton—'So much the worse for the workingman.' Patton is a malicious donkey. That's about all—Patton is a malicious donkey. He says, 'So much the worse for the workingman,' but he does not say it of himself. Patton is president of Princeton College. He has a soft job and he wants to hold on to it. Patton gets a larger salary for a small caliber than any man in this country. He and the Sunday-closing crowd are a narrow-minded, ignorant set, who never felt a throb of that feeling that makes up the brotherhood of man. The Fair will be open on Sunday."

Before the Chicago Secular Union on Sunday evening General Stiles gave the reason why the preachers want the Fair closed. "The fact of the matter is," he said, "that the World's Fair and any other place of amusement on Sunday interferes with the preacher's business, and that is his real reason for Sunday closing." After General Stiles's speech the Union adopted the following resolution:

"*Resolved*, That the Secularists, in public meeting assembled, believing it to be to the interest of society that the World's Fair should be open on Sunday, and also believing that proper rest and recreation should be provided for employees therein; therefore recommend that the World's Fair shall be kept open on Sundays and that sufficient help shall be employed, that one-seventh of the number shall hav a holiday one day of the week, or that the hours of service be so divided between two different shifts that they be on duty say seven hours each week-day and serve each half a day on Sunday, making for each shift an average working day of eight hours."

The New York *Sun*, considering the matter, discloses plainly the grounds of the Sabbath Union's opposition to an open Sunday. It says:

"The question whether the World's Fair at Chicago shall be opened on Sunday is making serious trouble for the managers of the enterprise. They are asked to decide it as a question of moral and religious duty only, and not with reference to the pecuniary profits, of which the Exhibition will be in sore need.

"The prevailing sentiment of the Protestant churches, as expressed in the deliverances of their assemblies, conventions, and conferences, is undoubtedly opposed to the Sunday opening. Delegations hav been appointed to proceed to Chicago to protest against it as a violation of the commandment of God, which would outrage Christian convictions and tend to increase the popular disregard for the Lord's day. Religious papers are exhorting the managers to seek rather the approval of the almighty than the favor of men, and to show to the whole world the depth and sincerity of their own piety and the piety of this country. When the *Independent* sought the views of bishops and leading clergymen on the subject, the Protestants were almost unanimous in condemning the policy of Sunday opening, and some of the Roman Catholics also opposed it as a dangerous innovation. This feeling, too, seems to be growing under the stimulus of apparently concerted efforts for its cultivation, and from this time forward the managers of the Exhibition will feel its pressure steadily.

"Meantime, we do not hear of any organized movement on the other side. The only loud appeals which they hear come from those who would shut the gates on the first day of the week without regard to pecuniary loss and without reference to the public convenience. It is God's will, cry the religious enemies of opening, and God must be obeyed. The spiritual gain of obedience, they declare, will far transcend in importance any material profit which disobedience might bring in.

"The addition to their expected functions which is thus imposed upon the Fair managers is of enormous weight. Besides looking after the secular interests of the Exhibition they are required to settle a controverted question as to the proper observance of Sunday. They must mix up business and religion, theology and finance, when they are at their wits' end to provide ways and means for carrying on the enterprise. Sunday opening would increase their receipts, and yet, much as they will need the money, they are called upon to giv it up as a tribute to the religious sentiment of the Union and as exemplars of Christian conduct and champions of a theory of Sunday observance which is rejected by the great majority of the people of Christendom and of this country also. If the question as to Sunday opening of the Fair were put to popular vote, undoubtedly it would be decided in the affirmativ, in a very emphatic way. If the gates are opened on Sunday more visitors will enter than on any other day of the week. Yet the managers are urged to shut them, as a religious duty overriding every consideration of profit or public convenience. The responsibility of honoring or dishonoring the commandment of God rests on their shoulders, according to the united declarations of Baptist, Methodist, and Presbyterian conventions.

"The managers of the Chicago Fair are therefore in a situation full of difficulty and embarrassment. They are made the arbiters between two great parties in the religious world and between the majority of the public who want to enjoy Sunday as a day of leisure and a minority who would treat it as a fast day, on which all amusement is forbidden by divine command. When the same question came up here in the discussion as to the Sunday opening of the Metropolitan Museum of Art it was decided contrary to the views of the Sabbatarians, and probably at Chicago they will be no more successful, for in principle the two cases are precisely alike. If it is allowable to visit a picture-gallery on Sunday, it is proper to look at the collections of a World's Fair."

That puts the matter clearly—shall a few religious conventions decide an important question for the great public, and that, too, in a manner contrary to the views of that public? For the *Sun* is right in saying that if left to a vote of the people, the Fair would undoubtedly be kept open. The ease with which signatures to our petition against Sunday closing were obtained verifies this.

It is altogether too bad, and a reproach to the only national Freethought organization, that no consolidated opposition to the Sabbath Union has been made so that the world could hear of it. With public sentiment so largely on its side the American Secular Union is missing the opportunity of its life.

However, the matter will not be allowed to go by default. The Liberals of this country will be heard by the management of the Fair.

To Clear a Clouded Memory.

Mrs. Besant's explanation of her assertion that she had received messages similar to those which Madam Blavatsky received is that she only desired to clear Madam Blavatsky's memory of the charge of fraud, it having been said that Madam Blavatsky herself wrote the letters which she claimed she received. Mrs. Besant says she does not want to deal with the question of the authenticity of the letters. Were she to submit proofs "she would only meet the fate of Madam Blavatsky and be dubbed an impostor."

The motiv is a worthy one, becoming to the holder, but we fear the assertion will fail to receive the credence Mrs. Besant desires. As none know better than she, and as none in times past has more strenuously insisted, assertions of "supernormal" occurrences unaccompanied by proof are of absolutely no value at all. The refusal to deal with the authenticity of the letters would, in any other case, render the asserter of the marvels open to cruel suspicions. Before Mrs. Besant became a Theosophist she would not hav accepted such evidence as sufficient to hang a dog.

At the summit of Madam Blavatsky's career, when some portions of the world at least thought Theosophy worth investigating, Mr. Richard Hodgson went from England to India on behalf of the Society for Psychical Research, among whose vice-presidents were such famous Spiritualists as Professors Crookes and Wallace. He went to discover some occult phenomena, and was a very lenient judge, as he leaned toward occultism. But after three months' close investigation he was obliged to conclude that "the phenomena connected with the Theosophical Society were part of a huge fraudulent system worked by Madam Blavatsky with the assistance of the Coulombs and several other confederates, and that not a single genuin phenomenon could be found among them all."

The object of this fraudulent system may be learned from the following letter written by Madam Blavatsky to Madam Coulomb from Poona, in October, 1883:

"Now, dear, let us change the subject. Whether *something* succeeds or not, I must try. Jacob Sassoon, the happy proprietor of a crore of rupees, with whose family I dined last night, is anxious to become a Theosophist. He is ready to giv ten thousand rupees, to buy and repair the headquarters, he said to Colonel (Ezekiel, his cousin, arranged all this) if only he saw a little phenomenon, got the assurance that the *Mahatmas* could only hear what was said, or gave him some *other signs of their existence (?!!)*. Well, this letter will reach you by the 26th (Friday); will you go up to the shrine and ask K. H. (for Christofolo) to send me a telegram that would reach me about 4 or 5 in the afternoon, same day, worded thus:

"'Your conversation with Mr. Jacob Sassoon reached Master just now. Were the latter even to satisfy him, still the doubter would hardly find the moral courage to connect himself with the society. RAMALINGA DEB.'

"If this reaches me on the 26th, even in the evening, it will still produce a tremendous impression. Address, care of N. Kandalawala, Judge, Poona. JE FERAI LE RESTE. Cela coutera quatre ou cinq roupies. *Cela ne fait rien.* [I will do the rest. It will cost four or five rupees. That is of no consequence.] Yours truly, (Signed) H. P. B."

It is fair to state that Madam Blavatsky denied writing this letter, but Mr. Hodgson's statements regarding it sweep away the denial, especially as a great many people in this country and elsewhere will bear witness that Madam Blavatsky never allowed a too strict regard for accuracy of statement to hinder an attainment of her object. Mr. Hodgson said:

"The envelope which Madam Coulomb shows as belonging to this letter bears the postmarks Poona, October 24th, Madras, October 26th; 2d delivery, Adyar, October 26th; (as to which Madam Blavatsky has written in the mar-

gin of my copy of Madam Coulomb's pamphlet: 'Can not the cover hav contained another letter? Funny evidence!') Madam Coulomb also shows in connection with this letter an official receipt for a telegram sent in the name of Ramalinga Deb from the St. Thomé office, at Madras, to Madam Blavatsky at Poona, on October 26th, which contained the same number of words as the above."

Mr. Hodgson also sent to the committee of the Psychical Society the letters which Madam Coulomb said were written to her by Madam Blavatsky and other letters which Madam Blavatsky acknowledged to be her own. The two parcels were submitted to an expert in handwriting and also to one of the British Museum authorities. The two came independently to the conclusion that all the letters were written by Madam Blavatsky. The committee of the Psychical Society therefore came to the conclusion:

"(1) That of the letters put forward by Madam Coulomb, all those, at least, which the Committee hav had the opportunity of themselvs examining, and of submitting to the judgment of experts, are undoubtedly written by Madam Blavatsky, and suffice to prove that she has been engaged in a long-continued combination with other persons to produce by ordinary means a series of apparent marvels for the support of the Theosophic movement.

"(2) That, in particular, the Shrine at Adyar, through which letters purporting to come from Mahatmas were received, was elaborately arranged with a view to the secret insertion of letters and other objects through a sliding panel at the back, and regularly used for this purpose by Madam Blavatsky or her agents.

"(3) That there is consequently a very strong general presumption that all the marvelous narratives put forward as evidence of the existence and occult power of the Mahatmas are to be explained as due either (*a*) to deliberate deception carried out by or at the instigation of Madam Blavatsky, or (*b*) to spontaneous illusion, or hallucination, or unconscious misrepresentation or invention on the part of the witnesses."

Of the Mahatmas, who, it was pretended, wrote these letters, Koot Hoomi was the head. Two or three years ago, when Madam Blavatsky took up her residence in London and converted Mrs. Besant, G. W. Foote, a somewhat hard-headed young man, scoffed at the madam's claims, and she honored him with a pamphlet reviling him and his notions. In reply he recalled to her memory the facts here given, and further added the details which the committee of the Psychical Society thought reflected somewhat on the truthfulness of Madam Blavatsky as to the doings of this Koot Hoomi. Mr. Foote says to Madam Blavatsky: "The great Koot Hoomi's letters hav been declared to be in your own handwriting. Further, they betray your very tricks of style. Madam Blavatsky wrote, 'Olcott says you speak very well English,' and Koot Hoomi wrote, 'one who understands tolerably well English.' Here is a small list of their similarities of spelling:

"MADAM BLAVATSKY.	KOOT HOOMI.
your's, her's	your's
expell	dispell, fulfill
thiefs	thiefs
deceaved, beseached	leasure
quarreling	quarreling
cooly (for "coolly")	alloted
lazzy, lazziness	*in totto*
conscienciously	circumstancial
defense	defense

"Koot Hoomi also spelt 'skepticism,' an American fashion of spelling, which you might hav acquired in the land of the stars and stripes before your voyage to India. Finally, Koot Hoomi spelt 'remarqued,' a form of spelling easily fallen into by a Russian lady with a good command of French and an imperfect command of English.

"It is also very singular, madam, that Koot Hoomi not only repeated your curiosities of spelling, and your very tricks of style, but actually repeated your crude scientific blunders; writing of 'a bacteria,' and confusing 'carbonic' with 'carbolic' acid. Still more singular is it, if possible, that Koot Hoomi's handwriting is remarkably like Madam Blavatsky's disguised, and that the experts declare his letters to be undoubtedly from your pen.

"Considering that Koot Hoomi is a wise man of the East, possessing supernormal wisdom and supernormal powers, it is astonishing that he should write to Mr. Sinnett from Thibet, in 1880, and giv as his own a long passage borrowed from a speech of Mr. H. Kiddle, an American Spiritualist, which was reported in the *Banner of Light* two months before the date of Koot Hoomi's letter. Koot Hoomi's explanation was shuffling and preposterous; and, subsequently, Mr. Kiddle was able to show that Koot Hoomi's amended letter still contained a number of unacknowledged borrowings, in addition to the passages now marked as quotations. Who can resist the conclusion of the Psychical Society's committee, that 'The proof of a deliberate plagiarism, aggravated by a fictitious defense, is therefore irresistible?'

"Koot Hoomi made another dreadful mistake in a letter to Mr. Hume with reference to a young man in his employment. After speaking of the young man's 'inner soul-power and moral sense,' the Mahatma continues:

"'I hav often watched that silent yet steady progress, and on that day when he was called to take note of the contents of your letter to Mr. Sinnett, concerning our humble selvs, and the *conditions* you imposed upon us—I hav myself learned a lesson. A soul is being breathed into him, a new Spirit let in, and with every day he is advancing towards a state of higher development. One fine morning the 'Soul' *will find him;* but, unlike your English mystics across the great Sea, it will be under the guidance of the true *living adept*, not under the spasmodic inspirations of his own *untutored* 'Buddhi,' known to you as the sixth principle of man.'

"Mr. Hume appends a note that at the very time this was written the good young man 'was systematically cheating and swindling me by false contracts, besides directly embezzling my money.' So much for the 'learned spirit of human dealings' of the great Mahatma, who is 'able to read the hidden thoughts of others without first mesmerising them.'

"As for Koot Hoomi's poor tricks—such as disintegrating and reintegrating letters, saucers, and cigarets—they would be looked upon with contempt by any third-rate English conjuror; while his 'astral appearance' to the faithful at Madras is declared by the Coulombs to hav been operated by means of a dummy."

Keeping these disclosures in mind, Mrs. Besant's endeavor to clear the clouded memory of Madam Blavatsky, unless accompanied by more solid proof than she is at present inclined to present, must result not in elevating the memory of the Russian adventuress but in dragging down the reputation of England's ablest living daughter. It is sad to see so hazardous a cast as Mrs. Besant has made in this.

Postal Inquisition.

"A correspondent places the address of a letter on the back thereof, the writing being across the folded parts of the envelope. He suggests this plan as an effectiv method of preventing the illicit opening of letters by steaming, etc. For the intended purpose the suggestion seems to be a good one.—*Scientific American.*

"A better plan is one common in Germany, which is to use two closely fitting envelopes. The smaller envelope containing the letter is covered on both sides with mucilage and while wet inclosed in the larger envelope. No steaming will ever serve to open a package thus inclosed without tearing the envelope in pieces."—*The Rainbow.*

In European countries where the maintenance of monarchical institutions depends upon the abject condition of the people, and a detectiv system is a necessary adjunct of government, and where there is no pretense that private correspondence is secure from the meddlesome curiosity of police spies, many ingenious methods hav been devised to thwart inquisitivness and to prevent the gaining of any knowledge through violation of the sanctity of personal letters in the mails. It is not uncommon in Germany for the writer who wishes to prevent his letter from being tampered with to not only address his letter on the back as suggested by the *Scientific American*, but also to put the stamps across the seam on the back. German stamps, being printed in water colors, cannot be soaked or steamed off without taking the color out of them. One way of ascertaining if a letter has been opened is to inclose in it a hair of certain color and length or other minute object agreed upon, which, escaping the notice of one not advised of its presence and on the watch for it, would be lost on opening the letter and so missing when the letter reached the person entitled to it. The ways of writing blind letters by the use of sensitiv inks, by cleverly devised ciphers, and by writing between the lines are innumerable and generally effectiv for their purpose. In Italy postal inquisition became so shameless that travelers were refused their letters on the ground that the office had not yet read them.

But it is a new thing in this country for citizens to cast about and exercise their ingenuity in devising ways to defeat the prying impertinences of post-office inquisitors. The evil is upon us, however, and it seems to be increasing. The apprehension that letters are pried into, particularly in small country offices, is very widespread, and seems justified by the general rottenness of our post-office department. In the issue of August 15th THE TRUTH SEEKER published a letter from a subscriber which began, "I am almost afraid to inclose you these $3 for fear some of Mr. Wanamaker's people will appropriate the same for their own necessities." This letter is by no means unique. The fear it expresses has become well-nigh universal.

THE TRUTH SEEKER was the first one to protest against such violations of personal rights and liberties in this country. Liberty abused is still better than the best despotism, and an inspected mail-bag is a sign of the vilest despotism. Encroachments upon the liberties of speech, of the press, and of the mails must be sturdily resisted. Without these liberties there is no liberty.

An Explanation Wanted.

Matthew (i, 18) tells us that "when Mary was espoused to Joseph, before they came together, she was found with child of the Holy Ghost."

When Joseph and Mary went to the feast of the passover they missed Jesus for three days. He had run away. They finally found him disputing with the doctors. Mary reproached him, saying: "Son, why hast thou thus dealt with us? behold, thy father and I hav sought thee sorrowing."

Now, who knew best, Matthew or Mary, whose child Jesus was?

But if Joseph was his father, the lack of divine parentage vitiates the whole Christian scheme.

If the Holy Ghost was his father, then he was not of the house of David, which again vitiates the scheme.

The theologians will please explain.

Editorial Notes.

OUR readers will be grieved to learn of the sudden death of Charles Edwards Rousseau, the writer of the article "Homeless for a Week," which appeared in this paper. Mr. Rousseau was only twenty-six years old, and possessed exceptional ability, holding a lucrativ position of trust, and being highly regarded by his employers.

MR. T. V. MUNSON, a Freethinker of Texas, explains the sudden reduction of temperature around Denison as resulting from the experiments of the rain-makers near Midland, in that state. He says there is usually a stratum of hot air over the earth in the summer, and above it another stratum of cool air. Anything that breaks up this order, such as a sudden and powerful concussion such as produced by the ignition of explosivs at a proper elevation, will cause a downpour of the cold atmosphere, and a rapid condensation of moisture which falls in the form of rain very naturally follows. His idea is that such an explosion may possibly affect the atmosphere for a radius of hundreds of miles. It used to be thought that rain occurred when God opened the windows of heaven. If the scientific folks don't stop their discoveries and experiments some very valuable ideas of God will disappear.

THE New York *Sun* of the 11th instant printed this letter on its editorial page:

"TO THE EDITOR OF THE SUN—*Sir:* In the *Sun* you say you hav not heard of any organized opposition to closing the World's Fair on Sunday. Such opposition, however, exists, and comes from the Freethinkers of the country. THE TRUTH SEEKER has in hand a petition against such closing with thousands of names upon it, and other liberal journals hav similar petitions. The other side to the Sabbatarianism of the Sabbath Union will be heard; the American Secular Union will utter its organized protest, and the militant colonel at the head of the Sabbath Union—who is on such flippantly familiar terms with Jesus and God—will find that there are other people in the country besides hypocrits and bigots. The World's Fair has got to be opened on Sundays.

"E. M. MACDONALD, Editor TRUTH SEEKER.

"No. 28 Lafayette place, New York, September 10th."

We hope that the Liberals all over the country will see to it that their local papers come out on the right side in this matter, or at least print letters on that side, and that such letters and all editorials favorable to Sunday opening be sent to the Secretary of the Directory of the Columbian Exposition, Chicago, Ill.

THE Prohibitionists of St. Lawrence county recently held a convention at Ogdensburg, this state, at which were passed the following resolutions: "*Resolved*, That the question of how to deal with the rum traffic is the problem of the age, and that its solution is the work upon the hands of the Prohibition party under God. *Resolved*, That the interests of our nation demand a faithful observance of the holy Sabbath and the enforcement of law touching the same, for the sake of the home and public safety." In this assumption of a divine commission to abolish the liquor traffic lurks a very grave danger, says the *American Sentinel*. Necessarily, when men assume to act for God, they assume also to interpret the will of God; and in this the Prohibitionists are no exception. Demanding Prohibition for religious reasons, because intemperance is sin, and because it hinders religious work, they necessarily stand committed to the suppression of everything that in their view is morally wrong—that is, everything that is in violation of the divine law; for it can not be denied that if it were the duty of the state to prohibit the liquor traffic because it is sin against God, it would be equally its duty to prohibit all sin.

Letters from Friends.

Letter from a D.D.

DETROIT, MICH., Sept. 1, 1891.

MR. EDITOR: In THE TRUTH SEEKER of the 29th inst. is an article by C. C. Germann, "A Scheme for Consideration," which shows clearly that not all are Liberal who lay claim to that title. Giv Mr. Germann the power of the Russian czar and it is very evident that we would soon hear of his getting a corner on the brimstone business to start up a hell of his own. If he had lived in Calvin's time he could hav made himself very useful. A great pity he was born so late. He is a back number. CARL BLITZ, D.D.

P. S.—That D.D. stands for Dutch Dude.

Explanation Wanted.

ROCHESTER, N. Y., Sept. 7, 1891.

MR. EDITOR: I hav formed a circle of twelve persons among my own friends for the purpose of investigating so-called spirit phenomena. We are all skeptical and anxious to learn the truth. At our second meeting we saw a number of small, bright lights resembling, as nearly as I can describe them, little stars. As the room was in total darkness at the time, we cannot account for them. At each meeting since we hav seen similar ones. And if any of your readers can enlighten us as to how it can be explained by science, they will confer a favor on Yours for truth,

GEO. L. ANDRUS.

A Liberator of Minds.

MAYBERT, Aug. 9, 1891.

MR. EDITOR: Please find $7 for two subscriptions for THE TRUTH SEEKER and two picture books of Bible Pictures when published. I hav taken THE TRUTH SEEKER since about two weeks after D. M. Bennett's death, and hav got a number of subscribers, and hav had three "Pictorial Text-Books," which shows that I like THE TRUTH SEEKER and pictures. I am a great admirer of John Peck, Heston, and Ingersoll. My favorit pictures in the "Pictorial Text-Book" are "The Contrast" and "The Creedal Fiddle." I can get three subscribers for THE TRUTH SEEKER among the Spiritualists to one of any other class. E. E. MATTESON.

A Friend of the Deserving.

SALEM, Sept. 3, 1891.

MR. EDITOR: I read the letter in which James Yates, from poverty, resigns THE TRUTH SEEKER, in the issue of Aug 29, 1891, and it struck a soft spot in my humanity. Salem and Washingtonville are but five miles apart, and yet Mr. Yates is an entire stranger to me. But I happened to meet a brother miner of his the other day in Salem, and I made inquiry of this man as to Mr. Yates's good character, which proved satisfactory to me. Mr. Yates says he is sixty-five years of age, and I am in my seventy-fifth year. So there is no knowing which one of us will be laid away in mother earth first. It is very uncertain, for I had a loud call last winter for that place, but I am better now. Well, to settle "what is to be done with the above case," and to help Mr. Yates and THE TRUTH SEEKER a little. Please find inclosed $3 25—one year's subscription for Mr. Yates and 25 cents for Ingersoll on Shakspere. Now, if Mr. Yates and I liv till Sept. 8, 1892, and hav moderate good health, his case will be remembered. Respectfully yours,

SIMON SHARP.

Demands Natural Opportunities.

NEW YORK, N. Y., Sept. 1, 1891.

MR. EDITOR: If Mr. Darrow will read "Progress and Poverty" he will find that he is much mistaken on "The Single Tax Question." In the first place, single taxers do not want land, but the rental value of land for public uses. And if he will think over this matter for a few moments he will see that this must relieve the farmer, as his taxes are levied mainly on improvements. The single tax would relieve him of assessments on these improvements, and make him pay no more than the speculator who held a similar piece of land idle. He will also find out that natural opportunities do not include "houses already built and furnished by other people," but mean the land, the air, the mines, the sunshine, or, in plain English, mean certain locations made valuable by the presence of nature's forces or the people. He will also learn that his silly objections hav been answered thousands of times in single-tax papers, and are to most of us as big a "chestnut" as the Lord's Prayer.

Very respectfully, an admirer and reader of THE TRUTH SEEKER, DANIEL CAVANAGH.

Considerations on Freethought Publishing.

MONUMENT, ORE., Aug. 20, 291 E.S.

MR. EDITOR: You need one million dollars more in your business to secure for the people the news of the world by telegraph. You appear to me obedient to our country's laws, advocating and agitating repeal of all laws and customs that bar the road to human progress and happiness. Keep on in this path. It is a winning card. And you can do no more good for the people while free than you could within the prison walls crying for liberty. The people are neither worth nor benefited by human sacrifice, but they need and are entitled to education and knowledge that help them to help themselvs.

Now, my friend, remember that the people are like the reporters, they want to know everything. I pay for THE TRUTH SEEKER, the *Investigator*, and two state papers. One paper of the price of all would be cheaper, with less correspondence and less annoyance at having to read and pay twice over for Freethought correspondence in both papers alike, which would not occur in a well-regulated business partnership. Let the Freethought publishers unite and start a paper teeming with science, philosophy, and true Americanism, and the telegraphic dispatches, with correspondence like our Freethought writers, without any silly trash called story, that the leading papers fool the people with. Such stuff prevents their progressing. HENRY BURSTOW.

A Spiritualistic Investigation Proposed.

Sun's Day, Aug. 23, 291.

DEAR FRIENDS: Do you not want some good Liberal or physiological work? I want to sell a few books. I think of going to New York and Brooklyn in September, and want to visit some mediums there and hope "you uns" will feel enough interest in my reports thereof to induce you to help me to do so by ordering a book or two—any that you see advertised in our papers, or any other good book you may want. Although I liv in the big city of Pokeepsie I find no medium here and no prominent believer in the ism. But my brother-in-law, Mr. Phillips, with whom I am staying, is a strong Spiritualist and assures me there are a great many believers here, but the unpopularity of the belief causes them to keep quiet.

By the way, will some one tell me if Emma Abbott can lift a cow, a horse, or an elephant with the same ease she can human flesh?

Fishkill-on-Hudson, N. Y., will be my address for six weeks yet, but Snowville, Va., will always reach me.

ELMINA D. SLENKER.

Death and Life.

PHILADELPHIA, PA., Sept. 1, 1891.

MR. EDITOR: Following is a letter written to a friend whose only son, a young man of seventeen, was drowned. As Mr. Longford, Dr. Rhodes, and many other friends, hav asked me for a copy of the letter, I send it to you for publication. DR. COCHRAN.

My Dear Sir: What a silence, what a mystery, shrouds your home. In the sea of death the ship of reason is stranded, but faith sails on. To fathom the mystery of death, which is only another name for life, would be to fathom eternity. Who has traced the boundaries of the shores of death?

If death is an eternal sleep, it will be a long one. No God to haunt us, no ghosts to play upon our imaginations.

Remember this always, nothing can ever die. Your dear son is not in the grave, but somewhere near you In what form I do not know, but he is not in the Christian heaven, nor in the arms of their God. He has gone out into the fields of Mother Nature, where it is to be hoped the Gods hav no resting-place.

I know of nothing so destructiv to human happiness as a he-God.

What a dungeon is the chamber of death! It is so pitiless. It puts a problem before us that has never been solved. It stabs the innocent heart, and burns as straw all the dear uniting strands which the earth-life has woven between us and our lost.

Why this cruelty? Why does this mystery place its icy hand upon our aching hearts, already so nearly paralyzed with the coldness of fear and doubt?

Were it not for faith and hope, we who hav lost an angelic friend would go mad. On the pillars of faith and hope rests the bridge that spans the dark gulf which separates the past and the future eternities. Or, I should say, which seems to separate, for ignorance alone makes all divisions and separations in nature, and has invented all the Gods and all the devils. But away above all this livs our blessed Mother Nature; into her arms we can trustingly fall. Knowing that she has carried us safely through the eternities of the past, can we not trust her to take us through the eternities of the future? Your brother in Nature, DR. COCHRAN.

Wanted, Crescent City Liberals.

NEW ORLEANS, LA., Aug. 27, 1891.

MR. EDITOR: I am a stranger in New Orleans, and regret to find no evidence of the existence of a branch of the American Secular Union or any Freethought center in that city. It must be a profitable field for Freethought labor, as the Moody and Sankey minstrel troupe, after a long struggle with the legions of the devil, departed in sorrow, having made no converts, and left the field to the enemy. The Rev. (?) Sam Jones, of Texas, after a determined siege, packed his grip and left for parts unknown, observing that New Orleans was "the toughest place he had struck yet." If Christian humbug and Christian blackguardism fail to produce any effect, would it not seem that New Orleans contains good soil in which the seeds of Freethought could germinate? The Roman Catholic church is very strong here, but there are a very large number of people who are indifferent to all forms of creed, and who only need some encouragement to become good Liberal thinkers. If we could get one of the lecturers of the American Secular Union down here, I think he would do good work, and if a branch of the Union could be formed it would be a most useful headquarters for the exchange of ideas among the activ workers for the cause. I am anxious to become a member if such a branch can be formed, and should this letter fall under the notice of any New Orleans Liberals, I trust they will reply in this column (with your permission) and that erelong the banner of Liberal thought will be floating in this city with a strong band of defenders around it.

If I may be permitted a suggestion, I think it would be a good idea if you published in every number of THE TRUTH SEEKER some of the rules of the Union with regard to application for membership, fees, etc., as I know several people who are, I feel sure, only deterred from joining it by their ignorance on these points, and I expect it is the same all over the country.

With the best wishes for yourself, THE TRUTH SEEKER, and the truth, believe me,

Yours in the cause, ROBT. FLEMING JONES.

Is Going to Make a Ladder and Practice Climbing.

PLAINVILLE, GA., Aug. 24, 1891.

MR. EDITOR: Send me one of the TRUTH SEEKER ALMANACS. I am a poor man—a mechanic by trade, and my customers work me very hard, but all my spare moments I giv to Freethought communications. Often, when I am at my work-bench, my Christian friends get talking about their Christ, and all about the Holy Ghost, and all about their preachers, and they tell what they know about God; what he did to save the world from sin. If I could believe all I hear about the way to get up there, I would make myself a ladder and practice climbing before I get too old. But as I hear of so many ways, I intend to wait awhile—as I don't like to climb—and see if their Christ won't raise me up at the last day with them. A friend told me the other day that the devil was sure to get me. I asked him how he knew, and he said God said so. I asked him if God told him so. "Yes," was his answer. So, as I had found the man that I had longed to see, I quit my work for a few minutes to talk with him, as I wished to compare myself with him. I asked him many more questions in regard to his past ups and downs, and concerning his foreknowledge, and so on. At last he said I was as good as he was as far as man's principles are concerned. But he said he had been born of water and the Holy Ghost, and he would be saved and I would be lost. He said the cross was heavy. The burden was so heavy, at times, he could hardly pick it up. I told him that I understood God to tell me that his yoke was easy and his burden was light.

I like THE TRUTH SEEKER. I can truthfully say that I indorse the Nine Demands. I am talking to the Christian brothers about them. Almost everyone tells me that six or seven of them will do, but the rest of them they cannot support, for the Christian institutions are ordained of God and cannot be broken.

Please tell the brother Editors of many other Freethought papers that I giv them many thanks for the sample copies of their papers and tracts, which I hand around wherever I think they will leave their print. I wish I could help you all. A. J. ABLES.

This Would Make the Bible a Nice "Little" Book.

ST. ELMO, TENN., Sept. 2, 1891.

MR. EDITOR: I inclose a copy of a letter on what I consider a pressing and momentous question. How long before we will lose the last vestige of freedom? This man Tyner has proved himself to be a bigoted partisan without the first quality of an impartial jurist. It is high time that he should step down and giv place to some other man that has some remote conception of what constitutes decency. Those obnoxious post-office laws ought to be repealed, especially the obscenity and lottery clauses. I never bought a lottery ticket and probably never will. But if I choose to it is nobody's business but my own. Pretty soon business men will not be allowed to order whisky by mail.

L. L. GOODWIN.

ST. ELMO, TENN., May 16, 1891.

JAMES N. TYNER, Asst. Att'y-general, Washington, D.C.,

Dear Sir: I hav just read your decision in the case of B. C. Murray concerning the mailing of the Bible; and to say that I am surprised beyond measure is putting it very tamely. You decide that there is nothing indecent in the Bible.

Nothing indecent in a book giving full and explicit directions to a young man how he can commit a rape on a young lady, and that young lady his own sister!

Nothing indecent in a book giving young ladies full and explicit directions how to commit incest with their own father, and in consequence be blessed above their companions!

Nothing indecent in a book that tells of a man who put away his wife because she was a decent woman, and then committed lewdness with more than a thousand of the most beautiful young ladies in the country, to see which would afford him the greatest amount of sexual pleasure!

Nothing indecent in a book that recommends the stripping naked of a beautiful young lady and placing her on the body of a dying old man, to giv the old man a revival of warmth!

In the name of all the gods, if these things are not indecent, vulgar, and obscene, pray tell us what is.

If a book containing those vile things and a thousand more as dirty, nasty, and filthy is not to be denied carriage by mail, what in the name of sense and reason can exclude any others?

In the case of the fishery dispute between England and the United States, suppose President Harrison was to cross the ocean and gain personal audience with Queen Victoria, and use the language to her that David used in his confab with Abigail (see 1 Sam. xxv, 22), would anybody consider that "decent?"

If the churches will flay the Bible of its filth—eviscerate it of its nastiness—and castrate it of its barbarous brutality, it will be quite a nice *little* book. But until that is done, the fewer other books are excluded from the mails the better.

Yours for purity and decency, L. L. GOODWIN.

Lying Spirits.

ROCHESTER, N. Y., Aug. 23, 1891.

MR. EDITOR: In reading this week's issue of THE TRUTH SEEKER I was struck with the article, "Lying Spirits and Spiritualism."

Now, even supposing there to be anything in the spirit business, those who knew the late Charles Bradlaugh best in his lifetime will know that the man who in 1881 was thrust out of the English House of Commons with disheveled hair and torn coat, who suffered all the ignominies that Christian England dared insult him with, and yet through it all stuck fast to his convictions, would not be the man in spirit-land to recant "his life-long utterances." But I should like to know through your valuable paper why Freethinkers should or could be believers in Spiritualism. I hav been for years a Freethinker from conviction. When I threw up the religion that had been crammed down my throat when a boy, I threw up superstition in every form, and to-day, after suffering more than once for my opinions, I do not see how I could be a Spiritualist any more than I could be a Christian. Spiritualism is just one of the coats that the Christian wolf can wear at leisure. If we as Freethinkers are to attack the priest's stronghold, superstition, let us show the world we

hav something better to giv (and surely belief in Spiritualism is not better). Let us show our fellow-workmen we are above doing a mean action. Let us possess some of the spirit of the late C. Bradlaugh. We hav some great, good men who hav gone and left their "mantle" behind—C. Bradlaugh, Thos. Paine, Gambetta, Shelley, Volney, Voltaire (and our own Ingersoll, who is with us yet). Spiritualism never troubled them. They left that sort of trash to the people who hav the audacity to tell you that the Bible is true, that it is the work of a just and benevolent God. I say these are the lying spirits. Let any Freethinker who has the least touch of Spiritualism on his brain put a cold wet cloth round his forehead and study Paine's "Age of Reason." I dare take that for my Bible on my death-bed. I know that were I to prevent anyone the right of enjoying their own opinion I should be making a slave of myself. But how can we combat superstition and hug it to our hearts at the same time? I might as well go to a priest or parson and say, "The religion you preach is all rot, but I believe it all the same." Rather let us mix with Christians with the "Age of Reason" in one hand and the Bible in the other and tell them we hav emerged from the darkness of the latter into the marvelous light of the former. Do not let us be bigoted in our belief but in a gentle yet firm manner point out the impossibility of a virgin conceiving, of a just and merciful God being the author of rapin, murder, and robbery; that the authors of the trash were lying spirits; that the people who preach it to-day do it for the almighty dollar, and that three parts of the people who hear these lying spirits would not believe them only they get so many threatenings of the brimstone business that they get scared. I am not a Freethinker because some one else was. I am a Freethinker because I can not help it and not be a hypocrit. I am honest in my convictions, and if I am to get damned for it I shall still hav the pleasure of knowing that I was sincere, that I obeyed the dictates of my conscience. Brothers and sisters, let there be no lying spirits amongst us. Let us be earnest. Let us all be Bradlaughs.

Yours for freedom from bogieism, GEORGE HENRY.

Heaven Authoritativly Described.

ROCKFORD, WASH., Aug. 29, 1891.

MR. EDITOR: Inclosed find $3 for your grand paper. I cannot do without it so long as I hav a cent to send. In this place we hav two churches and a baseball club, and the boys used to play on Sunday, but some time ago it came to a collision with one of the church-members and baseball boys, and it also came to a suit between the parties. The boys would not quit playing ball on Sunday and the orthodox Christians would stop them for the sake of God. The case turned out in favor of the boys, and this Christian had to pay for his work for God $108 25. Here is a good instance of what religion can bring a man to. It would hav been a good deal better policy to use $108 25 in something useful on earth, than to spend it on God for God's sake. If God will do justice he has an opportunity now, in paying the cost of the case, but as he has not done so yet, I am in doubt he will do it. Perhaps he will, in the next world—I cannot say.

I hav a clip from the Minneapolis *Evening Tribune*, where Rev. Edward Mitchell, of St. Paul, speaks about heaven. He says nothing about Infidels, but as I think Infidels like to know how good Christians hav it there, I hope THE TRUTH SEEKER will print it.

I wish that all good, thinking men and women will stand up for the right and truth when it is trampled on. We hav nothing else to liv for. All our life in hypocrisy is a failure. Yours for mental liberty, MARTIN GRAU.

The Rev. Edward C. Mitchell, of St. Paul, yesterday preached on "What Angels Do in Heaven." "Heaven," he said, "must be full of activity, but it must be activity which accomplishes something useful to men. In the first place, men in heaven (angels) must be associated in an orderly way; they are not a promiscuous crowd. And there will be occupation for many wise angels in classifying and arranging those who come into the heavens. In heaven, as everywhere else where a number of men come together, some must be leaders or rulers; some must hav official position in the various grades and degrees of heavenly life. Many must be engaged in teaching those who are less wise. There will be many books and writings which will engage the attention of the angels. Many cases are given in the scriptures in which books were seen in the spiritual world," etc., etc.

Where the Rev. Mr. Mitchell gets his information we will not inquire. He, no doubt, knows just as much about heaven as any of the other preachers and teachers. If his view is correct it settles the oft-mooted question as to whether newspaper men will go to heaven. If they hav books in heaven, they must also hav newspapers, and to get out such newspapers as will be needed by the higher intelligence prevailing there they must hav the best trained journalists. The newspaper scoop will also be a feature of heaven, as it is to be a place of intense activity, and that being the case the *Evening Tribune* will of course be "in it." It will make a practice of scooping all its contemporaries there as here. Mr. Mitchell also provides a place and occupation for the preachers and teachers; but he leaves it somewhat in doubt as to whether there will be anything for the lawyers to do. It is possible that some of the best of them will be admitted, but it looks as if their occupation will be gone, as everybody will be too good-natured to indulge in lawsuits. Perhaps something else will be found for them to do. But we may rest quite certain that there will be no place and no occupation for the Minnesota legislature, because the preacher tells us that the activity there must be a species of activity 'which accomplishes something useful to men," and it is perfectly patent that the legislature has not and will not accomplish anything either useful to men or angels. He also tells us that "as angels are men with spiritual bodies they will need all the employment and activities which men on earth need except those which relate to merely physical things." All the doings of the Minnesota legislature so far are purely of the earth earthy. Their aims and the subjects of their debates and legislation are purely physical. From Ignatius Donnelly, who spends most of his time in looking for $10 a day clerkships for his sons, down to the most wild-eyed granger who eagerly pockets his free railroad pass, their whole study is how to reap some material advantage

Mr. Mitchell's sermon will do much good, for we can now see how much more inducement there is to go to heaven than we formerly imagined.

News from a Co-operativ Colony.

LA LOGIA SINALOA, MEX., Aug. 2, P. M. 291.

MR. EDITOR: Since the publication of my last letter in THE TRUTH SEEKER of July 4th, over a score of your readers hav written asking various questions which I will try and answer with your permission.

But first I wish to say, I believe J. Christ is on earth for a fact and he is down here in Mexico. At any rate, I saw a fellow on an ass with a scourge made of small cords. He wore a seamless jacket, and parted his hair in the middle like a fool. He had a flock of sheep and goats, but had not got them divided when I saw him.

Fifty odd people hav come here and joined us since I last wrote. Two, at least, went away badly dissatisfied. They came here about two months ago and cursed and damned everything here, except the mescal; that they pronounced far better than whisky. There are twenty men in our mess and one is a Nimrod, who beforetime was known as James Tanon. His brother I call Ramrod. They are both mighty hunters. Venison, wild hog, and other game hav been brought in by them for our table many times. A turtle was brought in not long ago. It was caught at the bay. It supplied the camp, which is over two hundred. The river was very low up to six weeks ago, from one to two feet deep and fifty feet wide. This was said to be the lowest it was ever seen, except once a long time ago. Our whole dependence is on this river and on this ditch. When I saw the river run so low I began to lose hope, but in a few days and without a drop of rain here where we are the river rose seven or eight feet and stands at that now, so I hav no fear about the matter. To the various ones asking where they can get the best information concerning this place I will say, get "Integral Coöperation No. 2: Homes and How to Obtain Them;" these can be had by sending to the Credit Foncier Company, 32 Nassau street, New York. We hav a paper printed here at $1. Three parties will leave Enterprise, Kan., this fall for this place, and parties intending coming here should write to that office. Work on the railroad has begun, and whether the people here ever succeed or not they will beat the world for starting big jobs with little means. This road will be twelve hundred miles long when completed. They are talking of laying thirty miles of track soon. Albert K Owen is here. We all went out to the corral and sat down on the feed-boxes while he talked to us. The ladies were seated on chairs and benches. Mr. Owen, dressed in hip pants and shirt with the sleeve up to the elbows, talked for a while, and then invited anyone that chose to ask any question they liked. He answered their questions with satisfaction to nearly all. School is going on here for the benefit of the children living at the ditch camp. On the 3d of June it was my luck to fall backward head-foremost down a well thirty-five feet. I do not remember falling or being taken out, but I do remember being well cared for when I got my senses. I am as well as ever to-day. The whole camp came to see me as I lay stretched on my back, but no one mentioned Jesus or God to me. In fact, I believe most of the people here hav forgotten there ever was such a fellow. I think about four months more will see the ditch completed. Last Sunday while lying on a mat in my house studying Spanish I felt something move under me and on looking I found a six-foot rattlesnake which I killed. We killed two lizards between three and four feet long, and while I write I can count a dozen smaller ones looking down from my ridge-pole. I call them small—they are about a foot long. They are not poisonous. I hav never heard of anybody dying from the bite or sting of anything here. There are no flies or musketoes or other insects. How it will be later on I cannot say. We hav just had two showers and it is my opinion that plenty of rain would make plenty of insects. I read an article in one of the Northern papers about the starving colonists. I want to say it is a lie. There is no one starving or hungry here. While I believe in integral coöperation I would not write lies to entice people here. I positivly know of some who hav been refused to come here because they were believed to be immoral, and I believe that if any Freethinker thinks of coming here he had better make up his mind to liv a correct life as near as he can. A. BUTTERFIELD.

An All-Round Lashing of the Divine Donkeys.

BRADFORD, PA., Sept. 5, 1891.

MR. EDITOR: Our village has for a period of fifteen years enjoyed to the full the benefits of our most holy religion. It is situated in one of the most prosperous oil-fields in this part of the state; of course the people residing here as a general thing hav accumulated some small fortunes, and as is the case in most villages of its kind its citizens hav been very liberal in contributing toward churches. Of late there seems to be a kind of a heresy springing up amongst certain of the people, and the ministers are coming to understand, from a falling off of their patronage on Sunday, that some evil influence is spreading over their congregations, and are taking measures to tell us through the columns of one of our daily papers. This is brought about by business falling off in the production of oil. The producers as a consequence are running short of money. The laborer is, as another consequence, allowing the contribution-box to pass without dropping anything into it, digressing a little from the usual course on Sunday. This won't do; it won't meet the hearty approbation of the ministers. If the congregation want their weary souls prayed for they must of necessity come down with cash. The ministers must be paid for their Sunday work. "Keep holy the Sabbath day." They cannot stand up in the pulpit and exhort and supplicate and piously petition God to "temper the wind to the shorn lamb" if they do not receive some encouragement. It is impossible to expect them to stand in those poorly ventilated churches suffocating, and at the same time telling their listeners that the World's Fair must be closed on Sunday, and that it is a horrible sin for scientific men to force rain out of the grasp of God in Texas and restore to the ranchmen the products of their labor, and ridiculing our councilmen for not passing laws closing business places on Sunday—it is impossible to expect them to do this without pay. In short, they must be remunerated or good efforts cannot be made in the direction of saving souls, to the extent of preaching two sermons every Sunday. "Keep holy the Sabbath day." This Sunday work must be put down, and if it is put down your congregations must pay for it, or our holy institution must inevitably pass away into oblivion. I notice that the business men of this village, the very men on whom the prosperity of the village is dependent, do not interfere in the affairs of the church and ask them to stop their preaching and working on Sunday, but mind their own affairs, and are still giving to the ministers the same opportunity they ask for themselvs.

I often wondered if that bigoted spirit would ever soften itself toward honest men and the pioneers of all good movements for the benefit of the human race. I notice the same spirit of persecution still lingers in the bosom of the church that burnt Bruno at the stake in Rome, for simply believing in eternal extinction after death. That called Columbus a fool for thinking that if he had a small fleet and sailed toward the setting sun he would discover another world. That burnt Servetus at the stake in Geneva for believing in religious toleration and the innocence of honest error. That put that great and glorious gentleman Galileo in the Inquisition for teaching that the earth was round or nearly so, that it revolved on its axis once in twenty-four hours and that it swung completely around the sun once in three hundred and sixty-five days. For entertaining these now undisputed facts he was made by the Inquisitors to place his hands on the Bible and say he was wrong. But in the presence of the torturing irons he said, "It is nevertheless true." How noble! The church was perhaps right in its time. But that time was far removed from the present. In the dim long ago, when she was assisted by miracles, the Holy Ghost, and Professor Christ, she made some small impression on ignorant and weak humanity. Let me tell the church that since man by his own careful study of the sciences educated himself and inaugurated a system for the following generations, it is not to his interest to support churches and keep ministers in idleness. And also let me tell her, as soon as man loses his superstition and ceases to contribute to the support of these idle vagabonds she will become obsolete and pass into that sepulcher called the past along with the balance of her rubbish and mythological absurdities. It is only a beggarly institution and livs on what it can crave from the poor underpaid millions in all countries. I am amazed to think that she is not holding her own when I consider her experience of eighteen hundred years, and added to this the superintendence of God and his first assistant the Holy Ghost, and also that the merciful Christ has been feeding the followers of his lamb on his own body and blood—very nutritious food and invigorating drink this. But alas, we must lose our superstition after all our efforts to nourish and foster this huge monster whose now moldy walls were once erected on blood.

An incident occurred to me the other day that I must tell. It gave some good chances to giv one of the churches a few words of advice. We stopped at Ridgway, a small station on the line of the Baltimore, Reading & Pennsylvania railroad, for orders. When I alighted on the platform from out of the engin cab a young gentleman accosted me and handed me a book in a very polite manner. I perceived as soon as I had the book in my hand his intention. I opened it. I read, "Miss ——, collecting for a gold watch for the benefit of the Catholic church." "My good friend," said I, "I am powerless to giv you any aid." Said he, "Oh, I've got all of the other gentlemen's names for a dollar and would like to hav yours for some small amount. Anything you can giv will be appreciated, I assure you, very much." I did not hav much time to tarry, so said I: "I think, young man, you are looking for aid from the wrong source. Do you church people still contend that your God made the world in six days out of nothing?" To which he answered that they do. "Then," said I, "you should ask your God to make you a church out of the same material, and if he is interested in your good Christian work and wants your worship I am of the opinion that he will accede to your demands." This put him in a fit of Christian hatred, and I bid him good-day, got my orders, and passed on.

This church business is getting monotonous. The time-worn and priestly chants are not in keeping with the age. What the heart and brain of the nineteenth century demand is something more elevating—a system of humanity, giving to man, woman, and child equal privileges in reading, thinking, writing, and worshiping or not worshiping as they see fit. I hav more confidence in the philosophy of the present than in the mythology of the past, more reliance on Humboldt than on Moses, and I take for my standard of literature, Shakspere. This arsenal of thought, this variety of intellectual ideas, is good enough Bible for me. Looking down through the long vistas of the past upon the maimed and wounded, the deaf and dumb, the fool and cripple, I am shocked to think it is the work of any God. How could the devil do worse? For this God of misery creating cruelty I hav only hatred and contempt. I neither ask his heaven nor fear his hell. I hate, abhor, loathe, and execrate him, and when I worship it will be the comforts of this life.

JAS. SPELLEN.

Children's Corner.

Edited by MISS SUSAN H. WIXON, *Fall River, Mass., to whom all Communications for his Corner should be sent.*

"Between the dark and the daylight,
When the night is beginning to lower,
Comes a pause in the day's occupations
That is known as the Children's Hour."

"The Quiet Home."

O mothers, worn and weary,
With cares which never cease,
With never time for pleasure,
With days that hav no peace,
With little hands to hinder,
With feeble steps to guard,
With tasks that lie unfinished,
Deem not your lot too hard.

I know a house where childish things
Are hidden out of sight—
Where never sound of little feet
Is heard from morn till night—
No tiny hands that fast undo,
That pull things all awry—
N baby hurts to pity
As the quiet days go by.

The house is all in order,
And free from tiresome noise—
No moments of confusion—
Scattered, broken toys;
And the children's little garments
Are never soiled or torn,
But are laid away forever
Just as they last were worn.

And she, the sad-eyed mother,
What would she giv to-day
To feel your cares and burdens,
To walk your weary way!
Ah! happiest on all this earth
Could she again but see
The rooms all strewn with playthings
And the children round her knee!

—*Exchange.*

What We Teach.

A correspondent wishes to know what we teach in the Corner. We try to teach only that we know in this bright world which we inhabit, and to discover all that is possible, all that we think will serve in building up a nation and enabling all to liv nobler and better lives. We teach the principles of good citizenship, a high and pure morality, how to liv well and truly. We contend that right living here will fit us for any other condition hereafter, should we find ourselvs in conscious existence after we hav shuffled off this mortal coil. We hav no *actual* knowledge regarding a future state of existence, although many believe there is one. If there is, we shall, no doubt, be fitted for it when it is reached. Heaven and hell, to us, mean conditions, not localities. We hav an excellent heaven right here in this world, or its opposit. In regard to God as a supreme creator, we know nothing. If there is a God and he made something out of nothing, he is certainly a marvelous being and quite beyond the comprehension of mortals.

Our business is to deal justly and honestly, to treat human beings as we would wish to be treated ourselvs under all circumstances, to yield to others the same rights we exact from them, to exercise reason and judgment in all matters, to believe on evidence, to do all the good we can and as little harm as possible.

Who does the best his circumstance allows,
Does well; acts nobly,

and such is entitled to the consideration and respect of his fellows. S. H. W.

Biographical Sketches.

IV.—MILTON.

John Milton, poet, philosopher, and dramatist, was born Dec. 9, 1608. His father was of an ancient Catholic family, but was disinherited on becoming a Protestant. But by energy and perseverance he accumulated quite a little fortune. Unlike Shakspere, Milton had educational advantages and graduated from college. Of his childhood not much can be said. He never had any adventures and never "sowed his wild oats," but sat apart from everyone and studied. His John the Baptist, in that beautiful poem, "Paradise Regained," personifies Milton. He says:

When I was yet a child no childish play
To me was pleasing. All my life was spent
Serious to learn and know, and thence to do
What might be public good; myself I thought
Born to that end, born to promote all truth,
All righteous things.

And all through his life he was the same, calm, decisiv, and dispassionate. He has broken the record of the poet's usual disposition. I know of no one like him unless it is Ben Jonson. In the year 1643 he married a pretty, frivolous little butterfly, Mary Powell. The poor little lady evidently found it dull living with a man so entirely bound up in himself, and after the rather severe honeymoon was over she went away on a visit promising to come home on a certain holiday. And when the holiday came Mrs. Milton refused to come back. Stern and proud as he was, Milton repudiated her at once, and made the world richer by his "Treatis on Divorce," written in the moment of inspiration probably. Suffice it to say, a great deal of Liberalism was introduced into it. Afterward they became reconciled and lived together in apparent happiness until she died. Her death occurred in 1652-3, leaving him three daughters—Anne, Mary, and Deborah. But his children never had any affection for their stern papa. Maybe they inherited their mother's lively disposition. I will quote what Taine says of it:

He had taken his daughters for secretaries, and made them read languages which they did not understand, a repelling task of which they bitterly complained. In return he accused them of being undutiful and unkind. . . . Mary, the second, hearing one day that he was about to be married, said that his marriage was no news; the best news would be his death.

Poor girl! she probably meant everything that she said—at that moment. When a person is forced into the companionship of a sour, morose, and disagreeable person, they are apt to say hard things. His second marriage occurred Nov. 12, 1656. His second wife died shortly afterward. Then Milton took another mate, and this was No. 3. His unceasing study told against him and he became totally blind. It was then that his daughters at his dictation wrote "Paradise Lost." I will draw my sketch to a close with a pretty quotation from that popular poem:

The sun, now fallen, ...
Arraying with reflected purple and gold
The clouds that on his western throne attend:
Now came still evening on, and twilight gray
Had in her sober livery all things clad;
Silence accompanied, for beast and bird,
They to their grassy couch, these to their nests
Were slunk, all but the wakeful nightingale.
She all night long her amorous descant sung.
Silence was pleased: now glowed the firmament
With living sapphires: Hesperus, that led
The starry host, rose brightest, till the moon,
Rising in clouded majesty, at length,
Apparent queen, unveiled her peerless light,
And o'er the dark her silver mantle threw.

This great thinker and beautiful poet closed his eyes in eternal sleep Sunday, Nov. 8, 1674.

IDA A. BALLOU.

A Wise Old Raven.

High over the breaking waters flew a wise old raven.

He was bound many miles westward, right out to the sea-coast, to unearth a sow's ear which he had buried in the good times.

It was now late autumn and food was scarce. When you see one raven, says Father Brohm, you need only look round to discover a second.

But you might hav looked long enough when this wise old raven came flying; he was, and remained, alone. And without troubling about anything or uttering a sound he sped on his strong coal-black wings through the dense rain-mist, steering due west.

But as he flew, evenly and meditativly, his sharp eyes searched the landscape beneath and the old bird was full of chagrin.

Year by year the little green and yellow patches down there increased in number and size; road after road was cut out of the heathery waste, little houses sprang up with red-tiled roofs and low chimneys, breathing oily peat-reek. Men and their meddling everywhere!

He remembered how, in the days of his youth—several winters ago, of course—this was the very place for a wide awake raven with a family—long, interminable stretches of heather, swarms of leverets and little birds, eider ducks on the shore with delicious big eggs, and tid-bits of all sorts abundant as heart could desire.

Now he saw house upon house, patches of yellow corn land and green meadows; and food was so scarce that a gentlemanly old raven had to fly miles and miles for a paltry sow's ear.

Oh, those men! those men! The old bird knew them.

He had grown up among men, and what was more, among the aristocracy. He had passed his childhood and youth in this great house close to the town.

But now, whenever he passed over the house he soared high into the air, so as not to be recognized. For when he saw a female figure down in the garden he thought it was the young lady of the house, wearing powdered hair and white head-dress, whereas in reality it was her daughter, with snow-white curls and a widow's cap.

Had he enjoyed his life among the aristocracy? Oh, that's as you please to look at it. There was plenty to eat and plenty to learn; but, after all, it was captivity. During the first years his left wing was clipped, and afterward, as his old master used to say, he was upon *parole d'honneur*.

This parole he had broken one spring when a glossy black young she raven happened to fly over the garden.

Some time afterward—a few winters had slipped away—he came back to the house. But some strange boys threw stones at him—the old master and the young lady were not home.

"No doubt they are in town," thought the old raven; and he came again some time later. But he met with just the same reception.

Then the gentlemanly old bird—for in the mean time he had grown old—felt hurt, and now he flew high over the house. He would hav nothing more to do with men, and the old master and the young lady might look for him as long as they pleased. That they did so he never doubted.

And he forgot all that he had learned, both the difficult French words which the young lady taught him in the drawing-room, and the incomparably easier expletivs which he had picked up on his own account in the servants' hall.

Only two human sounds clung to his memory, the last relics of his vanished learning. When he was in a thoroughly good humor, he would often say: "*Bonjour, madame!*" But when he was angry, he shrieked: "Go to the devil!"

Through the dense rain mist he sped swiftly and unswervingly; already he saw the white wreath of surf along the coast. Then he descried a great black waste stretching out beneath him. It was a peat moor.

It was encircled with farms on the hights around; but on the low plain—it must hav been over a mile long—there was no trace of human meddling; only a few stacks of peat on the outskirts, with black hummocks and gleaming water-holes between them.

"*Bonjour, madame!*" cried the old raven and began to wheel in great circles over the moor. It looked so inviting that he settled downward, slowly and wearily, and alighted upon a tree root in the midst of it.

Here it was just as in the old days—a silent wilderness. On some scattered patches of drier soil there grew a little short heather and a few clumps of rushes. They were withered; but on their stiff stems there still hung one or two tufts—black and sodden by the continuous rains. For the most part, the soil was fine, black, and crumbling—wet and full of water-holes. Gray and twisted tree roots stuck up above the surface, interlaced like gnarled network.

The old raven well understood what he saw. There had been trees here in the old times, before even his day.

The wood had disappeared—branches, leaves, everything was gone. Only the tangled roots remained, deep down in the soft mass of black fibers and water.

But further than this, change could not possibly go; so it must endure, and here, at any rate, men would hav to stint their meddling.

The old bird held himself erect. The farms lay so far away that he felt securely at home, here in the middle of the bottomless morass. One relic, at least, of antiquity must remain undisturbed. He smoothed his glossy black feathers and said several times, "*Bonjour, madame!*"

But down from the nearest farm came a couple of men with a horse and a cart; two small boys ran behind. They took a crooked course among the hummocks, but made as though to cross the morass.

"They must soon stop," thought the raven.

But they drew nearer and nearer; the old bird turned his head uneasily from side to side; it was strange that they should venture so far out.

At last they stopped, and the men set to work with spades and axes. The raven could see they were struggling with a huge root which they wanted to loosen.

"They will soon tire of that," thought the raven. But they did not tire. They hacked with their axes—the sharpest the raven had ever seen—they dug and hauled, and at last they actually got the huge stem turned over on its side, so that the whole tough network of roots stood straight up in the air.

The small boys wearied of digging canals between the water-holes. "Look at that great big crow over there," said one of them.

They armed themselvs with a stone in each hand and came sneaking forward behind the hummocks.

The raven saw them quite well. But that was not the worst thing it saw.

Not even out on the morass was antiquity to be left in peace. He had now seen that even the gray tree-roots, older than the oldest raven, and finely inwoven into the deep bottomless morass—that they even had to yield before the sharp axes.

And when the boys got so near that they were on the point of opening fire he raised his heavy wings and soared aloft.

But as soon he rose into the air and looked down upon the toiling men and the stupid boys, who stood gaping at him with a stone in each hand, a great wrath seized the old bird.

He swooped down upon the boys like an eagle, and while his great wings flounced about their ears he shrieked in a terrible voice, "Go to the devil!"

The boys gave a yell and threw themselvs upon the ground. When they presently turned and looked up again all was still and deserted as before. Far away a solitary blackbird winged to the westward.

But till they grew to be men—aye, even to their dying day—they were firmly convinced that the evil one himself had appeared to them out on the black morass in the form of a monstrous blackbird with eyes of fire.

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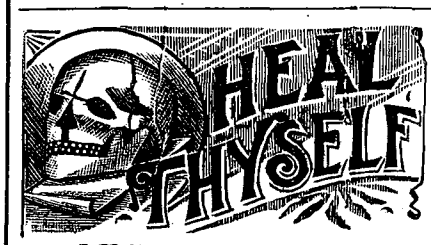
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News of the Week.

A COMMUNICATION from Ecuador complains that "in this, as in other South American states, the Masons and so-called Liberals never cease to persecute the church, and hav directed their efforts especially to drive religious instruction from the schools of a people who are exclusivly Catholic."

THE French republic this year attains its majority.

FIVE persons hav been killed in a crush of people at a cathedral entrance to see the Holy Coat.

A CATHOLIC congress at Malines is discussing means of practical application of the pope's labor encyclical to the working classes.

JESSE STITT, a boy of Seymour, Ind., subject to catalepsy, remained twenty-one days in his last fit, and on waking said he had spent that time in heaven.

OUTSIDE the south gate of Nanking, China, locusts are piled three to four inches deep. The provincial treasurer and other officials hav offered prayers in the temple for the succor of the crops.

ANDREW D. WHITE, ex-president of Cornell University, has lost the Republican nomination for governor of New York largely because of his "Warfare of Science" articles exposing church blunders and crimes.

THE sultan has prohibited entrance of the fugitiv Jews into Palestine. It is thought that Baron Hirsch should arrange with him for their admission. If the country were terraced, planted, and supplied with water reservoirs it would be highly productiv.

THE last letter of wife-murderer Bulling, hanged at Kansas City, Mo., on the 4th, concludes: "I hope to meet you in heaven. Please pray that I will be forgiven my sins. Ever yours in heaven. Lou Bulling."

RUSSIA may suffer great disorders soon. Poland's disaffection requires 500,000 soldiers to suppress it. Starving peasants threaten an uprising, with burning of houses and killing of landlords and officials. Landowners carry revolvers and keep many fire-arms in their bedrooms. Whatever relief funds are raised will doubtless be stolen, as they usually are, by officials.

MANY cardinals think that "so long as Rome is occupied by two hostil powers it is only in accord with the dignity and interests of the holy see that the conclave to elect a pope should be held upon foreign soil in order to frustrate the machinations of the civil power, and, above all, in order to renew in an efficacious manner the periodic protestations against the tyrannous statutes and the occupation of Rome by the Italian state."

THE famin impending in Russia will arise largely from the persecution of the Jews, who hav heretofore advanced to the thriftless Russian farmer money to secure the harvesting of his crops. Much of the crops that escaped frost and drouth lies rotting ungathered. "With a blind stupidity," says a dispatch, "which would be incredible if we had not the example of Spain in history, Russia has busied herself in destroying her most activ mercantil class just at the time when its help was most sorely needed to keep the country going at all."

To the suggestions that in event of a non-Italian being chosen pope Italy will confiscate the Vatican, Catholics threaten: "If a question as to the ownership and control of the Vatican should ever be raised by the Italian government it would be settled in a way and with a promptness not at all pleasant for that government. The Catholics of the whole world would 'want to know the reason why,' and the powers of the world would insist on having some knotty points considered before 'Italy' was permitted to put its robber hand on the home of the popes."

AT Chenango Falls, N. Y., last November, Miss May Walker, Methodist, was married by a Methodist clergyman to Gustave McGowan, Catholic. On their way home McGowan told his wife that unless they were married by a priest he could not recognize her as a wife without committing a sin. She, also being fanatical, would not go before a priest. They parted, and kept the marriage secret till recently, when it leaked out. McGowan told his wife's lawyers that he would not liv with her, as it would commit his soul to perdition. She has got a divorce.



HAMAN WAXETH WROTH AT MORDECAI.

And when Haman saw that Mordecai bowed not, nor did him reverence, then was Haman full of wrath.—Esther iii, 5.

Gems of Thought.

THE despotisms of the old world all rested and still rest upon the Bible. "The powers that be" were supposed to hav been "ordained of God;" and he who rose against his king periled his soul.—*Ingersoll.*

REFORM is thought pregnant with danger for all time that is present, but would hav been extremely profitable for that which is past, and will be highly salutary for that which is to come; therefore it has been thought expedient for all administrations which *hav* been, or that *will* be, but by any particular one which *is*, it is considered, like Scotch grapes, to be very seldom ripe, and by the time it is so, to be quite out of season.—*Colton.*

IGNORANCE of natural causes begat terror: terror, superstition: superstition, priests and the priesthood: whose interests and unbending efforts are exerted to perpetuate the fear, the ignorance, and the superstition that gave them birth.—*Abner Kneeland.*

EVEN with Christians of comparativly blameless lives their religion is injurious. It causes a waste of moral force. There are passionate desires of virtue, yearnings for the good, which descend from time to time like a holy spirit upon all cultivated minds, and from which, strange as it may seem, not even freethinkers are excluded. When such an impulse animates the godless man, he expends it in the service of mankind; the Christian wastes it on the air; he fasts, he watches, and he prays.—*Reade.*

THESE [Mosaic] laws not only fall short of a perfect morality, but they are distinctly and foully immoral, and tend directly to the brutalization of the nation which should liv under them. . . . It is time that it should be publicly acknowledged that the so-called Mosaic code is literally a mosaic of scattered fragments of legislation, of various ages, and various stages of civilization, put together a few hundred years before Christ.—*Annie Besant.*

ONE hoary sinner, on the bed of sickness, refused to repent, because he was not *certain* that death was so close at hand; and he did not wish for the trouble of going through the process twice, and was loth, by a premature amendment, to lose a chance of any of the indulgences of sin. Men would hav been far more scrupulous watchers over conduct, far more careful of their deeds, had they believed that those deeds would inevitably bear their natural consequences, exempt from after intervention, than when they held that penitence and pardon could at any time unlink the chain of sequences.—*Greg.*

BY degrees, the opinion that all men are possessed of the devil and damned was established, a strange idea without doubt, an execrable notion, a shocking outrage to the deity, to imagin that he has continually formed sensible and reasonable beings for the sole purpose of being tormented for ever by other beings, eternally themselvs plunged in torment. If the executioner who at Carlisle, in one day, tore out the hearts of eighteen of the party of the prince Charles-Edward, had been charged to establish a dogma, this is what he would hav chosen: yet he must hav been drunk; for had he even at once possessed the soul of an executioner and a theologian, he could never hav invented in cold blood a system in which so many thousands of infants at the breast are delivered to eternal tormentors.—*Voltaire.*

THE struggle for existence is a biological fact, which with mathematical necessity follows from the general disproportion between the average number of organic individuals and the numerical excess of their germs. But as adaptation and inheritance in the struggle for life are in continual interaction, it inevitably follows that natural selection, which everywhere influences and continually changes organic species, must, by making use of divergence of character, produce new species. Its influence is further especially favored by the activ and passiv migrations of organisms, which go on everywhere. If we giv these circumstances due consideration, the continual and gradual modification or transmutation of organic species will appear as a biological process, which must, according to causal law, of necessity follow from the actual nature of organisms and their mutual correlations.—*Haeckel.*

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Notes and Clippings.

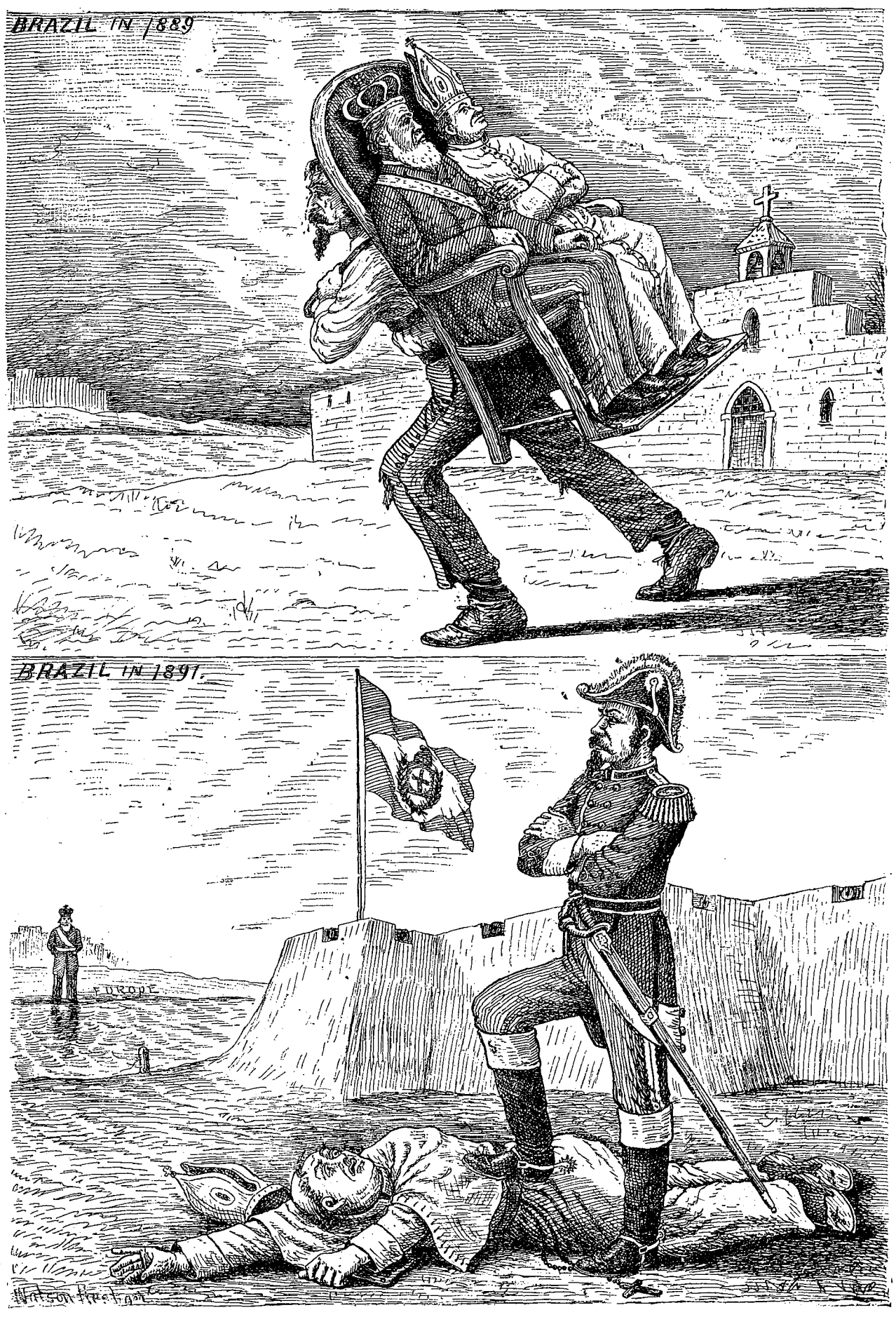
A ROMAN Catholic writes to the *Sun:* "Suppose a Roman Catholic president to be in the White House. The services of the United States are required for example in an arbitration between two European countries, one Protestant the other Catholic. The American president is asked to appoint arbitrators who shall favor the Catholic nation in the arbitration. The request is made by the pope. Now, let me ask your correspondents who deny that a Catholic president would come under the direct influence of the pope, how such a president, in such circumstances, could well refuse the request of the pope, made upon him as a matter of religion, so long as to grant the request implies no overt action not within the pale of good morals and religion. As a Roman Catholic, I surely think such a president, if he were a true Catholic, could not and would not refuse to grant such a request. Such a president, equally with a layman like myself, must, as a Roman Catholic, acknowledge the wish, the authority of the pope to be above any and all considerations. I am proud to assert, and free to acknowledge, my belief that a Roman Catholic president would be quite as much under the influence of the pope as I, a layman, an obscure citizen and earnest churchman, can be. I believe this to be the correct, the honorable, the only view of the question. The Protestants will respect us more for openly proclaiming what we believe than for attempting to conceal what must be perfectly clear to every sane man who is familiar with the policy of the church."

ARTICLE 188 of the Russian code says: "Those who leave the orthodox church for another Christian denomination will be given over to the ecclesiastical authorities for instruction, correction, and other church disciplin, and until they rejoin the church the government will take their children in order to preserve them from perversion by their parents' influence, and appoint guardians for them of the orthodox faith. The erring parents will be forbidden to liv with their children."

CATHOLICS dislike the French law enforcing military service of theological students.

IN a late number of the *Independent*, Dr. Ives Curtiss givs a very full and candid account of the higher criticism in its relation to the Old Testament. He shows that it denies the Pentateuch to be in any specific sense the work of Moses; that the prophetical writings are a mosaic from unknown writers; that Ecclesiastes was not by Solomon; that the book of Chronicles was the history of Israel, rewritten with a bias; that the book of Daniel was a late production, and that the "Old Testament history is not trustworthy." Naturally at the close he asks, "What remains that can be maintained?"

EVERY one of the agricultural fairs that will be held in New Jersey this year, and every fair that will be held during the winter in the parlors of a church, will be in violation of a state law, the wording of which is brief and sententious. It reads: "That no fair or fairs shall hereafter be held in any city, town, or place in this state." The law is still on the statute books of the state, and has never been repealed. The date of its passage is Jan. 27, 1797. The reasons for its enactment remain shrouded in antiquity.



A CHANGE THAT BROUGHT RELIEF.

IT is satisfactory to learn that the cholera mortality among pilgrims to Mecca this year reaches the unprecedented number of 11,000. It is satisfactory because it is pleasant to think of so considerable a number of fellow-creatures going straight to their own paradise. It is almost startling to consider, too, that this band will require the ministrations of 770,000 black-eyed houris, of which seventy are assigned to each Mussulman in the abodes of bliss.

THERE is agitation in Rome against the Catholic Order of the Buried Alive. The nuns hold no intercourse whatever with the world. The only means of communication with the convent is "the barrel," so-called, which fills an opening in the wall and revolves, when one knocks thereon, until it shows an open section, wherein are placed whatever gifts or messages are intended for the nuns, who liv wholly on charity, keep two Lents a year, and never eat flesh meat.

THE question of religion should never appear in politics; but, alas! it does, right here in Rhode Island.—*Providence Record.*

DARWIN will be remembered as long as Newton. Darwinism means much more than the speculativ results attained by the genius of one man. It means little less than a new way of looking at existence. It is to the nineteenth century what the discovery of the New World was to the sixteenth.—*Post.*

THERE are said to be but few people in England who can rival Mrs. Annie Besant in dinner-table oratory. Her voice is clear and melodious and her mental grasp of the subject under discussion is remarkable. Her great speech at Westminster Hall in her own defense before the chief-justice of England won the admiration of the queen's attorney-general. —*World.*

WITH famin stalking in the train of incipient rebellion, and confiscation and official corruption promoting both; with crops left rotting on the ground for want of money to move them, and new demands piling up for an empty treasury to satisfy, the condition of over-Christian Russia is the most portentous fact in contemporary history.

UNDER the plea of "doctrinal growth," the disintegration of Protestantism has gone so far that its ministers openly impugn the infallibility of the very Bible itself. Instead of Protestantism having reformed the faith of the world, the critical unbelieving spirit of the world has undermined the faith of Protestantism. The Reformers sowed the wind, and their children are reaping the whirlwind. —*Catholic Review.*

IT is not generally known that Father Anderledy, the general of the order of the Jesuits, and who has been nicknamed "The Black Pope," spent a considerable part of his career in this country. It was here that he received ordination as priest, and for many years he was the parish priest at Green Bay, Wis.

Communications.

Spirit Analysis.

A spirit is matter, not immaterial. . . . A spirit passes through solids, glass, iron, wood, and solid walls, as light, heat, magnetism, and electricity pass through various substances without making a hole.—*W. L. Willis.*

Our good, and, no doubt, honest brother Willis, like all other Spiritualists, entirely ignores the important fact that, if a spirit body or being is a reality, it must be *organic*—organized, living, breathing, automatically acting matter. It must be, as is conceded by all prominent Spiritists, a counterpart of man. It must possess the outline, shape, size, form, and characteristics of man. Being organic and material, and possessing functions like man, this spirit body must contain within itself a counterpart of all the physical organs of man. Being a living, material being or person, this necessitates all the internal organs which alone constitute such living person. It necessitates blood or similar life fluid. This necessitates arteries, veins, the heart and its associate organs to propel and circulate such fluid throughout the organism, without which processes no organic or individual life is possible. And these organs, channels, ducts, etc., must be of sufficient retentiv quality to resist the action of such fluids now and during all eternity.

In the absence of the physical organism, which at death is consigned to disintegration, is the survival of such spirit counterpart of man (which is invisible to normal sight, and without weight, color, or tangibility) thinkable, reasonable? Is it within reach of common understanding and scientific analysis? Will Brother Willis kindly explain its characteristics, its constituents, its circulating organs, heart, veins, arteries, life fluid, etc.?

"What does not breathe does not liv," is an axiom of science. A spirit livs, hence must breathe. Breathing necessitates lungs or organs to breathe, and channels leading in and out of the body. These, of necessity, must be composed of material of sufficient tenacity to hold and confine the air (breath) while in the body supplying the requisit elements to sustain the life processes. In the absence of the physical lungs—*the only kind known to science*—are such spiritual lungs or organs thinkable and within reach of scientific analysis? If a spirit is transparent like air, light as air (for they are supposed to float in the air), what *organized* material known to man can thus float unseen, contain and confine the air of a breathing, living being, yet not weigh a grain?

If not miracle, what is it?

Organic life necessitates food. From crudest form of plant life to highest form of animal life this is the imperativ rule. Organic life necessitates a continuous supply of those substances which it consumes and assimilates and upon which supplies it depends for existence. The flower, shrub, and tree require heat, light, moisture, and many necessary elements from the soil for their existence. The crudest form of animal life is merely a sac or stomach, which absorbing, digesting, and assimilating food enables it to liv. So the higher animals require a continual supply of food to supply the necessary chemistry to sustain the life process. Hence a stomach and its connecting channels and organs are an absolute necessity to all organic, living beings. This implies eating, drinking, digestion, and assimilation of food, chemical processes, and excretion, necessitating not a supply of air solely, but also of good, substantial, nutritious food, such as fluids, bread, fruits, cabbages, fish, meat, etc., all well known, but whose "spiritual counterpart" is entirely unknown to man.

Now, will Brother Willis please define the nature of a spiritual stomach, and these spiritual, digestiv, and respiratory processes? How can such airy organs resist the chemical processes which they of necessity are continually subjected to? What confines these fluids in their proper organs and prevents the same from percolating or leaking (!) through before the body has time to assimilate the same? Please also define the quality and kind of food, where procured, how prepared, particulars about breakfast, dinner, supper, dining-rooms, kitchens, etc.

He cannot do it. And if twenty prominent Spiritists or mediums were asked at one and the same time to giv their testimony concerning such practical matter, we would obtain twenty widely divergent answers, all proving that no knowledge concerning such things exists anywhere.

I insist that the characteristics, components, and capabilities of a spirit body are utterly incomprehensible and absolutely beyond scientific analysis. There is nothing in nature analogous to it. All material *forms* (and Brother Willis insists that spirits are such forms) are in continual process of change. All beings begin, are conceived, born, evolve to maturity, then retrogress, decay, die, and that is the inexorable fate not only of all organic orms, but of all forms and bodies indiscriminately. What begins must end. When the material form which has now evolved into W. L. Willis was born this material form was named W. L. Willis. This material form then was and now is W. L. Willis. During the eternity of beginningless time preceding this event this identical form or individual form did not exist. It required the mingling of the male and female elements of his parents to create, form, or originate this form. This form or body begotten by his parents *is* W. L. Willis. It began to exist individually some time after the union of his parents and did and could not possibly exist before. It is an organic form possessing numerous functions and performing many physical and chemical processes, which in their united, harmonious automatic action produce life, cause circulation, digestion, respiration, generate magnetism, electricity, mind, and consciousness.

Now, whether or not we are as yet far enough advanced in the subtle science of psychology to accurately define the processes originating mind, it must be conceded that the human anatomy, in its complex and wonderful construction, supplies at least a rational basis for mind if not a solution for the subtle problem. We hav at least a cause for the effect, a reason for mentation. We represent the crowning work of nature, the final achievement of the involuntary potencies of matter, "struggling" during an eternity to create a man. Is it strange that such sublime organism can manifest the genius of an Angelo, Mozart, Bryant, or Ingersoll? But, in the name of reason I ask, what rational grounds hav we to believe, when this magnificent form which originated man, with all his physical and mental functions, dies, is buried—every grain of it—when its constituents hav assumed other forms, when the last tangible vestige of its individuality exists no more, that then a counterpart of this form, endowed with identical outline and performing identical processes, can still exist and continue to exist in eternal *statu quo*, without this physical form as well as with it?

If not miracle, if not effect without a cause, what is it?

Can the outline and form of a tree remain when cut down and consumed by fire? Can the sap continue to circulate through its fibers when it exists no more? Can it exist through all eternity when all the chemical elements necessary to its existence hav been scattered to the four winds of heaven and, combined with other elements, hav assumed other forms?

Is not the material the tree is composed of necessary to the origin and continuation of the tree? Is not this organized material the tree? If the physical organism then is a necessity to the origin of man, must it not of necessity be a necessity to the continuation of man? *Is it not the man?* Is without it—without flesh, blood, and bones—man thinkable? Is thought possible without brains, sensation without a nervous system, sight without eyes, sound without ears, etc.? Science says, No! Extinguish all organic forms from the face of the earth and universal darkness, silence, and unconsciousness would reign supreme. The crash of worlds, the belching forth of mountains of fire as from the craters of the sun, would not be seen, heard, or felt. *Mind, therefore, necessitates physical organization to generate or produce it.*

What *form* in nature is eternal? Is not continual change in form the first great vital law of nature, and which law of nature alone secures the perpetuation and eternal activity of the universe? If even one atom only per year were abstracted from the infinit whole to create an immortal soul and this atom not returned from whence it came, all, indeed—the abstracting process also being eternal—would now be such immortal souls but no universe!

Spiritists, blinded by their morbid desire to change the order of nature and thus liv forever, will not see but persistently ignore the vast difference between the inorganic elements, forces and kinds of matter which are forever the same and in that sense immortal, and organized matter, which is in no two days alike, continually changing and hence mortal. The one simply aggregations of infinitesimal particles, segregated beyond conception and small enough to pass with ease through the "pores" of glass, wood, rock, iron, etc., similar to water or flour passing through a sieve or screen; the other a counterpart of man, two by six, organic, a living complex organism; a material being (as Brother Willis concedes—and must or he could not postulate a being at all!) every part essential to the existence of the whole.

How can such a being go through a stone wall, Brother Willis, without "making a hole?" How can it, he, or she, penetrate a window-pane as light, heat, or electricity can without smashing it? Is there no difference in your opinion between fluids, dust, or flour passing through a sieve or perforation and a living human body—the counterpart of man—getting through the same small holes and instantly reorganizing again a full-fledged man or woman? Or does it, he, or she, crawl all through *one small hole?* (You would hardly expect a hard-headed Materialist to believe this!) We can imagin how respiration can occur through the skin, but how the entire man could get through, and both skin and man survive the operation, is a different thing. We can imagin magnetic currents, light, and heat passing through the pores of glass, each separated for the time being by the glass itself, then instantly uniting again in aggregated form by the law of attraction, but how an organic, living man, woman, or child can, for the time being, be so segregated into a mass of inorganic atoms as to pass through the pores of glass or a brick wall, and then by some occult force, unknown to science, unite again into a perfect living being—this I insist is a problem entirely beyond human comprehension.

If not a miracle, what is it?

If our good brother cannot explain all these mysteries incident to spirit existence, what is the use of continually illustrating the existence of ethereal existences and their mode of perambulations by gases, vapors, or inorganic forces of nature which hav absolutely nothing in common and which are not at all analogous to spirit-forms and all they imply? Can vapor, gases, heat, etc., think, love, reason? If not, please do not in the future compare them to spirit, but prove otherwise the reality of immortal organic forms.

Such forms being invisible to all of normal vision alike, unthinkable, beyond scientific analysis, without component parts, I insist that to submit them in explanation of so-called "spirit-phenomena" is not explaining but substituting an infinitly greater mystery for the lesser.

And if a spirit were actually produced would not the psychical problem be as far from solution as now?

But if a spirit exists it must be subject to the laws of other organic beings. This implies that it would be visible to all of normal sight, not to a scattered few. It implies that it is subject to change and death, and, consequently, like all other organisms, can not be immortal. It implies that if crushed, struck by a cannon-ball, run over by an engin, decapitated, or "blown up" by dynamite this organism—if real—can no more escape injury or destruction than the physical, and consequently *cannot* be immortal!

I do not now and never hav cried "fraud" and "ridiculed" our friends the Spiritualists, and all I ask of Spiritists is that they treat me as well as I do them.

OTTO WETTSTEIN.

Rochelle, Ill., Sept. 6 1891.

Our London Letter.

For some time past Mrs. Besant has been drifting further and further from the principles held by the National Secular Society, and the farewell address she gave at the Hall of Science last Sunday could scarcely be considered unexpected; the strange part of the affair is that she did not giv it long since. Her statement that she was turned off by the society was entirely misleading and quite erroneous, as she had full freedom to lecture on any subject at the hall at the free lectures on Sunday mornings, but as the evening lectures are devoted solely to the diffusion of Freethought principles, it is not likely that anyone could be permitted to lecture on another topic, and that in total opposition to those principles. Mrs. Besant knew the rules of the society well enough, and would no doubt hav opposed any such innovation when she herself was a vice-president. It was, therefore, most unfair of her to pose as a victim to what has been termed by religious papers as the bigotry of Secularism. If she no longer believes in Secularism she has always the power to oppose it after the evening lectures, but this would not suit her purpose, and it will be much better, taking all things into consideration, that she never appears on a Secularist platform again here or elsewhere. Owing to her long connection with the party she has been allowed greater facilities of airing her views in Secular halls than any other person, and up to the present her Christian champions, who for the purpose of discrediting Freethought profess to regard her as a much-wronged person, hav not offered her their buildings in which to descant on her grievances and opinions.

As during the Parliamentary vacation the daily papers are glad of any new sensation, one of them is devoting several of its columns to a course of correspondence on Mrs. Besant's wrongs in general and Theosophy in particular, but with all the efforts being made to elicit something on the latter subject, the public is very much in the dark as to what it really is, and from all appearances not much information is likely to be gained; the only point yet made at all clear is that the initiated know all about it but are not allowed to talk, and in the face of the reported statement that the chief object of Theosophy is for the improvement of the human race, individually and collectivly, it is difficult to see how this desirable object is to be attained if no one is to know but the very few how it is to be done. If the Mahatmas so earnestly desire to benefit mankind, it is a pity they so selfishly bury themselvs in the remotest parts of Thibet, where no one can get at them, and the aerial messages they are credited with sending are about on a par with Spiritualistic manifestations. It would require a person to be very much initiated to see how the production of marvelous odors "pouring out" of a crevice in a stone, or mysterious letters on equally mysterious paper com-

ing from nowhere particular, or imaginary cobras conjured out of sticks, can be of any practical avail in ameliorating the ills and troubles of poor humanity. It is a poor argument, that because there are more things in nature than are now understood or even imagined, therefore there is no reason to doubt the "truth" of Theosophy; that will apply to any new fad in supernaturalism, and would at one time hav been derided by the new prophetess.

It would almost seem by the light of present events that Mrs. Besant simply believed in Charles Bradlaugh and not in Secularism itself. But while it is open to every professing Secularist to alter his or her views, it is absurd to suppose that such a one should still expect to be treated as on the same footing as before the secession, and it would be far more honest and dignified in the seceder to quietly retire from the society than to make a theatrical display and whine like a spoiled child.

Freethought has existed from time immemorial, and in the nature of things must exist, and even though any particular society may be dissolved, still Freethought itself cannot be killed.

Mrs. Besant need not flatter herself that she has in any way deteriorated the work of the National Secular Society; her splenetic attack will rather prove a good advertisment, and make many who hav never given the subject a thought giv some consideration to it, and so increase the numbers of those who are the avowed opponents of any form of superstition. J. D.

Another Look at Colonel Ingersoll.

Special Correspondence Boston Advertiser.

Max O'Rell, in his little book, "Jonathan and His Continent," says that Robert Ingersoll "is a personality apart." To this I subscribe. But he also says that "Americans are unanimous in admitting Ingersoll's extraordinary talents." If this be so, it must be an "admission by default," for comparativly few Americans know anything at all about him. Ingersoll is better known as the "great Infidel" than as anything else, and knowing him as such the average American wishes to seek no further. I think it safe to assert that the vast majority of Americans hav no idea of what a marvelous mind is running its course among us in this latter part of the nineteenth century. If anyone doubts this, let him inquire how many of his immediate circle are familiar with the writings of Robert Ingersoll. You will find few, I think, who hav done more than cast a furtiv and timid glance at some of his tracts on religious or irreligious subjects.

Very many people, far from being familiar with Ingersoll's writings, are ignorant of the fact that he has written anything other than polemics. It is not uncommon to receive this answer: "No, I hav not read Ingersoll's writings, and I do not want to." And this, perhaps, is only another proof of the truth of Lord Houghton's observation that "It is remarkable how few people hav 'grown-up' minds."

Robert Ingersoll must be described by the word "genius," for by no other word can this strangely contradictory character be explained. The mental equipment of this man is that of a logician, a philosopher, a poet, and an artist in the most general sense of the word.

Robert Ingersoll possesses in its most perfect form the charm of personal magnetism. All who come in contact with him, no matter how deeply prejudiced at the outset, leave him with kindlier feelings, and the wealth of his brain obscures all those minor traits of mind and renders insignificant all those trivial personal habits which go so far in forming our opinion of the mediocre man.

In the first place, Ingersoll is a brilliant conversationalist, or, perhaps I should say, "monologist," because when he begins to talk most people are charmed into silence. He talks with ease and grace upon subjects of which you would suppose him ignorant, often amazing a specialist with his knowledge of the specialty. An omnivorous reader, he has the faculty of digesting a book, of getting at and retaining its salient points to the exclusion of the padding and the unimportant. Scarcely anything in the line of reading escapes him. Novels, history, poetry, the Koran, and yesterday's trash, he has read them all. His memory is marvelous. "I hav what I call 'The Fool's Memory,'" said he to me one day. "I can remember the number of a page on which I saw certain sentences, and can often tell whether it was the right or left hand page, and how many lines from the top or bottom."

His memory for the works of Shakspere is particularly noticeable. Quotations from the great dramatist, always perfectly apt and correct, he has at his tongue's end. Indeed Shakspere is his Bible, and in Colonel Ingersoll's opinion no other writer, and, I might almost say, no other man, deserves to be mentioned in the same breath with Shakspere. I remember once hearing Colonel Ingersoll say that he never heard of Shakspere until he was about twenty years of age, when a chance incident happened to put him in possession of a copy of "King Lear," and the reading of that play marked the beginning of a passionate love for its author which to-day amounts almost to worship. He is a great admirer of the writings of Charles Dickens and in this connection it is interesting to note that when Dickens was in America, Ingersoll was invited to meet him at dinner and flatly refused to do so, being greatly offended by the caricature of America and Americans drawn by Dickens in "Martin Chuzzlewit." The colonel told me that he had never ceased to regret missing this opportunity of meeting the great novelist, and remarked that he now enjoyed the description of "the flourishing town of Eden and its inhabitants" as much as anybody. Victor Hugo is another author with whom Colonel Ingersoll is wonderfully conversant.

I once had a talk with Ingersoll on novels, and in the course of it asked him which of the novels he had read he considered the greatest. "Les Miserables," he answered without a moment's hesitation. "It has no equal. But a 'Tale of Two Cities' would be perhaps my second choice." Colonel Ingersoll is a very observant and sometimes a very severe critic. I will own that he has spoiled several things for me by pointing out faults which otherwise I should probably never hav noticed. Of Lincoln's speech at Gettysburg he said: "What a pity Lincoln put seven useless 'heres' in those wonderful lines." I now see those 'heres' glaring at me every time I read that speech. And of Bryant's "Thanatopsis" he said: "How do you suppose Bryant ever fell into the error of saying: 'Thou go not like the quarry slave at night scourged to his dungeon.' No quarry slave ever needed scourging to drive him from his work at night to his dungeon. What Bryant must hav meant was—'at morn scourged from his dungeon.'"

I hav spoken before of Colonel Ingersoll's faculty of digesting his reading. This I consider is due in great measure to the wonderful mind concentration of which he is capable. Of this I hav seen many evidences, and in this connection I am reminded of an incident that happened in one of the branches of the now celebrated Bell telephone case. Colonel Ingersoll had been retained to make the oral argument before the supreme court of the United States. For weeks the various counsel had been trying to make appointments for the purpose of coaching Ingersoll on the fine points of the case. Failing in this they engaged a compartment in the parlor car which was to take them down to Washington, intending thus to utilize the journey to prepare their orator. Unfortunately for their plans, the colonel walked through the smoking car, and seeing an old acquaintance, dropped into an adjoining seat, and that was the last the anxious lawyers saw of him until Washington was reached. At Washington a bath and dinner occupied the most of the evening, and it was well on to midnight before the refractory colonel was corraled and coached by his junior counsel. Imagin any subject being elucidated by three or four lawyers at once! Least of all the intricate subject of telephone law. The wee sma' hours saw the colonel escaping from his instructors. The case was argued in the forenoon of that morning, and I hav heard it said by those who listened to the colonel's speech that the law of telephones was never before so clearly stated—not a salient point had been neglected. He had won that case in the smoking car from New York to Washington.

Those who hav read the wonderful prose-poem, "Life," written by Colonel Ingersoll as a parallel to "The Seven Ages of Man," will scarcely believe that this work was conceived and written in a railroad train on the journey from New York to Washington. But such the author tells me is the fact.

In addition to being an industrious reader (where he gets time for it no one knows), Colonel Ingersoll is a great lover of music and a good judge of it, though he is personally no musician; and using this expression makes me tell a story at my own expense.

One day Colonel Ingersoll said to me, "L———, are you fond of music?" "I am, colonel," I replied, "but I am no musician." "Well, that's a silly answer," said he; "you might just as well reply, if I asked you if you liked cake, 'Yes, but I'm no cook.'"

Wagner is his favorit composer, as Shakspere is his favorit author. He idolizes both. In a breach of promis case not long ago, the evidence showed that the defendant had taken his alleged fiancee to the German opera—to "Tristan and Isolde" and others. In summing up a rather forlorn hope defense, the colonel said, "Gentlemen, you hav heard that the defendant frequently took the plaintiff to the German opera—there to hear the masterpieces of Wagner—those waterfalls of melody. The man who has conferred such a benefit on a woman should not be subjected by her to a suit of this kind. That should absolve him!" Ingersoll is a passionate admirer of the dramatic art, and all his life long has been a champion of the stage. Here, as in many other things, his opinions differ widely from the recognized critics. But his opinions never lack reasons and his reasons never lack force. I hav heard him assert time and again, in that dictatorial positiv manner which of itself carries conviction, that Julia Marlowe is the greatest living actress, because she acts naturally. "Too much polish," he says, "suggests insincerity." He could not endure the finished acting of Coquelin and Hading. For Edwin Booth and Joseph Jefferson he has expressions of enthusiastic admiration. His standard of criticism here is, as I hav said, an individual one, but it is also one of a high order, and few are the actors and actresses of whom I hav heard him speak in high terms. A poor reading of Shakspere irritates him greatly, and I hav heard him severely criticise some well-known actors for not studying their roles sufficiently to enable them to act their characters consistently.

Thus in "Romeo and Juliet." He says the point is utterly lost by making Romeo and Tybalt fence all over the stage when a correct interpretation of Romeo's character and the scene would be a frenzied rush, resulting in something like a murder.

There is scarcely a prominent lawyer in New York who has not smarted under the lash of Ingersoll's satire, which, however, is almost always delivered with a smile that takes away much of the sting. "Colonel Ingersoll and I generally differ as to what the law is," sneeringly remarked a well-known member of the New York bar. "Yes," flashed back the colonel, "if we didn't I should hav some doubt about my being right."

"I never think of England," said he again, "without being reminded of a burglar with a white necktie."

Master of the art of invectiv, Ingersoll seldom uses it—holding that "epithets are not arguments." But I once heard him at his best, denouncing a man who had brought an uncalled-for accusation against his wife in a suit for divorce. "Gentlemen of the jury," said the colonel, his eyes flashing with anger and contempt, "I mark out in the plaintiff the meanest man I know. A man so mean that nature wasted her time in making him, and the dirt of which he is composed would hav been better employed filling the grave of another such man, if such another lives!"

It is at this time impracticable to do more than enumerate some of Ingersoll's writings, which entitle him to rank foremost among American prose writers—exclusiv of the polemics which hav given him more notoriety than fame. Would it be considered extravagant to say that Ingersoll is one of the greatest Shaksperian scholars in the world? I am willing to abide by the decision of those who hav read his essay on Shakspere, and who are themselvs at all familiar with the Shaksperian critics. Is it possible to believe that a complete history of Napoleon could be drawn in less than two hundred lines? If not, read De Bourrienne's three ponderous tomes on the life of Napoleon, and then see what Ingersoll has neglected in his reflections at the tomb of the "man of destiny."

"Life," "Crimes Against Criminals," "A Vision of War," "Henry Ward Beecher," "Roscoe Conkling," "Cuba," "Woman." These are a few of the many essays and prose poems from the pen of this "marvelous, many-sided" man. No one can fully know the possibilities of the English language until he has read them. LOPHOS.

Success.

The strongest ship may breast a gale,
And yet be driven back.
What though to land in port she fail,
Shall we declare she could not sail
Because she had to tack?

Though storms belate and plagues impede,
Though aches and ills betide—
Ambition's goal may not be won—
Yet hast thou bravely, nobly done,
If thou hast bravely tried.

"He nobly does who nobly dares"
When trials sore oppress.
When perseverance nought can shake,
Though failure follows in his wake,
His failure is success.

The fiercest battles are to fight,
The strongest forts to scale;
The truest heroes they who fall,
The endeavors grandest of them all
Those made by ones who fail.

MYRON HANFORD VEON.

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On the Pacific Coast.

News and Notes.

It was harvest time about Bozeman when I reached there. The fields glittered like gold and the farmers were busy. They had to improve each shining hour. It was a bad time for lectures. Only a few were present in the new and elegant opera house. Enough, however, for a short address on the "Demands of Liberalism." On my next round I will not strike Bozeman until the crops are gathered. There is a large Liberal element all about here. But it is no use to lecture when the land echoes and re-echoes with the music of a hundred machines.

I was glad to meet old friends here—Mr. and Mrs. J. P. Lindley, Thomas Burke, Fred Buchtel, and others. Judge Luce, who introduced me four years ago to a crowded house, is now on the sick list, and could not be with us; but his heart is in the cause. J. V. Bogert, now mayor of the city, introduced me on this occasion. He is not afraid to stand by the colors be there few or many. The *Avant Courier* and its editors are on the right side, and when the time comes this go-ahead journal speaks to the point. J. R. Scahill is enrolled on THE TRUTH SEEKER list, and I hope for more hereafter. I hav faith in Bozeman. It has a very large Liberal element. It is growing also. Many beautiful buildings hav been erected since I was here before. The Hotel Bozeman rivals the best-appointed hotels of larger places. A fine country stretches about the city. It is a lovely summer residence. The vast array of mountains, blue and dazzling, encircle the glittering plains. The nights are cool. Bozeman is one of the jewels of Montana, and Montana is indeed a splendid state. Its resources are many. It is rich, and as you ride along from Bozeman to Helena, and on to Missoula, in this gorgeous September weather—plains mingling with blue hills—enchanting prospects arise. At Helena I hav the good fortune to come across Mr. and Mrs. A. N. Sires, our old friends of Spokane. They are coming back to Spokane after residing for a year at Great Falls.

Spokane is a little bit dull, but it is a handsome city, and believes in its destiny. It is an attractiv place. Its business blocks are superb, and the country about glitters with elegant homes.

I met with J. H. C. Scurlock, who has been here about a year—an earnest Liberal, who has done some good fighting for our cause in Spokane papers. His articles in answer to clerical assumptions are excellent. Through his generous efforts arrangements were made for a lecture in the Unitarian church on my return from Colville.

Colville is a banner town. It is a quiet place just now, but a charming resort. As we come into the valley beautiful scenes are on every side—the grassy fields and the groves and the lofty and far encircling hills. The day is luminous, and it is like traveling in Switzerland as we behold the rugged and picturesque landscape. Colville valley is famous for its hay. Long stacks are seen about the many farmhouses. Noble herds are wandering over the ample meadows. The hay commands $10 a ton, and two or three tons are raised to the acre. This is a good income. Round about Colville, on to the Columbia river and beyond, the heart of the mountains is laden with wealth. Gold, silver, lead, etc., are found here, and eventually the streams of prosperity will flow from a hundred mines.

The Christians hav built a church since I was here, but they hav not paid for it, and it is likely to be sold out of their hands. So this outward evidence of the church's power counts for but little. As a matter of fact Colville is a Liberal town. The majority of its people are outside the churches. I hav not found better audiences anywhere. The court-house was filled to its utmost capacity, and taking it all in all I must say that Colville is a banner town.

William Graham, and his wife, Maggie Hope Graham, who is a valuable contributor to the columns of THE TRUTH SEEKER, are located here, and the North Star House shines with comfort for the traveler. The Grahams are stanch supporters of Liberalism. They giv and they work freely. J. J. Carscadden, of the Dominion Hotel, is a splendid ally. I enjoyed the hospitality of himself and wife. David Barman also lends a hand. Alf Olsen is on the list. H. G. Kirkpatrick, Mr. Hammond, Dr. Kaulbac, Fred Hass, E. G. Swain, John Dempsey, Mr. and Mrs. John Day, who came eighteen miles to attend the lecture; Mr. and Mrs. Thomas Barker, James Durkin, John Rickey, A. A. Barnett, H. Baum, Julius Albino, who burns with the fires of Italy for Freethought; I. H. McKenzie, A. Schipps, etc., are our co-workers here also. Eleven new names are added to THE TRUTH SEEKER roll. In every respect it was a successful campaign at Colville. I shall come here as often as I can, for there is ever a cordial welcome.

I was sorry not to see my old friend, R. A. Prouty, and his sons. The father is over eighty years old and still keeps in the harness. John Stewart Dick is with us from his ranch nine miles out. The Old Dominion mine is six miles east of Colville and employs thirty men. The smelter, which has done a good deal of work, is not now running, but soon will be, it is expected. Sunday afternoon Carscadden gave me a drive to the old fort and the old town, about three miles from the new town. Colville is named from the Colville tribe of Indians. The fort was established many years ago. The Catholics also built a mission house here and most of the Indians on the reserve are now Catholics. The lands about Colville are held at about $100 an acre if cleared. This is an excellent fruit country. Game and fish are plenty. The climate is delightful. The valley in which Colville is situated makes a lovely picture, with the immense hills towering with rock and forest inclosing its green bosom. Colville does not hav "great expectations." It will not be like Spokane, but it has a fine outlook for a city some day of ten thousand people. The productiv soil and the rich mineral deposits around, these resources when developed will make one of the most prosperous sections of the country. I. W. Haffstetter is founder of the town. He was a soldier in the service of the United States, and when his term of enlistment expired took up a claim upon the present town site. Two papers are published here, the *Miner* and the *Republican*.

I leave Colville Monday, September 14th. On Monday evening I lecture at Spokane. A fine audience is present, and I am sorry that I could not arrange to giv one or two more lectures. Rev. Mr. Wilson of the Unitarian church is broad and Liberal in his views and preaching. The Jewish rabbi who was present is equally advanced. My address on "Demands of Liberalism" was indorsed by these religious leaders. The audience was very appreciativ. Evidently a good deal could be done at Spokane by a series of lectures. Many who call themselvs Freethinkers are indifferent. Most of the friends I met here four years ago are scattered to different parts of the Pacific coast. But there are new ones ready for the work. I am much indebted to Mr. Scurlock for the success of the present meeting. He has taken hold of the matter with unflinching courage. Dr. Cary, who introduced me at the lecture, is an unflinching Liberal. I was pleased to meet with Mr. and Mrs. O. Jeldness; Jeldness is an old-time comrade of Portland memories. He always makes a good time for the Secular pilgrim. He has been married since I saw him last, and this was the first opportunity to greet his wife, a true Liberal, and I am sure that golden joys are on this blended path. Long lives to our comrades. I was pleased to meet also with Mrs. Dr. Latham, who is not afraid to express her Liberal ideas, and contributes frequently to the papers. She is now writing a novel, of which the "heavy villain" is an orthodox clergyman. In many cases this is not contrary to the fact.

The ground is broken at Spokane and the work for the future is hopeful. I like this brilliant metropolis. It has plenty of energy. Its business men are go-ahead. It has many resources. It commands the trade of a large section of the country.

A good report of the lecture was published in the Spokane *Review*. The papers of this city are willing at times to giv Freethought a fair chance. The *Chronicle* has printed bold and able attacks upon the popular theology and the clergymen do not hav it all their own way. Mr. Scurlock has given them successful battle in the columns of the *Chronicle*.

Samuel Elder has joined THE TRUTH SEEKER ranks, and I hope to hav more enlisted after a while.

Spokane, Sept. 15, 1891. SAMUEL P. PUTNAM.

The Atkinson Incubator.

Having traced the slanderous falsehood charging six murders in Girard College to its apparent source, namely, T. A. Atkinson, pastor of S. M. church, Ukiah, Cal., and as a result found it pronounced by the vice-president of the College to be "utterly false," the result of the inquiry would seem to suggest the propriety of further investigation, so that, at least, we may thereby be the better able to place a somewhat just estimate on the clerical labors of Brother Atkinson as related to the church and likewise as related to Freethinkers and skeptics—or "Infidels," as termed by orthodox believers. In giving two sermons on the exposition of what he terms Infidelity he undoubtedly realized the importance of the work, and assumed the responsibility of indulging without stint in disparaging and criminating charges against Infidels, representing them as grossly and willfully ignorant, and so few in number that about six was all he was able to compute in this populous region of country, and he presumed not one was capable of teaching a common district school. This last charge may possibly be correct, and whether or not I shall not pretend to dispute, as I consider common-school teaching and theological teaching as two distinctivly different branches diametrically opposed to each other, about as near antipodal as we can make the comparison. The first says, investigate and decide; theology says, believe or be damned. Therefore enough on this branch of his subject—although this may be the broad foundation upon which he presumed to rear his colossal bugbear superstructure of "six murdered professors in Girard College."

Whatever may hav been his object in resorting to vituperation and detraction to this extent, we were not at all prepared for such an outburst of calumny, and would fain believe that a gentleman of his cloth must hav felt himself hard pressed to sustain his point, and unfortunately allowed his credulity to run riot over his judgment and sense of duty and justice, in his great anxiety to serve the church after the manner of the early church fathers, who considered it a virtue to lie for the benefit of the church.

But a word more about the common school, the palladium of liberty, representing free thought and free speech, investigation and intelligence and truth, all of which skeptics not only freely subscribe and indorse, but as a rule are activ propagandists of the common school and do not believe in the doctrin of lying, not even for the "benefit of the church."

Of course, we are willing to admit that in our present state of society none of us know any too much, even including friend Atkinson; consequently Freethinkers hav, in addition to common schools, not only a decided *penchant* for the higher and scientific branches, but hav freely given of their means for the erection of grand and colossal institutions of learning for the general propagation of scientific knowledge and real substantial information—the Girard College standing at the head of the list, valued at $20,000,000, a fair representativ of this class of Liberal institutions for the propagation of science, to say nothing of the lesser institutions of a similar character—such as the Peter Cooper institute of New York, and the James Lick observatory and public baths (for the indigent) of California.

And all these institutions are not only for the general benefit of mankind, but more especially for the benefit of the indigent and unfortunate. The Girard College being specifically (by the testator) dedicated to the especial benefit of orphan boys, to the entire exclusion of theology and theologians; carefully guarding the institution, as it were, with a flaming sword "turning every way," in order to effectually guard, to the extent of one forty acres of consecrated ground, the earth's surface against the encroachments of that hydra-headed monster Theology, so that it might be forever indemnified against its tortuous, serpentine, slimy imprint, even within the inclosure of this holy of holies. So mote it be.

This essentially Radical prohibitory clause in the testator's will may explain the secret of the Atkinson bombardment of the Girard College. In a fit of jealousy and despair of ever being permitted to find rest for the sole of his foot within the precincts of this holy of holies, he may hav, as a *dernier resort*, concluded to follow the example and motto of the church fathers, if not for the benefit of the church, at least for the disparagement of the Girard College and Freethinkers generally as a class. Then, after having thrown up his hat for the bombardment of Fort Sumter and "crossed the last ditch" in behalf of the perpetuation of that peculiarly "divine institution," and now finding himself elevated to the pastorate of the "Confederate" church of Ukiah; why should it be considered a strange thing for him to be found bombarding the walls of Girard College by tooting his "ram's horn" from the pulpit of the Confederate church in the "flaming-lamp enlightened" city of Ukiah?

And even at this late date of progress and intelligence we find him a sympathizer and activ propagandist of that branch of theology which a few years since crossed the "last ditch" in a struggle for the utter disruption and overthrow of the grandest institution known to man, namely, the grand and glorious democratic republic of these United States of America, "the land of the free and the home of the brave"—the result of the devoted labors of that bright-shining galaxy of skeptical heroes, Infidels, if you please, whose names we find not in a Confederate church, but on that already immortalized document, the Declaration of Independence. And of these fifty six names fifty were pronounced skeptics, always including Paine, Jefferson, and Franklin as the prime movers and originators of this world-renowned document; and to whose labors we are especially indebted for the privilege of breathing the free air of republicanism instead of the combined miasmatic upas vapors of monarchy and theology, as heretofore and still extant in the major part of civilization. But Friend Atkinson having lately ventured a little speculation in a scientific investment, in a patent chicken incubator, it is to be hoped he may continue his labors in this direction with a prospect of his final conversion to Rationalism at least. And, on the other hand, there being at present an over supply in the market of theologic incubators, those representing the feathered tribe will undoubtedly be in greater demand.

However, wishing no disparagement to either Atkinson or his especial branch of theology, I may venture to giv them credit for at least one colossal branch of manufacture, in which a million lives and

billions of treasure hav been invested, namely, the manufacture of that peculiar garment popularly known by the metaphorical and euphonious name of the "bloody shirt."

Through the demon of war, manufacturing corpses by the hundreds of thousands, saying nothing of the cords of skeletons resting in the prison pens through starvation and stench, our nation shrouded in gloom and mourning, an untold amount of the best blood of the nation on both sides poured out like water, and attempt on the one hand not only to blast the fair fame of the nation, but to blot our government out of existence, and, on the other hand, for the protection and perpetuity of the grandest government on the face of the globe. In this case who are the friends of liberty, fraternity, equality, and the natural rights of men? And who organized this gigantic wholesale slaughter, with the double purpose of blotting out of existence our republican form of government, and on its ruins insure the perpetuity of that "divine institution" which John Wesley denominated the "sum of all villainies?" And now, admitting the charge of six murders in Girard College to be true, it would not be a drop in the bucket as compared with the foul deeds indorsed by T. A. Atkinson, Confederacy & Co. And if he ever puts up prayers for the propagation and success of this class of villainies, or ever threw up his hat at the news of the Andersonville victims, then we may cease to wonder at his venomous attack on Girard College, or any other institution for the benefit of the unfortunate of the human race.

In conclusion, for his future occupation and livelihood, I would advise the chicken incubator, pig-sty manufactory, or almost any domestic calling rather than that of romance and fiction. T. McC.

Ukiah, Cal., Sept. 18 1891.

Karl Heinzen's Book.

E M. Macdonald, *Dear Sir:* In mine to you of August 24th I mentioned Karl Heinzen's "Woman's Rights," a remarkable book, interesting to read and challenging attentiv study. "Truth About Love" has great strength, but Heinzen is far superior to Croly in analytic sight and re-creativ vigor. Rhetorically it is a masterpiece in literary genius; ethically no other writer, here or abroad, now or in ages past, ever put so much truth touching sex use, beauty, right, duty, pleasure, service within the covers of one book as Heinzen—thanks to Karl Schmemann, its financial godfather, Mrs. Schum, and Mr. Tucker—givs us, in this event, in typed mentality. The book is a worthy prose mate of Walt Whitman's immortal verse, whose ennobling word portraiture of nature Emerson heartily welcomed in 1855, but which war-policy, deceit, and vice-society idiocy depraved him to deplore in 1880. But thanks to everlasting truth Walt does not weaken, and Heinzen, alive all these years, in German, now speaks in plain English undefilable. I wonder that the Pantarch, resident in Boston in 1877, did not happen to meet and know Heinzen; but, as Emerson said of Carlyle in his bleak Scotch home in 1833, our "lone scholar nursed his mighty heart" in solitude, here.

But Heinzen is mistaken in supposing that marriage (which he admits is historically a tragic failure) can ever justify its existence; the avowal of liberty and sincerity are the death of marriage, and the sooner we all attend its funeral the better. The idea that two persons of opposit sex cannot liv together virtuously unless they ask leave of ministers or magistrates! As if priests and politicians hav any virtue to spare! Government lets you into the marriage cage by any easy door, but once in the law-jugglers shake the key in your face, saying: "We hav you now!" To make the tyranny and irresponsible confusion mutual is no remedy; the thing itself is vicious. *Free Love* says: "Persons capable of making a sex contract are, when wiser by experience, capable of dissolving that contract." How shall two walk together unless they be in agreement? Effort to keep them "one" by legal violence is disastrous folly. Away with your legislativ tinkers! "Shall it be as I wish? It shall be as it is, so and not otherwise!" is the royal voice of love. Marriage, the word and the thing, a defunct delusion, should be put under the sod. Mr. Heinzen does not invoke force, leaves sex relations to adjust themselvs, but he retains a bad word, damaged beyond repair. Mated, not "married," defines the unforced, fruitful, ecstatic unity which he grandly portrays as the emancipated destiny of the sexes.

What Garrison got translated and reprinted from Heinzen in the *Liberator* mostly was restrictiv talk which repelled me. Luckily for us his soul got into German before the war and now "marches on" in this breezy book. Lucky also that "Leaves of Grass" became the greatest of American poems, before Whitman's genius swooned in armed violence, and vice society vultures hovered over fields of death. Though I did not use the phrase "free love" in "Uncivil Liberty," first published in 1870, the book was intentionally and in fact introductory to "Cupid's Yokes," showing that woman suffrage means the abolition of marriage. The logic of freedom, its redeeming tendency in domestic affairs, is cogently convincing in Heinzen's book, and the women suffragists should put its manly pages under the fair eyes of their bodies militant. Europe comes to us in the nervous rhetoric of Rousseau, and in the deathly discourse of Malthus; the electric genius of the first begets barren idiocy, while war, pestilence, and famin are the restraining angels given sex power by Malthus. What Kent, Andrews, the Lelands—all our free-love philosophers—taught, Heinzen confirms, though his assertion of what women will do in freedom is premature. True freedom allies effects to causes, suffering to error, devolves on persons the necessity of self control; and, in proportion as women are assured intelligent choice, men will be on their good behavior; there will be few children and better, maternity will cease to be a "lost art," as it is now fast becoming among the "upper classes" in cities, and attractiv enterprise will build families worthy of the name.

But what is the use of dogmatizing until we get facts to reason upon? For encouraging effort to learn what are fit words in this great debate I sit here in a stone vault under two years' sentence writing this to you. Intelligence is a "crime;" one records the facts of marriage experience at the risk of fines, imprisonment, social ostracism. Month after month, again and again, my precious children ask, "Mamma, why does not papa come home?" Twenty-six years I and my love mate hav wrought together for race redemption. Fourteen years my devoted family hav suffered assault from Vice Society savagery. It is no holiday task to withstand the persistent raids of legalized barbarism on the sanctity of home and all that makes life desirable. All the guarantees of liberty are struck down. Still, mental liberty and personal integrity are the path upward, and right glad are we that Karl Heinzen's stout form leads that way. Ezra H. Heywood.

The Truth Seeker.

It would be a calamity indeed were The Truth Seeker to fail for lack of patronage. It would be as though the foundations of our cause were wrecked. Other papers that might and would be started could never repair the damage except feebly. There are other papers devoted to the cause, but some are local, others are narrow or limited variously. The Truth Seeker from the first has exhibited a catholicity and charity that should be ours in the higher development of the cause. These traits were those of the noble and illustrious founder, Bennett. He heard all sides and let you decide. Now, there are some wealthy men of our people whose incomes are so great that one day's receipts would, if contributed to sustain the cause, make it certain that our Truth Seeker could not fail. There are hundreds of Liberals who little dream of the straits to which we newspaper men are often put to keep going. A fund from which to pay well a couple of canvassers would insure the prosperity of the paper and its extended circulation if the fund were managed rightly.

It is difficult to get subscribers for our paper. Everybody cannot be approached. Then we hav some illiberal Liberals. I know a man who despises me for believing in a God—that Thought developed thinkers as nature developed matter. So our household is limited and scattered. Come, you rich Freethinker, you truth seeker, for the memory of the martyr who founded it—he was a martyr—think of it, an aged kindly gentleman, a philosopher and philanthropist, dragged from his home and condemned to hard labor, stripped, clad in stripes, shaved, and imprisoned for simply addressing a scientific book now read anywhere before any public when occasion calls for it—for his memory open your purse and your mind to the founding of a trust of some kind for the perpetuation and extension of The Truth Seeker. People are so forgetful, and thus lose their liberties. Bennett's memory will thus liv as a warning of our danger. The persecuting, unconstitutional statutes still exist. So do the human vermin and parasites that liv by them. A hundred years hence, unless Freedom dies, green and glorious will be his memory whose person they desecrated, while men of their names will be petitioning legislation to change them. Mark it, ye unborn who are living then! Holt.

Dr. Barnsfather's Consumption Cure.

I notice you publish Dr. Barnsfather's new cure for consumption. It reminds one of the doctor who knew how to cure fits but nothing else, so he gave his patients fits first and then cured them. Dr. Barnsfather's idea is to giv consumptivs rheumatism or gout first and then the consumption will go and the new disease can be cured afterward. Dear Dr. Barnsfather, you are on the wrong track—trifling with nature—and you will fail. Consumption is a dreadful disease. It must be prevented by educating our youth physically and in hygiene. If cured at all it must be done by hygienic agencies in its early stages. The most successful method so far is that followed by a few sanitarians who keep the patient breathing pure mountain air almost constantly. The weak ones are kept on cots well protected from wind and storm under tents or pavilions all day, and well fed to keep up their strength. Dr. Dettweiller, of Falkenstein, Germany, and a few others cure by this method about twenty-five per cent of their patients, mainly those in the first stages.

I shall giv some account of his proceedings in a work I hope to issue soon on the hygienic treatment of consumption.

There is about as much superstition in medicin as in religion, and The Truth Seeker can do some good by helping to exterminate it.

M. L. Holbrook, M.D.,
Editor of the *Herald of Health.*

What I Think.

I shall never hate mine enemy to do an act of injustice to him. Justice, if executed, will punish the evil-doer sufficiently.

My conscience is quite at rest. I offend no God when I denounce the Jewish Bible and deny the divinity of Jesus.

One who is loudest in confessing his faith in God proves to be one who trusts the least in him.

One who joins church because he is afraid of a hell he believes in, is just as bad as one who is profane because he is not afraid of a hell he does not believe in; neither one has the principle of manliness.

The words called "swearing" are conceived and born in the imagination of man, and hav far less meaning than our Yes and No, and the Christian pulpit is responsible for their use and abuse. "God, heaven, devil, and hell" are all without proof of existence. "Jesus" is but a man's name like John and Jacob. Damnation, an expression of a fool, repeated by fools.

Profanity is immoral in and injures self only.
Hypocrisy endangers and injures all others.
Profanity is prohibited by law.
Hypocrisy is encouraged in law.
The profane man givs you a chance.
The hypocrit does not.
The profane man *tells* you the truth.
The hypocrit belies you.
The profane man givs you your own.
The hypocrit robs you.
The profane man strikes you in the light.
The hypocrit stabs you in the night.
The profane man is shunned and defamed by the church.
The hypocrit is respected and popular with the church.

The profane man belongs to himself, is himself, is what he is.

The hypocrit belongs to the church, as of such is the church, ever pretending to be what it is not.

I believe the Christian religion to be the biggest falsehood that ever was perpetrated upon the credulity of mankind. Jay F. Haldeman.

Thompsontown, Pa., July 3, 1891.

Lectures and Meetings.

Liberal League Hall, 177 Halsey street, corner of Market street, Newark, Sunday afternoon at 3 o'clock, William Hanson, of Brooklyn, will lecture. Subject: "Education and the Power of Public Opinion."

Col. H. S. Olcott, president-founder of the Theosophical Society, will deliver a public lecture on "Theosophy and H. P. Blavatsky" in Scottish Rite Hall, Madison avenue and 29th street, New York city, on Thursday evening, September 24th, at 8:15. Admission free.

S. P. Putnam's lecture appointments for September and October are as follows: Nanaimo, B. C., September 26th; Wellington, B.C., 27th, 28th; Snohomish, Wash., 30th; West Ferndale, Wash., October 1st, 2d; Portland convention, 3d, 4th, 5th; Grant's Pass, Ore., 7th, 8th; San Francisco, 11th. Will lecture in California through the months of October, November, December, and January, state convention January 29th.

J. G. Hertwig, P. O. box 413, Washington, D. C., intends to lecture during the forthcoming fall and winter on the following subjects: 1. "National Taxation," opposing the present customs and internal revenue systems of the United States and advocating a not graduated income tax in their stead, for raising the revenue necessary for the support of the government. 2. "Free Coinage," advocating free and unlimited coinage, from American silver, of a temporary silver dollar, correct as to its bullion value, and, as soon as it can be accomplished, an international agreement as to a fixed ratio between gold and silver as monetary metals. 3. "Sunday Laws," energetically opposing such laws, as violating the Constitution of the United States, and, in addition, expounding the other demands of Liberalism. He urgently and sincerely solicits engagements for these lectures.

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Fifteenth Annual Congress.

The Fifteenth Annual Congress of the American Secular Union has been appointed by the Board of Directors to meet in Philadelphia, on Saturday morning, Oct. 31, 1891, at 10 o'clock, in Industrial Hall, corner of Broad and Wood streets, for the transaction of business, and to continue over Sunday, November 1st, if the Congress shall so determin. No arrangements will be made for reduced railway or hotel rates.

The object of the American Secular Union, as is well known, is to secure the total separation of church and state in fact and in form, to the end that equal rights in religion, genuin morality in politics, and freedom, virtue, and brotherhood be established, protected, and perpetuated. While we unite on what is commonly known as the Nine Demands of Secularism, we propose to emphasize the following at the coming Congress:

1. The equitable taxation of church property in common with other property.

2. The total discontinuance of religious instruction and worship in the public schools, and especially the reading of any Bible.

3. The repeal and prevention of all laws enforcing the observance of Sunday as a religious institution, rather than an economic one, justified by physiological and other secular reasons.

4. The cessation of all appropriations of the public funds for educational and charitable institutions of a sectarian character.

The American Secular Union is strictly unsectarian and non-partisan in both religion and politics, but will use any and all honorable means to secure its objects as above stated. It is not either publicly or privately committed to the advancement of any system of religious belief or disbelief, but heartily welcomes all persons of whatever faith to its membership on the basis of "no union of church and state." The word "secular" is here used in its broadest sense, as applied to the state and not to any system of religion or philosophy.

To discuss these questions in an orderly and friendly manner, and to devise ways and means to promote these objects, let us come together at this Congress as Freethinkers, Materialists, Spiritualists, Unitarians, Universalists, Free Religionists, Quakers, Progressiv Jews, and Liberal Christians, and, laying aside our peculiar views on religious questions, unite as American citizens on the one broad platform of no union of church and state, and the complete administration of our secular government on purely secular principles.

The National Reform Association, having for its object the establishment of Christianity as the religion of the state by constitutional enactment; the American Sabbath Union, working for the enforcement, by legislation, of the Jewish and Puritanic Sabbath on our free citizens; the Women's Christian Temperance Union, indorsing the platforms and policy of both these organizations; the churches, both Catholic and Protestant, insisting through their ecclesiastical bodies upon the complete exemption of church property from just taxation, as well as upon the appropriation of public money for religious schools and other sectarian institutions; all these, and many others which might be mentioned, are imperiling our constitutional liberties. Every true Liberal and patriot, whether man or woman, should feel called upon to aid in organizing an effectiv opposition to these nefarious schemes.

All who work for religious liberty are welcome to the coming Congress of the American Secular Union in the City of Brotherly Love. R. B. WESTBROOK,
President American Secular Union.

Attest: IDA C. CRADDOCK,
Corr. Sec. American Secular Union.

Philadelphia, Sept. 16, 1891.

Friends, will you send in your contributions to help make this Congress a success? Remember that every dollar invested in this Congress will come back to you with interest, in the surer protection of your freedom from the encroachments of church bigots, as it brings the cause for which we are all working—total separation of church and state—prominently before the people. All contributions, however small, will be gladly received and acknowledged by the secretary, IDA C. CRADDOCK.

Office S. E. corner Broad and Columbia avenue, Philadelphia.

The Secular Union's Monthly Report.

SUBSCRIPTIONS RECEIVED AUGUST, 1891.

Samuel H. Galton and wife, Philadelphia	$ 2 00
M. Reiman, Chicago	10 00
Geo. Stephens, Moline, Ill., $10; also $2 50 for two copies "Prize Manual"	12 50
Wm. Smith, Geneva, N. Y., "Prize Manual"	1 25
J O Bentley, Philadelphia	5 00
S. R. Shepherd, Leavenworth, Kan	1 00
Alfred O. Hicks, Long Branch. N. J., $1 for membership; $3 for pamphlets	4 00
Ulysses Tanner, Cannon Falls, Minn	2 00
Sundry pamphlets	50
S. L. Hogan, Ben Hur, Cal	1 00
SECULAR PENNY FUND.	
Ralph Taylor, Cincinnati	2 00
John R Newton, Norwich, N. Y.	1 39
Mrs. L. P. Langley and friends, Santa Barbara, Cal; D. P. Beery, Moline, Ill.; S. H. S., Omaha; W. H. Eastman, San Francisco; Gustav Eddinger, Indianapolis; W. E Tobey, Little Rock, Ark.; $1 each	6 00
J. O. Loop, Clay Centre, Kan	85
A Friend. Los Angeles, Cal.	56
Mrs. H. Bohda, Martinsburg, W. Va; Grandchildren of Louis Wolfes, Martinsburg; Mrs. Susan Reichester, Valley Falls, Kan.; Mrs. S. L. Woodard, husband and family, Golden Eagle, Ill; 50 cents each	2 00
Chas. Converse, 25 cents; Jefferson Abbott, 2 cents; Mrs. Effie Weed, 5 cents; Miss Bertha Weed, 5 cents; G. W. Smith, 5 cents; all of N. Huron, N. Y.	42
Anonymous, Oakland, Cal.	26
A. W. Tucker, N. Waterborough, Maine	28
A. C. Lake, Garrettsville, O.; E. Frank Garner, Limeklaen, N. Y.; Edward J. Colegrove, Limeklaen, N. Y.; William Hollis, Irondale, O.; Samuel Mason, Irondale, O.; M. J. Wiley, Aurora, Ill.; Thomas White, Alameda, Cal.; 25 cents each	1 75
A. W. Dellquest, Meadville, Pa.; John Petty, Santa Monica, Cal.; 24 cents each	48
John Sprague, E Milton, Mass.; L. J. Moulder, Sheltonville, Ga.; 20 cents each	40
Mrs. W. S. Ketchum, Fennville, Mich., 15 cents; Wm. Barker, Millwood, O; 14 cents	29
J. Gorton and friends, N. Y.; W. S. Galloway, Hankins, N. Y.; J. O. Fullerton. Butler, Pa.; Mrs. Isabel Dunn, Keithsburg, Ill; E. H. Dunham, Providence, R. I.; Mrs. Sarah Drake, Bloomington, Ill.; Thomas Woodring, Waverly, Ia; E. S. Varney, Lowell, Mass.; N. D. Green, Waverly, Pa; Wilbur Mosena, Burlington, Ia.; Mrs. Mattie Schoonmaker, Cocoa, Fla.; Wilson Duncan, Council Bluffs; John Hart, Luzerne, N. Y.; 10 cents each	1 30
Thad. G. Springer and Geo. T. Springer, 5 cents each	10
August Wagner, Fred W. Poedt, W. S. Golden, Wade Sperry, D. R. Thompson, S. Headley, W. E. Dodds, Charles Cowles, S. D. Thompson, E. T. Dalbey, all of Hamburg, Ia.; 1 cent each	10
Jas. G. Sanders, Bismarck, Dak.	06
J. H. Cook, Columbus, Kan.; Mrs. M. Goodrich, Yorkville, Ill.; W. S. Andres, Portsmouth, O.; Mrs. Emma Rader, Boonton, N. J; 5 cents each	20
Total	$57 69

F. C. MENDE, Treasurer American Secular Union.

About Pamphlets.

From California comes the following:

Please send me . . . some Flag and Pansy leaflets. I think they are splendidly adapted for missionary work. With them conversation on these subjects can be opened with persons that could not hav been approached otherwise.

Referring to a package of assorted pamphlets sent him from this office, the writer says:

The "Church Taxation" and "Bible in Schools" pamphlets I think are the strongest arguments against the encroachments by the church. . . . I hav other pamphlets treating on these subjects, but I like Dr. Westbrook's best, they being written in the most convincing way.

This letter is but one of many which praise the efficiency of the three missionary pamphlets which the American Secular Union has so far been able to issue. The question now before the executiv committee is: Shall we continue to issue and circulate these valuable missionary tracts, or shall we allow them to fall into innocuous desuetude, through lack of funds?

If our old stand-by members will take the trouble to look up the published list of contributions for the past two months, they will find that a large proportion of the money has come in for the Secular Penny Fund and in small amounts. And of these Penny Fund contributions a large proportion comes from an entirely new constituency—the Spiritualistic—who hav been interested in our work through the columns of a leading Spiritualist journal. Spiritualists, as a class, are wide-awake, thoroughly tolerant Liberals, and we find them willing and eager to affiliate with the American Secular Union in its work of state Secularization. We trust that our activ Atheist and Materialist friends to whom this article is especially addressed will show themselvs equally as wide awake to the opportunity now presented for the affiliation of the Liberals of two such widely differing isms, in behalf of the cause so dear to both—the cause of religious liberty.

The past year has seen scores of earnest appeals, through the columns of THE TRUTH SEEKER, *Investigator*, *Freethought*, and *Secular Thought*, for a widespread organization of Liberals against the common foe. The corresponding secretary of the American Secular Union has not been slow to appreciate this need of organization, if we are ever to accomplish anything for state Secularization; and all through the oppressiv heat of the dog-days she has worked away patiently and hopefully, seeking to interest a new constituency in our work. Had our old stand-bys in the cause come forward with their usual annual donations she could hav accomplished far more than she has. As it is, she has been obliged to stint the pamphlets sent out, and, in more than one case, to decline sending them, owing to the necessity of husbanding the little store now on hand in our office. Still, with what resources she has had at her command, she has succeeded in interesting a considerable number of our Spiritualist friends; and she now sets forth this result, imperfect as it necessarily is, in the hopes that those who see this article will come forward and strengthen her hands in the good work of bringing the soldiers in the two diverse camps of Spiritualism and Materialism into one common fighting army—the army of the American Secular Union—pledged to fight for freedom for us all.

The Secular Penny Fund has accomplished much, and it grows from week to week. But it is too early as yet for us to depend upon this as our only financial resource. We need contributions from our wealthy Liberals, in amounts of $10, $25, $50, or $100, if the American Secular Union is to be tided safely over the present fiscal year. Our store of pamphlets, as we hav already said, is quite low, and we hav no money to print a new supply. Moreover, we need money for envelopes, postage, office expenses, etc. It is a shame, a shame, that we hav to turn a deaf ear so often to appeals for pamphlets from lack of funds.

How far that little candle throws his beams,
So shines a good deed in a naughty world.

And so shines the light from every American Secular Union pamphlet that is sent out from this office, illuminating the surrounding night of church bigotry, and preparing the eyes of those sitting in that darkness for that greater light—the full dawn of mental freedom—for whose speedy advent every true Freethinker devoutly yearns and works. Dear friends, will you not one and all do your share in helping the secretary send out not only hundreds, but thousands of these little twinkling lights into the mental darkness which lies like a pall over our fair land?

We trust that this appeal will be promptly responded to by such of our old stand-bys as hav not yet come forward this year to help us. And let no one hesitate because he feels that he cannot giv as much this year as last. If you can giv much, let us hav it; but if "times are hard" with you this year, the columns of the Secular Penny Fund ought to show you, without any argument on our part, what can be accomplished by numerous donations of even small amounts. To print and issue pamphlets money is absolutely necessary; we cannot possibly do it on the wind. Come, friends. Now that the heat and worry of the dog-days are over and we are settling down for winter business, let us hear from you promptly regarding this matter. Let us be able to show at our fall congress that during the past year at least the American Secular Union has not existed in vain. Help the secretary in her attempts to enlist all Liberals under the one standard which we all honor whatever our differing isms—the banner on whose folds is emblazoned the motto, "No union of church and state." IDA C. CRADDOCK,
Corr. Sec. American Secular Union.

A Large Family.

EDITOR TRUTH SEEKER: I inclose by postal note twenty-six cents to apply to the Penny Fund. Two cents for myself and wife, five cents for my children who are living, sixteen cents for my grandchildren, and three cents for my great-grandchildren. Quite a family, but I expect to be beaten by others in number. WM. HART.

WE will furnish free sample pages—pictures and text—of the "Freethinkers' Pictorial Text-Book" to any friend who will distribute them where they will do good, and to anyone who will become a selling agent a liberal discount will be made. A Freethinker of good address, man or woman, out of work, could make good salary selling this book in any town of fairly Liberal inhabitants.

My Lecture Trip.

Leaving New York on Saturday evening by the Western express, I reached Pittsburgh on Sunday morning after a tedious ride of thirteen and a half hours. When daylight broke and I was aroused from my sleep, I found myself just a few miles east of Johnstown, Pa., where the noted flood occurred a few years ago. As I passed this picturesque little town I thought of the awful disaster that befell it on that fateful day, and my mind naturally wandered to the poor sufferers that were overcome by it, and at once the question arose within my mind, "Where was the deity at the time these human beings were struggling for life in that seething torrent of waters?" And a small voice within me seemed to say, "Up in the gallery with the rest of the Gods, instead of taking his part in the great drama of life."

En route I passed several small villages whose inhabitants were utilizing the bounties with which nature had provided them, and were lighting their streets with the natural gas, which is very beautiful in these districts. I mention this because it was a curiosity to me, coming as I did direct from the great metropolis. Reaching Pittsburgh on Sunday morning I soon found myself with Liberal friends, and they welcomed me very cordially indeed. My lecture, the first on my trip, was delivered before a very fair audience, considering that this was the first meeting of the season. There were a goodly sprinkling of ladies, for which I congratulate the Pittsburgh Secularists, for when our friends can realize that these are the mothers of the great human family they will then begin to understand how necessary it is to make an effort to secure their attendance at our meetings—and above all, when we find ourselvs confronted with the fact that women form nearly, if not all, of the church membership. I made many new friends in Pittsburgh, and was pleased to meet with such doughty old champions of Freethought as Roman Staley, Harry Hoover, W. Barker, and others. My visit to the smoky city will ever be associated with pleasant memories. I resumed my journey westward on Tuesday morning *en route* for Millersburg, O., my next place to lecture. Owing to a delay of four and a half hours, it was midnight ere I reached my destination. Though late was the hour, I was met at the depot by friends who immediately took me to comfortable quarters at the Central Hotel, kept by a J. A. Gouser, a jolly old Freethinker. Millersburg is a pretty little agricultural district of two thousand inhabitants, and has a large Liberal element, but so cruel is the vengeance of society upon those who refuse to worship its fetiches that many feel compelled in a great measure to restrain their true feelings, and as everywhere else I found an honest and faithful few who would willingly move heaven and earth to effect a spirited advocacy of their principles. One of these I must mention, J. Chevellard; also E. F. Besancon, Schilling, and J. A. Gouser. Millersburg could accomplish good Liberal work had it but one good local speaker who would be capable of entertaining an audience. I delivered two lectures here, which were fairly well attended considering the size of the town and that it has seven churches to support. Personally I was well pleased with my efforts here. On again by the first train Saturday morning for Shreve, my next halting-ground. I was at once taken charge of by V. D. Manson, and as my lecture did not take place until the evening, I spent the afternoon visiting my flock; but alas, there was no cold chicken. Shreve is another of those agricultural towns for which this part of Ohio is noted. It has a population just one-half of Millersburg, but has a larger and more courageous Liberal element. My lectures had been well advertised; although, with that truly Christian method of argument, our posters were torn down as fast as they were put up. The local friends next resorted to dodgers as a mode of advertisment, with which the town was abundantly supplied, the general result of which was a large and enthusiastic audience, who listened very attentivly to what was said; and thus my first lecture in Shreve met with unbounded success. The local parsons had been cordially invited to attend the lectures. They accepted and promised sure to be there; but promises were all we got, for they made themselvs conspicuous by their absence. Sunday I was down for two lectures at 3 and 7 P.M. respectivly. They were well attended, the hall being crowded to excess at night. I am pleased to say that Shreve is pretty free from being priest-ridden, thanks to the praiseworthy zeal of V. D. Manson and his co-workers. All hail to Shreve for its efforts toward Secularism. I shall expect to hear great things from here yet. They hav splendid opportunities before them. These well utilized will place them on a sure foundation for our future. Monday morning I was driven to Nashville, a distance of seven miles from here, in a buggy, across country, where I shall deliver two lectures on Monday and Tuesday evenings respectivly. I am still open for engagements to lecture or debate during the latter part of October and November. Friends in Iowa and Nebraska desiring my services are requested to address me in care of E. A. Stevens, 498 West Madison street, Chicago.

JOHN R. CHARLESWORTH.

Lecture Notes.

I am on the eve of my departure from this little town of Du Bois for Pittsburgh. I hav given the first Freethought lectures here to rather indifferent audiences. The place boasts of eleven churches, and a population of six thousand heads (no souls). The church controls everything. A few Liberals some months ago concluded to hav a number of Radical lectures and Mr. W. I. Kirk wrote to me when I was on my way to New York, but I could not then make arrangements, but promised to come here in September. Although there are many preachers here, and they were all invited to attend the lectures, I think there was only one who put in an appearance, and he did not attempt to make any reply to my lectures, although a cordial invitation was given for the clergy to reply.

I was very sumptuously entertained by the veteran Freethinker James Hine and his family. Mr. Hine is an outspoken Liberal, and is known all over the country as such. He gave the use of his Opera House free, and made every effort to make the lectures a success. I met a number of good Liberals who not only greeted me with a hearty handshake but also went down into their pockets for the material comfort that sends the lecturer on to the next place. Among the number of these are, Messrs. W. I. Kirk, James Hine, A. Miller, Thos. Borings, Joseph Kirk, Herman Shafer, Dr. New, and several others whose names I cannot now recall.

I made an urgent appeal for subscribers for THE TRUTH SEEKER and *Investigator*, but with not much success. It is true that both these grand papers are taken here, but there are quite a few men who are able to take one or both papers who take neither of them, and yet claim to be Freethinkers of the first water. I think that one of the greatest reforms needed just now is to hav our rank and file Liberals turn over a new leaf and subscribe for THE TRUTH SEEKER* or *Investigator*.

W. S. BELL.

Du Bois, Pa, Sept. 12, 1891.

[*Better make it THE TRUTH SEEKER. It's got more pictures in it.—ED. T. S.]

Josephus and the Old Testament.

The article of J. E. Remsburg, in a recent issue of THE TRUTH SEEKER, on the death of Jehosaphat, is good, yet it is but one of the many arguments adducible to show conclusivly that the scripture record is not perfect or reliable, and therefore not divine revelation. Whatever hypotheses Christians may invent to satisfy the demands of reason for precision and consistency, are wholly gratuitous, out of order, and as the lawyer would object, "incompetent, irrelevant, and immaterial." There is no relation between the finite and the infinit that can justify any other conclusion. Whether our revelation be perfect or imperfect is beyond the province of the human mind to judge. Whether it be comprehensible or incomprehensible, whether it be the power of God unto salvation or a stumbling-block, it must remain immutably the same, even as the revelator has said, "If any man shall add unto these things, God shall add unto him the plagues that are written in this book. And if any man shall take away from the words of the book of this prophecy, God shall take away his part out of the book of life." Nor is the idea of human interpretation at all admissible. If it is not within itself an irrefragable power of conviction, it is no revelation. The saying of Christ, "Ye do err not knowing the scriptures," negativs the assumption of a divine revelation as surely as the dependent is a condition below the absolute. Belief is entirely another matter, without authority to dictate what is fact, and without prerogativs beyond an equality with unbelief.

In Mr. Remsburg's article he attests the fact that Christians esteem Josephus one of their important authorities, and shows that the time given by him from the death of Ahab to the capture of the ten tribes "forbids the idea of any interregnum." This happens to be true in this instance and suits his purpose; but in comparing Josephus with scripture chronology from the accession of Jeroboam to the death of Ahab we do not find the same agreement. He says that from the death of David to the death of Ahab was 163 years, from which if we subtract the reign of Solomon, 40 years, we get 123 years from Solomon to the death of Ahab, but from the beginning of Jeroboam's reign to the death of Ahab by the scripture record was but 84 years. I am aware that Josephus says (Ant., bk. viii, chap. 7, sec. 8) that Solomon reigned 80 years, which, if true, would corroborate the scripture time; but 1 Kings xi, 42, and 2 Chron. ix, 30, say that Solomon's reign was 40 years; so it makes no difference to me which horn of the dilemma is taken, as my purpose is to show that Josephus not only does not corroborate the scriptures, but also that he was but a very indifferent believer in the Bible. He further says that Solomon was 94 years old when he died, while scripture authority givs us but 58 as his age at death. We also infer from Josephus that the sins of Solomon began early in his reign, while our priests tell us differently, notwithstanding the fact that one of his first acts was to violate that sacred law by marrying the daughter of Pharaoh an Egyptian.

Josephus says that Joash, king of Israel, "was a good man, and in his disposition was not at all like his father;" while scripture says of him, "And he did that which was evil in the sight of the Lord; *he departed not* from all the sins of Jeroboam the son of Nebat, who made Israel sin; but he *walked therein*." The commentator, who acknowledges this "direct contradiction," himself flies into the face of scripture with an attempted explanation, when he says, "It is most likely that he was at first a wicked king, and afterward was reclaimed, and became a good one." Such utter straits are Christians driven to whenever it is necessary to deal with the testimonies of the world. Josephus says the number of pedigreed Jews over twelve years old that returned from Babylon to Jerusalem under the proclamation of Cyrus was 4 628,000; the Bible says it was but 42 360. Josephus claims that in the contract between Saul and David for Michal, the consideration was 600 heads of the Philistines instead of 100 foreskins. Josephus positivly asserts that those midwives were Egyptians instead of Israelites, as our Bible givs it, upon which the reverend commentator says, "Which is very probable," and then adds, "Josephus must hav had much completer copies of the Pentateuch" than ours to write from.

Great heavens! Is it possible that we hav gotten the wrong Bible? and the one withal that has the least show of probability?

In Josephus against Apion we find him in a rage that runs away with his discretion. The bone of contention is mostly over the question as to who the Israelites were; and the frantic criminations and pueril retorts of Josephus are not at all in keeping with the cool candor and gentlemanly demeanor that should characterize the writing of one who feels secure in the integrity of his cause and incontrovertible arguments. He charges against Manetho that his Amenophis is utterly a fictitious king, and tries thus to brush away the groundwork of a story that is far from creditable to the Jews. To read this with implicit confidence in what Josephus says one would be shocked at the impudence and lying resorted to by both Apion and Manetho; but a little investigation compels the more conservativ and reasonable man to withhold his censure; for lo! in the encyclopedia we find three Egyptian kings of that very name; and again in Rollin we find that one of these was the Pharaoh of the exodus, which agrees with Manetho, the Egyptian historian.

In the days of Josephus, perhaps more than now, there was policy in piety, and in his case I am inclined to think the policy part of his religion largely predominated, however pious he may be said to hav been. Being a Jew of the proudest sect, he was ambitious to make the record of Israel a matter of honor and applause throughout the history of his race, and scrupled not at appropriating any facts that could be converted to this end and ignoring every bemeaning feature that could be covered up or beaten down. Josephus was not careful as to what degree of violence he did the Mosaic narrativ of the sojourn in Egypt and the exodus, in assuming that the Hykshos were the Israelites. To this end he was willing to sacrifice every miracle of Moses if need be and every providence of God that could not be reconciled to his theory. In confirmation of such a view let me ask what possible motiv, other than to prepare the way for identically such a necessity, could ever hav prompted those dubious passages that for place and application are exactly where they should be. To wit: At the end of Bk. 3 he says, "But as to these matters let everyone take them as he sees fit." Bk. 4, chap. 6, sec. 13, "But let everyone think of these matters as he pleases;" and at the end of Bk. 10, "Now as to myself, I hav so described these matters as I hav found them and read them; but if anyone is inclined to another opinion about them, let him enjoy his different sentiments without any blame from me." Surely an incorruptible honesty and an unshaken sincerity never could be suspected of such criminal liberality under a *regime* so exact and exacting as that attributed to the Jews.

There are other such passages—one following the Red sea narrativ, and another after the episode of Jonah and the whale. Some encyclopedias state that these two miracles were not believed by Josephus. Upon whatever grounds such claim is based, they are cumulativ evidence in favor of my position.

I cannot understand how the Antiquities of Josephus can be esteemed valuable testimony in behalf of Christianity.

C. PUTNAM.

Marquette, Kan.

SEND for catalog of our publications. Sent free on application.

THE TRUTH SEEKER.

FOUNDED BY D. M. BENNETT.

E. M. MACDONALD, - - - Editor.
C. P. SOMMERBY, - - Business Manager.

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SATURDAY, - - SEPTEMBER 26, 1891.

SUBSCRIPTION RATES.

Single subscription in advance	$3 00
One subscription two years, in advance	5 00
Two new subscribers	5 00
One subscription with one new subscriber, in one remittance	5 00
One subscription with two new subscribers, in one remittance	7 00
One subscription with three new subscribers, in one remittance	8 50
One subscription with four new subscribers, in one remittance	10 00
Any number over five at the same rate, invariably with one remittance.	

We hope that whenever a Freethinker sees an article in his local paper in favor of opening the World's Fair on Sundays he will mark it and send a copy to Benjamin Butterworth, secretary Board of Directors of World's Fair, Rand McNally building, Chicago, Ill., and to John T. Dickinson, secretary National Commission of World's Fair, and the same address. Let us make a vigorous and persistent fight in this matter. Our efforts must not slacken till the final decision is made, which may not be till 1893.

Notice Regarding the Secular Union Congress.

Now that the Congress of the American Secular Union is called Mr. W. S. Andres desires us to say that some time during the meeting he will present for adoption a general revision of its constitution. We understand that Mr. John R. Charlesworth also will, if his lecturing engagements permit him to be there, present some amendments to the organic basis of the Union.

From the tone of the Call of the Board of Directors we judge that they expect the business to be transacted quickly. This is well, yet the delegates might well expend some time in discussing how best to further the objects of the Union by some practical work. There is less need of changing the constitution than there is of doing something under the old one.

We hope that the Liberals of the country will numerously attend the Congress. These annual meetings are pleasant affairs and many lasting friendships hav been formed at them. It is good to get together, even if we do differ on almost every question brought up.

Work to Do.

The question of Sunday opening or closing of the World's Fair will be settled by the local board of directors conjointly with the federal commission. This latter body will, we believe, unless death intervenes, be the same in 1893 as now; but the local board is elected each year, and consequently there are two elections to take place before the board which has the final power is chosen. Any action taken now might be reversed then.

It is probable that the two bodies will defer action on this matter until the year of the opening. It is therefore of great importance that a constant pressure be brought to bear upon the various local boards and especially upon the federal commission, that when the time comes for deciding there shall be no doubt as to what is the real public sentiment in the matter.

The American Sabbath Union, aided by the clergy of the country, will exert such pressure in favor of Sunday closing. The Liberals of the country should be sure that the Sabbath Union is opposed effectivly.

Christianity's Theory of Insani

This news comes from England:

"Since the discussion among the doctors upon the value of music as an agent for convalescence, a guild of Saint Cecilia has been established in London, with the aim of training musicians to soothe a patient's nerves with music, under the direction of the physicians. Every member must possess a sweet, gentle voice and delicate execution."

In Mohammedan countries music was employed as a remedial agent in mental diseases many centuries ago. Christian lands recently, upon casting away the cures of insanity by supernatural means, adopted that instrumentality as a valuable auxiliary. Now, we see, they are extending its application to general cases of nervous irritation. In treatment of this class of troubles Christianity has an infamous record, while Mohammedanism boasts of a career calling for the highest praise. In the seventh century Caliph Omar protected and encouraged the scientific investigation of insanity by Paul of Ægina. Since then the Mohammedans hav uniformly treated mental disease with comfortable and commodious quarters and gentle care, and hav secured a very considerable number of cures. In the fifteenth century visitors to Moslem lands returned with suggestions of improvement which in Spain and Italy produced temporarily the only amelioration in Christian handling of mental disease that occurred during ten centuries. Even in 1789 John Howard found in Constantinople a better insane asylum than the great St. Luke's Hospital in London. The Christian method in treatment of mental derangement was so atrocious as to deserve a description of some length.

The medical investigators of Greece and Rome, pursuing natural lines of inquiry and unblinded by supernaturalism, early obtained correct notions of mental alienation. In the fifth century before Christ Hippocrates asserted madness to be simply disease of the brain. In the first century after Christ, Aretæus developed this idea by skilful investigations. In the second century Soranus and Galen made further advances. In the third century Celius Aurelianus achieved yet nobler results. He laid down that the only line of treatment on which cures could be expected must be gentle and kind. In the sixth century Alexander of Tralles presented still more fruitful researches, and taught how to deal with *melancholia*.

But with the development of Christianity all these wise teachings were relegated to obscurity, all these lines of progress were checked. A notion that madness is possession by Satan or his devils became an undoubted church doctrin. In the apostolic times no belief had been more faithfully received. The early fathers and doctors universally accepted it. Michael Psellus in his "Treatis on Demons" presents two main postulates—first, that we know from scripture that demons suffer by material fire and brimstone, and hence they must hav material bodies; second, that since all demons are by nature cold, they gladly seek to warm their material bodies by entering the warm flesh of men. Scripture was with all writers the great arsenal of weapons in defense of the theory. Citations were made of such cases in the Old Testament as the evil spirit in Saul, and in the New Testament as the numerous castings out of devils. Among the many texts the ones most often adduced were Matt. viii, 28, and Luke x, 17. For the use of fetiches in driving out evil spirits, sanction was shown in the account of the cures worked by touching the garments of St. Paul, in Acts xix, 12. It was held that devils entered into beasts as well as into men; and objectors were met with references to the entrance of Satan into the serpent in Eden, to the transformation of Nebuchadnezzar, and to the casting of devils into swine by Christ.

For a time the chief evil flowing from this belief was the perversion of investigation from the true source of insanity. Nothing was done in the way of positiv injury to the sufferer. The treatment consisted of holy water, sanctified ointments, the breath or spittle of a priest, the touching of relics, visits to holy places, and mild forms of exorcism. Before long, however, this system was changed. There grew up a belief that Satan could be driven from men's bodies by cruelties to the sufferers. It was thought that cruelty to madmen was punishment of the devil within them. Continual reference to the sacred writings supported the doctrin that most of the insane were possessed by the devil and many were in league with him, hence tormenting lunatics was merely torturing Satan or his confederates. The admonitions to gentle treatment of the great pagan and Moslem physicians were forgotten. Often the afflicted person was first scourged, that the evil one might be whipped out of him; and if this failed to eject the diabolical tenant the most dreadful forms of torture were brought into requisition. The few noble physicians who dared to protest were silenced, and the treatment of the insane fell altogether into the hands of the ecclesiastic, the jailer, the torturer, and the executioner.

One form of insanity received especial severity of dealing. This was that species of delusion in which the affected individual believes himself a divine person. In occasional cases such persons luckily chanced to fall heir to reverent usage—as we now see some self-elevated Christs worshiped while others are locked up. Sometimes these fortunate persons had sainthood conferred upon them; instances are St. Francis of Assisi and St. Catherine in Italy, St. Bridget in Sweden, St. Theresa in Spain, St. Mary Alacoque in France, and Louise Lateau in France. These worthies were all lunatics, and canonized because their lunacy took the shape of imaginations that they were holy creatures. In general, however, persons under this species of delusion were hardly dealt with, and often burnt alive.

Quaint details of the exorcisms hav been raked out of the must of the past by Ex-President White of Cornell University. He relates that "a fundamental premis in the fully developed exorcism was that, according to sacred scripture, a main characteristic of Satan is pride. Pride led him to rebel—for pride he was cast down; therefore the first thing to do, in driving him out of a lunatic, was to strike a fatal blow at this pride—to disgust him.

"This theory was carried out logically, to the letter. The treatises on the subject simply astound one by their wealth of epithets—blasphemous and obscene—which it was allowable for the exorcist to use in casting out devils. The 'Treasury of Exorcisms' contains hundreds of pages packed with the vilest epithets which the worst imagination could invent for the purpose of overwhelming the indwelling Satan.

"Some of these decent enough to be printed in these degenerate days are as follows:

"'Thou lustful and stupid one, . . . thou lean sow, famin-stricken and most impure, . . . thou wrinkled beast, thou mangy beast, thou beast of all beasts the most beastly, . . . thou mad spirit, . . . thou bestial and foolish drunkard, . . . most greedy wolf, ... most abominable whisperer, . . . thou sooty spirit from Tartarus! . . . I cast thee down, O Tartarean boor, into the infernal kitchen! Loathsome cobbler, . . . dingy collier, . . . filthy sow (*scrofa stercorata*), . . . perfidious boar, . . . envious crocodile, . . . malodorous drudge, . . . wounded basilisk . . . rust-colored asp, . . . swollen toad, . . . entangled spider, . . . lousy wineherd (*porcarie pedicose*), . . . lowest of the low, . . . cudgeled ass,' etc.

"But, in addition to this attempt to disgust Satan's pride with blackguardism, there was another to scare him with tremendous words. For this purpose, great, sounding names, from Hebrew and Greek, of the deity were imported, such as Acharon, Eheye, Schemhamphora, Tetragrammaton, Homousion, Ho Theos, Athanatos, Ischiros, Æcodes, and the like.

"Efforts were also made to drive him out with filthy and rank-smelling drugs; and, among those which can be mentioned in a printed article, we may name asafetida, sulphur, squills, etc., which were to be burnt under his nose.

"Still further to plague him, pictures of the devil were to be spat upon, trampled under foot by people of low condition, and sprinkled with foul compounds. . . .

"Besides these, were long litanies of billingsgate, cursing, and threatening. One of these 'scourging' exorcisms runs partly as follows:

"'May Agyos strike thee, as he did Egypt, with frogs! . . . May all the devils that are thy foes rush forth upon thee, and drag thee down to hell! . . . May . . . Tetragrammaton . . . drive thee forth and stone thee, as Israel did to Achan! . . . May the holy one trample on thee and hang thee up in an infernal fork, as was done to the five kings of the Amorites! . . . May God set a nail to your skull, and pound it in with a hammer, as Jael did unto Sisera! . . . May . . . Sother . . . break thy head and cut off thy hands, as was done to the cursed dragon! May God hang thee in a hellish yoke, as seven men were hung by the sons of Saul!'

"And so on, through five pages of close-printed Latin curses.

"Occasionally the demon is reasoned with, as follows:

"'O obstinate fly, accursed fly! . . . why did you stop and hold back when you know that your strength is lost on Christ? For it is hard for thee to kick against the pricks; and, verily, the longer it takes you to go, the worse it will go with you. Begone, then, take flight, thou venomous hisser, thou lying worm, thou begetter of vipers.'"

The cruelty of the treatment had its inevitable effect in aggravation of the complaint, while the fanaticism and wildnesses attending it vastly increased the number of the affected. Terror of Satan and satanic seizure spread mental disorder, until we hear of convents, villages, and large tracts ravaged by epidemics of diabolical possession. One mode of cure particularly augmented the ranks of the afflicted, and this was the treatment by great religious processions. Troops of men and women, crying, howling, imploring saints, beating themselvs with whips, visited sacred shrines, images, and places, in the hope of driving off the infernal legions. The effect was the seizure of added numbers by mental derangement. Monasteries and convents, particularly the latter, were especial hot-beds of brain disease.

At the division of Christendom into two churches, each vied with the other in cure by exorcism. The Catholic used holy water and consecrated wax, while the Protestant employed scriptural texts and vehement prayer. If a patient had been treated by the rival sect, the one into whose hands he next fell thought him needing holy offices worse than before; for each party regarded the opposit as a tool of Satan, and by Christ they had been informed that "no man can by Beelzebub cast out devils." Each church grounded its claims to divinity on the efficacy of its exorcisms. The Jesuits of Vienna in 1583 vaunted that they had cast out twelve thousand six hundred and fifty-two living devils. Ecclesiastical annals abound in boasts of these "mighty works." The exorcism of a bishop of Beauvais was so powerful that five devils surrendered a victim and signed a document promising good behavior.

As the throes of the Protestant Reformation enhanced in fierceness, insanity was spread by the terrible doubts besetting men's minds that possibly they had made the fatal choice of a creed which was not true and that they would therefore be eternally tormented. In addition, mental aberration began to spring, Dr. White remarks, "among young women exposed to sundry fanatical Protestant preachers: insanity, both temporary and permanent, was thus frequently developed among the Huguenots of France, and has been thus produced in America, from the days of the Salem persecution down to the camp meetings of the present time."

Presently the numbers of the deranged were so great that they could not be accounted for by the malice of Satan working unassisted; they were referred to the growing numbers of "those human allies of Satan known as witches." Thenceforward a dreadful persecution of witches raged. Congenital weak-mindedness, hysteria, or madness served whenever required to convict some neighbor of witchcraft. The dreadfulness of the condition into which society was thrown swelled the numbers of the mad.

A high modern authority states that, though the temporary stage of civilization into which we hav so hurriedly rushed and to which we hav not grown accustomed increases insanity, the number affected at present is far below that of the Catholic and the Reformation periods.

It will be remembered that during the Reformation the faith in a personal devil became, under the influences of Luther and Calvin, enhanced rather than weakened. Luther affirmed that insanity is caused by Satan, and exorcised the afflicted. Indeed, according to Luther, "Satan produces all the maladies that afflict mankind." He had such a horror of idiocy, as of satanic origin, that on one occasion he recommended the killing of an idiotic child as the devil's offspring. His favorit sanctioning text was that containing the query of St. Paul as to the bewitching of the Galatians. Calvin held with Luther, and enforced his belief with greater harshness. Wesley insisted, on the authority of the Old Testament, that bodily diseases are sometimes caused by devils, and, upon the authority of the New Testament, that the gods of the heathen were demons; he believed that dreams, while in some cases caused by bodily conditions and passions, are shown by scripture to be also caused by occult powers of evil; he cites a physician to prove that "most lunatics are really demoniacs." In his great sermon on "Evil Angels," he dwells upon this point especially; resists the idea that "possession" may be epilepsy, even though ordinary symptoms of epilepsy be present; protests against "giving up to Infidels such proofs of an invisible world as are to be found in diabolic possession," and evidently believes that some who hav been made hysterical by his own preaching are "possessed of Satan."

At the revival of pagan learning and the spread of modern information a long and bitter contest waged between the clergy on one hand and medical men and thinkers on the other. At first the latter were forced to express themselvs covertly or mildly. Bekker for advancing a text from 2 Peter showing that the devils had been confined by God and so could not be on earth doing the imputed work, narrowly escaped death. Countless other outspeakers lost their lives. But finally unmistakable signs of a new era were shown. In 1672 sixteen men confined at Rouen to be burnt as sorcerers were spared and ordered treated for madness. In 1725 a French court physician, St. Andre, published a work declaring "demoniacal possession" to be lunacy. In 1768 the Parliament of Paris directed that possessed persons be considered simply insane. Germany and England followed in the same path. Yet insane asylums long remained cruel places where sufferers were chained in darkness and treated with whippings and starvation. Generations elapsed before insane patients were treated with the air, light, liberty, exercise, and encouragement of mental action which alone can relieve, and which were practiced by pagans before, and by Mohammedans during, the horrible reign of Christianity.

What Roman Catholics Believe.

Occasionally a Roman Catholic will be heard, in conversation with an opponent of his church, declaring that that body does not teach him that all non-Catholics are damned. It is manifest that the Catholic thus speaking is ashamed of the infamous doctrin. And there are now floating about in a few Catholic quarters loose notions of those palliations obtaining in the Protestant world—pretenses of probation after death and the like. One seeker of information on the actual Catholic belief asks the New York *Sun* three questions:

"1. Does the church of Rome hold that its members to be saved must believe all the doctrins of the church?"

"Yes," replies the journal.

"2. Is it one of these doctrins that none who denies the supremacy of the pope of Rome can be saved?"

The reply is Yes; and there is cited from a catechism this: "All those who wish to be saved must die united to the [Roman] Catholic church, for out of her there is no salvation."

"3. Does, then, a Roman Catholic's salvation depend, among other things, on his belief in the damnation of the several hundred millions of Christians who are without the Roman church?"

The querier receives the cheerful intelligence: "Yes; he must believe whatever the church of Rome up to 1870 declared was its doctrin, and whatever the pope, since 1870, when he was declared infallible, has declared to be its doctrin. Said Pope Pius IX: 'It is indeed of faith that no one can be saved outside the apostolic Roman church; that this church is the one ark of salvation; that he who has not entered it will perish in the deluge.'" Roman Catholics are irrevocably committed to this doctrin. Let none of the explainers-away who will some day be as numerous in the Catholic church as now in the Protestant, deny or garble it unchallenged.

And think what results in disposition to persecute must spring from the undoubting faith in this tenet of many millions of believers.

And fancy the miserable fatuity and abominable presumption which would insult, tyrannize, and damn every one of us who does not venerate each word of that heartless and dishonest Romish rogue Mr. Pecci which has been uttered "since 1870, when he was declared infallible."

Consequences of the Clergy's Teachings.

The Chicago *Times* judiciously remarks:

"There are two sides to the question whether the Russian Jews now flocking in great numbers to this country in consequence of the czar's edict of expulsion should be denied admission to the United States under the law barring pauper immigrants. That they are paupers in the literal sense of the word is not to be denied. Driven from their homes by a cruel order that refused them time to realize upon the property they might hav, forced to travel hurriedly with no time for economies, plundered by rapacious guards, and obliged to throw away much of their household goods for lack of transportation facilities, they hav reached our shores literally stripped of their belongings. Yet few of these unhappy people are paupers from choice or because of their own fault. They are not impoverished because of habits of indolence or thriftlessness. In no sense do they belong to the class against which the law in its spirit seeks to protect this country."

But we hav not the slightest expectation that any discrimination in favor of these unfortunates will be made. It is, however, the religion which this nation supports—indeed, enforces—that is the cause of their misery. One unexperienced in the impossibility of getting blood out of a stone might look to the Christian denominations of America for some action palliativ of the sufferings arising from the logical carrying out of the dicta of their religion. Why, it might be asked, do not the clergy at least make themselvs notable in compunction at this extreme application of the principles which they hav been recommending? Why do they not point out that such a consequence must inevitably attend zeal for their tenets when carried beyond a certain degree? Why do they not after this fearful instance content themselvs with a moderate devoutness in their hearers, instead of continuing as heretofore to demand a sweeping conversion of this whole nation to an ardent devotion which would produce persecutions of heretics as dreadful as the Russian? But these questions would be asked only by one deluded by the ecclesiastics into a belief that their desires are really for the good of mankind. Such is not the case. Their desires are to secure power for themselvs—luxury, mastership, ability to shut the hateful contradictory mouth—and to do this they would hesitate at no means. To do this they would willingly see not only all the Jews in the United States plundered and expelled along with those of Russia, but every heretic on the rack and a witch-fire blazing on every hill.

Editorial Notes.

COMMENDING the destruction of the manuscript of the Burton translation of the "Arabian Nights," a writer, evidently Christian, says: "The reading of lewd books is simply giving nutriment to a passion to which human nature is heir and which will finally take possession of the one who indulges in it." On the margin of the *Journal*, which bears the name of D P. Greely as subscriber, we find this pertinent query: "How about the Bible and the 'Crimes of Preachers'?" It is a question which must occur to many.

A PIOUS brother has painted the board walk at Ocean Grove, N. J., with startling suggestions to the promenading sinner. At the same time an economical employee of the Camp Meeting Association has mended holes in the planks with the covers of boxes that once contained supplies of a fashionable brand of soap. Consequently the pedestrian reads at his feet in rapid succession the legends, "Repent," "Fear God," and "Use Hippopotamus Soap." This has shocked divers pietistic piddlers. Yet the Pentateuch consists of a quite similar mishmash of intermingled conjurings to godliness and exhortations to patronize the only original brand of hair oil, deal only at specified sacerdotal custom clothiers, and follow none but certain modes in bath, cuisine, and other departments whose regulation has seemed to some but difficultly compatible with divine dignity.

DR BARNSFATHER, the discoverer of the latest consumption cure, sailed for Glasgow, Scotland, on the 19th. He will endeavor to prove to the world that he has the cure of consumption by injection of rheumatic serum into the bodies of patients who are consumptivs. He has given up a lucrativ business to proclaim to the world a new cure of that terrible scourge, consumption, and he hopes the medical profession will bear with him until he can prove to them the truth of his statements. As far as he has experimented with the serum he is perfectly delighted with the results and the patients are all enthusiastic as to the treatment. He has injected quite a number lately, the only trouble being the paucity of rheumatic material necessary for a doctor in private practice to use for the numbers of consumptiv patients who wish treatment, but he will get that overcome by a sufficient supply from a large hospital. Still the facts remain the same. He will spend the winter in his investigations for the benefit of science, but more especially for the relief of the poor consumptiv. For he present he is after details, and they can only be worked out in the wards of a large hospital. He is satisfied that he has the remedy, but he must convince the great army of doctors that he is right, then when they get the details the saving of lives will begin and the reign of the terrible scourge of consumption must end.

WE will furnish free sample pages—pictures and text—of the "Freethinkers' Pictorial Text-Book" to any friend who will distribute them where they will do good, and to anyone who will become a selling agent a liberal discount will be made. A Freethinker of good address, man or woman, out of work, could make good salary selling this book in any town of fairly Liberal inhabitants.

Letters from Friends.

To New Mexican Liberals.

FITCHVILLE, O., Sept. 11, 1891.

MR. EDITOR: I do not know any better way to find out what I want to know than to write to the readers of THE TRUTH SEEKER. I am a young man of nineteen summers; hav tried to get along in this Christian community until I am tired. I want to go South, and if there is any person in the Pecas valley, N. M., especially in Eddy, N. M., that should happen to read this, I want to correspond with him.

J. W. MARTIN.

Burr or Remsburg to the Front.

WORCESTER, MASS., Sept. 11, 1891.

MR. EDITOR: The *National Tribune*, Washington, D. C., is publishing a series on the history and influence of the Christian denominations in the United States by prominent "divines." The first, on the Episcopal church, by the bishop of Maryland, claimed Washington, Franklin, Randolph, Morris, Henry, and Jackson as Episcopals. I wish that Burr or Remsburg would supply that or some other paper with an article on Freethought and its work in the United States and tell what these men were. J. P. GUILD.

Serious Considerations.

NAUVOO, ILL., Aug. 23, 1891.

MR. EDITOR: The history of the world, progress, intelligence, and civilization are all against Roman Catholicism—Jesuitism and the "*bett schwesters.*" I hold that universal education is the safety of our republic. The Roman Catholic church has always been the enemy of progress and of our public free schools. I am in favor of any party that will beat Roman Catholicism in this country, as I consider Jesuitism the most dangerous secret organization that now threatens the republic and our free American institutions. My motto is, "Eternal separation of church and state," and that the state shall rule and not Rome.

GEORGE ALEX. RITTER.

One Gleam from a Benighted Land.

LONDON, ONT., Aug. 31, 1891.

MR. EDITOR: I cannot do without THE TRUTH SEEKER. It is all right. Just hit superstition hard in John Peck style. I inclose money for subscription, and one copy of the Bible Pictures when you hav them finished, and the ANNUALS for 1890 and 1891. London is a very pious place—thirty-five thousand inhabitants, a church on every corner almost, no street-cars on Sunday. They would not even allow boats to run down to the cemetery Sunday. Nevertheless, there has been more executions here than in any place I know of its size; and they all went to heaven, so they said. Amen. VESTER HUMANITAS.

Likes Rattling Saints' Bones Over the Stones.

BEE, NEB., Aug. 30, 1891.

MR. EDITOR: It does one good to hav THE TRUTH SEEKER haul up the old saints and rattle their bones over the stones of modern science. Their erosion is approaching completion, and faith is declining to a sedimentary formation in the lower plains of human civilization, and even there its eruption follows intelligent instruction, and like the mist on the mountain-top vanishes before the sunlight of reason. Here is my hand to Professor Heston, the pedagog to bring priests to reason, and show the truth that superstition leads the way to human treason. Long may he liv and furnish with Hestonic flourish the cyclonic cartoons for THE TRUTH SEEKER. CALVIN J. WRIGHT.

Can See Pious Humbug as Quick as a "Yank."

DAISY, TENN., Sept. 5, 1891.

MR. EDITOR: I am a reader of your valuable paper, which I buy of Mr. Henderson, of Chattanooga. My work takes me around over the country a great deal and gives me a good chance to study the people. I find Freethought has a far better hold here than many writers from this section would lead one to believe. The people are shrewd and can see a humbug as quick as any "Yank," but they do not talk much about humbug preachers unless they are sure of a sympathetic listener. It is mere politeness that keeps them from it, however. They do not like to hurt any church-member's feelings by speaking too freely in their presence. I see but little Freethought literature, however, and would be glad to distribute anything in that line you could send. Wishing THE TRUTH SEEKER an increased circulation, I remain,

Yours for free speech, WM. GREENE

Interesting Letter from an Ex-Bondwoman.

HARRIMAN, TENN., Aug. 31, 1891.

MR. EDITOR: Through the kindness of a few stanch friends I hav been the recipient from time to time of some copies of your valuable paper, as well as of other Liberal periodicals which I greatly appreciate. And that I am not a subscriber for THE TRUTH SEEKER is a result of very straitened circumstances produced by intemperance in my home. It is a source of regret to me that the Liberal papers generally do not espouse the cause of Prohibition, which principle is conceded to be right even by its political opponents. I should wish to see the upbuilders of a freer, better humanity embrace in their might this great social and political factor, which the God-fearing ones are even now bringing under religious control. Politics must be purified and the home protected, and therefore—Freethinkers to the rescue!

I hav made bold to inclose for your inspection my first verses on my emancipation from Romish thralldom, and if you deem them worthy of a niche in THE TRUTH SEEKER I may be further emboldened to send you a description of a journey from Rome to reason.

Wishing the Liberal cause promotion in Prohibition, thereby to oust "fanatic cranks," I hav the pleasure of remaining, An ex-bondwoman of Rome,

ELIZABETH LENAGHEN.

HUMANITY'S GOD.

Affectionately inscribed to Ginevra.

You ask me to portray my idea of God.
Well, my friend, for your sake I will try,
Though the picture, I fear me, I draw, will ill suit
The Christianized critical eye.

The God of the orthodox sects sits enthroned
In a palace of jasper and gold,
Dealing out in his infinit justice, so called,
Maledictions and ruin untold.

Such a God has been feared through the ages
From Adam's dire fall to the flood.
Sodom's destruction and Babylon's doom
Were necessities to make men good.

As time e'er rolled on and nations grew strong,
Passions waxed fiercer and high—
In the midst of the battle-field's thunder and roar
"God wills it!" resounded the cry.

Look through the Dark Ages, when free speech was dumb
And the masses were forced to obey
The mandates of tyrants in clerical form—
Just picture the God of that day!

Do you think such a God, having infinit power
To wield it whenever he wills,
Appeals to my soul as the "God of all love"
When I gaze on humanity's ills?

A thousand times No! reëchoes the cry.
No blood-atoning tyrant for me.
The God I adore is Humanity's need;
'Tis knowledge that makes all men free.

There is not a slave so manacled, bound,
At the oars of the galleys to-day
As sectarian bigot, whose fanatic zeal
Leads him blindly and bids him obey.

But the day is at hand, for lo, through the dawn
Has arisen a bright-beaming star
Whose gleam is now shedding o'er desolate homes
The refulgence of peace from afar.

'Tis the bright star of Reason that lights up our path
We call it "the Light of To-day;"
Throwing round us a halo of gladness and joy
Erstwhile groping darkly our way.

Then onward, Progression! all hail to the day
When mankind shall throw off the chain
Of Religion's oppression—from serfdom set free,
Assert manhood, Freethinkers remain.

ELIZABETH LENAGHEN.

Two Truth-loving Seafarers.

HOUSE T, ROOM 237, SAILOR'S SNUG HARBOR,
NEW BRIGHTON, N. J., Sept. 2, 1891.

MR. EDITOR: My beloved guides, philosophers, and friends are Walt Whitman, Henry George, Herbert Spencer, and R. G. Ingersoll. With such to guide me along life's narrow path I ought to make a straight course in the pursuit of justice and virtue. The only reason I am not a subscriber to your valued paper is the entire want of cash. All needed commodities I hav freely, so that I do not care for cash, except in cases like the present one. Under such a state of things please tell me what means I shall use to obtain THE TRUTH SEEKER? Fraternally, your firm friend always,

CHARLES W. MANLEY-DESHON.

P.S.—James H. Penney, another inmate of Sailor's Snug Harbor, eighty-five years of age, who has worked for free land and free men for more than fifty years, now finds himself in a similar fix to myself.—M.-D.

[Perhaps some generous Freethinker will make these old sailor men happy by giving them the paper for a year. Though our own resources are pretty well taxed in this way, we will send it for $2 if some one feels like alleviating the lot of two impoverished mariners.—ED. T. S.]

A Kindly Act.

SAUGEOIT, Aug. 23, 1891.

MR. EDITOR: You can imagin the surprise of Brother Gilbert's noble, unselfish, generous, godlike act in conferring on me the donation of $3 to pay for my blessed TRUTH SEEKER for one year. Sir, this noble deed of Brother Gilbert (for I must call him brother, because old Paul said we hav "all one God [originating cause], therefore all ye are brethren") is true religion carried into practice. It is just what the world is starving for, after feeding on the degrading, demoralizing husks of popular Christianity for lo these nineteen hundred years. May God (or the Eternal Law of cause and effect) prosper and bless Brother Gilbert, as I know it, or he and she, will, for I do surely know that the god within him will say, "Well done," and if the god within say "Well done," what are other Gods to him? Hell is his frown, and where his smile is, there is heaven for the free. Brother Gilbert, I do sincerely thank you for this noble, godlike, unselfish generosity. As I said, this is true religion. This kind act of yours is laying up treasures in heaven—treasures which will not hav to be left behind, like material treasures, at the hour of transmigration, but will go with you over the willow-fringed river, and travel by your side in your pathway of endless progression, knowledge, wisdom, and goodness throughout the mighty roll of an unending eternity. When I say God bless you, I do not mean that old changeable anthropomorphous mythical God of Christianity, but the natural god of the universe, which is ever and always found within the domain of the laws of cause and effect. Historical Gods I invest no stock in. They are all man-made, of priestly invention, and hav ever been a blighting curse to poor humanity. J. P. SMITH.

The Georgia Wonder Defended.

LAKE CITY, IA., Sept. 7, 1891.

MR. EDITOR: I notice an article from C. E. Werst in THE TRUTH SEEKER of August 29th. I suppose he has reference to the article by myself in regard to the Georgia wonder. He thinks his article will be interesting to the readers of THE TRUTH SEEKER. But Mr. Butler only shows how great a fool a man may make of himself who wants to be smart above other people, as the article of exposure has been proved to be false in every particular by a committee chosen to investigate the matter in full. C. E. must think we are a weak set of brothers in Iowa, to let Anna Abbott pass through our state and not detect her if she was a fraud. But such is not the case, and if Mr. Werst was lifted entirely clear of his chair by a light pressure of hands on the side of his head, as easily as one could lift a pound of coffee and without feeling the least pain, he would be convinced the little woman was no fraud. We think we hav as smart men in Iowa as Mr. W. P. Butler, and we truly hope more honest, and yet we could find no fraud with Anna Abbott, and with us she remains the greatest wonder of the age. My opinion is, if Mr. Butler could get the United States for detecting Anna Abbott in actual fraud in her exhibition of power he would die a poor man. Though I believe it is said very great men frequently die poor. I hav written this letter thinking perhaps all TRUTH SEEKER readers might not see the article by the committee exposing Butler's article as being untrue in every particular.

Yours for truth and justice, J. L. TOMPKINS.

A New Field Worker Welcomed.

PITTSBURGH, PA., Sept. 11, 1891.

MR. EDITOR: The object of this brief communication is to inform you that Secularism is still alive and kicking here in Pittsburgh. The old flag has never been lowered, but proudly floats to the breeze as of yore. The opening lecture of the season was delivered last Sunday afternoon in University Hall by the brilliant young Freethought advocate, John R. Charlesworth, of New York, before a large and enthusiastic audience. Mr. Charlesworth is a young man of not more than twenty-eight years of age, full of youthful enthusiasm and sufficient combativ force to enable him to stand boldly yet calmly up before his critics, but at the same time free from that egotistical bombast which too often controls the young lecturer when first starting out in the field. He has certainly made his mark here, and will be welcomed by our people whenever he comes this way. The lecture made a very good impression. In some respects it was a disappointment (agreeably so). Many of the old veteran Materialists, as well as a few combativ Christians, went to hear a very fiery God-killing and ghost-annihilating discourse. But instead they heard a calm, manly, and logical presentation of reasons against a belief in God. His arguments were so conclusivly and forcibly presented that he left no ground for his theistic opponent to stand upon. The Freethought field needs more of this type of lecturers, and I only wish the supply was forthcoming. I feel safe in predicting a brilliant future for this young man if he is only blest with health and long life.

Yours for Universal Mental Liberty, ANTHONY BARKER.

The Church to Stand Trial.

MONSON, MASS., Sept. 6, 1891.

MR. EDITOR: Inclosed you will find an editorial taken from the Springfield *Republican*. It seems that our conservativ Methodist Episcopal press are slowly but surely coming to see the "folly of their way." Yet a little while and they will adopt the principles of the good old TRUTH SEEKER. Your readers may like to know that the "church is to be tried on the charge of blindness to the obvious signs of the times." Your well-wisher, F. Q. BALL.

So Dr. Briggs is to be tried, or rather Dr. Briggs has been indicted and the Presbyterian church is to be tried on the charge of blindness to the obvious signs of the times, which was a part of the scathing rebuke of Jesus to the Pharisees. Dr. Briggs has nothing to fear from this trial, for he has said nothing which his familiarity with the present condition of biblical scholarship did not compel him to say, and nothing which his accusers themselvs can convincingly gainsay, and nothing but which will be and is the commonplace of any truly progressiv theology. The question at issue in this trial is whether or no the Presbyterian church has kept pace with the growth of biblical knowledge or not, and whether it prefers to follow seventeenth century scholarship rather than that of the nineteenth, and therefore whether it has room in its fold for nineteenth century biblical scholars who are courageous and truth-loving enough to teach the results of modern study of the Bible, or not. If that church decides that "disbelief in the verbal inspiration and inerrancy of the holy scriptures" unfits Dr. Briggs for its membership, it will close its doors to practically all the young men of ability, courage, and scholarship who seek its ministry, for it is impossible for such not to know that at least so far as the revised text is concerned, there are both errors and corruptions in the Bible. This result will not necessarily follow the trial, if it ever takes place, for there is a middle course open to the accusers of Dr. Briggs which escapes this dilemma. There is room for the decision, in view of Dr. Briggs's positiv affirmation of his orthodoxy, that his language about the Bible is not inconsistent with the Confession of Faith, which puts the "light of nature" among the sources of revelation, as Dr. Briggs did the reason.

Godly Goings-on.

BOYNE FALLS, MICH., Aug. 23, 1891.

MR. EDITOR: In this quiet little hamlet on the banks of the Boyne with a population of about two hundred and fifty, we hav one Presbyterian shop, doing business on a very small scale. In fact, the material upon which they hav been working has become exhausted. The people, as a rule, being quite Liberal-minded, would rather hav their children engage in some healthful amusements, such as trout-fishing and baseball games, than persuade them to attend lectures

on hell. The Holy Johns are losing their grip and it is only during sheep-shearing time (which comes during the winter in small towns, and then it is always done by some imported oal-heaver) that their lambs are meek and submissiv. The Methodists used to worship in the Presbyterian church, and, in fact, contributed quite a sum toward the building, etc. But the devil got in his work, as usual, and there was a division. The Methodist Episcopals went up into an exceeding high mountain and worshiped in the school-house. The majority of the school board being pious cranks, they hav virtually converted it into a God-house; hav excluded everything but Methodism, and hav locked out and refused to open the doors for a singing-school. They came out of a two-weeks ghost-dance that they held last winter with colors flying, having added thirty lambs to the fold, and immediately proceeded to build another house for the only true and living God. But lo! when they got some of the material together and foundation laid—those most essential things to make the mare go, and religion, too, and which faith will not bring without a great deal of hard labor—the imported hell-fire dispenser had gone to other folds, and business is at a standstill. About two weeks ago, their six months having expired, they used all possible means to get them wet, but only two little ones hav been redeemed. At Boyne City in this county, I am told, two were baptized of over one hundred converts. S. BARINGER.

That Free Speech Discussion.

CHICAGO, ILL., Sept. 5, 1891.

MR EDITOR: It appears that Mr. Swartz's great plea is that it does not concern the public how many persons he *writes up* in his *Sun*, he being responsible to them individually and they bringing no suits. Why does he not accord to others the same right he claims for himself, that is, the right to govern *their* own acts, being individually responsible to any persons *they* may wrong? If a man wrongs a woman why not let him settle it with her or her father, brother, or husband? What business is it to Mr. Swartz? Is he, like Comstock, a guardian of public and private morals? Who gave him the right to play the role of a social Torquemada and inflict inquisitorial torture upon those who do not cut their social garments to please him? Mr. Swartz is inconsistent. He is either ignorant or dishonest, one or the other. Probably the latter. His desire to make money is greater than his desire to do right. For a few paltry dollars, he will violate the principles of Liberalism and trample the dearest rights of his fellows into the dust.

Mr. Swartz's victims hav no recourse in law, only in theory. In a recent business trip through Missouri and Kansas I took pains to inquire in several towns as to the responsibility of the *Sun's* correspondents, but I invariably found that they were *incognitos*, dirty sneaks who fired their poisoned arrows from ambush, midnight assassins crouching in the darkness and stabbing their victims in the back. A dozen such creatures in a town can convert it into a veritable hell. No one knows who they are; besides, they are financially irresponsible. The authorship of no squib or broadside in the *Sun* can be proven, neither can the victim prove beyond the shadow of a legal doubt that the deadly missil was *intended* for him or her, their name if appearing being spelled slightly wrong.

Evasion of the law does not sanctify a wrong act. Wearing a mask on one's face while stealing a horse may enable the thief to escape conviction but it does not justify the act. If Swartz is an exponent of Liberalism I think I will go back to the Catholic church. H. J. WERNWAG.

A Pack of Lies.

CHICAGO, ILL., Aug. 29, 1891.

MR. EDITOR: Inclosed find extracts from a Dr. Pierson's sermon, which I cut out of the *Inter-Ocean* of this city. I hope you will hav something to say about the "twenty-three hours and twenty minutes," the time this knave claims the sun stood still at the command of General Joshua. When will these orthodox fools or knaves cease to proclaim the absurdities and falsehoods of their Bible? THE TRUTH SEEKER, I am glad to say, is not only a truth seeker, but a fearless truth-teller. "Long may it wave." Yours, etc., S. ROBERTS.

Dr. A. T. Pierson gave the address of the morning on "The Bible in its Relation to Scientific Truth." The Bible was not written to teach scientific truth, but religious; yet it could not well hav been written without containing hints or references to scientific things. At the time it was written the ideas of men in regard to science were very erroneous. Yet the Bible contains no erroneous views, even in its chance allusions. Had it plainly taught scientific truths, they would hav been revealed before man was ready to receive them: attention would hav been withdrawn from the main idea of the book; the Bible would hav been brought into disrepute because of the difference between the truths and the views then held. Again, the Bible does not reveal what man can find out for himself. Neither would God in the same book reveal spiritual truth and scientific error. Many statements are found in the Bible which contain germs of scientific truth, that were not noticed by the men who wrote them; but show that God by the Holy Spirit wrote the book. Notice some of the sciences referred to:

1. Cosmogony—General Moses put nothing in his writings so absurd as the old Hindoo cosmogony which is still taught by the Brahmins. They say that the earth is upheld on the backs of four elephants, who stand on the back of an immense tortoise, which is likewise supported by a large snake, coiled up with its head in its mouth; but he givs an account with which the latest discoveries and decisions of science exactly agree.

2. Astronomy—The speaker quoted from Totten to show that according to accurate mathematical calculations reckoned backward from the eclipse of June, 1890, it was necessary in order to get the time to come right to insert twenty-three hours twenty minutes at the time the sun stood still nearly a whole day for Joshua, and forty minutes for the time the shadow on the dial went back fifteen degrees for Isaiah. In Jere. xxxiii, 22, we read that "the hosts of heaven cannot be numbered, neither the sand of the sea be measured." The great astronomers, such as Hipparchus, said there were but 3,336 stars. Now we know that Jeremiah wrote truth. The number of the stars is infinit.

3. Optics—Sound and light are akin. Both are due to vibrations and are so compared in a wonderful way in the Bible.

4. Comparativ anatomy—Moses places animals in just the right position in the scale of being, although he could not hav studied comparativ anatomy. We are told to go to the ant for instruction. Some hav questioned the truth of Solomon's statements in regard to the ant. But the agricultural ant in Palestine proves that what he said is correct.

Who Will Bell the Cat?

NEW YORK, Sept. 6, 1891.

MR. EDITOR: The communication of L. C. Gorman, of Ohio, upon the temperance question is so tinctured with the brutality of Christianity that I think he should be set right. As an old man past seventy, with a vivid remembrance of the past, I can say the drinking of spirituous liquors has gradually decreased during that entire period, not from any statute laws upon the question or from denunciatory tirades upon the matter, but from a natural growth of intelligence in the people, and their tendency to disbelief in supernatural religion. I well remember sixty years since a clergyman would not permit a temperance lecture to be delivered in "his" pulpit, but when the people's demands became clamorous he toadied to their demand, as he ever has done on that and every other question of reform.

The temperance question has been very intemperately managed. The fable of the sun and wind has been ignored, forgotten. Mr. Gorman says:

Since the government has given the liquor-vendors license and derives a formidable revenue, let them (the vendors) alone, but go for the habitual and professional drunkards or bibbers, and somewhat after this fashion: Take away their voting privileges, *i. e.*, disfranchise them completely; and if they persist deny them further the privilege of testifying in court under oath or any other form of giving evidence.

The meaning of this is, since the government has made the business respectable, you should let the respectable ones engaged in it alone. I think it is this very respectability that keeps the traffic alive. If the streams flowed with whisky no one would want it. You should "go for the habitual drunkards" made so by the "respectable" vendor; deprive him of his vote, not permitting him to testify in courts. In olden times the Infidel was not allowed to vote, and it was not until quite lately that he was allowed to giv evidence in courts, and even in not all of the states at this time.

It may be said that some of the old topers would go on drinking, thoroughly indifferent about voting, etc. My answer is, make all these break stones for macadamizing the country pikes and improving the condition of them, and thereby reduce taxation.

You hav a very cast-iron way of getting a man on his dignity. It is a settled scientific fact that the habitual drunkard is diseased; will breaking stone cure him?

Are you a voter? If so, will you please inform me what practical benefit you ever derived from that pastime?

Now I would strike a blow at a few others, and they are the following—the gamblers, the habitual loafers, confidence men, thieves, blacklegs, criminals, and hard cases of all kinds. Take away their franchises and testifying privilege at court, and generally make them equal to ciphers in this great nation, and if necessary compel them to wear a badge describing the grade of their uselessness.

This is all very well, and while you are at the useless classes, why not include them all—the lawyer, priest, bankers, and those that corner bread-stuff on the consumers? Your idea of the badge reminds me of the story of the rats who called a meeting to devise a way and means to tell when the cat was coming. A gray old rat proposed to put a bell on the cat. This was enthusiastically seconded by all the rats, and the mover of this proposition was elected to put on the bell.

I inclose an opinion on the drinking habit from a noted distiller of Norway and Sweden, which I commend to you.

GEO. M. DAVENPORT.

The principal distiller of Norway and Sweden—countries in which one of the leading industries is the drinking of ardent spirits—has recently become an advocate of temperance. Instead, however, of urging pledges and prayers as sufficient reformatory measures, he is devoting his energies and money to the task of seeing that the people, as a body, are better fed. He argues that insufficient food or badly prepared food weakens the system and causes a craving for stimulants, and consequently he believes that by proper feeding the people can be cured of the drinking habit.

There are many physical weaknesses which no quality or quantity of food can cure, and which impel people to drink spirits. It is nevertheless true that in all countries the average consumption of liquor is smallest in those classes which are properly nourished. An indigestible meal will make the most temperate person long for stimulants; so will the physical weakness that comes of too few meals of any kind. Many well-fed men consume large quantities of alcohol, sometimes from taste or habit, but oftener because they are trying to do two or three days' work in one day's time. For the mass of the people, however, there is no better preventiv of the craving than a proper quantity of proper food.

The News from Australia.

SYDNEY, AUSTRALIA, June 26, 1891.

MR. EDITOR: I hav long thought of appearing among the "Letters from Friends" in THE TRUTH SEEKER. I hav just come to Sydney after an absence of months, and after inquiring for the *Liberator* next comes THE TRUTH SEEKER. I hav been honored with mention in your pages once or twice in the cause of Freethought, and a short explanation of my Freethought work might be acceptable to your readers. Inclosed with this is a photograph of the ever-shifting home which brings me in contact with hundreds in the year who would never otherwise hear of the glorious gospel of Freethought.

In the early ages of Christianity its advocates labored without money and without price. It was a growth of the times, a factor in the evolution of thought, that like Buddhism started with better promises than it carried out. Christianity's first missionaries "carried packs through the provinces and held stalls at fairs," and maintained themselvs, like the alleged Paul, "with the work of their own hands." Thus it spread by the zeal of its believers, as all new reformations must, by the self-denial of their followers. But times changed when Christianity became a state religion. She became bloated with wealth and power and is so at the present moment.

Freethought now is poor, meets mostly in small rooms and by the wayside, the despised and rejected of men, and let us hope in the day of her power which is surely coming she will not be like Christianity, drunk with success.

The laborers of Freethought are few, and its harvest is great in Australia, and I can see by your paper it is the same in America. Your population is sixty-two million, ours not five million, but the theater is the same in both continents. Yours is the larger, with a greater variety; ours being smaller makes greater difficulty. When I was in Tasmania in 1887 it was mentioned in THE TRUTH SEEKER about intimations posted on the trees to shun the Infidel and run him out of our "happy little valley." It was true. That little valley was a hotbed of religion—Salvation Army, Baptists, Wesleyans, and others. A youth came in great anxiety—he had ridden some miles—and said, "Are you the man that speaks against religion?" He looked as if I should stand speechless before him. "No," I said; "religion is the bonds of science that keep society together. But superstition and the worship of a God invented by man seeks to make men moral with a lie." I took the Bible, read some of its damning passages, and spoke with a power that astonished myself. "And the young man went away exceeding sorrowful" to hear his idols demolished. Then the notices were put up on the trees to damage my means of living, but after all it did not do much, as only two families stayed away.

Your readers might be curious to know how we liv to be a Freethought missionary. Would you believe it, I am a showman. Not as great as the late Barnum, but perhaps happier in my own way. I hav often sacrificed my show to my principles, perhaps more than Mr. Barnum ever did. But, to do him justice, he belonged to one of the least offensiv of religious sects, who believe that everybody will be saved at last, even Infidels.

Past experience has taught me to be wise as serpents, cunning as foxes, and harmless as doves in this Freethought propaganda. "He that fights and runs away will liv to fight another day." Where it is not possible to show our hand, hide for better opportunities when we can strike home. In my last visit to Tasmania, 1889, I had a glorious revenge. The steamer was to start on Monday, and all my business was over on Saturday, so Sunday was dedicated to free speech. Launceston has nearly twenty thousand inhabitants, a hotbed of bigotry. But a select band of Freethinkers on Sundays go to the wharf and speak their minds. The greatest is a quarryman. He works at the hard rocks, and at the hard, stony hearts of the Christians. He gave it out that a Freethinker from Melbourne would speak on Sunday, and to our astonishment there was a gathering of over two thousand people. A restaurant-keeper, a nativ of America, acted as chairman and held my books of reference. We stood on an agricultural engin on the wharf and faced one of the greatest Freethought meetings ever held in Tasmania. Two Christian opponents started at the other end of the crowd, but as the argument became "fast and furious" they left them and came to the Infidel. We vindicated the character of Thomas Paine and quoted what Napoleon is said to hav said regarding him: "His monument ought to be set up in gold in every city." This astonished the Christians. One came and said, "He died a drunkard, and wished to recant what he had written." I produced the "Age of Reason," and read Addison's hymn, "The spacious firmament on high," which Paine adduced as his faith, for he was a Deist. It struck them dumb. Then we smashed the Bible, held its God up to scorn and contempt, showed that the Infidels and Atheists had been the heroes of progress and the true saviors of mankind. They could not stand it any longer. They rushed over our standing-place, tore some of our books and papers, but a body-guard of Freethinkers conveyed us off the ground. They knew that many minds that day had lost superstition and got a glimpse of the new gospel that was taught by Paine and consummated by modern thought.

Around our cart the battles of Freethought hav often been fought. To hungry minds we hav given Ingersoll's, Bradlaugh's, and other pamphlets for nothing when we knew it was a good soil. This process of undermining Christianity with Freethought literature is a splendid work. It grows every year. Last year I gave away over two thousand *Liberators* (Australia's Freethought paper, editor Joseph Symes), *National Reformers*, and TRUTH SEEKERS. THE TRUTH SEEKER I make do good duty through its pictures. They think America must be red-hot for Freethought. In the Freethought bookstore and *Liberator* office, Bourk street, Melbourne, THE TRUTH SEEKER lines the window and hundreds see it every day. Mr. Heston I look upon as a genius. Long may his pencil flourish to kill superstition. The pen and pencil combined will prove irresistible.

Lastly, let American Freethinkers remember that thousands in Australia are deeply interested in the progress of American Freethought. Every true Freethinker remembers the immortal words of Thomas Paine, "The world is my country and to do good is my religion." A. D. DOWNES.

Children's Corner.

Edited by MISS SUSAN H. WIXON, *Fall River, Mass., to whom all Communications for this Corner should be sent.*

"Between the dark and the daylight,
When the night is beginning to lower,
Comes a pause in the day's occupations
That is known as the Children's Hour."

Categorical.

A QUIET YOUNG GENTLEMAN SPEAKS TO THE PURPOSE.

I am a little yellow kit,
Contented, cunning, plump, and merry,
Without a care—no, wait a bit,
For now I come to think of it,
I want to be as old as Jerry;
Me-ow, I do
Wish I could be as old as Jerry!

For Jerry is a great gray cat
(I know his fur was never yellow),
He caught a mouse, he killed a rat,
He knocked the next-door terrier flat:
Old Jerry is a splendid fellow.
Purr-ur, yes, sir!
He is a most tremendous fellow.

And Jerry likes to hunt and fight;
With head erect and long tail curled,
I see him sitting every night
Upon the fence, a noble sight;
He is a cat that knows the world.
Me-ow, that's so—
Old Jerry thinks he owns the world!

And Jerry has such thick gray fur—
My yellow sides are soft as silk.
You heard him mew? You hear me purr.
The chicken bones for Jerry were,
They gave to me a cup of milk.
Purr-ur, no, sir!
There's nothing nicer than new milk.

I try to do my very best,
Although I'm but a little kit;
I wash my snow-white paws and breast;
And then curl up to take a rest.
I never scratch nor hav a fit;
Me-ow, oh, no,
Such conduct would be far from fit.

When Jerry lifts his heavy paws
And hits me on my little ear,
By way of teaching me the laws,
I never hit him back, because
So very pert it would appear;
Me-ow, oh, how
Extremely pert I should appear!

So he in his way, I in mine,
Are said to be the best of cats;
His eyes like great green emeralds shine,
My eyes are like brown tourmaline;
We both can jump like acrobats,
Purr-ur, never were
Two livelier, jolly acrobats!

They tell me, Jerry, is it true?
That you were little once and merry,
That you hav been a kitten, too.
And I shall be as large as you,
A grown-up cat, like you, old Jerry.
Purr ur, yes, sir!
I hope I may be just like Jerry.

For he's a help about the house,
And I am but a pretty toy;
He drives away the rat and mouse,
Lest they become too numerous—
I'm only little Kitty-boy;
Me-ow, I make my bow,
Good-bye, says little Kitty-boy.

—*E. Cavazza.*

Curious Lime Formations.

CALCITE.

About three miles from where the writer resides is a curious, yet common freak of nature—a limestone bed intermixed with wonderful carbonates of different forms and colors, which hav, in time past, issued from the limestone in a liquid state, and afterward become hardened. This bed of stone has been converted into an immense quarry, and on being opened a spectacle of natural beauty greeted the eyes of those who were present. The molten mass had flowed down the huge stones, leaving a glossy coat (stalagmite); and on the edges where it dripped off, wonderful concretions (stalactites) were formed in the shape of icicles, some of them being nearly a foot in length. This liquid had assumed many other curious concretions, besides much of it being crystallized in a great variety of forms. Geologists attribute these concretions and incrustations to dripping water among the rock. These limestone beds afford a great amount of study for young as well as old geologists, and it would require a volume to fully describe the different fissures, etc., which characterize these deposits. They usually contain different varieties of limestone, such as fossiliferous limestone, or that which contains fossils; magnesian, or dolomitic limestone, or that which consists of carbonate of lime and magnesia; hydraulic, or that which is impure, etc.

The essential ingredient of limestone is carbonate of lime, or calcite, and consists of carbonic acid and lime. Nearly all of the limestone rocks are probably of organic origin; they hav been derived from shells, corals, and other animal remains. This shows the vast amount of life that has lived and died through the past ages, for there are all over the earth immense deposits of limestone. Much more could be said of the common limestone and the peculiar composition and curious formations; but to do the subject justice, it would take all of your space and more, too; and besides, it requires a more experienced geologist than myself and a better writer at that. GEO. J. REMSBURG.

Oak Hills, Kan., Sept. 5, 1891.

English Legend, Revised.

Dear Young Friends: Seth, his sister Jane, and the raven started on a long journey in a frail vehicle, although, I believe, this was drawn by the raven himself. Nothing could exceed his devotion to these two children. They soon approached a town from which arose into the mighty air a multitude of steeples. For years the breath of prayer had ascended from those, yet a man who belonged to one of them approached them and demanded money or life. The raven, not the least disconcerted, picked a hole in the robber's neck, near the jugular vein, when he took to his heels, and they saw him no more.

The next disturbance was a mob of tramps who ridiculed the carriage, trying to upset it. A preacher of burly figure passing by offered not the least assistance. An army of wicked children now came near, who tried in the roughest way to molest the harmless party, hooting, screaming, and insulting. The raven passed quietly on. Before they reached a dwelling they were stopped by groups of fighting men shooting in every direction, but the bullets dropped before the eye of the raven, and no harm was done. Jane, being frightened, was seized with a fainting fit, so that the raven had her carried into a stately mansion, where she was put into a close room which increased her sufferings. Family worship was in progress with much whining and singing. It was hardly over when a lady and a gentleman, whose voices were the loudest, quarreled fearfully about a broken engagement. The gentleman drew a pistol and killed the beautiful girl, himself also. Drunken men trampled on the bleeding bodies; they had been cheating at cards, both also guilty of forgery—a Sunday-school superintendent and a church-member. A reverend was preaching on the street, but our party passed on in disgust. An Infidel met them, kindly saying, "Come in, all of you; your troubles are all over." This was the first appearance of civilization they had encountered. ALHAZA.

Lexington, Ky.

A Child's View of Hell.

The children were playing in the yard. Mamma sat sewing by the window, and overheard the following conversation. Charlie spoke first.

"Do you ever feel real mean when you do anything wrong, Helen?"

"I never thought about it," replied Helen.

"Don't you ever feel just kind of hot and on fire from your head clear down to your feet?"

"No, I don't know as I do."

"Well, I tell you I do," went on Charlie reflectivly. "First my head gets all hot and my face red, and I feel awfully, as if I was going to burn up; and the feeling keeps spreading and spreading until I tingle clear down into my fingers and toes. And, Helen," he added, after two or three vicious digs into the earth, "I just believe that's hell."

A True Hero.

Let me giv you an instance of wonderful heroism rising to meet the demands of a sudden crisis.

It was not an hour after dawn, yet the great Central Station was full.

The soft morning air blew freshly through the long line of cars and puffing engins. A faint hum comes from without. It was the great city awakening for the day. A Scotch coolie, belonging to one of the emigrant groups, went from one to another wagging his tail and looking up with mild and expressiv eyes full of good-natured, friendly feeling. Children called to him, some students romped with him, the ladies patted his head, a poor negro in the corner shared his meal with him, and then he seemed to unite all these different groups in a common tie of good feeling. While all this was going on a woman was washing the windows of some empty cars drawn onto the siding, singing as she rubbed the lass. While her back was turned, her child, a little fellow about three years old, ran to the door of the car and jumped down on the next track. Upon this track the Eastern express was coming. Directly in its path was the babe; a hush of horror fell upon the crowd. Every eye turned in the direction, and then a low sob of anguish went up from the paralyzed people. The dog, with head erect, and fixed eye, saw the danger, and with a bound and a fierce bark darted toward the child. The baby, frightened, started back. The mother went on washing windows and singing, as the huge engin rushed up abreast of her car. There was a crunching noise and a faint little cry of agony. Even strong men grew sick at the sound and turned away.

When they looked again, the baby was toddling across the platform, crowing and laughing, and the crushed dead body of a dog lay on the track. "Passengers for Pittsburgh, Chicago, and the West. Passengers for Baltimore, Richmond, and the South," and so the cry went on, and the surging crowd passed out, never to all meet again in this world. But the faces of men and women were pale, and there were tears in the eyes of some. The poor negro and the millionaire, tottering old men and frolicking boys, had been helped onward, upward, by the friendly, cheerful life and heroic death of a dumb dog.

Dare we assert that when the limp body, sacrificed to save the life of another, lay on the track, the heroic spirit that once animated it was quenched into utter nothingness?—*Rev. F. M. Todd, Manassas, Va.*

A Thoughtful Youngster.

A dear little boy five years old had passed rather a trying day. With the best of intentions, he could not quiet his irrepressible spirits. He could not remember to mind, and had received severe reprimands. That night, when he ended his prayers with the usual petition, "And make me a good little boy," he rose suddenly from his knees, looked up into his aunt's face, and made this innocent remark: "Isn't it funny, aunty? God can do everything else, but he can't make me a good boy."—*New York Tribune.*

Correspondence.

ROCKVILLE, IDA., Sept. 4, 1891.

DEAR MISS WIXON: As I hav not seen many letters in the Corner, I thought I would write. The weather is very hot. I would like for some of the boys of the Corner to write to me. The field is green on the ranch. I will be fourteen the 13th of this month. If my letter escapes the waste-basket I will be surprised. My post-office address is Rockville, Owyhee co., Ida. Yours truly,
W. A. CARLTON.

ROCKVILLE, IDA, Sept. 4, 1891.

DEAR MISS WIXON: I hav not written to the Children's Corner before. I will write and write good. I will sign my whole name. It is not a nice name. We hav a pretty place. It is green and nice. The trees are green. We hav a pretty flower garden; all the plants are in bloom. We hav a tall flower that is taller than I or a woman's head. It is cold at nights. Father is gone now. I will close for this time. From your little truth seeker, ROSE ALICE CARLTON.

P.S.—We hav a lot of beets.—R. A. C.

THE
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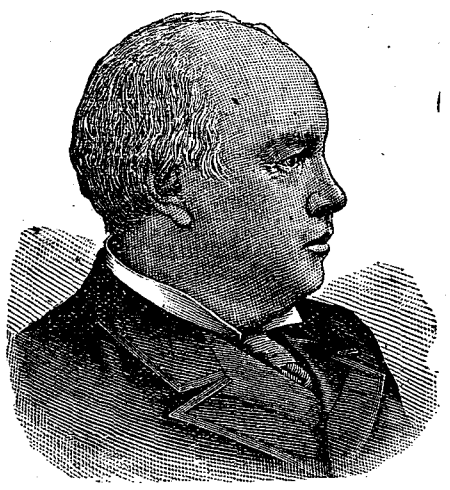
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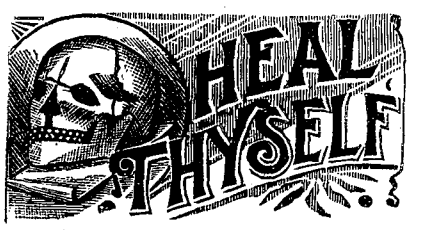
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ALBERT MOREA, colored, hanged at Savannah on the 18th for wife-murder, was baptized and declared himself to hav received pardon for his sins.

FLOODS in Spain hav destroyed three thousand lives.

BISMARCK has sued a tenant for services due under feudal customs.

THE Texas state rain-making corps failed to produce rain at El Paso.

ALLIANCE requests to farmers to hold their grain are not heeded so much as is wished.

AT Granville, N. Y., on the 19th, Father Mulloney was providentially struck dead while saying mass.

A BERLINER has been sentenced to six months' imprisonment for saying, "the emperor and his gang."

IT took fourteen trains to carry the French pilgrimage to the miracle-working shrine at Lourdes.

CARDINAL RAMPOLLA has proposed to China the establishment of the Catholic hierarchy in that land.

A MIRACULOUS cure of paralysis, Catholic papers announce, has been effected on Mrs Catherine Gartland at Roxbury, Mass.

GERMANY'S Catholic congress decided to continue working for the recall of the Jesuits and religious instruction in primary schools.

MIRACLES hav been wrought by the Holy Coat on the blind, cripples, and an abbess with a withered arm.

GERMANY is prosecuting the editor of *Kladderadatsch* for ridiculing the Holy Coat by a cartoon, "The Gull Snaring Pilgrims."

RUSSIA'S wheat crop is as deficient as represented in the most extreme reports. Germany's is little better. Ireland's potato yield is a failure.

RUSSIAN mothers are exposing their children to diphtheria that they may not starve. Large districts are ravaged by brigands produced by privation.

THE meeting of the French Association for the Study of Tuberculosis concluded that consumption is often caught by occupying a room with a person having it.

THERE was a celebration of the twenty-first anniversary of the entry of Italian troops into Rome, which overthrew papal power and established the nation of Italy.

NEW YORK city, under its Tammany-Catholic government, has made its fall opening of schools with the regular deficiency of room for ten thousand applicants.

SIR GEORGE GREY, ex-premier of New Zealand, thinks women superior to men, and proposes that they be made dominant in government and their sex alone admitted to the legislature.

INDIANS on the Cheyenne and Arapahoe reservations are ghost-dancing all night and eating melons both ripe and green all day. Scores hav died. The dance was to appease the evil spirit and banish a fever.

ACTORS attempting to play at Grand Rapids, Mich., last Sunday, were arrested and jailed, amid confusion. The manager, who had previously made a speech against partiality of the police, seized a club, but was easily disarmed and handcuffed. Part of the receipts were for charity.

AT Eaton Park, Ind., a lovely summer resort, a dam which makes a lake for boats and a small steamer has several times been attempted to be destroyed by church people who oppose Sunday pleasuring. On the 17th large charges of dynamite destroyed it, imperiling life and damaging property about. A timber fell on one house and crushed it.

AMONG Jewish refugees who hav arrived at Chicago is Leah Hershe, wife of a wealthy Hebrew dying in a St. Petersburg hospital, whom on being expelled she was forced to abandon. After wandering on foot along the frontier, being driven back because passportless, she escaped to Germany. Ivan Banitzkoff had to sell property worth 665 000 roubles for 2 200 and wander about all night with his wife, who was raving in a delirium of fever.

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THE recent history of sanitation in all civilized countries shows triumphs which may well fill us with wonder, did there not rise within us a far greater wonder that they were so long delayed.—*Prof. A. D. White.*



MORDECAI PREPARETH TO GO HOWLING.

When Mordecai perceived all that was done, Mordecai rent his clothes, and put on sackcloth with ashes, and went out into the midst of the city, and cried with a loud and bitter cry.—Esther iv, 1.

THEOLOGIANS, as their minds become influenced by the scientific spirit, consciously or unconsciously, rest the defense of their system upon the moral side, and allow the theological, with all its "difficulties," "quietly to float away."—*Wilson.*

WHAT a picture is presented by the church! A few in life's last storm are to be saved; and the saved, when they reach shore, are to look back with joy upon the great ship going down to the eternal depths! This is what I call the unutterable meanness of orthodox Christianity.—*Ingersoll.*

THE better part [of Christ's moral teachings] is that which is non-original All that is fair and beautiful in Christian morality had been taught in the world ages before Christ was born. Buddha, Confucius, Lao-Tsze, Mencius, Zoroaster, Manu, taught the noble human morality found in some of the teaching ascribed to Christ.—*Annie Besant.*

A FEW hundreds of Indian women, at most, hav furnished this horrid spectacle [burning of the wife on the husband's death]; but our Inquisitions, our atrocious madmen calling themselvs judges, hav put to death in the flames more than a hundred thousand of our brethren—men, women, and children—for things which no one has understood. Let us pity and condemn the Brahmins; but let us not forget our miserable selvs.—*Voltaire.*

THE effect of "trust in God" is offset by "fear of God." A belief in a superintending providence that arbitrarily decides the issues of life is not promotiv of peace of mind. One never knows what the will of God may decree next, and an element of uncertainty is introduced into human affairs beyond the elements of cause and effect. The Christian labors with the dread that at any moment God may thwart his efforts in "love" or "wrath," and giv the success to some scoundrel apparently unworthy of favors.—*Adams.*

THE abolition of this ancient and elevated faith; the dethronement of God; the extinction of piety as a personal feeling; the destruction of an image made of golden thoughts in the exquisit form of an ideal man and tenderly enshrined in the human heart—these appear to be evils, and such undoubtedly they are. But the conduct of life is a choice of evils. We can do nothing that is exclusivly and absolutely good. No useful invention can be introduced without some branch of industry being killed and hundreds of worthy men being cast out, without an occupation, on the world. All mental revolutions are attended by catastrophe. The mummeries and massacres of the German Reformation, though known only to scholars, were scarcely less horrible than those of Paris in '93, and both periods illustrate the same law. I hav facts in my possession which would enable me to show that the abolition of the slave trade, that immortal and glorious event, caused the death of many thousand slaves, who were therefore actually killed by Sharp, Clarkson, Wilberforce, and their adherents. But by means of abolition millions of lives hav since been saved. The first generation suffered; prisoners were captured to be sold, and the market having been suppressed, were killed. This was undoubtedly an evil. But then the slavemaking wars came to an end and there was peace. In the same manner I maintain that even should the present generation be injured by the abolition of existing faiths, yet abolition would be justified. Succeeding generations would breathe an atmosphere of truth, instead of being reared in an atmosphere of falsehood, and we who are so deeply indebted to our ancestors hav incurred obligations toward our posterity. Let us, therefore, purify the air, and if the light kill a few sickly plants which hav become acclimatized to impurity and darkness, we must console ourselvs with the reflection that in nature it is always so, and that of two evils we hav chosen that which is the least.—*Reade.*

THE
Truth Seeker Annual
—AND—
Freethinkers' Almanac,
1891.

(E. M. 291.)

WITH ILLUSTRATIONS.

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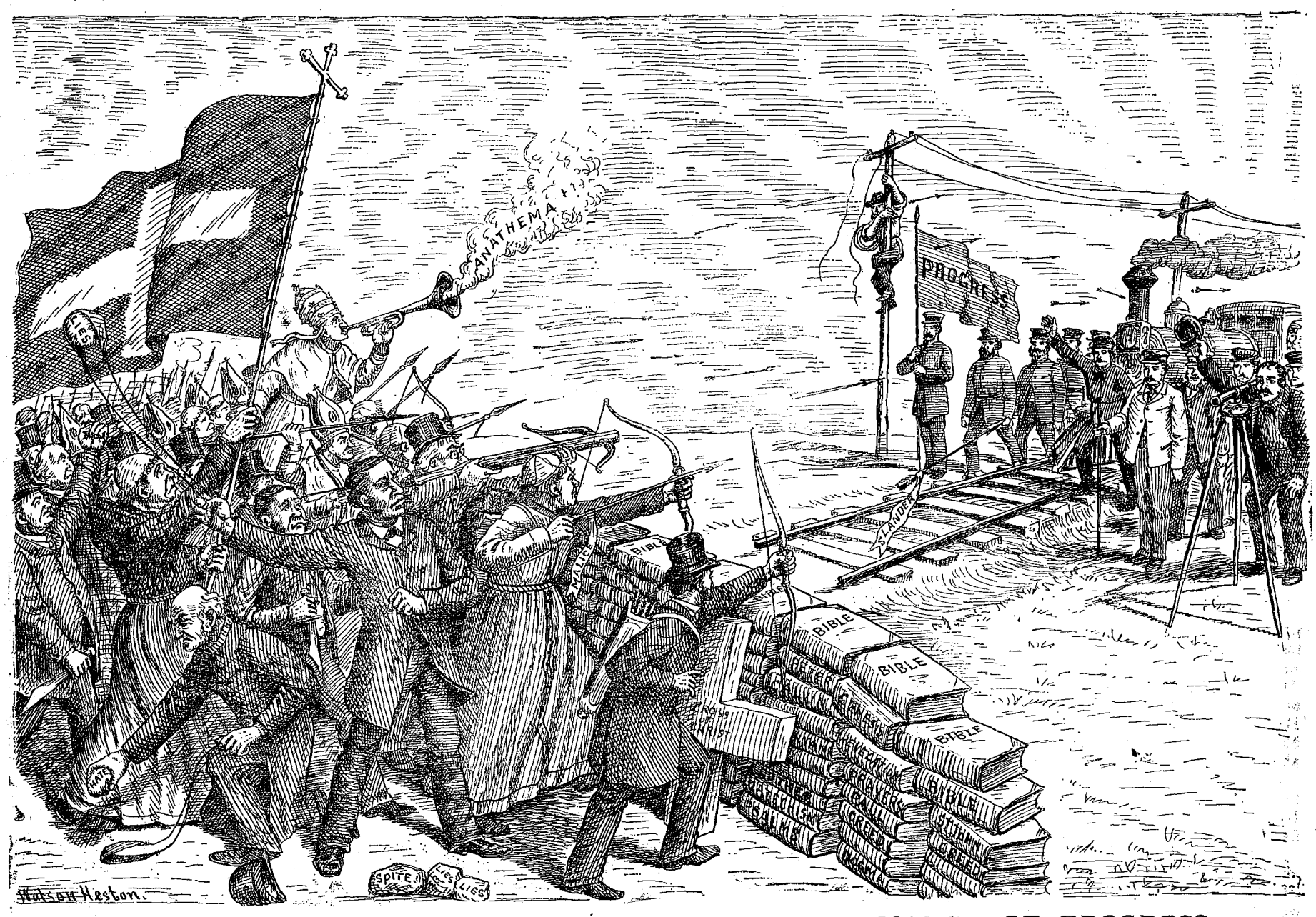
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HOW THE CLERGY HAV ALWAYS OPPOSED THE MARCH OF PROGRESS.

Notes and Clippings.

WHEN some men pay the preacher they feel as though they were paying a gas bill.

PAPAL nuncios hav been directed to call the attention of all Catholic sovereigns to the depleted condition of the pope's treasury.

BALMACEDA, finding blocked all routes of escape from the unforgiving revolutionists, committed suicide. At this the Catholics exult, as "he had continually been harassing religion."

AT the convocation of Zion's Sanctuary of Faith Curers in Jersey City Rev. W. L. Brown said twenty-two years ago the doctors gave him up to die from dyspepsia. Through prayer the Lord cured him, and now he can load his stomach with green cucumbers with impunity.

A PROPOSITION to hav Col. Robert G. Ingersoll make an address at the Texas state fair in Dallas this fall has been sharply condemned by certain newspapers and townspeople. But the president of the fair association declares that the colonel will come just the same, and talk, too.

A RUTLAND, Vt., dispatch says: "Two men are now hard at work cutting the Lord's Prayer on the face of a big rock on the Bristol road. They are hired by Dr. Green. The rock is at about the hardest place in Vermont for a team, and in the season when teaming is liveliest there is more cussing there every day than anywhere else in Vermont. It is possible that Dr. Green's idea is to furnish the drivers with some new quotations."

THE proposed marriage of the Russian czarewitch and his cousin is in opposition to the Russian canonical law, by which consanguinity is an obstacle to marriage, but the objection will probably be overcome by the consent of the holy synod and by the issue of a ukase, which is as powerful as a papal bull, the czar being *de facto* ecclesiastical as well as lay head of the Russo-Greek church.

THE marine draws some of the inspiration for his imagery from the libraries that are maintained at every barracks for his benefit. Marines do not care for religious books, and utterly disdain the stories of the pious young mariners whose lives are saved by the little Testaments their mothers gave them. But there are some who may be seen poring over the "Origin of Species," or Spencer's "Synthetic Philosophy."

ACCORDING to the papers of Berlin, it is not only the Jews that are being driven out of Russia, but also the Catholics, who are daily crowding into Charlottenburg in order to come to America. As they are entirely destitute of means, collections are taken up for them in several European cities. The press of our country has had much to say about the persecution of the Jews in Russia, but has not alluded to the ill treatment of Catholics.—*Ave Maria.*

JOHN SEQUE, of New York, was found standing on the steps of his home saying to passers by: "How do you do? I am waiting for a pair of wings." A police officer happened to pass and asked Seque what he was going to do with the wings. "Why, be an angel, of course, and fly about in the golden streets." The police officer told Seque that he would find a most beautiful pair of wings down the street, and offered to show him the way. Seque accepted the offer and walked into the insane asylum.

IN the theater of the Russian religious persecutions, with the horrors of starvation now added, new-comers and nativs wrestle together in a confused nightmare of despair for very existence, like rats imprisoned by a rising flood. Out of this tragic hurly-burly some three or four thousand are able each week to fight their way over the tops of others and escape across the frontier. This panic-stricken stream of fugitivs is all that Europe sees of the persecution. Of the horrors which remain behind it has hardly the vaguest idea. Such is what Christianity brings a country to.

PROFESSOR NEWCOMB has seen science transform too many wonders into familiar uses of daily life to risk the assertion that we shall never know how to make it rain. But he does not hesitate to say that rain cannot be produced by concussion. He believes that the popular notion that great battles hav generally been followed by heavy rain is not confirmed by statistics; but he adds that "if it be really true that rains hav been produced by great battles, we may say with confidence that they were produced by the smoke from the burning powder rising into the clouds and forming nuclei for the agglomeration into drops, and not by the mere explosion."

A MR. BOOTH, who founded a workingman's debating club in which religious discussions are prohibited, wrote to Gladstone to ask whether he considered Theosophy to come under the head of religion. Gladstone replies: "I do not adopt the language of determined disbelief in all manifestations real or supposed from the other world, which is the habit of many. They giv me little satisfaction, but that does not warrant meeting them with a blank negativ. I cannot conceive how either spiritism (better so called than spiritualism) or Theosophy can with consistency be discussed in societies of workingmen or in any other societies which exclude all subjects calculated to lead to religious discussion. Spiritism and Theosophy, as I understand the matter, deal with the facts and phenomena of the other worlds as much as the Christian creeds."

M. HENRI ROCHEFORT, the French political agitator exiled in England, says: "How I appreciate the personal liberty and freedom from official surveillance in England! In Paris there were always three or four policemen stationed about my house, watching my movements and prying into my affairs. I had no means of ridding myself of this espionage. Here, if a man should attempt to hang about my door I hav only to complain to the nearest policeman to hav the nuisance abated. It is all so well arranged, and the judges in the courts are so free to act according to the dictates of justice and law regardless of the wishes of the government. Everything is so secure under the laws of England. On Sunday I see labor organizations parading with music and banners, not in spite of the police, but actually under police protection. The very soldiers in the barracks waved their handkerchiefs at the dock strikers. Imagin soldiers doing that in France! . . . Even my next-door neighbor does not know my name. The lack of official supervision is very marked in London."

Communications.

The Gospel According to John.

I.

All that we know of the life of Jesus, miscalled Christ, is told us in the gospels. The first three of these, sometimes called the synoptics, repeat the same stories, miracles, doctrins, and incidents to a very large extent, and follow nearly the same order of events.

"The whole of Mark's gospel, except twenty-four verses," says Dr. Davidson, "is contained either in Matthew's or Luke's." He therefore infers that it was compiled from the two; and he further says: "It is clear that the first gospel was employed directly by the writer of the third."

Let us now consider the gospel according to John, independently of or contradictory to the other three evangelists. What does the writer of the fourth gospel tell us?

1 He says nothing about the birth of Jesus.

2 He never names the mother of Jesus. She is alluded to in chapter ii as being present at the marriage in Cana, and in chapter xix as being at the cross. And it is remarkable that the account of the marriage feast is told only by John, and that the presence of the mother of Jesus at the cross is contradicted by Matthew and Mark, who say that certain women from Galilee stood afar off at the crucifixion, among whom they name two Marys, but neither of them the mother of Jesus.

3. John introduces Jesus as "the Logos," says that the Logos was God, that "all things were made by him," that "the Logos was made flesh and dwelt among men," and "that he was the only begotten of the father." Philo Judæus, of Alexandria, who lived between 20 B C. and 50 A D., discoursed on the Logos. It is uniformly translated "word" in the New Testament. As applied to Jesus Dr. Clarke says it should hav been left untranslated, like the appellativ *christos*. But why should not *christos* hav been translated? It means 'anointed" and should hav been rendered in Latin *unctus*. *Christus* is not a Latin word.

4 John makes the ministry of Jesus cover a period of more than three years. He attends the feast of the Passover at Jerusalem (ii, 13; A.D. 30); again, "the feast of the Jews" (v, 1; A.D 31); again, "the feast of tabernacles" (vii, 2, 10; A D 32, autumn); and lastly the Passover (xiii, 1; A D 33) But the synoptics make Jesus attend but one Passover (A D. 33), and therefore limit his ministry to about one year.

5 John tells us that Simon and Andrew, the first two disciples of Jesus, were followers of John the Baptist, and nothing is said about their being fishermen.

6. Andrew first meets Jesus and then goes and tells his brother Simon: "We hav found the *meshiha*." *Meshiha* is an Aramaic or Syriac word meaning "anointed." The Greek translator transfers the word and adds an explanation, so that the passage reads: "We hav found the *messias*, which is, being interpreted, *Christos*." Messias is not a Greek word; it occurs twice in John's gospel and nowhere else.

7. When Jesus beheld Simon he said: "Thou art Simon the son of Jona, thou shalt be called *Kepha*." This was plain enough to a nativ of that country, for Kepha meant stone. But here again the Greek translator adds an explanation, so that it reads, "Thou shalt be called *Kepha*, which is by interpretation *Petros*." Such is the origin of the name Peter, as applied to the apostle Simon; Kepha was his other name and never Petros.

8 If the marginal chronology of our Bibles is to be trusted the period of the ministry of John the Baptist, prior to the beginning of that of Jesus, was four years, and those four years are marked on the margin of the first chapter of John as follows:

"John bare witness of him" (i, 15; A D 26).

"The next day John seeth Jesus" (i, 29; A.D. 26).

"Again, the next day after, John stood, and two of his disciples; and looking on Jesus as he walked he saith, 'Behold the Lamb of God'" (i, 35, 36; A D 26 continued)

"The day following Jesus would go forth into Galilee" (i, 43; A D 30).

"And the third day there was a marriage in Cana of Galilee" (ii, 1; A D 30).

Does not this marginal chronology appear to be false? The baptism of Jesus by John took place when they first met (i, 29). The next day John seeing Jesus walking said, "Behold the Lamb of God!" The day following Jesus would go into Galilee. And the third day he was at a marriage in Galilee. Is it not apparent that the writer narrates the events of three or four consecutiv days?

9. John says nothing of the forty days' temptation. Nor, indeed, does he leave room for the same. The synoptics describe it as following immediately after the baptism. How is it possible to interpose forty days between the baptism and the marriage in Cana of Galilee? Is it not plain enough that that marriage was the third day after the baptism?

10 After the performance of the first miracle at the marriage feast in Galilee, John tells us that Jesus went down to Capernaum, where he continued "not many days," and the passover being at hand he went up to Jerusalem. There the first thing he did was to drive out the money-changers from the temple. The marginal date of this first visit to Jerusalem is A D. 30. But the synoptics, which describe only one visit to Jerusalem, put it at the close of the ministry of Jesus, and the marginal date is A D. 33.

11. Could the writer of the fourth gospel hav been a Jew? From first to last he speaks of the Jews as if he was a born Gentile and a Jew-hater. The word Jew is of rare occurrence in the synoptics and is never used opprobriously. In the fourth gospel it occurs seventy times and is frequently used offensivly.

12. At Jerusalem "a man of the Pharisees named Nicodemus, a ruler of the Jews," called on Jesus by night. When Pompey was in the region of Damascus, 64 B C, the two brothers, Hyrcanus and Aristobulus, contestants for the Jewish crown, each sent an embassador to the Roman general, and the name of Aristobulus's minister was Nicodemus—"a man of the Pharisees" and "a ruler of the Jews." And it was not very many years before the invasion of Pompey that Jesus was stoned and hanged for alleged sorcery, in the reign of Alexandra, mother of Hyrcanus and Aristobulus.

13 While Jesus sojourned in Judea, John was baptizing in that country, says the fourth gospel, and adds: "For John was not yet cast into prison." This is a contradiction of the synoptics, which tell us that John was imprisoned just after the temptation, and before Jesus went into Galilee (Matt. iv, 12; Mark i, 14).

14 Nowhere in the synoptics is there an intimation that either Jesus or his disciples baptized. But the fourth gospel, after saying that Jesus tarried with his disciples "and baptized," and again, "how the Pharisees had heard that Jesus made and baptized more disciples than John," adds in parenthesis, "Though Jesus himself baptized not, but his disciples."

15. Returning from Judea to Galilee through Samaria Jesus met a woman at Jacob's well. The disciples were gone away into the city of Sychar (an unknown place) to buy food. A dialog ensued between the woman and Jesus. We quote a portion as recorded in the ancient Syriac New Testament:

"The woman said to him: 'I know that Messiah will come; and when he cometh he will teach us everything.' Jesus said to her: 'I who talk to thee, am he.'"

The Greek version, which must hav been a translation from the Aramaic or Syriac, again interpolates after "Messias" the explanatory words "which is called Christos."

This story of the woman is told only by the writer of the fourth gospel, who could hav repeated the dialog only from hearsay, purporting to come from either the Samaritan woman or Jesus himself.

16 Arriving at Cana in Galilee a nobleman besought Jesus to heal his son who was at the point of death. "Go thy way," said Jesus; "thy son liveth." And from that hour the sick son began to amend. This second miracle of Jesus in Galilee is unnoticed in the synoptics.

17. The next event recorded by John is a second visit to Jerusalem. The "feast of the Jews" (*i.e.* the Passover) again drew Jesus there. The first thing he did there was curing a sick man at the pool of Bethesda. This being done on the Sabbath day gave mortal offense to the Jews. They saw the invalid walking away with his bed, and wanted to know who told him to do it. But the man could not tell them, because Jesus had disappeared from the crowd and was a stranger to him. But afterward Jesus met him in the temple and said: "Behold, thou art made whole; sin no more, lest a worse thing come unto thee." Then the man went and told the Jews that it was Jesus who had cured him. Therefore they sought to slay Jesus for curing on the Sabbath day. He defended himself, saying:

> My father worketh hitherto and I work. . . . The son can do nothing himself but what he seeth the father do. . . . He that honoreth the son honoreth the father. . . . He that heareth my word and believeth on him that sent me hath everlasting life. . . . The hour is coming and now is, when the dead shall hear the voice of the son of God, and they that hear shall liv. . . . The hour is coming in which all that are in the graves shall hear his voice and shall come forth, they that hav done good to the resurrection of life, and they that hav done evil to the resurrection of damnation. . . . If I bear witness of myself my witness is not true. . . . The father himself which hath sent me hath borne witness of me. Ye hav neither heard his voice nor seen his shape. And ye hav not his word abiding in you; for whom he hath sent him ye believe not. Search the scriptures, for in them ye think ye hav eternal life; and they are they which testify of me. . . . Had ye believed Moses ye would hav believed me; for he wrote of me.

Could a sane person hav made a speech like that? And did the disciple John report it from memory?

ANTICHRIST

The Mockery of Thanksgiving Proclamations.

Truth is that which, in the face of all possible opposition, can be shown to be in conformity with fact and sound reason.

Is not falsehood always injurious to those who entertain it, and is not deception ever degrading to those who practice it? Mankind are perishing for lack of knowledge of natural laws, and yet millions of dollars, immensity of effort, and one day in every seven is spent in teaching them fables that originated in the childhood of the world, and that the learning and common sense of unbiased, educated minds hav outgrown and know to be demoralizing and pernicious.

Gen. U. S. Grant said: "Leave the matter of religion to the family altar, the church, and the private school supported by private contributions, but keep church and state forever separate."

Colonel Ingersoll says: "You might as well hav a government united by force with art, or with poetry, or with oratory as with religion. Religion should hav the influence upon mankind that its goodness, that its morality, its justice, its charity, its reason, and its arguments giv it, and no more. The religion that has to be supported by law is without value, is not only a fraud but a curse.

"Our fathers devoted their lives and fortunes to the grand work of founding a government for the protection of the rights of man.

"The theological idea as to the source of political power had poisoned the web and woof of every government in the world, and our fathers tried to banish it from this continent forever. What we want today is what our fathers wrote down. They did not attain their ideal. We approach it nearer but hav not reached it yet.

"We want not only the independence of the state, not only the independence of a nation, but something far more glorious, the absolute independence of the individual. And to this every lover of liberty, every true man and good woman, will say amen."

Our Washington constitution comes nearest to the ideal, being the most Liberal of any state in the Union. Art. i, sec. 11 reads: "Absolute freedom of conscience in all matters of religious sentiment, belief, and worship shall be guaranteed to every individual."

The God-in-the-Constitution party, the National Sabbath Union, the Young Men's Christian Association, and the Woman's Christian Temperance Union are united in opposing this just and wise provision.

EQUAL RIGHTS FOR ALL.

The Washington Secular Union claims that all possess an equal right to believe and profess any religious system that they think true, however erroneous it may seem to others.

That all hav a right to believe in the existence of any God they think best, to worship him or not as they please, when and where they please, and in what manner they think proper, so long as they do not interfere with the exercise of the equal rights of others.

That no individual nor any number of persons, whether self-associated or delegated by others, possess any right to use coerciv means to restrain any person from the full enjoyment of any religious sentiment, belief, or worship, or to induce them to profess any religious creed or acknowledge any God, perform any worship, or contribute any means to support any religion, and much less any which they do not conscientiously believe to be true.

That the exercise of physical force, the constable's club, fine, or imprisonment, to enforce any religious rite, duty, or observance, is a violation of natural right, and contrary alike to the letter and spirit of our state constitution.

RELIGIOUS OBSERVANCES REST SOLELY BETWEEN MAN AND HIS GOD

Any and every duty or obligation to perform religious rites or observe holy feast, fast, or church days or observances rest solely between man and his God. And if any person refuses or neglects such religious observances he is responsible only to his God, and not to the civil government, nor to any other man or any assembly of men.

Any official act either of the executiv, legislativ, or judiciary departments enforcing, favoring, or aiding the operation of any religious or sectarian doctrin, dogma, or duty, or which shall be intended directly or indirectly to effect such a purpose, is in fact a union of church and state, an attempt to hoist the cross above the flag. Hence proclamation by president or governor of a day of "Thanksgiving to almighty God" is

AN ACT OF OFFICIAL IMPERTINENCE—

an act of spiritual intolerance and oppression; a violation of our national and state constitutions; an unrighteous stretch of power; a pandering to a class of fanatical religionists who acknowledge that their religion is only of human origin and has not the sanction of God, or it would not need to be bolstered up by the acts of political tricksters, demagogs, and sycophant officeholders. For to appeal to or accept aid from the secular power is to admit they doubt, nay, are well convinced, divine aid would be asked in vain.

No man can ever of right make his religion the basis of any plea for government favor. Our government is civil, not ecclesiastical. It has no religion, and therefore no authority to issue proclamations to observe any time for worship, prayers, feasts, fasts, or holy days.

The annual proclamations by presidents and governors, servants of the people, is a gross insult to the intelligence of the citizens, their employers.

NO OBJECTION TO TURKEY.

Thanksgiving day as a general holiday, as a play-day after the toils of harvest, affording opportunity for family reunions, if simply appointed as a secular holiday, we hav no desire to discourage. The enjoyment of a holiday as a holy day by religious people is their right. If they choose to spend the whole twenty-four hours in prayer, praise, or any form of worship, we would defend their right to do so.

OUR POSITION SUSTAINED BY THE BIBLE.

The Holy Ghost is alleged to declare through the Apostle Paul: "One man esteemeth one day above another; another esteemeth every day alike. Let every man be fully persuaded in his own mind" (Rom. xiv, 5). "Let no man, therefore, judge you in meat or in drink, or in respect of a holy day, or of the new moon, or of the Sabbath days" (Col. ii, 16).

We hav no objection to the roast turkey, but we do not want it to be stuffed with creed. We hav no objection to pumpkin pie, but protest against its being seasoned with theology.

The holiday is all right if appointed without reference to religion; all wrong when interfering with, dictating, or even suggesting religious observances, doctrins, or exercises.

NO HARM TO RECOMMEND RELIGIOUS OBSERVANCES.

It is claimed that thanksgiving proclamations do not enforce but simply recommend a day of thanksgiving to Almighty God.

Thomas Jefferson said: "The government has no right to indirectly assume an authority over religious exercises, which the constitution has directly precluded it from. I do not believe it is for the interest of religion to invite the civil magistrate to direct its exercises or that the general government should be invested with power to effect any uniformity of time or matter among them. Fasting and prayer are religious exercises, the enjoining them an act of disciplin.

"Every religious society has a right to determin for itself the times for these exercises, and this right can never be safer than in their own hands, where the Constitution has deposited it."

Madison declared: "The broadest principles of the Constitution would entirely preclude the chief executiv from thus interfering in the religious affairs of the nation.

"Notwithstanding the general progress, there remains a strong bias toward the old error that without some sort of alliance or coalition between government and religion neither can be duly supported. Such, indeed, is the tendency to such a coalition and such its corrupting influence on both the parties that the danger cannot be too carefully guaranteed against."

No man has any right to prescribe, and no servant of the people, in his official character as an officer of the government, has any duty, right, or business to set apart, or to request the people to set apart, any time for any religious observance, either prayer, praise, feast, or fast.

To do so is to connect the state with religion, to elevate the cross above the flag.

EQUAL RIGHTS FOR ALL.

Why should one class of citizens be preferred to all others that their religious belief shall be pandered to by the government and the belief of other citizens snubbed or ignored?

The sectarian character of thanksgiving proclamations is shown by the fact that should the president or the governor of the state happen at some time to adapt his proclamation to the Jewish faith, and recommend religious persons to assemble in the synagogs for public prayer for the coming of the messiah; or to the Spiritualist faith, and recommend that all the people meet in *séance* circles and ask advice of the spirits, what a howl of indignation would go forth.

Such inappropriateness will always be less evident to those whose mode of faith the proclamation conforms to, than to those whose religious scruples it solemnly insults.

But the accident of bias in no way affects the official impertinence and gross injustice of the act.

WE OUGHT TO DEVOTE A DAY TO THANK GOD FOR HIS BLESSING.

What right has the president or the governor of the state to decide the question of who is the true and only God?

Our state constitution in its preamble reads, "grateful to the supreme ruler of the universe;" the educated and intelligent people of the state of Washington recognize force and matter as the supreme rulers of the universe.

Certain it is, if gravity, electricity, magnetism, and chemical affinity are real forces, eternally inherent in matter, then of necessity the Gods—the Brahmas, Josses, Yofs, Juggernauts, and Jehovahs—must one and all be imaginary beings.

The only God we hav any reverence for is the God we know nothing about; once well posted on the nature, character, and origin of any God, we at once hav no further use for him.

WE KNOW ENOUGH TO SAY "THANK YOU" WITHOUT PROMPTING.

Waiving the question of which, of many, is the only true God—if the people of Washington hav occasion of gratitude that should induce them to giv thanks, don't they know enough to do so without having to be instructed by the governor of the state or the president of the nation?

What a hideous mockery is this national day of thanksgiving. Under existing circumstances how many hav especial cause of thanksgiving?

God is declared to be the creator of all things. Shall the man whose hops are rendered well-nigh worthless through the ravages of the hop-louse devote a day of thanksgiving to God for having created such extra swarms of the foul, destructiv pests?

The toiling, health-broken farmers—failure of crops forced them to mortgage their farms, now the ruinous interest and heavy taxes leave them hopelessly bankrupt.

When banks get in tightened straits, the government comes to their relief. The funds in the treasury are the people's money; they hav, through Congress, the right to issue fiat money which could be safely loaned to the needy on first mortgage of real estate, at two per cent per annum, for ten years. This would enable thousands of farmers to make success, improve their farms; the money in circulation would make good times for all. But bankers and capitalists are opposed to the government loaning money to the needy at two per cent. It would stop their robbing people of twenty to eighty per cent.

Should not the farmers devote a day of thanksgiving to God for his justice, love, and mercy in thus making the poor poorer and the rich richer?

Daniel Webster declared: "Liberty cannot long endure in any country where the tendency of legislation is to concentrate wealth in the hands of the few."

In the last few years the additions to the great fortunes of successful speculators are enormous. There has been added to the

Vanderbilt estate	$30,000,000
Russell Sage	10,000,000
Rockefeller	20,000,000
Jay Gould	20,000,000
Sid. Dillon	10,000,000
James R. Keene	8,000,000
Total	$98,000,000

These half dozen men got that amount. Not one of them earned or produced one single dollar of it. Wage-workers and producers had to earn it, but they hav been robbed of it.

I admit each of that half dozen capitalists might feel to devote one day of thanksgiving to his almighty (dollar).

But shall the robbed, the oppressed, the half-starved wage-worker, the real producer, spend a day in thanksgiving to God who rules, who doeth all things well, who is so careful of sparrows and the stray hairs of our heads, yet lets the wives and poor innocent little babies of the honest toiler starve?

Shall the disabled veteran, the private in the ranks who fought the battles and endured the privations, who contracted disease that disqualified him for work, shall he spend a day in thanksgiving that after Garfield died Congress passed a bill pensioning his widow $5,000 per year during her life?

She had $300,000 in government bonds, the result of a subscription. Garfield was insured for $50,000, which was promptly paid her. She received $20,000 salary for the unoccupied year. All this independent of the Garfield estate of $30,000.

Congress votes this already wealthy woman a pension of $13 69 every day in the year. The disabled veteran, who fought through the entire war, wounded so as to be unable to gain a livelihood, can not get sixty-nine cents a day. Surely he and his suffering wife should spend a day in thanksgiving to a God of justice who doeth all things well. "The Lord will provide."

Between 1850 and 1870, during which time both houses of Congress were especially endowed with wisdom direct from God in answer to the daily well-paid prayers of his ministers, Congress gave away to wealthy railroad corporations 208,344,268 acres of public lands; this would hav given 3,472,404 men a farm of sixty acres each.

Foreign aristocrats, who hav no thought of ever making this country their home, now own 50,000,000 acres of our land. Duke of Cleveland, 106,000 acres; duke of Devonshire, 148,629 acres; duke of Northumberland, 191,480 acres; these three dukes of England own nearly 500,000 acres.

The thousands of homeless wanderers certainly should spend a day of thanksgiving, should heed the recommendation of the thanksgiving proclamation and assemble at their respectiv places of worship to giv thanks to God, their loving heavenly father, for his overruling providence. Perhaps they all would only their clothes are not good enough—not of the fashionable cut—and the sexton would drive them out or giv them in custody to the police as vagrants. Still, they should most certainly spend the day in thanksgiving; did not Jesus declare it is "blessed to be poor?"

The grasping avarice of corporations has ground down the wages of their employees till in despair they strike. They and their families starve. They hav dared to assert their manhood. Well they can spend a day in thanksgiving, for they hav nothing else to do. Let them offer especial thanks for the blessed gospel, the inspiring, helpful words of the blessed savior, "Be content with your wages" (Luke iii, 14).

A man awakes on the morning of thanksgiving day and discovers that the saintly pillar of the church, the man who converted him to God, the man whom, because of his piety, he trusted with all his hard-earned savings, has fled to Canada and left him and his motherless babes to beggary. Surely he would delight to spend the day in thanksgiving to the all-seeing, all-merciful God.

Another man left with little helpless children, worse than orphaned—the minister that he loved and trusted has run away with his wife. The minister who so loudly and fiercely denounced Infidels, who loved to dwell on the recantation of Voltaire, Paine, and others on their death-beds; who so vividly pictured the wickedness, heartless cruelty, and infamy of Infidels, has left his own wife and four children in a state of utter destitution and run off with the wife of his best friend—imitating that pattern saint David, the man after God's own heart.

Shall the dishonored husband, the deserted wife, the helpless, disgraced children, all unite in devoting the day to thanksgiving to God? Hav they not especial cause of thankfulness as they read the assurance in his holy word that God himself was the author of their misery: "I make peace and create evil: I the Lord do all these things" (Isa. xlv, 7)?

"All religions, gods, prophets, messiahs, or saints were created by the credulous fancy of men who had not attained the full growth of their intellectual faculties. God, once installed, became the cause, the arbitrator of all things. Man was nothing, God was all, and man has bowed down and become the debased slave of those who pretend to speak of and for him by authority."

There is nothing that tends to perpetuate the weakness of humanity more than religion. Men hav been taught for ages that they were dependent upon God for all they hav. "Therefore I say unto you, Take no thought of your life, what ye shall eat, or what ye shall drink; nor yet for your body what ye shall put on. . . . Therefore take no thought, saying, What shall we eat? or what shall we drink? or wherewithal shall we be clothed? (for after all these things do the gentiles seek:) for your heavenly father knoweth that ye hav need of all these things. But seek ye first the kingdom of God and his righteousness, and all these things shall be added unto you" (Matt. vi, 25–33).

This kind of teaching must be corrected; it is false! Man is dependent upon man; no God ever did or ever will help him. Be he ever so good no God will reward, feed, clothe, or help him; be he ever so bad no God will blame him. What he needs is to escape his own condemnation.

RELY ON SELF, NOT ON MYTHS AND BUGABOOS.

In order to develop an independent spirit in man it is necessary to increase his responsibility. Man must be taught to rely upon his own strength, upon the powers of his own body and mind. He must learn his relations to nature and abide by the laws of his being. He must be grounded in the great truth that if he would hav anything he must earn and deserve it, that he can never obtain anything by praying. Human destiny follows human conduct.

The old absurdity that man is responsible to and wholly dependent on God cannot be proved. There are no facts to warrant such a notion; on the contrary, man is responsible to himself. It is this truth that is calculated to elevate and ennoble human life. Let human beings be convinced that they are not what God but what their heredity has made them, that they are responsible to themselvs and their fellow-men for what they do, and they will be more worthy of respect and liv more worthy lives.

Let every genuin Liberal use every lawful means to put an end to the mockery of thanksgiving proclamations.

C. B. Reynolds, Sec. Wash. Sec. Union.
Fremont, Wash.

We will furnish free sample pages—pictures and text—of the "Freethinkers' Pictorial Text-Book" to any friend who will distribute them where they will do good, and to anyone who will become a selling agent a liberal discount will be made. A Freethinker of good address, man or woman, out of work, could make good salary selling this book in any town of fairly Liberal inhabitants.

On the Pacific Coast.

The Special Agency for the Pacific Coast of The Truth Seeker is at 838 Howard street, San Francisco, Cal., where the paper and our publications can be found and subscriptions renewed. Mr. S. P. Putnam, also, will receive subscriptions and renewals.

News and Notes.

Spangle used to be one of the largest distributing points in Washington before the advent of the railroad. A vast territory received mail and supplies from the place. Sometimes twenty stage-coaches were here on an evening and crowds of passengers. That glory has now departed and Spangle is a quiet railroad village. There is a fine wheat country about it, and over half a million bushels of grain are shipped from this station yearly. I find a comfortable stopping-place at the hotel of C. W. Frick, who, like many of our Western pioneers, has been over the world in various wanderings, and, having his eyes open, has lost all confidence in theology and the churches. I meet plenty of friends at this rendezvous—Julius Schure, of Waverly, Winfield Keevy, Mat and Fred Buckmaster, G. T. McFarland, and others. I gave the first Freethought lecture in this place. The house was full and the reception every way most favorable. Mr. Joseph Henrich is the main worker here. THE TRUTH SEEKER list was increased. Knuth and West H. Neidringhaus are enrolled with Mr. Henrich. The busy season prevented many from attendance. There are two or three forlorn churches at Spangle. The orthodox do not make a very flourishing appearance.

I lecture at Spangle Tuesday, September 15th. On Wednesday following I go to Rosalia, and here the "old guard" is ready—Peter Proff, A. Dorsey, William Fisk, Sam Avery, and others. I giv two lectures. The churches hav a prayer-meeting, but this is adjourned on account of slimness of attendance. I find a clergyman here, the Rev. A. Y. Skee, who has the courage of his convictions. He arose to reply at the close of my last lecture and was granted a cordial hearing. He seemed to be in earnest and made some good points. He declared that he was a Presbyterian egg hatched under a Baptist hen and was now a Methodist chicken. To this I replied that by a further evolution he might become a Freethought man. Another point was that he weighed one hundred and seventy-five pounds. My rejoinder was that I weighed one hundred and eighty pounds. I therefore had the weight of the argument. Again he said, pointing to a new carriage—for the lecture was given in a large agricultural implement and wagon storehouse—"I can make a carriage, can you?" To this I remarked that I could make a pair of shoes and he could not. These, in the main, were the theological pointers of my critic. The deeper aspects of the question were not touched upon and time did not allow me to advance them on my own account. I therefore challenged my jolly reverend gentleman to several nights' debate at Rosalia, in order that the *pros* and *cons* might be more fully elucidated. He accepted my challenge, and unless the Rev. Mr. Skee shows the white feather there will be a debate this winter at Rosalia.

Wednesday was a blustering day and the dust rolled in clouds over the hills and vales, but in spite of this, with Mr. A. Dorsey and Henry Ferguson I paid a visit to the ranch of William Fisk, and here we enjoyed ourselvs in good Freethought fellowship for several hours. Mr. Fisk is a Liberal with every fiber of his being and is always a generous contributor to the work. His two sisters liv with him, gentle and orthodox, but that does not disturb the harmony of the fireside. Here is philosophic calm. Fisk does not hav the slightest trouble about the next world, and as for this world he gets the cream of it in a sensible fashion. He says if he had a million dollars he'd spend it all for Freethought, and I guess he would. I had a fine opportunity to view the country surrounding Rosalia. Abundant crops are produced here. The harvest, however, is not so good this year as usual. The rains were rather late. This is an excellent region for fruits. I visited Calhoun's orchard on my return from Fisk's. Apples, pears, prunes, and plums are plenty and rich in flavor. Peaches, also, in certain localities are successfully cultivated. This is a magnificent country—illimitable acreage, with a fair climate and wealth of soil. Only a few years ago not a house was here, not a fence, and now the villages are springing up like magic, and the march of industry is indeed brilliant over these rolling hills. The future of this great country is alluring.

The Rosalia *Rustler* still rustles. I. E. Nessly is editor and proprietor. He is not afraid to say a good word for the Liberal.

Peter Proff and his family are in the front ranks of Freethought. His son is about to take a trip to New Zealand, and the Liberal friends there will find him a stanch comrade.

C. D. Lack gave welcome at his homestead. He is a bachelor but thinks on the whole that two would be better than one. He never fails to do his level best for the cause.

Henry Ferguson, W. E. Schneider, Robert Ehrich, Michael Menli, Robert Orr, are on the roll of THE TRUTH SEEKER.

James Whaley and others were present from Plaza.

I was pleased to meet with Mr. and Mrs. Baldwin. Mrs. Baldwin is an intelligent and cultivated lady, an earnest advocate of Liberal principles, and can be eloquent on the platform if need be.

Mayor Terry maintains order and deals impartially with the Liberal and the orthodox. He introduced me at the lectures.

Rosalia is a go-ahead place. It has a good newspaper, good schools, and the Liberal and advanced element prevails.

On to Oakesdale, Friday, September 18th. Well, Oakesdale has had a curious time since I was here last. I might write a novel out of the remarkable events which hav occurred. It has been like a stage play, and the dramatic surprises of real life make "truth stranger than fiction."

In the first place, there has been a desperate effort on the part of Christians to run this town and drive out the Liberals, with murder if need be. That there was an attempt to assassinate Mr. George Comegys admits of but little doubt. Whether the better element of the church saw the actual outcome cannot be known, but as a matter of fact the preachers of Oakesdale hav sanctioned bloodshed in the endeavor to carry out their plans. The spirit of the Dark Ages has shown itself in the transactions of the clergy. Mr. William Howard was threatened with arrest by the city marshal without any legal authority whatsoever. Mr. Chadwick, of Colfax, mayor of that city, Mr. Howard's counsel, informed him of the illegality of the marshal's warrants. Mr. Comegys coincided with this view as a matter of law. This was declared by the city council to be "incendiary advice," and the marshal was ordered by the city council to take Mr. Comegys "dead or alive," for expressing an opinion which has since been declared by the courts to be good law. However, the city council did not care for law—they were representativs of the churches. Mr. Howard was arrested and thrust into jail without the slightest legal authority. He consulted with Mr. Comegys. Afterward as Mr. Comegys was peaceably walking the streets with a friend, Mr. Luke Walford, without any warning the marshal and two deputies stood in front with drawn pistols. Mr. Comegys flung up his unarmed hand and exclaimed, "Hold on there!" But scarcely were the words out of his mouth when the pistols were fired. Mr. Comegys leaped into a saloon near by and prepared to defend himself. One young man was shot in the leg. For a while mob-law prevailed. The Christians were rampant. They rushed to the back of the saloon endeavoring to get a sight of Comegys. "Shoot him!" was the cry. In the street a minister of the gospel was crying, "Arrest him if it takes six lives!" However, the minister carefully kept himself in the rear. It was his voice only that was portentous. By this time M. M. Walsh was at the side of Comegys with a pistol. The Christians began to realize there was danger and that it wouldn't do to press matters. Comegys's friends rallied in force. To prevent further bloodshed a compromise was effected. It was agreed by the Christians not to arrest Mr. Comegys that day. Afterward, however, by a sly trick, the Christians made an attempt on Comegys, but were prevented by the determination of his friends. The Christians found themselvs in a tremendous difficulty. Under the guise of law they had created and headed a mob, and were liable themselvs to the action of the courts. Mr. Howard was released on writ of habeas corpus. Mr. Comegys's three assailants were arrested, tried, and convicted of manslaughter. The end is not yet. The young man who was injured and who will probably be a cripple for life has sued the city for $50,000 damages. It is worthy of note that during all his sickness not a Christian has visited him or offered him help, although he was a perfectly innocent party. An attempt was made to induce the young man to perjure himself and swear that Mr. Comegys had a pistol in his hand when the shooting was done. This the young man refused to do, for he said that Mr. Comegys had no pistol in his hand. After this the Christians ignored the injured man. He would not lie for the glory of God. Mass meeting after mass meeting was held by the Christians to back up the criminals, and the clergymen exhorted at these meetings and nearly $3,000 were raised by the church to defend the would-be assassins. Never was the cruel and cowardly spirit of Christianity more manifest than in these transactions. However, the retribution came upon these fanatics most sudden and terrible. The tables are completely turned and all the Christians of Oakesdale to-day are covered with shame and confusion. They hang their heads. The world looks upon their disgrace. They are a by-word and a laughing-stock from one end of the continent to the other. They richly deserve their tremendous punishment.

I cannot giv the *denouement* of this drama. I must rely upon the Spokane spokesman to do justice to this romantic affair:

OAKESDALE, Sept. 18.—[Special.]—The latest that can be learned here to-night in regard to the Gilstrap affair is that the enterprising young editor whose Mormon tendencies are the talk of this city, has been overhauled at Helena and is being brought back here to answer for his misdeeds.

Nothing has ever happened in this place which so intensely wrought up the citizens. The excitement caused by the organization of a vigilance committee a year ago, and the wild indignation recently caused by the attempted assassination of Mr. Comegys, were but a murmur compared with the roar of anger that now goes up from the citizens of Oakesdale over the villainous conduct of this smooth man Gilstrap. People are wild to think that they hav treated such a creature as a man. Since his arrival here he has posed as an editor and educator of the people. It is thought that it will not be safe for the authorities to bring him back to Oakesdale. Aside from the violence he might suffer at the hands of a mob, the fathers, brothers, and husbands of his many victims will not hesitate to kill him on sight.

The list of Gilstrap's amours swells daily. The developments are astounding. Girls and married women whose reputation has hitherto been beyond question, it now transpires hav been intimate with him.

And the matter does not end there. So good was Gilstrap's standing in this community that he was welcomed in many homes. In view of the developments of the past day or two, rumor does not spare a household where Gilstrap was intimate. The result is disastrous and suspicious in many of Oakesdale's families. Husbands look suspiciously at their wives; fathers and mothers eye their daughters in a questioning manner and in every home where the trail of the serpent is supposed to be, there is a quiet, domestic investigation going on.

Gilstrap is a slight-built, rather good-looking young fellow. He was owner and editor of the Oakesdale *Sun* and the *Alliance Advocate*, published at the place, but never displayed more than average ability. He was, however, a devout church-member, led the choir, and was superintendent of the Sabbath-school. It was through his piety that he became acquainted with his victims. The unfortunate girls were all members of his Sabbath-school. While the pious, white-cravated young superintendent was interpreting the word of God to the flock around him he was selecting ewe lambs to sacrifice to his base passions. During seasons of revivals he was exceedingly activ in exhorting and converting sinners. In this way he gained the attention of the married women. It is said that one woman has confessed that the occasion of her first yielding to Gilstrap was one day when he made a call on her for the purpose of converting her. While they were on their knees praying Gilstray made improper advances. Later he prayed again, blasphemously calling upon the almighty to bless his actions.

I need add nothing to what the secular press publishes. The picture is complete. As an exhibition of Christian malignancy, Christian duplicity, Christian hypocrisy, Christian brutality, Christian crime, the history of Oakesdale for the last year beats the records. But what the Christians hav done at Oakesdale is only the logical outcome of the damnable religion of the churches. It is what all the churches will do, giv them a chance. They are savage at heart, and so is the gospel they preach.

Liberalism is on top at Oakesdale. It has won the victory by force of circumstances. It has proved itself to be law-abiding and on the side of justice. It has vindicated itself by a fair trial. I gave one lecture to a full house, although the weather was stormy. I was glad to meet the brave, true friends here who hav stood the brunt of the battle so nobly. It took courage, wisdom, devotion, and resolute spirit to meet the perils of the situation. Thomas Secrist, M. M. Walsh, William Howard, J. W. McCune, and their *confrères* are worthy of admiration. They hav maintained our colors splendidly. I enjoyed the hospitality of Mr. and Mrs. Harry Weaver, whom I formerly met in the ranks of Freethought at Auburn, Ind. Again I am in the cheerful household of Mr. and Mrs. Secrist, and around the hospitable table of Mr. and Mrs. McClure. I find that woman can see the dawning day outside the shadow of the churches. W. O. Hadsell, M. M. Walsh, William Howard, are on the roll of THE TRUTH SEEKER. I was pleased to meet with John E. Welm, an enthusiastic worker—a reader also of THE TRUTH SEEKER, who aided in the lecture at Spokane, although not able to be present.

I must leave my account of Palouse City until next week. I had a splendid time there. It is a banner town on this frontier. But it is important that the remarkable events at Oakesdale should be put on record as far as possible. It was a decisiv and dramatic contest between Liberalism and Orthodoxy, and Liberalism has made a brilliant success.

Another great victory has been achieved. The attorney-general of the state has declared that the reading of the Bible in the public schools is unconstitutional. I forward the *Spokesman* containing his argument. It is able and an indication of immense advance in the minds of the people. It is a state paper of the first importance to our cause.

Spokane, Sept. 21, 1891. SAMUEL P. PUTNAM.

Reflections from San Francisco.

Rev. Minot J. Savage has been creating a sensation on the coast by his radical utterances from the rostrum and pulpit. Crowds of people attend his talks and the daily papers hav published lengthy reports of his remarks. Work of this kind reaches a class of people that would otherwise remain in almost complete ignorance of radical ideas. There is need of more such men as Mr. Savage, and more

such work as he is doing. The ranks of Liberalism are filled from the camps of orthodoxy and these cannot be more effectivly reached than through the efforts of such men as Minot J. Savage.

I was much pleased as well as surprised to receive recently from an old friend an aid to the cause of Freethought in the shape of a $10 bill, accompanied by the following interesting words: "Would gladly add another cipher to the saw-buck rag of Uncle Sam if I could afford it. I giv you paper money, thinking you can put your trust in it in preference to the silver dollar whose trust is based 'in God.' . . . Lay it up where neither moth nor rust will corrupt it—that is, circulate it where it will continue a good work in liberalizing public sentiment and aid in pulling down the strongholds of error, superstition, and intolerance, and destroying the power of the priesthood." I can only say, thanks. The favor is gratefully accepted.

In Livermore, a town numbering its inhabitants into the thousands, lying about forty miles from the eastern edge of Alameda county, and perhaps lying about some other trivial matters; also booming into notice as a possible suburb of Oakland—that is, if reports of this "Athens of the Pacific coast" are worthy of credence—the proud possessor of two weekly newspapers, four churches, and a score or two of Freethinkers who are not backward in coming forward, not to mention a large number of people who believe in the principles of Secularism. The church influence recently effected a combination of forces—a sort of temporary consolidation as it were, to impress upon careless sinners the necessity of "coming to Jesus." The best of local talent reinforced by a traveling evangelist, who claimed to hav seen and talked with the spirit of Jesus and was therefore possessed of unusually favorable qualifications for the duties of such a position, worked for a dozen days with unflinching energy. A convert and one-half—a woman and a child—were added to the list of the saved. These revivalists brought their best arguments to bear upon Mr. M. S. Palmer, a veteran Freethinker, but he compelled them to retire in confusion. The sturdy Freethinker did not allow them time to catch their breath, and they gave up trying to convert him and devoted their time to street-singing and pulpit-pounding, with the result as stated above, world unceasing, so might it be.

Speaking of the silly antics of the representativs of the family *Simiadæ*, did you ever notice that the "lords of creation" are addicted to a similar habit? I am forcibly reminded of this by the recent words of a London Theosophist of eminence who in all sobriety and earnestness says that he has received a most impressing communication from the late Madam Blavatsky. She complains that she is most unfortunate since her arrival in Devachan. She has lost all her clothes on the passage and is wandering about the meads of Asphodel in a sad state. Were it not for the uncertain means of communication between the globe upon which we are exhibited and the present address of Madam Blavatsky, it would be proper to raise a fund and send to her relief. But probably the climate is mild there and, like the late lamented Balmaceda, she could not get chilly even if she wanted to.

I hav been spending some of the shady hours of the day lately in looking over "exchanges," a task which, while it might be made very pleasant by putting a pretty girl within range of the eye looking over the paper, is generally somewhat tiresome. There are several papers published which one may study over for a long time without gaining much knowledge, and from one of these I will clip a gem or two which the writers hav had put in type and left to the ignorance of their readers. An advocate of the "hollow globe" theory supports his position by the statement that when standing on a pier thirty feet high and observing a similar pier ten miles distant he caused several yachts, the masts of which were not over twenty-five feet high, to sail from pier to pier, and in no case did the vessels obscure the distant pier. I may not possess as much perceptiv power as some persons, for I fail to comprehend how a mast twenty-five feet high could cover a space thirty feet in hight, not to mention the added five feet or more of the observer's person.

"Women are the ravens that feed Elijah." This is scriptural enough to achieve success anywhere. That is, it is sufficiently ambiguous to permit of any interpretation which may suit the reader. But the writer, not realizing that this was the proper point to tarry, that he should leave further amplification to the taste and inclinations of his audience, adds: "The raven is a dark and stupid bird which can carry a message although not able to understand its import." In making this ungallant assertion he boldly courts destruction, and I am inclined to think it not unmerited.

F. L. BROWNE.

In the Middle States.

My Lecture Trip.

Leaving Shreve, I was taken across country a distance of seven miles to Nashville, where I was down for two lectures. This is the first time in the history of this town that Freethought meetings were held and Freethought lectures given, and when the announcements were first made they fell like a thunderbolt among the orthodox. From the first means were taken to prevent the lectures, if possible; desperate measures were to be resorted to but they would carry their schemes to a successful issue. "Henfruit" was freely talked of; steps were also taken to deprive us of a place of meeting. But their efforts all ended in smoke. "They may perhaps smoke themselvs some day." For our meetings were held, and successfully, too. There were, at the least computation, one-third of the entire population in attendance (about four hundred), and stranger still, one-half of my audience were ladies, showing that in Nashville they are not (mentally) the weaker sex. We experienced no disturbance whatever beyond the blowing of a steam whistle attached to a thrashing machine which some one had placed underneath the window of the meeting-room and for a time succeeded in making a greater noise than myself.

Thus the first lectures in Nashville were very successful; not an empty seat could be found on the second night. During my stay here I was the guest of Mr. and Mrs. Dan Plouts, by whose efforts, assisted by H. Kircer and others, the lectures were arranged. I was very loth to leave their pleasant little farm-house, situated in a luxurious valley about two miles from town. Their kindness I shall never forget. James Cross, of Black Creek, drove over and presided at both meetings. There are a number of earnest Freethinkers in this little town, but they cannot organize as yet, having no palpable means of existence. Alas for the national organization, which should be able to render assistance and support to such places as these. And there are many such in our land; in fact, their name is legion. With a little judicious administration carried out in the right direction, it is impossible to estimate the good that would result therefrom.

From Nashville I went back to Shreve, hoping that the local sky-pilots had thought well to accept the challenge I had made them to debate, but my hopes were not realized, they, thinking no doubt that discretion was the better part of valor, declining to come forward and defend that which they were paid to preach. "These parsons are wise." They know on which side their bread is buttered—that is, "both sides" as a general rule.

I again resumed my journey to Alliance, where I was advertised for two more lectures, which were given in the Independent church. They were successful in every respect, thanks to the combined efforts of D. W. and R. G. Smith. The lectures were made more attractiv by a short though lively debate.

I had not long to stay here, for after the lecture I had to prepare for a midnight journey to Quincy, O., reaching there about noon the next day. At the depot I was met by James Madison Putnam, an ardent and earnest Freethinker whose hospitality I enjoyed during my visit here, and who for many years has served as a county official. Previous to my advent in Quincy, the Freethinkers had been in a state of anxiety and despair, for, with that consistency so characteristic of Christians in general, they had completely ignored the divine injunction of their master "to resist not evil," declaring that Infidelity was an evil that could not be forwarded in their midst. They refused to let us hav a hall to meet in, having control thereof; sad and gloomy was the outlook; eagerly they chuckled at every ray of hope, but only to be hurled back with disappointments. Hope had changed to despair, a dark cloud hung o'er their hearts like a pall, when suddenly from out of the darkness shot a bright ray of light, which increased as it approached; and with the glowing brightness each true heart leaped with joy.

Mr. George Dormire had nobly sprung to the rescue, bringing with him the Bible deeds of an old school-house which he had purchased at Carysville, six miles away, and dedicated the same to the Freethinkers of the district. All hail to Mr. George Dormire. Such an action is well deserving the thanks—not prayers—of all Freethinkers. "When I was in trouble he did comfort me." The lectures were given in the old school-house, now a Freethought hall, having been purged of the Holy Ghost. They were well attended. The principals and teachers of the surrounding schools were among the audience, who listened attentivly but had nothing to say, as usual. There are some good live Liberals here, including besides those mentioned P. H. McCrosky, J. Stockwell, W. Duncan, and others. With the possibilities they hav before them they will organize a Secular society here at no late date.

I left here Wednesday morning for North Baltimore, where I had to lecture the same night, arriving in town just an hour before the time of opening. It took me some time to get located, so that finally I had to mount the platform dusty and travel-stained. The handsome Opera House had been engaged for the meeting, capable of holding about eight hundred people, but, alas! my audience scarcely numbered one-sixteenth of its holding capacity, being by far the smallest attendance I hav encountered during my experience. This was due in a great measure to a lack of advertising. I met here several good and earnest Freethinkers, among them being S. M. Bower; C. Germann and family, of Bloomdale, who had traveled eight miles to hear the lecture; also Dr. Eaton. I hope for better luck next time I visit here. Here endeth the second lesson. Friends in Iowa, Nebraska, and Colorado desiring my services to lecture are requested to address me in care of E. A. Stevens, 498 West Madison street, Chicago.

JOHN R. CHARLESWORTH.

Lectures and Meetings.

S. P. PUTNAM'S lecture appointments for October are as follows: Grant's Pass, Ore., October 7th, 8th; San Francisco, 11th; Sacramento, 18th. Will lecture in California through the months of October, November, December, and January, state convention January 29th.

THE Radical Club will suspend after October 1st, and the Liberal Club will resume its usual Friday evening meetings October 2d at 220 East 15th street. Mr. W. C. Owen will open the course of political debates during October with a lecture on "Socialism in Present Politics."

J. G. HERTWIG, P. O. box 413, Washington, D. C., intends to lecture during the forthcoming fall and winter on the following subjects: 1. "National Taxation," opposing the present customs and internal revenue systems of the United States and advocating a not graduated income tax in their stead, for raising the revenue necessary for the support of the government. 2. "Free Coinage," advocating free and unlimited coinage, from American silver, of a temporary silver dollar, correct as to its bullion value, and, as soon as it can be accomplished, an international agreement as to fixed ratio between gold and silver as monetary metals. 3. "Sunday Laws," energetically opposing such laws, as violating the Constitution of the United States, and, in addition, expounding the other demands of Liberalism. He urgently and sincerely solicits engagements for these lectures.

THE Spokane, Wash., *Spokesman* reports Mr. Putnam's recent lecture in that city as follows: S. P. Putnam, president of the Liberal Union of California, delivered a lecture in the Unitarian church last evening on "Liberalism and Freethought." Mr. Putnam is a rapid but pleasing speaker, and his large audience seemed to thoroughly appreciate the discourse. He showed that he was well-read on all matters pertaining to his subject, and at times his eloquence was such as to elicit long-continued applause from his listeners. Mr. Putnam took the stand that the people ought to fight every encroachment of the church upon the state. He considered the Sabbath day and Sunday entirely different, as the Sabbath was the Lord's day and originated with Constantine in the year 321. In speaking of the Sunday law Mr. Putnam said: "It is urged by some that we need a national Sunday law to make the state Sunday law effectiv. We ask why so? What is the need of Sunday laws at all? What are they for? Are they for the religious or irreligious? Law in civil government, whether civil law or any other, means compulsion. Are Sunday laws to compel those who believe in keeping Sunday to keep the day, or to compel those who do not believe in keeping Sunday to keep it?" Mr. Putnam called attention to the effort being made to close the World's Fair on Sunday. He considered it an unjust thing to do. It would be an encroachment upon the religious liberties and a tendency toward the uniting of the church and state. He did not believe in any more law on Sunday than on any other day in the week. He believed in it as a day of rest and recreation, but not a day where men should be compelled to go to church and listen to dogmas that do not interest them. He said California was the only state that did not hav Sunday laws. For the national Congress to pass Sunday laws would be a rank injustice. Mr. Putnam closed his lecture as follows: "The enactment of a Sunday law in the fourth century united church and state. The same kind of legislation now will do the same thing. Against such measures every loyal citizen and every lover of civil and religious liberty should raise his voice in protestation and warning." All through the lecture Mr. Putnam was listened to with the greatest interest, and it is understood that a branch of the Liberal Union will be started in this city.

THE most wonderful part of this infernal enterprise [war] is, that each chief of the murderers causes his colors to be blessed, and solemnly invokes God before he goes to exterminate his neighbors. If a chief has only the fortune to kill two or three thousand men, he does not thank God for it; but when he has exterminated about ten thousand men by fire and sword, and, to complete the work, some town has been leveled with the ground, they then sing a long song in four parts, composed in a language unknown to all who hav fought, and moreover replete with barbarism. The same song serves for marriages and births as well as for murders.—*Voltaire.*

The World's Fair on Sunday.

The following dispatch, received the other day in Chicago, presents a new phase of the Sunday-closing question:

WEATHERFORD, TEX., Sept. 9, 1891.

BOARD OF CONTROL COLUMBIAN EXPOSITION: One hundred thousand Texans protest against the Sunday closing of the World's Fair. The day of fanaticism is passed.

NORTHWEST TEXAS FAIR ASSOCIATION.

"This," remarks the Chicago *Journal*, "will probably prove a starter for hundreds of such protests. So far but one side of the question has been heard, the advocates against the opening. Now the other side has its inning."

OFFICIAL OPINION IN ST LOUIS.

From the St. Louis Chronicle.

Deputy United States Collector Frederick W. H. Wiesehahn: "Certainly, let it be as open on Sunday as upon Monday. If necessary, let the Fair management hire an extra force of employees to keep it open on the Sabbath."

Capt. James H. Steger, secretary to Postmaster Harlow: "I believe that the Fair should be kept open all the year around. I do not believe in the sentiment that kills its cat on Monday for catching a rat on Sunday. The Fair is for all classes and conditions of citizens, and should be run open to all parties irrespectiv of religious belief or religious unbelief."

"By all means," replied United States Prosecuting Attorney George D. Reynolds. "The Fair should be open every day in the year. I do not wish to appear opposing the church in any degree, but do not believe that the Bible means that mankind shall eschew all enjoyment on the Sabbath. The book says, 'Thou shalt not labor on the Sabbath,' and attending the Fair is not laboring by a long sight. Let the church goer go to church in the morning and attend the Fair in the afternoon."

"I hope that I am a good churchman," replied Assistant Postmaster Beverly A. Sturgeon, "but really can see no reason for closing the Fair on Sunday any more than upon Monday or Tuesday or Wednesday. There is so much innocent enjoyment to be derived for all classes that it would really be a pity to exclude the thousands on Sunday who are unable to go on any other day. I think that no man is the worse for attending a Fair like the Columbian on the Sabbath days. He may be just as good and just as devout by attending both the church and the Fair upon the same day."

Circuit Clerk A. P. Selby and United States Commissioner Lester Crawford were engaged in conversation when the *Chronicle* reporter chipped in with the question. "Of course it should be kept open on Sundays!" exclaimed Mr. Crawford. "Of course it should not," returned Mr. Selby with spirit. "Giv the poor laborers a chance, I say," continued Crawford. "The Fair is for them as much as it is for anybody else. If you had to work every day in the week you'd want it open." "Very true," responded Selby, "but every employer of labor will giv their men one or two days off every month to enjoy it. There is no use in desecrating the Sabbath when there are six days in the week for people to attend. Besides that, the employees of the Fair want a little rest." "Oh, yes. But then you're wrong on the labor question. I'll wager that there ain't one employer in a hundred who would giv their men those two days off. Even if they would, who would pay the poor man's expenses while he enjoyed the Exposition? Their wages—that is, many hundred of them—are just sufficient to carry them along." "The employer would pay them for their day off. The government does it right along, doesn't it? It givs its employees holidays when they want them." "The ordinary employer is altogether different from the United States government, you'd find, if you worked by the day." "St. Louis employers would, just the same. If the Fair were held here they would be too glad to do it. Don't you remember that the Exposition managers here had the same question up before them, and when it was put squarely before the people the people decided to hav it closed on Sundays. Likewise the Fair management here. You will find that it is the same way there at Chicago when the time comes."

ORGANIZED LABOR'S PROTEST.

Resolutions adopted by the Workingmen of Minneapolis.

Whereas, An attempt is being made by a group of self-constituted representativs of institutional religion, led by Don Quixote Elliott P. Shepard and Heresy Hunter Francis L. Patton, to induce the World's Fair at Chicago to close the doors of the Fair on Sunday, thus compelling a public and official recognition of the church's "holy day" and depriving three-fourths of the people of the republic of the opportunity to derive instruction from witnessing, if they so desire, the products of industry and art on the one day of the week when they are free from labor; and

Whereas, In urging this action upon the board, these self-important individuals present a memorial, couched in the language of cant and fiction, in support of their interference with the liberties of three-fourths of the people, and

Whereas, The institution represented by these meddling pietists has not been in the past and is not now the friend and champion of the world's workers; whether we look to one division or another, the attitude of the church as an institution to the laboring masses, as manifested in the utterances of conspicuous representativs, is the same. Cardinal Gibbons, of the Catholic church, says the woes of the poor are a part of the divine plan to giv the rich an opportunity to be generous; Bishop Vincent, of the Methodist church, denounces "foreign" workingmen as "rascals" and cringes to "foreign" capitalists; Heresy Hunter Patton's ultimation is that "if the workingman and his family [who make a World's Fair possible] cannot see the World's Fair on any other day than Sunday, so much the worse for the workingman," and Rev. Marion D. Shutter, a representativ of the church that affirms the salvation of all men in the next world, sneeringly refers to those who try to save men here as "labor reformers rum-soaked and smelling of kerosene." In brief, the church as an institution is arrayed against a world-wide movement for the economic freedom of the wealth producers and upholds the tyranny of capital; it blacklists within its organization men of broad human sympathy and courageous utterance and dishonors the teachings of the carpenter of Nazareth; therefore

RESOLVED, That we protest against the closing of the World's Fair on Sunday; we deny the right of any body of fanatics, numbering only a small part of the country's population, to interfere with the management of so important a national enterprise for the purpose of foisting a proscriptiv and dubious religion upon the majority; we declare it to be our belief that these meddlers are not so much concerned in securing a day of rest for wage-earners as they are in bolstering up by law and custom their tottering institutions; we advise them to discover better methods than any they are now familiar with to honor the name of their gentle and humane master, and we demand that the board of managers shall refrain from any action that will shut out workingmen from the Fair on the day which, under existing conditions, is the only available one for them and their families.

COMPANION SPEECHES.

Chicago Evening Post.

Colonel Shepard's reading of Dr. Francis L. Patton's famous "so-much-the-worse-for-the-workingman" apothegm is sufficiently ingenious, but, with all respect to the colonel, it wholly lacks authority. Dr. Patton is a trained scholar and logician who fully understands the meaning of words. If he had desired in any way to amend, annotate, or explain away the utterance he originally delivered to the *Evening Post* last Wednesday, he would unquestionably hav done so with his own hand. Five days hav elapsed since Dr. Patton spoke these ever-memorable words, and, though the columns of this paper, and, doubtless, every other paper in Chicago as well, hav been open to him, the good doctor has offered no word, whether of explanation or denial. We shall therefore take the liberty of concluding that Dr. Patton intended and still intends his words to be accepted on their face value, as they stand, viz:

"I know all sorts of reasons hav been urged why the Fair should be kept open on Sunday. It has been said that the workingman and his family cannot see the Fair on any other day. So much the worse for him."

This observation, clear, pointed, unmistakable, goes therefore into history alongside of that famous expression from the lips of one of Colonel Shepard's distinguished relativs (by marriage):

"The public be damned!"

SUNDAY AND THE WORLD'S FAIR.

From the Philadelphia Telegraph.

There is a wide difference between making Sunday what it is in the Old World, especially on the European continent, and making it a day of idle gloom and unrest for the masses of toilers. It is most difficult to perceive that harm can come to them through a Sunday visit to objects which in themselvs are free from offense, which excite pleasurable feelings, and instruct and enlighten the mind. If the Fair of 1893 should be opened on Sundays, the world or this country would scarcely be the worse for it; and there is reason to believe that hundreds of thousands of our people would be the better for it. The religion which is to-day doing the most good is that which appeals to the minds and the hearts of the multitudes as much as to the soul; it is a broader and a more helpful and cheerful religion than that upon which the Puritans and Covenanters built their Sunday laws; it conforms more to the general spirit of humanity and the daily needs of the world than its predecessor did, and it seems to regard with favor everything that enlightens and refines the masses of the people. If the Chicago Fair shall do this on six days of the week it is felt that it may do it on the seventh.

SUNDAY, MONDAY, AND THE FAIR.

From the New York World.

The World's Fair at Chicago will be something more and better than a national glorification. It will be a great educational opportunity for the people.

Bigotry and crankism hav combined in an effort to cripple its educational capacity by securing the closing of its gates on the only day of the week when the great multitude of workingmen and their families hav leisure to visit it.

This effort should be met now with a protest that will defeat it. If the Fair is not to be open on Sunday it will lose half its value and half its interest to enlightened minds.

The employees of the Fair and of exhibitors ought not to work seven days in the week. But substitution will easily avoid that. If not, the Fair can be closed on Monday, as the Louvre and the Luxembourg are, for cleansing and for the recreation of the attendants. Monday is always the day when visitors to a great exhibition are fewest in number. Sunday is the day when they are always most numerous. To close the Fair on Monday would be a rational proceeding; to close it on Sunday would be to defeat its best usefulness.

If a day of rest for employees cannot be provided without closing the Fair for a day in each week, in the name of right and reason let the great American washday be the one selected for that purpose.

LADY MANAGERS AND COLONEL SHEPARD.

From the Chicago Herald.

The distinguished Sabbatarian, Colonel Shepherd, of New York, won a barren victory on Saturday when he secured the adoption by the board of lady managers of the World's Fair of an equivocal resolution in favor of Sunday closing. The vote was 36 to 26. Doubtless a good many of the women voted aye as a matter of courtesy and from an unwillingness to encounter misrepresentation and abuse. They knew also that the question as it was presented to them was wholly sentimental and that in its actual determination they would hav no voice. If a vote in the affirmativ would please the eminent pietists present and cause no injury to anybody else, why withhold it? So arguing, the majority of the women arrayed themselvs on the side of the Sunday closers and the latter will go away with the consciousness that their visit was not wholly in vain.

In the last national convention that Roscoe Conkling adorned, an antagonist had grandiosely described the wild popularity of Mr. Blaine in the Northwest and on the Pacific. "He will carry the territories like a tornado." When Conkling arose to put Grant in nomination he disposed of claims for electoral votes for Blaine in various quarters; and, then, with his ineffable sneer, he drawled out: "As for the territories, they hav no votes." When reference is made hereafter to the action of the women's board on the Sunday Fair question a point of order will end the matter. The gallant colonel carried the ladies for his side with as much enthusiasm as Mr. Blaine would hav carried the territories. But alack, the question is one over which the ladies hav no jurisdiction. It appertains exclusivly to the commission and the directory. The ladies on the Sunday opening are like the territories in relation to the electoral college. They hav no votes. On this shield the lance of the gallant colonel, bright and beautiful though it be, must hurtless break.

Herbert Spencer's Social Ideas.

From the Cleveland Plaindealer.

Fancy a man about five feet nine inches in hight, wearing gray trousers, a black frock coat, a low-cut white waistcoat, highly-polished boots and cream-colored overgaiters, an old-fashioned stand-up collar and black tie, on his head a shiny silk hat and in his hands gloves and an umbrella. His face betokens good nature. His eyes are gray and soft. His mouth is firm. His cheeks are pinky white. Bushy iron-gray whiskers encircle his neck. He is a man you would look at a second time even in crowded London; and well you might, for it is none other than Herbert Spencer, the philosopher and author. I catch this glimpse of him as he precedes me up the steps of the Atheneum Club in Pall Mall. He has made an appointment to meet me there this afternoon for a talk on some of the great problems of the day.

The privilege of a conversation with Mr. Spencer is not to be lightly esteemed. It is apparently also not easily to be gained. Even the ordinary Englishman is not to be called on without a letter of introduction and without ample warning, and Mr. Spencer hedges himself about with extra precautions against intrusion. He has a lithographed letter ready for inquirers, and he sends it to all people who want him to be a committeeman for some public enterprise, charity, or movement; to students who desire some further expounding of his theories than is given in his books, to autograph hunters, and, of

course, to interviewers. It is said that Mr. Spencer went all over America without yielding once to the newspaper reporter, and I therefore feel a bit jubilant at having secured his attention. It was done, of course, by letter. Mr. Spencer's reply was the lithographed document referred to, but he kindly added a few lines in his own hand, granting my request and appointing a meeting. As his lithographed letter laid much stress upon his failing strength and the consequent pressure upon his time I was in some trepidation about calling on him, fearing to find myself confronted with an oger, cross-grained, rickety, and impatient. It was, therefore, a pleasant surprise to see this tall, straight old gentleman, with a firm step and a smooth voice, come forward. Although he is seventy-one years of age he does not appear to be over sixty.

"Won't you walk upstairs?" he asked. "There will be better accommodation for conversation there." And upstairs we went, the aged philosopher mounting the steps with the ease and agility of a young man. The conversation was charming. Mr. Spencer talked as freely as if he had no fear whatever of newspaper writers. His voice is not only musical, but his enunciation is remarkably clear and correct. Every syllable is plainly sounded with an incisivness that might seem to be affected if it were not so evidently the result of long devotion to the correct use of language. The conversation took a wide range.

"Your new book is creating much talk," I said.

"Well," said Mr. Spencer modestly, "I am glad if such be the case. I am fortunate in having many friends in Europe and America. My writings were recognized rather earlier in America than they were here, but of late years the returns from my works in England hav been very much greater than from America; partly because my rate of profit per copy here is much larger, and partly because the English editions supply the colonies. Since I began to write there has been a clear reaction against individual liberty. We are certainly tending toward state Socialism, which will be a worse form of tyranny than that of any government now recognized in civilization."

"And after state Socialism, what?"

"Military despotism. At present the state is absorbing the individual activity of men. It is intermeddling in all manner of ways in what should be private enterprise. Gradually the state will usurp the functions of private enterprise to such an extent that the people will one day awake to it; but it will be long before they make an effectiv resistance. I cannot but think that the struggle will be severe—something terrible to contemplate; but I do not pretend to set a date for the catastrophe or to anticipate its horrors. The progress of the doctrin of evolution throughout the world is unquestionable, but at the same time I cannot say that I see any movement in the direction of my own views, politically. Since I began to write there has been, as I said before, a clear reaction against individual liberty."

"Do you not think that we may escape this catastrophe in America?"

"No. The American imagins that he enjoys the advantages of liberty, but the fact is that there, as elsewhere in the civilized world, the state is steadily and rapidly absorbing the individual's freedom of action. The American has the form of self-sovereignty, but he does not hav it in reality. It is difficult to foresee what will be the outcome of American progress; but I do not think that your republic will escape the consequences of the general struggle. The fact is, few men hav any true appreciation of liberty. It was in your own country that a gentleman said to me: 'If the majority told me what I should eat, I would obey.' Now, he thought he was a free man; he thought that he appreciated liberty. But such an attitude is an admission of dependence upon authority. Subservience to a majority in personal concerns is as bad as subservience to a king, and there can be no worse despot than the majority. Just in the same way that men hav now come to resist the dictation of the state (be it one man or a majority of men) in respect to their religious beliefs; so, when they fully understand liberty, will they come to resist such dictation, even of the million as of the one, in matters of private concern."

"On the question of reform. What is your idea of the greatest reform we stand in need of to-day, political, educational, or what?"

"The great reform needed is to insist everywhere and always that each man shall take the consequence of his own nature; shall hav without deduction all the benefits of his own nature and actions, and take all the evils of his own nature and actions, and shall neither saddle these evils on other people nor be defrauded by other people of the benefits. This is the only law which should be insisted on, not only in the conduct of individuals to one another, but also in the conduct of the state to individuals. One of the non-committants of the disregard of that fundamental principle is seen in your admiration for the 'smart' men. A smart man is by the very conception of him, a man who does not regard conscientiously the claims of others—who endeavors to obtain from them some of the legitimate results of their activities which should remain with them, and which in an indirect way he filches from them. In fact in a society in which there was a complete recognition and enforcement of the principle specified, there would be no place for 'smart men.'"

"Are not what are called 'the poor class' better educated and better clothed to-day than they were before?"

"They may be educated in a sense—know more of grammar, history, geography, etc., but they are not educated in the least in all matters that concern society."

"It has been said that this is partly due to the fact that the preacher and the church hav not done their duty."

"Well, the church insists upon all forms expressiv of religious subordination, and disregards the essential principles which the creed enunciates. At the same time that they are having here weeks of prayer and early services and reading their Bibles before breakfast, they are countenancing and participating in filibustering expeditions all over the world and appropriating the lands of other people. That is to say, they are disregarding the essential principles of their religion while they profess anxiety to propagate them."

"What man, the preacher, the author, or editor, is going to help our people most?"

"Teaching does little. The disciplin of life does everything. There is nothing to do but to insist upon the carrying on of life in a thoroughly honest, conscientious way and reprobating everything that does not conform to a high standard of conduct. But I do not see much hope of change in this direction while your material development is going on at so great a rate. In a society like yours ambition inevitably takes the direction of acquiring wealth and the struggle for this brings inevitable evils. So long as you hav the American continent to subdue and people I do not suppose you will change much in your ethical standards."

"Are you still engaged in the production of books?"

"Yes; and I want to say to you that I shall not take advantage of the new American copyright law. I shall continue to do as I hav done heretofore. I shall send over to America the stereotype plates of my book and hav them printed there without seeking for any protection from the American government. This new law is really prejudicial to the interests of literature. The tendency always is for the graver books to be swamped in the flood of light literature; and just in proportion as the arrangements are such as tempt publishers to push the sale of light literature, just in that proportion are the books of the graver kind likely to be more swamped than they are now. With this copyright law it will pay the American publisher less than it did before to take up books of a kind which are of doubtful sale. The fatal defect in the law is that it puts the author or publisher to the expense of a doubtful manufacture in supplying two communities. In these two communities there are eighty million of people. In America about ten thousand of these (to make a liberal estimate) are engaged in setting type for reproduction of English publications, and for the sake of benefiting these ten thousand the law compels eighty million to pay a higher price for their books. In so far as the new law recognizes the proprietary rights of an author, it may be accepted as a good step in the right direction, but there will hav to be a change before the literature which deserves protection can gain any benefit from it. Instead of encouraging the unknown author of serious books, this law makes it harder for him to gain due recognition than it was before. Under this American law the publisher will seek out the man who has made his name; he will buy the popular author's works and distribute them very widely, and meantime the rising man will be left to his own devices. The general effect will be to multiply the reproduction of books which hav no serious influence upon the world, and to discourage those who write books of instruction."

"About American literature?"

"I hav read very little."

"What about America?"

"I believe it has a grand future, but I think that there will come a great deal of tribulation before that future is realized."

"About the position that woman is likely to take in the bringing about of better things?"

"On that point I thoroughly agree that all careers in life shall be left open to women to succeed or not to succeed as they can, but I do not agree to giving them political power."

"But are they not underpaid?"

"Well, the pay must be proportioned to the work they do. It will adjust itself to the goodness of the production. That cannot be prevented."

The conversation then turned upon other and lighter topics. As I left him Mr. Spencer asked for a typewritten copy of the interview that he might revise it before publication. The above is just as it came to me after revision. DAVID WECHSLER.

Of Mr. Spencer's daily life the general public knows little. He livs very comfortably near Regent's park and is happy in the companionship of a few old friends and his books. He is now, as he has ever been, a great reader. He travels about in a leisurely way and often writes some stirring articles for the newspapers or magazines. But in the main his is a quiet life. He dines away from home quite often, and sometimes goes to great banquets and places of amusement. Life is very pleasant to him. He is still on the sunny side of the road and in perfect health. He has been honored by having his works extensivly translated. All are rendered into French, many into German, Russian, Italian, Spanish, Hungarian, Greek, Japanese, and Chinese. Many offers of academic honors hav come to him, but all hav been declined. The old philosopher sits calmly in the twilight of life, watching the struggles of others who must soon take up the work that has been his life's duty.

The Blasphemous Rain-Compellers.

That rain can be produced at will by human agencies is now a demonstrated fact, and henceforth, when rain is needed, we will not hav to depend upon the prayers of the righteous and the whim of an "all-wise" providence. The terrible drouth will be overcome, thousands of dollars' worth of property will be kept from ruin, suffering humanity will be refreshed and relieved, and in many cases lives will be saved. One hundred and fifty years ago the man who would hav suggested the possibility of producing rain would very likely hav been considered a crank and hooted into insignificance. Two or three hundred years ago he would probably hav been burnt at the stake or otherwise disposed of as a heretic or a wizard. About eighteen hundred years ago had anyone caused rain by any other method than the old reliable one of prayer, he would either hav been entitled to associate with Jesus as a co-miracle-worker and enjoy with him everlasting glory, or would hav been put to death and his soul sent to endless perdition on suspicion of being an agent of the devil. But now in the progressiv nineteenth century, when the world is better protected from religious persecution and interference, if an individual conceives of a scheme for doing anything that has hitherto seemed impossible, no matter how cranky he may be considered, he is at liberty to work out his idea, and if it does the world no good, it seldom if ever does it any harm.

And now that the rain cranks hav succeeded in making it rain, the next thing for them to do is to invent some means of preventing rain. This may not be done so readily perhaps, but in consideration of the wonderful achievements of our modern scientists, who will say that it is utterly impossible of accomplishment?

We never know very many days in advance when it is going to rain, but when it does rain, and rains good and hard, we can be reasonably sure of pretty fair weather for the next few days. Therefore, if a hard shower could be produced on Monday, and lasted over Tuesday, then probably the rest of the week would be clear. If this could be done, and the government should establish a rain-tower on every fifty or one hundred square miles of utilized land, and should cause it to rain at stated intervals, then the people could make their arrangements accordingly, and not be always running the risk of getting a wetting.

I hav often thought that God would hav been a good deal wiser if he had set apart one day in the week for rain instead of worship and rest, and let the people worship and rest to suit themselvs. It would hav saved scores of bonnets and bangs and tears for the ladies, and a good many boots and trousers and oaths for the men, and a vast amount of sickness and death for both.

Bellamy's plan of stretching awnings over the streets on rainy days is a good one for the people in town, but would hardly overcome the destruction and disappointment to the farmers and picnickers. What a glorious improvement it would be if the weather were under the perfect control of the people.

For instance, Monday and Tuesday would be rainy days, and all in-door pleasures and business would be set apart for those days, and folks who were obliged to go out would go with umbrellas and overshoes, and not be like the Methodists who went to camp-meeting to pray for rain and provided themselvs with no shelter in case their prayers should be answered. Then the priests and ministers would be forced to acknowledge the absurdity of their own faith and the unreliability of their God, and would undoubtedly be benefited by the works of the ungodly rain-makers. LIZZIE J. MAGIE.

Washington, D. C.

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We hope that whenever a Freethinker sees an article in his local paper in favor of opening the World's Fair on Sundays he will mark it and send a copy to Benjamin Butterworth, secretary Board of Directors of World's Fair, Rand-McNally building, Chicago, Ill., and to John T. Dickinson, secretary National Commission of World's Fair, at the same address. Let us make a vigorous and persistent fight in this matter. Our efforts must not slacken till the final decision is made, which may not be till 1893.

We shall print next week the full text of the decision of the Attorney-General of the state of Washington forbidding the reading of the Bible in the public schools of that state. It is a great victory for the Freethinkers who hav so persistently labored in the cause of justice on the Pacific coast.

The Bible Picture Book, we take pleasure in saying, is now under way, and will be issued as soon this fall as the work can be done and done well. The price will be $1, and it will contain a great deal for that amount. In renewing for THE TRUTH SEEKER we hope our readers will not forget to inclose the dollar for it.

To Some of Our New Friends.

When we took the *Freethought* subscribers into THE TRUTH SEEKER family, there were a few hundred of them who had paid nothing to *Freethought* for a year or two.

We want to warn these that such is not the way to advance the cause, as they can easily see by the fate of their favorit paper, than which none was more ably conducted.

They hav now had THE TRUTH SEEKER several weeks, during which time we hav heard nothing from them, not even whether they like the paper or dislike it. And we reluctantly say that unless we hear from them substantially at once their names will hav to be taken from the list. If they want the paper the least they can do is to say so, and make a part payment of their indebtedness.

We hav received the following from one of *Freethought's* patrons:

"I am receiving THE TRUTH SEEKER all O. K., as changed from *Freethought*. I take extra copies for circulating among the people to do missionary work. I find THE TRUTH SEEKER better than a few years ago. Glad to see it holding its own and even improving. You will hear of me occasionally.

"Yours truly, CHARLES F. BLACKBURN."

We trust that others will follow Mr. Blackburn's example and let us hear from them.

The Criminality of Ministers and Their Victims.

Mr. Z. A. Gleason, a truth seeking friend living in Kiowa, Kan., makes the following inquiry: "Some months ago, in a controversy with my brother, a Baptist minister (and by the by a very well-meaning man), I made the statement that the ministry furnished more criminals than either of the other professions. He wishes to know my authority. In one or two states I think they hav taken pains to ascertain the early education and the religious bent of the mind of its prisoners. Can you, Mr. Editor, through the columns of your valuable paper, giv me any information or authority in reference to these matters?"

There are no figures extant that we know about which giv the exact percentage of preachers in prison, or convicted of immorality, compared with doctors, lawyers, artists, actors, and members of other professions. The one sin of which preachers hav almost a monopoly—offenses with and against women—is not usually punished by the secular arm, and so a list of preachers in prison would afford no indication of how many had offended the moral if not the secular law. The only statistics dealing with this subject are embraced in "The Crimes of Preachers," and the author's opportunities for collecting figures were limited. But in reading about a dozen newspapers, covering a territory containing some thirty-five thousand ministers—less than one-half in the United States—he found some facts calculated to startle the thinking person. In seven years he found 2,053 crimes charged against the preachers, of which 1,113 were against women. Some of the preachers had two or three crimes charged against them. This wholesale showing led the author to a little reflection, to wit: "The crimes charged hav been mostly from the Northern states, and from about 35,000 priests and preachers. Now, 35,000 men, after reaching maturity, with average health, liv about twenty-seven years, on the average. Make some allowance for 'parsonitis' with this class, and giv an average age to preachers of twenty-five years, after they begin to preach, including 'boy preachers.' Then this compilation, commenced in 1876, and the 35,000 preachers then 'heralding glad tidings to a dying world,' would liv twenty-five years, or till 1901—say 1900; the recruits supplying the places of those 'killed and wounded,' *i.e.*, died and 'otherwise accounted for.'

"Now let us make a different computation to ascertain the amount of crime committed by the tribe of 'sky-pilots.' If 35,000 preachers hav committed 2,000 crimes in seven years, 35,000 clergymen will commit 7,140 in twenty-five years. If but one out of sixteen has had his offense discovered and published, then 35,000 'guides to holiness' commit *one hundred and fourteen thousand* crimes in twenty-five years; and this presuming that the author has collated every instance of published offenses. If half of the 'gentlemen of the cloth' are innocent, the other half will be guilty of 228,000 crimes in twenty-five years. But, says one, you are computing upon the basis of the number of *crimes* charged, not upon the number of *criminals*. Well, let us compute upon the number of priests and preachers charged with crime; let us see how that would figure. We hav 870 names now published in this work during seven years, the data for the first three or four years being very incomplete; that will be 3,100 in twenty-five years, on the same ratio. But take the ratio of the last two years, of nearly 200 per year, and the number in twenty-five years will be *five thousand*—ascertained and published criminals, 'wearing the livery of heaven!' Only one out of sixteen having been detected and his crime published, this 5,000 must be multiplied by 16, making 80,000 reverend criminals in twenty-five years—that is, *in the lifetime of thirty-five thousand preachers there will be eighty thousand criminal preachers!* And so notoriously criminal that their names and crimes will be so thoroughly published that an ordinary newspaper reader in a little city in Iowa will see it and preserve the account. Really, the bureau of public justice (?) should furnish the author with a good corps of clerks to keep this good work going on, so that the people may see just what kind of gentry these are, who assume to write all of our school-books, control our system of education, teach our children at Sunday-schools, deliver the 'word of God' from the pulpit, and visit our wives and daughters to see about their 'spiritual welfare!'

"And now, reader, we ask, in all candor, is there anything unfair in the above computation? If so, show us where it is. Facts are stubborn things; figures won't lie. The preacher has many ways to conceal his fault that the poor laborer has not, besides having the greater cunning of education and the aid of powerful and superstitious friends, none of which is at the service of the poor criminal. And then, of the 2,053 crimes charged against these 'followers of Jesus,' 1,113 hav been committed against women—more than one-half of the crimes! Do ladies as a rule proclaim to newspaper reporters their own shame for the sake of having the parson's crime published? How much of such crime ever really gets before the public eye?

"The statistics of crime, including the preachers, show that but about three per cent of all crime committed is against women. Do the ladies always 'tell on' the dominie? The philosopher who has the good of posterity at heart may even express a doubt of its having the best of parentage.

"There is no denying these facts. The data are open to all. Then this exposé should cause even the most bigoted and superstitious to think, and, upon thought, to act."

The religious prejudices of criminals who hav not taken holy orders are more easily obtained. In THE TRUTH SEEKER of April 18, 1885, we collated and published the figures showing the religious belief of criminals confined in sixty-six American prisons. These included the prisons of Iowa, Michigan, Tennessee, New York, Pennsylvania, Connecticut, Indiana, Illinois, and Canada. In these sixty-six different prisons, jails, reformatories, refuges, penitentiaries, and "lock-ups," there were for the years given 44,034 men and boys, women and girls. The different religions and sects of religion were represented as follows:

Catholics	16,431	Congregationalist	11
Church of England	9,975	German Lutheran	7
Protestants (denomination unknown)	6,650	" Evangelical	1
Methodist	3,931	" Jews	2
Presbyterian	3,703	United Brethren	3
Baptist	240	Advent	2
Jews	106	Dutch Reform	8
Lutheran	92	Mormon	3
Christian	24	Episcopal	126
Universalist	5	Carmelite	3
Evangelical	4	Joss (China)	1
Swedish church	2	Infidel (2 so-called; 1 avowed)	3
Dunkard	1		
Quaker	1	Total	41,335

The remaining 2,699 were described by the original compilers of the statistics as regular or irregular attendants at Sunday-school and church. None of them professed Infidelity to Christianity. They probably belong to that large class who think but little on the subjects of heaven and hell, realizing, as Mark Twain has said, that they "hav friends in both places." The statistics show that the ranks of crime are recruited from the "soldiers of the cross." The one to three exceptions merely prove the rule.

By a paragraph in the *Christian Life* of the current year we see that Canada at least is maintaining her average. In the common jails of Ontario, Canada, 11,810 persons were locked up last year. No less than 2,448 were unable to read or write. The religious denominations were represented as follows:

Roman Catholic	4,359
Church of England	3,631
Methodists	1,624
Presbyterians	1,498
Other denominations	698
Total	11,810

A few months ago we obtained the statistics of the Leavenworth, Kan., penitentiary. The report showed:

Prisoners whose parents were church-members	500
" " " " non-church-members	175
" who did not know anything about it	69

The denominations of these parental sponsors were:

Catholic	69	Lutheran	20
Methodist	175	Episcopal	7
Baptist	125	Congregational	8
Presbyterian	30	Dunkard	1
United Presbyterian	2	Advent	4
Cumberland Pres'terian	10	Quaker	1
Christian	30	Unknown	10
United Brethren	8		

More than one-half of the prisoners belonged to some church, the Methodists leading; more than two to one—500 to 244—attended Sunday-school regularly in their younger days, and nearly one-half were too pious to swear. The figures of the Pennsylvania penitentiary for the same year corroborate those from Kansas. During 1890 there were two hundred

and ninety prisoners received. They were pious as follows:

Catholics	97	United Brethren	6
Methodists	91	Episcopalians	5
Lutherans	25	Scattering	18
Presbyterians	25	No denomination	10
Baptists	13		

Here we hav fourteen-fifteenths of the population of a penitentiary belonging to one or another Christian denomination. A Western paper, moralizing upon the subject, says: "If this same ratio holds good in other states, our students of morality had best giv the statistics close attention and readjust certain prevalent beliefs. Pennsylvania is doubtless no worse and no better than other states, but the idea of a state penitentiary filled with sober, educated, industrious, well-trained church-members certainly offers food for thought."

However incomplete these figures may be, they are sufficiently general to show conclusivly—were it not already a well-established fact—that preaching Christianity and believing it in no way conduces to a moral and honest life.

To Test the "Supernormal."

Following Mrs. Besant's visit to this country in behalf of Theosophy comes Mr. H. S. Olcott, Madam Blavatsky's partner in occult mystification. Thursday evening of last week he lectured in this city, and added his personal testimony to the statement of Mrs. Besant that she had received letters delivered by Mahatmas. Madam Blavatsky, he said, had great psychic powers. She could manipulate the forces of nature to produce phenomena which were startling. She could develop the power of talking mentally with persons at a great distance. "Blavatsky's good faith was called in question," he said, "her character traduced, criminal things were said about her. We are indignant because such things should be poured out upon a person who lived only to do good for others. She was accused of the forgery of the letters from the sages of India to Mrs. Besant. But since her death Mrs. Besant has received other letters in the same handwriting. I hav received them myself on land and at sea."

This delivery and reception of letters through "supernormal" agencies seems to bear to Theosophy the same crucial relation that independent slate-writing bears to Spiritualism. It is asserted that messages are written and delivered without human aid, and great tales are told of what has happened in that line; but for some reason no tangible evidence that the assertions are true is produced. Just as we offered the slate-writing mediums the opportunity to prove the genuinness of their phenomena the *Sun* has now opened to Colonel Olcott a way to convince the skeptical that he is not a person who states things that are not so. Its offer is this: that it has put under seal and in a secure place a brief communication addressed to a certain person living not less than five hundred miles from Printing House square, and not more than five thousand miles, and cordially invites Mr. Olcott to demonstrate once and forever not only the truth of his Theosophical teachings, but also his complete mental sanity and personal veracity, in either one of two ways: 1. By forwarding this letter to the person for whom it is intended, through the mysterious channels of the Mahatma quick postal delivery. 2. By ascertaining through Mahatma intelligence and communicating to the public through the columns of the *Sun* or some other newspaper the contents of the missiv in question.

Mr. Olcott has affirmed to various persons, including the founder of THE TRUTH SEEKER, that letters hav been transmitted through Mahatma agency to himself, and also, since then, to Madame Blavatsky and to Mrs. Annie Besant. He has seen the Mahatma carriers actually upon their rounds. On one occasion, he tells us, he was awakened from sleep at Lahore by the entrance of the astral body of a Mahatma, whose body of flesh and blood was at that moment in Madras, a thousand miles away. The astral carrier put his finger upon the hierophant's palm, and then there was materialized a letter incased in a silken envelope. The letter was from Madras, whence Blavatsky had availed herself of this method of communicating with her distant friend and disciple. Having performed the errand on which he had been sent, the Mahatma letter carrier dematerialized and disappeared. "I didn't see him go," testifies Mr. Olcott, "he simply wasn't any more. The letter from Blavatsky was there, and it was a very important one."

Now, says the *Sun*, "as an old journalist, lawyer, and a man of the world, the Apostle of Theosophy will perceive at once the enormous practical value of our suggestion to himself and his cause. Nor should we suppose that the Mahatmas would be any slower to appreciate the opportunity. A certificate from the *Sun* that either of the two feats suggested above has been successfully performed by the intervention of adepts from headquarters, will be worth more for the propagation of the Theosophic faith and the regeneration of society according to the hierophant's ideas, than all of the books Blavatsky ever wrote and all of the lectures Colonel Olcott can deliver if he livs to the age of the minor patriarchs. Once before this we hav opened for the hierophant the door to public confidence. When he declined the *Sun's* invitation to establish his sincerity by levitating himself gently from the top of the *Tribune's* tall tower to the pavement of Printing House square, he was hardly more than a beginner and naturally was concerned for his bones. Instead of jumping from the *Tribune* tower, he sailed for Bombay. Since that the hierophant has spent seventeen years at the very fountainhead of occult science, in constant association with the most illuminated members of adept society. If after seventeen years of unquestioning faith and unselfish devotion he cannot count upon the kindnesses of a single Mahatma in the whole postal service to carry one little letter at his request, and that for the sake of proving him no fool and no liar, then we are decidedly of the opinion the hierophant had better quit company and go into some other business."

Until the Theosophists and the slate-writing mediums accept such reasonable propositions as hav been made to them by two editors in this city they should suspend their assertiv claims which tax public credulity so heavily.

Mr. Crafts's Consolation and Plan.

Mr. Wilbur F. Crafts, a Sabbatarian worker of great industry, has been counting the petitions for closing the World's Fair on Sundays, and finds instead of the one hundred thousand expected only thirteen hundred and fifty-six. Thereupon he berates the preachers and churches for their lack of zeal, and asks them to begin hustling and to keep hustling.

He pretends however to find consolation in the fact "that the opposition petitions are yet more of a fizzle. The petitions for Sunday opening were hardly enough to count. The petition printed in the leading Infidel paper and sent out in its regular issue, with a frantic appeal to subscribers to sign and circulate, gathered in all its copies about seventy names. The North American Turnerbund had also circulated among German societies a printed petition, but only half a dozen of these bodies had adopted and sent it in, including the turners' convention of Iowa and western Illinois, and Germans of Toledo and the trades assembly of Duluth, the latter being the only workingmen's organization represented in the petitioning."

It may be bad to destroy Mr. Crafts's contentment at this condition, but we shall hav to do so. The petition sent out by the leading Infidel paper has never been turned over to the managers of the Fair. We hav kept it in hand to be used as a text for a Freethinker to address the directorate upon. And instead of seventy names only having been gathered, the leading Infidel paper gathered thousands, almost whole townships in some cases signing. So Mr. Crafts can see that his consolation has no very substantial basis after all. And we suspect that before this question is finally settled Mr. Crafts will find his other sources of consolation as shadowy as this one.

But there is one paragraph in Mr. Crafts's complaint that we can print and recommend to our readers as a good plan—only they must use it for a precisely opposit purpose than does Mr. Crafts. He says: "Petitions adopted at a single vote may be made effectiv in a dozen directions by making a dozen duplicates. There was a bill before the last Congress that all exhibitions to which national funds were appropriated should keep the national Sabbath. Therefore a petition should be sent from each place to one of its national Senators for the Senate and another copy, duly signed, to the Congressman for the other house, as the bill will doubtless be reintroduced. The Columbian directory, the local Chicago management, which will be first to act, and the Columbian commission, who has the power of veto in behalf of the whole nation, should each hav a separate petition. And copies (letters also in abundance) should be sent for personal influence to the two state commissioners, their two alternates, and to the two lady managers and their alternates, since these persons, not any impersonal commission, will decide the question and should be made to feel the sentiments of the nation in this matter, not only by petitions and letters in every mail but also by personal interviews. This corresponds to the method of petitioning Congress by sending petitions and lobbyists to Senators and Congressmen, not to Congress in the abstract. Petitions sent to the 'commission' are not seen by the commissioners, save now and then by one zealous enough to hunt them out of their pigeon-holes."

We hope that every Freethinker in the country will do just as Mr. Crafts requests, only making their efforts against Sunday closing instead of in favor of that iniquitous policy.

A Sensible School Committee.

One of the teachers in the Reading, Pa., public schools used the Douay version of the Bible for the morning lesson in her school, and the Protestants were powerless to prevent it, as all versions of the Bible stand equal before the law, according to the decision in the Sharpsburg case, where the court denied application for an injunction to prevent the reading of the King James version in a common school.

This use of a Catholic work led to a long controversy between the two sects, and to the final submission of the question to the school supply committee for solution. The committee recommended that all versions of the Bible be taken from the schools and copies of Shakspere purchased as substitutes.

It is too bad that such a sensible plan was not carried out, but the school board hastened to prevent its execution by agreeing that the Bible should still be retained in the schools and that only such copies as are furnished by the board shall be used. By this latter provision the opponents of the Douay version hav carried their point, and the revised Bible of 1881 will hereafter be supplied to the Reading schools. This, of course, is an act of injustice to Infidels, Catholics, and Jews; but then, Protestants hav never been noted, more than Catholics, for being just to religious opponents.

THE New York *Tribune* observes: "The Holy Coat of Trier is alleged to be the garment without seam which Christ wore during his passion and for which the Roman soldiers cast lots at the crucifixion. Its history for the last eight hundred years is clear enough. In all that time it has been preserved in the cathedral, generally sealed up in an altar. But darkness shrouds the story of the relic prior to the twelfth century." Darkness likewise shrouds the story of the Old Testament writings prior to the fifth century before Christ. Darkness shrouds, too, the story of the New Testament manuscripts prior to the third century after Christ. Darkness shrouds the origin of every one of the supernatural antiquities of the church. In fact, it shrouds at present the brains of all the believers of that institution. The church informs us that the Lord, even, moveth in "thick darkness," and that Freethinkers will some day find themselvs in "outer darkness" amid an annoying gnashing. We suppose that Christianity must be a religion of darkness. Nevertheless, its gloom is here and there dotted with the glow of flames around a stake.

THE annual breeding of that scourge of nations, cholera, by a superstitious practice, is thus pointed out by the Allahabad *Pioneer:* About six miles east of Mecca is a place called Moona, where the sacrifices of the Mohammedan religion hav to be offered up at the yearly Hadj. In no other place about Mecca is it lawful under the religious code to slay animals. The number of beasts killed, from camels to goats, is about seventy thousand. Nearly all these are slain in one day. The odors are described as awful beyond words, no attempt being made to dispose of the refuse. Here the annual epidemic of cholera begins and is carried by the Hadji to their various countries. For many years to come the season of the Hadj will be in the warm weather, and while Mohammedanism lasts there seems to be no interfering with this origin of cholera. This is the old story of superstition commanding observances antagonistic to the natural well-being of man and fanatically repulsing all endeavors at correction. How many present infirmities and maladies of the race are to be imputed to scripturally commanded unhealthful practices of the Middle Ages, cannot readily be reckoned. Fasts, omission of bathing, pestilential accumulations of offal, monastic dungeon-life—general neglect of the body—along with suppression of medical practitioners and exaltation of cure by faith, miracle, and relic—who shall compute their effects?

Letters from Friends.

A Necessity to One Keeping Up the Pace.

TECUMSEH, NEB., Sept. 3, 1891.

MR. EDITOR: The able editorials and broad-gaged communications of THE TRUTH SEEKER make it almost a necessity to those who would keep pace with the world's most Liberal and advanced thought. C. W. TRICE.

Likes to See the Other Side Admitted.

SPRINGFIELD, MO., Sept. 14, 1891.

MR. EDITOR: Inclosed please find $4 for renewal and THE TRUTH SEEKER picture-book No. 2. My health has been so bad that I am not able to look up subscribers, or do but little in the reform work. I am not dead yet, but will stay with THE TRUTH SEEKER, for I like its liberality in opening its columns to the other side.

Yours for free discussion, W. S. WILLIS.

Promises to Bear a Torch.

KALAMAZOO, MICH., Sept. 15, 1891.

MR. EDITOR: You can believe me to be one of your friends, and your paper and pictures suit me to a *t*. I think Freethought is advancing fast, and I will do all I can to get more subscribers, although it is hard, for we are living here among churches; but it is food for me to read your paper. Hoping Mr. Heston will liv a good many years yet, I remain,

Your friend, DUTCH ARNOLD.

An Intellectual Treat, No Doubt.

SPOKANE, WASH., Sept. 15, 1891.

MR. EDITOR: The earnest efforts of a few unorganized Liberals taking advantage of Mr. S. P. Putnam's stop-over here enabled us to hear him lecture on the "Demands of Liberalism" at the Unitarian church last evening. Though a comparativ stranger in Spokane, he was well received, heartily appreciated, and pronounced an able and gentlemanly champion of liberty and justice. We regret that our lack of organization prevents numerous repetitions of similar intellectual treats. Yours verily, J. H. C. SOURLOCK.

A Grave View.

STEUBENVILLE, O., Sept. 12, 1891.

MR. EDITOR: I shall be quite lonesome without THE TRUTH SEEKER, so you had better send it to me. I sometimes despair of the world ever being emancipated from the power of the priests. We see in history the Greeks and Romans far advanced in civilization, and yet by the Christian conspiracy of Constantine and the priests how the thousand years or more of the Dark Ages was ushered in; and they are fast gaining power again, especially in this country. The dear people are as easily hoodwinked by the priesthood as ever. Yours truly, J. W. DOWNES.

Mr. Hays's Article Tickled This Friend.

AKRON, O., Sept. 14, 1891.

MR. EDITOR: Every issue of your paper exceeds its predecessor in interest. I was deeply interested in reading the letter of Mr. Joseph Heighton, whose son Marius I am well acquainted with. But the article of Mr. Chas. O. Hays, from this state, in the current issue, takes the cake. This number I intend to preserve, although I am in the habit of distributing my copies when read to any parties who express a desire to read them, whether Christian or Infidel. I regret our inability to maintain an organization in this city, or even to hav occasional lectures, there being but one interested Liberal besides myself in this vicinity.

Fraternally yours, JOHN JAQUES.

In Darkest Christendom.

OTTAWA, O., Sept. 14, 1891.

MR. EDITOR: I am ashamed to say that I am the only outspoken Liberal in our town, and possibly in the county. There are quite a number of the same sort, but they believe it is policy to keep in the background. Perhaps it is so, as seven-tenths of the population, at a rough estimate, are German Catholics. However, I not only keep THE TRUTH SEEKERS on my desk in public view, but distribute them where my judgment dictates or they will do the most good. I believe all the churches are becoming more Liberal every day, and it is this Liberalism which holds and controls a large majority who would otherwise come out and affirm their independence as Freethinkers. Hoping that THE TRUTH SEEKER may liv long, I am, C. E. BEARDSLEY.

What Is Meant?

LA LOGIA SINALOA, MEX., Aug. 30, 1891.

MR. EDITOR: A short time ago I read a small pamphlet called "The Wauseka Wonder." I hav just finished reading in THE TRUTH SEEKER of the Georgia Wonder. Now here is a La Logia Wonder: Everybody knows or has heard of the rapid growth and maturity of plants and such like in this hot climate when it rains. The rainy season began the 1st of July. Work stopped on the ditch. The posts in our corral took root and grew into trees. But what surprised me most was to see a small iron rod that had been left sticking in the ground take root and grow into a crowbar. Now, Eugene, here is a problem we want solved. While people know so much in regard to the world to come we should like to hav some of these wonders explained. Let J. L. Tompkins try again. A. BUTTERFIELD.

Money.

SHERMAN, MICH., Sept. 17, 1891.

MR. EDITOR: We hav seen much in your paper of late about money, and now it is all explained in a catechism. Allow me to notice the first and last. "What is money? Coined metal." Well, if that was so, we would all go to coining money and be rich. We all know that no coined metal is worth anything as money without the government stamp on it, and as money it has no intrinsic value. Its value is just what the government sees fit to make it, and the ability of that government to sustain it. To the last question the answer is easy. Every government has the power to make money, whether given it by its constitution, the people, or assumed. Coin means to make; for instance, there are thousands of new words coined every year that are not on metal or paper. Respectfully, E B. SOUTHWICK.

Let Us Exhibit at the Fair.

GUEMES, WASH., Sept. 9, 1891.

MR. EDITOR: I hav been a subscriber of THE TRUTH SEEKER for two years and a member of the Washington Secular Union for nine months, and I hav been helping the cause of Liberalism all that my limited means will admit. I read in your valuable paper of September 5th, "Let us exhibit at the Fair." I think that a grand idea. It would be the best advertisment of Freethought imaginable. People would go into a building in Chicago to see our exhibit that at home they would not dare to enter for fear of the dear sky-pilots and their worshipers. Now, as to doing anything at Chicago in 1893, when you get ready you can call on me for $25 to help exhibit at Chicago. M. H. WILIFONG

It's Mostly a Wish to Be On the Popular Side.

AUBURN JUNCTION, IND, Sept. 16, 1891.

MR. EDITOR: I expected to get some other subscriber with me, but it seems as if most Liberals are indifferent or negligent in such matters. They do not agree with the church people, but will not take any activ part with us or help support a paper in the cause by taking the same. If every one could read Peck's contribution in the last two issues of THE TRUTH SEEKER, and use their own brains in looking and reasoning it over, they would not be as strong in the Christian faith as they pretend to be. I say pretend, for I do not believe one out of fifty knows what they do believe. They only try to believe or follow some sayings of preachers and others in order to be on the popular side. But I believe the time is coming—though slowly—when men and women will use the brains they hav and investigate such matters more fully. Yours respectfully, W. H. RAKESTRAW.

A Christian Misrepresentation, No Doubt.

DES MOINES, IA., Sept. 16, 1891.

MR. EDITOR: The following appears as a dispatch in the Chicago *Herald* of date Sept. 3, 1891:

KILLED THEMSELVS IN SUCCESSION.

BRADFORD, PA., Sept. 2.—A suicide mania has taken possession of the aged members of a local Agnostic circle here, which was founded by the late Dr. Stuart, who himself led the way by taking his life. Since then three other members of the circle hav tried to kill themselvs and two hav succeeded. The last case occurred yesterday, when Elias Hasley, aged sixty-six, took rat poison and died from its effects.

A few personal friends and myself much desire to ascertain the truth or falsity of the astounding statements contained in the above dispatch, and to this end seek your assistance in bringing the matter to the attention of some responsible person in Bradford, Pa., for confirmation or denial. (Who was Dr. Stuart?) HERMAN TIEDJENS.

Burnt the Paper.

ELMWOOD PLACE, O., Sept. 15, 1891.

MR. EDITOR: Please send me some of the back copies of THE TRUTH SEEKER, as I want to distribute them around in our village with the object of organizing a Freethought club. I saw in a copy a short time ago that you would send them on application, so if you send them you will be doing our cause some good. I hav been a reader of THE TRUTH SEEKER for some time, and it meets my views "to a *t*." I shall hav to tell you how a copy came to an untimely end. I gave it to a friend to read and to let me know what he thought of it. He read one or two articles and said he became disgusted and took it out in the yard and set it afire, so as, he says, to keep it from yielding any further contaminating influence. So it goes. The old saying, There is none so blind as those who won't see, fits a great many in our village. There are two of us who like the contaminating influence of the truth and that is why I want to let some light into the brains of those who, like my friend, say the publication of such a paper ought to be stopped. But then there are others that think differently. A. E. WARD.

No Lukewarm Foe of Church and State.

CHICAGO, ILL., Sept. 15, 1891.

MR. EDITOR: I hope to be a life subscriber to your most valuable paper. It is due the giant Heston that we all state our appreciation of his sledge-hammer arguments. It was the pictures that caused me to decide in favor of THE TRUTH SEEKER rather than *Secular Thought* or the Boston *Investigator*, which are both worthy and deserving of our support.

I sincerely hope that the World's Columbian Exposition may not be closed on the American Sabbath, although the Sabbath fanatics are doing their level best to close it. This will be a step backward, if taken, that it may take years to regain in Chicago. But I trust the backbone of superstition is so effectually broken that the tyranny of Sabbath laws may never again be entertained by legislation. I think the Liberals and Secularists of all isms in Chicago should heartily unite their efforts and make a stern fight against the aggressiv force of the church and state party.

I hav been dilatory with my support of THE TRUTH SEEKER, but it has been from a financial cause and by no means a careless or thoughtless one. I hope that all who hav been in the same boat may do as I hav done—take the first possible money available (of your own of course) and forward to Mr. Charles P. Somerby, 28 Lafayette place, N. Y, and earnestly help to spread the cause of truth to all who will accept it.

Yours for eternal separation of church and state,

M. J. RALSTON.

A Happy Lecture.

ANGOLA, IND., Sept. 16, 1891.

MR. EDITOR: We had a lecture here a short time ago, delivered by Brother Remsburg of Kansas; and although the time of notice was short, yet the friends of liberty and Freethought, like the warriors of old, carried the red cross "over hill-top and plain," spreading the news far and wide, and when the night came for the lecture the Opera House was filled to overflowing with an attentiv and as intelligent an audience as ever greeted a public speaker. And among the audience there was quite a number of those who still cling to the idea of the immaculate conception and the atonement. The subject discussed was the "False Claims" of the orthodox church, and it was handled in a masterly, but in such a gentlemanly manner that no one could take offense; in fact, it was a genuin love-feast, and gave such an impetus to the slumbering sentiments of the friends of the cause here that at the close of the address steps were taken for a permanent organization of a Liberal League. We hav identified with the cause here some of the scundest and brightest intellects in the community—men who hav given the subject deep and careful study, and whose position in society givs weight and dignity to the cause. Let the good work go on. Yours for light, liberty, and Freethought,

J. T.

Pecci for President.

ONEIDA, KAN., Sept. 15, 1891.

MR. EDITOR: "Coming events cast their shadows before," it is said. I notice Mr. Leo has sent his statue to Washington to be set up conspicuously before the gaze of our statesmen, so that when he or his successor comes to locate in our national capital people will acknowledge it as rather a matter of course. I suppose by giving the people popedom in broken or homeopathic doses so as not to astonish them or shock their nerves Ben could just slide down and out of the executiv chair and let Mr. Vincent Joachim Pecci sit down in the same, which would obviate the necessity of such an expenditure or outlay in kerosene oil, monkey clothes, horns, fiddles, bass drums, and noise every four years—the implements we elect presidents with—as all it would require would be a nuncio to negotiate with our department of state. What a saving of campaign funds it would be to the people of this nation, saying nothing about the political lying. Why not? Is it not a capital scheme? I am of the opinion that the above would be only justice to Mr. Leo, inasmuch as he claims that his political combination or corporation, alias church, discovered this country first, saved it from the jaws of the English lion, and then has always protected (!) it against any foreign or internal foe. Then why not turn over the whole shootin'-match to the old man Leo and cease monkeying with the band-wagon unless you can blow a horn? AMERICA.

P.S.—Best wishes to Mr. Watson Heston. May his shadow never diminish.

Temperance.

BROOKLYN, N. Y., Sept. 15, 1891.

MR. EDITOR: You will soon observe enough of the writer to know he is strictly for temperance. He has made several attempts to reform habitual drunkards—men who were intelligent and with minds well stored with book and other learning and wisely logical—but, alas! he has never been successful.

At one time in Boston, in the year 1843, a discovery was made by a body of medical philanthropists of a colorless solution to be taken in a glass of water so effectiv and harmless to the partaker that a permanent disgust was henceforth engendered against all kinds of alcoholic fluids. This was, indeed, or ought to hav been, cheering intelligence to all well-wishers of society; but, alas! it was discouraged as dangerous by cautious citizens. But what was more strange, it met a sad rebuff from the Roman Catholics and the religious portion of society, inasmuch as it interfered with the ceremonial of the Lord's Supper. I witnessed three cases of reformation produced in this way. This was many years ago, and the reformed lived many years subsequent as useful citizens. But what to me is more painful to reflect upon is that these philanthropists hav also gone, and borne with them the secret of their simple *succedaneum*.

I am aware I am esteemed too radical, but to me it seems frightful to behold the multiplicity of liquor saloons surrounding us. Almost every thing or movement really seems to be under the influence of alcohol. But I ask, is it not in the power of law to suppress drunkenness? Make drunkenness a crime, yes, a state prison offense, and it will soon cease to be smiled at, as now, as an amiable weakness.

But (to vary into another tone) I am unblushingly told, Abolish the drinking of liquor and it would be the death-knell of two-thirds of the glorious enterprises of the past and also of the present condition of the world. It was known by my friends that I had a great reverence for the holy Bible, and they directed my attention to the exploits of our great ancestor Noah, who having touched land instantly plunged into indecent drunken debauchery. B.

Only Capitalists Utter That View.

MARTINSBURG, W. VA., Aug. 20, 1891.

MR. EDITOR: I, who am an ardent admirer of your excellent paper, am truly glad to see that you hav opened your columns for the discussion, *pro* and *con*, of the national money question. I indorse the views of Mr. John Bryan and Brother Landy as expressed in their letters published in

the issue of August 15th last. When Congress passed laws to destroy millions of the people's money and issued bonds for the rich man, that act alone brought many men who were struggling hard and honestly for the advancement of themselvs to the very verge of bankruptcy and ruin. The press of that day blindfolded the people; they were subsidized. And of course the people did not know the consequence until it was too late. Then they awakened to the fearful fact, to find themselvs duped and their money forever gone. There has never in history been a nation more shamefully robbed than the American people by a few money sharks, except Rome, which was the cause of her downfall.

Let the government issue money at a low interest, and farmers, mechanics, and every honest laboring man will be satisfied.

I hav heard it said that when the government issues too much money, or in other words when money is plentiful, it becomes worthless or at least not worth much. This is all humbug and nonsense. That is only said or told by the capitalists and the bankers, or uttered by a subsidized press. The more money we hav in circulation the better for everybody. Who ever heard of anyone having too much money? The Goulds, Vanderbilts, and others of that ilk are every day adding to their millions, and if we hav more than we need for our present use, I am certain it will keep, and we can use it for some good at some future time.

The only question now to be settled is, let the government pass wholesome laws prohibiting the speculation in the value of money. That is to say, let a greenback dollar be worth a hundred cents in gold or silver. Let there be no difference between the one or the other—a gold dollar, a silver dollar, or a paper dollar. When the government puts her stamp on it, it should be recognized as of its true value, and in my opinion as long as the government is at the back of it every nation under the sun will honor it at its true value.

You can put my name down for the next picture-book.

Yours for humanity, etc., LOUIS WOLFES.

Electricity vs. Spirits.

BARRE, MASS., Sept. 19, 1891.

MR. EDITOR: Your correspondent Geo. L. Andres, September 19th, describes "small, bright lights resembling . . . little stars" seen in the second meeting of a circle held by himself and other skeptics for the purpose of investigating so-called spirit phenomena; and adds, "If any of your readers can enlighten us as to how it can be explained by science, they will confer a favor," etc. I may not be able to explain this in scientific language, but will briefly giv my experience and opinion of forty years' standing. Before I was six years of age, in a dark room bright flickering lights emanated from my flannel garments when removing them on retiring for the night to such an extent that the first time I saw it, child as I was, I ran to my mother in the adjoining room screaming that my clothes were on fire! Of course, it was not seen in the light, and mother quieted me by asking if I did not remember the crackling sparks flying off the cat when I rubbed my hand over her back. From my earliest childhood I can recollect these same sounds on and around my head, and when my hair was unconfined it would fly in all directions. Of course, no sparks were seen in a lighted room or during the day when the crackling was distinctly heard. This phenomenon has accompanied me all my life, and in 1851 became so excessiv as to cause detonations from the slightest ticking to sounds as loud as a percussion cap or the striking of a chairman's gavel when calling an assembly to order. These hav accompanied me ever since, not in circles, but in all places and under all circumstances, varying always as "conditions" varied. Frequently they came in clusters so loud they could be distinctly heard by everyone in the room. The cause of this phenomenon I attribute to the same source as atmospheric electricity, calling it in 1845—for want of a better name—human electricity, or etherealized, vitalized electricity; and hav never since changed my opinion. I believe mankind are organized on electrical principles, and that in my case a superabundance of the fluid caused all the phenomena, the electricity being generated within myself and set at liberty by the various elements with which I came in contact—human beings the most prolific source, the positiv and negativ forces of mind, as well as matter, controling these sounds and emanations from like causes and under similar laws as atmospherical, animal, or vegetable electricity or magnetism. In a circle, each person possesses his or her own individual mental and physical electricity; repulsions and attractions are taking place according to the laws of human electricity, and as nothing in nature is more powerful and freakish than a thunderbolt that rends without firing or fires without rending so this human electricity is so powerful as to split a table in twain when the hands of positiv and negativ persons are laid upon it in a mixed circle. I will say nothing more, lest I take up too much space, being also well aware that my opinion will be denied and derided by a large class of people who attribute the whole of these phenomena to spiritual agency; but I hope I shall be excused, as the question was asked and I hav replied in good faith according to the best of my ability. ELLA E. GIBSON.

The Bar Arraigned.

OREGON, MO., Sept. 4, 1891.

MR. EDITOR: It has happened that a whole nation has been wrong and one or two men right ere now. Our nation after freeing a whole race it had held under a horrid bondage began to make war on individuals by creating offenses in order to enlarge the dominion of its central authority. When I think that an aged, honest man, a philanthropist and philosopher, was rudely arrested and dragged before a court, tried, sentenced, stripped, shaved, and clad in prison stripes, all in violation of the supreme law of the land, I feel like cursing. And still these crimes go on. The very bar is utterly demoralized. Not one lawyer denounces the wrong. I am a lawyer. I studied forty-five years ago under the best—in the days when we had lawyers—lawyers, like Edward Coke, who could front tyranny to its face, apologize but still insist that king, Lords, and Commons could make no law against the common law, such made law being void as against the common law of the land, and that, too, where no written constitution exists. When our code practice was adopted, old lawyers abandoning practice said, "Mark this! From now on the bar declines, and real lawyers are no more. Case lawyers will increase." I did not believe it; but ten years later I did. Yours truly, CLARKE IRVINE.

Another View of the Case.

KANSAS CITY, KAN., Sept. 6, 1891.

MR. EDITOR: No difference what opinions you express on any given subject you are bound to displease somebody. Some knight errant of "liberty" or "truth and justice" will break forth in volcanic eruption and pour the lava of their condemnation upon your devoted head. Of course you cannot please everybody, and if you should even attempt to do so ridiculous a thing, I for one would quit your paper. Dr. C. W. M. and F. O. H. hav simply gone off at a half cock. Any "Liberal" who thinks the Kansas City *Sun* "just as proper a paper to sell or read as THE TRUTH SEEKER or any other paper," must hav a very depraved taste. A man who prefers to eat carrion when sweet, wholesome food comes at the same price, might naturally be expected to slop over in defending the sale of carrion. The natural diversity of individual opinion on any subject is expressed in two small extremes of fanaticism and one large mean of solid ground rationalism. THE TRUTH SEEKER has always marched in the front ranks of the rationalistic section, steering clear of the bottomless bogs and interminable jungles of Utopian sophistries, and I hope it will continue to do so. Liberals want safe, careful teachers and leaders.

We should steer clear of the rocks that wrecked Liberalism in France. Haste is not progress, and unrestricted and unbridled license is not Liberalism. Restraint must be in proportion to ignorance and malevolence—liberty in proportion to development and unfoldment. Cage the tiger, kill the skunk, outlaw the venomous reptil; destroy the thistles, nettles, and briars, but giv the widest liberty to the fragrant flowers, the beautiful song-birds, and the harmless animals.

If all your statements about the *Sun* hav not been verified in every locality it is owing to the fact that your informants liv in different towns, where local managers and local circumstances hav produced widely different policies and practices.

It is an indisputable fact that the paper in question is a low-down, dirty, vicious publication. It is, in fact, a public nuisance. It is a fundamental principle of law that communities hav a right to protect themselvs against nuisances, and that states must make and enforce laws to that end. Civilization could not exist without that right. Suppose a man should take it into his head to buy a square in the center of a town and go to raising hornets, wasps, yellow-jackets, musketoes, and other pests. Every citizen that goes out of his house is stung. Of course he is unable to bring a suit for damages—he cannot prove whose hornet stung him. The *Sun* is an adept in its line. With the aid of its attornies it finds many ways to assail, to assault, to villify, to slander, to annoy, and to devil people, and yet escape the law. It sets a watch upon people's private habits and parades them before the public magnified and distorted. It assumes the right to regulate the conduct of every woman, prohibiting her from exercising her own judgment as to whom she may walk or ride with, whom or where entertain, where she may go and how often go out, how she may act, and often how she may or may not keep herself and children from starving. No wife, widow, or maiden in the community but is liable at any time to hav a slop-bucket of *Sun* slurs and innuendoes emptied upon them. Not necessarily by name but by description or localization.

The nuisance law is the proper and only remedy for this emergency. The *Sun* man has no more right to maintain a nuisance than anybody else. He is a public enemy, a venomous reptil, a despoiler of individual rights, a sleuth-hound on the trail of every citizen. Swartz had no right to attempt to saddle such a stinking load upon the back of Liberalism. WM. R. SMITH.

Pious Hypocrits with Ill-got Wealth.

MARTINSBURG, W. VA., Sept. 12, 1891.

MR. EDITOR: If the great reformation of existing social, political, and industrial evils ever triumphs it will be through the workings of Freethought, and Freethinkers must understand that their mission is to fight for the eternal principles of truth, justice, and liberty. The future is like a closed book. We know not where we may drift. If truth and justice and liberty finally prevail over error, injustice, and tyranny, many causes working together will produce the happy effect. Since the formation of the American government the present causes of existing evils first began, though since then up to the last twenty-five years more honesty and justice prevailed than in the last twenty-five years, but in the last quarter of the century causes of wrong worked so rapidly together that to-day the evils are so gigantic that it appalls the heart of considerate, thoughtful, noble men and women. The great fact of nature as plain as the noonday sun is that the entire human race is of a common origin and all embarked on the ocean of life and bound for a common destination, the grave; brothers and sisters as much as one fear of corn is to another ear or one grain of wheat to another. I utterly ignore the bubble of vanity, self-conceit, and haughtiness that characterizes a great many in the world. I bow only to the truth. If absolute truth is to be found, we must be entirely impartial. The man, the woman, who commit themselvs to the worship of truth are on the safest side and the truly reverent. Through evolution nature has molded and produced the human race, also all other forms of animal life. Every person launched into the world is distinctly an individual foreign to another. True liberty has never been and never will be till the majority at least recognize and study the facts of nature and ignore the assumptions of men. The Christian Bible and church command all to love one another. This is the best command. Though there ought to be a universal reciprocity of brotherly feeling with all, yet it is the reverse. Sordid, selfish interest has made so many of the human race in their intense, feverish desire to accumulate wealth totally devoid of any noble purposes in life. It is true, some people exist who are true and noble. All honor to them. But unfortunately in the present state of society the words and deeds, the good seeds of brotherly love and justice, are absorbed and swallowed up in the whirlpool of a vicious, sordid society of the wealthy, fashionable, and exclusiv classes that to-day, like a gigantic octopus, hav the sons and daughters of honest toil almost enslaved. The rich man and woman by this condition of things in their secured advantages of wealth and ease necessarily are to some degree enemies to the poor man and woman. Life is sweet to all, even to the poorest, and there is a cruel, bitter struggle with laboring men and women to earn sufficient money to make a scant living. It has come to be that those dependent only on their labor to preserve their material existence must either wear the yoke of wealth or starve. As I said, many causes hav produced the deplorable conditions. I want the world to understand that I do not believe in the existence of the Christian God. I hav come to my senses thoroughly and can no more be deceived and imposed upon by mere assumptions of men and institutions. If there exists at all a great God, his real enemies are those who profess to love and worship him but do not. They are actual Infidels and hypocrits. As to the wealthy, fashionable professed Christians, as a rule their pretensions are false and their kingdom is of this world. Their hypocrisy and insincerity are to blame for the existing wrongs. Looking at possibilities, there may be a God who has never revealed his existence, hidden and unknown. I do not for an instant doubt that if a great God existed whose attributes were love and justice, he would sustain justice and protect the ignorant and weak against the shrewd and the strong, the innocent against the guilty—in fact, secure the supremacy of all that is true and just. But injustice is triumphant and justice is defeated. The victims of wrong hav no redress, no compensation, for injured innocence; no security for the safety of the individual from the delusions and snares of life. From my honest experience in life's rugged journey, there is no God. This is my conviction, and it is folly and vain to trust in a power that neither heeds nor answers sincere prayers. The real fact is, it is inhumanity of man to man that has enslaved so many. Mere animalism is the motiv of life's devotion. We must blame the sordid selfishness of our own race for the enslavement of labor. The false pious of the churches, society, and state are the guilty. Even ex-Senator Ingalls of Kansas is getting ashamed of his country. In a speech recently delivered at Port Richmond, N. Y., he stated that great wrongs existed, pointing out the fact of the unjust distribution of wealth, saying that results will follow dangerous to society. But he failed to state that this very society is responsible for the wrongs existing. Though he shows a disposition to lay bare the facts of the robbery of the people yet his denunciation and protestation are too light and conservativ. When the truth is known a man cannot be too radical in denouncing deception and wrongs. The ex-Senator said, many men will wake up some day to find their names Dennis. He has been in the American House of Lords and he knows how it is himself. Any considerate, thoughtful, sensible man or woman ought to know that a great God, if he exists by any possibility, could not hav his purposes disregarded and defeated by man, yet this is so. I am a Materialist. I will never believe in the Christian so-called revelation if I ever change my present convictions. I am thoroughly convinced that if there is a God at all he is eminently just and not the God of Christian revelation. Let the believing millions in Christianity understand that God is truth, either personal or impersonal; that error, falseness, is the devil, personal or impersonal. All opposition to truth is evil. Sincere worship of truth is the only reverent worship. And there is no hope for the emancipation of the enslaved, the prevalence of right over might, and a general reformation only by the true civilization of the people. As Ingalls says, we are but children crying in the wilderness, for the odds are overwhelming, and wealth's tide like the ocean's in its unjust distribution strands millions on the barren rocks of poverty. Church and society are every day humbugging the victims of human sordid interests. False pretension of piety with genteel robbery, insidious and secret, has done its baleful work and its ill effect is millionaires and paupers. As Brother Putnam well said in a lecture he delivered here some years ago, let not the true lovers of truth be deceived, for the rich members of churches, as a rule, are false at heart. They parade their piety before the world, but deep down in their hearts their kingdom is of this world, for they neither sell their goods and giv to the poor nor really believe what they pretend to believe. The Freethinkers are the ones true to themselvs and honest in their convictions, and the only class that has ever battled and is now battling for the cause of truth, justice, and liberty. THOMAS J. CONNERS.

Children's Corner.

Edited by Miss Susan H. Wixon, *Fall River, Mass., to whom all Communications for this Corner should be sent.*

"Between the dark and the daylight,
When the night is beginning to lower,
Comes a pause in the day's occupations
That is known as the Children's Hour."

Blest.

B'est be the tongue that speaks no ill,
Whose words are always true,
That keeps the "law of kindness" still,
Whatever others do.

Blest be the ears that will not hear
Detraction's envious tale;
'Tis only through the list'ning ear
That falsehood can prevail.

Blest be the heart that knows no guile,
That feels no wish unkind,
Forgetting provocation, while
Good deeds are kept in mind.

B'est be the hands that toil to aid
The great world's ceaseless need—
The hands that never are afraid
To do a kindly deed.

—*Marion Bernstein.*

A Literary Game.

The following game is instructiv, as well as highly interesting, and is apt to please all the young people and their elders too.

Select a number of slips of paper of one size, cards would be better, and let the big sister, who is apt to be the good angel as well, copy on each card a quotation from some author. Each card must be numbered differently, one, two, three, etc., and so on. As she writes the verse, let the best writer among the little ones write the name of the author on another card, numbering it to match the quotation, thus:

"No. 1. Every why hath a wherefore."

The companion card will be:

"No. 1. Shakspere."

These cards, once prepared, will serve for future occasions, and on a rainy day, or winter evening, will prove a blessing to those who wish to furnish a pastime to the children.

Prepare about twenty or twenty-five questions and as many answers, for a small number of children, as the games will be short, and they will hav the fun of winning quickly. Let the little ones seat themselvs in a circle and the "big sister" will deal the cards evenly, after mixing the questions and answers. She will then address the one to her left:

"Who has said: Every why hath a wherefore?"

The one asked will look into his hand, and if among the "answers" he finds "No. 1. Shakspere," will answer, and the trick will be his. Otherwise, the question will be asked again till it reaches the one who holds the No. 1 answer.

It will then be his turn and he will choose any one of his questions, not confining himself to the order of the numbers.

It is well to write "question" over the verse, and "answer" over the author's name.

In a short time the children will become so familiar with the answers that they may discard the "answer" cards altogether. In that case the one who holds "No. 1" will ask his neighbor the author of a quotation, and if he is able to answer from memory he wins the trick. In case he does not remember, it passes along till some one is lucky enough to recollect the author's name, and he is the winner.

In this case it will be necessary to hav some one not playing keep a list near at hand to correct any mistakes. The following list may serve as a guide to those who hav not a collection of favorit quotations, and it may be enlarged or cut down at will:

1. "To all that sow, the time of harvest shall be given" (Whittier).
2. "'Tis only noble to be good" (Tennyson).
3. "I love all who love truth" (Elizabeth B. Browning).
4. "So long as you are innocent fear nothing" (Longfellow).
5. "Our place is kept ready for us to fill" (Adelaide Proctor).
6. "Lofty thoughts and lovely deeds" (Owen Meredith).
7. "Be slow to blame" (Mary Howitt).
8. "King of two hands, he does his part" (Lowell).
9. "Carry learning to its hight" (Emerson).
10. "Use your manners discreetly in all kinds of company" (Shakspere).
11. "Right the day must win" (Faber).
12. "Unspoiled by praise or blame" (T. B. Aldrich).
13. "I hold it sinful to despond" (Celia Thaxter).
14. "His words are bonds" (Shakspere).
15. "All who joy would win must share it. Happiness was born a twin" (Byron).
16. "The first virtue is to temper well thy tongue" (Chaucer).
17. "Wishing, of all employments, is the worst" (Young).
18. "There is no virtue like necessity" (Shakspere).
19. "If you've wronged him, speak him fair" (Holmes).
20. "If it rains, let it rain; we shall not drown" (Alice Carey).

—*Unomee in Ladies' Home Journal.*

Did the Dog Reason?

Billy Lynch tells a story about a dog he used to own in Chicago, which goes far toward proving that a brute can reason. He had a fine St. Bernard which was a good retriever, and on Sundays would take him about half a block from his house on Indiana avenue and let him carry the papers home he purchased from the newsboy. One morning it was raining, and Billy said he spoke to the dog just as he would to a child, and told him that he didn't care about walking over to the corner, so he might as well take the nickel and go and get the paper. He wrapped a nickel up in a piece of paper and gave it to the dog, which immediately went to the corner and waited for the boy. Billy watched him and saw that he got the paper all right, and was so pleased that the next Sunday he repeated the experiment, and the next Sunday did the same thing.

The following Sunday he overslept himself, and was awakened by a scratching at his window. Getting up he saw that his dog had come out of the back-yard into a little passage-way between his bedroom and a neighboring house and was endeavoring to wake him up. Knowing it was Sunday, he gave the dog a nickel and told him to go and get the paper, which he did. Billy was awake next Sunday, but concluded to see what his dog would do, and, sure enough, it came around to the window and scratched. The next Sunday and the next was tried, and the dog was always on time. Now, whether the dog knew when Sunday came or was aware of the fact by the newsboys being more vociferous on these days is not known, but he was thoroughly tested and would not come to the window except Sundays. Billy thinks that the dog reasoned; that it would be a hard task for anyone to say that he didn't.—*Helena, Mont., Independent.*

Words of Praise.

Oliver Ellsworth, of Connecticut, who was one of the most conspicuous men of the country during the administrations of Washington and Adams, seems to hav had at the beginning of his career no expectation of becoming eminent. His ambition was limited to gaining a living for himself, his wife, and family.

But one day, while arguing a case in court, he heard a stranger say: "Who is this young man? He speaks well."

Those words made Ellsworth chief justice of the United States, minister to France, and United States Senator. He went home after court was adjourned, told his wife what he had heard, and began to think of rising at the bar. In his old age, looked up to and respected as a statesman, he used to say that these words were the turning-point of his life.

But young Ellsworth was not only sensible to praise, he was an industrious young man, who did many things which had no reference to the law because it was his duty to do them.

When, after graduating at Princeton, and having become a member of the bar at Hartford, he began to practice law, his father gave him an ax and a wood-lot.

"Oliver," said the old man, who was a pioneer, "if you wish to get ahead, you must work for it."

Oliver settled on the wood-lot, some distance from Hartford, cleared the land, split rails to fence it, built a log-house, and there received the clients who sought him.

When the term of court began he walked down to Hartford, argued his cases, and then returned home to his wood-lot. On coming into court the spectators observed that the young lawyer's hands were swollen and pierced with thorns. That fact did not discredit him with the farmers who served as jurors and witnesses. But after he heard the words of praise, he paid more attention to his books and less to his farm.—*Youth's Companion.*

Science Column.

Chestnuts.

How good they are! And what fun to gather them just after the first frost! Whizz! bang! goes your stick through the air and down come your chestnuts, fuzzy and briery, but the dear little brown nut lies snugly cuddled inside, waiting for chubby fingers to pick it out and find its great meaty heart.

The chestnut tree grows tall and stately and its leaf is a soft, glossy green and smooth on both sides. It is oblong in shape with serrate edge. The wood of the chestnut tree is light in color and very durable. It is much used in building houses in the finish and in making bedsteads, tables, chairs, and other furniture.

These trees liv to a good old age. There was, it is said, one that stood on Mt. Etna that was very old. No one could tell just its age, and it measured two hundred feet around its body. In England, in Totworth there stood a few years ago, and very likely it is there yet, a great chestnut tree that is said to hav served as a boundary as far back as King John, and that was somewhere between the years 1190 and 1216.

I shall not tell you about the blossom or catkin. You tell it to me, children; tell me, too, about the nut, the prickly burr, and its soft lining, and all about it.

What are chestnuts good for? What a question! To eat, of course. In southern Europe many poor people almost liv upon them. They are good roasted, and some people boil them, and even make them into flour, from which good bread is made. What makes them so sweet? Why, fifteen per cent of them is clear sugar.

In our day, any oft-repeated witticism or story told many times is called "a chestnut."

S. H. W.

Questions:—Describe the chestnut tree, its leaf, its wood. What is the wood used for? What is the age of the chestnut tree? Describe two notable chestnut trees. Tell all you know of the blossom and fruit of the chestnut. Describe the uses of chestnuts. What about "chestnuts" in common conversation?

Theatrical.

The Academy of Music, New York, opened its season Thursday, September 3d, with a romantic, spectacular play called "The Soudan." The story deals with events which occurred during the campaign for the relief of General Gordon and Europeans held prisoners at Khartoum by Arabs during the late Soudan war. The scenes, which are laid in England and Egypt, afford an excellent opportunity for a display of grandeur. The well-known actor, Louis James, plays the leading part. The story allows strong dramatic action, and is well suited to Mr. James's style of acting.

How a Student Makes Money.

Dear Readers: I am able to pay my board and tuition, wear good clothes and hav money in my pocket by spending my odd hours and vacations plating jewelry and tableware and selling platers. I hav made $20 per day, never less than $4. I paid $5 for my plater to H. C. Delno & Co., Columbus, O. Anyone can profit by my experience by writing there for circulars.

1time. A Student.

The Bible and Evolution.

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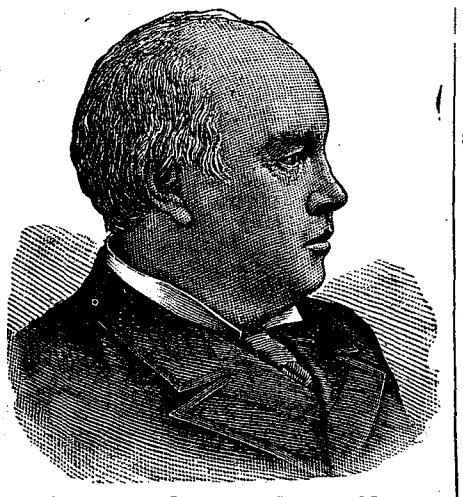
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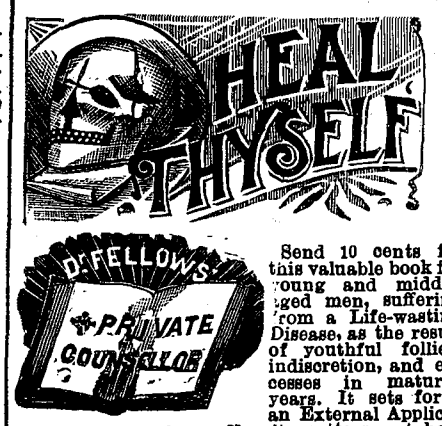
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News of the Week.

REV. SOLOMON PARSONS, of Paterson, N. J., had the managers of a museum arrested and fined for giving a Spiritualist séance on Sunday.

ITALIANS are displeased at the talk in the French press of making Italy a federal republic with the pope as temporal head of one of the states.

NEW ZEALAND has refused women the right to vote.

THERE is indignation in England at Mormon proselyting there.

BY October 4th two million persons will hav viewed the Holy Coat.

IT is thought that the sultan will admit the Jews to the Holy Land if paid.

KANSAS farm mortgages are reported at $235,000,000; annual interest, $15,000,000.

THE pope's new-made friendship with the French republic irritates German Roman Catholics.

ANOTHER international congress will be held to canvass means of regaining the pope's temporal power.

CATHOLICS protest against monopolization of ceremonies on laying of corner-stones by Freemasons.

AT the congress of the French Association for the Study of Tuberculosis it was reported that Koch's treatment does not check but often hastens consumption.

A WAVE of hysterical religion is passing over parts of France. Protestant peasants are traveling with tents, bareheaded and with naked feet, preaching the end of the world.

CATHOLIC leaders in New York failed in their attempt to get up among the Italians a demonstration counter to the celebration in Rome of the founding of modern Italy.

PREMIER MERCIER of Quebec, late an adviser of the pope on American church matters, and knighted by that personage, is in trouble over large government peculations.

THE cause of the latest anti-foreign outbreak in China, in which mission houses were burnt, was a report that a Chinese infant had been stolen and taken to a convent.

THE apathy of Italians to the deprivation of the pope's temporality is such that Catholics declare, "Italian supremacy in the church is passing away, and a more cosmopolitan administration of church affairs may be brought into existence."

RUSSIA presents a scene like that in one of the great famins of the Middle Ages—and from the same cause, preponderance of ecclesiasticism, with the resulting extinction of personal independence and scientific improvement. Bread of acorns, leaves, bark, roots, refuse, and clay is being eaten. Whole districts are being depopulated. Cannibalism has appeared. Brigandage is increasing.

THE first contingent of the pilgrimage of French workingmen in their address to Leo XIII. said: "We hold inviolate private property, and reject the Socialistic theory of collectiv property, because it is opposed to our interests and contrary to justice," and "We fervently believe that all action exercised outside of the church to right the inequality of labor is not only useless but dangerous to us." They thanked the pope for "reclaiming Sunday as a day of rest which should be so understood in our labor contracts," for "having with a paternal tenderness protected our weakness and destroyed the speculation which aimed at exploiting the forces of the workingman without money," and for "having advised the state to put a stop to all societies tending to immorality and encourage and protect those which incline to the side of religion and the welfare of the working classes." The pope replied that "social and labor questions will never find their true practical solution in purely civil laws. . . . Religion alone, with its revealed dogmas and divine precepts, possesses the right to impose on consciences that perfect justice and charity" which are necessary to solve the labor question. "The solution of all social problems must, therefore, be sought in the action of the church. Avoid perverse men, especially those coming under the name Socialists. Form associations under the patronage of your bishops." The leaders then knelt before the throne and kissed his foot.

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And Esther said, The adversary and enemy is this wicked Haman. Then Haman was afraid before the king and the queen.—Esther vii, 6.

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1891.

(E. M. 291.)

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Gems of Thought.

IT is said that the creator is omnipotent, and also that he is benevolent. But one proposition contradicts the other. It is said that he is perfect in power, and that he is also perfect in purity. We shall show that he cannot possibly be both. The conduct of a father toward his child appears to be cruel, but it is not cruel in reality. He beats the child, but he does it for the child's own good: he is not omnipotent; he is therefore obliged to choose between two evils. But the creator is omnipotent; he therefore chooses cruelty as a means of education or development; he therefore has a preference for cruelty, or he would not choose it; he is therefore fond of cruelty or he would not prefer it, he is therefore cruel.—*Reade.*

CHRISTIANITY has driven more men and women crazy than all other religions combined. Hundreds and thousands and millions hav lost their reason contemplating the monstrous falsehoods of Christianity.—*Ingersoll.*

THE enlightened reason of man is the only interpreter of Nature's laws, and physical theories handed down from remote antiquity hav simply no claim whatever upon our acceptance in the present day.—*Professor Youmans.*

I WOULD say to my brother the Turk: Let us eat together a good hen with rice, invoking Allah; your religion seems to me very respectable; you adore but one God; you are obliged to giv the fortieth part of your revenue every day in alms, and to be reconciled with your enemies on the day of the bairam. Our bigots, who calumniate the world, hav said a hundred times, that your religion succeeded only because it was wholly sensual. They hav lied, poor fellows! Your religion is very austere; it commands prayer five times a day; it imposes the most rigorous fast; it denies you the wine and the liquors which our spiritual directors encourage; and if it only permits four wives to those who can support them (who are very few) it condemns by this restriction the Jewish incontinence, which allowed eighteen wives to the homicide David, and seven hundred to Solomon, the assassin of his brother, without reckoning concubines.—*Voltaire.*

As knowledge and wisdom increase, all theological contrivances lose their credit and efficacy.—*Abner Kneeland.*

SANITARY authorities hav in half a century done far more to reduce the rate of disease and death than has been done in fifteen hundred years by all the fetiches which theological reasoning could devise or ecclesiastical power enforce.—*Prof. A. D. White.*

NOTHING is arbitrary in the action of nature, implying an exceptional discrimination. Just so many accidents of a given kind occur during certain periods under similar circumstances. The number of suicides in London in each decade and the number of misdirected letters in certain periods is about the same. There is no event in the world of mind or matter which it is not easier to account for as the result of natural consequences than as being the direct act in each case of a superintending God.—*Adams.*

WE are able to-day to take stock of our resources as we never were before, and the most cursory examination shows that the resources are practically infinit. The history of the world is at last an open book, and the task of summing up is trifling. We see that the old myths of the impotence of man are laughable monstrosities, interesting only as mementoes of his early helplessness. A thousand arts hav picked him up out of the isolation of the past, and brought him into the closest contact with his fellows. Thus he has learned his strength and theirs; he has mastered the virtue of self-reliance and discovered the power that combination givs. That character, forged in the furnace of a long and sturdy struggle, will never desert him; that knowledge, so laboriously acquired, he will never forget. It may be that a sharp shock or two will be required to wake the sleeper; that the chrysalis may be burst with painful effort. But that it will be burst is as certain as to-morrow's dawn. The momentum already acquired by the human race is irresistible; *ni prêtre ni maitre*, neither priest nor master, can hope to bar the way.—*W. Owen.*

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RELIGIOUS TWINS.

Notes and Clippings.

A NEW clerical champion of the ballet is the Rev. William Stephen Craiger, a rector in Manchester. He looks upon the ballet as an artistic drama with a distinct plot and well-defined characters. The dancer's dress is traditional and intended to allow free play to the limbs. Good ballet dancing is as beautiful in its way as music, and the average morality of ballet-dancers is about as good as that in other branches of female labor.

"CONGRESS made the country ridiculous when it appropriated money for General Dyrenforth's absurd experiments in rain-making. If it had questioned science on the subject it would hav learned very positivly that the theory of General Dyrenforth is not only without a leg of fact or principle to stand on, but is rendered absurd by facts of science of which there can be neither doubt nor dispute." Thus far the *World*. For our part, we hope that the statements will not turn out to be true.

GENERAL WOLSELEY says: "There is commonly a false surprise expressed when any general of ability is found who can write well. Why this should be so I know not, for most of the great commanders wrote remarkably well. King David, Xenophon, Cæsar, Monticuculli, Berwick, Marshal Saxe, Frederick the Great, Napoleon, Wellington, and a host of minor lights in all countries hav left us a great deal that for all ages will be highly thought of." Will the general kindly tell us what writings of King David he knows of?

THIS reflection closes Colonel Ingersoll's remarks on his will case in Montana: "How beautiful the generosity, the hospitality of childhood. But as they grow old there comes the love of gold, and the love of gold seems to hav the same effect upon the heart that it does upon the country where it is found. All the roses fade, and the beautiful green trees lose their leaves, and there is nothing in the heart but sage-brush. And so it is with the land that holds within its miserly grip of rocks what we call precious metals."

TWENTY-ONE years ago to-day, says the *Herald* of September 20th, troops entered Rome. The temporal power of the pope thereupon came to an end. This is therefore an anniversary of mingled sorrow and rejoicing to Italians the world over. The conservativs, who feel that the head of the church should be clothed in the gorgeous robes of political prerogativ as well as the humbler garb of religion, regard the day as mournfully significant. It reminds them that the holy father has been robbed of privileges which his predecessors held for centuries. The more radical, however, celebrate the event with pomp and ceremonial.

THE situation of the Jews under the Russian religious persecution is far more terrible than the outside world imagins, and its miseries now literally defy adequate description. They can best be compared with the sufferings of poor non-combatants in provinces being overrun by a hostil and mercenary army in medieval times. Even this parallel fails, for there is no possible solace in the hope that the invaders will go away again. It is the Jew who is going to be driven with his family from his home, forced to abandon everything not portable, dependent very often upon charity for even his railway ticket to Old Poland, and absolutely without resources or plans for the future. This is what is happening to scores of thousands of people in every part of Russia east of the pale. What is happening inside the pale is too dreadful to dwell upon.

WHILE the ministers are clamoring for closing the World's Fair on Sunday, it seems they can't agree on Sunday observance between themselvs. The Cumberland Presbyterian synod has been in session in San Antonio, Tex., and at a late hour on the night of final adjournment, a resolution was offered censuring ministers who had gone home on a Sunday train. A bitter debate resulted, the dispatches tell us, one minister suggesting that those who rode on the street-cars ought to be included in the censure. The resolution as offered, which reads as follows, was finally adopted: "*Resolved*, That this body deplores the seeming or real necessity of any of its members violating the sanctity of the Sabbath by returning to their homes by public conveyance on the Sabbath, and that it is the mind of this body that such conduct is dishonoring to God, and should in every way be discouraged." It is difficult to understand, says the Denison *Gazetteer*, why the resolution should designate "public" conveyance. Where the distinction, for instance, between hiring a hack and driving your own horse? In one case some one else does the labor and in the other you labor yourself. These regulators of other people hav queer ideas of consistency.

WHAT the Reformed Presbyterians think they believe: "When the Constitution of the United States was adopted, in 1789," said Rev. J. M. Foster, "Reformed Presbyterians protested against its immoral character. They refused to unite with the political body of voters in accepting authority under it. They hav ever since denied themselvs the political privileges of voting or holding office. They cannot conscientiously swear to support the Constitution: First, because it does not recognize God as Sovereign, Christ as ruler of nations, and the Bible as fountain of all law. The nation is the creature of God. It is a moral person. It is responsible to God for its character. Our Constitution does not contain the name of God. Second, because the Constitution contains provisions that are contrary to the law of God. 'We the people' are the highest authority, the ultimate appeal. But Christ claims this. 'By me kings reign and princes decree justice.' Both cannot be supreme. When the president is inaugurated 'he shall swear or affirm.' Every president after George Washington and before R. B. Hayes took the presidential oath without an appeal to God. The Bible says: 'Thou shalt fear the Lord, and swear by his name.' Still further, 'No religious test shall be required as a qualification for office.' The Bible rule is, 'Choose out able men, men of truth, fearing God and hating covetousness, and place such to be rulers over you.' Third, because political dissent is the only way in which we can free ourselvs from responsibilities for the national evils. Fourth, because political dissent is the best remedy that can be applied to these national evils." If it is really as bad as this the saints should emigrate.

Victory in Washington!

THE BIBLE CANNOT BE READ IN THE PUBLIC SCHOOLS.

Attorney General Jones has just mailed to the state superintendent of public instruction an exhaustiv opinion upon the constitutionality of the Bible reading in the public schools.

His opinion was called out by a note of inquiry from the superintendent.

He finds that the Bible cannot be read in the public schools without a violation of certain provisions of the constitution. Following is his opinion:

HON R. B. BRYAN, State Superintendent of Public Instruction, Olympia, Wash.—*Dear Sir:* I am in receipt of your communication of recent date, submitting for my official opinion the following inquiry:

"Can a teacher employed in the common schools of this state, without violating any law of the state, or any provision of the state constitution, conduct devotional or religious exercises at the opening of the school day, or during any part of the school day as prescribed by law, by the singing of hymns or other sacred music, or by reading passages from the Bible, without comment, or by repeating or causing to be repeated, without comment, what is usually known as the Lord's prayer?"

The question which you hav submitted to me is one of so much interest to the people of the state at large, and is fraught with so much consequence to the present and future weal of our common school system, that I hav felt justified in taking a considerable length of time to make a rather extended and careful investigation of the subject.

PROVISIONS OF THE CONSTITUTION.

The provisions of our own constitution which hav a bearing on this question are:

Section 11, Article 1, of the constitution, which is as follows:

SECTION 11. Absolute freedom of conscience in all matters of religious sentiment, belief and worship shall be guaranteed to every individual, and no one shall be molested or disturbed in person or property, on account of religion; but the liberty of conscience hereby secured shall not be so construed as to excuse acts of licentiousness, or justify practices inconsistent with the peace and safety of the state. No public money or property shall be appropriated for, or applied to any religious establishment. No religious qualifications shall be required for any public office or employment, nor shall any person be incompetent as a witness or juror, in consequence of his opinion on matters of religion, nor be questioned in any court of justice touching his religious belief to affect the weight of his testimony.

Section 4 of Article 9, as follows:

SEC 4 All schools maintained or supported wholly or in part by the public funds shall be forever free from sectarian control or influence.

The first subdivision of the compact with the United States found in Article 26, as follows:

First, that perfect toleration of religious sentiment shall be secured and that no inhabitant of this state shall ever be molested in person or property on account of his or her mode of religious worship.

And the fourth subdivision of said compact as follows: *Fourth—Provision shall be made for the* establishment and maintenance of systems of public schools free from sectarian control which shall be open to all the children of said state.

The sections of the statute to which you refer me, viz, Sections 42, 46, and 51 of chapter XII, hav no particular bearing upon the question. The only part of either of the sections which seems to relate in any manner to this subject is that part of Section 51 which simply repeats the language of Section 4 of Article 9 of the constitution, and adds no further force or effect to these provisions.

NO UNION OF CHURCH AND STATE.

From an examination of the provisions on the subject of religion found in the Constitution of the United States and in the constitution of the several states of the Union, it will be noticed that at the very outset the people of this country declared with singular unanimity against the union of religion with the government.

A large proportion of the early inhabitants of this country were driven from their nativ homes by religious persecution and sought an asylum in a savage wilderness, preferring hardships, privation, and danger rather than to submit to any interference with their right to worship almighty God according to the dictates of their own consciences. To Massachusetts came the Puritans; to Rhode Island, the Baptists; to the Carolinas, the Huguenots; to Maryland, the Catholics; to Pennsylvania, the Quakers; while other denominations established themselvs in different localities where they could enjoy this inestimable privilege, either alone or in comity with other tolerant sects.

It was, no doubt, with a full consideration of the heterogeneous elements composing our nation and the memory of the persecutions of their ancestors, that the people of all the states adopted constitutional safeguards against religious intolerance, and all but two of the original thirteen states declared a complete divorce between the government and creed.

And the first work of the first session of Congress was to propose an amendment to the Constitution of the United States, providing that "Congress shall make no law respecting an establishment of religion or prohibiting the free exercise thereof." This amendment was not only unnecessary, but was conceded by the Congress which proposed it to be unnecessary, for the reason that Congress had no power to make any such law, unless expressly or by necessary implication authorized so to do. But they were unwilling to leave this question open to argument or implication, and refused to be satisfied until the fundamental law contained an express declaration to that effect.

IT IS A GROWING SENTIMENT.

An examination of all the state constitutions will disclose the further fact that the sentiment of the people to make the divorce between church and state, between government and creed, between politics and religion, more complete and absolute has been one of constant and unvarying growth. While the early constitutions were not very radical upon this question, some of them even countenancing a limited union between church and state, the later constitutions hav in almost every instance incorporated into themselvs provisions and declarations more radical, sweeping, and comprehensiv than their predecessors.

This marked and constant growth indicates with great emphasis that the people were not satisfied with the loose and indefinit provisions of the early constitutions, and were unwilling to leave open a way for the insidious invasion of public affairs by religious sectarianism through the avenue of judicial construction and interpretation.

This growth of public sentiment has continued until the adoption of our own constitution, the provisions of which on this subject are as broad, if not broader, and more positiv and more comprehensiv than similar provisions in any of the other state constitutions.

This growth does not, however, indicate a decrease in religious sentiment among the people; these provisions hav not been the work of the enemies but of the friends of religion. It is not that the men who framed and the people who adopted these constitutional enactments were wanting in reverence for the Bible and respect and veneration for the sublime and pure morality taught therein, but because they were unwilling that any avenue should be left open for the invasion of the right of absolute freedom of conscience in religious affairs; because they were unwilling that any man should be required, directly or indirectly, to contribute toward the promulgation of any religious creed, doctrin, or sentiment to which his conscience did not lend full assent.

IF THE BIBLE THEN THE KORAN.

It was with this idea in view that the provisions of Section 11 (supra) were framed. There can be no doubt that the words "religion" and "religious," as used in that section, apply to all forms of religion and religious worship and belief, and that as a test of qualification for public office, or to affect the weight of his testimony as a witness in judicial proceedings, its provisions equally protect the disciple of Abraham, of Mohammed, of Confucius, and of Jesus; and that within the meaning of that section each is a member of a distinct religious sect or denomination.

The supreme court of the state of Ohio, in the case of Board of Education vs. Minor, 23 Ohio state, emphatically asserts this construction of a similar provision in the constitution of that state.

The Protestant Christian founds his religion upon the King James version of the Bible; the Catholic Christian founds his on the Douay version, the Hebrew on the Talmud, and the Mohammedan on the Koran. Each of these books is distinctivly a religious book, and the stated reading of either of them as a part of the school curriculum would seem to be clearly, not only a religious, but a sectarian exercise and instruction.

The fact that the great majority of the people of this state are Christians cannot in any way affect this question; for if there were only one Christian in the state, that one Christian would be equally entitled to the protection of that constitutional guaranty as he is under existing circumstances, and it would be a cowardly court that would refuse to extend it to him simply because he was in the minority.

DOES THE CONSTITUTION FORBID?

But does the conclusion that the stated reading of the Bible in the public schools is religious or sectarian worship or instruction lead to the further conclusion that it is in violation of any part of the constitutional provisions above cited?

The school building as well as the time of the teacher during school hours belong to the public, both are public property, both are paid for by taxation, the burden of which bears equally upon the Protestant, the Catholic and the Hebrew; and I can not resist the conclusion that in the time occupied in such reading both are applied to religious exercises and instruction.

Fortunately, we are not without authority on this question. In the case of State vs. District No. 8, decided by the supreme court of the state of Wisconsin in March 1890, see 44 N. W. Reporter, page 967, it was held

First. That the stated reading of the King James version of the Bible in the public schools, without comment, was "sectarian instruction" within the meaning of Section 3, Article 10, Wisconsin constitution.

Second. That it constituted the school a place of worship within the meaning of Section 18, Article 1. Id.

Third. That it constituted the school a religious seminary within the meaning of Section 18. Id.

This authority is entitled to very great weight and respect, not only on account of the eminence of that court, but on account of the thorough consideration which the case received at its hands. Three eminent jurists, Justices Lyon, Cassoday and Orton, each wrote opinions in the case in which the entire court concurred.

THE WISCONSIN CONSTITUTION.

The constitutional provisions of Wisconsin which that court construed in that case are as follows:

The right of every man to worship Almighty God according to the dictates of his own conscience shall never be infringed; nor shall any man be compelled to attend, erect or support any place of worship; nor shall any control of or interference with the rights of conscience be permitted, or any preference be given by law to any religious establishments or modes of worship. Const. Art. 1, Sec. 18 No religious test shall ever be required as a qualification for any office of public trust under the state, and no person shall be rendered incompetent to giv evidence in any court of law or equity in consequence of his opinions on the subject of religion. Id. Sec. 19. The interest of the school fund "and all other revenues derived from the school lands, shall be exclusivly applied," etc., "to the support and maintenance of common schools in each school district," etc. Id. Art. 10. Sec. 2. Subd. 1.

"The legislature shall provide by law for the establishment of district schools, which shall be as nearly uniform as practicable; and such schools shall be free, and without charge for tuition, to all children between the ages of 4 and 20 years; and no sectarian instruction shall be allowed therein." Id. Sec. 3.

"Each town and city shall be required to raise by tax annually for the support of common schools therein a sum not less," etc. Id. Sec. 4. "Provision shall be made by law for the distribution of the income of the school fund among the several towns and cities of the state for the support of common schools therein," etc. Id. Sec. 5

IT IS SECTARIAN INSTRUCTION.

With respect to the first proposition above, viz.: that reading the Bible in the public schools is sectarian instruction within the meaning of the Wisconsin constitution, Justice Lyon says, on page 973:

The question therefore, seems to narrow down to this: Is the reading of the Bible in the schools—not merely selected passages therefrom, but the whole of it—sectarian instruction of the pupils? In view of the fact already mentioned, that the Bible contains numerous doctrinal passages, upon some of which the peculiar creed of almost every religious sect is based, and these passages may reasonably be understood to inculcate the doctrins predicated upon them, an affirmativ answer to the question seems unavoidable. Any pupil of intelligence who listens to the doctrinal portions of the Bible will be more or less instructed thereby in the doctrins of the divinity of Jesus Christ, the eternal punishment of the wicked, the authority of the priesthood, the binding force and efficacy of the sacraments, and many other conflicting sectarian doctrins. A most forcible demonstration of the accuracy of this statement is found in certain reports of the American Bible Society of its work in Catholic countries, (referred to in one of the arguments) in which instances are given of the conversion of several persons from "Romanism" through the reading of the scriptures alone: that is to say the reading of the Protestant or King James version of the Bible converted Catholics to Protestants without the aid of comment or exposition. In those cases the reading of the Bible certainly was sectarian instruction.

When the provisions of Section 3, Article 10, of the Wisconsin constitution are compared with the language of Section 4, Article 9, of our own constitution, it must be conceded that the provisions of our own constitution are far more sweeping and comprehensiv than the provisions construed in that case. That provision says, "and no sectarian instruction shall be allowed therein," while the provisions of our own constitution say, "All schools maintained or supported wholly or in part by the public funds shall be forever free from sectarian control or influence."

If the whole vocabulary of the English language were exhausted, it would be difficult to frame an expression which would indicate on the part of the people of the state more clearly and emphatically an intention to abolish everything which had even the slightest taint of sectarianism from the public schools.

MAKES THE SCHOOL A PLACE OF WORSHIP.

In holding that the stated reading of the Bible in the public schools constitutes such school "a place of worship" and a "religious seminary" within the meaning of the constitution and laws of the state of Wisconsin, Justice Cassoday, on pages 979 and 980, uses the following language:

If then, such reading of the Bible is worship, can there be any doubt but what the schoolroom in which it is so statedly read is a "place of worship" within the meaning of the same clause in the constitution? Counsel seem to argue that such place of worship should be confined to some church edifice, or places where the members of a church statedly worship. Some of the earlier constitutions, having

similar clauses, used the word "building" and "church." Manifestly, the words "place of worship" were advisedly used as applicable to any "place" or structure where worship is statedly held, and which the citizen is compelled to attend, or the taxpayers are compelled to erect and support. The mere fact that only a small fraction of the school hours is devoted to such worship, in no way justifies such use, as against an objecting taxpayer. If the right be conceded, then the length of time so devoted becomes a matter of discretion. If such right does not exist, then any length of time, however short, is forbidden. The relators, as taxpayers of the district, were compelled to aid in the erection of the school building in question, and also to aid in the support of the school maintained therein. Secs. 430, 430a, San. & B. Ann. st. Being thus compelled to aid in such erection and support, they hav a legal right to object to its being used as a place of worship. In fact, it has been held that it can be devoted to no other use, as against an objecting taxpayer.

The question thus recurs whether the money thus drawn from the state treasury for the maintenance and support of the school in question is for the benefit of a religious seminary, within the meaning of this clause of the constitution. A seminary is defined by Webster as a place of training; institution of education; a school, academy, college, or university, in which young persons are instructed in the several branches of learning which may qualify them for their future employments. It manifestly includes institutions of learning or education of different grades. But a religious seminary of any one grade is just as effectually forbidden as a religious seminary of any higher or other grade. The thing that is prohibited is the drawing of any money from the state treasury for the benefit of any religious school. If the stated reading of the Bible in the school as a text-book is not only in a limited sense, worship, but also instruction, as it manifestly is, then there is no escape from the conclusion that it is religious instruction; and hence the money so drawn from the state treasury was for the benefit of a religious school, within the meaning of this clause of the constitution.

PUBLIC SCHOOLS ARE GODLESS.

Justice Orton, in construing the provisions of the Wisconsin constitution, says, on pages 981 and 982:

The clause that no sectarian instruction shall be allowed therein was inserted *ex industria* to exclude everything pertaining to religion. They are called by those who wish to hav not only religion, but their own religion, taught therein "Godless schools." They are Godless, and the educational department of the government is Godless, in the same sense that the executiv, legislativ, and administrativ departments are Godless. So long as our constitution remains as it is, no one's religion can be taught in our public schools. By religion I mean religion as a system; not religion in the sense of natural law. Religion in the latter sense is the source of all law and government, justice and truth. Religion as a system of belief cannot be taught without offense to those who hav their own peculiar views of religion, no more than it can be without offense to the different sects of religion. How can religion, in this sense, be taught in the common schools without taxing the people for or on account of it? The onlv object, purpose, or use for taxation by law in this state must be exclusivly secular. There is no such source and cause of strife, quarrels, fights, malignant opposition, persecution, and war, and all evil in the state as religion. Let it once enter into our civil affairs, our government would soon be destroyed. Let it once enter into our common schools, they would be destroyed. Those who made our constitution saw this, and used the most apt and comprehensiv language in it to prevent such a catastrophe. It is said if reading the Protestant version of the Bible in school is offensiv to the parents of some of the scholars, and antagonistic to their own religious views, the children can retire. They ought not to be compelled to go out of the school for such a reason for one moment. The suggestion itself concedes the whole argument. That version of the Bible is hostil to the belief of many who are taxed to support the common schools, and who hav equal rights and privileges in them. It is a source of religious and sectarian strife. That is enough. It violates the letter and the spirit of the constitution. No state constitution ever existed that so completely excludes and precludes the possibility of religious strife in the civil affairs of the state, and yet so fully protects all alike in the enjoyment of their own religion. All sects and denominations may teach the people their own doctrins in all proper places. Our constitution protects all and favors none. But they must keep out of the common schools and civil affairs. It requires but little argument to prove that the Protestant version of the Bible, or any other version of the Bible, is the source of religious strife and opposition, and opposed to the religious belief of many of our people. It is a sectarian book. The Protestants were a very small sect in religion at one time, and they are a sect yet, to the great Catholic church, against whose usages they protested, and so is their version of the Bible sectarian as against the Catholic version of it. The common school is one of the most indispensable, useful, and valuable civil institutions this state has. It is democratic, and free to all alike, in perfect equality, where all the children of our people stand on a common platform, and may enjoy the benefits of an equal and common education. An enemy to our common schools is an enemy to our state government. It is the same hostility that would cause any religious denomination that had acquired the ascendency over all others, to remodel our constitution and change our government, and all of its institutions, so as to make them favorable only to itself, and exclude all others from their benefits and protection. In such an event, religious and sectarian instruction will be given in all schools. Religion needs no support from the state. It is stronger and much purer without it.

The case is important and timely. It brings before the courts a case of the plausible, insidious, and apparently innocent entrance of religion into our civil affairs, and of an assault upon the most valuable provisions of the constitution. Those provisions should be pondered and heeded by all of our people, of all nationalities, of all denominations of religion, who desire the perpetuity and value the blessings of our free government. That such is their meaning and interpretation no one can doubt, and it requires no citation of authorities to show it. It is religion and sectarian instruction that are excluded by them. Morality and good conduct may be inculcated in the common schools and should be. The connection of church and state corrupts religion and makes the state despotic.

FREE FROM SECTARIAN INFLUENCE.

If the word religion, as used in the bill of rights, includes the religion of the Catholic, Protestant, the Hebrew, and the Mohammedan, and each of them is a religious sect within the meaning of the constitutional provision, the conclusion is irresistible that that school is subjected to sectarian influence in which religious exercises are conducted by the reading of the religious book on which the doctrins of the one or the other of these religious sects is based.

It is worthy of observation that the people of this state were not satisfied with the fourth subdivision of the compact with the United States, which simply provides that the common schools shall be free from "sectarian control," and added the words "or influence" to that provision *ex industria*, when they framed Section 4, Article 9, supra.

These people no doubt had in mind the fact that the introduction of religious worship in any form into the common schools was too often the source of bitter and malignant controversies between those who favored and those who objected to the particular form employed, and no doubt one of their purposes in enacting these stringent provisions was to emancipate the pupils in our common schools from the baneful influences of such unseemly controversies.

KANSAS AND IOWA CASES.

I cannot dismiss this subject without calling attention to a few other cases which hav a bearing on this question. In the case of Spencer vs. District No. 6, 15 Kansas, 202, it was held to be in violation of the law of that state to use a school-house for a religious meeting when school was not in session.

The court says on page 204: "The public school-house cannot be used for any private purposes. The argument is a short one. Taxation is invoked to raise funds to erect the building; but taxation is illegitimate to apply for any private purpose. Taxation will not lie to raise funds to build a place for a religious society, a political society, or a social club. What cannot be done directly cannot be done indirectly. As you may not levy taxes to build a church, no more may you levy taxes to build a school-house and then lease it for a church."

In the case of Moore vs. Monroe, decided by the supreme court of Iowa, 20 N. W. Reporter, page 475, the constitutionality of a law providing that the Bible should "not be excluded from any school or institution in the state" was called in question. The constitutional provision which it was claimed to violate is as follows: "The general assembly shall make no law respecting an establishment of religion or prohibiting the free exercise thereof; nor shall any person be compelled to attend any place of worship, pay tithes, taxes, or other rates for building or repairing places of worship, or the maintenance of any minister or ministry."

The court held that the law did not violate the constitution, but says on page 476: "It is, perhaps, not to be denied that the principle, carried out in its extreme logical results, might be sufficient to sustain the appellant's position."

When the comparativly narrow provisions of the Iowa constitution are compared with the broad and sweeping terms of our own, and it is further considered how reluctant courts are to override the legislativ will by declaring a law unconstitutional, the words of the Iowa court become pregnant with import, and leave little room to doubt that that court would hav held the law obnoxious to such provisions as are found in our constitution.

In Millard vs. the Board of Education, 10 N. E. Reporter, 669, the supreme court of Illinois says: "The schools hav not been established to aid any sectarian denomination, or assist in disseminating any sectarian doctrin, and no board of education or school directors hav any authority to use the public funds for any such purpose."

In the case of State vs. Halleck, 16 Nevada, 373, it was held that public funds could not be appropriated to the Nevada Orphan Asylum, a school in which religious exercises of a sectarian character were conducted.

Numerous other questions hav been examined which hav some relation to this question, but they are founded on constitutional provisions so different from our own that their discussion would be unprofitable.

CONCERNING SACRED SONGS.

But one question remains to be considered; your inquiry includes the singing of sacred songs. The term "sacred songs" is too vague and indefinit to be susceptible of an exact definition, and it would be impossible for me to say whether or not the singing of songs might or might not be a violation of the principles of the constitution.

Sacred songs are ordinarily poetry of moral and elevating character set to music, and ordinarily speaking hav no sectarian tendencies. Many of them are enjoyed indiscriminately by all denominations, sects and creeds who use a common language.

There is no doubt that a teacher by the systematic selection of such sacred songs as do hav a sectarian tendency and causing them to be sung in the public schools as a religious and devotional exercise, might be guilty of a violation of the constitution; but it is equally manifest that the pupils of our common schools may hav the pleasure and the benefit of many if not most of such songs and the provisions of our constitution be in nowise infringed.

I hav the honor to be, very respectfully yours,
W. C. JONES, Attorney-General.

The American Secular Union.

R. B. WESTBROOK, President.

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Fifteenth Annual Congress.

The Fifteenth Annual Congress of the American Secular Union has been appointed by the Board of Directors to meet in Philadelphia, on Saturday morning, Oct. 31, 1891, at 10 o'clock, in Industrial Hall, corner of Broad and Wood streets, for the transaction of business, and to continue over Sunday, November 1st, if the Congress shall so determin. No arrangements will be made for reduced railway or hotel rates.

The object of the American Secular Union, as is well known, is to secure the total separation of church and state in fact and in form, to the end that equal right in religion, genuin morality in politics, and freedom, virtue, and brotherhood be established, protected, and perpetuated. While we unite on what is commonly known as the Nine Demands of Secularism, we propose to emphasize the following at the coming Congress:

1. The equitable taxation of church property in common with other property.

2. The total discontinuance of religious instruction and worship in the public schools, and especially the reading of any Bible.

3. The repeal and prevention of all laws enforcing the observance of Sunday as a religious institution, rather than an economic one, justified by physiological and other secular reasons.

4. The cessation of all appropriations of the public funds for educational and charitable institutions of a sectarian character.

The American Secular Union is strictly unsectarian and non-partisan in both religion and politics, but will use any and all honorable means to secure its objects as above stated. It is not either publicly or privately committed to the advancement of any system of religious belief or disbelief, but heartily welcomes all persons of whatever faith to its membership on the basis of "no union of church and state." The word "secular" is here used in its broadest sense, as applied to the state and not to any system of religion or philosophy.

To discuss these questions in an orderly and friendly manner, and to devise ways and means to promote these objects, let us come together at this Congress as Freethinkers, Materialists, Spiritualists, Unitarians, Universalists, Free Religionists, Quakers, Progressiv Jews, and Liberal Christians, and, laying aside our peculiar views on religious questions, unite as American citizens on the one broad platform of no union of church and state, and the complete administration of our secular government on purely secular principles.

The National Reform Association, having for its object the establishment of Christianity as the religion of the state by constitutional enactment; the American Sabbath Union, working for the enforcement, by legislation, of the Jewish and Puritanic Sabbath on our free citizens; the Women's Christian Temperance Union, indorsing the platforms and policy of both these organizations; the churches, both Catholic and Protestant, insisting through their ecclesiastical bodies upon the complete exemption of church property from just taxation, as well as upon the appropriation of public money for religious schools and other sectarian institutions; all these, and many others which might be mentioned, are imperiling our constitutional liberties. Every true Liberal and patriot, whether man or women, should feel called upon to aid in organizing an effectiv opposition to these nefarious schemes.

All who work for religious liberty are welcome to the coming Congress of the American Secular Union in the City of Brotherly Love. R B. WESTBROOK,
President American Secular Union.

Attest: IDA C. CRADDOCK,
Corr. Sec. American Secular Union.
Philadelphia, Sept. 16, 1891.

On the Pacific Coast.

The Special Agency for the Pacific Coast of The Truth Seeker is at 838 Howard street, San Francisco, Cal., where the paper and our publications can be found and subscriptions renewed. Mr. S. P. Putnam, also, will receive subscriptions and renewals.

News and Notes.

Palouse country is one of the great wheat sections of the world. It is the opening of this vast territory of eastern Washington that has helped to build up Tacoma and the sound. The Great Northern railroad now building is verging in this direction in order to gather its enormous harvests. Unless it goes forty bushels to the acre it is not considered that there is an average crop. Whether these immense wheat fields will continue to produce in undiminished luster is a question of time. So far as one can judge from present appearances these rolling prairies will not only produce the flour but will "take the cake."

Palouse City is one of the most charming locations in this beautiful land. It has a plucky and business-like people. They don't trust in providence. They make their own way.

On the day of my arrival there was a splendid band tournament, and the whistle of the locomotiv mingled with exhilarating strains. Palouse can boast of two bands, one of them a young ladies' band, which makes a brilliant appearance in its golden uniform. As there was but one large hall in the town, my lecture on Saturday evening was deferred in order that the Palouse cornet band might giv a ball in honor of the occasion. It was a most successful affair. Fair women and brave men circled in the glorious dance and those who were there didn't stop at midnight but broke the Sabbath day with the "light fantastic toe."

I lectured on Sunday afternoon and evening to the biggest audience I hav met anywhere. In the evening every seat was occupied and it seemed as if nearly all present were in hearty accord with Liberal ideas. Evidently the majority of the people are outside the ecclesiastical pale. The farmers in this country as well as the business men are generally to the front.

W. L. Farnsworth I first met at Medina, O., when with Charles Watts the campaign for the Secular Union was opened six years ago. I shall always remember the midnight ride of eighteen miles which we took in the wintry weather after the lecture at Medina to catch the morning train for Cleveland. Farnsworth has obeyed the injunction of Greeley since that time and come West. He is just the man for this live country. He has built up a large business and is making money. He is one of the foremost citizens of Palouse. He has never concealed his Freethought principles. He is an earnest supporter of our work. Mrs. Krekel began the campaign here last year with great success and through her lectures the Liberals discovered their strength. Mr. Farnsworth's little boy died a few months before that time. The father would not hav a clergyman to officiate at the funeral. Judge Buck, of Lewiston, was sent for and came and delivered a most appropriate address. The Christians thought this a most "terrible thing," but Mr. Farnsworth found many friends he knew not of before who thanked him for his courageous vindication of Freethought. I had the pleasure of climbing "the hill of Zion" to his genial fireside and during my stay in Palouse enjoyed the hospitality of his home. Palouse seems to be built on about as many hills as Rome. There are seven, if not more, and it gives the city a variable and picturesque aspect. On one of these hills is Mr. Farnsworth's dwelling. After you hav mounted the "steep incline" a lovely prospect spreads around, the folding hills opening to the vast prairies, to mountainous peaks and the shining horizon.

Mr. R. Pfaendtner is another stalwart Liberal. He was burnt out two years ago when Palouse was nearly destroyed, and not only lost all he had but was hundreds of dollars in debt. He did not plead the "baby act" but simply went to work and paid what he owed, cent for cent. He had no "Jesus" to help him on that lay-out, only his own grit. He is not afraid of his colors. He is an unflinching Liberal every time. I am obliged to his daughter, who has the youthful enthusiasm of Freethought, for the beautiful bouquets furnished for the platform, and I believe that she will one day be a representativ of our cause in the field of oratory.

Orcutt, a pioneer of the coast, has hunted deer many a time where now are the busy streets of Palouse. He has taught school in Walla Walla and vicinity, but I guess he never prayed or read the Bible. He is a Freethinker from the word go. His reminiscences of this frontier life are exceedingly interesting. His son, Peter L. Orcutt, enrolls himself on THE TRUTH SEEKER list. Frank Briley and John Drew, of Garfield, Wash., are also there. Dr. D. A. Clark joins. Mr. Anderson is already there, and his whole family are heart and soul in the ranks of reform. Mr. Anderson introduced me at the meetings. There are many others with whom I had the pleasure of acquaintance, a long roll of comradeship whose generous welcome I shall not forget.

Mr. and Mrs. J. M. Hubbard were present from Pullman, a distance of twenty miles. I hear good words of Pullman—that there are Liberals in it—and I hope on my next round to visit the place. At any rate, I hav a cordial invitation to the home of our friends, and I desire to go. Mr. Hubbard put 190 acres into wheat this season and takes to market 7,700 bushels. He bought 80 acres this year for $2,000 and has cleared enough off his farm to clear the debt. This is profitable. One of Mr. Hubbard's neighbors raised 84 bushels to the acre, and the boss acre in Whitman county produced 101 bushels and 11 pounds. I guess this beats the world. This abundant yield, testified to by over thirty persons, was exhibited at Spokane Exposition and will be also exhibited at World's Fair.

Well, I could say more about Palouse country if I had time—but it's a big country and there are big-hearted Liberals in it, and our flag flies, and there's music in its mighty fields.

Monday morning I leave Palouse, and arrive at Spokane about noon. As I am obliged on account of railroad connections to remain over Spokane one night I had sent word to Mr. Scurlock to secure the Unitarian church where I had delivered a lecture on the previous Monday evening for a lecture this Monday evening, September 21st, on "The Religious Conspiracy." What was my surprise on arriving at Pacific Hotel, Spokane, to receive word as follows from my friend: "Could not get church. As Unitarians they could not harbor downright Infidelity. Individually they might hav broader views." Think of this for a Unitarian church! The defense of human rights, the Declaration of Independence, the Constitution of our country, are "downright Infidelity" to the Unitarians of Spokane. There was not one word in my discourse but what was indorsed by the Unitarian clergyman, not one word but what would be indorsed by the vast majority of the Unitarians of Spokane. I was dealing with an important question. I was not expressing my own creed; I was simply advocating the total separation of church and state, without reference to belief, and this all-important question must be excluded from the Unitarian church. Save me from the Unitarian church of Spokane. It is allied with bigotry. No plea for universal human rights in its pulpit. What a motley dress the Unitarians do wear. You do not know by its uniform where to find that church. It has a coat of many colors. But after all, when it comes to a test, the Unitarian churches are with the other churches. Amid all its flowers are the iron bands of an inflexible creed. Its pulpit is hedged in, its clergymen are chained. The rights of man are "downright Infidelity." Are the Unitarians much ahead of the Catholics?

I shall lecture in Spokane again some time, not, however, in the Unitarian church, but on a platform broad as nature, science, humanity, and freedom.

It is quite a leap from Spokane to Victoria, but here I am to-day on the soil of British Columbia. I leave Spokane Tuesday morning. Over the mighty river and the arid plains, where the winds howl and raise a dust, we go on over the stupendous peaks and crags of the Cascades—thundering through the tunnel, winding through the forests, circling down the mountain, and at midnight behold the far-flashing lights of Tacoma, billowing in the waters of the sound. From Tacoma the journey winds to Seattle, the Naples of the West—brilliant on its hillsides fronting the resplendent sea. Then the great steamer in the soft and gorgeous sunshine of September plows the shining expanse and tumbles the waters into a million jewels. We pass Pt. Townsend. I hav the good fortune to meet John Iffland of that place, who orders Freethought books to keep the world a-moving with the spirit of progress. In the afternoon I reach Victoria. As we sail into the splendid harbor the most imposing building on the shore is Hotel Dallas, where our good friend W. Jensen givs welcome to the traveling world. Hotel Dallas is one of the most elegant buildings on the sound. It was opened on the 1st of September.

I wend my way to the Occidental near the wharf. Berryman & Andrews, proprietors, giv solid and generous entertainment. It is a Liberal household here, and our friends are not afraid to wear the badge of Freethought. Even the orthodox clergymen are not averse to register here. They know they can get a square meal and etceteras if they so desire. One clergyman of solemn aspect inquired of Berryman what were his rates to clergymen. Berryman replied candidly that he didn't charge a clergyman any more than he did anybody else. The clergyman saw the point, smiled acquiescence, and paid his bill like other folks.

In the evening, Thursday, September 24th, I call upon Mr. and Mrs. Jensen. Mrs. Jensen was in England when I lectured last spring. She was an intelligent and graceful lady, well fitted to preside in the palatial hotel so convenient and luxurious in its appointments. Mr. Jensen has shown a wonderful amount of enterprise in building this hotel. I do not believe any other man in Victoria would hav dared to hav done it. It is not built in the business portion of the city where hotels usually are, but just in the suburbs, on the shore of the bay, commanding a magnificent view of the sound—the Olympics, white all the year—the rocky and encircling shores and wooded hills. It is already becoming a fashionable resort. The traveling public are attracted by this unique and desirable residence.

I was pleased above all things amidst the adornments of this popular hotel to see a noble and expressiv picture of Robert G. Ingersoll—one of the best I hav ever looked upon. The colonel stands out vigorously, nearly full length, as if in the flood-tide of his magnificent oratory. It is a glorious picture, and Hotel Dallas with its lovely surroundings makes a fit framework. SAMUEL P. PUTNAM.

Victoria, B. C., Sept. 25, 1891.

Reflections from San Francisco.

Over on the south side of Market street there dwells a solemn sort of an individual who occupies most of his time in estimating profit and loss in real estate transactions, and who, consequently, possesses no great degree of sensitivness in the conscientious region of his anatomy. But, despite his bold plunges in the transfer of titles to the inheritance of man, he is possessed of an alarming timidity in regard to the future life. The traits developed prominently by his profession again come uppermost and he makes an effort to cover his future risks in a manner certainly creditable upon the score of unusualness. It seems that at a period dating some two or three decades back, and in obedience to the laws of nature and the customs of society, there appeared upon this sublunar stage of action a diminutiv youth, and the destinies which mold the extremities of man decreed that as his years increased his resources should decrease, until he became so poverty-stricken as to put under his feet all pride, so far as employment or employer was concerned, and that he should then, being in a strictly proper condition of humility, go to work in the vineyard of the Lord, or, in other words, join the Salvation Army.

This, of course, was not a cash transaction. Nor was there any specific agreement as to a time limit, the young man expressing himself as satisfied with credit upon the records kept by a sentinel reputed to be of ethereal composition and possessing unvarying accuracy as a bookkeeper. The exigencies of this mundane sphere compelled the young man to rustle about for at least a limited amount of golden coin and for a long time he had a hard struggle to maintain the combination of force and matter necessary to an individualized existence.

But fortune came rapping at his door one day and he happened to be "at home." Wandering about in search of souls to save he ran across the man of real estate transactions and soon consummated a bargain. Now if the pangs of hunger afflict the vitals of this ardent Salvationist he straightway hies away to the residence or the office of his new friends, prays for him, and receives therefor a liberal compensation in the legal coin of the realm. This is an actual unornamented fact without varnish.

From the south of Market street I will take my reader to the extreme northern limit of the city, where the sand runs down under the water which dashes in at the Golden Gate and plays unceasing music upon the rocky islets bordering the channel through which French frigates, American men-of-war, mercantil vessels, pleasure steamers, and Chinese emigrants find their way into the great harbor.

Just where the glittering beams coming through the ocean gateway from the setting sun rest upon the sandy shore, there stands an old structure locally known as "the cobweb house"—so called because spiders and dust hav had undisputed possession of its exterior for twenty years or more, and its walls are festooned with filmy lacework eclipsing any effort of skilled human fingers with needle. An old captain, grown gray in the service of the sea, occupies this quaint and dilapidated dwelling and dispenses libelous liquor from grimy glasses to the incongruity which seeks material spirits. I could not help noticing as I surveyed the premises one of the absurd contradictions which nature is continually presenting. This silver-haired veteran of the deep maintained his life by means of the vile stuff which he dispensed. His partners in the transaction invited destruction by the same means. The dingy redwood table over which the glasses passed stood as a dividing line between life and death.

The dusty wooden walls of this curious place are adorned with numerous pictures more or less classic and more or less valuable—generally less valuable and more classic than popular Eastern tastes would approve of. In the corners, overhead, upon the floor, and about the yard, are all sorts of marine and terrestrial curiosities which, gathered as they are from all sections of the globe, would form subjects for hours of entertaining study, and amid a motley

mass of animate and inanimate matter the old man is drifting down the channel of life and will soon sail out upon the unknown ocean of eternity.

It was the intelligence of the animate life about the old place that particularly charmed me. The birds and animals seemed full of it. To be sure, their vocabulary was limited and much of their language that of gesture, yet they used this with such appropriateness and made their desires so plainly manifest that I fell to wondering if after all man had moved very far on the scale of progression.

Fear, hate, envy, rage, cunning, supplication, delight, desire, affection—these and other sentiments were made as plainly manifest as man could make them, and as I watched the birds, the dogs, the monkeys, and even the small-brained kangaroo, I could not avoid noticing that their education and development was in a general sense similar to that of the animal called man. The process is the same. A series of impressions made upon the brain by environments educates both. The brain of the man is perhaps of finer texture; it is larger, and more complex. It retains a greater number of impressions and can compare data and arrive at probable results further removed. But otherwise there is no difference unless it be in favor of the animal.

But the fading light warned me that I had little time to waste over the complications of this problem and so I took my departure, a great green parrot hanging by its feet in the doorway, which had started this train of reflections by the clearly enunciated greeting, "How-de-do," remarking gravely as I passed out, "How-de-do." The words interrupted the continuity of my theorizing and I fell to thinking what far-reaching effect little things sometimes hav. "How-de-do," said the parrot. F. L. BROWNE.

The Romantic History of Liberal, Mo.

Since all science comes from accurate observation, experiments, and experience, biography and history are necessary to a happy, successful life. To do the little I can in this good work I write under the above head. Fifteen years ago it was my fortune to make the acquaintance of G. H. Walser in Lamar, Mo. Having earned a surplus of means at the bar and in real estate, read and thought himself out of the God idea and the many obscene absurdities of the Bible, and desiring to improve the lives of the people about him, he was organizing an association he named the Sacred Brotherhood. It was my pleasure to attend his first meeting and to observe the forming of other like societies afterward in that region of Missouri. Finally the Kansas City, Fort Scott & Memphis railroad was chartered and commenced work. The keen brain of Walser spied the chance of an increased fortune for himself and a colony for Freethinkers. Happening again in Lamar and enjoying the hospitality of himself and good wife, I rode out with him fifteen miles west, viewing together the nice undulating land through which railroad stakes were set. It was soon purchased, some of it laid off in lots, immigrants came in, and the colony started with bright prospects. In a few years it was my pleasure to make them a visit. A nice common hall was up and well attended, Sundays spent in one or two lectures and a school for all classes to learn and teach practical science. A common Liberal, social spirit and happy neighborship pervaded the settlers and welcomed every new immigrant. Here did it seem that life was indeed worth living. Some Methodist people with a zeal not according to knowledge procured a lot and built a house for worship. Wishing to fairly discuss their tenants Mr. Walser and a few other Liberals went to one of their meetings and proposed a discussion as it was closing. This being discourteously rejected, Mr. Walser rose to announce a lecture and was ordered down. Not obeying, a squabble ensued, which ended in much strife, a lawsuit, and a Methodist secession to build up an adjoining village. Still, if possible, more unfortunate than this religious trouble, there began to brew a divide in the Freethinking citizens. The element of so-called free love crept in, and failing to discriminate between love and lust, misunderstandings, and even persecutions for opinion's sake, like a black frost in August nipped the flower in the social circle. One of their best business citizens, the reliable station agent, and his family, were involved, and, considering discretion the better part of valor, sold out and went East. It is self-evident that all genuin thought and love *per se* must be free. They can neither be bought, sold, nor shackled, efforts and pretenses to the contrary notwithstanding. To think and speak evil of one for so believing is religious persecution. Disagreeing on subjects of minor importance and magnifying them too much, the colonists began to divide seriously, nor did the paper started by Mr. Walser and edited by one after another of less caliber, tend to unite. Clairvoyance, Spiritualism, and Christian Science came in succession, intermixed with the lingering life of the Sacred Brotherhood, good in itself when well administered. Finally one Dr. Bouton among them began to investigate Spiritualism, professed to see something real in it, learned readily to make raps and move tables, and step after step became a successful medium in slate-writing, materializing, etc. While the more solid citizens had faith only in the manufacturing of all this by the doctor and two or three aiders and abettors, the larger and constantly increasing part of the people were enthusiastic in accepting, defending, and enjoying these manifestations of returning spirits. To confirm the faith the following certificate came out:

We, the undersigned citizens of Liberal, Barton county, Mo., hav a personal acquaintance with Dr. J. B. Bouton, and know him to be a man of truth and a worthy citizen.

We hav been given the privilege of examining the conditions under which certain slate-writings take place in said Dr. Bouton's house, alleged to be through the instrumentality of spirits. We hav availed ourselvs of said privilege, and hav made a thorough examination of said premises, and we hereby pronounce it utterly impossible that said writing can occur through visible or tangible human agency.

C. W. STEWART,
D. P. GREELEY,
C. W. GOODLANDER, JR.,
JOHN G. MAYER,
G. H. WALSER.

State of Missouri, } ss.
Barton county. }

Subscribed and sworn to before me, a notary public in and for the county of Barton, state of Missouri, this the fifth day of June, 1885. F. L. YALE, Notary Public.

It is but fair to believe that the motivs bringing out this certificate were philanthropic. In accord with the common saying, the hearts of the certifiers were right enough but their heads wrong enough. And yet the certificate solemnized by the sacred oath administered by a civil, though not an ecclesiastical, officer, had its effect in spreading the ism and increasing the excitement. Having an acquaintance with Mr. Yale as a solid Materialist I can certify, though not on oath, that he did not present the Bible to the lips of a single one of the five swearers. As religionists are apt to say that cleanliness is next to godliness, were it not well for them to pray and plead that the Bible kept for swearing should be cleansed inside and out, that the kisser of it might likewise be clean?

Being honored on another visit with a special invitation to attend a slate-writing séance given by Dr. B., three messages came down from the top of his closet, and the Spiritual friends insisted that I must thereby be convinced. Asking if each were not in the peculiar handwriting of the party when in the flesh, getting an affirmativ answer, I suggested the propriety of getting an adept in chirography to trace the attempted disguise to one and the same fingers still in the flesh. Next I said the only way to write on the slate was to move the softer pencil on the slate's surface to leave its particles of a different color. As this is commonly done with the fingers, I knew of no spirits with fingers, and matter being impenetrable, it seemed impossible for fingers to pass through the solid wall of the closet. It was admitted by the medium that the pencil was essential to the writing, since it must go up and come down with the slate. Then how could the writing be accounted for? I said a living incarnate spirit might be between the roof and the closet's top, slide a board, and pass the slate and its messages. This was positivly rejected, since it was an impeachment of the doctor's integrity and besides a committee had examined and certified to the impossibility of fraud. My reply was that the doctor's integrity was not on trial, and if genuin could take care of itself, but it could harm no one to hav a second search after a message-manufacturing contrivance. All this being ignored, I went my way to Florida and in due time I received a letter from a doubting Thomas that flames had got into the roof above the closet, men had rushed up with their axes, cut away the burning shingles and down to the messengerizing, if not the materializing, slates. At this the doctor, sitting in his yard, turned heartsick, and has had since to endure frowns reversing in "double quick" the smiles of the spirits. Much has the unfortunate doctor needed the intercession of the denizens of the skies to comfort him with the hope, yea, the certainty of a higher life, exempt from his misadventures in this. But he has issued a creditable pamphlet detailing the adventure from its beginning to its end which will be sent to anyone for three stamps. The valuable space of THE TRUTH SEEKER allows no more than a brief close to this writing.

First: Strange that persons thus delivered from their delusions should follow the same dismal line of fraud and deceit. But few seem as yet to take Ingersoll's advice: "One world at a time." Indeed, some still maintain that the doctor was and is yet a medium.

Second: How can ordinary intelligence fail to perceive, in accord with General Jackson's maxim that "the world is governed too much," and yet more surely, the world believes too much? Absurd as Spiritualists see the Bible to be and its endless superstitions afflicting humanity, how can they fail to see the follies, frauds, and absurdities of their ism? Finally, may the aged friend and well-wisher of all suggest the wisdom of first proving all things, that we may next hold fast to that which is good. Considering the multitudes of conflicting opinions and faiths, can we cherish the egotism that we are wholly exempt from them? That we know it all; that we are right, and others, calling for proof, wrong? Must we ignore the history of science evincing that it is conceived in doubts, and grows to its giant proportions by demonstrations? Can there be any wrong in saying of some wild notions, We don't know—holding and living on the actual good we do know, learning diligently, humbly, and patiently all the more practical good pertaining to this life as we liv it? Is it not the wiser and happier way to liv a good life to insure a good death? Opinions are worthless, often injurious, unless based upon sound evidence and truth after a careful, patient investigation of the subject.

I am constrained to remind every intelligent reader that ignoring the power of the press is to liv in helpless imbecility. The history of the slave-holding states before the war supplementing the horrors of preceding religious persecutions, is a standing dismal monument of this sad fact. A Congressman from that region once boasted in open debate that there was not a newspaper published in his district. The Union was dismembered, the Confederacy organized, a million citizens slaughtered, and billions wasted to rivet the chains of slavery, resulting in shattering the last link and the cause wretchedly lost. A little common sense disseminated by the press had saved all this misery. Five or six cents per week from each one will maintain our Freethought journals, the rights of humanity, and the honor of our race. W. PERKINS.

Kansas City, Mo.

Worth Considering.

The English language is spreading so rapidly over the earth, it is to be deprecated that its orthography is left so difficult, uncouth, and inconsistent. It is estimated that in ten years it will be spoken by seven hundred million people, while only five hundred million will be speaking other European tongues. As, therefore, English will be indisputably the language of the future, it behooves every intelligent person speaking it to do all that can be done to facilitate its written representation by making its orthography easy, economical, and reasonable.

We are slowly simplifying its syntax and orthography; but it is singular that though these changes are universally approved when once established, they are opposed by most of our popular writers while being made. It is only the few determined, aggressiv, plucky men who should be credited with these improvements, and yet it is only these who are laughed at and ridiculed, while the masses are gradually molded to adopt the "innovations."

Changes in our language and its orthography are so slow we do not see their progress while they are being established, but by comparing the present with the past they are very apparent. For instance, take the following, transcribed from an English tombstone, and which, from collateral proof, evidently represents the English of its time:

"Man com & se how schal alle dede be; wen yow comes bad & bare; noth hav ven we aware fare, all ys weriness yt for care."

How changed and beautiful this would appear dressed in the present garb of our language: "Man, come and see how you will be when dead; so bare and drear, not aware how you fare when free from weariness and care."—*Items of Interest.*

Lectures and Meetings.

S. P. PUTNAM'S lecture appointments for October are as follows: San Francisco, October 11th; Sacramento, 18th. Will lecture in California through the months of October, November, December, and January, state convention January 29th.

J. G. HERTWIG, P. O. box 413, Washington, D. C., intends to lecture during the forthcoming fall and winter on the following subjects: 1. "National Taxation," opposing the present customs and internal revenue systems of the United States and advocating a not graduated income tax in their stead, for raising the revenue necessary for the support of the government. 2. "Free Coinage," advocating free and unlimited coinage, from American silver, of a temporary silver dollar, correct as to its bullion value, and, as soon as it can be accomplished, an international agreement as to fixed ratio between gold and silver as monetary metals. 3. "Sunday Laws," energetically opposing such laws, as violating the Constitution of the United States, and, in addition, expounding the other demands of Liberalism. He urgently and sincerely solicits engagements for these lectures.

NOTHING is more simple and natural, in the early stages of civilization, than belief in occult, self-conscious powers of evil. Troubles and calamities come upon man; his ignorance of physical laws forbids him to attribute them to physical causes; he therefore attributes them sometimes to the wrath of a good being, but more frequently to the malice of an evil being. Especially is this the case with diseases. The real causes of disease are so intricate that they are reached only after ages of scientific labor; hence they, above all, hav been attributed to the influence of evil spirits.—*Ex-President White of Cornell University.*

Communications.

More Work for Washington Liberals.

THANKSGIVING PROCLAMATION—WORK THAT ALL CAN DO.

On the first of last November I wrote E. P. Ferry, the governor of the state, respectfully requesting that in his Thanksgiving proclamation he would not giv recognition to any religion, or make request that the people on that day assemble at their places of worship, or recommend the spending of the day, or any part thereof, in acts of worship. My protest was declared to be too late, the proclamation had been drafted.

This year I propose to make sure of being ahead of time.

I hav written to the various vice-presidents throughout the state, but there are many who will not thus be reached. I ask every member of the Washington Secular Union and every L beral and intelligent voter in the state of Washington to write a letter to the governor of the state, calling his attention to the matter.

Reader, you say: "Oh! if I was only able I would be so glad to help the cause." Well, here is your chance. It will take only one hour's time and cost only a two-cent stamp. Two thousand such letters should be sent to the governor between now and the time of issuing his proclamation.

When a politician receives large numbers of personal letters from voters, he is quick to comply with their request, fearing they might use influence against him at next election.

Every Liberal who neglects to write to the governor of the state on the subject, fails in duty alike to his avowed principles and his fellow-Infidels The receipt of vast numbers of letters will not alone influence the action of the governor in this matter, but convince the powers that be that the Infidels hold the balance of power at our next election, and this will insure our claims receiving respectful attention from politicians of both parties.

Liberals claim their desire is to learn "what is duty and to do it." Let us act up to our profession. Time will not wait our leisure; soon it will be too late. Write at once, to-day, this mail!

For the benefit of Liberal friends who do not take THE TRUTH SEEKER, I hav prepared the following copy of a letter to the governor. If your friend cannot be persuaded to write a personal letter, cut this letter from your paper and let him paste it on a clean sheet of writing-paper, head it with his address and sign it with his full name.

FORM OF LETTER TO THE GOVERNOR.

This form is only suggestiv; or for the use of those who cannot be induced to write for themselvs. But better send copy of this or even cut it out and paste on sheet of letter-paper and sign with full name, than not write at all.

———, WASH., Sept. —, 1891.

TO THE HON. E. P. FERRY, Governor State of Washington, Olympia, Wash., *Dear Sir:* As the time is approaching for issuing the annual Thanksgiving proclamation I respectfully call your attention to the fact that our government is civil, not ecclesiastical; has no religion, and therefore no authority to issue proclamations calling on citizens to acknowledge any particular God, or to observe any stated time for prayers, fasts, feasts, or worship.

I do not object to the chief executiv appointing legal holidays in which no citizen can be compelled to transact ordinary business, but I do most earnestly and emphatically protest against the governor or any other servant of the people dictating, advising, or requesting the people on any such legal holiday to assemble for worship or in any way indicate how the hours of such holiday shall be spent.

Our state constitution guarantees "absolute freedom of conscience in all matters of religious sentiment." A proclamation by the chief executiv dictates and influences religious sentiment, and is, therefore, a violation of the spirit of our bill of rights.

I hav failed, after a careful reading of our state constitution, to find any clause authorizing or instructing the governor to issue proclamation for thanksgiving or any other religious feast, fast, or holy day.

It is claimed, "Thanksgiving proclamations do not decree any religious observance but only recommend a day of general thanksgiving. such recommendation having no binding force or influence."

Then they should most certainly be dispensed with, since they disturb, irritate, and outrage the sentiments of a very large number of good and worthy citizens.

But since they do hav force and influence, I ask you why one class of citizens should be favored above others, and their religious fancies pandered to by the government of the state, and the belief and sentiments of thousands of other equally good and worthy citizens be insulted or ignored.

If any citizen has especial cause for gratitude to his God it is an insult to the intelligence of such citizen for any government official (servant of the people) to issue instructions as to when and to which of the "supreme rulers" the citizen shall say, "Thank you."

Jefferson said: "The government has no right to indirectly assume an authority over religious exercises which the Constitution has directly precluded it from."

Madison declared: "The broadest principles of the Constitution would entirely preclude the chief executiv from thus interfering with the religious affairs of the nation."

Grant said: "Leave the matter of religion to the family altar, the church, and the private school supported by private contribution, but keep the state and church forever separate."

No possible wrong, loss, or injury can result to any citizen from your careful exclusion from your proclamation of any legal holiday all mention, reference, or allusion to religion or religious observances.

My political action and that of the members of the Washington Secular Union at the next election will be influenced by your decision in this matter.

Confidently relying on your using every endeavor to insure to each and all citizens of the state "absolute freedom of conscience in all matters of religious sentiment, belief, and worship,"

Yours respectfully, ——— ———.

A SHORTER FORM FOR THE VERY BUSY.

———, WASH., Sept. —, 1891.

TO THE HON E. P. FERRY, Olympia, Wash., *Dear Sir:* Our state constitution does not instruct the governor to issue proclamations with recommendation to the people to assemble for worship; or with exhortations to giv thanks to God.

Jefferson, Madison, Grant, denounce such acts.

I respectfully request you to abstain from any such recommendation in your next annual Thanksgiving proclamations.

No possible loss or injury can result to any person from your so abstaining.

My vote and influence will be biased by your action in this matter. Yours truly, ——— ———.

Liberal: Now, please do not neglect this with the excuse, "Lots of others will attend to this without me." You hav a duty to do, and by your love of justice, right, and liberty I beseech you to promptly perform it.

Union of church and state is not a small matter, and remember the gaining this point will greatly help us in securing other rights.

All depends on each and all doing their individual duty. Write, and urge others to write. Do it at once. C. B. REYNOLDS, Sec. Wash. Sec. Union.

Fremont, Wash.

Christians Cannot Tolerate the Practice of Bible Examples and Precepts.

A DOSE OF THEIR OWN MEDICIN NAUSEATES THEIR STOMACHS. TO PROFESS A BELIEF IN CHRISTIANITY AND THE BIBLE IS ADMISSIBLE; TO PRACTICE IT IS INSUFFERABLE. A CHRISTIAN COMMUNITY BROUGHT FACE TO FACE WITH THE PRACTICAL WORKING OF ITS OWN SYSTEM, AND BITTERLY OPPOSING IT. WHAT IS WRONG IN PRACTICE CANNOT BE RIGHT IN THEORY. WHY CANNOT MEN AND WOMEN OF ORDINARY SENSE SEE IT?

The people of this town are both devout and sanctimonious. A branch of the N. G. A. College is located here, and the students are compelled to observe those religious forms so distasteful to all young people of sense and refinement. It so happened that an Infidel from the neighboring state of Tennessee sojourned here during the past summer, and from time to time essayed to giv free Liberal lectures at the court house. These lectures, which were given Sunday afternoons, were well attended by the students, many of whom had never heard that there were two sides to the orthodox question. They became much interested in the speaker's radical views, and demanded of the resident clergymen that they meet and refute them. This, for obvious reasons, the clergy refused to do, and many of the students became indoctrinated with heterodox opinions. To hav a godless Infidel come into a stronghold of orthodoxy and proselyte the college students to the teaching of modern Infidelity, was too exasperating to be meekly endured by the faithful, and threats and mutterings of smothered rage could be heard by the listening ear. The more passiv-natured saints in secret prayer implored God to convert this horrid perverter of souls or compel him to hastily emigrate to a climate that was lurid in appearance and torrid in temperature. That the speaker was most provoking, I do not deny. He boldly declared that the combined influence of the Bible and church was, and ever had been, fearfully deleterious to the morals of society. He denounced the doctrin of the "innate depravity" of man as a vile heresy against the race, and that of the "atonement" as an unqualified license to the commission of crime. The only creed which he enunciated was, "Do right, and fear neither man, God, nor the devil."

Now it so happened that about the time that this Infidel closed his redemptiv labors among us an evangelist and his devout young wife made their advent into our town. The name of this man of God was Zachariah, and he, like his namesake of old, was a devout man and filled with the Holy Ghost. His coming seemed opportune and the Christians of Dahlonega received him and his devoted wife with warm hearts and open arms. This evangelist was one of Prince Immanuel's true and tried veterans. For many long years, under the influence of the Holy Ghost and by the authority of the Methodist Episcopal church, he had perambulated the byways of North Carolina, and many were the obdurate "tar-heels" that he plucked as burning brands from the flames of eternal and unquenchable fire. The faithful brethren and sisters here at once joined him in inaugurating an extensiv campaign against the world, the flesh, and the devil. A series of meetings were held not only in the town but in the adjacent rural districts, and many and powerful were the sermons preached by this newly-arrived advocate of Jesus and his all-atoning blood. While the theological goose thus hung high and many encomiums were being lavished on Brother Bell by his ardent admirers, an ugly report came floating along on a passing breeze to the effect that several months previous this devout man of God had secured all the household funds and then eloped with a young woman of his flock, who was one of his ardent admirers and was passionately fond of the Holy Ghost business, leaving behind him a wife and five children in destitute circumstances. No sooner was this report confirmed than the brethren here arrested Brother Bell and his sprightly young Hagar, and incarcerated them in the county jail; whereupon the above-referred-to Infidel wrote to one of the brethren here the following significant letter:

"No. 14 S. FIFTH ST. PHILADELPHIA, PA.,
"Sept. 18 1891.

"MR. ———, *Dear Sir:* I hav just learned that you and other Christian brethren of Dahlonega hav caussd the evangelist, Zachariah Bell, and his young wife, to be arrested and incarcerated in the county jail. Now, considering the zealous work your brother did in your midst for the cause of Christ, and the many sinners whom he awakened to a sense of their lost condition, you acted not only unjustly toward your brother but inconsistently with your profession. You should hav remembered that your brother in taking to himself an extra wife only imitated, in a feeble way, his illustrious exemplars, 'faithful Abraham,' 'good old Isaac,' Judah, David, and Solomon, all of whom were distinguished Bible heroes and special favorits of the God you worship. These illustrious Bible champions each had all the way from six to one thousand wives and concubines, and instead of condemning them, you commend them to your Sunday-school children as exemplars of righteousness. In the face of these facts how could you be so cruel to Brother Bell, who only took to himself one single extra wife? You certainly should hav, under the circumstances, commended him for his moderation in the Abraham and Hagar business. I would further call your attention to the fact that polygamy was approved and practiced in Judea in the time of Christ, and yet he never uttered a single word in condemnation of it. Your God 'gave to the bosom of David all the wives of his master Saul,' thereby placing the seal of his perpetual approval on the plural wife system (see 2 Sam. xii). But you may urge that your brother deserted his first wife and children. I would remind you that his authority for doing so as a Christian you cannot gainsay. You hav complimented Brother Bell for his devotion and fidelity to the cause of Christ. Just here allow me to remind you that Christ repeatedly enjoined upon his followers that they must 'forsake wife and children and follow him.' In Matt. xix and Mark x he actually offers eternal life as a premium to those who would forsake their wives and children for his and the 'gospel's sake.' And yet, when Brother Bell sets about reducing these examples and precepts of your Bible and your Jesus to practice, you arrest and put him in jail. If your profession cannot be reduced to practice without danger of arrest and imprisonment, my advice is for you to abandon it and substitute something better in its stead. From an Infidel's standpoint we admit that it looked unjust and cruel for your brother in Christ to rob and abandon his wife and children; but it was not half so bad as 'faithful Abraham' banishing his young wife Hagar and her little child to the wilderness of Beersheba, to encounter its manifold dangers without protection. If the Rev. Mr. Bell deserves a coat of tar and feathers with which you threaten him, then should old Abraham hav been constituted the chief man in an impromptu necktie party, as a just punishment for his unfeeling brutality to his young wife and innocent child. Of course we confess that from an Infidel standard of morals the conduct of your brother was outrageously unjust and wrong; but according to the Bible and commands of Christ it was strictly consistent and right. We honestly advise you and all other good-meaning Christians to discard the Bible from your homes and substitute

n its stead Combe's 'Constitution of Man.' Let he Lord run his own business, and giv to poor, half-bred, diseased, ignorant humanity the attention to which its deplorable condition so strongly entitles it. In my reform labors among you last summer I tried to impress upon you a sense of the pernicious influence of your iniquitous old system of superstition, and the recent episode in which your brother in Christ and his consistent wife No. 2 constitute the chief actors should be conclusiv proof to you of the correctness of my position. We admonish you and your Christian brothers and sisters at Dahlonega to learn a lesson from recent experience, and at once and forever abandon the theory of religion that can not be reduced to practice without shocking your moral natures and sense of decency. Hoping you may receive this admonitory letter in the same spirit of kindness in which it is written, I remain, with many kind wishes for your welfare and happiness,

"WARREN SMITH.

"*Dahlonega, Ga.*, Sept. 20, 1891."

In our opinion it would be a good idea to constitute these ever-recurring episodes of Christian immoralities as a text from which to preach to the faithful an efficient Secular sermon. Let us call things by their proper names, and do all we can to expose the deformities of the Christian superstition in a manner to arrest the attention of its deluded devotees. Woman's shoulders support the church. Let us strive to break the priestly spell resting on these modern Titanias, and convince them that they hav been wooing and caressing something far more unsightly and loathsome than a Shaksperean donkey.

VOLNEY.

Letters on English Secularism.

If ever English Secularism passed through a severe ordeal, it is passing through one at the present time. Disaster after disaster hav come and left their clammy finger-marks upon the victim; yet Secularism rises triumphantly after each assault and bids fair to lead the way in no very distant future.

Years ago, when Charles Bradlaugh and Annie Besant stood shoulder to shoulder in defense of the right of publication, only one side of the Secularist teaching was affected. Fortunately the damage done to the cause was equal to the benefits it received; from that time to this, vicious Christians hav maintained that Secularism is a means of spreading immoral knowledge, because the two co-defendants were leaders in the National Secular Society. When Mr. Foote and his colleagues in business were committed to prison for publishing the *Freethinker*, it was but a side issue, comparativly speaking, though one of utmost importance in itself. When Mr. Bradlaugh made his gallant stand against an iniquitous House of Commons, notwithstanding the vitality of the question as to whether men who disbelieve in a God should be made to swear by one, he was but fighting a battle which could not seriously interfere with the growth of Freethought in England. Now the circumstances are changed. It is no longer side issues that are at stake. The whole religious world has set itself to break up our Freethought party and exterminate its teachings.

Mrs. Besant's defection is known to all. That gifted lady has been caught in Theosophic nets and would fain hav all of us be entrapped, too. With a solid unanimity the party has said, "No, thank you." Mrs. Besant is evidently disappointed and disgusted. Having changed her front she now sees nothing of our old successes. Bitter indeed are the passages of arms which now and again take place between her and our trusted leader, G. W. Foote. No one who was present at the densely crowded meeting at the Hall of Science when Mrs. Besant took her inglorious "farewell," as she termed it, will forget the subdued expression of pain as those who had so often lingered on her words heard her declare in favor of the truth of the letters from an unseen world.

All felt for her and pitied her in her weakness; but all felt, too, that she must be allowed to go her own way. Powerful, indeed, was her lecture; her face plainly showing the state of emotion into which she had worked herself. Always clear in what she had to say, she seemed especially clear on that long-to-be-remembered evening. At the close of the address, without even sitting down, Mrs. Besant with her constant companion, Mr. Herbert Burrows, Miss Besant, and Mrs. Thornton Smith, who presided, abruptly turned to the left, descended the platform, and passed out, to the bewilderment of the audience. Never before had such tactics been displayed at the Hall of Science. According to notification and the invariable rule at Freethought meetings, discussion was invited; but with the chairman and lecturer gone, how could people discuss Theosophy? Mr. Forder, the secretary of the National Secular Society, and Mr. Touzeau Parris, a Hall of Science lecturer, did speak, but the interest of the meeting was gone. Mrs. Bonner, Mr. Bradlaugh's married daughter, sat almost unnoticed in the audience.

A fortnight later (September 13th) Mr. G. W. Foote drew a crowded audience to hear him discourse on "What Does Mrs. Besant Mean?" Clear as a bell his voice rang through the hall, as step by step he pulled Mrs. Besant's statements to shreds. What he had to say about Theosophy matters but little; but what he had to say about the decline of Atheism and other unfriendly allusions made by Mrs. Besant was eagerly caught up and vociferously cheered by the immense assembly. No one could doubt that Mrs. Besant fully intends the disruption of the Freethought party, if it can be accomplished. The *Daily Chronicle*, a third-rate London daily, has been lavish in its supply of Theosophic information, letters on Mahatmas, *verbatim* reports of Mrs. Besant's speeches and so on; but there was never a line upon Mr. Foote's crushing rejoinder. It is one thing to advocate and quite another to repudiate Secularism.

And so the battle remains at present. Would that it were ended! Trumpery bigots hav caught the disease. Following our late vice-president, they poohpooh the advance of Secularism and quote Mrs. Besant like the gospel. This very week come two reports from branches in the suburbs, at one of which an effort is being made to eject our lecturers from the common land on which they hav spoken for years past; the other declares that the bands of the Salvation Army and Church Army hav conspired to play down the speakers' voices; as they can not talk them out of the place they will try what a liberal dose of trumpet and drum will do for them.

In yet another it is unsafe to giv lectures because the Christian spies jot down the names of listeners and duly report their misbehavior to their employers, who in their turn scarcely dare to refuse dismissal of men they would prefer to keep in their employ. Such cases of prompt dismissal occur not only in small outlying villages, but even in cities like Manchester. But the Freethought party is gaining strength every day; and under Mr. Foote's judicious management the National Secular Society seems bound to conquer.

Among the more serious drawbacks to the work is a split over the Memorial Hall. There hav always been admirers of Charles Bradlaugh who would hav nothing whatever to do with his Secularism. These people had to be taken into consideration. Now, the English law does not permit Atheists to hold property in trust, as do all sorts of Christians. No agreement is binding; no legacies may be bequeathed to us, and no corporate property can be held by us, and so, when the National Secular Society wished to raise a suitable memorial hall to our late revered president, it became necessary to form a commercial company to run the hall. Of course everyone understood the idea; but as Christian tactics are not necessarily just and honorable we had to guard against them as much as possible. The National Secular Society people subscribed by far the largest part of the money yet raised, and suggested buying up the old Hall of Science, the scene of so many of Bradlaugh's triumphs, and where dear old D. M. Bennett, as in the case of many another notable Freethinker, was banqueted and otherwise honored, with a view to rebuilding it as money might flow in. Our enemies hav opposed the plan, and by packed meetings temporarily overthrown it. The result will be a new rift in the party on the one hand, and a consolidation of out and out Secularists on the other. You can no more separate Bradlaugh from the National Secular Society than you can separate him from the parentage of his own children; and no monument, by whomsoever raised, can be more expressiv of his life and work than that of the National Secular Society, for which it might almost be said he lived and died.

If the Editor allows me, I hope to giv American Freethinkers an accurate insight into English Secularism, dealing with the more serious events as they happen, and using quieter weeks to explain our system, work and workers. SAMUEL STANDRING.

Jehovah.

Who was that mighty one of old
Whose favors could be bought or sold,
Whose aid was paid in blood or gold?
Jehovah.

Who waked from his eternal calm
To make the pigeon and the lamb
And angels too to sing a psalm?
Jehovah.

Who formed the earth before the sun
And saw 'twas good when he was done,
Then made the devil just for fun?
Jehovah.

Who made the snake more wise than Eve
And gave it power to deceive,
Then damned all those who don't believe?
Jehovah.

Who planned the serpent and the fall,
The Virgin, Balaam's ass, and all,
And on the cross so loud did bawl?
Jehovah.

Who tailor-like did sew some skins
To cover Adam's dirty shins,
Then died to save him from his sins?
Jehovah.

Whose warlike deeds were always sealed
With victory on battle-field,
Till iron cars made him to yield?
Jehovah.

Who was it that the sun did stay
And lengthen out a summer day,
To giv his servants time to slay?
Jehovah.

Who left his shining worlds on high,
Was born a babe, did whine and cry
As he on woman's lap did lie?
Jehovah.

Who joyful news came here to tell:
Believe and pay my priests right well,
Or I will burn you all in hell?
Jehovah.

The devil took his maker up
And flew away to mountain top—
If he had only let him drop,
Jehovah!

Who then to show his power divine,
Like other frauds did make bad wine,
And drown the devils in the swine?
Jehovah.

Who on the back of asses two
The city gates rode proudly through,
Then stuck a fellow's ear with glue?
Jehovah.

Who like weak man did pray and cry
When hung upon the cross so high,
And strange to tell did really die?
Jehovah.

The dying thief he did deceive,
He kindly told him not to grieve,
For they would meet that very eve,
Jehovah.

Then down to hell he took his way—
Lamentable he did not stay
Instead of rising the third day,
Jehovah.

D. F. E.

Wanted—A Spirit.

DEAR TRUTH SEEKER FRIENDS: I promised to tell you the result of my search for spirit manifestations in New York, Brooklyn, and Williamsburg, but really I found nothing worth lumbering up the paper with. I got slate-writing it is true, but only under the table, and a few words at a time, and written only as the medium herself might hav done it, so it was not at all satisfactory. I got nothing that hit nearer than a fortune-teller might hit—three prophecies that may yet be fulfilled, though I doubt it. I did not see the big gun of all, Keeler, as he was not in Williamsburg yet.

Friends told me marvels and showed me autographs and portraits innumerable said to hav been produced under absolute test conditions. I think probably the phenomena are much of them real. But what produces it I know not. I do not think the dead hav anything to do with it, but that it is some not understood power or faculty in the living. It is truly interesting and wonderful, and I should hav liked to hav followed it up further had I had time and means.

I hav had three months of visiting and enjoyed every hour of it, and laid in a store of pleasant memories for the future. Everyone has been so kind and good to me that I felt as if human nature had suddenly become more affectional, generous, and good than it ever was before.

I hav seen so much in botanical gardens, hothouses, museums, and other interesting and instructiv places that I feel as if years had been added to my life—pleasant, agreeable, happy years, too. I wish each and all of you may some time hav as pleasant and enjoyable a three months as I hav had. Home is pleasant after my long absence and I am enjoying it to the full. ELMINA DRAKE SLENKER.

Snowville, Va., Sept. 19, 291.

How to Help The Truth Seeker.

1. When renewing get a friend to subscribe and thus save a half dollar apiece.
2. Get your newsdealer to display it on his stand or in his shop window. Be sure that he displays the pictures.
3. Get your newsdealer to keep in stock one or more copies, with your guarantee to take off his hands at the end of the week any that remain unsold. If he exhibits them the pictures alone will sell them.
4. Take a few extra copies and circulate them among your acquaintances. On your request, we will send you back-number sample copies free.
5. Leave a copy occasionally where it will be picked up—in the train, in the factory, in the meeting-room, in the cigar store, in the barber-shop. Leave it picture-side up.
6. Keep in your pocket some of our cheap tracts and when convenient hand one to a friend.
7. Get a new subscriber by persuading some friend to take it.

WE will furnish free sample pages—pictures and text—of the "Freethinkers' Pictorial Text-Book" to any friend who will distribute them where they will do good, and to anyone who will become a selling agent a liberal discount will be made. A Freethinker of good address, man or woman, out of work, could make good salary selling this book in any town of fairly Liberal inhabitants.

THE TRUTH SEEKER.

FOUNDED BY D. M. BENNETT.

E. M. MACDONALD, . . . Editor.
C. P. SOMERBY, . . Business Manager.

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SUBSCRIPTION RATES.

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One subscription with four new subscribers, in one remittance	10 00
Any number over five at the same rate, invariably with one remittance.	

We hope that whenever a Freethinker sees an article in his local paper in favor of opening the World's Fair on Sundays he will mark it and send a copy to Benjamin Butterworth, secretary Board of Directors of World's Fair, Rand-McNally building, Chicago, Ill., and to John T. Dickinson, secretary National Commission of World's Fair, at the same address. Let us make a vigorous and persistent fight in this matter. Our efforts must not slacken till the final decision is made, which may not be till 1893.

THE Bible Picture Book, we take pleasure in saying, is now under way, and will be issued as soon this fall as the work can be done and done well. The price will be $1, and it will contain a great deal for that amount. In renewing for THE TRUTH SEEKER we hope our readers will not forget to inclose the dollar for it.

HEARTY and well-deserved thanks are returned to the following for their efforts in sending us new subscribers:

W. J. Locke, S. P. Putnam, B. F. Harrington, L. N. Anderson, J. T. Murray, N. H. Cone, W. L. Ryder, H. Welisch, E. E. Matteson, Mrs. T. S. Olds, R. Lechner, T. G. Redfield, R. Pfaendter, F. C. Scharnhart, C. P. Farrell, J. V. Harbison, D. M. Angus, C. Dansby, H. L. Lindeleaf, John Downes, P. F. Spencer, A. Wilson. David West, Mrs. P. Gulick, R. J. Wilson, Mel Pierce, G. E. Gandelot, D. Walsh, W. Dennison, Fred Busch, F. C. Wright, L. K. Smith.

We also acknowledge a generous and needed donation to our fund for distributing Liberal literature from Captain Silas Latham, of Noank, Conn., of five dollars. We shall use it to send documents to the World's Fair authorities.

The Decision of the Washington Attorney-General.

The decision printed in this issue of THE TRUTH SEEKER relativ to reading the Bible in the public schools of the state of Washington has resulted from the earnest efforts and persistent presentation of the constitutional facts and arguments by the Washington Secular Union to the county superintendents and school boards throughout the state, and to their consequent requests to the state superintendent to decide the question. The nub of the decision is, No Bible-reading, prayers, or any religious worship in any public school in the state of Washington. It is good, it is great; the Infidels of Washington are to be congratulated, and also commended.

The attorney-general, however, is weak on one point—about "sacred" songs. If any religious songs are sung, as Mr. Jones intimates there may be, teachers will soon select their own sectarian hymns, and their particular religious belief thus be impressed upon the pupils. The example of Girard College, where the teaching of religion was intended to be prohibited, but where the song manual is fairly scarlet with sectarian teaching, should be kept in mind by Washington Freethinkers, and such attempts to evade constitutional inhibition thwarted.

Mr. C. B. Reynolds voices the natural exultation on the part of the Liberals of his state over the victory on the school question, and in a communication printed in this issue urges the Liberals to settle another matter—that of Thanksgiving proclamations. His plan of campaign is for every Liberal to write a letter to the governor—Hon. E. P. Ferry, Olympia—in regard to his Thanksgiving proclamation, and ask him to refrain from recognition of any religion, or advising that any part of the day be spent in prayer, praise, or any other religious observance. Ten such letters, he thinks, will accomplish more than one thousand names signed to any petition. It will convince him and the politicians of all parties that it is not safe to ignore our just demands; and that it is as necessary to respect organized Liberals as the organized Christians. And if this is done by all the Liberals of Washington, Mr. Reynolds hopes it will exhibit power enough on the part of Liberals to secure the repeal of the law enacted at the last session of the Washington legislature exempting from taxation all church property of a less value than five thousand dollars, a law which slipped through when the officers of the Washington Secular Union were temporarily off guard. "Rejoicing," says Mr. Reynolds, "in the victories won, let us redouble our zeal, and soon every one of the Nine Demands will be allowed in our young giant state of Washington."

What Do Spiritualists Believe?

This is the question our old friend Thomas Goddard asks us to answer; we confess to inability to comply. Like the Methodists the Spiritualists hav not formulated a creed in paragraphs and sections, as hav the Presbyterians and Episcopalians, but depend upon the writings of their leaders and "fathers" for an exegesis of their faith. We hav read a great many Spiritualistic books, but no two writers agree in all particulars. Some of them hav a local heaven, with many "spheres;" others let the spirits wander through the air at will. Some hav animals in their heaven, with flowers, and other good things; they all hav music up there. Some hav people grow; others keep them as they passed away, so we hav old men and babes coming back just of the same age as when they died. Mrs. Luna Hutchinson's "Beyond the Veil" is one of the most poetic descriptions of a Spiritualist's idea of heaven that we hav read, and it is probably as accurate as any. It is as sensual as a Mohammedan heaven, as ideal as Swedenborgianism, as complete in details as John the Revelator's paradise, and is undoubtedly a good description of what a heaven should be to be in keeping with Mrs. Hutchinson's idea.

The philosophy of Spiritualism is yet in a chaotic state. Every Spiritualist who thinks upon the subject thinks different from every other. Like other religions Spiritualism has two wings, the orthodox, or conservativ, wing; and the progressiv, or heretical, wing. Christian Spiritualists, of whom there are many in the East, hav a God. They are Theists, with angelic attachments. The heretical wing are usually Atheists, believe Spiritualism to be capable of scientific demonstration, and are ready to renounce it if it is not. They reason as Materialists, only carrying the potency of matter to a great deal finer point than those who stop at pure material Materialism. Davis's "Harmonial Philosophy" satisfies the first class; the latter class hav no work which general consent accepts as satisfactory. The gist of Spiritualism, and the point upon which they all agree, is that there is another world or life, to which this is a novitiate, and where something emanating from us called a soul, goes after death, and that communion between that world and these souls and this world and living people is possible. They believe that such communication is accomplished through natural laws, imperfectly understood now, but to be in time as well comprehended as the laws of gravitation. In 1872 Robert Dale Owen wrote out the nearest approach to a Spiritualistic creed that we know of, but it was never formally adopted by any body of believers, and would undoubtedly be modified greatly by the majority of the Spiritualists of the United States, as Mr. Owen endeavored to make a religion of Spiritualism as nearly like the Christian theology as he could. The essential points are as follows:

1. The world is governed by a God of love and mercy, in which all things work together for good to those who reverently conform to his eternal laws.

This, it will be observed, is a paraphrase of Rom. viii, 28. Mr. Owen was a Biblical and Christian Spiritualist, which accounts for it. Nowadays, the majority of his faith would say the world is governed by law.

2. There is no death. Life continues from the life which now is into that which is to come.

3. The earth-phase of life is essential as a preparation for the future life.

4. The next life is a supplement to this life, having the same avocations, duties, enjoyments, etc., as in this, but far more elevated.

5. Our state here determins the initial state there. The "ruling loves" here decide what sphere, so to speak, one will step into there. If he be low and earthly here he will hav to be put on probation over there.

6. Heaven is not attained by either faith or works. Man simply gravitates to the position there for which his life on earth best fits him.

7. There is no instantaneous change of character. We take our habits with us and must climb to higher spheres by gradual improvement—that is repentance.

8. The sufferings there are consequent upon imperfect character, and cannot be escaped except by such repentance.

9. In the next world love ranks higher than wisdom.

10. A trustful, childlike spirit is the best preparation for entrance into the next world.

11. There hav always existed intermundane laws according to which men can obtain under certain conditions revealings from those who hav passed to the next world before them. A certain portion of human beings are more sensitiv to spiritual perceptions and influences than their fellows, and it is usually through or in the presence of these that the intercourse occurs.

12. Spiritual phenomena bring immortality to light, for surmise giv conviction, and assured conviction for wavering belief.

13. The motivs which induce spirits to communicate with men are a benevolent desire to convince us that there is a world to come.

14. When spirit communications are valueless and vapid it is usually because the messages are too assiduously sought, or because the medium is under control of a low order of spirits, or the inquirer is too dogmatic, and exercises an influence over the medium.

This, briefly, is the gist of Spiritualism, its faith and phenomena, as we hav observed it and as one of its "fathers" synthesizes it. This synthesis is largely influenced by the preceding religion held by the author, and shows that religions grow from modifications of preëxisting ones. If Mr. Owen had been reared in India Spiritualism as he explained it would hav been Brahmanic. But all these speculations, of course, possess no value if man has no soul, or if all the phenomena are trickery, or explainable by natural known laws; and it devolves upon the asserters of the soul and another life to show this. These Mr. Owen takes for granted, but the Spiritualists most entitled to confidence are those who are endeavoring to prove a soul and another life by scientific methods.

The Humble Unitarians.

One of the very few sensible observations Mr. B. Tucker has made since he became pope of Anarchy is his comment upon *Unity's* praiss of the Sabbatarians..

Referring to the efforts of Colonel Shepard and other fanatics to commit the World's Fair managers to the policy of Sunday closing, Chicago *Unity* says: "We shall be sorry to see the wishes of Colonel Shepard, Dr. Patton, and the rest prevail in this question of the use of the World's Fair on Sunday, but if they do meet with success, their timeliness and watchful care of a principle they believe to be sacred and second in importance to no other, will hav merited the victory."

To which Mr. Tucker responds: "If Colonel Shepard should advocate the lynching of all Free-

thinkers or Infidels, would *Unity* think that any amount of devotion, zeal, and persistence could merit the victory? The principle is the same in both cases."

The Unitarians are queer people. They are always ready to praise their enemies and criticise their friends. Like the slave who hugs his chains and the dog which licks the hand that strikes him, they bow meekly to the authority which would, if it had the power, crush them out of existence. They do this, we believe, in the hope that the evangelicals will some time recognize them as Christians.

The World's Fair.

The status of the movement for the opening or closing of the World's Fair on Sundays may be learned from the following official communication:

"WORLD'S COLUMBIAN EXPOSITION,
"EXECUTIV DEPARTMENT.

"WM. T. BAKER, President.
"THOS. B. BRYAN, Vice-president.
"POTTER PALMER, Second Vice-president.
"BENJ. BUTTERWORTH, Solicitor-Gen'l and Sec.

"CHICAGO, Sept. 28, 1891.

"E. M. MACDONALD, EDITOR TRUTH SEEKER, *Dear Sir:* In response to yours of the 21st instant relativ to the question of opening or closing the Exposition on Sunday I hav to say that that question is not being considered by the directory at this time. We will be glad to receive any petitions that you may hav to present and place them with the others relativ to the same subject, in order that they may hav proper attention when the time to settle this question arrives. No action will be taken in the near future.

"Very respectfully,
"BENJ. BUTTERWORTH, Sec. and Sol. Gen."

This was in reply to one asking questions here answered, and also whether the Freethinkers would be accorded a hearing. This last query Mr. Butterworth did not answer, perhaps because he could not say. But when the time does arrive for settling the question we believe the Freethinkers will be on hand and be listened to. In the mean time efforts to influence official opinion and action in the matter should not slacken. Following is the list of the United States commissioners of the World's Columbian Exposition, who will hold office till the Fair closes in 1893, with their post-office addresses. Our object in printing it is to ask each reader of THE TRUTH SEEKER to write to his two state commissioners and ask them to vote against closing the Fair on Sundays. Write to them as often as the thought occurs and get your friends to write also. When the commission meets to consider the question each commissioner ought to be in possession of a few thousand letters protesting against Sunday closing; then he will know what public sentiment is in the matter. Keep this paper, at least the list of commissioners, and write them:

COMMISSIONERS AT LARGE.

Augustus G Bullock, Worcester, Mass.; Gorton W Allen, Auburn, N. Y.; Peter A B Widener, Philadelphia, Pa; Thomas W Palmer, Detroit, Mich.; Richard C Kerens, St. Louis, Mo.; William Lindsay, Frankfort, Ky.; Henry Exall, Dallas, Tex.; Mark L McDonald, Santa Rosa, Cal.

COMMISSIONERS OF THE DISTRICT OF COLUMBIA.

Alexander T Britton, Washington; Albert A Wilson, Washington.

COMMISSIONERS OF THE STATES.

Alabama—Frederick G Bromberg, Mobile; Oscar R Hundley, Huntsville.

Arkansas—John D Adams, Little Rock; Lafayette Gregg, Fayetteville.

California—Michel H de Young, San Francisco; William Forsyth, Fresno.

Colorado—Roswell E Goodell, Leadville; Frederick J V Skiff, Denver.

Connecticut—Leverett Brainard, Hartford; Thomas M Waller, New London.

Delaware—George V Massey, Dover; Willard Hall Porter, Wilmington.

Florida—Joseph Hirst, Tampa; Richard Turnbull, Monticello.

Georgia—Lafayette McLaws, Savannah; Charlton H Way, Savannah.

Idaho—George A Manning, Post Falls; John E Stearns, Nampa.

Illinois—Charles H Deere, Moline; Adlai T Ewing, Chicago.

Indiana—Thomas E Garvin, Evansville; Elijah B Martindale, Indianapolis.

Iowa—William I Buchanan, Sioux City; William F King, Mount Vernon.

Kansas—Charles K Holliday, Jr., Topeka; Reese R Price, Hutchinson.

Kentucky—John Bennett, Richmond; James A McKenzie, Oak Grove.

Louisiana—Davidson B Penn, Newellton; Thomas J Woodward, New Orleans.

Maine—Augustus R Bixby, Skowhegan; William G Davis, Portland.

Maryland—James Hodges, Baltimore; Lloyd Lowndes, Cumberland.

Massachusetts—Francis W Breed, Lynn; Thomas E Proctor, Boston.

Michigan—M Henry Lane, Kalamazoo; Charles H Richmond, Ann Arbor.

Minnesota—Matthew B Harrison, Duluth; Orson V Tousley, Minneapolis.

Mississippi—Joseph M Bynum, Rienzi; Robert L Saunders, Jackson.

Missouri—Thomas B Bullene, Kansas City; Charles H Jones, St. Louis.

Montana—Louis H Hershfield, Helena; Armistead H Mitchell, Deer Lodge City.

Nebraska—Euclid Martin, Omaha; Albert G Scott, Kearney.

Nevada—James W Haines, Genoa; George Russell, Elko.

New Hampshire—Walker Aiken, Franklin; Charles D McDuffie, Manchester.

New Jersey—William J Sewell, Camden; Thomas Smith, Newark.

New York—Chauncey M Depew, New York; John Boyd Thacher, Albany.

North Carolina—Alexander B Andrews, Raleigh; Thomas B Keogh, Greensboro.

North Dakota—H P Rucker, Grand Forks; Martin Ryan, Fargo.

Ohio—Harvey P Platt, Toledo; William Ritchie, Hamilton.

Oregon—Henry Klippel, Jacksonville; Martin Wilkins, Eugene City.

Pennsylvania—William McClelland, Pittsburgh; John W Woodside, Philadelphia.

Rhode Island—Lyman B Goff, Pawtucket; Gardiner C Sims, Providence.

South Carolina—A P Butler, Columbia; John R Cochran, Anderson.

South Dakota—Merritt H Day, Rapid City; William McIntyre, Watertown.

Tennessee—Louis T Baxter, Nashville; Thomas L Williams, Knoxville.

Texas—Archelaus M Cochran, Dallas; John T Dickinson, Austin.

Vermont—Henry H McIntyre, West Randolph; Bradley B Smalley, Burlington.

Virginia—Virginius D Groner, Norfolk; John T Harris, Harrisonburg.

Washington—Henry Drum, Tacoma; Charles B Hopkins, Spokane Falls.

West Virginia—James D Butt, Harper's Ferry; J W St. Clair, Fayetteville.

Wisconsin—Philip Allen, Jr., Mineral Point; David M Benjamin, Milwaukee.

Wyoming—Asahel C Beckwith, Evanston; Henry G Hay, Cheyenne.

COMMISSIONERS OF THE TERRITORIES.

Arizona—George F Coats, Phœnix; William Zeckendorf, Tucson.

New Mexico—Thomas C Gutierres, Albuquerque; Richard Mansfield White, Hermosa.

Oklahoma—Othniel Beeson, Reno City; John D Miles, Kingfisher.

Utah—Frederick J Kiesel, Ogden; Patrick H Lannan, Salt Lake City.

Alaska—Edward de Groff, Sitka; Louis L Williams, Juneau.

Theology Becoming Anthropology.

The New York *Post* comments:

"The customary summer jokes about closed churches and clerical trips to Europe hav scarcely had their usual run this year. The practical cessation of church life in the city is accepted as inevitable during the summer time. In other words, the churches hav come to perceive and frankly acknowledge that they are but a part of the life of society, by the customs and trend of which they are and must be largely shaped."

And if they are but a part of society, then they are not divine at all, for divinity is a thing above society and superior to the merely human. That which is divine must be not a part of society but something transcending it. "By the customs and trend of which they are and must be largely shaped," writes the *Post*. How can an institution of divine founding, code, and authority be shaped and turned by mere man?

"This [shaping of the church by society] has always been an historical fact, as recent investigations of the powerful influence of its environment upon early Christianity hav convincingly shown, but the churches themselvs are more acutely conscious of it now than ever before."

If the church has always been molded by its social environment, it is time that Christians should know the fact. They should know the proportions in which social molding and original impulse hav combined to produce the present church. Perhaps the case is one of total social molding and no nativ divine impulse at all. At least, believers should bethink themselvs of the character of those environments of early Christianity, whose influence was so "powerful." Certainly those environments were very brutal. They were likewise environments of credulity, fable, mendacity, utter untrustworthiness. Christian writers hav always admitted that they were, only asking us to believe that their own special institutions were preserved inviolate by divine care through the hurly-burly of folly and untruth. But if Christians now learn that the church was powerfully affected by its surroundings, they must feel anxiety as to how much of its present constitution consists of that barbarousness and falsehood which it must thus hav drawn in.

"When the church considered itself as in but not of the world, its contact with society at large being mainly for the purpose of rescuing an individual here and there from a corrupt and doomed social order, it inevitably had an air of aloofness and condemnation. But now that it is coming to the conception of Christianity as but an element in the whole movement of civilization, it necessarily feels its solidarity with the social organization in which it exists, and thinks more about bettering and building up society as a whole than of snatching individual brands from the burning. The result is a far kindlier attitude toward projects for social reform, and a measurable recovery of lost enthusiasm through the new interest in sociological studies and experiments."

"The conception of Christianity as but an element in the whole movement of civilization" is a conception widely different from that which the clergy hav been trying to force upon us for centuries. The next step will be to admit that it is not even an element in civilization's movement, if by that is meant a helpful one. It is rather an element of barbarism.

The implication in the *Post's* line of thought is, of course, true. The church is the outcome of natural social causes. In early ages man was unacquainted with the workings of nature, and easily deceived; professional deceivers of him, called priests, abounded; certain of these hashed together sundry ancient myths and writings, and, securing the arm of an emperor, fastened them upon the multitude in place of former systems. Then the institution thus formed as it passed through varying stages of society varied with those stages. It has in turn raised its voice for monarchy and for democracy; for slavery and for freedom; for obscurantism and for instruction; for capital and for labor; for intemperance and for temperance. The commendable causes in this enumeration, it is needless to say, were espoused by it only in very late times when they hav become irresistibly popular. Moreover, they are supported with less ardor than were their opposits, for they are not so congenial to its nature. They must be, indeed, when fully established, fatal to its existence. Another praiseworthy interest to which the church is lately forced to turn itself is sociology. Sociology, the science of society, bids fair largely to supplant in many seminaries theology, the science of divinity. Says the *Post:*

"Such displacement is already an accomplished fact in the actual experiences of multitudes among the younger clergy, who leave the church-fathers and the system-makers unopened in order to read the latest monographs of social investigators, and reports on organized charity, prison reform, model coffee-houses, labor organizations, and the like."

Everywhere man is taking the place of God. The worship of man, as Feuerbach explicates, is emerging from its disguise of the worship of God. Anthropology, the study of man, is displacing theology, the study of God.

A Prayer Test.

Mr. M. M. Secor, an ex-mayor of Racine, Wis., proposes a test for the preachers of his town equal to Tyndall's prayer-gage. He had his proposition printed and distributed throughout the city. It is as follows:

"A good proposition to our reverend gentlemen: I will become one of your followers provided you go through the test I prescribe. On some good, stormy day I want our firm believing orthodox ministers to place themselvs on a scow, be taken out into the middle of Lake Michigan and left there without any oars, rudder or sails. But I want them to hav all the Bibles and prayer books they want for their assistance and depend upon the Lord only. No human hand must help them. If they make a success of such a voyage and reach port in safety I will then join an orthodox church and attend regularly, and many others will join me. Prayers and the Lord must save them alone, and no human hand. Yours truly, M. M. SECOR."

Mr. Secor is a Freethinker of course, and not averse to letting his sentiments be known. But up to date the preachers hav not accepted his proposal, and it is to be feared they hav little faith in their Lord.

WE hav not unfrequently thrown light upon the spurious character of the conversion which is pretended to be effected on Jews of this city by the Christian mission. It appears that the forcible conversions in Russia are as unsubstantial as the bribed ones here. E. B. Lanin in his Russian letters in the *Fortnightly Review* says: "I hav conversed with numbers of 'converted' Jews of all classes of society, and I can affirm that, with few exceptions, not only hav they not the faintest glimmer of faith in Christianity, but they hate the very name, despise its priests, sneer at its ceremonies, and loathe themselvs for perjuring their souls by receiving its sacraments and praising the name of its founder."

Letters from Friends.

A Generous Freethinker Thanked.

WASHINGTONVILLE, O., Sept. 28, 1891.

MR. EDITOR: I see a letter in THE TRUTH SEEKER from Salem, O, from Mr. Simon Sharp. I see he has renewed my TRUTH SEEKER for one year. I heartily thank Mr. Sharp for his kindness, and I appreciate his gift. I also feel glad that Brother Sharp made inquiries about my character. I remain, Yours truly, JAMES YATES.

Praise Like This Encourages Us.

OTTUMWA, IA., Sept. 15, 1891.

MR. EDITOR: I would be glad to see you in person and giv you a hearty big shake. Inclosed find $3 to pay for the best paper in the United States—I would say, in the world, that I ever hav had the pleasure to read. Good health and long life to you and John Peck. May all the blessings that this world can giv fall on Watson Heston.

J. M. PECK, SR.

One Torch in Broome County's Gloom.

LISLE, N. Y., Sept. 27, 1891.

MR. EDITOR: Inclosed you will please find $3 for subscription to the grand old TRUTH SEEKER, which I believe to be the best paper on earth. I liv in a priest-ridden community, and am the only Freethinker that has the courage to openly denounce Christianity when openly assailed by the sky-pilots and their followers.

Yours for the freedom of mankind, R. H. GLOVER.

Must Read Up Holy Russia's Doings.

COUNCIL VALLEY, IDA., Sept. 17, 1891.

MR. EDITOR: Please allow me through your columns to inquire of the truth seekers if any of them hav copies of the *Century Magazine* that contain George Kennan's Siberian articles that they would exchange or sell. I failed to read them all and it being necessary that I should hav a copy I would like to correspond with anyone who may hav these numbers of that magazine.

Yours for truth, J. T. TOWNLEY.

Taxpayers Will Vote to Tax the Churches.

LUZERNE, N. Y., Sept. 27, 1891.

MR. EDITOR: I am very sorry I do not get THE TRUTH SEEKER on Saturday or Sabbath to read on Sunday. I would rather go without my dinner than not hav it. There is some talk about the pansy. All the boarders in this place wear it as a buttonhole flower, and they are not Freethinkers. I like the Wettstein badge, and if I had the money should get one. They are too dear for me. The Nine Demands are good. Why not take one at a time? And now is the time, for almost every man will vote for equal taxation and exemption. Every taxpayer will vote that if he has brains. Yours truly, JOHN HART.

Wake Up and Get a Lecturer.

BLOOMDALE, O., Sept. 25, 1891.

MR. EDITOR: On the evening of the 23d I took my family to North Baltimore to hear Mr. John R. Charlesworth's lecture, "The Principles of Secularism." The trip was a pleasant one, and of course our expectations of the treat in store for us were high up, and to say they were realized would be expressing it tamely. Yes, he surpassed them, and we were thrilled and electrified, and went home with a pleasant impression of Mr. Charlesworth. I can say to all who are thinking of securing the services of a lecturer in the near future that they cannot mistake if they endeavor to get Mr. Charlesworth to visit them on his return trip. Liberals, wake up and come out and show your colors.

Yours, C. C. GERMANN.

Believes the Bible!

WILLIAMSTOWN, MASS., Sept. 27, 1891.

MR. EDITOR: I am a seeker after truth, but could not conscientiously adopt the same mode of seeking it that most of your correspondents do. I am a believer of the Bible, but not of the deceptiv theology of this age. I am a believer from what I see and know, in connection with what I read in the Bible. I recognize that unbelief is the parent of reform. Infidelity is the Cæsus of the new world; it liberates the captivs from the Babylon of deception in which the Christian world is now enslaved. Infidelity prepares the way for truth, by sweeping the rubbish from the road that leads to it. The road to truth is now so blockaded with rubbish that it is impossible for the Christian world to advance until the rubbish is cleaned out, and this work appears to me to be the purpose or mission of Infidelity.

FRANCIS HEARN.

Christians Tore Down Their Posters.

NASHVILLE, O., Sept. 25, 1891.

MR. EDITOR: John R. Charlesworth, the Liberal lecturer, delivered a course of lectures here on the 14th and 15th of September. It is the first time in the history of Nashville that Freethought lectures hav been given. Opposition was shown toward us, and everything was done to make our meetings a failure. They tore down our posters, tried to prevent us from having the use of the hall, and at one time we anticipated serious trouble, but despite all opposition our meetings were held, and very successful they were. By 7 30 the hall was well filled—the greater portion of the audience being ladies, which shows that the ladies of Nashville and vicinity hav more courage than the men. Mr. Charlesworth spoke on the "History of Christianity" Monday evening and Tuesday evening on "The Depressiv Influence of the Bible." Having a few days at his disposal, Mr. Charlesworth honored us with his company at our rural home, and although the change from city life to our secluded and quiet place must hav been somewhat lonely to him, to us his company was an intellectual feast. During his brief stay in our midst Mr. Charlesworth has made many warm friends who will gladly welcome him at any future time.

Very respectfully, DAN AND LUCY G. PFOUTS.

One Liberal Waits for the Other.

DAYTON, WASH., Sept. 23, 1891.

MR. EDITOR: I hav waited about renewing my subscription, thinking I would get at least one new subscriber, but hav been unable to get any. I loan my papers when I get through with them, as there is a great many who like to read THE TRUTH SEEKER but say they cannot spare the money to subscribe for it. There are a good many Liberals here in and around Dayton, and I should like to see them organized, but they either lack the zeal to go ahead or one waits for the other. We hav not had a Liberal lecture here for a year. I was so in hopes S. P. Putnam would visit us this summer, or some other good lecturer. I would be glad if we could hav a Liberal lecture every week or at least once a month. I like THE TRUTH SEEKER as it is, and like your manner of getting at the truth (but I think it would be interesting to read discussions on all the subjects mentioned in your third question). And now since the consolidation of *Freethought* with THE TRUTH SEEKER, it will be grander than ever. Having personally met Mr. Putnam, I am glad to welcome him to our TRUTH SEEKER band and his "News and Notes" will be eagerly looked for with each week's issue. Yours for truth and liberty,

MRS. NANCY A. BOGGS.

A Trumpet-Call for Sunday Opening.

MEADVILLE, PA., Sept. 25, 1891.

MR. EDITOR: This is certainly no time for the Liberals to waste their energy and time in discussing about badge-pins or investigating so-called spirit phenomena. The bigots are working with all their might to hav the World's Fair closed on Sunday, and they will hav it closed too if the Liberals do not concentrate their power in opposition to the efforts of these Sunday closers. Let us also remember that effectual work in this line can be accomplished through the American Secular Union. The so-called Christians are in the habit of saying that "Infidelity talks while Christianity works." Work, which terminates in practical results, on our part, is the only thing which will render such a statement false. In a world where humanity is cursed with ignorance and superstition—in a world where there is sorrow and suffering—we certainly hav all we can do without investigating "spirit phenomena." This should be left to the priests who are engaged in making a heaven for themselvs here by telling the people that they will get theirs after they are dead. If we attend properly to this world, the spirit world can take care of itself until we get there, in case we do. If Mr. George L. Andres will read W. B. Carpenter on mesmerism and Spiritualism he will be better able to interpret these phenomena. A truly unselfish person will not be troubled about a future world, but will go to work for the good of this instead. Yours for humanity, A. ZENO.

Parsonic Traits and Tricks.

ORILLIA, ONT., Sept. 28, 1891.

MR. EDITOR: I attended divine worship Sunday last; heard Rev. N. R. Grant preach a very nice sermon. He never mentioned the word hell or devil during the whole sermon. I think he forgot them both. On my way home we ran into an evangelist on the street corner. His name is Benner, and he was taking up the gospel where Mr. Grant had left off. The whole street seemed to be filled and the air impregnated with brimstone. God was not in it. Hell-fire and the devil were his trump card. He told another lie about an Infidel who called on God when he was about to go over a waterfall, but was saved by a Christian. It made me sick. He did not giv the name, so I put it down as above. But I must not forget to tell you a story that the Rev. Mr. Grant told before he dismissed us at the church, about Mr. Darcey Macgee. A short time before he was shot at Ottawa he came to Toronto and was entertained by a friend of his who was a Protestant, and when this gentleman was about to commence family prayer, knowing that Mr. Macgee was a Roman Catholic, he presented him with a beautiful book and requested him to take a seat in the parlor until after prayers. Mr. Macgee said it was a most beautiful incident and that he respected his friend so much because he would not giv up his prayers because he had a man of another denomination in the house. But what I want to call your attention to is this: here were two good Christians meeting in the same house and the one could not listen or take part in the act of prayer to their God, and they both claimed to be Christians. S. MOFFATT.

Hold a Freethought Congress at the Exposition.

BALTIMORE, MD., Sept. 22, 1891.

MR. EDITOR: In your last issue of THE TRUTH SEEKER, I noticed an editorial headed "International Congresses." You advocated a great demonstration of this nature in Chicago during the World's Fair—that we celebrate the anniversary of discovery by inviting our Liberal friends of all nations to impart to us the progress made in Liberalism in the different European countries. This is very noble and a good proposal on your part, and would, I am sure, meet with the approval of every Liberal in the country, if, oh, if! we had a place for our visitors' accommodation and appropriate for a lecture hall. We cannot expect them to be willing to come to this country and let this be the best and strongest congress ever held by thinkers of our mode with the facilities which we hav at the present. With no large and regular hall for such gatherings, we dare say nothing, and let others talk, unless we decide at once what to do. Let the people through your columns know what you think about the plan of hall building. If we show to our foreign friends that we mean business in our expectations we must go to work at once and see what may be done to make our country attractiv enough to postpone the proposed giant demonstration for another year and hav it in America. We hav already something in our favor, the World's Fair, when we hav to celebrate the four-hundredth anniversary of the discovery of America. The next best attraction would be the proposed hall of which I wrote several weeks ago. Now try to answer this and let us know if it is not most proper to hav a stopping-place for our foreign friends before inviting them to come.

I let THE TRUTH SEEKER pass through the hands of a number of friends, and expect to raise a few more subscriptions for your paper. Yours for mental liberty,

SIDNEY J. ROSENTHAL.

Letter from That Horrid Being, a Female Infidel.

FOREST GROVE, ORE., Sept. 22, 1891.

MR. EDITOR: I cannot express my sorrow at the loss of our bright and cheery Liberal sheet *Freeth ught*. I feel so lost when we open the weekly mail and its pleasant face does not greet my sight. Of course it is comforting to say THE TRUTH SEEKER will supply its place, and does splendidly, but that is like telling a mother on the loss of a favorit youngest child that her older children will take its place; they do in a measure, but still there is the "vacant chair." And *Freethought* was our youngest, a bright and pleasant visitor, which we always welcomed and read first, because it was "ours," our home paper, with news of our own people presented in a bright, fresh, sparkling manner; and we miss it so much. My husband has taken THE TRUTH SEEKER ever since the first copy was issued, consequently you need not send extra copies of THE TRUTH SEEKER to my address. All I did for *Freethought* was done willingly, gladly, and I feel a personal loss in its suspension. I shall try, however, to get my club for *Freethought* to renew for THE TRUTH SEEKER, and will gladly do all in my power to extend the circulation of your most valuable journal.

Our Oregon state convention of Liberals will meet in Portland the 3d, 4th, and 5th of October, and we hope for a grand rally from all parts of the state. There is much at stake, and plenty of work for every Liberal that can possibly attend. Our field secretary, Mrs. Mattie Krekel, has been doing a grand work this summer, and we must rally to her support and do all in our power to keep her in the field and continue the noble work that has been so faithfully done by her and others of our lecturers in the Liberal cause. Among our other noble workers in the good cause, Dr. J. L. York must always figure as the pioneer of Liberalism on the Northwest coast, and I hope he will meet with us in Portland, so we can giv him the rousing welcome he deserves. We are sure of a grand success in our convention if we can secure such speakers as himself, Remsburg, Putnam, Mrs. Krekel, and others who hav addressed us in the past. Hoping for a grand rally among our friends,

I remain, yours fraternally, SARAH C. TODD,
Sec. Washington Co. Secular Union.

Signs of the Times.

LEXINGTON, KY., Sept. 6, 1891.

MR. EDITOR: We need not be reminded of the fact that the affairs of the world are approaching a crisis, such a one as it has never before experienced. The time is past to bring good out of evil, which cannot be eradicated until it is brought to a head. One argument for the existence of a hell is that evil increases. Holiness and purity can but suffer in the shade of the upas whose breath exhales poison and death. The virtuous soul livs only on the perception of a rich secret, a hidden manna of perfect purity, which renders all vice hideous to its nature. When you become acquainted with the dangerous properties of the poisonous herb, the deadly sicuta of the woods, its terrible sweetness is delicious no longer.

To perpetuate wrong is to cast yourself and the world into an abyss of corruption. The white lily of truth rises above this quagmire. So when thieving and licentiousness are swept away true men and women will rise to the surface. This is evolution.

With foolish zeal let crazy Christians pray;
You can't be wrong when honor leads the way.

The vicious Sunday-school scholar becomes the hardened criminal. Christian parental government is the cause of many evils and hypocrits.

The worship of the rich Christian, who is crafty and selfish, with coarse, degrading morals, is also ruining society.

We know it all. The weak-minded wife, the agonized husband, the fatal shot, the murderer lynched, the soul is sent to paradise. The offense is rank. It smells to heaven.

Society is rotten and falling to pieces. No clergyman or saint has protested against these things. Are the people satisfied? Let them go with Christians and adore the Holy Coat at Treves—then leave there the crutches of their diseased souls. Will you join in the holy fight which occurred when thousands were dying to reach that sacred presence? Did violence ever produce civilized manners? Euripides observed that "the gods should be more wise than human kind." The Holy Coat should soften savage ways.

Happy are they whose intuitions, early training, and unsealed powers of observation, with the result of their reasoning powers, form an aggregate superior to fanatical ideas of God's miracles and grace. ALHAZA.

Capitalism Assailed along with Superstition.

NEW YORK, N. Y., Sept. 23, 291.

MR. EDITOR: Freethought is advancing at a rapid pace now. Upon looking back at past decades the assertion is

proved. Unless we retrospect we cannot appreciate how far we hav progressed, if we travel in the right direction. An Arab hut on the ruins of a magnificent temple, or a sculptured portico of Thebes or Karnac, does not denote advancement, but retrogression. Frescoes on the walls of dwellings in Pompeii, though two thousand years old, are in brighter colors than their imitations in Munich or Saratoga, which hav been painted within a few years. Why this disparaging contrast against modern art? Simply because the painters of an age before the Christian era knew of materials which held tints better than any paints of recent times. No modern fresco exposed to outside influences can resist the fading effects of the weather's vicissitudes. In matters of art the Old World is ahead of us, but in Secular matters we are assuredly ahead and are taking giant strides in the way of progress.

In Western states all forms of religious worship are being eliminated from the public schools; Sunday laws are antagonized and generally inoperativ; Freethinkers' testimony in court is accepted, etc.

But what I want to call attention to is the coming social revolution and the part assigned to Freethinkers in the struggle. I can look at political matters impartially, as I am an independent.

In this state of New York one can plainly see, by the opening skirmishes, how the decisiv battles for religious, social, and political freedom will shortly be fought. Roman Catholicism (Tammany Croker, Sheehan, *et al*) by dominating the Democratic party, obliges the Protestants (Fassett, Masonic Vrooman, *et al*) to rally in the Republican party.

But as Freethinkers are men who investigate, think, and reason, we are not impulsivly aroused by the brass bands and drums of either old party. Both political "machines" are run by and in the interests of our one common enemy—capitalism.

Who doubts that both nominees for governor purchased the "honor?"

Capitalism, my friends, is our greatest foe, for the money power of private monopoly invariably supports the church and the military force, in order to stifle or to crush the oppressed masses of people.

Let us not be deceived. History repeats itself, and the civil war that is surely coming in a few years will be fought by capitalism and the church, against labor and the secular masses.

As we Freethinkers work on lines that are (1) educational, (2) economic, and (3) political, we can in the progressiv state of New York help our cause by withdrawing our support this year from both Republican and Democratic parties. There is a Socialistic Labor party, with its organ, *The People*, published every Sunday in New York city. A vote with this party will in no sense be wasted. It is also probable that a People's or Alliance party will shortly be formed.

The articles that hav recently appeared in the columns of THE TRUTH SEEKER on money and other economic subjects I heartily commend; and I hope that it may continue to be the policy of the editorial management to not utterly exclude economic and political communications. E. J. KIMBALL.

Anecdote of a Freethinker, and Infidel Deathbeds.

BUNDYSBURG, O., Sept. 6, 1891.

MR. EDITOR: I am exceedingly sorry to see *Freethought* go down. It was a spicy journal, and should hav been sustained by the Freethinkers of the land. But as she has had to go down, she has acted wisely in consolidation with THE TRUTH SEEKER, the grandest Freethought sheet I ever saw; whose founder, Bennett, was one of the grandest champions of liberty that the nineteenth century has produced. Peans will be sung in admiration of his name when all of his defamers are dead, damned, rotten, and forgotten.

THE TRUTH SEEKER of September 5th is before me, and in it is a letter from Joseph Heighton, of Kent, O., twenty-seven miles south of here. I hav known Mr. Heighton for twenty-five years, and when he reads this he will doubtless think it strange that I say so, for I feel quite certain that he will not know me, or even remember of ever seeing me. But I think I can convince him. Mr. Heighton was formerly a singing teacher, and taught in different sections of Portage county, where I formerly lived. He played the violin and sang at the same time, and did so when W. S. Bell lectured at Ravenna, the county seat of Portage county. Mr. Heighton is a very comical gentleman, and I will now relate an anecdote I heard him tell on himself (but I hav forgotten where he was when he told it). As near as I remember, it ran about as follows: He had advertised to sing and play somewhere on a certain night and was on his way with horse and buggy, and overtaking a lady he inquired if she would like to ride. She replied in the affirmativ, and after getting into the buggy she said, "I was going up to hear Mr. Heighton sing and play. I hav always had a great curiosity to see him, for the people say that he is about as black as a nigger." Mr. Heighton had his violin out of sight and said nothing. Finally he came to the building where he was to sing, and seeing a crowd of people standing there was afraid that some one would spoil his surprise upon the lady by saying, "Good evening, Mr. Heighton." But he got her out of the buggy and she went into the house without that, and when the time came for the singing and playing he stepped to the front with his violin. The readers of THE TRUTH SEEKER, I trust, can see about how the lady felt who had "always had a great curiosity to see him." Brother Heighton, you can correct all blunders; and R. R. Marsh & Son, of Kent, can tell you who I am.

It is painful to see a preacher employed to speak words of "consolation" when a Freethinker is taken away, and right here I wish to say that in *Freethought* of July 25, 1891, appears a part of a will of one Alfred Morey, of Gustavus, O., twenty miles northeast of here, which I hope the Editor will publish in THE TRUTH SEEKER for an example to Freethinkers elsewhere.

Two years ago this summer the writer was taken seriously ill, and neither myself nor wife thought that I could liv an hour. I said to her, "Now, if I die, hav no preacher of any kind." The silly, sickening stuff told by Christians, that when Infidels are about to expire they are willing to change their mind, is bosh and worse. Belief must be according to evidence, and if there is no new evidence there cannot be any change of belief. Let priests howl and rail on, they cannot stop the onward march of intellectual liberty.

I recently heard a young preacher say that all schools and advancement of the world are due to Christianity, and that Herbert Spencer believed in a great First Cause. I asked the preacher when through preaching if he would tell me where Mr. Spencer admitted of a great First Cause, and he promised to do so. I am waiting patiently to see.

B. O. FENTON.

He Is a Suicide-God.

BALTIMORE, MD., Sept. 28, 1891.

MR. EDITOR: Will you or a reader say whether the first sentence of the attached article is true or false? It may also be interesting to know whether the suicide was or was not that of some religious crank who picked up Mr. Ingersoll's book to answer it, or whether it was afterward thrust into the hands of the corpse by some designing Christian.

Is it not remarkable that a man of some degree of intelligence should hav the effrontery to draw such a startling conclusion?

So Infidelity is to blame for suicide and insanity! And to say this in the face of the fact that the insane asylums throughout the land are crowded with persons rendered insane over the Christian religion; when insane Messiahs are springing up everywhere, and when the number of suicides and murders annually committed in the cause of Christ runs up into the thousands! If Christ was God, he was a suicide-God; for being all-powerful, he could hav saved himself if he so desired, and he who dies for want of an effort to liv is, morally at least, a suicide.

The editor of the *Baptist* also tells us that "men who do not fear the future, grow weak and cowardly under the burdens of life and think they are escaping them by self-destruction." This assertion is positivly false. There are no braver and more heroic men living than the Freethinkers of to-day, and if the *Baptist* editor wants to prove his conclusion to be correct, let him put up $1 for every crazy Christian, fifty cents for every Christian suicide, and I think I can safely say the Secularists will pay him $100 for every such one in Freethought ranks.

The religion of Christ is *per se* the religion of insanity. No one could possibly believe it so firmly as to strictly follow out its requirements without being declared by any *jury de lunatico* in the land as insane.

For instance, he would take all he has, sell it, and giv it to the church; then, if his eye offended him, he would pluck it out; if his brother smote on one cheek, he would turn the other; he would resist no evil; he would take no thought of to-morrow; he would believe and act up to a conglomeration of contradictions; if taken sick he would send not for a physician, but for the elders of the church, to pray over and anoint him; he would remove mountains by his faith, and taste all manners of deadly poisons, handle rattlesnakes, and do an endless variety of crazy things in his master's name.

And the coroner's jury?

Well, the coroner's jury would simply bring in a verdict of suicide. And the church of Christ would not shed a pitying tear. EDGAR L. STRAUGHTON.

A young man in Brooklyn committed suicide last week, and when his body was found it had clutched in one of its hands a book of Robert Ingersoll's. What immediate connection there was between the book and the suicide we do not know, but we doubt not it was one of cause and effect. Infidelity is to blame for the alarming prevalence of suicides. Men who do not fear the future, because they do not believe in a future, grow weak and cowardly under the burdens of life, and think they are escaping them by self-destruction. The hope which Christ inspires helps Christians to bear life's ills patiently, and even to transmute the black charcoal of sorrow into the diamond of saintly character. What despairing humanity needs is a savior who not only forgivs and cleanses from sin, but bears its burdens. Infidelity offers no hope for the future, and no burden-bearer for the present. The Lord help us to be more constant, persistent, and self-sacrificing in making known to others such a savior.—*Baltimore Baptist.*

Traditional Ignorance.

ST. CATHERINES, ONT., Sept. 11, 1891.

MR. EDITOR: It is to be lamented that there are so many apparently intelligent people, at this age of learning, that still cling to hearsay errors and false beliefs. It is natural generally for children to believe those who are older than themselvs, especially their parents, therefore it is of the utmost importance that parents should tell them the truth. But, strange as it may appear, if a young boy sees a hair-like worm swim on water and asks its parents what it is, if they don't know, they will not tell him so; but will tell him just what their parents hav told them, a lie, that it is a hair-snake, come from a horsehair, that horsehairs turn to hair-snakes when they get in the water. The boy of course believes it, and except he is taught or learns better, he will perhaps always say that he knows horsehairs turn to hair-snakes when they get in water, for his parents told him so, and of course he knows they would not lie; and in that way the lie is handed to generations. When I was about ten (now in my seventy-seventh year) I heard a truthful old man say that if mane or tail hairs of a horse were put in water, they would begin to move in a few minutes, and in a short time would be hair-snakes and swim about. He said that the end that came out of the horse would be the snake's head. I believed him, of course, and remained in ignorance for many years, or until I heard it contradicted, and then I tested it. I pulled mane and tail hairs out of a horse and put them in a large crock of rain water (so they couldn't swim away when alive) in May, when all animated nature was springing into life, and looked at them often for more than five months, but alas! alas! they showed no signs of life, and that convinced me beyond the possibility of doubt that hair-snakes were not transformed horsehairs. Seeing live, hair-like worms in water is no proof that they are transformed hairs; therefore I cannot conceive how any sensible man can conscientiously, without a particle of proof, philosophize or attempt to giv the *rationale* how hairs of any animal are transformed to live animals, when he, or no other man, has ever seen such a prodigy. I hav seen but two original hair-snakes (*Gordius*) and they no doubt had lain dormant for some time, for there had been no water where I saw them for some time before it rained, and they were swimming about lively as if they had had a long rest. They were about a foot long and a little thicker than mane or tail horse-hairs.

More false beliefs. In 1886 the Editor of THE TRUTH SEEKER was asked, "Will wheat turn to chess?" He answered, "No." I wrote, the answer was correct, and what I had seen touching the matter, as did several other farmers, when finally an intelligent farmer wrote forcibly as follows: That he had worked on a farm over fifty years and been a close observer of all crops, and thinks he ought to be a competent witness in the chess case; and he is just as positiv that wheat or timothy will seed, or either will bring chess, as he is that two and two make four; and givs his reasons—when he was twelve years old, he saw a horse eat off wheat, and every stool that he had eaten off brought chess. He had seen hard winters produce chess more or less. He once put wheat in clean new ground, and the snow laid on the low ground all winter but blew off the high ground, and there it was nearly all chess, but on the low ground was beautiful wheat. He was shown a stool of wheat that was part wheat and part chess, the roots being inseparable. He has seen extreme drouths change timothy meadows to chess, but all were right again next year. He knew a man that had seeded eight acres with timothy and it had come up nicely, but the next season it was all cheat, which he cut for hay, and that was the last of the chess, and no man had a nicer timothy meadow after that year than he. He will now tell me something I do not know, viz.: that I cannot raise a single grain of chess from pure chess and clean ground, if it was to save my life. He says his uncle for thirty years offered first $5 then $10 for every bushel of chess so raised, but never got a bushel. He says if a mule will bring his or her kind chess will do the same thing, but not before. There must be a mistake somewhere. He finally cites one who, he says, is perhaps the strongest agricultural writer of the United States as having said: "The man who does not know that wheat will pass to chess, is too big a fool for him to discuss with." I had heard before that chess would not bring chess, but I did not believe it, and was always careful not to sow it, but when I saw such a positiv assertion from a prominent farmer, that I could not raise a single grain of chess from chess, I thought wisely: "Keep silent and test it." It was then winter and I did not want to wait a year and a half to know the result, so I filled a flower-pot with clean ground and put in six grains of chess in January, 1887, and put the pot in a warm stove room and in a few days six blades of chess came up, and after two weeks I put the pot in a cool room, and April 1, 1887, I put the contents of the pot out in the ground, and next June several stalks from each grain yielded chess. I further heard that chess would bring chess for three consecutiv years, but after that it would not grow at all. This I hav also tested, and hav raised chess from chess every year for the last four years, and the chess of last July is now up and growing. I hav now tested chess and different kinds of wheat side by side for the last four years and hav tried the different ways that were said positivly to turn wheat to chess thoroughly and severely, by choking it with other grain whilst growing, tramping it down when frozen, cutting it off when six to ten inches high, flooding it last of April and first of May, and freezing it in winter, and found them all wanting; for in every trial for the last four years, chess has yielded chess and wheat has yielded wheat, except when it was winter-killed, then it yielded nothing. Chess growing where wheat was winter-killed, does not prove that it comes from wheat. And there is no proof that it was wheat that the horse ate off. Stools of chess and wheat apparently from one root hav been seen before, but when they were examined it was found that each had its own root. His uncle's reward for chess from chess is conclusiv proof that his belief, that chess would not bring chess, was based entirely upon false traditional hearsay. And that "strongest agricultural writer" displays gross ignorance, and even anger just because another man cannot be such a fool as to believe what he does, a positiv lie, that wheat will pass to chess. Now, in all the preceding strong assertions there is not a particle of proof that timothy or wheat did turn to chess, nor that chess would not bring chess, proving conclusivly that random, false, and over-positiv assertions are futil without proof. No man should ever attempt to teach others, and especially children, anything that he is ignorant of himself for a fact, for it mentally grieves me yet when I think of the many absurd, gross, and ridiculous lies that hav been infused into my ignorant and credulous mind by ignorant but sincere Bible believers. Therefore truth seekers should be very cautious and never publish anything for a fact before they hav proved it to be a fact. A. MOOT.

Children's Corner.

Edited by MISS SUSAN H. WIXON, *Fall River, Mass., to whom all Communications for this Corner should be sent.*

"Between the dark and the daylight,
When the night is beginning to lower,
Comes a pause in the day's occupations
That is known as the Children's Hour."

Truly Repentant.

Old Nehemiah Nimkins was thrifty as could be,
He kept a host of chickens that, with worthy energy,
Laid one fine egg apiece each day, until their owner grew
To be regarded by his friends as very well to do;
But as he journeyed to the town to sell some eggs one day,
He went so slowly that remorse o'ertook him on the way!

"My sense of honor is aroused," he cried, "and now I spurn
The very thought of taking what my poor dumb creatures earn!
It's downright robbery, I think, to sell the eggs they've made,
And I will cheerfully refund the money they hav made.
Beyond a small commission, the corn used, and the rent
Of the wretched place in which they liv, I'll giv them every cent!

"I'll hav a skillful carpenter, as quickly as he can,
Construct a house of architecture Gothic or Queen Anne;
I'll furnish it with bric-a-brac and paintings old and rare;
I'll place before them every day a generous bill of fare;
And if there's any money left, I'll hav a lawyer fix
My will so I can found a 'Home for Little Orphan Chicks!'"

—*Malcolm Douglas, in St. Nicholas for March.*

Biographical Sketches.

VI.—BURNS.

Robert Burns, the famous Scotch poet, was born on the 25th of January, 1759. His father was a nursery-gardener and very poor, but he made every exertion in his power to giv his children as good an education as possible. His children appeared to be very fond of him, and Robert Burns wrote a splendid epitaph, from which I will quote the last verse, as the whole poem would consume valuable space:

The pitying heart that felt for human woe,
The dauntless breast that feared no human pride,
The friend of man, to vice alone a foe,
For even his failings leaned to virtue's side.

At the age of sixteen Burns wrote poetry with Scotch dialect which attracted considerable attention, and young Burns began to get popular. It was rather unfortunate popularity for him though, as he now moved with the "hail-fellows-well-met," and began to "sow his wild oats," or in other words get dissipated. Like all passionate people he was rash and impulsiv—although his impulses were of good intention and harmed no one but himself. At one time he was employed in an office of exciseman which promised a steady increase of salary. Burns now resided in Edinburgh and had plenty of opportunity to observe the injustice of the rich toward the poor. People were greatly excited then over the French Revolution and anyone who professed to hold Liberal opinions was too wicked to be beheaded or hanged. So among the "hail-fellows" Burns confided his sympathies with the Revolution, and the confidants were just mean enough to report to the headquarters and had it not been for an influential friend Burns would hav lost his position. As it was he was allowed to retain it with the remark that he must behave himself in the future. It cut off all chance of his becoming promoted, and his "hail-fellows" now refused to recognize him. So much for human friendship. No wonder he exclaimed in his ode to Despondency:

Oppress'd with grief, oppress'd with care,
A burden more than I can bear,
I sit me down and sigh;
Oh, life thou art a galling load,
Across a rough, a weary road,
To wretches such as I!

Burns is said to hav been very handsome—tall and dark, dark hair and eyes, and very muscular. When in the company of ladies his conversation was more brilliant and witty than when in the company of his own sex He had fits of melancholia, and in the society of ladies these fits would wear off. Perhaps that is why he was "constantly a victim of love." In 1788 he married Jean Armour. Burns and his wife are said to hav lived happily together. Mrs. Burns was devoted to her husband, and for his rashest impulses he received nothing but tender forgivness. In 1795 he lost his little child, to whom one of his most pathetic poems is dedicated.

Oh, still I behold thee all lovely in death,
Reclined on the lap of thy mother,
When the tear trickled bright, and the short, stifled breath
Told how dear ye were aye to each other.

It was not long before Burns followed his child. After the humiliating experience in the excise office he began to grow more dissipated and drank hard and sank into melancholic fits. An unusual exposure brought on rheumatism, from which he never recovered. His doctors at first prescribed a change of scene, and the poet took a notion that swimming would benefit him, so they went to the beautiful little firth of Solway. But soon after, fever set in, and he died on July 21, 1796, just one year from his child's death. Thus ended one poet's career, where virtue and passion are strongly mixed.

IDA A. BALLOU.

A Little Nonsense.

"Boys, be wise, here comes a fool!" exclaimed a great theologian, ceasing to amuse himself by jumping over chairs and tables as he saw a solemn, pedantic friend approaching.

"You don't know the luxury of playing the fool," said Lord Chancellor Eldon, as he danced in his own dressing-room to a tune of his own singing.

"You are a father, Senor Ambassador, and so we will finish our ride," said Henry IV. of France when the Spanish minister discovered him riding round the room on a stick with his son.

Dugald Stewart, the philosopher, was once found by a friend trying to balance a peacock feather on his nose. His competitor in this contest of skill was Patrick Fraser Tytler, the historian.

Dean Swift used to amuse himself by harnessing his servants with cords and driving them up and down stairs and through the rooms of the deanery.

Faraday played marbles and ball with little boys, and took part in charades, playing once the "learned pig."

William Pitt delighted to romp with children. He was once playing with his niece and nephews, who were trying to blacken his face with a burnt cork. A servant announced that two members of the cabinet desired to see him on business "Let them wait in the other room," said Pitt, catching up a cushion and belaboring the girls and boys. They got him down and were actually daubing his face, when he said, "Stop; this will do. I could beat you all, but we must not keep these grandees waiting longer" A basin of water and a towel were brought in and the great prime minister washed his face, hid the basin, and then received the two lords.

Dr. Battie, an eminent London physician, used to amuse himself by gazing at the Punch and Judy show. He was such a successful mimic of "Punch" that he once saved a patient's life by imitating that character. The patient was suffering from a swelling in the throat, and the doctor, turning his wig, appeared at the bedside with the face and voice of "Punch." The sick man laughed so heartily that the swelling broke, and a complete cure followed. Man is the only animal who can laugh; he, therefore, relishes a little nonsense.—*Youth's Companion.*

Correspondence.

MORELIA, MICHOACAN, MEXICO,
Sept. 23, 1891.

MISS WIXON: I hav been wishing to write a few lines for the Corner, and by so doing make the acquaintance of some of THE TRUTH SEEKER's subscribers.

In this letter I will giv a brief description of the mental development of the nativ of Mexico.

Having but a limited use of Shakspere's swift language, I am unable to make myself understood, but with the assistance of one of the Cornerites I am very glad to send you this letter, thus proving my interest in the paper.

The whole population of Mexico is about twelve million inhabitants, two-thirds being Indians. These are completely ignorant and uncivilized, living in a more abject state than at the time of the Spanish conquest, because they hav lost even the traditions of their past comparativ grandeur and glory.

In Yucatan, Campeache, and Sonora states some few thousands of these Indians serve as a perpetual menace to civilization, as they will not act in obedience to the authorities. They liv a nomadic life and persecute progressiv ideas in all ways possible.

History from fifty years back, in the Yucatan and Campeache states, is mainly of sorrowful remembrance, on account of the horrors and violence executed by Indians.

Of the four million inhabitants remaining three-fourths hav a very little instruction, though about one-half of these can scarcely read and write. This class is a mixture of Indians and Europeans. Their social habits are upon a very low plane, and as to their religious propensities they are perfectly Catholicized; their fanaticism being so stupid and miserable as to call out the pity of those who know how these wretches are enslaved. Of course their moral ideas are as absurd as they are limited. These men are intolerant, hard-hearted, and apt to embrace the lower passions and practice the most pernicious vices. They persecute to death those who do not believe as they do, and many murders hav been committed, in which Protestants, Liberals, and Freemasons hav been the victims. Protestantism nevertheless has made some proselytes, in the ratio of one five thousandth.

As to the one million inhabitants who can properly be called civilized, their social culture is on a level with the European's. In this class there are persons who for scientific knowledge and ability may be compared with the most prominent Old World savants. But even in this superior class Catholic fanaticism is extensiv and powerful, though somewhat modified as to personalities. Protestantism has made some converts, in a ratio of one one-hundred-thousandth, Spiritualism and Freethought doctrins one one-thousandth.

These ratios are to be understood as applying to the whole population, and differing in location according to the education of the people.

Towns in which fanaticism exceeds and surpasses all else, may be named as follows: Lueretaro, Morelia, Zamora, Leon, Durango, Tlaxcala, etc.

Some few Liberal papers are published, as follows: *El Siglo Diez y Nueve*, *El Par Aido Liberal*, *El Combate*, in Mexico City; *La Reforma*, in Merida, Yucatan; *El Pueblo*, in Toluca, state of Mexico, and some others, *La Reforma* being the most popular among them.

In the past year, 1890, I hav published in the city of Zacatecas a genuin Freethought weekly journal entitled *El Hijo del Pueblo* (People's Son), but it has discontinued on account of my removal to this city, in which for several weeks I hav published another paper called *El Investigador* (The Investigator), but it has also discontinued on account of hostilities I hav received from the people and consequent injury to my business.

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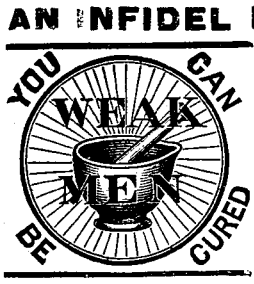
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SPECIAL prayers for relief of Russian Jews hav been prepared for all English synagogs.

ON the 3d at Newcastle in pious Delaware several offenders were whipped and pilloried.

MISS KUBLER, of Baltimore, has been obliged to embrace Judaism to marry a Hebrew lover.

BOULANGER on the 30th ult. killed himself on the grave of his mistress. Loss of prestige was the cause.

A BRIDGE near Prague over which the Austrian emperor was to cross was attempted to be destroyed by dynamite.

PROF. HENRY KIDDLE, who was forced from his office of superintendent of New York schools because of his conversion to Spiritualism, is dead.

THE statue of Leo XIII. blessing the world at the Washington Catholic University was unveiled on the 28th ult. The pope has made the presenter, Mr. Loubat, a count.

AT an all-night revival in a negro church at Jacksonville, Fla., flickering of gas lights aroused superstitious fears, and amid cries of "Judgment!" the crowd fled with a rush in which four were killed and twenty injured.

IN a London church on the 27th ult. a man rose and said, "Christ is coming. He has appointed me to announce it in all the churches and I want to address the congregation." He then began shouting. He had become crazy through religion.

JUDGE PASCHAL at Uvalde, Tex., on the 29th ult. created a sensation by refusing naturalization papers to R. V. Sauer, because he is a Socialist. In his written opinion Judge Paschal said that Socialism and Anarchism are directly opposed to the Constitution, and no Socialist or Anarchist is eligible to American citizenship. Sauer will appeal.

PROFESSOR WINSCHIED, of Leipsig, Germany, who belongs to one of the most noted Catholic families, has announced his conversion to Protestantism. This in itself would hav created a sensation. But its effect on Catholics may be imagined when it is coupled with the statement that the professor attributes his change to disbelief in the authenticity of the Holy Coat, and conscientious scruples against supporting a church that would sanction it.

ROME has overruled Connecticut in the case of William Grant, of Bridgeport. He was divorced by civil law and married again. Becoming a Catholic, he desired an ecclesiastical divorce also. The first ecclesiastical court, under Vicar-general Hughes, held him still married to his first wife; the second, the archiepiscopal tribunal of Boston, decided the first marriage null because made by a Methodist minister; finally the highest authorities at Rome hav reaffirmed the first decision.

ON the 2d one of the French pilgrims to the Vatican while visiting Victor Emanuel's tomb spat in the book for visitors' names and wrote, "Life to the pope! Death to King Humbert! Curses on Victor Emanuel!" An Italian struck the pilgrim and helped the guards expel him. Other pilgrims took the part of the insulter with blows. Crowds attacked the pilgrims with stones and knives and chased them over the city. Eight trains were held ready the next morning to take away the pilgrims if the populace became too violent. The pope expressed regret, and commanded the pilgrims not to resent the hostil demonstrations of the bands of men who began to parade singing anticlerical and patriotic songs. Mobs compelled proprietors of hotels at which pilgrims were stopping to replace the papal with the Italian flag. They demanded removal of the pontifical arms from the facade of the Catholic seminary, but were driven away by the police.

RUSSIAN peasants are eating bread made of straw, sweepings from flour mills, dung, or pigweed. Seed corn furnished by government has been in many cases eaten and the land left fallow. Many villages hav been burnt, the peasants, too weak to exert themselvs and devoid of hope of good in any event, not attempting extinguishment. Some fell on their knees and prayed God to quench the fire. A traveler writes: "It is a horrible thing to witness wholesale mortality. Within the first half hour I met sixteen poor creatures at the last extremity of woe. Most had not touched bread for over a week. With distorted features and glaring eyes they glared at me, many of them just able to stretch out their hands for the food I offered them. A few only had strength enough to eat it. They generally die before help comes. Many seemed indifferent to all that was going on; they were evidently resigned to their fate. Others raved in their despair, moving about, gesticulating wildly, and crying, 'Bread, bread; do not let us starve!' Mothers whose children hav succumbed to hunger wander through the villages weeping aloud for their lost little ones. In one locality out of 150 families 47 hav died of hunger."



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So they hanged Haman on the gallows that he had prepared for Mordecai. Then was the king's wrath pacified.—Esther vii, 10.

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Gems of Thought.

THE church is changing in accord with the spirit of the age. As interest and belief in doctrins subside, the church organization becomes useful in social and benevolent schemes.—*Robt. C. Adams.*

I DO not believe that the Bible, when properly understood, is, or ever has been, a comfort to any human being. Surely, no good man can be comforted by reading a book in which he finds that a large majority of mankind hav been sentenced to eternal fire.—*Ingersoll.*

ONE fact must be familiar to all those who hav any experience of human nature. A sincerely religious man is often an exceedingly bad man. Piety and vice frequently liv together in the same dwelling, occupying different chambers, but remaining always on the most amicable terms.—*Reade.*

WHEN the voice of authority is no longer raised to stifle intellectual inquiry, science will cease altogether to wear a negativ aspect, and will gain universal recognition as the great constructor of whatever is sound in knowledge or of practical value in life; while religion will embrace the emotions and convictions that come to man from the contemplation of the all-comprehending universe and its Transcendent Cause.—*Professor Youmans.*

NOTWITHSTANDING there may be much good obtained from a knowledge of the scriptures; notwithstanding they are venerable for their antiquity, and curious for much of what they contain, yet, after all, I ask of any honest and well-meaning parent, how he can justify to himself bringing up his children in *reverential* belief of such a book as the Bible? Is there a book in existence that contains more filth and more falsehood? —*Kneeland.*

HEREIN was seen the culmination and decline of the bull "Summis Desiderantes" [against witchcraft]. It had been issued by nim whom a vast majority of the Christian world believes to be infallible in his teachings to the church as regards faith and morals; yet here was a deliberate utterance in a matter of faith and morals which even children now know to be utterly untrue.—*Prof. A. D. White.*

CIVILIZATION has raised many things formerly considered as, perhaps, immoral and as offenses against the moral law to well-defined crimes. The result is, that we are constantly increasing the work of criminal courts; the number of sentences is thus increased comparativly, even when the volume of crime, as shown by the comparisons of crime *per se*, may decrease. So truthful statistics may show absolutely false conclusions, unless the elements are intelligently and honestly used.—*Commissioner Wright.*

No Bible, if it is to retain its influence, should ever be translated into a language understood, or even half understood, by the people. Well the church of Rome knew this, and determinedly it resisted translation out of "the original tongues." . . . But there is one effectiv set-off against the evil of translating the Bible: few really read it, even after it has been translated. If you find a man here and there who has really read the Bible, he is always more or less an "Infidel." The true Christian does not read it; he only praises it. He givs it a conspicuous place in his house—in some parts of England I hav seen it, large and gilt, do duty as an ornament for the window-sill; it is in his hand every Sunday at least, and I know one or two saints who carry it constantly in their pockets; and yet they know nothing of where it came from, and next to nothing of what is in it.—*Saladin.*

LET us now compute the immense number of slaves which fanaticism has made, whether in Asia, where uncircumcision was a mark of infamy, or in Africa, where the Christian name was a crime, or in America, where the pretext of baptism absolutely extinguished the feelings of humanity. Let us compute the thousands who hav been seen to perish on scaffolds in the ages of persecution, or in civil wars by the hands of their fellow-citizens, or by their own hands, through excessiv austerities and maceration. Let us survey the surface of the earth, and glance at the various standards unfurled and blazing in the name of religion; in Spain against the Moors, in France against the Turks, in Hungary against the Tartars; at the numerous military orders, founded for converting Infidels at the point of the sword, and slaughtering one another at the foot of the altar they had come to defend. In a word, let us contemplate the horrors of fifteen centuries, all frequently renewed in the course of a single one; unarmed men slain at the feet of altars; kings destroyed by the dagger or by poison; a large state reduced to half its extent by the fury of its own citizens; the nation at once the most warlike and the most pacific on the face of the globe, divided in fierce hostility against itself; the sword unsheathed between the sons and the father; usurpers, tyrants, executioners, sacrilegious robbers and blood-stained parricides violating, under the influence of religion, every convention divine or human;—such is the deadly picture of fanaticism.—*Voltaire.*

THE TRUTH SEEKER

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Notes and Clippings.

ONE of our clergymen says he prefers a Puritan to a devil's Sabbath. There are people who, at this season of the year, take to the woods when they hav to choose between the two.

THE Rev. Sam Jones was once a drayman in Cartersville, Ga. Perhaps it was in those days that Sam learned the mule-driving methods he has since introduced into evangelism.

A BOSTON genius sent to the *Globe* a list of twenty-five books which contain "excellent material for deep thought and hard study." The Bible is No. 1, and a "Handbook on Etiquet" No. 4. Most Bostonians, however, are perfectly willing to get along without the Bible if they hav the "Handbook on Etiquet" and Hoyle's "Games" on hand.—*Sun.*

THE *Rambler*, a prominent Romish paper of England, says: "You ask if the pope were lord of this land and you were in a minority, what he would do to you? That, we say, would entirely depend on circumstances. If it would benefit the cause of Catholicism he would tolerate you; if expedient he would imprison, banish you — probably he might even hang you. But be assured of one thing, he would never tolerate you for the sake of your glorious principles of civil and religious liberty."

THE *Jewish Messenger*, in referring to the management of Jewish institutions in this city, says: "Not many years ago, if a man withdrew from the synagog it was imperativ that he should not be considered among those eligible for office in any of our institutions. Now, on the contrary, a man may openly boast of having discarded all Judaism, of having no connection whatever with the sect or creed, and he is calmly selected for a responsible directorship in a Jewish institution because of supposed trade influence."

A SABBATH-KEEPING railroad is to be built in Europe. The village of Sainte Croix in the Jura, which makes a great many clocks and musical boxes, has been long anxious to get a railway down the mountain to connect with Yverdon. At last a wealthy man, named Barbey, offered to build it at his own expense, on the condition that for twenty-five years there shall be no traffic on Sundays. His condition was accepted, and the road, to cost about half a million of dollars, will be opened next year.

THE news comes from Philadelphia of a great change in the manners and customs of the Quakers. The women hav discarded their little black bonnets and sedate black dresses with white collars for more modern costumes, and their "thou" and "thee" of address are as unfamiliar as their old style of dress. A good many of the orthodox Quakers hav begun to show preference for the Hicks doctrin. It is mainly in the South now that the Quakers follow in the footsteps of their old leaders.



AN OLD GRUDGE.—THE SPECTER THAT STILL CURSES WOMAN.

IN Ekaterinodor a girl twenty-two years old has been condemned to deprivation of all rights, imprisonment at hard labor for the term of six years, and expulsion to "one of the distant places of Siberia" after the lapse of that term. Her crime consisted of proclaiming herself a prophetess of the Holy Virgin, and converting other girls of her age to her heretical beliefs. Sixteen of her converts between twenty and twenty-five years, received milder sentences; they were only deprived of their personal rights and exiled to "less distant" districts of Siberia. In the terminology of the Russian court, the "distant places of Siberia" means the most northern region, where the population is very sparse, and where there are hardly any roads between the settlements. Places that are nearer to civilized settlements are described as "less distant," and those in the neighborhood of large cities and nearest to the free governments are termed simply "Siberia."

SYDNEY SMITH once said of some preachers who flourished in his day: "They aim at nothing in their sermons, and hit it." This reminds us of a quaint comment we once heard on a rabbi, that "he tried harder to say nothing and succeeded better than any man in the Jewish pulpit."

THE famous St. Bernard dogs are very carefully trained. A traveler who visited some of the monasteries of the monks of St. Bernard a few years ago found the monks teaching their dogs from the earliest stages of puppyhood. Not only is physical and mental training included in their teaching, but spiritual culture is by no means neglected. At meal-time the dogs sit in a row, each with a tin dish before him containing his repast. Grace is said by one of the monks; the dogs sit motionless with bowed heads. No one stirs until the "amen" is spoken. If a frisky puppy partaker of his meal before grace is over an older dog growls and gently tugs his ear. All with as much sense as the two-legged pupils of monks and priests.

HATERS of the Sabbath must feel glory in the recollections of the time during the French Revolution of 1789 when a Sabbath was totally abolished. The national convention which declared France a republic, determined to abandon Christianity and to substitute instead the worship of liberty, equality, and reason; churches were quickly despoiled, civic feasts substituted for religious festivals. The convention also enacted that time instead of being reckoned from the birth of Christ should thereafter count from the birthday of French revolution, the year to begin anew from that date, September 22, 1792. That the Christian Sabbath might not be observed, the months were to consist of thirty days each, a day of rest being granted only at the close of each decade (every ten days). Under the directory established by the constitution in 1795, the laws of Robespierre were repealed, the churches were reopened, and Sunday took its old place in the calendar.

THE Chilians are very superstitious, so in their latest battle the opposition sent out with their fighting line a tall man, in a black top hat and robed in white, his duty being to expose himself to view as often as possible. He was seen by several regiments, who declared him a deity, and state that several volleys were directed against him, all of the shot passing completely through his body without killing him or doing him any harm whatever.

Communications.

The Resurrection of Jesus—Did It Happen?

It was Paul who made the memorable declaration that "If Christ be not risen then is our preaching vain and your faith is also vain." We need not stop now to discuss whether it was a spiritual or a material body that came out of the grave. Christians in all ages hav differed upon this point while holding to what they regard as the fact of the resurrection.

But was the resurrection a fact? Like all other extraordinary stories its truth or falsehood must be decided by reference to its reasonableness, its conformity to human experience, and by the weight of evidence that can be brought in support of it. And we must be careful in the examination of such evidence. In the early ages we must remember Christians did not hesitate to forge evidence to suit their purpose. But most of these forgeries, as Gibbon points out, are now "wisely abandoned" by Christians themselvs.

Now, what evidence hav we of this alleged resurrection? Independent evidence—that is, evidence outside of the four gospels? Positivly none. Not a solitary historian except the admittedly forged passages already referred to even mentions the matter. Yet if a man or a God had risen from the dead historians would certainly hav mentioned it. Resurrections of the dead were not of such frequent occurrence even in those dark days of credulity for historians to pass them by without notice. What evidence, then, hav we in support of such an extraordinary event? The evidence of the writers of the gospels and of these only. And what is the value of their testimony? Do they agree? Do they write as though they were eye-witnesses of the alleged occurrence? Do they say "we saw this or we saw that?" Or do they not rather write as though they were merely recording what they were told or what they believed, and as though they had no positiv knowledge themselvs on the subject?

It is a law of evidence that if two witnesses are testifying as to certain facts and they contradict one another upon important points the evidence of one or both of them is at once called in question.

M. Renan, however, says (Life of Jesus, page 27): "When we hav two accounts of the same fact it is extremely rare that the two accounts agree. Is not this a reason for anticipating many difficulties when we hav but one? We may say that amongst the anecdotes, the discourses, the celebrated sayings which hav been given us by the historians there is not one strictly authentic. Were there stenographers to fix these fleeting words? Was there an annalist always present to note the gestures, the manners, the sentiments of the actors?"

If we were dealing with the ordinary events of daily life we should not expect a perfect agreement in all details, but when we are considering, as in this case, the evidence of alleged inspired writers not on a matter of small but one of vital importance to all seekers after truth, we are bound to be strict in our requirements that the evidence shall be perfectly trustworthy. Moreover, if we were merely considering the value of the alleged teachings of Jesus surely we should be entitled to ask what means we hav of knowing that the gospels contain a correct statement of the utterances of the prophet of Nazareth. Surely M. Renan would not expect us to accept any statement, however unskillfully worded, as the correct statement of the teachings of Jesus. If M. Renan were to make an important speech and his speech were reported by unskillful reporters who did not understand shorthand, and whose memories were not sufficiently good to enable them to giv even a fair statement of what was said, would M. Renan be satisfied, and say, "These men hav reported what they understood me to say? It is true they do not agree in their statements, for they are entirely at variance the one with the other, but then two statements of the same fact 'rarely agree.' The reporters all agree that I made a speech, and the exact words I uttered are therefore unimportant."

But how much more important is it when witnesses are testifying to a most extraordinary event—an event which is opposed to all ordinary experience—that they should agree in all the facts.

Let us, however, fairly examin the evidence and see what we shall find. In the first place we find that Matthew is the only writer who says that guards were placed to watch the grave in expectation of the resurrection of Jesus.

Matthew affirms that the chief priests and Pharisees went to Pilate and informed him that Jesus had declared that after three days he would rise again from the dead. "They demanded accordingly that the sepulcher should be made sure till the third day, lest the disciples might come by night and steal the body and say to the people, 'He is risen from the dead.' Pilate, without further comment, says: 'You hav a watch; go and make it as sure as you can'" (Scott's English Life of Jesus, p. 312).

Thomas Paine thought that as the Christian writers brought Jesus into the world in a mysterious manner it was only natural that they should take him out of the world in an equally mysterious fashion; the story of the resurrection, therefore, is the natural corollary of the alleged supernatural birth of Jesus. Not only do the gospels not agree respecting the resurrection itself but they are at variance in every alleged incident from the time of the crucifixion to the resurrection.

Many marvelous occurrences were said to hav accompanied and followed the crucifixion of Jesus.

In two of the gospels (Mark and Luke) we hav a great darkness mentioned that lasted from the sixth to the ninth hour, and which was said to hav spread all over the land; also that when Jesus died the veil of the temple was rent in twain. Matthew mentions this latter occurrence and adds that at the same time an earthquake took place which rent the rocks and opened the graves, and that from the graves there came forth many bodies of the saints and they went and showed themselvs in the city appearing unto many. The resurrection of the saints is only mentioned in Matthew, whilst John is silent respecting the whole occurrence. Now if an earthquake had happened such as this Jewish historians would hav certainly recorded it; but there is no mention of it from any reliable source, and as to the alleged darkness it could only happen as a natural phenomenon at the time of an eclipse, but, as was known by Thucydides four hundred years before, such an event can only take place at the new moon, yet the gospel writers imagin the Jews to hav been so ignorant of astronomy as to suppose that the darkness occurring at paschal full moon was an ordinary event (Scott's English Life of Jesus). When Christians attempt to support this story by reference to eclipses which are alleged to hav occurred at the death of Cæsar, they are merely trying to support one false statement by another. If an earthquake took place which rent the temple and opened the rocks, the temple would assuredly hav fallen and hundreds of people would probably hav been destroyed.

But what about the saints going into the Holy City, and exhibiting themselvs to many? Who were the many? What were their names? Where did they liv? Why did they not go to the unbelieving Jews? Why not confront Pontius Pilate himself? Why not go to the historians and testify that whereas they were once dead, they were now alive? How is it that Matthew alone mentions this marvel? Were Mark, Luke, and John ignorant of it? Or did they not think it worth recording? And what became of these saints after their resurrection? Are they alive now? Or hav they for the second time passed "through the valley of the shadow of death?" Surely it requires very little exercise of the reason to lead the inquirer to the conclusion that the story is not historically true.

But come to the resurrection itself, and see what a careful examination of the various narrativs shows. They demonstrate, first, that the gospel writers could not hav been eye-witnesses, for their accounts are full of inconsistencies and contradictions of a most glaring kind. And, secondly, that they got their story from sources of a perfectly unreliable character.

In Matthew (xxiii, 1, etc.) we are told that two women came to the sepulcher as the day began to dawn; but according to Mark three women came after the sun had risen.

In Matthew the women find that an earthquake has taken place; they find also an angel sitting upon a stone, which has been rolled away from the door of the sepulcher. This angel who is sitting upon the stone tells the two women not to be afraid; that the Lord has risen and gone to Galilee, where he will meet his disciples; the women then depart, and Jesus appears to the women and repeats to them what the angel has previously said.

Mark tells us that three women (not two) come to the sepulcher, and that they come for the purpose of anointing the body of Jesus. No mention is made of an earthquake. When they arrive they find the stone removed; they enter the sepulcher (which the women in Matthew do not), they do not see an angel, but a young man who is clothed in a long white garment, and he speaks to them in the same terms as the angel in Matthew.

Luke (xxiv) mentions an indefinit number of women coming early in the morning, bringing spices for the purpose of embalming the body of Jesus; they also find the stone removed, enter the sepulcher, and see *two men* in shining garments. These men inform the women that the resurrection had been foretold by Jesus (which they had either never heard or forgotten); that he had risen, but nothing is said by either of his going to Galilee to meet his disciples. Nor does Jesus appear unto the women himself, as he is represented to hav done in St. John xx, 1, etc. Mary Magdalene comes alone to the sepulcher "early, when it was yet dark." On her arrival she finds the stone rolled away, but she does not enter the tomb as the others are said to hav done, but hastens back to Peter, James, and the beloved disciple, and tells them "that they [the Jews] hav taken away the Lord from the sepulcher, and we know not where they hav laid him."

Here there is no mention of Jesus having risen; consequently Peter runs to the tomb, but the other disciples, being fleeter of foot, outrun him. When Peter arrives he goes into the tomb and sees the linen clothes, but the body of Jesus has gone. Mary, who has also come to the grave, weeps on hearing that Jesus is not there. As she stoops, two angels in white appear, one at the foot, the other at the head, where the body of Jesus had lain. The angels ask Mary why she weeps and she answers, because she does not know where the body of Jesus is, whereupon she turns around and sees Jesus standing, but is unable to recognize him, notwithstanding the fact that he speaks to her and asks, "Why weepest thou?" but she actually supposes him to be a gardener. When, however, Mary does recognize him and calls him master, Jesus answers abruptly: "Touch me not, for I am not yet ascended to my father." Now, in nearly every detail the gospel writers are at variance. One writer says that Mary came alone to the grave; others say that others came with her; one says that it was dark; another says that the sun had risen; one says the women went into the tomb; another says they remained outside; one says they saw one angel standing; another says they saw two sitting; one says when Jesus saw the women he allowed them to embrace his feet; another says that he said to Mary, "Touch me not," etc. These are a few of the contradictions and inconsistencies, but they might easily be multiplied by a more careful examination. But here we hav enough to show that the writers of the gospels could not hav been eye-witnesses of the events they narrate. And if they were not eye-witnesses, what is the value of their evidence? It is merely hearsay; indeed it will be seen upon examination to rest most exclusivly upon tradition.

Some writers take the ground that Jesus was not quite dead when he was taken from the cross and agree with M. Renan (Vie de Jesus) that he was brought back to consciousness by the warmth of the spices which were placed about him.

A modern writer I once heard affirm that Jesus was hypnotized, and that was how it was that when the soldiers pierced his side water rushed out and not blood. But if Jesus did not die by crucifixion, how did he die and when? That's the question. And what of the ascension? If the resurrection was a myth, was the ascension a myth also? Let us see.

ARTHUR B. MOSS.

Secundum Artem.

I remember that once, when very religious, I was talking with my father-in-law, who was very much the other way, and quoted to him the Bible saying that "the natural man perceiveth not the things of God," etc.; when I was somewhat taken aback by the reply, that he didn't care whether the natural man or the artificial man was under discussion. Somehow the word artificial, used in this connection, made a lasting impression on my mind. I hav often wondered whether, since religion is mainly artifice and deception, the religious man is not in reality much more of an artificial being than otherwise.

In the same predicament, it appears to me, are many of the embodiments of human cerebration (misnamed thought) which characterize the political theories emanating from that school of theorists which perpetually studies maxims instead of markets, fancies instead of facts.

The single taxers want "natural opportunities," which means "the land, the air, the mines, the sunshine, etc.;" and yet "they do not want the land, but the rental value of land for public purposes." In short, they do not know what they want. One of them says that this must relieve the farmer, as his taxes are levied mainly on improvements. If it relieves the farmer, who is going to pay his rent? Does it propose to make all farmers tenants of the government? In Kansas less than one-half of the taxes paid by the ordinary farmer is levied on improvements. I own a farm of forty acres on which I pay $12 annual tax. I could rent it for $120. Would it benefit me to raise my taxes to the full rental value of the land, $120, and then deduct the tax on improvements, $6? Even if improvements were proportionally considered, the rental tax would be still $60, or five times what it is now. But raw land situated where mine is would rent for more than that. As to the air and sunshine, which are so useful to make "chestnuts" grow, any "silly" tramp can get more of them than he likes in a Kansas hay-field at present, at $1 25 per day and board, if he is not too much attached to the Lord's Prayer and the story of the lilies and sparrows.

The fiat money advocates say they do not want either gold, silver, or promises to pay. They want pieces of paper with simply the words "one dollar" printed on them to pass for money. They seem to think that the wealth of the country is sufficient to keep any kind of money in circulation at par value. The most prominent leaders of the movement now propose to issue five billion dollars of this kind of money in addition to one billion three hundred mill-

ion dollars of different kinds of money now in circulation, making over six billions in all, or eighty dollars per capita.

Well, if the sixty billions of wealth in the United States can float six billion dollars at par of this irredeemable currency, the one hundred million dollars of A. Carnegie ought to be sufficient basis for ten million dollars of the same kind of money. Now suppose Mr. Carnegie should take ten million strips of paper and print the words "one dollar" on each one of them, how much would they be worth? Would they be worth anything? Would anybody hav any right to infer that Mr Carnegie ever intended to redeem them? And if Mr. Carnegie could make these bills worth a dollar each by simply printing "one dollar" on them, could not every farmer or other person who owns any property do the same thing? I mean, of course, in proportion to his means.

The wealth of the United States is ample security for a number of large bills—a greater number than I should need, after settling home accounts and paying for THE TRUTH SEEKER and its valuable assortment of books, I assure you—but how are you going to bind this property to pay the debt without any promis to pay? All other notes are held invalid if they contain no promis to pay; and if the paper money now circulating, which contains a promis to pay, is not good enough for you, how are you going to make it better by obliterating the security and relying on an implied promis?

The reason why gold and silver circulate at par without any promis to pay is, that the world recognize them as money, while the world does not recognize any kind of paper with any variety of words printed on it as money. Whenever any nation refuses to accept either of these metals as money, the relativ value of that metal as money depreciates in proportion to the commercial influence of the nation which demonetizes it. The value of gold and silver depends upon the demand for them for both scientific and monetary uses; and therefore, if the world were to employ substitutes for them in the arts and sciences, that proportion of these metals now so used would be coined as money, and its relativ value to the commodities of the world would be lessened. That is to say, you could buy more gold and silver with your other products, and less of other products with your gold and silver.

If fiat paper bills were used as money an act of Congress would be necessary to compel even citizens to receive them. No one else would hav any use for them. Such an act would be equivalent to a promis to receive, and the people would be bound to their payment. Thus every bill would carry with it an implied promis to pay. So it is evident that fiat money in itself cannot possess any more (and manifestly nowhere near as much) value than our present greenbacks, which are simply the government's promissory notes.

Apart from the people, no government ever pays a debt. Government debts are paid by the people composing the government. A paper currency, resting in the hands of all the people, never will or can be presented at once for payment, and therefore governments can maintain a specie basis with a much less amount of coin and bullion in its vaults than that specified on its circulating obligations. Only the ingress of a triumphant anarchy, or great instability of national affairs, could make it necessary to hold dollar for dollar in the United States treasury against outstanding paper indebtedness, and in that case no specie would be likely to exist there, nor would it be needed.

The right to coin money does not confer any authority to make money out of material which can not be coined. Neither does it imply a power to add a money value. A slave is called money because of his value. Branding the word "servant" on his forehead would not enhance the value of his services, although a custom of permitting slavery might do so. Gold is valuable because value has been paid for it in the mines. That which is of no value in itself can only be made to represent value by affixing to it some guarantee that value stands behind it ready to make good its claims.

The printing and distribution of a carload of paper money to each state in the Union might help the debtor to pay, or rather repudiate, his debts on the Wilkins-Micawber plan; it might enable him to add the indorsements of his fellow repudiators to his I. O. U., but it would never help the farmer by increasing the eating capacity of the factory laborer, nor help the manufacturer by adding to the wearing capacity of the farmer. All the money in the world cannot create a want or diminish a demand. All the fiat money that could be printed would not hav made the peach crop sell this year for a gold dollar a bushel, or for anything in the shape of money that would buy what a gold dollar now buys. If you hav what your neighbor wants, you can sell or trade it for value, even if there is no such thing known as money. If everybody raises potatoes there will be nobody to buy potatoes. The way to increase the prosperity of the people is, not to set the printing presses at work manufacturing paper dollars, but to diversify the industries of the people so that there will be no excess of supply or dearth of demand, and so that peaches, corn, and flax-straw shall not be raised to rot on the ground while linen, tin-plate, and a hundred other things are purchased abroad and paid for with money that would keep labor well fed and employed at home and at the same time create a home market for the farmer's surplus products. Another thing that would help to make the country prosperous would be to make the supporters of superstition pay their share of the taxes, and thus lift a part of the burden of taxation off the toiling millions who do not go to church. Here in Hartford a new Catholic God-house of huge dimension is now being built which will cost thousands of dollars and cause unmeasured pollution of the public conscience before old Yaveh sends a windstorm to demolish it, as he did to one of similar character in Bloomington, Ill, in '68 Why will men giv their money and abor for that which is not bread? The fear of hell burns up millions of dollars every year, and the effort to make foreigners swap their superstitions for ours sends millions more abroad. If God be God, et him plead for himself. A. H. DARROW.

Hartford, Kan

The Financial Problem.

In THE TRUTH SEEKER of August 29 h we notice an article from F H. Marsh, of Globe Village, Mass., in which he tersely but shrewdly uncovers the Wall street "hidden hand" that has manipulated our financial system the past quarter century in the interest of money barons. For the people to longer be deceived by the chestnut allusions of the subsidized press to the French assignats, Continental money, and Confederate currency, is unfortunate, to express it mildest. That money is the fiat of government and not the fiat of Jehovah all informed on the subject will concede, except the metallic basis, bull ionaire monopolists, and controlers of the circulating medium. In the interest of themselvs the province of coupon-clippers and mortgage sharks is to purposely mystify and mislead current thought as their only hope of extorting perpetual revenue from the wealth producers of the world.

In economic matters, as in history, astronomy, and the sciences generally, we hav specially strong and assiduous students regarded the world over as authorities, and as against the unsupported intrinsic value ideas promulgated by our money-mongers we below furnish a few quotations gleaned from the ablest sources.

To friends entertaining views counter to these quoted we would suggest that they wrestle with the authorities and not with the obscure Nebraskan below subscribed.

Our *ipse dixit* would no doubt count but little with those who may notice this communication, and it might be added that unsupported criticism should likewise be regarded.

It [the government] may coin money and regulate its value; may call ten grains of silver a dollar and make it so, or it may coin pot metal into dollars (John Sherman, Secretary Treasury)

A litigant in the supreme court of Iowa, who had loaned gold dollars, objected to receiving greenback dollars in payment He claimed they were not worth as much as the ones he had loaned. The supreme court of Iowa says: "The gold dollar is not a commodity having an intrinsic value, but money having only a statutory value. And every dollar has the same value, without regard to the material" (Baker in Money Monopoly).

The theory of the intrinsic value of money has been abandoned by the best writers and speakers (Encyclopedia Britannica).

Money is a value created by law, a statutory value. The value of metallic money is created by law. Its basis is legal, not material (Henri Cernuchi)

Metallic money, while acting as coin, is identical with paper money in respect to being destitute of intrinsic value (*North British Review*)

Money is not a substance, but an impression of legal authority, a printed legal decree (United States Supreme Court)

Legally there is no such thing as gold or silver money or paper money. Money is the sovereign authority impressed on that capable of taking and retaining the impression. That upon which the stamp is placed is called coin; the coin may be metal, parchment, or paper. The value is in the stamp, and not in the metal or material (Judge Tiffany's Constitutional Law).

The intrinsic value idea of money was the idea in the day of crude barbarism The simplest and most perfect form of money is that which represents nothing but transferable debt, such as paper It is only when states hav reached a high degree of civilization that they adopt this perfect form of money (Ree's Encyclopedia).

Treasury notes secured by the pledges of the faith and credit of the government with or without interest will make a better currency than gold or silver (Victor Bonnet)

Gold and silver forever fluctuating in their own value can never be made an accurate measure of the value of other commodities (Adam Smith)

An irredeemable paper made a legal tender is universally admitted to be money (John Stuart Mill).

While economists of the Robert Ingersoll type insist that "a paper dollar is a dollar's worth of paper," it would appear their views are not corroborated by accepted authorities on the subject.

Strictly speaking there can be no such thing as an irredeemable currency, since any kind of a dollar is redeemed every time it is given in exchange for a debt, obligation, labor, or its product.

If, as coin-basis advocates assert, money is good only when composed of, or based upon, the specific commodities, gold and silver, why would it not be a better money when based upon the entire wealth and natural resources (gold and silver included) of a solvent government? C. W. TRICE, M.D.

Tecumseh, Neb.

Shall the Columbian Exposition be Opened Sundays?

Yes, certainly, of course it shall; why not?

Some one answers, Because it is God's holy Sabbath and ought to be kept sacred.

It is not and never was set apart by God or his agents as a Sabbath. If Constantine assumed to be God's agent, the people of the nineteenth century do not recognize the authority, and as there is no other, it follows Sunday is not God's holy Sabbath, and has no more claim to be called sacred than the other six days. Then why not keep the Exposition open every day?

Some one else answers, Because this is a Christian country and the people are Christians and they regard Sunday as the Sabbath as they hav a right to do, and being the majority should be allowed to hav their way.

Let us see about these things—of the fifty millions population in these United States (1880 the tables for 1890 are not yet ready), there were less than fifteen million Christians, properly so called, including Catholics, Mormons, and all of the forty-five sects. Instead of being in the majority, the Christians comprise only about three-tenths of the entire population, and that small minority includes a large proportion of the immigrants from the priest-ridden bigoted countries of Europe. By what process of reasoning do three-tenths of the population of the country claim the right and authority to giv it the title of Christian? A truer title would be "Infidel." I think all reasonable and truth-loving people will agree with General Washington that this country is in no sense a Christian country, and for church people to call it so is unwarranted assumption. Our Declaration of Independence, our Constitution and government indicate the character and the true title of the country, and nothing in these savors of Christianity or any other religion, but tolerates any and all forms of religion, but does not prescribe nor require any.

I grant that the Christian people, and all other people, hav the right to regard Sunday, or any other day, as a Sabbath, and keep it in any way they please that does not infringe nor interfere with the rights of others. And no reasonable person will object nor dare to interfere with their full and free exercise of those rights.

If any church or society, organization or individual members, do not approve of continuing the Exposition Sundays, they are not required to attend. They hav an indisputable right to stay away and go where they please; but surely they hav no right to expel others or prevent them from attending. I am not disposed to call names. I take it for granted you are all genial, well-bred gentlemen and ladies, actuated by the Golden Rule; but if you undertake to dictate to others where they shall go or what they shall do on Sunday or any other day, you will be justly liable to be regarded by your fellows as prescriptiv and bigoted (look in your dictionary). Remember, Sunday is not a government institution. Government may rightfully exempt or relieve us from labor on Sunday, if we wish, but cannot rightfully compel us to work, or cease work, on any day.

The wish and intention to attend the great Chicago show in 1892 and 1893 has already become widespread, and will pervade almost everybody when the time comes. Hundreds of thousands, yea millions, will take holidays some time during the continuance of the Exhibition, and a large majority will be working-people, with limited means, who cannot conveniently spare more than one day; and as Sunday is not a working-day they can better afford to visit the Fair on that day than any other. Now, who shall prevent them, and why? None but preachers, bigots, and saloon-keepers hav any real interest in closing the Fair on Sundays. Let us not permit it. B.

The Inevitable Consequence.

From the Jury.

General Grant warned the people of the United States, fifteen years ago, that the aggregation of untaxed property by religious sects had become a danger. Since that time the value of untaxed "church" property—so called in this country—has risen to nearly three thousand million dollars! It is quite needless to ask where this scandalous and infamous abuse will end. Every man with the least bit of gray matter in his mind can see that it means disaster to our posterity. Just so sure as darkness follows daylight, so surely will the continued accumulation of untaxed church property in the United States lead, in the near future, to confiscations at the point of the sword. The amount that could be secured from the annual taxation of church real estate would be sufficient to place every pauper family now starving in the cities of the United States upon the fertil lands of our unoccupied territories.

On the Pacific Coast.

The Special Agency for the Pacific Coast of The Truth Seeker is at 838 Howard street, San Francisco, Cal., where the paper and our publications can be found and subscriptions renewed. Mr. S. P. Putnam, also, will receive subscriptions and renewals.

News and Notes.

Nanaimo is about seventy miles north of Victoria, on Vancouver's island. The way to it is by railroad through a somewhat shaggy and rocky country, where there seems to be little chance for agriculture. Nanaimo is a lively place, with beautiful views about it of land and water. Mount Benson towers up near by. Two thousand miners are employed, and they say there is coal enough to last a hundred years. There are several churches, but the majority of the miners are Liberally inclined. They who deal directly with the earth hav very little occasion for faith in the skies.

I had a most favorable reception. The town hall was crowded to its utmost capacity. I lectured on "Freethought and Morality." There was quite a breezy discussion after it. Two of the audience had taken notes, and the use of the platform was granted them to make objection. They were of the usual style, and did not particularly meet the points of the lecture. It was asserted that the Bible was the source of morality, of civilization, of charity, and so forth. Also that the religion of Jesus was in favor of the workingman. I replied to all these, and especially as to the last point, and proved that Christianity had declared that labor was a punishment and a curse; that Jesus had taught the blessing of poverty, and St. Paul submission to the powers that be; and that the church had never attempted to lift the poor man out of his condition, but only gave him alms; that Jesus had said, "Ye hav the poor always with you," and Cardinal Gibbons had declared that the reason for this was to giv the rich man a chance to exercise his generous feeling. One man must be ground to the dust in order that another might enjoy the luxury of benevolence. A beautiful doctrin indeed. I told my audience that what the poor man wanted was not charity, but justice, and when justice prevailed there would be no need of charity. My opponents were not satisfied with talking once, but wanted each time to hav the last word. I guess they would hav argued all night if we had not enforced parliamentary rules. An opportunity was given for everybody to say his say, once for all. It was then understood that I should close the discussion. Even with this fair understanding according to the rules of debate, after I had finished the former disputants sprang to the floor to make a reply. Well, the discussion set people to thinking, and knots gathered here and there after adjournment and kept up the agitation, while I was taking subscribers for THE TRUTH SEEKER and *Investigator*. The Liberal press will continue the work of the platform. It was an experiment coming to Nanaimo, and it has proved to be a very successful one. Sunday morning William Jensen, Harry Berryman, and Mr. Hawkins, of Victoria, came on the train, and we went over to Wellington, the terminus of the railroad. Nanaimo has a population of five thousand; Wellington a population of one thousand. This also is a mining town, established about ten years ago. At Wellington we were met by Wm. Gordon, who in spite of many difficulties had arranged for two lectures here. It seems that the public hall of the place, built for general purposes, was in constant use by the Christians, and they were not neighborly enough to allow the Freethought party to hav it, even for one day, although the orthodox had it for three hundred and sixty-five days in the year. However, Mr. Gordon was not to be defeated. He meant to hav a place—and as luck would hav it, a stable was just being completed, and Gordon secured that and fixed up a neat little hall in the loft. Now, I hav lectured in almost every kind of a place—church, court-house, opera-house, school house, log cabin, store, warehouse, tent, and grove, but this is the first time I ever lectured in a livery stable. Well, Christianity began in a stable, and I guess Freethought can stand it. At any rate, we had fine audiences afternoon and evening and everything went off splendidly.

In front of our place of meeting a stalwart young Christian was distributing bills. I received one. It was headed, "Which Route?" It advertised the "Great Salvation railroad," beautiful scenery, cars first-class. Prince of Light, president, and so on. Then follows the advertisment of the "Ruination railroad." Through dismal swamp, terrific scenery, main depot corner of Unbelief and Disobedience streets, specials from Putnam Park, etc. This is the first time I find myself in the real estate and railroad business. I hope that Putnam Park will prosper and I shall sell a few corner-lots. The bills closed with the announcement, "Attend salvation services at Methodist church. Subject this evening, 'Jehudis's Penknife.' Who is Jehudis and whence the "penknife?"

I lectured at Northfield on Monday night. It rained all day long Monday and other matters intervened so that the school-house in which I lectured was only about half full. Northfield is a mining town, and was started about two years ago and is about as large as Wellington. There are quite a number of Liberals here, and some are added to the list of THE TRUTH SEEKER.

While at Northfield I enjoyed the hospitality of Mr. and Mrs. T. R Jones. They are stanch supporters of Freethought. Mrs. Jones's father, William Flewett, has been for years on the roll of THE TRUTH SEEKER. He with his wife liv on an island about twelve miles from Nanaimo, and amidst the grandeurs of nature enjoy an independent life. I was sorry not to be able to visit these happy Freethinkers on their island home, but Jones promises to take me there next time. Jones tells me a good story of a little nephew. The truth of the story makes it especially taking. The little boy's father is a member of the church and says grace at the table. But one day in the hurry of business he forgot to say it. The boy looked wonderingly at his father and inquired, "Ain't you going to growl today, pa?" My host is a Welshman and relates this of Evans, a celebrated preacher of Wales, who was asked to preach a sermon in English. In the midst of his elequence, speaking of the lamb of God who taketh away the sins of the world, he forgot the English word for lamb and burst out, "The fresh mutton of God that taketh away the sins of the world." The effect, of course, was electric.

Thomas Salmon arranged mainly for the lectures at Northfield. He is an enthusiastic Liberal. T. D. Davis, George Waring, W. G. Monroe, Hugh Monroe, and others I was pleased to meet.

William Gordon, of Wellington, is an old-time worker with Bradlaugh in England. On Sunday afternoon I was at the hospitable table of Mr. and Mrs. William Glover. John Setterington made me a present of a beautiful cane of his own manufacture, which I shall keep and use when I get tired and hav to climb the hills.

E. Hodgson, of Nanaimo, was my right-hand man at this place. His Christian name, Ephraim, is the only thing, he says, that he has kept out of the Bible. I was entertained by himself and wife, who also is of the Liberal fold, although her father is a minister. Mr. Hodgson is about to enter the field with Liberal and scientific lectures. He is a thorough student of phrenology. I am sure that from his standpoint he will giv intelligent discourses. Thomas Hodgson, his brother, Thomas Hardy, D. S. Macdonald, Mr. Campbell, and J. Martell are unflinching co-workers. Mrs Lizzie Kemper, W. K. Keaist, J. H. Pinkerton, L T. Neubert, James Allen, Thomas Salmon, George Waring, and W. G. Monroe join THE TRUTH SEEKER column. J. Black, Charles Capman, P. Gable, and Peter Sabiston enlist under the *Investigator* flag, and Hugh Monroe takes to the *Twentieth Century*. The press will follow up the platform in vigorous array.

I am delighted with the outlook in the mining country. I like the people. I would like to hav had two or more meetings at Nanaimo. I should hav been greeted by crowded houses. But time forbade. I was obliged to leave on Tuesday morning. I hope, however, to see this place again and its stalwart Liberals.

Victoria is in gala dress when I return. The firemen's tournament is the attraction and the Nanaimo boys win the first prize of $500. It is a brilliant and exciting contest. The race is superb. The Nanaimo team win only by half a second.

At the Occidental Hotel I find the same jovial welcome.

The Victoria Liberals are about to make a forward movement and secure for a few months the services of Mrs. Krekel or some other to organize and concentrate the Freethought element.

I am now (Thursday, October 1st) in the land of Snohomish, Snykomish, Stillaguamish, and other "mishes" too numerous to mention. I am in the *sanctum sanctorum* of G. E M., the man with the badge pin, George E Macdonald, who is now editor of the Snohomish *Eye*, who likes this frontier life where so much is going on.

The Snohomish *Eye* is the official paper of the city and the oldest paper in the county. It is a live, liberal, progressiv, fearless, and independent journal. C. H. Packard, the proprietor, is a man who can't be bought. He established the paper and it is always perfectly reliable. It tells the news without fear or favor. With Packard and Macdonald combining forces the *Eye* flashes brightly and is widely quoted by the secular press.

Macdonald admires this go-ahead country and people. There is always something to interest. The streets of this little metropolis present an ever-varying panorama. I am glad to say that the baby is growing, wears the Freethought badge-pin, and every way presents a fine Infidel aspect. He takes after his father, I think. The house on the river floats gaily along the tide, and around the hospitable table of Mr. and Mrs. Martin we gather. Snohomish always givs a cordial welcome.

The local academy of the place has an exhibition on hand at the opera house, and by mutual consent the lecture is adjourned from Wednesday to Thursday evening. The exhibition consists of "The Daestrict Skule" of fifty years ago, participated in by about twenty of the scholars, under charge of the Rev. Dorrena and his assistant, Prof. Edward Morse, whose literary and elocutionary abilities are well known. We all went to the "skule" provided with peanuts and candy, and by vigorous efforts secured front seats. The drama of the olden time was well rendered, and the school-children did themselvs credit and the older folks too.

The lecture on Thursday evening was well attended. The subject was "Religious Insanities—Moody, Sam Jones, etc." The audience listened to the points made as if they accepted them. However, there was some opposition. I was interrupted in the midst of my discourse with denials. I offered free discussion at the close of the lecture. A gentleman, a Catholic, occupied the platform about forty-five minutes. He said he was a "sort" of a Christian, and evidently he was, for he said that Jesus did not originate Christianity, but that it existed from the time of Adam and Eve. Jesus was only a "phase" of Christianity, not its founder. My critic was not very well informed in scripture, for he asserted that God made the sun and moon to stand still in order that Joshua might walk through the Red sea. In regard to Jonah in the whale's belly, he remarked that undoubtedly in that condition—such straitened circumstances—Jonah needed some "outside support"—a father-in-law, I suppose. He said that prisons were needed. I showed by statistics that prisons were needed for Christians, not for Infidels. The Christians fill the jails. The debate was evidently enjoyed by all present, and I am glad that my opponent had the courage of his convictions. He is bolder than all the clergymen put together. He is a real estate agent. Perhaps that accounts for his cheek and his capacity of trying to make "the worse appear the better reason." He boomed Christianity about as he would a corner-lot.

However, he talked pretty well, and I hope he will be as ready to debate the next time. It adds to the interest when both sides are presented.

I leave Snohomish on Friday morning.

I hav a few hours in Seattle, and meet friends Wilson, Amunds, Captain May, and others. Charles F. Blackburn is at the Grand Hotel, with his wife and mother and sisters, and the new baby just five weeks old—a wise looking child, and I do not think he will ever know what orthodoxy is. Long life and happiness to the son of the first vice president of the Oregon Secular Union. I am sorry that he can not be present at the Portland convention.

The Seattle Secular Union are about to build a hall of their own, and establish themselvs upon a permanent basis. The prospects here are good.

Seattle, Oct. 2 1891. SAMUEL P. PUTNAM.

Oregon State Secular Union Convention.

The Oregon state Secular Union convention was called to order on Saturday morning at 10 o'clock by Judge C. Beal, known as the father of Oregon Liberalism. Adele Cochran began the exercises with a piano solo. The audience then joined in singing "America." Indisposition preventing Mrs. Asenath Cochran from delivering the opening speech as announced in the program, Judge H. N. Maguire, being on the floor, complied with the request to take Mrs. Cochran's place.

Judge Maguire, briefly glancing over the field of history, reached the general conclusion that the race had been steadily advancing, morally and intellectually, with correspondingly improving environments, down to that most fruitful of historical events, the American Revolution, notwithstanding periodical reactions to worse conditions. The reactions had always been followed by greater advances. The state can never rise above the average intelligence and morality of the people constituting it.

Professor Seymour followed with remarks on the necessity of the education of humanity, the establishment of science, and the overthrow of the Gods. Mr. Witherspoon spoke of the spirit which lies behind all the religious ceremonies of the past—the spirit of personal aggrandizement. We must, said the speaker, not only destroy the religious superstitions, but also the economic superstitions which are in the way of human progress. Addresses were made by B. F. Hyland, Mrs. Keenan, Mr. Priestley, Judge Handley, Mrs. Olds, Mr. Rohabacher, Mr. Cochran, and Mr. Henry Addis. The practical work of the Secular Union was the subject of discussion.

The afternoon session was opened with music by Adele Cochran and Olea Cochran. Olea is only six years of age and is a skilful player upon the violin. The little musicians were heartily applauded by the audience.

Dr. Boynton then gave an original poem upon science and theology, and pictured in glowing colors the march of improvement. Adele and Olea followed with a beautiful piano duet.

A letter was read from Katie Kehm Smith inculcating the best methods of work. She wrote:

"Times hav changed. The present generation is not satisfied with the old-time sermon. It demands something abreast of the age—something new, something practical. It demands speakers who can awaken thought and spur to action. Of all times propitious for us could any be more so than the present?" The writer favored a closer organization of Liberals—that there should be a central society, that circuits should be established and regular lecturers employed, and that to a certain extent we should employ the methods of the church, which as business methods hav been preëminently successful.

After the reading of the letter Miss Parish sang with fine effect the song, "A Thousand Years, My Own Columbia." The audience joined in the chorus. A committee on resolutions was appointed—Mr. Henry Addis, Mrs. Keenan, Mrs. Sarah C. Todd, Mr. Priestley, Mrs. Olds, and B F. Hyland.

A breezy discussion then took place on the ideas advanced in the letter of Katie Kehm Smith. Mr. Addis criticised it. He did not want anything like a church. Mrs. Dunning thought that a Secular church would be a good thing. Mr. Rosenthal, Mr. Priestley, Professor Seymour, Mrs. Keenan, and Mrs. Olds spoke in favor of a better organization, but did not desire that any kind of a central authority should be established.

Saturday evening a large audience was present. Mr. Beal opened the meeting with an enthusiastic address on the future work of the Union. He expressed unbounded faith in the triumph of Secularism. Mr. Putnam spoke on "The Demands of Liberalism." The meeting was enlivened by renditions on the piano by Adele and Olea Cochran. Some of Adele's best executions were improvised upon subjects given her by the audience.

SUNDAY MEETINGS.

The convention was called to order Sunday morning at 10 o'clock by President Beal. Music by Adele and Olea Cochran. The question of raising funds was then discussed. Remarks upon this point were made by Mrs. Sarah C. Todd Judge McGuire, B F. Hyland, S P. Putnam, Mr. Rohabacher, Henry Addis. J. W. Cochran, Mr. Hendee, D. C. Stewart, M. S. Liden, and R. E Short. A resolution was adopted by the convention to raise $500 for the work of the ensuing year. Judge Handley, of Tillamook, then gave an address on "Church Taxation." He said:

The preachers and those who are supported out of investments of church funds demand and receive the same protection as others. When a missionary in China or Turkey gets in trouble by talking of Budha and Confucius as no one here would be allowed to speak of God and Moses, he immediately says. "I am an American citizen." At those magic words, our fleet, our property, and our citizens' lives are all freely offered to protect, not a Catholic, not a Protestant, or a Freethinker, but unhesitatingly to rescue any one of any creed or belief who appeals to the stars and stripes. Excepting our Mexican war, every foreign entanglement, every dollar of expense our government has had, sprang from the dangers and distresses of missionaries, whose property has paid no share of the expense. If all the church property had been taxed from the beginning of our government until now it would not pay the cost of protecting missionaries in forcing themselvs upon other countries when they were not welcome, but they say that their property must not be taxed because it is devoted to the service of the Lord. It is used to support the servants of the Lord. They go to the heathen in the name of the Lord and get into trouble on his account, and then they call on Uncle Sam to help them out at the expense of other people. This is neither good sense, good morals, good economy, nor good public policy. Let every man who is benefited by the public funds pay his share toward that fund and then we will hav the uniform taxation that our forefathers deemed a vital principle of free government.

Sunday afternoon an excellent address was made by Elder Sharp of the Seventh Day Advent church. He planted himself fairly and squarely upon the platform of religious liberty, or rather personal liberty, for, said he, one has just as good a right to be non-religious as to be religious. The right to worship God involves the equal right not to worship God. The speaker pointed out the dangers ahead, not only in ecclesiastical legislation, but also in the decisions of the courts. He especially referred to the recent decision in the case of Mr. King, whose appeal to the supreme court of the United States as an American citizen was rejected on the ground that the state had the power to pass an unjust law and violate the rights of the minority, and there was no remedy. A more astounding decision was never made. What is the use of a general government if it cannot protect the citizen from injustice? Elder Sharp received a warm welcome from the audience, and the coöperation of these Christian allies is especially valuable. The speaker closed with an eloquent plea for justice and for greater efforts by the friends of liberty to maintain the principles of a secular government. A round of applause greeted our Christian coadjutor.

A committee was appointed to consider the amount due Mrs. Krekel, field secretary of the Union, for her services during the past year—Mrs Sarah B. Todd, B F. Hyland, S. P. Putnam, Mrs. M J Olds, Mrs. Carrie B Haight, D. C. Stewart, and M. S. Liden. The convention adjourned until evening.

At the evening session the following resolutions were adopted:

WHEREAS, It is self evident that the tendency of the times is to the concentration of the wealth of the country in a few hands, thereby robbing and impoverishing the masses of the people.

Resolved, That the sympathy of this convention is with all societies whose objects are the elevation and advancement of the working people. The power of the government can not be made conducive to the success of these measures until the ecclesiastical usurpations in the state are successfully resisted and civil and religious liberty secured to all.

Resolved, That this convention urges upon all Liberals the importance of organizing local societies for the purpose of disseminating Secular principles, involving natural morality, equal rights, and impartial liberty.

Resolved, That, while this convention recognizes the importance of working for all the demands of state secularization, it would advise that special efforts be made to secure the taxation of church property, and instructs the board of directors to provide from the funds of the Union petitions to be circulated among the people of Oregon for their signatures, asking the legislature of Oregon to repeal the law exempting church property from taxation.

WHEREAS, We hav invited the whole world, Christian, Jew, and pagan alike, to our Columbian Exposition, and,

WHEREAS, There are millions of people whose duties will prevent their attending the Exposition on any day except Sunday.

Resolved, That we enter our most earnest protest against the attempt to close the World's Fair on Sunday.

Resolved, That, as members of the Oregon Secular Union. we will do all in our power to elect men to the legislature of Oregon in 1892 pledged to work for the repeal of all Sunday laws and for the enactment of laws making church property pay its just share of tax.

Resolved, That we deprecate war and favor arbitration as a means of settling all national and international questions of dispute.

Resolved, That we urge the Liberals everywhere, by all means and in all places possible, to establish and maintain free reading-rooms and libraries.

Resolved, That we recognize in woman the equal and companion of man, and entitled to all the privileges accorded to man in public life as well as at home. The established church has ever been the enslaver of woman, therefore we call upon all liberty-loving women to forsake their allegiance to this institution, and work with those who work for them.

After the adoption of the resolutions, remarks were made by Mrs. Dumway and Henry Addis as to the work of Secularism by means of the press and its relations to the great moral and industrial reforms of the day. The closing address of the convention was made by Mrs. Mattie P. Krekel, on the subject of Secular services in honor of our dead. It was a plea against the darkness and terror which orthodoxy flings about the grave in order to perpetuate its tyranny. Death is as natural as birth, and we should not fear it. If half the efforts which orthodoxy has devoted to making death horrible had been given to making fairer and better births for humanity, the suffering and despair of to-day would not hav existed. We work for life and not for death. Death will come, but we will meet it in the light of science, in the beauty of human faith and hope in sympathy with one another, and not in the dread and fear of the religion of the Dark Ages.

A collection was taken up at the close of the lecture, and $5 for the treasury was the result. The audience was one of the largest that ever attended a Secular meeting

MONDAY'S SESSION.

The convention was called to order by President Beal. A letter was read from Mr. Ravelin, of California, regretting that he could not be with the convention and giving it his heartiest support.

SYNOPSIS OF FIELD SECRETARY'S REPORT.

Commenced activ work May 11th. Delivered during following five months eighty-one lectures;

Receiving therefrom	$588 00
Expenses for same time	372 00
Received from society for distribution of pamphlets	50 00
Expended	25 00
Returned to society	25 00
Secretary's fund pledged and paid	30 00

SYNOPSIS OF TREASURER'S REPORT.

Money received up to close of convention, including that already in the treasury	338 00
This sum does not include the subscriptions hereafter reported by the secretary.	
Expenses of convention	171 00

A committee on nomination of officers was appointed: Mrs. Krekel, S P. Putnam, Mrs. S. C. Todd, D C. Stewart, B. F. Hyland, J. K. Sears, and W. W. West.

The committee on salary of field secretary reported the following:

The committee recommend that the Oregon state Secular Union pay to its field secretary, Mrs. Mattie P Krekel, in addition to what has already been contributed for her services, the sum of $250 out of its funds, deeming this a just debt to Mrs. Krekel for her work during the past year in behalf of the Union.

The resolution was unanimously passed and the treasurer authorized to pay the amount.

A resolution was offered and carried, that S. P. Putnam be paid $25 for his services.

A resolution was carried expressing the thanks of the convention to Henry Weinbart for his generous contribution of $75 to the expenses of the second annual convention. Also to Dr Boynton for his excellent poem, and to Elder Sharp for his cheerful aid given to the convention and for his courageous address Also to Adele and Olea Cochran for their kindness in furnishing music. The convention fully appreciated their brilliant gifts, which are used in behalf of Universal Mental Liberty.

The following resolutions were passed unanimously:

Resolved, That in the death of Mrs. Carrie E. Fitzgerald, of Silverton; Mr. Ordway, of Portland; Dr. Hendricks, of Albina; C. Rodgers, of Prineville; Judge Doud, of East Portland, the Secular cause has suffered a great loss. These hav been true Liberals, earnest workers for humanity and freedom, and they will always be held in grateful remembrance. And this convention hereby extends to the families and friends of our departed comrades their most cordial sympathy.

Resolved, That whereas personal liberty is grounded in the liberty of thought and speech; and whereas, influences of early training often cloud the mind to right reason; and whereas, in our judgment a knowledge of natural laws is the best safeguard youths can hav against sophistry and superstition, it is the sense of this congress that all members of the Secular Union of Oregon should use their influence in putting scientific text-books into public schools and libraries, and natural law primers into the hands of their children.

Resolved, That this convention recognizes the right of the freedom of the press, and condemns all attempts to exercise ecclesiastical censorship of the mails.

Resolved. That while it is not the object or mission of the Oregon Secular Union to advocate special or partisan efforts, but to call forth and giv respectful consideration to all shades of opinion regarding matters of public interest, we deem it proper to declare our confidence and hope in the peaceable solution of the great economic questions now agitating the public mind in both hemispheres.

The following were elected officers for the coming year:

PRESIDENT, J. Henry Schroder, Coos Co.
SECRETARY, Mrs. Sarah C. Todd, Washington Co.
TREASURER, Reuben Wright, Clackamas Co.

VICE-PRESIDENTS.

D. C Stewart, Wash. Co.	Lee Laughlin, Yamhill Co.
J. K. Sears, Polk Co.	Robert Scott, Marion Co.
W. W. West, Columbia Co.	D. Priestly, Clackamas Co.
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HONORARY VICE-PRESIDENTS.

Cornelius Beal, Cathlamet, Wash.	S P. Putnam, San Francisco, Cal.
Miss Mattie Blaisdell, Portland, Ore.	Mrs. Mattie B. Krekel, Portland, Ore.
Mrs Elvia Davidson Blackburn, North Bend, Wash.	Mrs. Katie Kehm Smith, Port Townsend, Wash.

Mr. Beal declined re-election. By a standing vote Mr. Beal and Mrs. Krekel were thanked by the whole convention for their noble services. It was decided not to elect a field secretary or assistant secretary. The list of vice-presidents was revised, one to be appointed from each county. The secretary was authorized to fill the list by counties when she found those who were willing to work.

In addition to the fund contributed for use during the session of the convention the following amounts were subscribed by the friends whose names are written below for the $500 fund:

Cornelius Beal, Cathlamet, Wash	$25 00
Mr. and Mrs. C. A. Rohabacher, Terrace Place, Ore	25 00
R. Rosenthal, Portland, Ore	10 00
W. W. Glenn	10 00
R. C. Snodgrass, Eugene, Ore	2 00
Chas. E. Pease, Clackamas, Ore	5 00
Morton Miller, Dayton, Ore	5 00
C. D Priestly, Milwaukee, Ore	5 00
John Price, Scappoose, Ore	5 00
P. L. Spencer, Beaverton, Ore	2 50
A. K Olds, McMinnville, Ore	5 00
Mrs. M. J Olds, McMinnville, Ore	5 00
T. G. Todd, Forest Grove, Ore	10 00
Sarah C. Todd, Forest Grove, Ore	5 00
L P. Howard, Camby, Ore	2 50
F Parker, Petaloma, Cal	1 00
G. H. Briggs, Portland, Ore	1 00
B F. Hyland, Corvallis, Ore	5 00
D C Stewart, Forest Grove, Ore	10 00
W. W. West, Scappoose, Ore	10 00
D. Priestly, Milwaukee, Ore	5 00

These are subscriptions for the $500 fund to be raised for future work. Most of them are pledges; the money to be paid any time during the year. The secretary is ready to receive further subscription from all Oregon Liberals and will report from time to time in THE TRUTH SEEKER. And it is to be sincerely hoped that all Liberals will generously respond.

MRS. SARAH C. TODD,
Secretary Oregon State Secular Union.
Forest Grove, Ore.

Lectures and Meetings.

S. P. PUTNAM'S lecture appointments for October are as follows: San Francisco, October 11th; Sacramento, 18th. Will lecture in California through the months of October, November, December, and January, state convention January 29th.

OCTOBER 16th at the Liberal Club Dr. Robert A. Gunn will reveal "The Democratic Situation" to the inquiring audience. The week following Wilson Macdonald will outline "The Republican Issues," and one week thereafter, just before election day, Robert Blissert will talk about "The People's Party."

J. E REMSBURG has just closed a four nights' debate at Louisville, Neb., with Rev. D R. Dungan, president of Cottern University. President Dungan has debated with B. F. Underwood, W. F. Jamieson, and others, and is regarded as the leading champion of the Campbellite church in the West. It is the verdict of nearly all who attended the Louisville debate, excepting a few zealous Christians, that Mr. Dungan was thoroughly defeated.

Communications.

The Gospel According to John.

II.

18. Again Jesus returned to Galilee, where, after curing some diseases, he miraculously fed five thousand people with five loaves and two small fishes. This is the only miracle recorded by all four evangelists. The effect of it was such, according to John, that Jesus, "perceiving that the multitude would take him by force to make him king, departed again into a mountain himself alone." But the other gospels say that he went into the mountain to pray. In the reign of Queen Alexandra (78–69 B C), when Jesus was stoned and hanged, it might hav been possible to establish a new monarchy, but in the year 32 A D. the country of the Jews was ruled by two tetrarchs and a procurator appointed by the Roman government.

19 On the day following this miracle Jesus addressed a crowd at Capernaum, saying:

I am the bread of life, he that cometh to me shall never hunger, and he that believeth on me shall never thirst. . . . I came down from heaven not to do mine own will but the will of him that sent me. . . . And this is th will of him that sent me, that every one which seeth the Son, and believeth on him, may hav everlasting life; and I will raise him up at the last day.

At this the Jews murmured and said: "Is not this the son of Joseph, whose father and mother we know? How is it then that he saith, I come down from heaven."

Evidently they believed that he had a human father, nor did he himself deny it. But how could they reconcile his human with his divine parentage? Nor could he himself make it intelligible, for he went on repeating his former words and saying:

I am the living bread which came down from heaven; if any man eat of this bread he shall liv for ever. And the bread that I will giv is my flesh, which I will giv for the life of the world. . . . Except ye eat the flesh of the Son of man and drink his blood, ye hav no life in you.

No wonder that the writer adds: "From that time many of his disciples went back and walked no more with him." Then Jesus said to the twelve: "Will ye also go away?" And Simon Kepha answered: "Lord, to whom shall we go? Thou hast the words of eternal life. And we believe and are sure that thou art the Meshiha, the Son of the living God." But Jesus said: "Hav not I chosen you twelve, and one of you is a devil?"

This early foreknowledge of his betrayal by Judas is disclosed only in the fourth gospel.

20 "After these things," says John, "Jesus walked in Galilee; for he would not walk in Jewry because the Jews sought to kill him." But the feast of the Tabernacles being at hand his brethren (who, strange to say, did not believe in him) urged him to go up to Jerusalem and there perform his miracles. But Jesus said to them: "Go ye up unto the feast; I go not up yet, for my time is not yet full come." So his brethren went, and soon afterward Jesus also went, but "as it were, in secret." Inquiry was made for him at Jerusalem, but "no man spake openly of him for fear of the Jews." In the midst of the feast Jesus appeared in the temple and taught. "How knoweth this man lettere," said the Jews, "having never learned?" Jesus answered them saying:

My doctrin is not mine, but his that sent me. If any man will do his will he shall know of the doctrin, whether it be of God, or whether I speak of myself. He that speaketh of himself seeketh his own glory; but he that seeketh his glory that sent him, the same is true, and no unrighteousness is in him. Did not Moses giv you the law, and yet none of you keepeth the law? Why go ye about to kill me?

What wonder that the people answered: "Thou hast a devil. Who goeth about to kill thee?"

Jesus continued his incoherent and insane harang. "They sought to take him," says John, "but no man laid hands on him, because his hour was not yet come." Officers were sent to take him, but failed to do it, and he continued to talk. Again on the last and great day of the feast he declaimed in the temple. Some said: "He is the Meshiha." Others said: "Doth Meshiha come from Galilee? Doth not the Scriptures say that Meshiha cometh of the seed of David, and from Bethlehem, the town of David?"

The officers sent to arrest him were afraid to do it, and returning without their prisoner said: "Never did a man speak as this man speaketh." "Are ye also deceived?" said the Pharisees. "Hav any of the chiefs, or of the Pharisees, believed in him?" But Nicodemus, who had met Jesus secretly by night, interposed and said: "Doth our law condemn a man unless it first hear him?" To this reasonable question their answer was: "Art thou also from Galilee? Search and see that no prophet ariseth from Galilee."

21. Having thus escaped arrest Jesus went to the Mount of Olives, and as he was speaking to the people there the Scribes and Pharisees brought to him a woman caught in adultery. It is needless to repeat this story, which is told only by John, and which is wanting in the earliest codices of the New Testament, namely, the Vatican, the Sinaitic, and the Syriac. Furthermore, if you omit the whole story the narrativ of the fourth gospel is not at all interrupted, showing that this part is an evident interpolation.

22 Jesus continued his declamation in the temple. The Pharisees said: "Thou bearest record of thyself; thy record is not true." Jesus answered: "Though I bear record of myself yet my record is true."

How can this statement be reconciled with a previous one, to wit: "If I bear witness of myself my witness is not true" (v, 31)?

Some further extracts from this speech of Jesus as reported by John are worthy of note, as follows:

For I know whence I came and whither I go, but ye can not tell whence I came and whither I go. Ye judge after the flesh; I judge no man. And yet if I judge, my judgment is true. . . . I am one that bear witness of myself, and the father that sent me beareth witness of me. . . . I go my way, and ye shall seek me and shall die in your sins Whither I go ye cannot come. Ye are from beneath, I am from above. . . . Ye seek to kill me because my word hath no place in you. . . . Ye are of your father the devil. . . . He was a murderer from the beginning. . . . When he speaketh a lie he speaketh of his own; for he is a liar and the father of it. . . . It is my Father that honoreth me; of whom ye say that he is your God. Yet ye hav not known him, and if I should say I know him not, I shall be a liar like unto you, but I know him and keep his saying. Your father Abraham rejoiced to see my day; and he saw it and was glad.

"Thou art not yet fifty years old," said the Jews, "and hast thou seen Abraham?"

The ready reply of the Logos was: "Verily, verily, I say unto you, before Abraham was I am."

The bad grammar is in the Greek version; the Syriac reads: "Before Abraham existed I was."

The angry Jews then took up stones to cast at Jesus, but he retreated and hid himself and so escaped their fury.

23 Going away from the temple Jesus saw a man who was blind from his birth. His disciples asked him: "Who did sin, this man or his parents, that he was born blind?" Jesus answered: "Neither this man nor his parents, but that the works of God should be made manifest in him." Whereupon Jesus spat on the ground and made clay of the spittle which he spread upon the blind man's eyes and said: "Go wash in the pool of Siloam." The man went and washed and was *restored to sight.*

The Greek version interpolates after Siloam, "which signifies having been sent."

This faith cure is narrated only by John, who tells us that it caused a great disturbance, especially as it happened on the Sabbath day. The Pharisees pestered the blind man and his parents about it. The parents prudently declined to answer, fearing they might be put out of the synagog for confessing that Jesus was the Meshiha. They said their son was of age and should speak for himself. The son grew irritable saying: "I hav told you already and ye did not hear. Wherefore would ye hear it again? Will ye also be his disciples?" Then they reviled him and he retorted, saying: "Since the world began was it not heard that any man opened the eyes of one that had been born blind. If this man was not of God he could do nothing." This was enough, "and they cast him out," *i.e.*, excommunicated him.

Jesus hearing of this went to the man and said: "Dost thou believe on the Son of God?" "Who is he, Lord, that I might believe?" replied the poor man. "It is he that talketh with thee," said Jesus. "Lord, I believe," said the man, and he worshiped him.

24. To the Pharisees who were about him at this time Jesus spoke a parable about the shepherd, the sheep, and the sheepfold. But as they could not understand the meaning of it, he explained, saying:

I am the door of the sheep. All that ever came before me are thieves and robbers. . . . I am the good shepherd and know my sheep and am known of mine. . . . And other sheep I hav which are not of this fold. Them also I must bring, and they shall hear my voice; and there shall be one fold and one shepherd. Therefore doth the father love me, because I lay down my life, that I may take it again. . . . I hav power to lay it down and I hav power to take it again.

Many of the Jews hearing this said: "He hath a devil and is mad." Others said, "Can a devil open the eyes of the blind?" And there was a division among them.

25 Again at the feast of the dedication of the temple, in the winter, the Jews gathered around Jesus in Solomon's porch and said: "How long dost thou make us doubt? If thou be the Meshiha, tell us plainly." His answer was:

I told you and ye believed not. The works that I do in my father's name, they bear witness of me. But ye believe not because ye are not of my sheep. . . . I and my father are one.

Then the Jews threatened to stone him for blasphemy, making himself God. But Jesus qualified his words, saying:

Is it not written in your law "I said ye are Gods?" (Psalms lxxxii, 6) If he (David) called them Gods unto whom the word of God came and the scriptures cannot be broken, say ye of him whom the father hath sanctified and sent into the world, "Thou blasphemest," because I said I am the son of God? If I do not the works of my father, believe me not. But if I do, though ye believe not me, believe the works, that ye may know and believe that the Father is in me and I in him.

Unconvinced by this weak and false argument they sought again to kill him. But again he escaped and went to the other side of Jordan where John at first baptized, and there he abode. The reference here is to chapter i, verse 28

These things were done in Bethabara, beyond Jordan, where John was baptizing.

Bethabara is supposed to be identical with Bethbarah, an ancient ford of Jordan. But unfortunately the oldest Greek MSS., as well as the ancient Syriac and the Latin Vulgate, hav Bethany, which was twenty miles this side of Jordan, and within two miles of Jerusalem! ANTICHRIST.

(TO BE CONTINUED.)

Letters to Workingmen.

MONEY.

In former letters I sought to establish the fact that government was a superstition. By showing the method of its origin and evolution I now propose to speak of the various functions of government and endeavor to show that superstition breeds superstition. Perhaps the most important function of government—the one most affecting the weal or woe of the people—is the coining of bullion and dictating the bases of all issue of paper money. Chambers' Encyclopedia says, "The power which controls the qualities or quantities of money, whether of coin or paper, strikes at once every material interest of every citizen of the country which is subject to it." And I want you to observe closely what it says further on: "A small number of the whole people, those whose business it is to deal in money as lenders or bankers, alone keep that close watch of legislation which enables them to control it unduly so as to promote their own interests." And when we consider the fact that money is to trade and commerce what the blood is to the living organism and should be allowed to circulate as freely, we see what a tremendous power for evil to the many is in the hands of an insignificant few. We know that a scarcity of money always affects disastrously the interests of industry and is a direct benefit to the *lend lord*, and it does not take any very astute intelligence to be aware of the fact that the bankers and gamblers of Wall street manipulate the financial policy of the nation, and as long as money is a creature of law, a child of the state, we may expect such policy as will benefit the lords of finance. What is money? When we consider the various answers by the various schools of thought we find the same trouble appears that we noticed to that other question, What is government? Our hard-money friends tell us that coined metal alone is money, that paper money is merely a promis to pay the coin. That the money property is in the gold. That government cannot make money, it simply coins it. That it puts it in shape for the accommodation of the people and reserves the right to do this to protect the public from counterfeiters. While our soft-money friends hold that the money property is given to coin by the government. That government not only coins the bullion, but makes it money and can unmake it at will as in the case of the trade dollar. That money may be based upon the wealth of the nation as it is now based upon gold and issued as irredeemable paper currency. From the standpoint of the governmentalist the soft-money theory is sound. The trouble is that when put to the test the god of government does not pan out any better than the god of theology. Our soft-money friends display no greater superstition, however, than our hard money friends. We may as well make a god of government as a god of gold. So long as the government monopolizes the issue of money and insists upon basing that issue upon gold, which is ridiculously inadequate to represent the money required to do business with, it must of necessity partake largely of a fiat nature and be subject to inflation and contraction. And so long as inflation produces activity, as increasing the amount of circulation always does, and contraction or lessening the circulation produces stagnation, as it invariably does, so long will the idea grow that the evil results from basing the issue upon gold, and so long as the idea remains that money to be money must bear the stamp of government, so long will the fiat idea continue. Of the two systems I am inclined to think the worst is really the best. The fiat idea is a logical conclusion from the government idea as that is of the God idea, and an issue of irredeemable currency would demonstrate the impotency and show the absurdity of the whole government machinery. It is not my intention to discuss the various ideas of finance but to confine myself to the question what is money, and to show that our ideas are largely dominated by the superstition that government can do things that the people cannot. In the beginning of trade it was early discovered that a token of value might be taken in lieu of commodities, which could be easily exchanged for articles desired. These tokens, which constituted the first money, were undoubtedly composed of the ornaments of the primitiv people. Such people always regard ornaments of the utmost importance, and parted with

them at first, I may suppose, as a sort of pledge to be redeemed. The practice soon established such trinkets as currency. When agriculture began and the real value of commodities became more apparent "flocks and herds" became the money of the people, while with the hunters hides and furs were used in traffic. As civilization grew gold and silver and precious stones, from their great beauty and value as ornaments, became the medium of exchange. As the robber chief evolved into the governor of state gold, silver, and inferior metals were rudely shaped and stamped into coin and their value fixed. Then it was that the definition of Aristotle was at least three-quarters true. He said money is a measure of value, a medium of exchange; an invention of man and a creature of law. As an invention of man and a medium of exchange it began before governments and will continue when governments shall hav passed away. As a creature of law it became the tool of a rapacious monopoly. Originally a harmless and useful invention of man, it has become a veritable "club of civilization," and with good reason stigmatized as the "root of all evil." What has wrought the change? I tell you, friends, it is the government, which has adopted it and deformed it to its own ugly proportions. As "a measure of value" it is a delusion, unless we mean to convey the idea of a unit of value arranged into a scale whereby we may express the value of commodities. As value can be determined only in relation to other things, it follows that money can be no measure or standard of value. What they mean is that gold having its value fixed by law—so many grains to a dollar—money is the standard or measure of gold. And as gold was about the only value in their eyes, they came to use the expression "measure or standard of value." Why gold should be thus favored is the mystery which furnishes the superstition of money. Yet the mystery is explained when we consider the fact that gold was early monopolized by a class that has ever manipulated the governing power. And in fixing the value of gold and making it the only basis for the issue of money which alone is declared to be a legal tender or debt-paying property, they hav a lien upon the world's wealth and hav been enabled to enslave labor. Our money is regulated by financiers as our laws are made by lawyers. And as I hav shown in former essays, man's inherent selfishness has ever evolved systems whereby he and his class shall hav special advantages. A correspondent of THE TRUTH SEEKER speaks of "money and the mechanism of exchange" as being "a science with principles just as fixed and definit as the rules of arithmetic." I believe that true economy may be based upon principles as undeviating as the "rules of arithmetic," but those principles will never be accepted by that power which depends upon its "thus be it enacted." Men talk of the "science of politics" and the "science of theology," but the man is stark mad who would think of applying the rules of arithmetic in solving any of its intricate problems. Government to be government must not be bound by any principles recognized by the individual, even as God to be God must be above the laws of nature. When men are no longer dazed by the "glittering generalities" and special pleading of politicians and study the facts which underlie true economy they will perceive that the principle which makes money a necessity is a value or promis of value to facilitate exchange. It may be gold or silver or other metals coined in a scale of valuation, or it may be personal notes for value received, due bills, checks, or bills of exchange, or it may be bank notes issued by mutual associations. Money, to serve its true function, should be free, should be of value or a promis of value, always redeemable or interchangeable. I take no stock in "labor money." Labor has no value in itself. Labor is a factor in the production of value. Money should be a value in itself but never a factor in the production of value. The issue of money should be an individual prerogativ. Any man having value and wishing to exchange may issue his promis to pay for goods desired. These promises might be received at local banks and form a basis for the issue of a general circulation. Systems established by mutual interests, for mutual protection, would eliminate fraud and reduce dishonesty to a minimum. I hav not the time, if I had the ability, to enter into the details of a true monetary science, but I believe such a science exists, and I ask you, friends, to think it out; read up mutual banking and a free currency. Let it compete with government money. I know that government may seek to enforce its monopoly, but I know, also, that it is powerless to enforce its prohibitions whenever a large portion of the people quietly adhere to their rights. I ask you to think it out—take into consideration the utility, economy, and effectivness of private enterprise as compared with the impotent, extravagant, and inefficient political institutions.

A. L. BALLOU.

Buffalo, N. Y.

ALL the qualities which theology ascribes to God reciprocally destroy one another. The exercise of one of his perfections is always at the expense of the exercise of another.—*D'Holbach.*

Fifteenth Annual Congress.

The Fifteenth Annual Congress of the American Secular Union has been appointed by the Board of Directors to meet in Philadelphia, on Saturday morning, Oct. 31, 1891, at 10 o'clock, in Industrial Hall, corner of Broad and Wood streets, for the transaction of business, and to continue over Sunday, November 1st, if the Congress shall so determin. No arrangements will be made for reduced railway or hotel rates.

The object of the American Secular Union, as is well known, is to secure the total separation of church and state in fact and in form, to the end that equal right in religion, genuin morality in politics, and freedom, virtue, and brotherhood be established, protected, and perpetuated. While we unite on what is commonly known as the Nine Demands of Secularism, we propose to emphasize the following at the coming Congress:

1. The equitable taxation of church property in common with other property.

2. The total discontinuance of religious instruction and worship in the public schools, and especially the reading of any Bible.

3. The repeal and prevention of all laws enforcing the observance of Sunday as a religious institution, rather than an economic one, justified by physiological and other secular reasons.

4. The cessation of all appropriations of the public funds for educational and charitable institutions of a sectarian character.

The American Secular Union is strictly unsectarian and non-partisan in both religion and politics, but will use any and all honorable means to secure its objects as above stated. It is not either publicly or privately committed to the advancement of any system of religious belief or disbelief, but heartily welcomes all persons of whatever faith to its membership on the basis of "no union of church and state." The word "secular" is here used in its broadest sense, as applied to the state and not to any system of religion or philosophy.

To discuss these questions in an orderly and friendly manner, and to devise ways and means to promote these objects, let us come together at this Congress as Freethinkers, Materialists, Spiritualists, Unitarians, Universalists, Free Religionists, Quakers, Progressiv Jews, and Liberal Christians, and, laying aside our peculiar views on religious questions, unite as American citizens on the one broad platform of no union of church and state, and the complete administration of our secular government on purely secular principles.

The National Reform Association, having for its object the establishment of Christianity as the religion of the state by constitutional enactment; the American Sabbath Union, working for the enforcement, by legislation, of the Jewish and Puritanic Sabbath on our free citizens; the Women's Christian Temperance Union, indorsing the platforms and policy of both these organizations; the churches, both Catholic and Protestant, insisting through their ecclesiastical bodies upon the complete exemption of church property from just taxation, as well as upon the appropriation of public money for religious schools and other sectarian institutions; all these, and many others which might be mentioned, are imperiling our constitutional liberties. Every true Liberal and patriot, whether man or woman, should feel called upon to aid in organizing an effectiv opposition to these nefarious schemes.

All who work for religious liberty are welcome to the coming Congress of the American Secular Union in the City of Brotherly Love.

R. B. WESTBROOK,
President American Secular Union.

Attest: IDA C. CRADDOCK,
Corr. Sec. American Secular Union.

Philadelphia, Sept. 16 1891.

Fables and Allegories of the Bible.

[From an address before the Liberal League of Newark, by Sereno E. Todd, Orange, N. J. The following is herewith reproduced:]

Hav you ever been in a lager-beer saloon and heard debauching beer-guzzlers conjure up and tell marvelous and improbable stories, which no one believed to be founded on truth? Well, that story about two thousand devils being cast out of one man, and entering into two thousand swine, causing the entire herd to run violently down a steep place into the sea, where they were all drowned, is just such a marvelous story as one would expect to hear rehearsed by illiterate fishermen. Doubtless you are aware that all the disciples of Jesus were uneducated fishermen. They did not know anything but fish. They believed in witches, spooks, apparitions, and in the accomplishment of any philosophical impossibility. This is one of the stories that they rehearsed for the edification of each other, until they came to think and to believe that the silly falsehood was founded on living and incontrovertible fact. After a person has rehearsed false statements about any person for a few times, he will be ready to declare in positiv language that "he knows the story to be God's truth." Reflect for a moment on the representations. Two thousand devils in one man! and all at once they came out of him and rushed into two thousand swine! What a silly and ludicrous story to teach to children, or to proclaim from the pulpit as the word of the great creator of heaven and earth! All sensible people know there is no devil and never was any. When a person manifests an ugly disposition, that manifestation is personified and denominated the devil. Love is often personified and called God or heaven. Hatred is personified and denominated the devil, or hell. Love and hatred are simply functions, or properties, of vitalized matter. It is too silly and simple to teach such superlativ nonsense to children as God's truth! How infinitly better it would be to teach children how to liv in peace and harmony with each other; how to respect each other's little rights; how to be honest and estimable citizens; how to liv well and happily; and how to make the best use of our time, opportunities, and advantages during our short and hasty career from the cradle to the grave.

Children (and adults also) are taught to believe that Jesus turned water into wine, which was never done, and which is a scientific impossibility. Ask an expert chemist if anyone ever made wine out of water only? He will reply, without any hesitancy, that it cannot be done, and never was done. In the account written about that temperance marriage (in John ii, 3) not one word is recorded to show that the water was turned into wine. Some one told Jesus that there was no wine for the guests to drink. Jesus replied: "Fill the water-pots with water; and they filled them up to the brim. And he saith unto them, draw out now, and bear unto the governor of the feast; and they bare it." Not one word is said about turning that water into wine. Jesus called it water. The governor of the feast tasted the water and knew it to be water. The language does not state that he tasted wine. The servants who drew the water and bare it to the governor, knew it to be water. The governor perceived the cute scheme to hav a temperance wedding. So when he tasted the water, and saw the joke, he said: "That is good wine." He called it wine, just as little children put water in their cups and call some tea, some coffee, and some milk; and a plate of mud they call custard pie. Jesus was a reformer. He could not turn water into wine any more than any other person. He did not pretend to do any such miracle. But the compilers of the New Testament and the orthodox clergy hav taught and continue to teach this falsehood for truth, that water was turned into wine. This is one of the grave errors of the church, by way of teaching improbabilities, impossibilities, and falsehoods for divine truth.

There are scores of marvelous stories, fables, or allegories in the Bible, which are taught in Sunday-schools, proclaimed from the pulpit, and inculcated in the home-circle, as God's everlasting truth; whereas, the fact is that they are simply marvelous stories conjured up by some illiterate barbarian of one idea, to deceive ignorant people, and keep them in subordination to a scheming priesthood. Contemplate for a moment that fable concerning the sun and moon standing still. I feel chagrined to reflect that untold numbers of excellent people believe that ludicrous story to be God's truth. But no astronomer, geologist, or intelligent geographer, or any well-educated person, will believe that the sun and moon ever stood still. Any person who has only an imperfect comprehension of the earth whirling around the sun many times faster than any rifle bullet ever flew, cannot be induced to believe that the account is anything more than a marvelous story. Our earth whirls along in its orbit more than a thousand miles every minute. Think for a moment of the power necessary to stop such a planet in its course without smashing it all to shattered atoms, like an egg when dashed against a rock! Then reflect on the immense force requisit to start such a world as ours, with all its oceans, continents, mountains, cities, and vast extent of country, and to giv every part a velocity of more than a thousand miles an hour! By trying to interpret the fables and allegories of the Bible literally, we bring out only sacerdotal nonsense. They were written as stories or fables, and we should accept them as stories or allegories, just as we accept John Bunyan's "Pilgrim's Progress" as a sacred allegory.

HISTORY certainly shows that man is less vile than he was once; and, if he has improved, we are warranted in hoping he will "go on unto perfection." The telegraph, the newspaper, and the high moral sentiment which is the standard of society now, bring to notice a multitude of crimes that in old times would not hav gained publicity, both from the lack of facilities for publication and the prevailing lax morality which would hav ignored them. These increased exhibits of sin cause some to mourn over the degeneracy of the times and to sigh for a return of the good old days. If they will read the histories of those days they will find cause for gratitude that they do not date their births any earlier.—*Robt. C. Adams.*

THE TRUTH SEEKER.

FOUNDED BY D. M. BENNETT.

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We hope that whenever a Freethinker sees an article in his local paper in favor of opening the World's Fair on Sundays he will mark it and send a copy to Benjamin Butterworth, secretary Board of Directors of World's Fair, Rand McNally building, Chicago, Ill., and to John T. Dickinson, secretary National Commission of World's Fair, at the same address. Let us make a vigorous and persistent fight in this matter. Our efforts must not slacken till the final decision is made, which may not be till 1893.

THE Bible Picture Book, we take pleasure in saying, is now under way, and will be issued as soon this fall as the work can be done and done well. The price will be $1, and it will contain a great deal for that amount. In renewing for THE TRUTH SEEKER we hope our readers will not forget to inclose the dollar for it.

Christianity Ruining Industry.

Elliott Shepard, the pious donkey who edits a New York evening paper, recently declared that the famin in Russia has been divinely inflicted in chastisement for persecution of the Jews. The keen-witted *Sun* bestows upon this notion the smile which it calls for, but proceeds to remark that truth sometimes proceeds from the mouth of babes and sucklings, and fools do not always speak words of folly, even when they do not know what they are saying. For there was a connection between the persecution of the Jews and the extreme famin in Russia, though the connection was neither more nor less providential than any other relation of cause and effect. The Russian farmer, as is known to every reader of Stepniak's book on the Russian peasantry, is always in debt, is always without ready money, and depends altogether for the means to meet his current expenses for labor at seed-time and harvest, on the advances from the money-lenders, who are invariably Jews. These Jewish speculators travel through the country in the spring and purchase the growing crops as they stand, advancing the farmers enough ready money for the expense of harvesting. This year, according to the correspondent of the London *Times*, the Jews had no money to lend, but were realizing all they could on their own property to take with them across the frontier. As a natural consequence, in whole districts no purchasers appeared in the spring, and the farmers were unable to hire laborers, and only "an infinitesimal portion of the crops" was harvested. That such is the situation in Russia this year is evident enough from the data cited by the *Sun*; and furthermore, this condition has resulted not merely once but many times, as we know from the letters of E. B. Lanin written before the present year. This traveler through that gloomy Christian land some time ago told us that many of the Russian laws against the Jewish population either defeat their own purpose or inflict considerable loss upon the Christian subjects of the czar. Thus there are numerous districts in Russia—fertil stretches of land—which are in sore need of workmen to till the soil and reap its fruits. It often happens that the corn rots on the ground for want of hands to cut it. The landowners hav been for years crying out for some measure calculated to restore what the emancipation of the serfs deprived them of—cheap labor; and the government did enact a law a few years ago which has created a class of agricultural laborers who sell themselvs for several years, and even descend to the heirs of their master, should he die before the expiration of their term. But this measure has not brought the looked-for relief to Russian landowners, who are often driven to despair at the sight of their riches melting away like snow for want of laborers, while the miserable Jews are perishing of sheer starvation, almost devouring each other, like Ugolino's offspring in the tower of the Gualandi, because there is no work for them to do in the pale.

The *Sun* goes on to remark upon the evil effect upon industry and prosperity of religious persecution in general, saying:

"The whole intricate social economy of a people cannot be violently and suddenly overturned, no matter how pious or imperativ the reason, without causing vast direct and indirect suffering. Spain never recovered from the expulsion of the Moors. The French race was unquestionably impoverished in an infinit number of ways by the expulsion of the Huguenots. Russia surely will not escape the baleful results of the expulsion of the Jews, and the intense distress of famin is only the precursor of evils possibly more serious still. The result is incomparably more certain than the falling of rain after the explosion of one of Uncle Jerry's kites, but no more than that does it involve any special intervention of divine benevolence or wrath."

That such is one of the many disastrous consequences of religious persecution is indeed true, and was illustrated and deplored by many writers before the *Sun* commented upon it. That paper speaks of Spain's expulsion of the Moors, but we prefer to call attention to the same country's ejection of the Jews in the fifteenth century. This action affords a close parallel to Russia's present expulsion of the same race, both in its conduct and in its after effects on the expellers. For several centuries Spain had been under the rule of the Mohammedan Moors, and by this people Jews had been treated with the highest consideration. Insulted, hated, plundered, and despised by all Christian nations, banished from England by Edward I. and from France by Charles VI., they flocked from the ignorant and fanatical Christian lands to that country, where flourished the only intellectual culture then existing besides their own. Here the intelligence of the Mohammedans accorded the harassed Jews a ready sympathy and reception. They became distinguished for their wealth and their learning. For the most part they were Aristotelians. They founded many schools and colleges. Their mercantil interests led them to travel all over the world. They particularly studied the science of medicin. Throughout the Middle Ages they were the physicians and bankers of Europe. Of all men they saw the course of human affairs from the most elevated point of view. Among the special sciences they became proficient in mathematics and astronomy; they composed the tables of Alfonso, and were the cause of the voyage of Da Gama. They distinguished themselvs greatly in light literature. From the tenth to the fourteenth century their literature was the first in Europe. They were to be found in the courts of princes as physicians, or as treasurers managing the public finances. But the bright torch of civilization held aloft in the Christian night of Europe before long suffered extinguishment. The Moors were conquered and driven out of Spain by Christians, and with them the Jews lost their only friends. When in this ill-omened hour the cross supplanted the crescent on the hights of the Alhambra, the solitary refuge of the Hebrews was lost, the last gleam of tolerance vanished from Spain, and their expulsion approached.

The orthodox clergy in Navarre excited popular prejudices against them. To escape the persecutions that arose, many of them feigned to turn Christians, and of these many apostatized to their former faith. The papal nuncio at the court of Castile raised a cry for the establishment of the Inquisition. The poorer Jews were accused of sacrificing Christian children at the passover, in mockery of the crucifixion; the richer were denounced as Averroists. Under the influence of Torquemada, a Dominican monk, the confessor of Queen Isabella, that princess solicited a bull from the pope for the establishment of the holy office. A bull was accordingly issued in November, 1478, for the detection and suppression of heresy. In the first year of the operation of the Inquisition, 1481, two thousand victims were burnt in Andalusia; besides these, many thousands were dug up from their graves and burnt; seventeen thousand were fined or imprisoned for life. Whoever of the persecuted race could flee, escaped for his life. Torquemada, now appointed inquisitor-general for Castile and Leon, illustrated his office by his ferocity. Anonymous accusations were received, the accused was not confronted by witnesses, torture was relied on for conviction; it was inflicted in vaults where no one could hear the cries of the tormented. As, in pretended mercy, it was forbidden to inflict torture the second time, with horrible duplicity it was affirmed that the torment had not been completed at first, but had only been suspended out of charity until the following day. The families of the convicted were plunged into irretrievable ruin. Llorente, the historian of the Inquisition, computes that Torquemada and his collaborators, in the course of eighteen years, burnt at the stake ten thousand two hundred and twenty persons, six thousand eight hundred and sixty in effigy, and otherwise punished ninety-seven thousand three hundred and twenty-one. This frantic priest destroyed Hebrew Bibles wherever he could find them, and burnt six thousand volumes of Oriental literature at Salamanca, under an imputation that they inculcated Judaism. With unutterable disgust and indignation we learn that the papal government realized much money by selling to the rich dispensations to secure them from the Inquisition. But all these frightful atrocities proved failures. The conversions were few. Torquemada, therefore, insisted on the immediate banishment of every unbaptized Jew. On March 30, 1492, the edict of expulsion was signed. All unbaptized Jews, of whatever age, sex, or condition, were ordered to leave the realm by the end of the following July. If they revisited it, they should suffer death. They might sell their effects and take the proceeds in merchandise or bills of exchange, but not in gold or silver. Exiled thus suddenly from the land of their birth, the land of their ancestors for hundreds of years, they could not in the glutted market that arose sell what they possessed. Nobody would purchase what could be got for nothing after July. The Spanish clergy occupied themselvs by preaching in the public squares sermons filled with denunciations against their victims, who when the time for expatriation came swarmed in the roads and filled the air with their cry of despair. Even the Spanish onlookers wept at the scene of agony. Torquemada, however, enforced the ordinance that no one should afford them any help. Of the banished persons some made their way into Africa, some into Italy; the latter carried with them to Naples ship-fever, which destroyed not fewer than twenty thousand in that city, and devastated that peninsula; some reached Turkey, a few England. Multitudes, falling into the hands of the pirates who swarmed around the coast, were plundered of all they possessed and reduced to slavery; multitudes died of famin or of plague, or were murdered or tortured with horrible cruelty by the African savages, or were cast back by tempests on the Spanish coast. Weak women, driven from luxurious homes among the orange groves of Seville or Granada, children fresh from their mothers' arms, the aged, the sick, the infirm, perished by thousands. About eighty thousand took refuge in Portugal, relying on the promis of the king; but even there the hatred of the Spaniards pursued them. A mission was organized. Spanish priests lashed the Portuguese into fury, and the king was persuaded to issue an ediet which threw even that of Isabella into the shade. All the adult Jews were banished from Portugal; but first of all their children below the age of fourteen were taken from them to be educated as Christians. Then indeed the cup of bitterness was filled to the brim. The serene fortitude with which the exiled people had borne so many and such grievous calamities gave way, and was replaced by the wildest paroxysms of despair. Piercing shrieks of anguish filled the land.

Women were known to fling their children into deep wells, or to tear them limb from limb, rather than resign them to the Christians. When at last, childless and broken-hearted, they sought to leave the land, they found the ships had been purposely detained, and the allotted time having expired, they were reduced to slavery, and baptized by force. A great peal of rejoicing filled the peninsula, and proclaimed that the triumph of the Spanish priests was complete.

The disastrous effects upon Spain of this expulsion of its most intelligent class were soon felt. The Jews, it is to be remembered, were the most skilful physicians, the ablest financiers, and among the most profound philosophers; while they were only second to the Moors in the cultivation of natural science. They were also the chief interpreters to Western Europe of Arabian learning. But their most important service, and that with which we are now most especially concerned, was in sustaining commercial activity. For centuries they were almost its only representativs. By traveling from land to land till they had become intimately acquainted both with the wants and the productions of each; by practicing money-lending on a large scale and with consummate skill, by keeping up a constant and secret correspondence and organizing a system of exchange that was then unparalleled in Europe, the Jews succeeded in making themselvs almost indispensable to the community, and in accumulating immense wealth and acquiring immense influence in the midst of their sufferings. Spain, deprived of this class, while rival nations in which they had found refuge soon reaped the fruits of the intelligence of the fugitivs, rapidly sank from a brief occupancy of the pinnacle of commercial superiority to the obscurity and stagnation of to-day.

The countries which received the heretics obtained from them an industrial and intellectual stimulus whose effects are yet visible. And this has been the case with all nations which hav followed a like course with refugees from any religious persecution. The commercial genius of the Jewish exiles was one of the elements in the development of Leghorn, Pisa, and Ancona. Amsterdam owes a very large part of its prosperity to the concourse of heretics who had been driven from Bruges and from the surrounding country. The linen manufacture in Ireland, as well as many branches of English industry, were greatly stimulated by the skill and capital of the French refugees. French commerce received a powerful and long-sustained impulse from the good relations Francis I. had established with the Turks. Consequently Amsterdam, and in a less degree the other centers of commercial enterprise, hav been from an early period conspicuous for their tolerance.

We are unwilling to close without introducing a deliverance of the wise Darwin on the results of Spain's persecution not of the Jews alone but of every class possessing sense and the heresy which flows from sense. Investigating why "the Spanish nation, so dominant at one time, has been distanced in the race," the great naturalist calls attention to the fact that during the Dark Ages

"the Holy Inquisition selected with extreme care the freest and boldest men in order to burn or imprison them. In Spain alone some of the best men—those who doubted and questioned, and without doubting there can be no progress—were eliminated during three centuries at the rate of a thousand a year. The evil which the Catholic church has thus effected is incalculable."

What Is Going On Among Catholics.

It is evident that nothing could more weaken the bonds that hold together this Union than the perpetuation among us of the languages, forms, traditions, and sectarian bigotries of the countries from which our immigrants come. Such a continuance of foreign elements might easily become a cause or an aid of disruption in a time of unsettlement and confusion arising either from labor difficulties or from others. Nevertheless an extensiv movement is under way in the Catholic church to encourage such maintenance of diverse alien usages. It takes the name of Cahenslyism, after its originator, Cahensly. This person appealed to Leo XIII. for sanction, and asked that each class here of foreign nativity hav appointed over it prelates from its own land, instead of the regular American ecclesiastics of the district, that they may more fully keep up foreign methods. This notion was and is still hotly opposed by the American Catholic clergy. Of course they hav no care for the weal of the nation, but they are jealous of their own places and influence. The pope declined to favor the design of Cahensly. No doubt European ecclesiastics will urge the scheme, and some observers think that they may prevail upon the pope to indorse it. But we think that there is slight chance of this. The enmity which it would arouse among the regular Catholic clergy of America is one deterrent consideration. Another is the antagonism which the act would kindle in the general population of this country, Protestant and all. Notwithstanding Rome's temerity in openly antagonizing our public schools, it is far from probability that she would giv us so great offense on another head for so inconsiderable a cause.

Cahenslyism nevertheless continues to be pressed by our Western Catholics as if with hope of much effect. The congress of German Catholics just held at Buffalo received from Archbishop Elder of Cincinnati a letter recommending the use of German between German Catholics, and its employment in the inculcation of Christian principles. The exultation of the members of the congress over this letter seemed to be due to the unusual significance attaching to it in their minds as coming from one of the hierarchy not only not a German, but of nativ American birth and ancestry. The congress adopted a platform one paragraph of which reads:

"We demand the full right and liberty to retain, without interference from anyone, our German mother-tongue, together with the language of the country. At the same time we protest most emphatically that for this reason the cry of foreignism is raised against us, and that an attempt is made at denying equal rights with other American citizens."

We may add some of the sentiments of the congress on another matter, the situation of the pope. These German Catholics, like Catholics in all nations, continue firm in the belief that the pope must hav part of Italy's soil given back to him; but we think their notions queer enough, for what has the possession of a piece of ground to do with the proper administering of spiritual institutions which belong to quite another world? Nevertheless, these good servants of "the servant of servants" are fixedly persuaded that

"The entirely free exercise of the highest apostolic power, according to God's ordinance, is intimately connected as well with the welfare of the entire church as with the territorial independence of the holy see, willed by divine Providence. It is the necessary means in our present political and social situation to secure and accord that freedom in its full meaning of the word. Rome, as the natural seat of the papacy, as the centrum of the church, as the metropolis of the Catholic world, belongs to the popes (letter of Leo XIII. to Cardinal Rampolla), who, moreover, used the rights of sovereignty acquired in justice and sealed by solemn contracts, for the welfare of Italy and Europe and the whole world as true benefactors of mankind. . . . With confidence we leave it to Divine Providence by what means the restoration of papal independence will be brought about by secular power. In the mean time we will never cease to courageously sustain the holy father, and, in accordance with his intentions and admonitions, everyone in his own sphere and according to his ability, that right of the head of the church, and to strive with all legal and legitimate means to regain the freedom of the successor of St. Peter."

With confidence they "leave it to Divine Providence by what means the restoration of papal independence will be brought about by secular power." We would suggest that Divine Providence restore to Mr. Pecci his property by divine power. Instead of calling in "secular power," why not entreat Providence into vindicating his vicar's rights by a spiritual host, at which miracle an unbelieving age would indeed hasten back to the fold of faith?

Well Pleased With the Exchange.

A subscriber to the late *Freethought* writes expressing his opinion of the change. We hope that all the others will agree with him; and he says:

"CLINT, EL PASO COUNTY, TEX., Sept. 27, 1891.

"TRUTH SEEKER Co., New York City: I am now getting THE TRUTH SEEKER in the place of *Freethought*, and am much pleased with the exchange. Consider me a permanent subscriber and 'may you liv long and prosper.' There are eighty to one hundred thousand so-called reverend clergy in these United States, lazy blood-suckers, making their living out of the ignorance and superstition of the masses. Let us 'turn the rascals out' and force them to some honest work. Inclosed find $2 for a copy of 'The Freethinkers' Pictorial Text-Book,' which I hope soon to hav the pleasure of receiving through the mail.

"Yours very truly, S. G. ETHERIDGE."

Editorial Notes.

MOSES HARMAN expects to be put on trial again at the November term of court. It would be a wise thing for the district attorney to discontinue these cases and let an old man whose only thought is to do good finish his days in peace. The United States will never gain in reputation by being the tool of a lot of unprincipled scoundrels who make a living by hounding men whose wickedest thought is purer than their best. In Europe once the state went into partnership with the church in the persecution business, but it gained only in disrepute. Civilization looks back upon that time with horror, and reviles the government as well as the churches.

ONE of the *Sun's* Answers to Correspondents reads thus: "The question of the inspiration of the scriptures is still open. Modern study is playing havoc with the Old Testament, according to some persons; according to others, it isn't. Some of the stories of the Old Testament, if told on any other authority than one which all Christians are trained to believe in, would be laughed at as 'whoppers.' There is, however, no reason to think that the writers of the Bible were any more literal and less given to exaggeration than their descendants and countrymen of to-day." Rather plain, that. Did not the *Sun's* editorial writer who indited these lines overstep just a little that thrifty hedging line of policy in things religious which it had theretofore so deftly followed?

THE latest historian of Portugal, S. Morse Stephens, says of that nation: "When greatness had been achieved history runs into an abrupt decline. From her place as first of nations she fell to one in which her political importance in the councils of Europe counted no more than her area had counted in the area of Europe. Luxury joined to absolutism on the one hand and religious bigotry preached by inquisitors and fostered by an ignoble race of kings lost for Portugal the position which had been won for her by Alfonso and John, by Albuquerque and Vasco da Gama." A similar melancholy passage is to be found in the history of every nation that has allowed the Christian church the ascendency which she always so eagerly seeks. "Religious bigotry preached by inquisitors and fostered by an ignoble race of kings" has furnished the chapters of disaster in the annals of the Roman empire, Spain, Italy, France, Ireland, Greece, Russia, and many another land. It has put upon the record of this nation those disgraceful stains, the chroniclings of the witch-murders and heretic-tortures of New England. It will do the same again if it is given the power.

WE congratulate the legal fraternity of this city as much as we must condole with the heretics of the same burg upon the adoption of the law as a profession by Hugh O. Pentecost, the Anarchist editor of the *Twentieth Century*. For Mr. Pentecost in taking up law must abandon the platform, and will not be heard at Chickering Hall this winter. This is a cause for regret, for when he turned his attention to the religion he had left Mr. Pentecost was eloquent and convincing on the side of right. He has studied law for the purpose, he told a *Herald* reporter, of earning money to support his family in the style to which they hav been accustomed. "I am unwilling," he said, "to be very poor if I can help myself, and still more unwilling to drag my wife and children into poverty. No doubt my practicing law is inconsistent with my opinions, but in this case I choose to be so far inconsistent rather than to suffer want if I can help myself. Perhaps it would be more glorious if I should become a martyr, but I am not of the stuff of which martyrs are made, unless I could see that by sacrificing myself I could help some one else. But I do not see how any good could come to anyone by my being a martyr."

LOUD are the lamentations which in these days arise from every man of sense at the infliction upon him in every paper he picks up of fulsome adulation of the pope upon his Labor encyclical. Machinating bishops and donkeyish people find no words exalted enough to convey their sense of the merits of that maundering and misty farrago. The nine Catholic bishops of the New York province say: "As soon as we received your excellent encyclical on the condition of labor we thanked God with fervent hearts that amid the darkness occasioned by erroneous opinions he had shed upon us a light so powerful. We cannot congratulate ourselvs too frequently on having so great a chief and master in expounding the truths of faith and reason." Faith is indeed well expounded in the document, which is mostly taken up with exhortations to place faith in the church for the proper conduct of the social issue. But as to the "reason," there is in it a reason for nothing, a rationalé or justification of none of the principles dogmatically laid down. Archbishop Corrigan of New York declares: "So great is the force of genius which illumins it, so great the knowledge of social affairs, so great, in fine, is its clearness in defining and upholding the principles of the right of private property in land, and its justice in determining the rights and duties of the rich and poor, its wisdom in suggesting remedies for the evils which sorely vex the civil relationship of men in our day, that it is held second to no encyclical letter ever penned by the supreme pontiffs." After this the archbishop, with his mind on his own troubles with McGlynn and his land theory, feelingly continues: "If to one in particular of all the bishops of the country the words of your holiness appear most opportune it is to me, to whom that part of the Lord's flock by the benignity of your holiness has been intrusted, which is more exposed to the sophisms of the Socialists, and who must sustain against them a more ceaseless contention." Disgraceful instance, is this whole glorification of Pecci's boring production, of what Shakspere laments as "gilded honor shamefully misplaced."

Letters from Friends.

The Spirit That You Enfranchise Will Thank You.

FRANKLIN, ILL., Sept. 28, 1891.

MR. EDITOR: You will find inclosed $10—$5 for my subscription for THE TRUTH SEEKER for two years, and $5 for the benefit of the good old paper. It suits me. I cannot see how it could be improved. With good wishes for its welfare, I remain, Your well-wisher, ENOAS SCOTT.

Each Freethinker Should Enlighten One New Mind Yearly.

NEW HARTFORD, IA., Sept. 21, 1891.

MR. EDITOR: I should hav renewed subscription September 21st, but wanted to send one new subscriber this year as well as last, and at that time had failed to get one. We all ought to get one new subscriber every year for the best paper under the sun, and if we hustle I believe we can do it. MEL PIERCE.

Congenial "Souls" Wanted in Baltimore.

1702 HARLEM AVE., BALTIMORE, MD., Sept. 27, 1891.

MR. EDITOR: I see no notice of Liberal meetings in Baltimore in THE TRUTH SEEKER. Will some older resident of the city who takes the paper kindly inform me, personally or through its columns, where to find Liberals, as I am lonesome in this God——ly city. JOSIAH FRIEND.

Those Fair Gates Shall Be Opened.

KENT, O., Oct. 1, 1891.

MR. EDITOR: Glad you are trying to rouse the American Secular Union to action in defense of our common rights, assailed by the narrow-minded who are trying to close the World's Fair to the people Sunday. I propose to attend the adjacent county fairs this and the coming weeks to canvass for signatures to our petition for Sunday opening.

MARIUS HEIGHTON, Secretary Kent Secular Union.

Wanted—An Editor.

NEW YORK, N. Y., Oct. 5, 1891.

MR. EDITOR: A few weeks since an article in your paper suggested a contribution for its support. Pardon a subscriber for suggesting that what it most wants is an editor able and willing to write one or two good stirring articles and reviews each week on the current religious events—absurdities and news—and other good, spicy, and truthful contributions, which would bring subscribers and funds. It is not now edited but made up of correspondence—some very good, some trash—and scissors. A WELL-WISHER.

A Small Missionary Edition Proposed.

NASHVILLE, TENN., Sept. 24, 1891.

MR. EDITOR: It seems to me a good idea would be to publish a small sheet, the midget TRUTH SEEKER, with most of the type set. I think it would be at a low rate. I would subscribe for say one hundred per week for free distribution to children. Likely hundreds of other men would do the same. I think this would be the best plan. I put out over one thousand cards every week and am doing the best I know how. Yours truly, W. W. WILKISON, SR.

An Earnest Laborer in the Vineyard.

LEON, IA., Sept. 22, 1891.

MR. EDITOR: You will herein find $3 to pay for the greatest paper on earth, so far as I know. I must hav the paper. It is always the first thing I call for when I come home from a trip—that is, after kissing my wife and child and putting my team in the barn. I shall always do all I am able for THE TRUTH SEEKER and mental freedom. If you will send me anything for free distribution, I will handle it in the best and most telling way and manner possible. You hav some good contributors that must never drop the flag until there are a plenty more of flag-bearers to take their places. FRANK COOK.

Liberals Must Be Aggressiv—If Need Be, Abusiv!

TURNER, ORE., Sept. 27, 1891.

MR. EDITOR: If you see proper to send sample pages—pictures and text—of the "Freethinker's Pictorial Text-Book" I will "distribute them where they will do good" around here, and see if any can be sold. This is a small country town, with not many religious people, and very few Liberals. Almost all the non-religionists are non-committal also. Policy? Very poor. Religion always persecutes the timid. If Liberals would stand up and fight, organize and "carry the war into Africa," they would be astonished at the weakness of the enemy. I think that Liberals should be aggressiv, and, if need be, abusiv as well.

Respectfully yours, F. S. MATTESON.

A Philosophic Thinker.

PORT HURON, MICH., Sept. 28, 1891.

MR. EOITOR: I am a poor old man, but hav had the pleasure of reading your paper, with which I was much gratified. I would do all in my power to hav it circulated throughout these United States as well as all other countries in this world, for I consider it the true harbinger of peace on earth and good will toward mankind. I too am one of those outrageous beings that do not believe there ever existed any power that could create something out of nothing. But I am here without my own will, forced into existence and forced through it and will be forced out of it regardless of my will, and am obliged to float in the general current—forced into the world and forced through it and forced out of it by some power I am not acquainted with. It was a strife when I drew my first breath. It is a struggle going through, and will be a struggle going out of this existence. But I do not expect I can carry any of my ideas, principles, sentiments, or disposition away from this world as long as the centrifugal force is stronger than the centripetal force and nothing can be annihilated. All I hav I hav imbibed from others and in turn others will imbibe from me—nothing but that old immutable principle of transmigration; I always was and shall always remain to be a part of this world both physically and mentally.

Your poor but honest friend, SANDS C. CARPENTER.

We Wish Everyone to Do This.

PHILADELPHIA, PA, Sept. 30, 1891.

MR. EDITOR: Please send me some of the specimen sheets of the "Freethinkers' Pictorial Text-Book" mentioned in THE TRUTH SEEKER of September 18th, and I will distribute them where they will hav their weight felt. If I can induce any of my friends to purchase the book I shall certainly do so. I think THE TRUTH SEEKER is one of the best Freethought papers in this country, if not the best. I am not a subscriber, although I take (purchase) it every week from Mr. George Longford, who, as well as myself, is a member of the Philadelphia Liberal League. Hoping to be of some service to you in the future, I remain,

Yours courteously, GEORGE M. FRINK.

Both Right—The Word Has Both Meanings.

CLEVELAND, O., Oct. 4, 1891.

MR. EDITOR: Having been a subscriber for THE TRUTH SEEKER for nearly one year and a half I take the liberty of writing a few lines. "Does the word Jews indicate persons as believers in a certain religion or does it mean Jews as a nation?" This subject was brought up in the shop I am employed at, and there are some Christians there who claimed that a Jew remains a Jew wherever he goes and as long as he livs, because derived from the Jewish nation. The Freethinkers claimed, contrary to that, that a Jew does not remain a Jew wherever he goes and as long as he livs, and hav given simple proof for the same by saying that at the time of the census the statistics show the Jews not as a nation but as a religion. But this causing a good deal of argument, I hav promised them I will write to THE TRUTH SEEKER and ask its opinion and also its readers'. I am yours in liberty and Freethought,

J. ROSENBERG.

Where He Would Giv Bread, They Choose a Stone.

SELLWOOD, ORE., Sept. 21, 1891.

MR. EDITOR: You seem to think that it is no trouble to find folks to read and subscribe for Liberal papers and books. But I hav offered time and again to pay for THE TRUTH SEEKER free of charge if they would read it through. But so far no one has agreed to that. But four weeks ago a preacher came here and told that he had been a drunkard and a gambler and all the rest, and he converted about fifty people to the gospel lies. I did not hear him. But to-day I was told that he had baptized fifteen in the river and converted eleven to the Methodist and four to the Presbyterian faith. As to the balance, twenty, I could not learn where they joined in. He seems to be as free and easy as ever. Now, to reflect on a lot of people of that kind, what would you expect to do with such stuff?

In THE TRUTH SEEKER for September 12th, A. D. Swan, Kent, O, says that he is glad he livs under a government where he has liberty to express his sentiments. After he has said how he wished to use accumulated wealth, he has forgotten his own remarks about the Anarchists in 1887.

H. L. LINDELEAF.

Let Us Unite in Prayer for Such Good Ends.

VERNON, TEX., Sept. 13, 1891.

MR. EDITOR: Please find inclosed $3.50 to renew my subscription and purchase the TRUTH SEEKER ANNUAL AND FREETHINKER'S ALMANAC and "Liberal Hymn Book." On with the good work. I hope to liv to see Freethought spread from center to circumference of the globe on which we liv. I am at home only when in its atmosphere. Christian ground seems to be stagnant with a deadly malaria which stupefies or stultifies the human intellect, and chokes up with superstition every avenue to a grander and higher civilization. The best remedy for all such ailments that I know of is THE TRUTH SEEKER. It possesses the peculiar properties to cleanse and eradicate from the brain all germs of ignorance and folly, to revivify and build up the dwarfed intellect, and prepare the recipient for a higher and nobler struggle for the freedom of humanity from the thralldom of ignorance and stupidity. That this may be the happy lot of all who take THE TRUTH SEEKER let us all unite in prayer Success to the grand old TRUTH SEEKER and kindest regards to its whole corps of writers. With anxiety for the future of Freethought, I am truly yours, A. F. MARTIN.

Tricks of the Theological Trade.

INDUSTRY, KAN., Sept. 30, 1891.

MR. EDITOR: I send you two marked newspapers for you to observe. You will notice how "worldly" the churches are in this Western country. They will do anything to get up an amusement for the benefit of the church. As a church-member told me some years ago in Illinois about another denomination, if they were not ashamed and if people would not look upon it as a disgrace, they would run a house of prostitution for the benefit of the church. And so they would. I find in traveling through this Western country and noticing the drift of the churches that they will stoop to any dirty, mean trick, or get up any kind of amusement or lottery game, to get money out of the people. It has got so nowadays the bigger the hypocrits the better Christians they are. I hav often thought that it must certainly be amusing indeed to their God, J. Christ & Co., to look down from above and see their chosen people enjoying themselvs in a cancan, or something similar to it, for the benefit and glory of the abovesaid Company. But whenever a person approaches them on the subject of the Bible and Christianity and tells them the honest truth about it, they are ready to persecute and call you a blackguard and a blasphemer. I hav said many times, if there is an infinit God and he can do all things and has any decency or justice about him he certainly ought to blot all the churches and their doings out of existence for the good of the people.

But then we must believe and do as they do or be damned. Therefore great is the mystery of godliness.

I made a lengthy reply to Rev. A. Solt, and I presume he is offering up prayers mightily for me, for I know he will certainly think I was inspired by Old Splitfoot when I wrote that letter. J. B. WISE.

A Gallant Move Which Should Be Imitated.

CARYSVILLE, O, Sept., 1891.

MR. EDITOR: With permission of your columns, I wish to present a few thoughts touching the aspect of the cause of mental and moral liberty in this part of the domain of Uncle Sam. For several years there hav been a few of us struggling against the tide of superstition and tomfoolism, and making but little progress in consequence of the opposition of the followers of the great "I am." One difficulty has been a hall or place to meet where we can discuss the glorious truths of Rationalism untrammeled by the fetters of superstition. It seems that old Mother Grundy possesses such a power of influence that even when there is a will on the part of some to cut loose from the bonds of ecclesiastical dogmatism they hesitate, and ask themselvs the question, "How will I stand in the eyes of popular opinion if I cease to be a slave?" Two years ago the writer was engaged to deliver a lecture on "Why Am I a Liberal?" and a hall was engaged at Quincy, the nature of the lecture being explained to the owner. But no sooner was the announcement made than the pious hypocrits of the church raised their holy hands, and put a veto on further proceedings, and the cowardly owner went back on his word and refused us the use of the hall, and thereby defeated the object of the meeting. Some time ago I received a letter from J. R. Charlesworth, announcing that he was about to undertake a lecturing tour, and asking me to arrange for a lecture. Remembering the futility of previous effort, I was about to reply with a negativ. when I chanced to meet a few of the leading Liberals of Quincy, and stated the facts to them, and was authorized by them to write to Mr. Charlesworth to come ahead and they would secure a hall. I accordingly wrote him and he made the announcement in THE TRUTH SEEKER, Quincy, September 21st and 22d. But now, when a committee called upon Mr. Leach and announced the object for which they desired the hall, he raised his hands in holy horror, and gave them to understand that no Infidel should speak in his hall. Being again defeated, Mr. J. M. Putnam, an ex-commissioner of the county, who has served with credit, a man of undoubted integrity, came to see me and to ask what further we could do. My advice was to buy an unseated hall, for sale in our town (Carysville), and be independent. Well, the sequel was, the hall was bought, Mr. Geo. Dormire being the purchaser, and donated to the use of the Freethinkers. Mr. Charlesworth was here and gave us two lectures, "The Philosophy of Secularism" and "Why I Do Not Believe in God." We hav had a rattling of the dry bones of superstition. Maledictions of rage are heard on the corners. The spirit of the Inquisition has taken hold of the minds of the saints, and only for the lack of power the *Auto-da-fé* would be re-erected. But let the holy smoke ascend. We hav come to stay. We expect to organize here soon, and invite all who hav failed to be saved by being washed in the blood of the lamb to come to Carysville and be soused in the pool of reason and common sense. P. H. MCCROSKY.

For Persons Interested in Cryptograms.

OREGON, MO., Sept. 27, 1891.

MR. EDITOR: The light and scornful treatment given to Donnelly on account of his efforts to solve the mystery of the cryptogram is of a piece with the treatment given to all great discoveries and announcements that tend to shake established beliefs. But those who are accustomed to judicial methods of weighing evidence understand that more weight is to be given to the affirmations of those who claim to be witnesses of actual facts than to the denials of those who hav given either no attention or but a careless glance at them. Thus the testimony of one person who declares he heard a clock strike outweighs that of several who say they did not hear it strike, assuming that one to be competent and disinterested. Concerning this cryptogram hundreds of intelligent persons (Shaksperians) hav given to the work of Donnelly but slight attention, a mere surface observation, and hav declared either that there is nothing in it or else something of no great importance. Then again, few hav access to the original or fac simile famous edition of the cryptogram. And therefore the importance of the subject is not appreciated save by a few who hav carefully studied the works of Donnelly. Very many who had at first given ear to his statements when they heard he had withheld a full explication of the secret of the cryptogram dismissed the whole subject as a humbug of this age of humbugs. But no one who has ever carefully perused the work of Donnelly will deny that the cryptogram is one of the greatest wonders of this age. And like all great truths it must win more and more believers as time passes. The wonder is not that a story is concealed within some of the plays, but the

thing in itself outranks the most wonderful of the seven wonders of the world. Many who would examin are repelled by the appearance of so many figures, as was the writer. But after all, there is only one number played on by three or four others variously in order to elucidate each story. And after one story is told perhaps another "root number," as Donnelly calls it, is taken and played upon by perhaps the same few numbers to bring out another story. And so chapter after chapter is drawn forth, and all out of some two, four, or six small columns of a play. That is the climax of the wonder—that a whole volume of a wonderful history is hidden within such a small space of a few hundred words.

It is true, as Donnelly says, he who after examination could call it coincidence could believe that the letters of the alphabet, if strewn upon the floor, would arrange themselvs into Homer's "Iliad." But whether Bacon wrote the plays is another question. That more than one hand was in that work is evident and has always been admitted. There is scarcely a play of that age but had the aid of several minds to fit it for the stage. Hundreds of the most brilliant youths of England and Scotland hung around the theaters attracted by their love of the drama, yet repelled by the low esteem in which actors were held. Any poor scribbler for the stage that had the least wit and sociability might hav a dozen secret aids. Whatever he prepared passed through the hands of able critics as well as poets. Line after line was polished and refined, others added. But clearly the genius that created the stanzas was to the front in many of the greatest plays. Bacon himself shows no poetical ability in any of his known works, and the habit of impersonating everything, seen in every sentence almost of Shakspere, is not witnessed in Bacon. He could not possibly hav repressed this habit all times. And when one compares Bacon's attempt at Hebrew melodies with Byron's he sees at a glance the vast abyss between the poet and the mere writer of doggerel. In his drama of "A Holy War" every character talks like Bacon. As to the cryptogram, we repeat, let the investigator once see that in spite of the several figures used there are but one or two numbers and these are played on by the hyphens and brackets in each column to bring out long connected histories, all brought out of two or four columns, all being fitted together like the finest dovetail work—and his wonder cannot be repressed. How any intelligent person can take care to study the subject for one half hour without becoming a convert to Donnelly's theory, that the secret histories are therein interwoven (no matter as to the authorship of Shakspere), is inconceivable. HOLT.

Fines For Non-Oath-Takers.

NEW ORLEANS, LA., Sept. 25, 1891.

MR. EDITOR: Although I am not a direct subscriber to your most valuable and very instructiv paper, I never theless receive it regularly every Monday since last February, delivered by the daily paper carrier, thus giving him the benefit of the commission.

For some years I hav been a doubter in regard to religious views, but during these last three years I hav become a solid unbeliever, thanks to some Liberal books, papers, THE TRUTH SEEKER, and the Holy (?) Bible.

Last Saturday, the 19th, I think I was the most disappointed man in the first recorder's court (Judge Bringier presiding) this city. One of our employees was arrested about two weeks ago on two charges—first, for being drunk and disturbing the peace; second, for discharging firearms within the city limits. There were five parties subpenaed to testify and the case was fixed for the day above mentioned, I myself being the last one on the list. All were called upon one by one, and all testified in regard to the first charge, but no one knew anything regarding the second charge, for which, if there is any evidence, the accused would be sent to the criminal court by the recorder. Four witnesses had testified, and yet no evidence in regard to the second charge. I stood a good chance to be called on next, although I knew nothing about the shooting, as I had left before it happened, but the judge certainly did not know this. But how great was my disappointment when the judge fined the accused on the first charge and dismissed the second charge, after hearing witness No. 4, and thus I was not in it. Being subpenaed for 9:30 A.M., but court not opening until 10:30, I whiled away time with several parties I knew, among whom there was one of the court officers. After conversing with him for a while, I asked him what in his opinion the judge would do with a witness who would decline to take the oath, to which he replied he was at a loss to tell, as he had never heard of a case of that kind, but asked me to step over with him to some gentlemen seated around a table near the judge's bench, which I did. The officer acquainted one of the gentlemen (Judge H., assistant-recorder of same court, as I was later on informed) with the question I had propounded to him, and this gentleman's answer was, "Why, if I was presiding, I would send that witness down for contempt of court." "And why would you do that?" asked I of him. "Because," said the judge, "I would be compelled to do so unless you would giv good reasons for objecting to be sworn." I informed him that I would surely giv my reasons and honest opinion for my actions, to which he replied that under those conditions he would accept my statement as a statement only and for what it was worth. "Do you really not believe there is a God?" asked the judge. I told him that although I had diligently searched for one I had until now failed to locate him or form his acquaintance. "But surely somebody must hav made this world," said the judge. To which I replied, "Then surely some one must hav made that somebody, and who could he be?" "God made himself out of nothing," was his answer. "Something cannot be produced out of nothing," said I. "But," says he, "how then do you think that this universe is ruled and governed?" "Our reason is limited, but to the best of my opinions and conclusions, this universe is ruled and governed by the indestructible and uncreatable laws of nature; you know nothing about God; it is only a belief of yours; there is not a particle of proof of his existence; no one has ever seen, heard, smelled, or tasted him, although Moses assures us that he has met God face to face, but I think he was not telling the truth—even Jesus Christ contradicts his statement. Your God even though he be, I could not respect or worship him, for if we wish any information of him we hav to take refuge in the Bible, and according to that obscene book he is the most cruel and unmerciful tyrant I hav ever heard or read of." "Then you do not believe in a hereafter," inquired the judge. "I know nothing of a hereafter," I answered; "our time is now and here, and my religion is: Fear nobody, do right, and help your fellow-man to the best of your ability; no more, no less; let us make the best of this world, and if there is another, though I doubt, then we will try and do the same there as here." As the gentleman did not seem to be inclined to continue this subject, he concluded with a smile and kept the balance of his thoughts to himself. The other gentlemen did not say anything during this time, but after I took my seat again amongst others in the courtroom, I heard one of the other lawyers say that he did not see why my statement should not be acceptable as evidence like that of anyone else, as long as I stated my honest opinions why I objected to take an oath, but sincerely promised to make a true statement to the best of my knowledge. Still another lawyer said that in his opinion in many courts the judges would prefer my testimony to that of others who had been sworn. So here you hav the opinions of different lawyers. But my greatest desire was to hav the opinion of the presiding judge, and herein I was badly disappointed, by the judge sentencing the accused on the first charge and dismissing the second after the fourth witness had testified. The lawyers present, by all appearance, seemed to be as anxious as myself to hear the judge's ruling, but they had to share their disappointment with me.

Do you know of any Freethought society in this city? I would like to join. Lately I inquired if I would be allowed to join the Knights of Pythias, but I was informed I could not. I made the same inquiry with members of the Knights of Honor; result, same answer. Then I asked a member of the Order of Iron Hall what show I had with them. He showed me the constitution and by-laws, and the first lines my eyes fell upon informed me that to become a member I must believe in a supreme being. What's the matter with Freethinkers organizing and forming societies and orders for mutual protection, benefit, and assistance?

I am of the same opinion as Mr. Robert F. Jones and think there are many Freethinkers here, only it needs some activ and energetic man to arouse them a little.

Three cheers for Mr. Heston. His cartoons are excellent; let him continue his good and effectiv work.

Yours for Universal Mental Liberty,

ERWIN J. AUFFURTH,

Starter St. Charles street railroad, Magnolia street station.

P.S.—Inclosed please find twenty-five cents for the Penny Fund of American Secular Union. E. J. A.

This Must be "Writ Sarkastic" by Some Infidel.

COLUMBUS, WASH., Sept. 2, 1891.

TO THE IMPIOUS EDITOR OF THE TRUTH SEEKER: I am a Christian, a Methodist, one of the shouting order, who weep in meeting, overcome by the prospect of dwelling in their Happy Homes in Heaven, and then go home and without any conscientious scruples sell five cents' worth of apples to a neighbor's little girl for fifty cents; in fact, a true modern follower of the meek and lowly Jesus, and from the privilege of being one of the "blood-washed" I am deriving a great deal of benefit: $100 a year worth, as this is the amount I subscribe annually to the propping up of the glorious religion of the all-powerful.

I am considered one of the main props in this part of the country, and to disturb my upholding inclination means considerable damage to almighty God, therefore I warn you to hav your doctor near you, for benevolent God, in just and merciful divine wrath, will most probably smite you with a rod of iron as the cause of one of your blasphemous papers reaching my virtuous and heretofore unpolluted hands.

I read your paper and was surprised that such a helpless and harmless publication could hav gained such an unenviable reputation as yours has; my generous disposition then led me to turn some of the light of the gospel on you, in the shape of my irresistible eloquence and unanswerable arguments, purporting to bring you to Jesus, hence this communication; I wish to do this partly to ease my guilty conscience but mostly to aid you as a much-needed prop on the contrary side of our glorious gospel, from which reason's wind is about to blow it over.

In true Christian style I will first demolish your evident idol, the devil, by blackmailing him. The devil, sir, is tricky, very tricky; you see, he was educated in heaven, but like the apprentices of to-day soon knew so much that he presumed to giv God himself a few points and vainly thought he could teach him something about meanness, for which presumption he was expelled from heaven, but I weep to say he was not ejected soon enough; he should hav been invited to leave before he had learned all of God's pet bunko schemes, so that he would hav been unable to go around nowadays warning people not to get roped into the fold, thereby making the church lose a large land-office business.

He is also forgetful; he did not recognize in Jesus on earth the little son of God with whom he used to play "mumble the peg" in heaven. No, sir; he did not remember that dear Jesus was the God Jr., and went so far as to offer him all the kingdoms of the earth to which he (Jesus) was heir already. Of course Jesus refused this impertinent offer, as he knew the devil had no clear title to the property other than that of possession since time began. Not being contented with this impudence, the devil went even farther and led the meek and lowly boy of the almighty God astray, kidnapped him, made him lose his trust and belief in his father and thereby his hope of heaven; on the cross he gave voice to this lack of faith, saying: "My God, my God, why hast thou forsaken me?" 'Tis sad to think that dear Jesus is now languishing in hell, but it must be so, for thus the blessed word teaches. 'Tis hard to know that blessed Jesus was snatched from his all-powerful father to be tortured in his own infernal machine. This must satisfy you of the unscrupulous character of the devil.

You say that the Bible is false because there are contradictions, etc. My dear sir, of course there are contradictions, there must be to make the Bible true. You are probably aware that this Wonderful Book was not written by one sane man, but by many inspired prophets and writers, and contains all manner of languages, including the language of heaven, earth, and hell. This being the case, how do you suppose the language of heaven to agree with that of earth without a conflict? Or that of hell with that of earth? We all know that this is possible with heaven and hell, for these two institutions seem to be pretty well educated in each other's methods—so much so that sometimes it is hard to distinguish that which belongs to heaven from that which is hell's. Not so with this world; when Jacob cried, "I hav seen God face to face," he was trying to fool some of his expected descendants, but all-seeing God, finally, after a lapse of two thousand years, becoming aware of Jacob's intentions, denies it through John, saying, "No man hath seen God," thereby making Jacob's lie a truth again; a contradiction was necessary or else we would hav thought that Jacob really did see God.

The trouble is you do not read the Bible right; you should only pay attention to those passages that feed your soul, leaving those that do not to feed some one else; you will find plenty there that will nourish you; others do, why not you? The murderer finds joy in the life of Joshua, the polygamist enjoys Solomon, the seducer and adulterer finds sweet rest in perusing the life of David, "the man after God's own heart," and the drunkard, gambler, and thief find plenty in that Wonderful Book to gladden their several hearts; surely you can find comfort also.

If you do not succeed in obtaining the desired nutriment within those pages, take it to the Lord in prayer and he who so graciously answered his only begotten son's prayers will answer yours likewise. Come to Jesus now, because now is a good time to come to Jesus.

Some years ago my wife, who was a strict women's-rights woman and a leader among the good Christian sisters, came to me weeping and declared that the Bible was inclined to take her rights away, quoting to me several passages, and especially one from Timothy which stated that women must be in submission. I asked her if these portions of scripture fed her soul, to which she answered most emphatically, "No!" "Then, my dear," said I, "discard them, pay no attention to them." Since then she has forsaken me for a saloonkeeper, leaving a note behind her saying that the life of Abigail fed her soul. I did not blame her, for she seemed to hav done it through her keen sense of religious duty.

The other day an Infidel approached me and said, "Brother Whale, I would like to ask you a few questions concerning religion for my own benefit and instruction." I replied I should be happy to throw any light I was able to on his pathway so dark with doubts, whereupon to my astonishment he asked, "Who made you?"

"Almighty God, of course."

"For what purpose?"

With a feeling of glorious inspiration I responded, "That I might worship, honor, and obey him."

"Is God all-powerful?"

"Certainly; if there is anything beyond his power our minds cannot conceive it."

"Is he just and merciful?"

"Yes!"

"Does this apply to me also?"

"Yes, to everyone; God created all men alike."

"Well, suppose I did not answer the purpose he made me for, how is he then all-powerful?'

I then saw what he was driving at, so waited a few minutes for an inspiration, which came in this convincing form: "He gave us a will of our own."

"Then is it not obvious that he did not create man to consciously obey his dictation but to do as he pleased? How then is he (God) just and merciful if he has an everlasting hell prepared for them who exercise the rights he himself made them master of?"

I then saw I had to crush him, so drove this popular argument straight through him and clinched it on the other side: "Because the Bible says so," then not wishing to see his humiliation, I turned on my heel and walked away feeling I had done my religious duty and that the heavenly choir were singing, "Down went McGinty."

I hav since brought that Infidel to Jesus through the force of similar conclusiv arguments; now won't you follow his example? I trust you cannot resist such burning eloquence and faultless reasoning as I hav displayed. If you decide to come to Jesus, let me know your income that I may estimate the Lord's share of what you possess.

Yours for Christ, A. JONAS WHALE.

Children's Corner.

Edited by MISS SUSAN H. WIXON, *Fall River, Mass., to whom all Communications for this Corner should be sent.*

"Between the dark and the daylight,
When the night is beginning to lower,
Comes a pause in the day's occupations
That is known as the Children's Hour."

A-Making of the Hay.*

No threnody of autumn plaint
Shall touch my heart to-day,
If I may sing a labor song
'Mong ricks of russet hay.
I saw them cut the millet down,
With rasping whirr and noise,
Then wished myself a youth again,
To share my brothers' joys.

To load the wagon mountain-high,
To wave our hats and sing,
Beneath the blue September sky
Like lilies blossoming;
Perfume of hay each misty morn,
Sweet memory of a dream
Where roses bordered fields of corn
And later sunflowers gleam.

The autumn lily, azure clad,
So brave to bear life's ills,
Whose modest garments made me glad,
Was over all the hills;
The asters brought their pretty stars
Like purple-shaded lamps,
Whose fringes on the grassy bars
Had draped our dewy camps.

Their paler sisters robed in white,
A smaller blooming throng,
Shone on our meadows morn and night,
To listen to our song;
And blackbirds came and thrushes brown
To join the roundelay,
Where mowers felled the grasses down
A-making of the hay.

MARY BAIRD FINCH.

Clearwater, Neb.

* Prairie hay is made in the West in the autumn months, September and October.

Of Practical Benefit.

It is pleasant to know that the Young Men's Freethought Temperance Society is steadily progressing in numbers and influence. This society will undoubtedly hav an important influence in the world. Its members are rising young men whose clear heads and steady hands are wisely to direct, control, and guide affairs in the days to come.

The eyes of Liberals and all others as well are upon their movements to see if they hold out in the way of well-doing. We are confident they will. They are passing the danger line now, but we feel assured they will come out with beaming, joyous faces and colors floating gaily in the breeze. Long life, success, and prosperity attend the Young Men's Freethought Temperance Society.

S. H. W.

Stop and Think.

In the last issue of the *Freethinkers' Magazine*, W. W. Walker writes: "Man is the only animal that can stop and think and deliberately plan and resolve to rise to a higher sphere of action. And here is the hope of our race. When our boys and girls fully realize their high position in nature, and from intelligent, logical convictions resolve by their own strength and efforts to make the most of life, and with this grand purpose, place their animal and selfish propensities under the absolute control of reason and conscience, then will dawn a grander era than our race has yet seen. Even could all the young people interested in Miss Wixon's 'Children's Corner' of THE TRUTH SEEKER be induced to make this resolve and carry it out consistently, the result would be grand. When we grow old, and so deaf and blind that we read and converse with difficulty and consequently hav to draw our entertainment from our own thoughts, then it is that a clean, pure life is of more value than a Rothschild's wealth or a Sir Walter's fame."

An Awful Story.

There was once an awful little girl who had an "awful" to everything. She lived in an awful house, in an awful village, which was an awful distance from every other awful place. She went to an awful school, where she had an awful teacher, who gave her awful lessons out of awful books. Every day she was so awful hungry that she ate an awful amount of food, so that she looked awful healthy. Her hat was awful small, and her feet were awful large. When she took an awful walk she climbed awful hills, and when she got awful tired she sat down under an awful tree to rest herself. In summer she was awful hot and in winter awful cold. When it didn't rain there was an awful drouth, and when the awful drouth was over there was an awful rain. If this little girl doesn't get rid of this vulgar way of saying "awful" about everything, I am afraid she will come to an awful end.

The Legend of the Poplar.

A princess had a jeweled cup, which was stolen and carried by a rogue into a forest, and concealed among the branches of the Lombardy poplar. The princess in distress appealed to a fairy queen, who by her magical power knew, of course, all about it. The fairy went to the wood and questioned all of the trees in order until she came to the poplar. As the other trees indignantly denied having the cup, the poplar became frightened, and when its turn came, it too answered No, whereupon the fairy commanded all the trees to hold their arms erect, and the cup dropped to the ground. As a punishment for the falsehood it had told, the poplar was condemned to keep its arms up forever, and so to this day we see it growing in that way.

Correspondence.

CLEAR WATER, NEB., Sept. 25, 1891.

DEAR MISS WIXON: I write to thank you for the books which you sent me.

I hav read them both through, and the story called "All in a Lifetime" is the first I hav ever read that I liked very well.

I am expecting to go to Kansas to keep house for my father. I think we will liv on a farm, and I will hav a horse or pony to ride, which I will be delighted with, for I like a horse.

I feel quite well acquainted with you already, for Aunt Mary so often speaks of you. I will close now.

From your friend, LOTTIE A. BAIRD.

NEWTON, Sept. 30, 1891.

DEAR MISS WIXON: I hav read your paper now over one year. I like it very much. I like the Children's Corner and the pictures best. I am ten years old. My mother says God can do everything and he wishes to make all people good. Will you please tell me why he does not make my father good? Father says he is going to the church and so he comes home drunk and is unkind to mother and me. Mother says God will punish me for reading THE TRUTH SEEKER. Is God vindictiv? I cannot understand why God has made so many bad people. Is it because he wishes to punish them? Dear Miss Wixon, please do not put my letter in the wastebasket, because I want answers to my questions. I send my love to all who write to the Children's Corner.

Your friend, ALICE GLADE.

P. S.—Mother says it is a foolish letter and you will not put it in the paper, and father says I am a fool. I get a stamp of father.

A. G.

[The editor of the Corner deals with only known quantities. She does not speculate much about the unknown. If there is a God and he desired to make people good and well-behaved he would probably do so. People are as they are because of inherited qualities, influences, surroundings, and defectiv education. Will God punish Alice for reading THE TRUTH SEEKER? There would be no reason for such punishment, since THE TRUTH SEEKER is one of the best papers in the world, and its readers among the best and brightest of all the world's people, good, intelligent citizens who make the world better by living in it. Is God vindictiv? Only the ignorant, unreasoning, and cruel are vindictiv. We cannot suppose a really noble being could be vindictiv. God made no bad people. They are the result of ignorant parentage.—ED. C. C.]

A FACT probably but little known is that the United States nickel five-cent piece furnishes a key to metric measures and weights. This coin is two centimeters in diameter, and its weight is five grams. Five of them placed in a row will giv the length of a diameter, and two of them will weigh a decagram.

THE

French Invasion of Ireland in '98.

Leaves of Unwritten History That Tell of a Heroic Endeavor and a Lost Opportunity to Throw Off England's Yoke.

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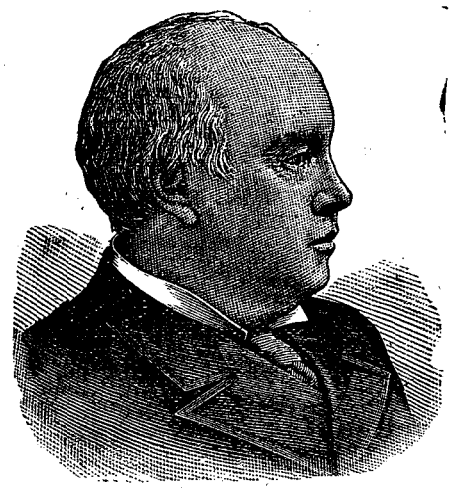
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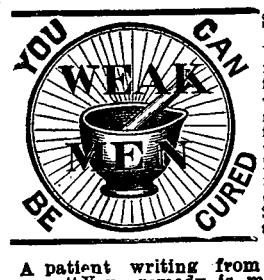
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News of the Week.

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Parnell is dead.

Germany is anxious to prevent the election of a French pope.

The Rev. W. H. Quillian, of the English Church in Liverpool, has embraced Mohammedanism.

China has compensated the Jesuits for their sufferings in the riots by the present of a large tract of land.

Republicans are vexed with Elliott Shepard for attacking the Catholic church in his Republican paper.

In the army cases of alcoholism hav decreased from 41.43 per thousand in 1889 and 56.68 in the previous decade, to 40.73.

Now that France has become friends with the Vatican, German Catholics favor that country, to the displeasure of their fellow-countrymen.

A Catholic paper reports that a number of Protestant parents in the West are sending their children to parochial in preference to public schools.

Trouble has arisen from Premier Mercier's peculations. He is backed by the Catholic church, and secession of Quebec from the Dominion is threatened.

At Bayeux, France, a priest has been fined for refusing to giv as evidence information received in the confessional. The bishop has caused an appeal to be made to a higher court.

The Russian grand duchess Paul being at the point of death, her physicians and friends, having exhausted their own resources, sent for Father Joann, the miracle-working priest of Cronstadt, and for the miraculous image of the Virgin. The image was brought from Moscow by a solemn procession, but when it and the priest arrived the lady was dead.

T. J. Lyons, who has been lecturing against the Catholic church, tried to make a speech on the sidewalk at Kansas City. Some one threw a stone which knocked him down. He arose with a revolver in his hand with which he threatened to shoot the next man who threw a stone. His threat was answered with a volley of stones, and he was chased four blocks by a mob yelling, "Hang him!" He rushed through the *Gazette* office and escaped. The excitement was such that he found it advisable to leave town.

Beril Sintzki, a Russian Jew just landed at Boston, tells that while his family was celebrating the son's birthday a police officer entered and saying they were breaking the law demanded $5 hush money. Sintzki refused, and he and family were marched toward Siberia for imprisonment in the mines. On the journey the captain of the guard offered to release the family if the sixteen-year-old daughter would gratify him. She consented, but her father forbade. To force her submission the captain tortured her by hanging her up by the arms. She died before morning. Nihilists rescued the rest of the family and killed the captain by hanging him up head downward.

Thousands of citizens marched in procession to the Pantheon on the 4th to deposit a wreath on King Victor Emanuel's tomb, where on the 2d inst. a number of French Catholic pilgrims made an insulting demonstration. While the crowd was in the church a number of radicals mounted some of the altars and made violent speeches, denouncing the Vatican, and shouting, "Down with the priests!" A confidential circular has been sent to nuncios abroad, explaining that owing to the disturbances the pope will be unable to receive any more pilgrims. The pope has instructed the papal nuncios abroad to present an identical note to the governments to which they are accredited on the recent disorders in Rome. This note will hold that these disorders are evidence of the insecurity of the papal position in Rome. The *Moniteur* says that owing to the exhibition of feeling aroused in Rome the questions of the pope leaving Rome and of holding the next papal conclave abroad are reopened.

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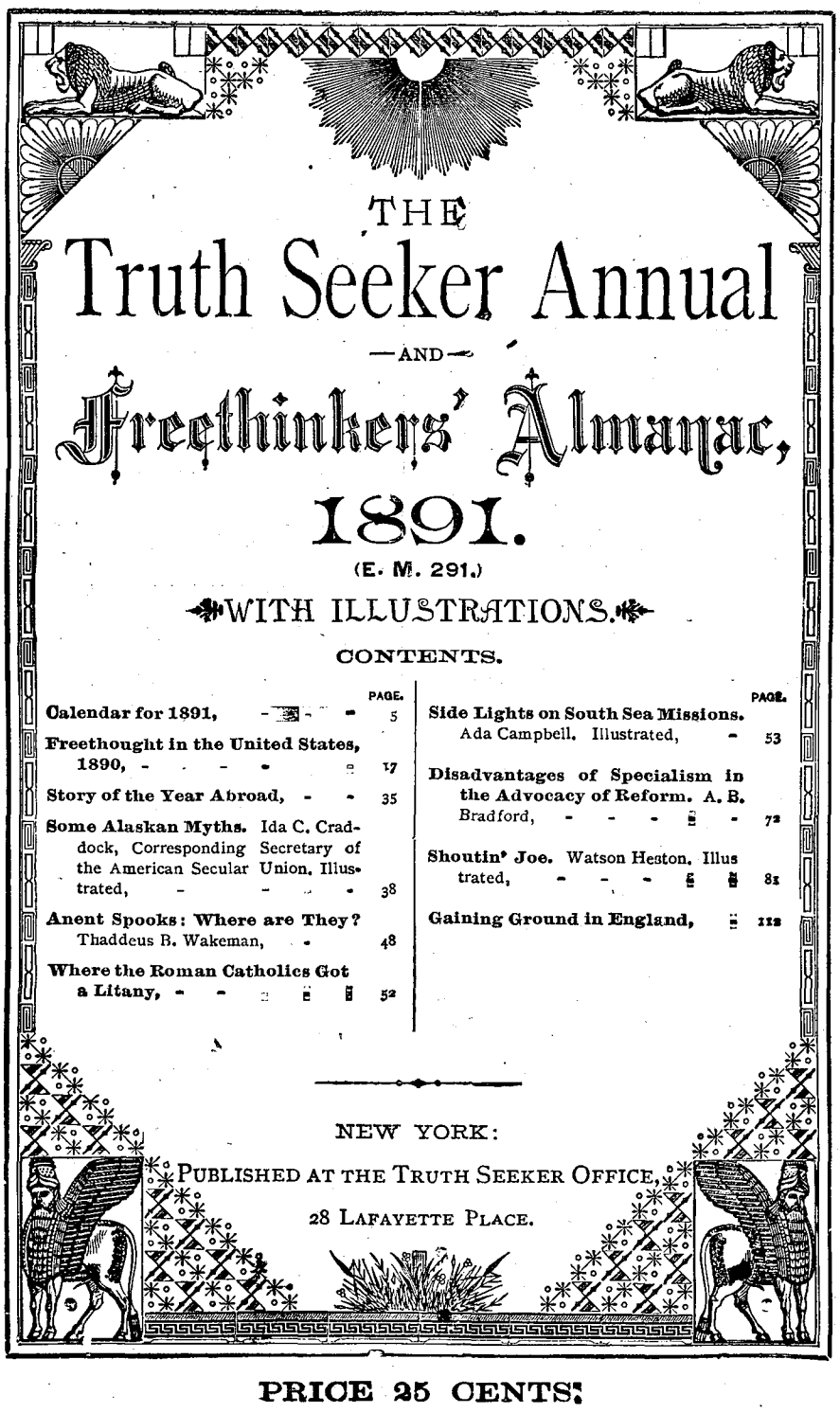
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Gems of Thought.

It has been contended for many years that the Ten Commandments are the foundation of all ideas of justice and of law. Eminent jurists hav bowed to popular prejudice, and deformed their works by statements to the effect that the Mosaic laws are the fountains from which sprang all ideas of right and wrong. Nothing can be more stupidly false than such assertions. Thousands of years before Moses was born the Egyptians had a code of laws. They had laws against blasphemy, murder, adultery, larceny, perjury, laws for the collection of debts, the enforcement of contracts, the ascertainment of damages, the redemption of property pawned, and upon nearly every subject of human interest. The Egyptian code was far better than the Mosaic.—*Ingersoll.*

It stands to reason that we must go to work with the utmost caution when we draw our inferences from a legend or use it as a contribution to our knowledge of the past. As a rule, indeed, it teaches us nothing about the period in which it places us, but it does teach us something about that in which it was invented or in which it sprang up. We consult the legend of the Drachenfels in vain for the particulars of the contest of Christianity and its conquest over the German heathenism; but it gives us a picture of the thankful joy of the Christians on the banks of the Rhine, as they looked back upon the wretched condition in which they had lived as heathens. From the myth of Indra we can draw no knowledge of nature or of God, but it introduces us to the religious views of nature held by the Hindoos.—*Profs. Oort and Hooykaas.*

The costliness of writing materials gave rise to a peculiar usage. From the leaves of an ancient work the original writing was erased, more or less effectivly. They were then employed as the material for another work, the latter being written over the former. Such manuscripts are called palimpsests, written again after erasure. The original writing, which is often the sacred text, can, in general, be deciphered, especially by the aid of certain chemical applications. Some of our most precious manuscripts are of this character. After all the bother he put the Holy Ghost to in begetting a son and then writing four different and conflicting accounts of his life, the Lord allowed these accounts to be rubbed off the sheepskin till portions of them cannot be read except with great difficulty, and certain of them cannot be read at all. To be able to read what the Lord has written the devout hav now to resort to chemistry, a science which, for ages, the church banned and persecuted and abhorred. Of old it was, Work out your own salvation with fear and trembling; now it is, Work out your salvation with fear and chemistry.—*Saladin.*

All that certain tyrants of souls desire, is that the men whom they teach may hav their intellects distorted. A fakir brings up a child of great promis; he employs five or six years in driving it into his head that the god Fo appeared to men in the form of a white elephant, and persuades the child that if he does not believe in these metamorphoses he will be flogged after death for five hundred thousand years. He adds, that at the end of the world the enemy of the god Fo will come and fight against that divinity. The child studies and becomes a prodigy. He finds that Fo could not change himself into anything but a white elephant, because that is the most beautiful of animals. The kings of Siam and Pegu, says he, went to war with one another for a white elephant. Certainly, had not Fo been concealed in that elephant these two kings would not hav been so mad as to fight for the possession of a mere animal. Fo's enemy will come and challenge him at the end of the world. This enemy will certainly be a rhinoceros, for the rhinoceros fights the elephant. Thus does the fakir's learned pupil reason in mature age, and he becomes one of the lights of the Indies. The more subtle his intellect, the more crooked; and he, in his turn, forms other intellects as distorted as his own. Show these besotted beings a little geometry and they learn it easily enough; but, strange to say, this does not set them right. They perceive the truths of geometry but it does not teach them to weigh probabilities; they hav taken their bent; they will reason against reason all their lives, and I am sorry for them.—*Voltaire.*

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TROUBLE AT THE GATE—THE MISTAKES OF SAINT PETER.

Notes and Clippings.

A LARGE chair which John Wesley sat in in bygone days has been brought across the water for the use of the presiding officer of the great Methodist council which meets in Washington. Wesley's shoes were left at home, for they are rather large for modern wear.

ARCHBISHOP CORRIGAN said on unveiling Leo XIII.'s statue at Washington: "See how the encyclicals of Pope Leo pour a flood of light on the questions of divorce and Christian marriage; on the constitution of states; on human liberty; on Freemasonry, and last but not least on the condition of labor."

MRS. BESANT, says the *Sun*, has always been known as an especially practical and rightly honest woman, and whatever the explanation, there is no doubt she sincerely believes what she alleges about the Mahatmas. Speaking in that quiet, earnest way, and almost sad tone which those who heard her in New York will well remember, she said: "You hav known me for sixteen years in this hall, and hav never known me to tell you a lie. Well, I tell you now that since Mme. Blavatsky 'left' I hav had letters from her, in her own handwriting. I don't ask you to believe this, but I tell you the fact on the faith of a record that has never been sullied by a conscious lie."

IVAN SHAFRANSKLY, a master mechanic of Kiev, has come to grief. His wife has complained that he desecrated her sanctuaries. The attorney of the church indicted him, and he was sentenced to imprisonment at hard labor for four months. The trouble arises from the fact that he is a Roman Catholic, while his worthy helpmeet confesses the Greek Catholic faith. He became tired of the images of her saints, which his wife kept in the house and persisted in putting in his way. Two such images which he found in his room he broke, and of a third one he put out the eyes with a bodkin. His punishment followed closely.

IN Uvalde, Tex., District Judge Thomas Paschal created a sensation by refusing to grant final naturalization papers to R. V. Sauer, who has resided the proper time in the United States, has made his declaration of intention to become a citizen, and has otherwise complied with all the requirements of law. Questioned under oath, Sauer stated that he was a Socialist and a believer in the teachings of Herr Most. He thought Most to be a man actuated by a desire for the good of humanity and his doctrins should be followed to the letter. In his written opinion Judge Paschal said that Socialism and Anarchism were directly opposed to the Constitution of the United States, and no Socialist or Anarchist was eligible to American citizenship. Sauer will appeal.

A WRITER in *Science* says that the future man will hav subordinated all things to his will; and nearly all other forms now existing, with the exception of a very few that may prove useful to man, will hav been completely exterminated. The writer deplores "the vast number of what many in the world would reckon our best developed specimens of men, whose minds are still controled by the nursery myths, the miracles, and the fables that were told and sung to the children of the early peoples of the world in Asia. Is the mind of the man of the future to remain in such a condition of thralldom? In fact, the most of the opinions held, the institutions, the very language, the entire organization by and of the best existing types of men, are each and all to me highly indicativ of a very early stage of the development of the species."

THERE are in Russia many severe laws under the provisions of which any dissenter is in danger of being convicted. It is these laws that are being enforced against the Jews. They could as well be enforced against others, but for the fact that there would then be some serious complications. If, for example, Roman Catholics were persecuted as the Jews are, the Roman Catholic powers would probably intervene. If Protestants were persecuted, England would do more than express sympathy with the victims. But the Jews hav no friends among the governments, and therefore they are made to feel the oppressor's hand. Besides, many of them hav considerable property, and the confiscation of that is attended with much profit to the champions of the orthodox faith.

A TRAVELER to Thibet in Asia found a race numbering about three million people, divided into many tribes, each with physical and social peculiarities, but all heavily priest-ridden. At least one male member of each family enters the priesthood, and religion is the most flourishing business in the land. Lamaseries, as the religious houses are called, are as abundant and prosperous as monasteries in Europe during the Middle Ages. The priests differ from the people principally in being better fed and being more insolent; in dirt and depravity, however, the laymen and clerics meet as equals, and a lying match between them is likely to end in a "draw." Much of the land is fertil, and indications of mineral wealth abound, but good food is hard to get and good morals seem invisible. The author found most of the people dishonest, evasiv, suspicious, and lazy; the houses uncomfortable, means of travel rare and everything scarce but prayers, which are the principal local output and all of the same pattern.

THERE is nothing novel in the fact that when the prayers of John of Cronstadt, who was summoned for the purpose, failed to arrest the fatal illness of the Grand Duchess Paul, the sacred ikon was taken from the Iberian Chapel in Moscow and driven out with a coach and six to the Illinskoie Palace to work the miracle of healing. As a matter of fact, this special ikon rarely remains in the chapel throughout any day. It is always being sent for to houses of sickness, and the spectacle of its passage in its own equipage through streets crowded with kneeling, bareheaded spectators is a familiar sight in Moscow. It in this way earns about $50 daily. The czar or any of his brothers or sons never enters Moscow without first driving to the Iberian Chapel and prostrating himself before this sacred ikon or picture of the Virgin. All orthodox Russia would be aghast at the failure to do this. The truth is, what is called Christianity in Russia is entirely a worship of images, and is as much a part of heathenism as fetich adoration on the Upper Congo.

Communications.

The Gospel According to John.

III.

26. Now comes the marvelous story of the raising of Lazarus, narrated by John alone. Lazarus was sick at Bethany on the eastern slope of the Mount of Olives, two miles from Jerusalem. Mary and Martha, sisters of the sick man, sent word to Jesus, who loved not only Lazarus but the two sisters. After a delay of two days Jesus proposed to his disciples to go into Judea again. They said, "Master, the Jews of late sought to stone thee and goest thou thither?" In answer to this he said, "Our friend Lazarus sleepeth, but I go that I may awake him out of sleep." They replied, "If he sleep he shall do well." Then said Jesus plainly, "Lazarus is dead. And I am glad for your sakes that I was not there, to the intent that ye may believe; nevertheless let us go unto him."

Thomas, seeing Jesus determined to go, said, "Let us go also, that we may die with him."

Martha, hearing that Jesus was coming, went out to meet him. She said, "Lord, if thou hadst been here my brother had not died." Jesus said, "Thy brother shall rise again." "I know," she replied, "that he shall rise again at the last day." Then came Mary to meet Jesus, and falling at his feet she also said, "Lord, if thou hadst been here my brother had not died." It was an affecting scene; the women wept, Jesus wept, and even the Jews who had followed Mary wept.

They all proceeded to the grave where Lazarus had lain four days. Jesus lifted up his eyes and said:

Father, I thank thee that thou hast heard me. And I knew that thou hearest me always. But because of the people which stand by I said it, that they may believe that thou hast sent me.

Then he said, "Lazarus, come forth." And lo! the man that had been dead and buried four days came forth in his grave clothes.

There are cogent reasons for regarding this story as sheer fiction. Read Robert Taylor's essay on the subject, number two of the "Astro-Theological Sermons." He regards it as an astronomical allegory of very ancient date.

27. The fame of Jesus as a miracle-worker caused the chief priests and Pharisees of Jerusalem to call a council. Caiaphas, who was "high priest that year" (his term was from A D 25 to 36), "prophesied that Jesus should die for the nation." And yet there was then no nation of the Jews; they were governed by Roman tetrarchs and a procurator. But the council (which after A D. 30 had no political power) resolved to put Jesus to death; wherefore he "walked no more openly among the Jews, but went thence unto a country near to the wilderness, into a city called Ephraim and there continued with his disciples." Ephraim is conjectured to be sixteen miles northeast of Jerusalem, but no one knows.

The passover being now nigh at hand attracting many to Jerusalem "to purify themselvs," the council ordered that if any man knew where Jesus was he should make it known that they might take him.

28 Six days before the passover (marginal date A D. 33) Jesus came to Bethany, and there took supper with Mary, Martha, and Lazarus. Martha served the table and Mary anointed the feet of Jesus with a pound of spikenard, very costly. Judas murmured at the waste of money for such a purpose; he thought it might hav been given to the poor. "Not that he cared for the poor," says John, "but because he was a thief, and had the bag, and bare what was put therein." Jesus replied, "Let her alone; against the day of my burying hath she kept this. For the poor ye hav always with you, but me ye hav not always."

Matthew and Mark say that this was at the house of Simon the leper, and that there came a woman with a box of ointment and poured it on the head of Jesus, not on his feet. But whether it was poured on his head or his feet it was the only anointing he ever received. And yet prior to this anointing he is repeatedly called the *meshiha*, "anointed."

Luke also mentions the reception of Jesus at the house of Martha and Mary, but says nothing about the supper nor the anointing; and all three synoptics ignore Lazarus.

29 Many people coming to see Lazarus as well as Jesus, the chief priests consulted about putting Lazarus to death also. If he was indeed such a friend of Jesus, to say nothing of his being raised from the dead, how unaccountable is the silence of the other gospels concerning him. And could Paul ever hav heard of Lazarus, much less of his being raised from the dead, when he wrote Cor. xv, descanting on the resurrection of Jesus as "the first-fruits of them that slept?"

30 And now many people that had come to the feast hearing that Jesus was coming to Jerusalem, took branches of palm-trees and went forth to meet him, crying, "Hosanna; blessed is the king of Israel that cometh in the name of the Lord." And Jesus came mounted on a young ass, in fulfillment of the scripture, "Behold thy king cometh sitting on an ass's colt." But the disciples did not understand this until after the glorification of their master.

The Pharisees were vexed at this demonstration. Certain Greek proselytes who were attending the feast were willing to welcome Jesus, and the Pharisees said: "Behold the world is gone after him."

31. Jesus addressed his disciples and the multitude, saying:

The hour is come that the Son of man should be glorified. Verily, verily, I say unto you, except a corn of wheat fall into the ground and die, it abideth alone; but if it die it bringeth forth much fruit.

This we know is not true. Paul makes the same mistake.

He that loveth his life shall lose it, and he that hateth his life in this world shall keep it unto eternal life.

A false monkish doctrin.

Now is my soul troubled, and what shall I say? Father, save me from this hour; but for this cause came I unto this hour. Father, glorify thy name. Then came a voice from heaven, saying, I hav both glorified it and will glorify it again.

Some who heard this thought it thundered. Others said: "An angel spake to him."

Jesus answered and said: This voice came not because of me, but for your sakes. Now is the judgment of this world; now shall the prince of this world be cast out. And I, if I be lifted up, will draw all men unto me.

This they could not understand. But Jesus continued:

Yet a little while is the light with you. Walk while ye hav the light, lest darkness come upon you. . . . While ye hav the light believe the light, that ye may be the children of light.

Having said this Jesus departed and hid himself. Though he had done many miracles yet they believed not on him, that the saying of Esaias might be fulfilled, namely: "Lord, who hath believed our report"—and again: "He hath blinded their eyes and hardened their hearts, that they should not see with their eyes, nor understand with their heart, and be converted, and I should heal them." In other words, they were reprobates, predestined to be damned. But there were some of the Pharisees who believed, but were unwilling to confess him, lest they should be put out of the synagog.

32. The last supper, according to John, was not the paschal feast, as described by the other evangelists. It is introduced abruptly in the fourth gospel, chapter xiii, thus:

Now before the feast of the passover, when Jesus knew that his hour was come that he should depart out of this world unto the Father, having loved his own which were in the world, he loved them to the end. And supper being ended, the devil having now put into the heart of Judas Iscariot, Simon's son, to betray him; Jesus . . . riseth from supper and laid aside his garments, and took a towel and girded himself. After that he poureth water into a basin and began to wash the disciples' feet. . . . So after he had washed their feet, and had taken his garments, and was set down again, he said unto them, Know ye what I hav done to you? Ye call me Master, and Lord; and ye say well, for so I am. If I then, your Lord and Master, hav washed your feet, ye ought also to wash one another's feet.

This command of Jesus, recorded only by John, is obeyed by one insignificant sect of Christians.

Presently Jesus said: "One of you shall betray me." The disciples looked at one another, and Simon Kepha beckoned to John, who was leaning on Jesus's bosom, to ask "Who is it?" And when the question was asked, Jesus answered: "He it is to whom I shall giv a sop when I hav dipped it." And he dipped and gave the sop to Judas.

How could the supper hav been ended before giving the sop to Judas? One translator has taken the liberty to render the words *deipnou genomenou*, "as supper was *preparing*" (Emphatic Diaglott). And this dipping of a morsel of bread in gravy shows that it was a very different kind of a supper from that described by the synoptics, which seemed to consist only of bread and wine. John says nothing about eating the body or drinking the blood of Jesus—nothing about blessing the bread or giving thanks for the cup—nothing even about wine. Nor is there anything in John's account of the last supper that agrees with Paul's statement in 1 Cor. xi, 23–27. In short, the supper described by John is not a eucharist; nor indeed could it be, because it was eaten twenty-four hours before the feast of the passover. And yet, according to John, it was the last supper that Jesus ate. He did not liv to eat another.

33. Nearly all of the four chapters of John describing the scene at the last supper is made up of sayings of Jesus and concluding with a prayer. Did John report it from memory? or is it a pious fiction written by a monk?

It is unnecessary to note any part of the speech addressed to his disciples, but one thing in the prayer is very remarkable. Just think of Jesus addressing his father and saying: "And this is life eternal, that they might know the true God and Jesus, *Meshiha*, whom thou hast sent." Jesus calling himself "the anointed" in a prayer to his father! According to the synoptics he had charged his disciples that "they should tell no man that he was Jesus the meshiha" (Matt. xvi, 20; A D. 32). But in the fourth gospel Jesus discloses his messiahship to everybody without reserve, and at last informs his father in heaven of the fact.

34. From the supper table Jesus and his disciples went forth over the brook Kedron and entered a garden where they had often been. The synoptics say they went out to the Mount of Olives, which was farther on, and thence to "a place called Gethsemane," supposed to be at the foot of Mount Olivet. Here, according to the synoptics, Jesus retired to pray and suffered agony. But John takes no notice of all this. Judas with a band of officers came with lanterns. Did he kiss Jesus? John does not say he did. "Whom seek ye?" said Jesus. They answered: "Jesus the Nazarene." "I am he," said Jesus, and they went backward and fell to the ground. Again Jesus asked them, "Whom seek ye?" and again they answered, "Jesus the Nazarene." "I hav told you that I am he," said Jesus. Then Simon Kepha drew his sword and cut off the ear of Malchus, the servant of the high priest.

In the reign of Queen Alexandra (78–69 B C) her son, Hyrcanus, was high priest, and contemporary with him was one Malichus who poisoned Antipater, the father of Herod the Great, and was in turn assassinated by command of the Roman general Cassius at the request of Herod, about the year 43 B C. Malichus was at the time of his death in company with the high priest Hyrcanus (Jos. Ant. xiv, 11; War i, 11). Malich was his Hebrew name.

35 The officers led Jesus away "to Annas first," says John, and adds in parenthesis: "For he was father-in-law to Caiaphas which was high priest that same year." Matthew and Mark do not mention Annas, nor does Luke, except to say that Annas and Caiaphas were high priests when John the Baptist was preaching. But Ananus I. was high priest A D. 7–21, and Joseph I. (Caiaphas) A D 25–36. The blunder of calling Annas high priest is repeated in Acts iv, 6 John does not call Annas high priest and a little farther on says: "Now Annas had sent him bound unto Caiaphas the high priest." And that was all that Annas did according to John.

36 "Simon Kepha followed Jesus and so did another disciple," says John, which other disciple was John himself. Suppressing his own name John magnifies his own importance. John knew the high priest and went into his palace with Jesus, while Simon stood without the door. Then John went out, and speaking a word to the damsel who kept the door, brought Simon in. But the damsel thought she recognized Simon and said: "Art thou not one of this man's disciples?" He replied: "I am not." Does it not seem as if John was an abettor of this falsehood, and that he also pretended not to be a disciple of Jesus in order to watch the proceedings?

Again, as Simon Kepha stood warming himself by the fire with the officers, they said: "Art thou not one of his disciples?" And again he answered: "I am not."

Once more, a servant of the high priest and a kinsman of the man whose ear Simon cut off, said: "Did not I see thee in the garden with him?" Again Simon denied, and then the cock crew. But John does not say that Simon cursed and swore, nor that he went out and wept bitterly. ANTICHRIST.

Herbert Spencer's Latest Work.

The ability of Herbert Spencer as a writer on subjects pertaining to mental or moral philosophy and social science is now so generally acknowledged by thinking men, that anything from his pen commands immediate and thoughtful attention. His latest work is entitled "Justice," and is the fourth part of his great works on "Ethics." To me it appears to be his best. In a little over three hundred pages he has stated the principles of justice in a remarkably plain and logical manner. There are no catchpenny phrases, no appeals made to bigotry, no leaning on authority. He seeks to point out what is justice, pure and simple, and states his conclusions in well-considered language. There is no mistaking his meaning. He is a master of pure English. It would be difficult to select language which could better express his exact meaning. Throughout he manifests a quiet and manly courage, using no opprobrious epithets nor bluster toward anyone.

He appeals to no standard but reason. He teaches no moral that can offend anyone who is not so wedded to superstition that nothing can satisfy him which is not taught by his church or indorsed by his pastor or priest. Above all, his principles are in harmony with each other, and all other known truth. This is a sure test of truth. There is not a crime or a vice that receives countenance from this noble work, nor is there one that is not condemned by the application of the principles of justice as set forth by him.

Having no book, no creed, no catechism to defend as the perfection of reason and right, he manifests no superstitious reverence for any human or pretended divine authority. He therefore is not engaged in reconciling his principles with either the Bible or any creed or profession. He wastes no

words with them, but quietly leaves them unmentioned. This is as it should be.

This book is a complete justification of the idea that the purest and soundest morals can be taught without even mentioning the Bible or God or Christ or Christianity, or in any manner claiming or admitting that a perfect system of morals cannot be ascertained and taught without any reference to the teachings of one or the other of them. Fifty years ago when the Bible was quoted both to attack and defend slavery, with the advantage largely favoring slavery, one E. R. Tyler wrote a book attacking that institution, entitled "American Slavery a *Malum In Se*" (wrong in itself), in which he showed that slavery was wrong in every detail and from every point of view—wrong to the slave, injurious to the master, the community, and the state—but admitting that some slaveholders were better than the law required them to be, or not as bad as the law would permit them to be (as some Christians are better than their Bible and their creeds), and throughout the book he never quoted or referred to the Bible or Christianity in support of his positions but said he purposely avoided it, in order to show that natural law alone condemned the institution in every particular. Spencer's "Justice" is written in about the same spirit. He depends upon easily understood natural laws to sustain his teachings.

This book should be on the table of every Freethinker. It teaches the principles of justice. It will help to get its readers into the very useful habit of relying upon reason, and overlooking or discarding mere authority, Bible, or creed. It will widen the reasoning faculties in young men, and set them into broader and more manly channels of thought and action, and by so much as it does this it will make its readers better men, better neighbors, and better citizens. Appleton & Co. hav done the public great service in the publication of Spencer's works.

Kewanee, Ill., Sept., 1891. LEVI NORTH.

Dr. Barnsfather's Consumption Cure.

TO THE EDITOR OF THE TRUTH SEEKER, *Sir:* Having just received THE TRUTH SEEKER for September 26th, I observe therein (upon page 613) with much surprise, a letter from a gentleman who signs himself "M. L. Holbrook, M.D., editor of the *Herald of Health*," proffering me some gratuitous advice, which I must claim the privilege to decline to take, and courteously declaring that I am "on the wrong track."

When such a learned and accomplished editor issues a decree of that nature, everyone who has heard of his great genius and talents—and who among us has not, who has read the opinions he frequently givs of himself?—will expect that a great amount of value will be put upon his *ipse dixit*, which, as far as my humble opinion goes, appears in this case to be nothing short of a protest against the possibility of there being anything new in science under the sun. His words in effect are, that having left a beaten track, which he himself admits has hitherto failed to cure phthisis, I am "trifling with nature." Dr. Martin Tupper, of respectful memory, sings that "Glory shall be tinctured good or evil by the character of those who giv it," and that being so, I must humbly but distinctly assert that neither Dr. Holbrook, nor any other narrow-thinking personage, however accomplished, or supposed to be so, has any right whatever to become, and at his own hand constitute himself, a dictator to me or to other researchers regarding a matter which to suffering humanity has unfortunately been a deplorable mystery as to its speedy and effectual cure, and which for that veritable reason has *inter alia* been my special study for now over a quarter of a century, and I boldly question, notwithstanding the respected position which the venerable doctor holds as the editor of the *Herald of Health*, whether he rightly understands and appreciates the full value of such researches. In my opinion, and the Editor's in the valued TRUTH SEEKER just received, it is proper I should publish to the world, just as Harvey, Jenner, and others published the results of their earnest investigations, what I claim I hav discovered, so that hereafter sufferers may be benefited, and on the other hand my reward may be to verify the saying of a great and learned writer, that "the mind of a researcher that was among men, has in his writings become embalmed." If Dr. Holbrook, in place of endeavoring to advise other medical investigators to refrain from letting the world know the results of their microscopical researches, would, in his so-called *Herald of Health*, or elsewhere or otherwise, try his best to encourage them to giv publicity to their ideas, it would be a thousand times better and more consistent with his position than tendering gratuitous advice regarding matters about which he seems still to be totally in the dark.

The world will rejoice, I hav no doubt, when the learned and erudite doctor publishes his promised great work of enlightenment on "The Hygienic Treatment of Consumption," to which he refers in his letter, if it possesses the real value at which he himself appreciates it. As to the doctor's inconsistent assertion that "there is about as much superstition in medicin as in religion," the former being his own chosen profession, I do not believe, nor will any of your readers do so, that that great scientific art, brought as it has been to comparativ perfection, its numerous beneficial powers and efficacies having been proved and acknowledged beyond doubt, ought to hav the finger of scorn and dubiety pointed toward it, as compared with the comparativ speculations regarding religion which at best, it must be universally admitted, are nothing more nor less than the teaching of a tacit and fanatical faith and belief in that which possesses no substantial or reliable evidence of verity on this side of the grave.

I boldly adopt your kind but just remark, Mr. Editor, that I hav every reason "from my experiments (so far as they hav been made)" to be perfectly delighted with their results, and as it is quite true that "the patients are all enthusiastic as to the treatment," I liv in the joyous and satisfactory hope expressed by you, sir, that soon "the saving of lives will begin and the reign of the terrible scourge must end."

If there is a reasonable ray of hope of such a gratifying result, does the learned editor of a so-called *Herald of Health*, I ask, wish to defeat its consummation, and that by what cannot be defined as anything short of a mealy-mouthed prejudice and ill-natured jealousy? JAMES BARNSFATHER, M.D,
Mem. Am. Micros. Soc. M. R. S. G. B. E.
Edinburgh, Scotland, Oct. 7, 1891.

Fifteenth Annual Congress.

The Fifteenth Annual Congress of the American Secular Union has been appointed by the Board of Directors to meet in Philadelphia, on Saturday morning, Oct. 31, 1891, at 10 o'clock, in Industrial Hall, corner of Broad and Wood streets, for the transaction of business, and to continue over Sunday, November 1st, if the Congress shall so determin. No arrangements will be made for reduced railway or hotel rates.

The object of the American Secular Union, as is well known, is to secure the total separation of church and state in fact and in form, to the end that equal right in religion, genuin morality in politics, and freedom, virtue, and brotherhood be established, protected, and perpetuated. While we unite on what is commonly known as the Nine Demands of Secularism, we propose to emphasize the following at the coming Congress:

1. The equitable taxation of church property in common with other property.

2. The total discontinuance of religious instruction and worship in the public schools, and especially the reading of any Bible.

3. The repeal and prevention of all laws enforcing the observance of Sunday as a religious institution, rather than an economic one, justified by physiological and other secular reasons.

4. The cessation of all appropriations of the public funds for educational and charitable institutions of a sectarian character.

The American Secular Union is strictly unsectarian and non-partisan in both religion and politics, but will use any and all honorable means to secure its objects as above stated. It is not either publicly or privately committed to the advancement of any system of religious belief or disbelief, but heartily welcomes all persons of whatever faith to its membership on the basis of "no union of church and state." The word "secular" is here used in its broadest sense, as applied to the state and not to any system of religion or philosophy.

To discuss these questions in an orderly and friendly manner, and to devise ways and means to promote these objects, let us come together at this Congress as Freethinkers, Materialists, Spiritualists, Unitarians, Universalists, Free Religionists, Quakers, Progressiv Jews, and Liberal Christians, and, laying aside our peculiar views on religious questions, unite as American citizens on the one broad platform of no union of church and state, and the complete administration of our secular government on purely secular principles.

The National Reform Association, having for its object the establishment of Christianity as the religion of the state by constitutional enactment; the American Sabbath Union, working for the enforcement, by legislation, of the Jewish and Puritanic Sabbath on our free citizens; the Women's Christian Temperance Union, indorsing the platforms and policy of both these organizations; the churches, both Catholic and Protestant, insisting through their ecclesiastical bodies upon the complete exemption of church property from just taxation, as well as upon the appropriation of public money for religious schools and other sectarian institutions; all these, and many others which might be mentioned, are imperiling our constitutional liberties. Every true Liberal and patriot, whether man or woman, should feel called upon to aid in organizing an effectiv opposition to these nefarious schemes.

All who work for religious liberty are welcome to the coming Congress of the American Secular Union in the City of Brotherly Love. R. B. WESTBROOK,
President American Secular Union.
Attest: IDA C. CRADDOCK,
Corr. Sec. American Secular Union.
Philadelphia, Sept. 16, 1891.

In Colonial Days.

October 4th Attorney W. F. Cooling lectured before the Chicago Secular Union at Fort Dearborn Hall, 181 West Madison street, on "Constitutional Religious Liberty."

"It seems to be a common delusion," said Mr. Cooling, "that liberty has been indigenous to the soil of America and that the particular phase of it known as religious and intellectual liberty has been especially the glory of our ancestors. It is the belief of many also that in some manner the federal Constitution guarantees to us exemption from the interference of religious intolerance, notably from the forced subjection to the imposition of a state church, clergy salaried by the state, and in short that church and state are forever separated here. It will surprise many therefore how different is the truth. Church and state united before the Revolution continued in a manner united for many years afterward, and this union has not been entirely dissolved, nor is there any provision in the organic law of the United States that would prevent a majority of any state from establishing the worship of the Grand Llama of Tibet under any possible penalties to nonconformists.

"All of the original thirteen colonies in some manner had an established religion and nearly all had an established church. In the New England colonies Congregationalism was established by law, in the Southern colonies the Episcopal church or the Church of England had the same dignity."

Continuing in the same line of thought the speaker claimed that in the charter of New Hampshire liberty of conscience was extended to all Protestants, "meaning thereby the extreme so-called orthodox element and that especially of the Church of England." That the first constitution of New York recognized a like condition having there existed by abrogating such parts of the common law and statutes as established any Christian denominations or their ministers. That in Connecticut the Congregational church was established by law, while in Virginia from the beginning the Church of England was established. That the Church of England was established in Georgia by statute in 1758 and in Maryland something before the Revolution. In Massachusetts by statute in 1716 "a minister qualified by law, able, learned, and orthodox and of good conversation," was to be supported by taxes. "But," continued the speaker, "in Rhode Island, Pennsylvania, New Jersey, and Delaware, no church was ever formally established, but at the same time in these latter colonies there was only the exemption from compulsory support and attendance of church worship, the most severe penalties being threatened against Infidels, Catholics, and idolators, who are generally classed together, and everywhere the old common law of England prevailed and the ideas of the old sixteenth century that it was the duty of the state to exercise a general police power over the thoughts and morals of the people."

With the independence of America he claimed there was no sudden break in religious sentiment, and that the 1st Amendment to the Constitution of the United States, which provides that "Congress shall make no law respecting the establishment of religion nor prohibiting the free exercise thereof," does not prohibit the states from passing statutes in regard to religion, for says the Xth Amendment of the federal Constitution, "The powers not delegated to the United States by the Constitution nor prohibited by it to the states are reserved to the states respectivly or to the people," and that in fact several of the states continued under their old colonial religious laws on their statute books, and under the laws and constitution of Massachusetts as late as 1834 there is a case on record wherein "a soulless corporation" in the way of a nail factory was taxed to support religion, the laws providing for the support of ministers, which was abolished in 1835.

But the speaker claimed that even yet in New Hampshire and South Carolina no Agnostic, Catholic, Mohammedan, Buddhist, or Jew can hold any office under the laws of those states.

GOVERNMENTS, all will admit, hav improved; and, as laws are the expressions of the wills of the governed, it follows that men collectivly, and therefore individually, hav improved. If society is better, man is better. The social conditions of the Middle Ages, or the Roman empire, or the days of Abraham were morally inferior to those of to-day; and though, individually, man's morality does not seem to hav kept pace with the material improvement of his circumstances, it must be admitted that it has advanced, and therefore probably will advance.—*Robt. C. Adams.*

On the Pacific Coast.

The Special Agency for the Pacific Coast of The Truth Seeker is at 838 Howard street, San Francisco, Cal., where the paper and our publications can be found and subscriptions renewed. Mr. S. P. Putnam, also, will receive subscriptions and renewals.

News and Notes.

The Portland convention was a most successful gathering. The meetings were well attended. On Sunday evening the new Arion Hall was filled. A thousand people were present.

The work of the Oregon state Secular Union during the past year has been excellent. Everything was done that could be done by the committee appointed to bring the matter of church taxation before the legislature. It was found almost impossible to secure action. The politicians are afraid of the business. They don't want to touch it. Yet it is a fact that three-fourths of the legislature were in favor of taxing church property. The bill, however, in favor of this was not brought forward. It was difficult even to introduce it in committee. This shows the necessity of untiring work, and it will be years before the Demands of Liberalism will be even fairly considered by the legislature. The Union will not giv up the fight. It will increase its forces and make bolder efforts.

President Beal declined reëlection. He has made an admirable officer. For many years he has been a leader in the cause of Liberalism. He now leaves Oregon for Washington, but not very far away from Portland. He has located a town on the Columbia river. The name of the town is Athens. It is near the sea and offers great facilities for shipping. It is expected to hav railroad communication with Portland and the sound. Mr. Beal says that he will build a Freethought opera house at Athens and hav it ready for dedication to Universal Mental Liberty next Paine's anniversary, January 29 h. I hope there will be a grand rally of Liberals on that auspicious occasion. Athens promises to be in the future a Liberal city, and those who desire to locate amidst such influences in a beautiful and flourishing country with the broad river and the broad sea before them could not do better than take a trip to this point, or communicate with C. Beal, of Cathlamet, Wash., who will tell them all about it. Portland and the Columbia river hav a great future. Wealth and enterprise are bound to develop the resources of the magnificent lands from the Willamette to the Pacific ocean.

Mrs. Krekel has labored incessantly in the lecture field for the last six months, and has traveled thousands of miles day and night, on buckboard, stage coaches, etc., and kept the fires of Liberalism burning through a long line of country. She did not think it advisable to continue the field secretaryship and declined reëlection. The Union feels that her work has been valuable and the results will not be lost. If the advance cannot be accomplished one way it will another.

J. Henry Schroeder was elected president. He is one of the best workers in Oregon and will carry on the purpose of the Union with the same pertinacity and enthusiasm that characterized the labors of Mr. Beal.

Mrs. Sarah C. Todd, of Forest Grove, was elected secretary. She is well known for her ability and earnestness in the Liberal cause. Reuben Wright, the treasurer, is a stanch supporter, and with these officers the Union will keep its flag bravely flying. The list of vice-presidents was revised and those selected from each county who could be depended upon to do the best work. It was the objectof the convention to hav a reliable executiv force in the field during the coming year. It was unanimously resolved to raise a fund of $500 in addition to the nearly $400 already contributed for the expenses of the convention and the work of the field secretary the last year.

The convention constantly increased in numbers from beginning to end and closed with enthusiasm and hope. Those present felt that we were moving on—that from year to year there is progression, and the Secular Union was never in a more promising condition. The proceedings of the convention were harmonious. With many differences of opinion on many subjects, concerning the great and general principles there was the utmost accord.

I enjoyed the convention. There was an inspiring atmosphere about it. I met many friends and the handshake was cordial all around. Oregon Liberals can feel proud of what they hav accomplished. The past year has been a notable one of patient and courageous work, and so far as the Pacific coast is concerned we can say, "This old world is growing brighter."

From Oregon with its woods and hills and sweeping rivers and busy marts, up the vast and beautiful Willamette valley in the evening sun of October 6th, aboard a long train of cars crowded to the utmost capacity, I speed towards golden California. I met Hovey, of San Francisco, and Nelson, of Woodburn. Hovey gave me an item which I will put into News and Notes, as it givs a very interesting piece of information. It is as follows:

DEPERE, WIS., May 19.—Father Duren of St. Joseph's Catholic church has evolved a new idea and formed a society for the relief and deliverance of poor souls in purgatory. The society is organized on the insurance assessment plan, the initiation fee being twenty-five cents and the annual contribution ten cents. Among the benefits enumerated in Father Duren's prospectus are: "Participation in the prayers and masses said for the society," and "a special share in the novena of masses celebrated in St. Joseph's church from November 2nd to November 10th." A novena of masses will be said for any member of the society as soon as the news of his death is received by the director.

This is a fine assurance policy. The poor man once could not hav masses said for his soul. He didn't hav money enough. But now the spirit of coöperation prevails. Poor men can combine—pay a small initiation fee and monthly assessment and in this way be sure of a mass for their eternal benefit. They won't be left out in the cold. The church has caught on to the insurance idea with a delightful frankness. What next?

Sleeping and nodding all night long, I arrive Wednesday morning Oct. 7th at Grand Pass, a bright and lively city of about fifteen hundred people, with many elegant buildings that would do credit to a metropolis like Portland. It is the county seat of Josephine county. The hills about it are wild, rocky and wooded. They present a picturesque appearance. Grant's Pass is indeed a pretty place, and though business is rather dull just now, it has a fine outlook. There are productiv lands in this county and the lumber is almost exhaustless. Immense forests are on every hand.

I hav struck a squad of ministers here—about seventy, from all parts of the state—real blue Presbyterians. It is a synod, I understand. I hope some of these clergymen will attend lectures. There are so many of them, they ought not to be afraid of one Infidel speaker. My platform is free. Let them come out in force and see what they can do. It is seventy against one. Now is their time or never.

I giv two lectures at Grant's Pass, and the attendance is very good, considering that a whole synod is on the other side. I hav twice as many the second night as the first night. I was introduced by William M. Richards, a pioneer Liberal here, who himself can take the platform if need be and defend Freethought. John G. Abbott is another of our sturdy supporters; George Dean and William Dean and George Walters are also in line. Grant Orme and Mrs. Sarah Huggins join THE TRUTH SEEKER ranks, and others are coming. I enjoyed my stay. These are the first Freethought lectures in the place, and the outlook is attractiv. Fine churches are here, but there is not much market for theological goods.

I leave Grant's Pass on Friday morning. It is glorious weather, and enchanting prospects spread around as I dash through Rogue river valley; the hills luminous above the fields, which are ornamented with a thousand homes, the orchards and gardens glittering with varied colors. Mount Pitt rises like a mighty pyramid in the glowing south. Thence from the valley the long train slowly climbs the Siskiyou range and scenes of wild magnificence unroll upon the vision—enormous hills, vast chambers resplendent with autumn colors, red and yellow and gray and dark green mingling in flaming pictures. Through the immense circles we rise, while from out the towering and majestic forms Mount Shasta again pierces the sky in snowy splendor—far shining on our pathway for a hundred miles. Then amidst solitudes, except for the thundering train, we leap along the Sacramento, which dashes in wild glory from cañon to cañon. It is gorgeous sunset now. The golden clouds float over the vast canopies. Amid the lustrous twilight rises the silver moon, and flings its tremulous radiance on the white foam of the river and the dark encircling trees. I fall into the land of dreams, while the red eye of the iron horse sweeps the broad valley. When I look upon the purple dawn, the bay is before me—the glimmering fields and the misty mountain tops, the towers of Oakland, and the picturesque hights of San Francisco, and before breakfast I am at the *Freethought* office, and shake hands with Brown, Replogle, and Donlevy. Business is going on here, although *Freethought* has taken its eagle flight to the Atlantic—not to sink, but still to pour its burning life into new paths. I hardly recognize the office when I see it, for a fresh emblazonry is in front of it, with gorgeous hues, and I am not sure I am in the right place until Brown givs greeting. Beautiful picture-books and stationery are here—THE TRUTH SEEKER—and I hear the music of the job printing-press. We are not dead, although a change has come over the spirit of our dream. If we cannot work one way then we will work another. Yes, it is different from what it was when I started on this journey; but if the familiar pages of *Freethought* do not greet my eyes, nor the "man with the badge-pin," still along the vast line from East to West the flag advances.

I cannot close this letter without asking my Freethought friends who hav stood by me and the work so well for years to accept with courage and confidence the new movement, and I hope that everyone on the list of *Freethought* will be on the list of THE TRUTH SEEKER and help make it a more powerful journal, for by swelling its ranks we can aid the victory of our cause. From the Atlantic to the Pacific we must keep up the conflict, we must cultivate the spirit of fraternity.

I also ask our Liberal friends of the coast to aid in maintaining the branch office at San Francisco. It is of importance. We do not ask for any gifts of money, but for business. Buy books of us, hav job printing done. If you want beautiful pictures of yourselvs and families, *Freethought* office has made arrangements to furnish them cheaply and skillfully. Now that the weight of the paper is taken off our hands, the other branches of the business can be made a success and we can hav a cheerful rallying-place for Freethinkers on the coast. THE TRUTH SEEKER will be our *avant courier* now, but we will keep a fireside glow at the Golden Gate.

SAMUEL P. PUTNAM,
Freethought Office, 838 *Howard St., San Francisco.*

The Bible in the University.

WASHINGTON SECULAR UNION,
FREMONT, WASH, Sept. 28, 1891

TO THE BOARD OF REGENTS OF THE WASHINGTON STATE UNIVERSITY, *Gentlemen:* The Washington Secular Union, with local branches in nearly every district in the state (alike east and west of the Cascades), organized to protect its members and all other worthy citizens in the "absolute freedom of conscience in all matters of religious sentiment," as guaranteed by our state constitution, respectfully calls attention and solicits your earnest consideration of the following facts:

Article I, Section 2 of our state constitution reads: "Absolute freedom of conscience in all matters of religious sentiment, belief, and worship shall be guaranteed to every individual.

"No public money or property shall be appropriated for or applied to any religious worship, exercise, or instruction, or the support of any religious establishment."

The law of our legislature (page 516, Session Laws 1889–90), an act in relation to the establishment and government of the University of the State of Washington, provides:

Section 15. "The funds of the University shall be derived from the proceeds of the sale of land donated by the United States for the endowment of a university, and the admission and tuition fees of the students and such appropriations as the legislature may make."

Sec. 21. "The sum of $10,000 is hereby appropriated out of the state treasury," etc.

It is not denied that the University is sustained by appropriation both of public property and of public money. Nevertheless, at a meeting of the board of regents held in the city of Seattle July 10, 1890, the following resolution was adopted:

Resolved, That the religious exercises in the University be confined to reading passages in the Bible and repeating the Lord's Prayer.

The board of regents thus declared that reading the Bible and repeating the Lord's Prayer constitute religious exercise.

The constitution of our state declares: "No public money shall be appropriated or applied to any religious worship, exercise, or instruction."

The State University is created and maintained by the civil government, and therefore is a civil, not a religious, institution, and is not maintained in the interest of or opposition to religion, nor in the interest of any denomination or sect, but of the people, by the people, for the people.

The sole purpose of our State University is to provide the highest Secular education to its students, not to impart religious instruction or to provide a place of worship.

The state has no right to teach in its University or in the public schools or elsewhere the Christian, Jewish, Buddhist, or any other religion.

The attempt of any body of Christians to introduce their denominational doctrins and dogmas into the University would by every other denomination be rightfully denounced as a monstrous usurpation.

Liberty of opinion, liberty of worship, liberty in all matters pertaining to religion is not a privilege created or awarded by the state, but a right inherent in the personality of the individual conscience, and the state of Washington is pledged by its constitution not only not to interfere with that right, but to protect it.

The board of regents has no more right to authorize, much less to pay from public money for, the erection of a chapel in connection with the University, or to pay salary to any person to conduct religious exercises or giv religious instruction therein, than it has to apply the funds of the University to sending missionaries to the so-called heathen.

Our worthy superintendent of public instruction,

a member of your honorable board, recently applied to State Attorney-General Jones for his official opinion as to the legality or constitutionality of conducting devotional or religious exercises in our public schools.

Your serious attention is solicited to that opinion. Our state attorney-general quotes Justice Lyon: "That reading the Bible in the school is sectarian instruction; that a pupil of ordinary intelligence is instructed thereby in sectarian doctrins."

In conclusion, after reference to numerous authorities, he decides that reading the Bible is strictly religious exercise within the meaning of Article I, Section 11, providing that no public money or property shall be appropriated for religious worship or instruction.

The Washington Secular Union, its officers and members, are without exception the devoted friends of the University, and it is because of our deep interest in its prosperity we desire there shall be nō just cause for any sect, *denomination*, or class of people to oppose or use influences against it, but rather that all can unite in its support and the true intent and purpose of its institution be fully accomplished.

Confident your respect for the constitution and laws of the state will insure your prompt rescinding of the resolution complained of, and that you will forthwith issue the necessary orders to insure compliance by the faculty with the requirements of the constitution prohibiting religious exercises or instruction in connection with studies of the University, I hav the honor to subscribe myself,

Yours respectfully, C. B. Reynolds,
Sec. Washington Sec. Union, Fremont, Wash.

What Is the Matter With Wettstein?

I should judge by his writings that Brother Wettstein has a very hard and bitter life or he would not think it would be such an affliction to hav life continuous.

Is not life here, even in this rudimentary and undevelcped state, worth the living? I think so. I suppose that about as many thorns hav been mixed with the roses that hav bordered my pathway along life's highway as it is usual for mortals to find, and yet I think it is a blessed thing to hav life, to be able to see the golden sunshine, the bounteous harvest fields, the broad expanse of prairies and forest, to listen to the carol of birds, the laughter of childhood, the grand strains of music, even if by virtue of these capacities we see deformities, ruin, devastation, and hear discords and wails of agony.

It is worth so much to feel the warm hand-clasp of a true, loyal friend; to look into his eyes and read a soul of truthfulness and integrity, even though sometimes enemies simulate it and we are deceived. In fact, I think this earth-life with its aspirations and disappointments, with its hopes and fears, its successes and failures, is really worth the living.

If this be true, and this is, as it must be, if continued individual existence is a fact, the childhood or rudimentary state, the future instead of being a misfortune must be as much more desirable than this, as a life of great intellectual and moral attainments is preferable as a promoter of happiness and individual well-being to a condition of ignorant undevelopment. The artist who laid down his brush with his ideal but half suppressed, the singer with his soul full of harmonies that would bless his fellows by expression, the mathematician with his problem but half solved, the scientist with his truth undemonstrated, the inventor who saw his great work not completed, whereby the world could be sent onward in its evolution a hundred years in a day; all these could take up their work again, complete their tasks, and permanently reap the result.

I remember hearing J. H. Burnham in a lecture on one occasion say: "I do not know that there is a future life, but it seems to me there ought to be." So it seems to me. After a life of mistakes whereby valuable lessons hav been learned, of attainments, through great personal sacrifice and heroic endeavor, whereby, in some measure, the "how to liv" has been learned, it would be more desirable to go on reaping the results of one's attainments and adding thereto than is this beginning of life in such abject ignorance and helplessness.

Yes, it is glorious to liv here, notwithstanding all our disadvantages, and the more we grow in wisdom and goodness the more glorious life will become. And I am convinced by irrefutable evidence that the change denominated death, whereby is sloughed off the cruder from the finer material, makes no change in the character of the man, only givs him greater advantages for unfoldment. Life is a precious boon, Brother Wettstein, and the more valuable as it is enriched by experiences.

Chicago, Ill. Juliet H. Severance, M.D.

Paine's Portrait in Independence Hall.

The portrait of Thomas Paine in Independence Hall, Philadelphia, is a copy of an original by J. W. Jarvis, of New York, an intimate friend of Paine. The copy was made by Bass Otis, of Boston, for Mr. F. L. Taylor, who, after sixteen years of protracted struggle, succeeded in getting it placed in the "museum." Mr. Taylor now resides at Lawyer's Road, Campbell county, Va. In 1861 he published at Burlington, N. J., a pamphlet entitled, "Testimonials to the Merits of Thomas Paine."

W. H. Burr.

Items of Foreign Freethought News.

The religious circles of Germany are highly agitated on account of the frequent indictments and subsequent trials for heresy among the Protestant as well as Catholic clergy, which seem to increase rather than decrease in number.

Friedrich Schüneman-Pott, lecturer of the Free Religious Society of San Francisco and a well-known writer on ethical and Freethought subjects, died in St. Helena, Cal., on August 3d. Mr. Schüneman was born in Homburg (Baden), April 5, 1826. He studied for the ministry of the Lutheran church at the University of Marburg, but before he was ordained he renounced the Christian religion and accepted a call as lecturer for the Free Society of Nordhausen. In 1848 he was indicted for high treason and thrown in prison. After his liberation he went to Halberstadt, where he gained the friendship of the old Baron Ernst von Pott, who subsequently adopted him. In 1854 Schüneman came to America and was for sixteen years lecturer for the Free Society of Philadelphia, from whence he removed to San Francisco. We extend our sympathies to his relativs and with them mourn the loss of a good and prominent co-worker in the cause of Universal Mental Liberty. His remains were cremated at Los Angeles.

The Federation of Free Religious Societies of Germany numbers 79 societies and 10 auxiliary divisions. The society of Berlin has 4 000 members; of Offenbach, 1,600; of Magdeburg, 1,000; of Manheim, 755. About 10,000 members are found in Prussia, 7,000 in Hessen, 200 in Baden. The Federation numbers about 50,000 members, and aside from the property owned by the individual societies has a bank account of 3,675 marks.

Italy is a bad place for the clergy to prosecute unbelievers. Editor Novelli of the Florence *Vero Monello* (The True Rogue), who was indicted for irreverence and blasphemy of the holy Catholic humbug, was discharged. The audience that crowded the spacious courtroom could not refrain from cheering the verdict. The sky-pilots made themselvs small and disappeared down the backstairs.

Among the prominent Freethinkers of Sweden we must mention Anton Nyström. Besides an outspoken and activ worker in the cause, Mr. Nyström is likewise a writer of prominence, and recognized as such by historical scholars and students in all countries. Last month appeared volume V of his "Allmän Hultur Historia," (General History of Civilization), and the verdict of the press, both Swedish and foreign, is highly favorable. We hav read volume I, and do not hesitate to place him far above Buckle, and for sound philosophical judgment he is superior to Lecky. It is amusing to notice the silence of the press in general as to Mr. Nyström's anti-Christian belief. The scientific journals only dare mention the fact that the greatest living Swedish historian is a Freethinker.

It is distressing for us to contemplate the ignorance of Freethinkers. How often hav we not inquired, "Where is hell?" and the only answer we received was the mocking echo. It has been left for our opponents to locate our future abode. In the Jesuit catechism by Father Scourville (Luxemburg, 1873) we read the other day as an answer to the question, "Where is hell?" "Hell is inside the earth. It is not large. It need not be, for the damned are hurled headforemost down in the abyss and packed like sardines in a box, and between them, under them, and above them soars the fire."

In *Fritänkaren* of September 15th is published a stenographic report of Victor Lennstrand's debate with the Rev. N. Nymansion, which took place August 16th. We hav read all of Mr. Lennstrand's lectures and speeches that hav been published, and are hence able to giv a judgment of the value of this his latest production. We think Mr. Lennstrand has surpassed himself. The lecture is full of facts; now stern, now pathetic; now he points out the inconsistencies, the cruelties of the Christian religion, now he hurls the spear of sarcasm against the Christian faith. Space will not permit the translation of this his excellent addition to Freethought literature; but we cannot refrain from giving one short extract containing one of the most powerful indictments of Christianity by one who did believe, and who sought peace and found it not: "I discovered that no matter how earnestly, how devoutly a man asked God for a favor, a favor that was not opposed to his honor and the welfare of mankind, but which would serve both, yet he would not listen to the prayer. I did not turn away from him the first time nor the tenth nor the hundredth time he answered me not. I hoped, I prayed; I thought, He is trying my faith, he will draw me to him, and when the time comes he will fetch me out of this darkness to light and truth; but the time never came. I inquired, I read the Bible from end to end, crouching upon my knees, but not one question did God answer, not one doubt did he solve, not one ray of light let shine on me." We advise our Scandinavian friends to send for *Fritankaren* No. 18 and distribute it broadcast among their Christian neighbors. A better campaign document cannot be found.

The harvest weather in South Germany is bad, hence the archbishop of Köln has ordered prayers said asking for good weather. Here in America we make the weather.

Five new societies were added during the month of September to the French Freethought Federation.

August 2nd the Freethinkers of Paris and delegations from most of the French counties unveiled a statue in honor of the Freethought martyr, Etienne Dolet. Several thousand people were present, and while the bands played La Marseillaise the covering was removed, and the handsome statue greeted with the cries, "Liv the Republic! Liv Freethought!" The lateness of our announcing this event is due to the non-appearance of *La Raison*.

The yearly congress of the French Freethought Federation will be held at Salle de l'Ermitage, rue de Jussieu 23, Paris, on Oct. 25th.

No. 14 of our contemporary *Der Lichtfreund*, edited by Edward Schwella, was confiscated by the imperial police of Vienna, because it contained a bad article entitled "The Defects of the Christian System of Morals." We congratulate our friend Mr. Schwella, for such persecution generally works the other way, and we suppose he has already received a goodly number of new subscribers. The imperial police should turn its attention to the morality of the imperial family. The treatment of the unfortunate countess Maria, the victim of the suicide and murderer the late crown-prince Rudolph, proves that that family needs regulation badly, and also a new moral guidebook besides the family Bible.

Resolution.

The Farmer's and Laborer's Union of Good Hope, Dayton, Rhea Co., Tenn., at its last session adopted the following preamble and resolution:

Whereas, The Nstional Farmers' Alliance, at its recent session at Ocala, Fla., adopted a resolution requesting the closing of the Columbian Exposition on Sunday, or as it was termed the "American Sabbath:" and

Whereas, Governmental interference in the interests of any particular creed or religion is an abridgment of the untrammeled exercises of religious preferences and religious liberty guaranteed by the Constitution of the United States, and therefore an infringement of a cardinal feature; and

Whereas, Our order being strictly non-sectarian, should take no stand discriminating either for or against any religious tenet;

Resolved, That we deprecate this hasty and ill-considered step toward the restriction of individual freedom of conscience, and earnestly request our supreme counsel to reconsider its action.

Lectures and Meetings.

W. S. Bell is at Des Moines, Ia., where he will make his headquarters while lecturing in Iowa.

Of Mr. Charlesworth's lecture in Chicago, E. A. Stevens writes: "I exceedingly regret that circumstances made it impossible for our friend Charlesworth to meet with the welcome of which he is worthy. Owing to dangerous illness in my family when the time arrived for activ efforts to make the lecture a success, I found myself fully occupied in the sick chamber. Realizing that personal work is worth more than $100 in newspaper advertising, I wrote Mr. Charlesworth to postpone lectures till his return trip. Those he never received, but came on full of anticipation of a good time and a large audience. The only thing to do was to go ahead and make the best of it. If the audiences were meager, they at least were appreciativ, and while the lecturer may hav been disappointed by the lack of numbers, his hearers were more than satisfied—yes, astounded—at his masterly exposition of the 'Philosophy of Secularism.' It was not a basket of literary chips taken from various writers and patched together like some amateur lecturers, but a thoroughly studied, logically reasoned, and trenchantly expressed discourse. It was a lecture with a vertebra. One of Mr. Watts's admirers said he doubted if Mr. Charlesworth's noted countryman could hav done better. The evening topic thrilled the audience with admiration for the young orator's splendid sarcasm, his forcible array of damaging facts, and his complete refutation of theological pretensions, culled with care from their own authentic sources. 'Christianity Condemned by its Own History' is just what its title indicates, which was another agreeable surprise."

Communications.

English Notes.

The Theosophic dispute waxes warmer and warmer, and the English people are getting thoroughly sick of the whole thing. Mrs. Besant has almost ceased to be interesting. Clever she undoubtedly is; eloquent and charming in her discourses, she cannot fail to be; but the shrewd common sense of the multitude revolts at the foolishness of her Mahatma theories and the simplicity of the folk who can be found to put their faith in her assertions about precipitated letters and other marvels. But if anything further were needed to cause the destruction of the Freethinkers' admiration of that gifted lady, it would be found in the newly developed belief in our old friend Jesus Christ. Who does not know how Mrs. Besant pulled him to pieces in the good old days? Then she disbelieved in him body and soul. Evidences were not lacking as to the hollowness of the Christian faith. Without other evidences she now accepts him as a fact—an initiate who permitted himself to be reincarnated one hundred and seven years before the Christian era (Madam Blavatsky said so, and so it *must* be true) for the good of mankind.

Well, enough is as good as a feast, and we hav had more than enough of Mrs. Besant and the new religion.

The Bradlaugh Memorial Hall scheme is traveling over a rough ground. Counsels are divided. Mr. Foote, the excellent president of the National Secular Society, is strongly in favor of saving the Historic Hall of Science as a fitting memorial to our dead hero. Other people, more ambitious and much less prudent, would prefer to wait a generation while larger funds can be accumulated, and then erect a pretentious memorial. Meanwhile Bradlaugh's chiefest work would be languishing; his name would lose much of its power through forgetfulness, and the Freethought party would hav relinquished a fort it could never again hope to capture. Surely if funds could be collected through the wide, wide world for a more fitting memorial in the course of thirty years there is no reason why that should not be done; but meanwhile to day must be allowed to look after to day, and we must do Charles Bradlaugh all the honor we are presently able to do.

On Sunday, September 29th, the Manchester people unveiled their testimonial to the great leader. In their hall in Rusholme road, now beautifully and tastefully decorated, a life-size portrait of Charles Bradlaugh was unveiled by Mr. G. W. Foote. Mr. and Mrs. Bradlaugh-Bonner took part in the ceremony, and Mr. J. M. Robertson, editor of the *National Reformer*, was in the chair. I was favored with an invitation to speak, but unfortunately a business engagement in London and a late train conspired to land me in Manchester just as the audience was leaving the hall. Mr. Sickert is the artist, and he has depicted the honorable member for Northampton pleading his right to a seat in the House at the bar of the Commons. The face is from a photograph; but the clothes are painted from the clothes he actually wore. Manchester is a lively home of Freethought. Besides the work going on in the hall, they hav two out-door stations where Freethought addresses are given, and in many other ways Secularism is sent winging its course through Cottonopolis. The best of it is, that with all their vigor the Manchester folks grow still more vigorous.

Talking of out-door work, our London program for October shows that winter is coming upon us. From May to September, inclusiv, some thirty out-door stations are hard at work on Sundays delivering lectures and distributing literature. The majority of lectures are given in the morning about 11:30. Some are given in the afternoon or evening. Only two or three halls giv lectures during the summer months. The October list shows but fourteen places at work, although there are a few not upon the list which are still activ. Six indoor stations publish their lecture list, and to those must be added yet others whose lists were not ready for publication in the monthly paper. For all that, we are everlastingly being told that Secularism is dying out, and even Mrs. Besant pretends to believe it. As a matter of fact, Freethought is raising its head in the most unexpected places, and is more or less openly advocated by the most unlikely persons. Only last week a new work, published by the well-known firm of Eliot Stock, in Paternoster row, and entitled "Credo and Credulity," openly avows that Colonel Ingersoll hopelessly defeated Mr. Gladstone, Cardinal Manning, Judge Black, and the four other champions who attacked him. The writing is obviously parsonic and the diction American, but its matter is no more convincing than that of the seven champions whose incapacity to argue with Ingersoll the writer ventures to supersede and rectify. One test of the growth of Secularism in London is to be found in the inability of the Christian Evidence Society to cope with our efforts. Their original policy was to put up one of their lecturers close against our platform wherever we raised one. It was soon found that we outstripped them, and that if we were short of lecturers to satisfy the districts that crave for lecturers, they were still less able to find man for man to interfere with the work already in hand. Yet they may hav legacies and bequests whilst we may not; their work is popular whilst ours is considered disgraceful; they hav Christian prejudices in their favor whilst we hav them dead against us. Had we, then, one-half of their advantages Secularism would go on by leaps and bounds.

Mr. Watts has been received with warm welcome on his return to London. I hav not had the pleasure of meeting him yet, though recently we were in Manchester within a few hours of each other and stayed at the same hotel. Last night, in Liverpool, I had a long chat with an old Secularist, Father Stocker, and he tells me that Miss Ada Campbell, who lectured here on Sunday, gave very great satisfaction. She does not quite seem to understand English methods and is thought to ride the horse rather too highly for English palates. This I gathered also elsewhere. In a brief while, no doubt, she will tumble to our insular ways and her eloquence will go far to increase the already great warmth of feeling which exists between the Freethinkers of England and America.

Liverpool, Sept. 29, 1891. SAM. STANDRING.

Our London Letter.

An article in the *Contemporary Review* advocating the secularization of cathedrals on the ground that the clergy are falling behind in the intellectual race, has brought forward the champion word-spinner, Mr. Gladstone, to say a few words in their defense, and his reasons for saying such an assertion is inaccurate, untrue, and unjust are somewhat peculiar. He names five individuals who hav died within the last two years as specimens of the intelligence of the clergy, an archbishop, a bishop, a dean, a canon, and a layman who wrote a few theological essays, all of them men whose names are or soon will be forgotten, and who hav done practically nothing for the instruction or benefit of the world. He moreover states that all the public schools of this country hav clergymen for head masters, which statement is, however, erroneous, as the *Pall Mall Gazette* points out, and even were it otherwise, it does not prove that such schools are any better off through being under such control. The best men the world has seen hav not by any means been instructed at these schools, which turn out a great majority of very useless and ignorant individuals. Another very curious argument is that in certain ecclesiastical dictionaries the bulk of contributors hav been clerics, as though it required a great effort of genius for a member of a close profession to write in favor of his own craft. Mr. Gladstone may hav very great faith in his particular religion, but when he says "there is nothing that has come in the field that is going to supplant the old religion of our fathers," whatever he may mean by that, he is talking nonsense—but were he to liv long enough to see the present state of religion overthrown, he would no doubt be able to clearly show that this prophecy of his meant something quite different.

The Theosophical controversy in the daily *Chronicle* has now terminated, all bets are off, and no one probably has gained any real knowledge on the subject; the letters filled up a gap in a slack season and increased the sale of the paper and the London public is now patiently waiting for a new sensation.

The bishop of Jerusalem has been very much upset because he was not allowed to preside at the meetings of the missionary conference, and has attacked his opponents through the medium of a pamphlet, which has been considered by the house of convocation. It appears that the bishop has not a sufficient supply of missionaries and the society cannot afford to increase the staff. The society he also accuses of engaging in systematic aggression on the churches of the East, which the society denies, though it contends that its duty is to "convert the Jew, Moslem, and heathen to Christ." The archbishop of Canterbury has advised the disputants to "pursue their allotted work in peacefulness and straightforwardness," etc., etc. The Jew, Moslem, and heathen who are supposed to be anxiously waiting to be converted must be highly entertained by these squabbles and greatly desirous of belonging to such a happy family.

It appears from letters lately appearing in a religious weekly paper that the Young Men's Christian Association is anything but a success. Even with the inducement of many secular additions the affair has flagged. It was expected that the gymnasium would be a splendid draw, but the athletic members don't care for the prayer and tea meetings and those in favor of the latter forms of dissipation will not develop their muscles; so as a last resort to prop the affair on its legs is a suggestion that the Young Women's Christian Association shall amalgamate with the male society. It will be interesting to watch the result of this somewhat dangerous experiment, for hysterically religious people are as a rule rather inclined to erotic tendencies.

The president of the National Secular Society is by no means apprehensiv that the Freethought movement is in the same weak state as the Young Men's Christian Association, as he has further enlarged his journal, the circulation of which must hav increased considerably to induce him to take such a step. His paper appears to be the most popular, as well as financially the strongest, of all Freethought papers published in this country.

Mr. Watts has made a good beginning here, and will no doubt effectivly spread the gospel of Freethought over the middle and north of England. Mr. Baker, of Birmingham, has promised to do still more for the cause when he sees headway is being made.

J. D.

Lecture Notes.

At Pittsburgh I had a good audience notwithstanding the excessiv September heat. There is a strong band of Liberals here, and when they try to do anything they generally do it handsomely. Among the veterans there I met Roman Staley, Harry Hoover, Anthony Barker, and many others. From Pittsburgh I went to Massillon and delivered two lectures in the Opera House. I was royally entertained by Mr. W. S. Moke and wife. Between the morning and evening lecture we took a pleasant drive to Canton and from there to Meyer's lake, where we found hundreds of people enjoying themselvs in various ways. I shall long remember my Sunday at Massillon.

I did not lecture in Chicago, but went about seeing the sights. The World's Fair occupies much of the people's thoughts here, and if all signs do not fail Chicago will set the civilized world to talking about this Fair, because it is to be the World's Fair.

I stopped a few days at Clinton to see Brother James A. Greenhill, one of the true-blue Liberals, and to hear Brother John E. Remsburg giv two of his grand and well-known lectures, namely, "False Claims" and "Thomas Paine." The latter was delivered at Lyons, an adjoining town to Clinton. The lectures were well attended and highly appreciated. In addition to what I hav said about Mr. Greenhill, I may parenthetically remark that he is a Scotchman by birth and an astronomer from choice. Star-gazers should make his acquaintance.

Mrs. Allen, although not a Freethinker, entertained us just as well as if she had been one.

From Clinton I took the cars for an all-night ride to this place. And when I reached Des Moines what a reception I did get! It rained and rained, and the streets grew muddier all the time, and I could not get around to find our Liberal friends, and had to betake myself to a hotel, where I sat at a window writing letters and occasionally lifting my eyes from the paper before me to glance into the street, where surged the irrepressible pedestrians. There were the moving umbrellas bobbing one way and another, the splashing feet in the mud, and the heavy sky hanging down almost shutting out the light of day. Here was another day to be remembered. I had to possess my soul in patience. I hav always made it a rule when it rains to let it rain. It is in vain to try to pray the rain off or on. It has its own way.

The next day was pleasant and I found our Liberal friends.

Brother John R. Charlesworth lectures here tomorrow. I will mention the lecture in my next. He is winning a good name wherever he goes. I shall remain in Des Moines as my headquarters during October and November, and then return through Kansas and Texas to California. Liberals along the southern route will please correspond with me before I get started.

W. S. BELL.

Des Moines, Ia.

C. L. Swartz Again.

TO THE EDITOR OF THE TRUTH SEEKER, *Sir:* Will you please let me say a word about the Swartz matter? Your correspondent, H. J. Wernwag, evidently does not understand the situation. Mr. Swartz is neither the proprietor nor the editor of the *Sun*. He writes up no one, has never done so, in what is not "his *Sun*." Mr. Swartz was simply the Topeka agent for the *Sun*, and it was his business to hand out the packages to the newsboys. The newsboys still sell the *Sun* in Topeka but who acts as agent I do not know.

If the editor or publisher of the *Sun* defames anyone's character the law is open to him, and the *Sun's* proprietors can be held responsible. It matters not if the "authorship of any squib" can be proven or not, the publisher is known and can be held responsible. But no one has complained, no one has prosecuted for libel, and it was not on that ground that Mr. Swartz was arrested and indicted, but for circulating indecent literature, and this when the Bible circulates freely. These virtuous spasms of legislators who fear to hav their own acts uncovered are too thin to admit of the idea that these wise Solons hav any real care for the morals of the

people, and in spite of their restrictions the *Sun* still circulates in Topeka.

Mr. Swartz has a family; he depends upon his labor for his and their support, and the profit on the papers sold would hav supported his family.

When Mr. Wernwag will work month after month in a liberal office for two-thirds of what he could earn elsewhere simply because he wants to see the work go on, he may talk about being a liberal; but if he continues to judge adversely of that of which he really knows as little as he seems to know of Mr. Swartz's case, I think he had better go into the Catholic church and stay there, for he could do liberalism less harm than when claiming to be a liberal. I use the small l to designate liberality in the general sense, for some of those who spell their liberalism with a capital letter are anything but liberal.

The tone of the *Sun* does not please Mr. Swartz any more than it does myself, but it is not any more indecent than are many of the placards posted upon fences and advertising boards pledging cures for lost *manhood*, private diseases, etc., and such advertisments are found in almost if not all of our daily papers, and, with the present crowded condition of the labor market, if a Liberal, a genuin thinker, should refuse employment in any and every thing which his sense of right condemned, his chances for bread and butter would be slim. Liberals should be intelligent enough to see that every encroachment upon the freedom of the press weakens by so much the bulwark of what liberty the church has not succeeded in taking from us, and if the *Sun* or any other paper is suppressed for telling of what exists such suppression does not do away with the facts. It seems to be considered more indecent to *tell* of bad things than it is to *liv* them. Society can never be purged until its uncleanness is opened up to view and with the *intent* of purging. LOIS WAISBROOKER.

How to Keep Out of Hades.

For this cause God shall send them strong delusions that they should believe a lie (2 Thess. ii, 11).

Here is a blessed promis of the most high God to the children whom he loves.

It may be argued that the people to whom this promis was made were wicked in the sight of the Lord, but they were not wicked enough to merit damnation until they had believed a lie, and he sends them strong delusions for the express purpose of helping "the working of Satan with all power and signs and lying wonders" (2 Thess. ii, 9).

Surely "all power and signs and lying wonders" in the form of a delusion would be sufficiently strong to make one believe almost anything.

Nevertheless, God feared that they would believe the truth, notwithstanding Satan's "all power, signs, and lying wonders." So he also sent strong delusions, that they should believe a lie.

Why did he wish them to believe a lie?

In order that they might all be damned.

Here let us observe that believing a lie, however strong the delusion may be, is an act worthy of damnation. It is important, therefore, that we seek the truth.

We must be continually on the lookout, not only for Satan, but for God, also; for the latter sends us strong delusions that we should believe a lie. He puts lying spirits into the mouths of his prophets (1 Kings xxii, 23; 2 Chron. xviii, 22). "If, therefore, a prophet be deceived when he hath spoken a thing, the Lord hath deceived that prophet" (Ezek. xiv, 9).

These and many other instances show clearly that God has kept his promis concerning the strong delusions he would send, and we are, no doubt, even now laboring under strong delusions, believing more than one lie and in a fair way to be damned, so let us look out for these delusions of the Lord, or he will get the best of us.

We will begin at the beginning.

In Gen. i, 27, we are told that God created man in his own image, male and female, both at once; while in the second chapter we find a different statement—to the effect that God created the male first and the female afterward; but nothing is said about God's image. Is not one or the other of these a strong delusion? Were there two different creations of man, or are these merely two accounts of the same creation?

Let us beware of delusions.

Perhaps we shall say there was but one creation, of which we hav two accounts. Very well. Then Adam and Eve were the only persons on the earth until their children, Cain and Abel, were born, when there were four. But Cain killed Abel, when only three were left, two men and one woman; but the next thing we know Cain has a wife (Gen. iv, 17).

Where did he get her? Did he marry his mother?

Our only way out of this dilemma is to believe in two distinct creations, but here may be a strong delusion.

Alas! we cannot escape it, and we shall surely believe a lie, no matter how we fix it.

If we believe in one creation of man and believe also the story about Cain's wife, we are believing a lie, unless Cain married his mother.

But it seems that God himself believed in two creations, or perhaps more, for he put a mark upon Cain to keep others from killing him, and Cain evidently believed the same way, for he feared that he should be killed by everyone that found him (Gen. iv, 14, 15).

Who was there to kill Cain?

In Gen. v we find the case still more complicated, for we are told that male and female were created the same day, and both were named Adam. Is this a strong delusion?

The Bible tells us that Michal had no child unto the day of her death (2 Sam. vi, 23). It also tells us that she had five sons (2 Sam. xxi, 8).

One of these is a delusion. One of these is a lie.

The Bible tells us that Christ and God are one. (John x, 30). It tells us that God is greater than Christ (John xiv, 28).

One of these is a delusion. One of these is a lie.

The Bible tells us that the righteous shall hav wealth and riches (Ps. cxii, 1–3). He shall lay up gold as dust (Job xxii, 23, 24), and in his house shall be much treasure (Prov. xv, 6).

The Bible tells us that riches are a curse. "Woe unto you that are rich" (Luke vi, 24). And one of these is a strong delusion. One of these is a lie.

No evil can happen to the just and good (Prov. xii, 21; 1 Peter iii, 13). But that was not the case with Job, who was a perfect and upright man (Job ii, 3), but who was tortured until he cursed the day of his birth.

Which of these is a strong delusion? Which is a lie?

Elijah went up into heaven (2 Kings ii, 11).

No man ever went to heaven (John iii, 13).

Which of these is a strong delusion? Which of these is a lie, for believing which we are going to be damned?

We are told over and over that some of us are going to heaven and the rest to hades, which we must believe until we find that man hath no preeminence above a beast, for both man and beast go to one place (Eccl. iii, 19, 20).

One of these is a delusion. One of these is a lie.

What shall we do among all these strong delusions? How can we avoid believing a lie? How can we escape the damnation of hell?

The Bible tells us how the earth was made, but geology tells a different story.

The Bible tells us that the earth is flat, rectangular, and stationary. Astronomy disagrees.

If the Bible be true, then science is a lie, and mathematics are a strong delusion sent for the purpose of making us believe a lie that we might all be damned. "He that believeth not, shall be damned" (Mark xvi, 16). Holy mother and holy water be with the deluded sons of men. CHAS. O. HAYS.

Locust Corner, O.

It Worried Him.

I'm a man that's gittin' old and gray,
And I worship God in the good old way.
I've allus tried to do my best,
And leave with him, the good Lord, the rest,
And never to question what I can't see,
But there's somethin' what's er botherin' me.

What is't? Well, never mind, I'm commin' to it;
I don't want er go runnin' through it—
Jest giv me a chance ter hav my say—
Suthin' like the mortgage—time ter pay.
Can't giv yer jest the right idee,
But will tell yer what's er botherin' me.

The other night when I come in from work
Pretty tired, for I'm no shirk,
If I do say it. I've allus earned my bread
By the sweat of my face, as the good Lord said,
But you may think I ain't what I orter be
When I tell yer what's er botherin' me.

I come in from work, as I said before,
An' was met by wife at the kitchen door,
With a smile on her face as she's allus carried
Ever sence what we've been married—
You may think I mean haw when I say gee,
And somehow can't tell yer what's er botherin' me.

The children were playin' at hide and coop
In the front room and 'round under the stoop.
Say, it makes an old feller like me feel young
Ter see the grandchildren all back hum,
With every one in childish glee,
But that ain't what's er botherin' me.

Yer see, William's boy, the oldest one yet
On them what was playin' out on the front step,
Comes in and climbs up onter my lap,
He knows I think him a right smart chap,
He likes to hear stories about the sea—
Eh! think there's nothin' botherin' me?

William's boy he goes to school,
And the marm, says she, "He hain't no fool."
And he says, "Grandpa, this world's round,
And from anywhere, pint'n in, that's down."
And so he talks, and I thinks, and we
Can't make it out an' its botherin' me.

Now I allus calkerlate when I git down to pray
That heaven's up, so I looks that way.
Now, sposin' I's on the tother side
A prayin' ter him what fur sinners died,
Would I look up er down ter see?
Now that's just what's er botherin' me.

N. JASPER SUTHERLAND.

Doubt and Faith.

Lecture by S. P. Putnam at Odd Fellows' Hall, Snohomish Wash.

There were not seats enough to hold the people who went to Odd Fellows' Hall Thursday evening to hear S. P. Putnam speak on "The Philosophy of Camp Meetings and Revivals." A good many came and went away because there was no place to sit down. Those who stayed, however, got their money's worth, and a whole crowd of our solid citizens were there.

Mr. Putnam came upon the platform promptly at 8 o'clock, and began his lecture by quoting a remark from Sam Jones, the revivalist. Jones said a year or two ago, and repeats the remark on all occasions, that he would rather be the worst criminal in the world than an avowed and outspoken Infidel. Jones, of course, presents Christianity as containing all that is good in the world and Infidelity as representing all that is bad. Mr. Putnam desired to correct this misrepresentation. The difference between Christianity and Freethought was not the difference wholly between good and bad, but a fundamental difference concerning the philosophy of life. Christianity commands us first to believe. Infidelity (which the speaker repudiated in its generic sense but accepted as meaning Freethought) tells us to doubt before we believe. Doubt, as Aristotle says, is the beginning of wisdom. This is the vital distinction between religion on the one hand and Freethought on the other. The one emphasizes the necessity of believing; the other of proving first and believing afterward. The foundation doctrins of Christianity, Mr. Putnam said, were total depravity, vicarious atonement, and an eternal hell-fire. Under the head of belief the speaker named some of the absurd things we are expected to believe in order to be a Christian, among which is the Jonah and the whale story, that Christ indorsed and used as a prophecy of his own coming and of his own mission to save the world. As Jonah was sent to save Nineveh, and as he was three days in the whale's belly, so Christ was sent to save the world and would spend three days in the heart of the earth. The speaker showed the absurdity of the Jonah story and the lack of agreement between the record and the prophecy. In the course of his remarks Mr. Putnam inquired if, in presenting the fundamental truths of Christianity, he misrepresented Christianity? A voice in the audience emanating from Mr. Sweeney, the real estate dealer, replied that he did. Mr. Sweeney was therefore invited to the platform to defend his faith, and when Mr. Putnam had closed his discourse he took the platform.

Mr. Sweeney, who professed to be "a sort of a Christian," contended that doubt never accomplished anything; that all the good in the world came through Christianity; that the incentiv to do good had its source in religion. Doing right, he maintained, was wholly unnatural and must be inspired from above. Being a trifle mixed in his biblical lore, the speaker affirmed that he believed God stopped the progress of the sun while Joshua crossed the Red sea, and that the story of Jonah living three days in the whale's belly was literally true. The audience detected his error in confounding the army of Joshua with the children of Israel and laughed immoderately until he closed his address.

In replying to Mr. Sweeney Putnam walked all over his opponent. He said in the outset that he had not been describing "a sort of a Christian," like Mr. Sweeney, but the genuin orthodox article. Right and wrong were independent of the deity, and God could no more make one represent the other than he could make twice two five. Facts would be facts in spite of divine interposition, and the justice of God must conform to human justice or it would be no justice at all. The foundation of morality, he held, was not in any commandment, but had its sanction in human experience. Whatever, on the whole, increased the sum of happiness was moral, and any line of conduct resulting otherwise must of necessity be condemned. He took up the arguments of Mr. Sweeney one by one and presented the facts which refuted them. He closed by reciting the poem, "Why Don't He Lend a Hand?" and the applause with which it was greeted showed that he had captured the audience.

From here Mr. Putnam goes to Portland, to participate in the annual convocation of the Oregon State Secular Union.

Home Again.

After an absence of five months I find myself again at the place which has been home for nearly thirty years, but in that time the home has been bereft of every human tie; only myself and the walls now constitute home. I hav been into the far West and hav enjoyed a great deal, but I am "Yankee" to the last degree and would not if I could hav my home on those great prairies. Everything is too new. I like the old better. But not to-day will I say much about my visit. Please giv this note a place in your paper, so that my correspondents may know my whereabouts and not address me at Orange City.

LUCY N. COLMAN.

412 *Gifford st., Syracuse, N. Y.*, Oct. 9, 291.

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THE Bible Picture Book, we take pleasure in saying, is now under way, and will be issued as soon this fall as the work can be done and done well. The price will be $1, and it will contain a great deal for that amount. In renewing for THE TRUTH SEEKER we hope our readers will not forget to inclose the dollar for it.

To the Friends and Subscribers of Freethought.

I sincerely hope that all who hav supported *Freethought* in the past will aid the work to which it has been devoted by becoming subscribers to THE TRUTH SEEKER. THE TRUTH SEEKER will carry on the work, but it needs your coöperation. It is a means by which I can reach you and push on the Pacific coast labors. Especially I ask those in arrears to pay what is now due to THE TRUTH SEEKER and place their names upon its list as cordial supporters for the future. SAMUEL P. PUTNAM.

That Prize Manual.

Away back in 1889 the president of the American Secular Union thought it would be a good thing to hav a Manual for schools which should teach morality without teaching religion, and he called upon the Freethinkers of the country to subscribe one thousand dollars as a prize for the successful writer of such a work. Eleven hundred dollars were subscribed by the following persons:

Leonard Geiger, Hudson, N. Y.	$150 00
R. B. Westbrook, Philadelphia, Pa.	100 00
George E. Swan, Beaver's Dam, Wis.	100 00
Joseph Sedgebeer, Painesville, O.	100 00
W. H. Forwood, Major U. S. A.	100 00
W. H. Pepper, Petaluma, Cal.	100 00
Almond Owen, Milwaukee, Wis.	100 00
N. F. Griswold, Meriden, N. Y.	100 00
F. C. Mende, Philadelphia, Pa.	20 00
George Stephen, Moline, Ill.	25 00
O. Childs, Moline, Ill.	25 00
R. Butterfield, Sacramento, Cal.	25 00
M. D. Fisher, Attleboro Falls, Mass.	25 00
William Smith, Geneva, N. Y.	25 00
Burgess Monroe, St. Paul, Minn.	25 00
E. B. Foote, New York.	25 00
John D. Powers, Woodstock, Vt.	25 00
Photius Fisk, Boston, Mass.	20 00
C. W. Sanders, Portland, Ore.	5 00
Total	$1,100 00

The matter was recently called to our attention again by the query, "HAS THE TRUTH SEEKER any news to giv its readers about the Prize Manual which was to be published in September?" Inquiry at the Secular Union's office found the book, which it seems has been on the market for some time, and we can now supply orders for the same for $1.50.

The book is called "Conduct as a Fine Art," by N. P. Gilman and E. P. Jackson; but it consists of two works, complementary of each other—"The Laws of Daily Conduct," by Nicholas Paine Gilman, of 148 pages; and "Character Building," by Edward Payson Jackson, of 230 pages. Mr. Gilman is editor of the *Literary World*, while Mr. Jackson is one of the masters of the Boston Latin school. Mr. Gilman's preface to his part of the work is as follows:

"The American Secular Union, a national association, having for its object the complete separation of church and state, but in no way committed to any system of religious belief or disbelief, in the fall of 1889 offered a prize of one thousand dollars 'for the best essay, treatis, or manual adapted to aid or assist teachers in our free public schools, and in the Girard College for Orphans, and other public and charitable institutions, professing to be unsectarian, to thoroughly instruct children and youth in the purest principles of morality without inculcating religious doctrin.'

"The members of the committee chosen to examin the numerous manuscripts submitted were: Richard B. Westbrook, D.D., LL.B., president of the Union, Philadelphia; Felix Adler, Ph. D., of the Society for Ethical Culture, New York; Prof. D. G. Brinton, M.D., of the University of Pennsylvania; Prof. Frances E. White, M.D., of the Woman's Medical College, and Miss Ida C. Craddock, secretary of the Union. As, in the opinion of a majority of the committee, no one of the manuscripts fully met all the requirements, the prize was equally divided between the two adjudged to be the best offered, entitled respectivly, 'Character Building,' by Edward Payson Jackson, one of the masters of the Boston Latin school, and 'The Laws of Daily Conduct.'

"Although the two books were written with no referance to each other, they seem to be, both in manner and matter, each the complement of the other. The deficiencies of each are, in great measure, supplied by the other. While 'Character Building' is analytic and cast in dialog form, the present work is more general and synthetic in its style and treatment. The two are therefore published in a single volume, as well as separately, at the earnest request of the Union, and the authors hope that the joint book will be preferred by purchasers. Much of the matter in the introduction to 'The Laws of Daily Conduct' is equally pertinent to 'Character Building.'

"The authors of both books are friends to religion, and they hav written from a deep conviction that there is a great need of instruction in morals in the public schools. Experience, however, has amply proved the inexpediency of the attempt to teach ethics there on a religious basis. Of the success of this endeavor to place the study on a scientific basis others must judge. But in a country marked by a great diversity of creeds, the way of practice is surely the one way to follow. To teachers and parents who would not neglect the main matter of human life while imparting general knowledge, I offer this volume, in the hope that it may be somewhat of an aid in moral training in the home and in the school."

Mr. Jackson's preface is in the main in the same words. Where it differs we copy it:

"The avoidance of sectarianism was not a difficulty, but a relief. Although both writers wish to be known as friends of religion, they agree in the conviction that the public school, which belongs equally to representativs of all sects and to those of no sect, is not the place for special religious or theological instruction. There is enough in what is known as morals, without admixture of a distinctiv religious creed, enough that the good, the pure, the noble, the patriotic, the philanthropic of all creeds can agree upon, to fill not one little book like this, but a library. The difficulty is, not to find material, but to select wisely from the abundance at hand.

"What use to make of the following pages each teacher must decide for himself. They may serve merely as hints as to methods, or they may supply subjects and their treatment, to be presented in such other language as shall seem best adapted to different classes of hearers. Should the teacher or parent prefer to read them in their original form, the time required for each of the Talks will be found not to vary materially from that prescribed by Dr. Dix, ten minutes, at most fifteen, of one day in each week of the school year."

Mr. Gilman's work is dedicated to the teachers of the country Mr. Jackson's to his father and mother. But—remarkable omission—there is nowhere any reference to the Freethinkers who desired such a work, or to the generous men who paid Messrs. Gilman and Jackson five hundred dollars each to write their works.

But while the omission of any mention of the men who made the work possible may be an unintentional discourtesy, the announcement by the writers that both are friends to religion and wish to be known as such is a breach of good faith. The idea was not to hav religion in the book at all, and certainly not to hav the Manual indirectly advertise and commend it. For, aside from his preface, Mr. Gilman takes pains to deny that the method is either anti-religious or anti-theological, and suggests that "parents at home, preachers in the pulpit, or teachers in the Sunday-school will supplement a distinctly scientific teaching of morals with a more religious or theological view." While Mr. Jackson's most prominent idea in his prolog is, adopting theological phraseology, that the two authorities in the world are the state and God, and that we should "render unto Cæsar the things that are Cæsar's, and unto God the things that are God's." And he further tells us, in his chapter against profanity, that a "Being" is insulted by swearing. This attempt to teach Theism should hav been stricken out by the committee, because the very conception of the book was to avoid all religious points; and certainly it was no place to teach Theism in a book paid for by a body of men of whom the majority are Atheists. It may be that the writers do not know this—if they did they would scarcely be fit to write a manual on the subject chosen—but the committee, knowing the feelings of their supporters, should hav cut the objectionable phrases out.

The general scope of the Manual is fairly well expressed in the prefaces quoted. Mr. Gilman's part is more of a statement of principles and Mr. Jackson's a detailed application. Together they form a very valuable work, marred only by a few hereditary misapplications of thought such as we hav pointed out. The book is copyrighted by the authors, published by an Eastern firm, and what the American Secular Union has to do with it now we do not know. With the religion and theology eliminated it would be admirably suited for the purpose for which it was intended.

Professor Briggs to Be Tried.

November 4th, the day after election, Professor Briggs is to be put on trial for heresy, it having been so decided by the presbytery of New York after a consideration of the charges against him formulated by the Presbytery's prosecution committee. These are the dreadful things to which the professor must reply on that date:

"Charge I. The Presbyterian church in the United States of America charges the Rev. Charles A. Briggs, D.D., being a minister of the Presbyterian church and a member of the Presbytery of New York, with teaching doctrins which conflict irreconcilably with and are contrary to the cardinal doctrin taught in the Holy Scripture and contained in the standards of the Presbyterian church, that the scriptures of the Old and New Testaments are the only infallible rule of faith and practice.

"These hurtful errors striking at the vitals of religion, and contrary to the regulations and practice of the Presbyterian church, were promulgated in an inaugural address which Dr. Briggs delivered at the Union Thological Seminary in the city of New York Jan. 30, 1891, on the occasion of his induction into the Edward Robinson chair of Biblical Theology, which address has, with Dr. Briggs's approval, been published and extensivly circulated and republished in a second edition with a preface and an appendix.

"Charge II. The Presbyterian church of the United States of America charges the Rev. Charles A. Briggs, D.D., being a minister in the Presbyterian church and a member of the presbytery of New York, with teaching a doctrin of the character, state, and sanctification of believers after death which irreconcilably conflicts with and is contrary to the Holy Scriptures and the standards of the Presbyterian church."

The Presbyterian church assumes that it knows what the Holy Bible contains better than any other church; and that what is contrary to Presbyterian standards of the Presbyterian church is contrary to the will, or at least the word, of God. The Catholic church assumes substantially the same position, and it used to make heresy trials much more interesting than it is possible for the Presbyterians to do now. This, however, is not the Presbyterians' fault. Mr. Calvin, one of their leaders in days agone, was a highly successful entertainer of a certain distinguished Unitarian, and his able followers made life not entirely uninteresting to Catholics.

But just at the present time this trial of Professor Briggs is a little inconsistent, unless along with him a great many more shall be clerically indicted. In fact the whole Presbytery of Pittsburgh may be included, for it has accepted and will send to the general committee, and ask the General Assembly to accept, a revision of the Westminster Confession of Faith. Other presbyteries hav and will do the same; but each member voting in the affirmativ for these revisions is a heretic as surely as is Professor Briggs, for impeaching the standards of the church.

The trouble is, the church is between the devil and the deep sea. Its members will not let it stay where it is, and it does not know how to hitch along without disjointing itself. Of the members of the Pittsburgh Presbytery, for instance, some do not believe in foreordination and predestination, but others do, and whether these dogmas are left in or out the church is divided. Again, the revision committee did not want to insist that some are elect and

others will be lost, so it compromised the matter by saying that a great multitude are elect and perhaps some more. As for infant damnation, the difficulty is shown in the remark of one minister at the meeting of the presbytery: "It is very hard for me when a mother comes and asks that we sing over the body of her child, 'Safe in the Arms of Jesus.' She thinks his soul is. Yet how can we sing it when our doctrin teaches that it is not so? But what are we to understand by Christ saying, 'Suffer little children to come unto me?' What is an infant and what is a little child?" The question was dismissed with a careless, "Well, we havn't time to define that."

The *Sunday Oregonian* has summed up the general situation pretty well with a direct reference to the case of Professor Briggs. "It is impossible," it begins, "to stay the tide. Men in increasing numbers insist on treating religion rationally; on dealing with the Bible on ordinary principles of literary interpretation; on putting the discussion as to the origin and meaning of the scriptures and the development of religious and theological doctrins on historical grounds. More and more it is coming to be understood that the whole history of man is a regular and orderly thing, without special revelations, without miraculous interpolations of divine providence. The thought of our time is rapidly clearing religion of the crudities it borrowed from those ages in which there was no scientific observation."

The address of Dr. Vincent, a Presbyterian divine, to the students of Union Theological College, in which Dr. Briggs holds his professorship, is considered by the same clear-sighted journal to hav an important bearing on the future history of Presbyterianism. In this address Dr. Vincent made it evident that the directors and the faculty intend to support Dr. Briggs, whether the Presbyterian general assembly shall approve their course or not. From this the reviewer of the situation concludes that one part of the Presbyterian church has advanced "to a view of the Bible and inspiration not unlike that set forth by Emerson fifty years ago, namely, that the word of God is not in the scriptures alone, that his revelation did not end two thousand years ago, that the Bible in its entirety is not the infallible word, that the absolute inerrancy of the whole of its texts cannot be maintained." Dr. Vincent maintained in the address that innumerable expressions in the scriptures originated in obsolete and forgotten traits of vanished peoples, whose experience was valuable on the whole, but not infallible; that those expressions were the product of unscientific ages, and are superseded, therefore, by modern enlightenment. He contended for rational interpretation on the principles of literary criticism and historical inquiry. "I agree," he says, "with Dr. Briggs, that the scriptures must be interpreted as other human writings are interpreted." But, as he says further, "Principles of interpretation were formulated in past ages which modern exegesis can not recognize. Solomon's Song does not signify the love of Christ for the church. Yet one of the proof texts for the divine decrees in the Westminster Confession is taken from the Canticle. The time is past when the doctrin of predestination of a large part of the human race to eternal punishment can be proved by passages in the New Testament that hav no more to do with predestination than the Iliad or the Odyssey of Homer."

That this trial will split the church is believed by a great many observers. The new theological movement, which reduces the Bible to the level of other books, and thereby takes away all that makes it valuable to religion, is, says the writer referred to, "directly in line with the scholarship and progressiv thought of the age. It is part of a great movement that cannot be turned backward. If Presbyterianism pronounces against it, that church will be divided; and then those who resolve to adhere to the old course will still find themselvs assailed by the spirit of the age and unable to maintain dogmas which mankind has outgrown."

The more discussion, the more truth winnowed from the chaff and the more heresy, the more freedom. If Dr. Briggs shall be adjudged a heretic, if his college sustain him and break with the church, it advances by many years the tearing to pieces of the entire web of Christian superstition woven with so much cunning by the medicin men of the antique world.

Sunday.

The police of Baltimore hav gone wholesale into enforcing Maryland's Sunday law. Two hundred and twenty-five persons were complained against two Sundays ago, for offenses varying from cleaning carriages to selling postage stamps. The ministers of the city are responsible for the revival of the blue laws, and at their meetings persist in the attempt to enforce them. The German-American Lincoln Club, however, has adopted the following:

"WHEREAS, The so-called 'Blue Laws,' which were enacted in 1732, and which hav been again enforced through the instructions of a Democratic judge and a Democratic foreman of the grand jury, are odious to all law-abiding citizens; therefore, be it

"*Resolved*, That we call upon all right-thinking citizens to assist us in our efforts to hav said laws repealed by supporting and voting only for such candidates for the legislature who pledge themselvs to vote for the repeal of these obnoxious laws."

The German-Americans hav struck at the root of the matter. Repeal of the Sunday laws is the only effectual remedy for the injustice of the bigots.

The Methodists at their ecumenical council held in Washington hav, on the Sunday question and the World's Fair, adopted this memorial:

"The Ecumenical Methodist conference, composed of five hundred ministers and laymen and representing the Methodist churches throughout the world, respectfully petitions your honorable body to prevent the proposed opening of the World's Columbian Exposition on the Lord's Day. We make this petition for the following reasons:

"1. It is the religious conviction of the great majority of Christian people that man needs and God commands the observance of a Sabbath.

"2. The opening of the exhibition on Sunday would violate the Sabbath-keeping traditions of the American people and their Anglo-Saxon ancestry, and also the laws of the United States and Illinois.

"3. The Columbian Exposition ought to exhibit to visitors from other lands a characteristic Christian American Sunday rather than a weekly secular holiday.

"4. The proposed opening on Sunday would deprive the thousands of employees in the service of the Exposition of their right to one day in seven for rest and worship. The same injustice would be done to many thousands in the service of the transportation companies. It would also furnish an excuse to employers for refusing to grant holidays for the purpose of visiting the Exposition which would otherwise be given to their employees.

"5. The spirit of the movement to open the Exposition on Sunday is not philanthropic, but mercenary. It is not primarily to giv the workingmen a chance to visit the Exposition, but to increase the gains of the transportation companies and others who are large stockholders in the Exposition.

"6. As an offset to the plea that the stockholders will lose money if the Exposition is not open on Sunday, we beg leave to remind you that the Centennial Exposition at Philadelphia was a financial success with the gates closed on Sunday.

"7. We hav reason to believe that many of the exhibitors from Great Britain and other Christian lands will refuse to expose their exhibits on Sunday—thus rendering the Sunday exhibit very unsatisfactory to visitors and at the same time silently rebuking the mercenary spirit that would open the gates on that day."

If the Lord commanded the observance of any day, that day was Saturday. What, then, has Sunday to do with the case?

Permitting Quakers to reside in Massachusetts is also violating the traditions of the American people and permitting witches to liv is violating the traditions and outraging the spirit of our Anglo-Saxon ancestry. Why not, then, revive the laws against Quakers and witches? But the United States hav no laws forbidding an open Fair. The statement that they hav is an attempt to deceive.

Visitors from other lands incline more to laugh at our Puritanical Sunday observance than to be impressed with its desirability. If it is really desired to make a good impression upon them, the Fair should by all means be kept open.

The reasons of this ecumenical council are the frivolous quibbling of people who are working for personal objects under the guise of philanthropy.

THE *Sunday Oregonian* says that the only saloon-keepers who hav taken any interest in the question of closing the World's Fair on Sunday are those of Chicago, who hav arrayed themselvs with the church people in favor of closing the Fair on Sundays. If the working people of Chicago are denied admission to the fair on Sundays they will seek recreation in the open-air saloons, beer gardens and concert halls, to the financial gain of the whisky-sellers. These facts hav been published before.

THE London *Freethinker* says: "THE TRUTH SEEKER calls for an International Congress of Freethinkers to be held in Chicago in 1893. Will not this be a day after the World's Fair?" It would not be a day after the World's Fair, but a year after the proper four-hundreth anniversary of the discovery of America. Mr. Foote is probably not aware that the Fair was postponed a year to accommodate Chicago. The Fair is supposed to open May 4, 1893, and close Oct. 31, 1893. We hope to see it open every day between those dates.

THE London *Freethinker* has been enlarged from twelve to sixteen pages. With the exception of THE TRUTH SEEKER it is probably the only Freethought journal which has supported itself from its initial number, and undoubtedly Mr. Foote, like Mr. Bennett, saw some gloomy periods. And even unto this day there are probably times with it as with us when "times are hard." Mr. Foote has annexed Mr. Watts, and together they will hav little difficulty in keeping the Secular party up to its work. We shall not be surprised to see Mr. Watts, and perhaps Mr. Foote, in the British Parliament within a few years.

DR. J. M. BUCKLEY, editor of the *Christian Advocate*, is one of the few logical theologians now discussing the tendency of the world to get away from old religious dogmas. In a consideration of "scientific thought" at the Methodist ecumenical council the other day he said: "Science can giv no help as to the fundamental questions of religion; Christianity is as false as the wildest superstition, unless the doctrin of the immaculate conception be true." This is true, but how many preachers of any note nowadays dare affirm it? They juggle with words to hide the real facts; for if Dr. Buckley is right Infidelity has proved its point. How many intelligent people believe in the immaculate conception?

SPEAKING of Parnell's death, mountebank Talmage says: "The last forty-eight hours hav reminded me of the beautiful habit in human nature to speak well of the dead, omitting their faults and extoling their virtue. However vehemently and perhaps justly men are denounced for their principles or their behavior while they are in the battle of life, when they become exanimate anathema ceases. See how all the pens, all the types, all the tongues that were full of attack for Mr. Parnell hav become lenient if not positivly appreciativ. I think this is beautiful. As long as a man is alive he can answer back. But if when his lips are closed for the last silence you assail him the war is unequal. It is ignominious for one to attack the lifeless. It is the dead lion of the fable kicked by an ass. Whatever a man's faults when he has passed off cease your excoriation. Only swine will root up a graveyard." This applies, we suppose, to every deceased person but Thomas Paine, for of all the vilifiers of that great man since his death, none has been more despicable than the Rev. Mr. Talmage. The man who says this of Parnell has assailed the memory, the reputation, of Paine without truth or mercy. He has attacked the lifeless; he has excoriated the man after he had passed off. He has kicked the lion; he has rooted up a graveyard. And now he has fitly described himself!

MILWAUKEE is holding an Industrial Exposition, and after strong opposition from the bigots it was opened on Sunday, October 11th. The result was an attendance of nearly twenty-five thousand people. Of this enormous gathering the *Sentinel* says: "The crowd was not only large during the afternoon and evening, but it was a very different crowd from that usually seen in the great building. There were thousands of people who had never before passed the gates. That fact was very plain to everyone who is accustomed to visit the exposition on week-days, and it was verified by inquiries addressed to hundreds of people by *Sentinel* reporters. It was not only a large, but interested crowd as well. There was not the slightest doubt about that. The attendance during the afternoon was very largely made up of wage-earners and their families. They sought out, inspected and lingered around the industrial features of the exposition. Around every piece of machinery in operation there was a throng of men. They inspected every piece closely and discussed the working parts in a manner clearly indicativ of a keen interest felt and oftentimes a clear knowledge of what they were talking about. Nothing seemed to escape their observation. It was pleasure and knowledge getting combined with them, and from their conversation it was clear that many were forming new ideas; that they were seeing things that they did not know. The crowd was not all made up of men by any means. It seemed as if every man had brought his wife with him and a good many of the children along too. While the men swarmed around the industrial exhibits the women busied themselvs among the mercantil exhibits and the various novelty works in operation and the children flocked around the candy factories and popcorn booths with wide-open eyes and usually with hands full of things to their tastes. The art gallery was thronged all the afternoon and evening. It seemed as if everybody visited the art gallery. Some studied long the choicest pictures, or those which pleased them the most. Many showed a keen relish for the beautiful, while others passed through giving only a casual inspection to the great collection. In the public museum there was a great interest manifested. Everybody went in among the works of nature and inspected everything from the bird eggs to the Egyptian mummies, the big stuffed serpents and skeleton of a whale. It was evident that most of the visitors had never inspected the museum before." We commend these facts to the earnest, careful, and if need be prayerful, consideration of the managers of the World's Fair to be held in Chicago in 1893.

Letters from Friends.

Ways of Looking at the Bible.

CHEBANSE, ILL., Oct. 3, 1891.

MR. EDITOR: I like the cartoons very well. If we look upon the Bible as the production of our forefathers while they were still in a state of ignorance and barbarism, it is all very well, but if we look upon it as the production of God, or a superior being of some kind, then it is worthy of nothing but ridicule. EDWARD HAIGHT.

Said the Picture Is an Insult.

BLAINE, WASH., Sept. 28, 291.

MR. EDITOR: Inclosed find $1. To say that I liked THE TRUTH SEEKER would be putting it mild. It is the best paper I ever read. And those pictures are just the thing. I showed a good Christian the picture where the preacher was preaching to the headless congregation. He said that picture was an insult to every intelligent person. I told him that illustrated Christianity better than anything I ever saw. Wishing you and THE TRUTH SEEKER and Watson Heston a long and successful life, I am, ever your well-wisher,

J. D. NASH.

Those Demands, Which It Is Time We Were Getting.

RICHMOND, Sept. 21, 1891.

MR. EDITOR: In looking over THE TRUTH SEEKER I often see mentioned by different writers our Nine Demands. I hav yet to learn what these Nine Demands are, for none of the writers has stated what they are. Now, I wish you or some brother Liberal would inform me what they are, so that if I get hitched with some orthodox brother I can state to him our platform with all of the planks in sight and sound. Success to THE TRUTH SEEKER, also Heston and the pictures. Yours truly, J. C. KILGORE.

[One or more copies of the leaflet giving the Nine Demands can be had of the secretary of the American Secular Union. In a couple of weeks our report of the Secular Union Congress will contain them.—ED. T. S.]

Good-bye, God—Welcome Scientists.

STAPLES, MINN., Sept. 28, 1891.

MR. EDITOR: I send a new subscriber—a Freethinker, without God or ghost, devil or dominie, to excite his fears. I wonder what the Christians think of the new science of rain-making. Think of a God who has concluded to send a rain in a certain locality—a locality usually where it is not needed—where they hav already had too much—then think of a finite being here on earth thwarting this infinit God's plans by drawing the rain off to another locality where it is needed. But that is just what the new science is going to do. The day when certain places are drowned out with floods and other places are dried up with drouths is about gone. The new science will equalize the rainfall, and every man benefited by it will be taxed for the cost. Henry George may now retire. I am in the interest of the science of rain-making—the advocate of a double tax. Good-bye, God—welcome, science! D. C. JENKINS.

Edison vs. Christ.

JACKSONVILLE, ILL., Oct. 7, 1891.

MR. EDITOR: Please find inclosed $3 for my subscription, twenty-five cents for ANNUAL for 1891, seventy-five cents for Heston's pictures. I am pleased with Heston's picture on Progress, but did not see anyone hurling the Christian's hell and the Christian devil at us. A suggestion to Brother Heston, if I do not presume too much. Could you get up a description of Christ riding into Jerusalem on an ass, saying: "I didn't come to bring peace but a sword, and to set father against son and son against father, and these things hav followed my teachings all through the ages. We hav burnt Bruno and Servetus and hundreds of thousands of others at the stake. We hav hanged witches. We hav torn limb from limb with the rack. We hav murdered seven million in the war of the Crusades. All for the love of Christ. Not satisfied with that, we are going to send nine-tenths of the human family to hell to burn forever." The contrast the next week. Contrast Edison with Christ—Edison riding on an electric car holding electric wires that surround the globe and saying: "We send messages of love and friendship to all nations of the world."

JONAS SCOTT.

God Given a Lashing.

AUSTIN, TEX., Oct. 5, 1891.

MR. EDITOR: I being a reader of THE TRUTH SEEKER, I would like to giv you a little argument I had with a Christian. He asked me if I did not think God made the world. I told him that I did not—that nature made it. He asked me who made nature. I said, nature always was. He then asked me what made me doubt that there was a God any more than a nature. I answered that we hav proof that there is a supreme power called nature, but we hav none that there is God, except a book that a fairy tale author would be proud of. Then I spoke of a piece I saw in your paper about praying. The author said he would giv a certain sum of money if all the preachers in the world could move a thimbleful of dirt or a dead fly an inch on his table by praying. My friend said that prayer should not be used that way, but if a man was in jail or going to be hanged, why, then pray and God would save him. We all know how many men hav been hanged for things they did not do, and most of them believed in a God and prayed for him to save them. Did he save them? If he is the almighty and just God they say he is and had the power to save these men and would not, would not he be a cold-blooded murderer? But that would be like some more of his noble and just acts. Think of a thing of his power telling a man what to write in a book and contradicting himself one hundred and forty-eight times ("contradictions" a nice term for lying). And think of him seeing his children starving in large cities, as we know they are, he with the power to help them and will not do it. Yet the Christians say he is a noble and merciful God. Well, if he has the power they say he has and will not help his children, as the Bible says we are, I think he is the biggest and the meanest villain I ever heard of.

Yours truly, LITTLE HELLEN.

Anti-Liquor Endeavors.

BLOOMDALE, O., Sept. 21, 1891.

MR. EDITOR: When I fired the gun, "A Scheme for Consideration," it was my intention to strike professionals of all the ilks named, and little did I think of bagging a D.D. (or Dutch Dude, as he wishes to be known). He must hav stood around too close. I will concede that some of the missils were too scattering, but it was more for a feeler to scare up the game than any intent to kill. If Mr. Blitz will tell us how he is maimed I will try and say a soothing word to heal him. He imagins that personalities are arguments, but this error deserves no answer.

Right here let me add another idea. Some natural effects hav natural causes, other natural causes hav natural effects. To illustrate, the necessity which the stomach has for stimulants givs rise to desires and appetites and the over-indulgence of these often ends in bibulation; this requires in turn people who cater to these desires or bibulous tastes, and last but not least the distiller to furnish the liquors. In this case the human desire for drink is the hole to be filled or the *cause*, and the handling of the liquor by the various dealers and the production of it by the distillers in all cases for the profit there is in it is the *effect*. To illustrate the reverse statement we will suppose a river with its mouth and all the good or evil it carries down to the end—this is the effect and its source; the wells or springs the cause. In the latter case it would be right and proper to stop the source or cause to do away with the effect. In the former it would be right and proper to stop the effect to do away with the cause. So wean or educate the people away from such tastes by furnishing substitutes, or hav them control the taste, or by heredity so constitute them that there be a lack of the taste, and you would summarily do away with the whole traffic. But never by Prohibition.

Point me out a community of people who do not bibulate and I will show you one that has no use for a regular bar or drinking-place. C. C. GERMANN.

Thinks Capitalism as Evil as Superstition.

IRWIN STATION, Aug. 26, 1891.

MR. EDITOR: We should hav a free and fair discussion of all subjects conduciv to the welfare of mankind and their physical, mental, and moral attainments. Any method, condition, or circumstance that prohibits or perverts the opportunities of cultivating such attainments is a usurpation. We hav both the ecclesiastical and the capitalistic parties that are guilty on such a charge. It is evident from the manner in which the capitalistic party contributes to the clergy that they are both in company for the mental and financial exploitation of the masses. The clergy receive compensation of the profits accruing from their doctrin of contentedness and submission. Reference to Fathers Lambing in the coke region strike and Hickey in the Braddock strike is only necessary to convince a person of their partnership. Hence the reason of their interest in the Jew business (Jesus Christ Total Depravity Co.), that they can Jew down the wages of the poor deluded workmen to a bare subsistence (the plane of depravity) with impunity and without fear of consequences. We really need emancipation from capitalistic oppression as well as from religious oppression and superstition. Hence my reason for the discussion of all subjects.

I may as well inform the readers of THE TRUTH SEEKER of an incident that occurred at a picnic held at Idlewild under the auspices of the Immaculate Conception Roman Catholic church of this place. A colored lad named Wright, also of this place, purchased a twenty-five cent ticket that entitled him to a dinner at one of the refreshment stands, and upon demand of the same a seat at the table was refused him. And he was told when he asked them to refund his money to sell his ticket to some one else in order to regain his twenty-five cents. This is evidence that a negro has no right that a Roman Catholic must recognize, which exhibits the old Inquisitorial spirit. Having said enough, I close by wishing success and prosperity to THE TRUTH SEEKER and its staff, and while I retain my reasoning faculties will remain a subscriber. WILLIAM H. THOMAS.

On Spirits, Bottled and Other.

LOS GATOS, CAL., Oct. 2, 1891.

MR. EDITOR: I am in receipt of the fourth number of your TRUTH SEEKER since *Freethought* ceased to be published—which I much regret for the cause—and you may depend on one steady subscriber from this place, who is willing to do whatever he can for Freethought and the advance of humanity.

Let me giv an answer to Mr. Lenhagen, of Harriman, Tenn. Circumstances made me to open a saloon, which I conduct in such a way that no man can get drunk, or to drink if he is drunk, on my premises, as I hate nothing more than a drunken person. And this is a good reason why I cannot make more with my business than a poor living. Besides the above I do not allow playing cards, dice, singing, or rough language; and this should be made a rule before granting a license to anyone that intends to keep a saloon. Freethought can do nothing for Prohibition except to try to giv as good an education to every child born as possible, and keep the children out of bad company till they are able to take care of themselvs. Good education and a little self-estimation will keep any person from getting drunk, and nothing else. Liberalism has no more to do with saloons than Christianity.

I cannot understand how Freethinkers can believe in Spiritualism; yet they do so a great deal. Now, a question to the Freethought Spiritualist. A year ago a company began boring for oil about a quarter of a mile from my place and had at a depth of one hundred feet about three barrels of oil in twenty-four hours, and then kept on till about six hundred feet, when gas was struck and oil lost entirely. The company kept on boring to eight hundred feet, when some of the stockholders consulted a medium—Mrs. Hayes—who, so the saying is, went into a trance, when the spirits told her that by boring to a certain depth the well would pay very well, but others would be opened near by that would pay better. The men bought lots of stock, and are going to bore deeper now. Is a spirit able to get down a depth of say two thousand feet and come up again through solid ground, and not hav even the smell of coal oil sticking on him? Respectfully, OTTO NEUHAUS.

God's House and Preachers.

BOYNE FALLS, Oct. 5, 1891.

MR. EDITOR: You will find inclosed $5 for my renewal to Our Holy Bible, THE TRUTH SEEKER, and one new convert to the faith, with the promis of several others as soon as they can raise the funds. Our brother Methodists are trying to build their God another house in this place and are soliciting funds from everybody in the community except myself, and I tell them it is very strange that people are expected to pay for another house of God when we hav one and God doesn't occupy it more than two or three hours during a whole week and so many of our brethren are obliged to liv in rented houses seven days in the week and pay a big rent. I hav noticed in this community a great deal of their boasted Christian love and charity—such as one of the most prominent female members of the Methodist Episcopal church and leader of the Woman's Christian Temperance Union making an assault on an unbeliever with a water pitcher and settling for the same before a justice of the peace for $7; and a male member of the same church in good standing, leader in revival work and for years superintendent of the Sunday-school, calling upon God in prayer to break our stubborn necks for the only reason that we do not believe, and during week-days you may find him in all manner of ungodly company, such as croquet-playing, horse-racing, and obscene story-telling. Another case of cruel neglect by God of one whom he called to preach on this circuit about a year ago came to light at the conference at Grand Rapids a few weeks ago. Rev. Bushell, of this place, reported as financially embarrassed and wished to be relieved and permitted to go to work at his trade—carpenter—for two or three years. Now, if every community can do as well and start their dear pastors in search of a job we will hav accomplished a grand work. But, oh, think of this dear messenger of the Lord gathering up his kit of rusty tools and starting off on the tramp in search of a job, perhaps hiring out to some worldly-minded person, while our church is being built by two readers of THE TRUTH SEEKER. Truly the ways of the Lord are past finding out.

Yours for truth and justice, S. BARINGER.

Some Lies for the Glory of God.

SAMOTH, ILL., Sept. 23, E.M. 291.

MR. EDITOR: We hav been blest with a Methodist blow-out—but bear with me, I beg of you, not a single soul was allured into the snare of superstition. The pulpit-pounder who presided over the protracted powwow rendered this absurd assertion: "That magnificent man, formerly of Peoria, Ill., who sails under the appellation of 'arch Agnostic,' renounced his iconoclasm at the burial of his brother, Ebon C. Ingersoll, and confessed Christ and an implicit belief in immortal existence." A larger lie was never told for Christ's sake. And again: "Voltaire committed suicide in fear of his future fate." I also denounce this as a dirty little lie. Colonel Ingersoll in "Paine's Vindication" proffered to pay to any clergyman $1,000 in gold who would prove that Paine "died in terror because of religious opinions he had expressed, or that Voltaire did not shuffle off this mortal coil "as calmly as the coming of the dawn." Again, this Rev. (?) Ananias fastens the fangs of fear in the fleshless form of Thomas Paine: "'Tom' Paine in his fatal illness was admonished by his daughter to discard his Deistical views and accept those entertained by his wife (Christian). Ultimately he acceded to her persistent entreaty and died in fear, exclaiming, 'All is dark.'"

Now let us analyze the utterances of this advocate of "sacred smut." Up to date I am lingering under the impression that Thomas Paine did not possess any daughters. All the accounts I hav perused concerning his career describe him as being childless. Furthermore, at the epoch of his dissolution he was separated from his spouse. Well, we should be lenient on these "lying prophets," because Jehovah said he would put "lying spirits into their mouths." Colonel Ingersoll does not absolutely deny or affirm an existence "over yonder," and simply says, "Help for the living and hope for the dead." He postulates and proves that a finite cannot fathom the infinit.

Men nowadays are beginning to doubt the beautiful fable of Jonah and the "big fish"—men who cross the dead line

of the majority, though the heavens should fall. Is Joshua's jugglery of lassooing that luminous orb which emits from her eternal quiver the arrows of day, implicitly relied on as inspiration except by the "gentleman in the dugout?"

Jehovah, it appears from "holy writ" (holy rot), has an inflexible hankering to make himself an obscure object; that is our inference from the following information: "In the thickest of darkness shall be my hiding-place." Pleasant place for an omnipresent person, isn't it?

The book of books (?) givs us a meek monition thus: "I say unto you, resist not evil; but whosoever shall smite thee on the right cheek turn to him the other also." It is a demonstrated fact daily that this is a pretty precept to preach from but not to practice. The countless internecine wars of contending countries where the Bible is regarded as the paramount code of ethics are positiv proof of this postulate.

"Blessed are the meek, for they shall inherit the earth" (Matt. v, 5). The above is an exact expression of ecclesiasticism. The faithful followers of the "meek and lowly" hav in trumpet tones executed the above to the letter. Those "meek" and credulous children of the cross in order to "inherit the earth" hav saturated the ground with human gore; they hav transformed happy homes into veritable hells; they hav been instrumental in causing all the grievances which befall human beings. The above is the key-note to the wails of the widow and the plea of the pauper. With all these crimes confronting them they still persist in putting their imaginary God in our godless Constitution, and thereby usurping the inalienable immunities of the citizen.

O thou benighted Christian! is this your conception of a God of infinit mercy and justice-loving: "And he turned back and looked on them and cursed them in the name of the Lord. And there came forth two she bears out of the wood and tare forty and two children of them." What provoked this old lickspittle Elisha to perform with his menagerie in the name of the Lord on those dimpled darlings? The account informs us it was because they poked fun at God's vicar, who was short of the article of hair.

There are eighty thousand of these lazy leeches throughout this domain who still with tremendous tenacity thresh this old theologic straw containing over thirty thousand discrepancies, "and endless time-worn, moss-grown, weather-beaten, and worm-eaten" follies, which is despised on the broad fields of science, with her bright crop of golden grain gleaming and rustling to the balmy breezes, product of thinkers who hav won their accolade in intellectual achievements on the highway of progress far away from the slough of superstition and Moses and the bullfrogs.

"Religions are like fireflies—they require darkness in order to shine," says Schopenhauer superbly. Yes, our comments are that orthodoxy reminds us of an "owl perched on a decayed limb of the tree of knowledge," breaking the dismal desert of solitude with his sepulchral, hypocritical hoot; while the eagle of heterodoxy sublimely soars in the shimmering sky and serenely pierces the clouds with tireless pinion.

When we contemplate the splendid story of Samson losing his herculean strength by having his hair sheared off we smile out aloud. We who cultivate "intellectual hospitality" consider this in the light and bearing of the nineteenth century as a capital chestnut. "What fools these mortals be!" to believe in such infamous lies.

I am not a Christian for the plausible reason that Christianity renounces the sacred relation of the fireside. Christianity severs the tender tie, which is as holy as happiness and sacred as sunshine. I am an ardent advocate of the fidelity to duty, the free democracy (in a social sense) and felicity of the family. A stanza from Burns beautifully depicts a democracy of good government:

To make a happy fireside clime
For weans and wife,
Is the true pathos and sublime
Of human life.

I desire to express my admiration for THE TRUTH SEEKER. I like its tenor. Yours for love, liberty, and law,

REV. CHARLES D. MCBRIDE.

Challenge to the Men in the Cowards' Castles.

ROCHESTER, N. Y., Sept. 3, 1891.

MR. EDITOR: On coming along East Main street, this city, last Sunday evening, I heard a parson holding forth in South Water street. Ever ready for the fray, I went and listened to his bosh till he had finished. Then I think either his devil or his God must hav prompted him; at any rate, he came and asked me if I was "saved." O ye gods and little fishes! It was just the very thing I was wanting. Well, I had the best twenty minutes I ever had in my life. I turned his own guns against him, and if the voice of about one hundred or more who were standing round is anything to go by, I fairly doubled the gentleman up, for they continually shouted, "Go in, young fellow, you've got him!" "Hear, hear!" "Oh, you're too much for him!" Well, I am sure his friends wished that he was at home with his mother, and finally one got each side of him and led him away, while I (forgiv me for feeling a trifle vain, will you!) was greeted with such cries as "Good boy!" "I am with you," etc., etc. My opponent asked me one question, and it is the only one that I can remember, which I hav answered in the following letter. He gave me his address, but not his name, before he left, and asked me to call on him to hav a discussion. In the heat of the moment I said I would do so, but on thinking it over, I find I committed an error, for why should I go behind closed doors to discuss religion, as I prefer to do it in public? I hav sent him a copy of the following inclosed letter and challenge. I shall feel much obliged to you if you can find space for it in your valuable paper. I want to find out if Jesus has any champions in this tight little city. I hav not been here very long, and hav no friends and very few acquaintances, but if I stay here I hav faith larger than a grain of mustard-seed that there will be a branch of the Secular Union formed right here in this city. I can see a wide field for Secularists here. I hav to labor hard ten hours a day for my bread, but still will try to contribute a mite now and then. The following is a true copy of the letter I hav sent to Mr. parson. You shall know whether he has courage enough to champion his cause or not.

41 MORTIMER ST., ROCHESTER, N. Y., Aug. 31, 1891.

To MR. ——, 386 Troop St., Rochester, N. Y.

Dear Sir: It is with the greatest reluctance that I forego the promis I made you last night, viz., that of visiting you at your own house to discuss religion. (I state my reason later on.) In this letter I intend to avoid all personalities. I shall aim against no particular sect, but against them all generally. Now, sir, the only straight question I consider you asked me last night was, "How shall I stand before God?" Well, that is a great, big, wide question, which I will pay a little attention to. My answer last night was, "I hav no idea that I shall ever hav to stand before one." There are gods many, and lords many. In your question I presume you mean the Christian God—your God whom you bully and coax by turns. I suppose you mean the God "whom no man hath seen at any time" (*vide* New Testament), and yet it would be the same God whom Moses spoke with "face to face" and whose "back parts" Moses also saw. And I believe (I hav not a Bible by me just now—but must get one—but will giv Bible passages as near as possible from memory) it is in Genesis xxix where Jacob says, "Let us call this place Beth-el [or some such name], for we hav this day seen the Lord God face to face." Well, I will take it for granted this is the God you mean, whom your Bible calls a "consuming fire," and in another place a "God of love." Well, this Bible God played some queer pranks, truly. Your book tells us where he caused "hemorrhoids in the back parts" of an army so that his chosen could overtake them. He permits Lot to go on his way rejoicing after debauching his two daughters. David is "the man after God's own heart," although he does commit adultery with Mrs. Uriah, and causes the death of Mr. Uriah. God endows Solomon with extraordinary wisdom, although he does keep a thousand women, and causes his brother to be put to death because he dares to ask for one. We see him commanding General Joshua to slay helpless women and innocent children; later on we see him in the shape of Jesus Christ ("I and my Father are one," "In the beginning was the Word"—see Testament—must be the same fellow) blessing little children. We see him teaching the Israelites how to make spoons; burning cities; causing a deluge; making worlds, sun, moon, and stars; walking with Enoch (which won the walking match we are not told, as your Bible simply tells us "Enoch walked with God)." We see him killing all the cattle of the Egyptians about seven times (see Exodus). And after all these mighty works, we see him descend to the level of the common conjuror—that of turning water into wine. But why keep *on?* This is the God you mean when you ask me how I shall stand before him. Well, are you sure he is alive to-day? You hav no proofs that he is. Moses says he saw him. At least, some one says it for him, for I can prove Moses did not write the books ascribed to him. Well, some one says Moses saw him, and spoke with him—not through the telephone, oh, no, but—face to face. But what proof hav we of this? Some one says Moses did, but there were thousands of people on the earth besides Moses, and was it such a small event, this visit of the maker of worlds, that one short verse is all the news we get, while it takes a whole newspaper to describe the four-foot English queen when she goes only from one country to another, while only Moses sees God? Why, suppose he was to land right here in Rochester, we should hav the whole world to see him. And suppose we caught him and confined him in a box, as the Israelites did, and opened a show, what a trade we could do!

Well, after all this argument we will suppose there is a God such as you speak of, that Moses did see him, that he is alive now. We will suppose this, I say: How shall I stand before him? Well, I really cannot tell you. If he is a consuming fire he would naturally consume me. Another thing, you did not say whether I should hav to stand in the flesh or in the spirit. We will suppose the flesh. Where is that flesh, bone, blood, and sinew coming from? Supposing I lost a leg in Egypt and my body was buried in Rochester, should I hav to go to Egypt for the lost member to stand on? Suppose a man was washed overboard who belonged to Columbus's fleet when he was on his voyage of discovery to this country; a shoal of fish happen to be going by and they eat the body; the fish are caught by fishermen who eat them; the fishermen get drowned and they are eaten by more fish; those fish are caught and eaten. At your great judgment day can *you* please inform me *how* No. 1 man is going to "stand before God?" *Where* is he coming from? Aye, where? As well might I tell you to get enough building material to build a house; after you hav completed your job I say, "I hav changed my mind and will build a hospital with that material, so pull the house down again and proceed;" on completion of the hospital I hav it pulled down again and built into a church, but after that is finished I say, "Now pull that church down and build another church—same size—a hospital, and a house." You stand aghast and ask where you are to get the material from, and if I tell you there is enough material for all three you will pronounce me crazy, and properly too. The same argument applies to the men and the fish. "How *can* they stand before God?" I hav no doubt you will bring your Bible to your rescue. You say God has opened your eyes so you can understand it. I cannot, and if you can I am willing to be taught. But according to my present dull understanding I feel convinced I shall not be able to stand, through a want of pedal extremities. You cannot get off by saying we rise in the spirit and "stand" in the spirit, because *you* never saw a spirit, neither did your father or grandfather before you. Supposing there are spirits and we "stand" in that form, legs and wings and all, *where* are we *going* to "stand before God?" This small planet would not afford half enough standing-room for the billions upon billions who would hav to "stand." And if we tried to stand in space, surely the force of gravity which brings everything unsupported to the earth would bring us all down and we should form one indistinguishable mass. But for the time I will set aside all impossibilities—for I fancy I hear you saying "nothing is impossible to God"—and suppose it is possible to rise again in some form. Why, even then need I fear your God? You Christians tell me he made me, he endowed me with power to think and reason for myself; is he going to damn me for using what he has given me if I use it after the way I feel convinced is right? A man can not make himself believe anything. If a man stood over me with a loaded revolver and told me if I did not swear that two blacks made one white he would blow my brains out, I might *perhaps* make a hypocrit and a liar of myself, just to save my life, and giv in to him, but in my heart I should not believe it. It is the same with the hell-fire and brimstone business to-day. Thousands who say they believe it do so through fear. They are afraid to make a bold stand and examin their hearts to see whether it is a firm conviction there or not. The more I think of it, the more I study it, the more impossible it seems to me. Can your God damn me for being honest? Well, I say right here to-night (and I hav no doubt this will be published to the world) that I, George Henry, do not believe in your God. I do not, I cannot believe I shall hav to stand before him. I do not believe in your heaven, where murderers wear poultry attachments. Neither do I believe that I or any of my brothers and sisters who are trying to free this world of superstition and priestcraft, and are acting according to the reason nature has endowed us with, will be burnt in your fire and brimstone. I had a mother pure as the snow. If there is a heaven where really good people go she is there. Is your God going to be so barbarous as to throw me into hell and then make it possible for my mother to enjoy eternal bliss whilst she is able to watch her idolized boy writhing in eternal torment? Away with such trash. Your God is a monster, merciless, cruel, tyrannical, and unjust.

But, fie on you! your God is only invented by yourselvs. He is invented by the same people who invented the remainder of your stock in trade to traffic on the credulity of the ignorant and superstitious. The time is coming—it will be a long time, I know, for religion will die a lingering death, but nevertheless the time is coming—when your Holy Ghost business will come crash. As a sign of the times, not many years ago it would not hav paid me to hav held your religion and your Bible up to ridicule as I did on Sunday night. As another sign of the times, as I was going quietly home after you left me, a young, well-dressed fellow, barely out of his teens, accosted me and said he admired the way I had handled you about the Bible. He said he had been brought up to go to Sunday-school but somehow since he advanced in years and read, and studied the Bible and the Christian religion, it seemed very queer to him, and the more he read of the Bible the less a Christian he became. Now, do you think I told that man to burn his Bible? Decidedly not. I told him to read it and study it, and then ask himself the question, was it the work of a just and holy God? I said: "Don't be a Freethinker because I am. If you would see the signs of the downfall of your myth and mystery, get into conversation with twenty factory hands or laborers—about one will be religious; four will be undecided and won't know what they are; ten will be fellows who are indifferent and who hav no belief and attend no church and tell you life is too short to trouble about more than one world at once; the other five will be Freethinkers of a more or less pronounced type."

Sir, if all the nothingarians, all the indifferentists, and all the Freethinkers hot and cold were to join in one tremendous whole you could shut up your churches to-morrow, you could turn your chapels into halls of science. And from that time the world would get better. Men would love each other and look upon each other as brothers laboring for the common good. What is it now? What has it been ever since your religion gained the sway? What has caused more bloodshed, more desolation, than religion, backed up by the Bible? The drunkard and temperance spouter can both back themselvs with the Bible. Even the murderer fancies he has committed no sin, and is therefore entitled to a ticket for paradise, when the Bible is brought into his condemned cell. For, why, can he not read of even worse crimes than murderer Almy's, of Hanover, N. H.? Can we not also read of a just God who "will visit the sins of the fathers upon the children to the third and fourth generation," and "who sets the children's teeth on edge because the fathers hav eaten sour grapes?" Even supposing your God was a reality, I should not feel afraid to "stand before him," because he has committed fouler crimes than I ever dare think of. It would be a case of "physician heal thyself."

I hav answered the only real question you asked me Sunday, and the reason I did not come to your house as I promised was this: I thought that if you and I argued all night in private it would answer no purpose. Ten to one you would not alter your belief and I can answer for myself. We should make no convert to either side, for the very simple reason there would be no one to listen to us. But to disabuse your mind in case you think I am afraid of you, I hereby throw out a

CHALLENGE.

I hav no hope of any reward, because I do not believe in rewards or punishments after this life. You hav a hope of reward, of eternal bliss, of "white wings," crown, mansion, etc., etc. Now, if you want to champion your cause, to speak a good word for your God and for your Bible, and maybe win some converts, I hereby challenge you to one, two, or more nights'

PUBLIC DEBATE

on some question related to religion or the Bible, which shall be agreed on later, in your own chapel or any other place you choose. I propose some handbills be printed, a nominal charge be made for admission, and after all expenses are paid one-quarter of the remainder go to the Christian cause, one-quarter to the Freethought cause, and the other half be given to some charitable institution in this city. In my throwing out this challenge do not think I am backed by a lot of champions, because I am nearly a stranger in this city, having only been here two months. I hav not a friend or a relativ here, whilst you, I presume, hav all these things I lack, so I consider everything is in your favor.

I am a Freethinker to the backbone and hav been for six years, and in that time hav suffered for my opinions more than once. Christians and their Bible made me a Freethinker, and if when I come to die I find I hav made a mistake and after all *do* hav to "stand before God," then I will own my mistake like a man, and if he damns me for making a mistake he will show himself to be the fiend your book represents him to be.

Yours, etc., for the downfall of superstition and the emancipation of mankind, GEORGE HENRY.

P.S.—I hope you will let me hear from you as early as possible. I am sending a copy of this to THE TRUTH SEEKER, which paper is circulated in Rochester, and shall also inform that paper whether you take up my challenge or not, so even your own friends and townsfolk will know whether you "dare to be a Daniel." G. H.

Children's Corner.

Edited by MISS SUSAN H. WIXON, *Fall River, Mass., to whom all Communications for this Corner should be sent.*

"Between the dark and the daylight,
When the night is beginning to lower,
Comes a pause in the day's occupations
That is known as the Children's Hour."

"Toodles."

My Toodles is my poodle, but for fun we call him "Sin;"
Sinful? Yes, he's brimful; though we think the world of him;
Mischievous with all of us, and as cunning as can be,
His little pranks are full of thanks, his pettings full of glee.
His downy hair would well compare with anything that's white,
His eyes are blue and just as true as nature made them bright;
"Sin's" nose is red, it should be said, the pigment was innate,
And not from any one or many things he drank or ate.
Those teeth and tongue—for one so young—hav charms (I'll draw it mild)
Can't be excelled, and I'm compelled to love him as a child!
And he loves me, as one might see by watchings at the gate,
Or at his will the window-sill, a wonted place, will take,
And watch for hours, 'mid fragrant flowers, and often look in vain,
But still will vie, and often hie his nose against the pane.
His cunning feats he oft repeats with hoops, and balls, and stairs,
And baskets, pails, and never fails to balance on the chairs.
He'll often prance, and leap, and dance on two legs as on four,
And sit upright, as if he might all normal ways ignore.
Sinful Toodles, though my poodle, will sometimes steal and lie,
Intriguing off the table doff, of viands on the sly;
And when accused he feels abused, indignant as a man,
He shakes his head, by which is said, "It was the black-and-tan."
But when the lie he can't deny he'll then evade a row,
And look at you as if you knew and simply make a bow.
My Sin, my poodle, ah! my Toodle, I love beyond control;
I must believe he'd not deceive if he had not a soul.

S. W. WETMORE.

Buffalo, Oct., 1891.

Relics of the Indians.

The writer resides near the eastern border of Kansas, but a few miles from the Missouri river, whose shores are lined with a succession of rugged yet picturesque bluffs, many of them being covered with large forest trees among which the Indians once found refuge from the early white settlers. The settlers drove the Indians from the prairie lands and they fled in confusion to the banks of the big muddy, where they settled again.

Many traces of red men are yet to be found along this rugged stream; such as burying-grounds, indications of old camps, workshops, etc. There is an old Indian burying-ground located on the stream called Walnut Creek, which flows into the Missouri, where greenstone hatchets of superior finish were discovered, and now in possession of your correspondent. The latter visited this burying place afterwards and made some excavations, but turned up nothing more than Indian bones, these evidently having been covered for a long stretch of years. He subsequently learned that exploration had been in the same place thirteen years previously, and that some valuable relics were unearthed, among them a tomahawk, an ax, and a large quantity of beads. There are indications of other interments here and further examination is contemplated in the near future. The writer has personally found a number of interesting arrowheads in the same locality.

Along the river, careful search was rewarded by the finding of a most rare specimen of war club head, a flint hatchet, and in some cases some unusually fine spearheads.

About eight miles down the river from the writer's abode is a small town called Kickapo, after the Kickapo Indians, who one time had a large settlement there. Near the place are several Indian burying-grounds, and the first excavator will without question secure a number of relics. A visit to the locality, in view of activ exploration, is being arranged for. If the undertaking should prove as successful as expected, some of the details will be given to the *Companion* readers.—*George J. Remsburg, in Moral and Scientific Companion, Florence, Aris.*

Why the Leaves Turn.

"Probably not one person in a thousand knows why leaves change their color in the fall," remarked an eminent botanist the other day. "The common and old-fashioned idea is that all this red and golden glory we see now is caused by frosts. A true and scientific explanation of the causes of the coloring of leaves would necessitate a long and intricate discussion. Stated briefly and in proper language, those causes are these: The green matter in the tissue of a leaf is composed of two colors, red and blue. When the sap ceases to flow in the fall, and the natural growth of the tree ceases, oxidation of the tissue takes place. Under certain conditions the green of the leaf changes to red; under different conditions it takes on a yellow or brown tint. This difference in color is due to the difference in combination of the original constituents of the green tissue, and to the varying conditions of climate, exposure and soil. A dry, cold climate produces more brilliant foliage than one that is damp and warm. This is the reason that our American autumns are so much more gorgeous than those of England. There are several things about leaves that even science cannot explain. For instance, why one of two trees growing side by side, of the same age and having the same exposure, should take on a brilliant red in the fall and the other should turn yellow; or why one branch of a tree should be highly colored and the rest of the tree hav only a yellow tint, are questions that are as impossible to answer as why one member of a family should be perfectly healthy and another sickly. Maples and oaks hav the brightest colors."—*Field and Forest.*

Blown Full of Pins.

A man weighing three hundred pounds and as round as a football ran screaming from the dye house at 2,546 Cottage Grove avenue yesterday morning. His form glistened like steel as he rushed to the drug-store at 26th street and Cottage Grove avenue. His rotund form was completely covered with pins, which were sticking deep in every portion of his anatomy.

"Get a tack-hammer and pull these pins out quick!" shouted the fat man, who was Henry Wing.

Then he told how the boiler head in the dye-house of which he is the proprietor had blown out and scattered a box of pins standing near with such force that he was literally stuck full of them from head to foot, giving him the appearance of an animated pincushion. The clerk went to work as if he were pulling tacks, and managed to extract several papers of pins from the fat man's body. At each pull of the hammer Wing uttered a groan of anguish. Finally the last tormentor was extracted and the sufferer breathed easier.

Helping the Donkey.

The late Emperor Frederick, when he was crown-prince, while walking in the woods near the palace at Potsdam one morning, perceived an old milkwoman who was pounding the ass attached to her milk wagon and talking in an excited tone to the balky animal.

"What's the matter, my good woman?" asked the prince.

"I am in a great hurry to serve my customers with milk," replied the old woman, who did not know the prince, "and this accursed brute refuses to budge; but if you would be kind enough to pull him by the ears while I warm him up behind with this club he will go right along."

The good-natured prince seized the animal by the ears and tugged away while the old woman mauled the brute with her cudgel. Sure enough the donkey trotted on, much to the joy of the woman.

When the prince told his mother about it she rebuked him for being so familiar with the lower orders, whereupon the prince laughingly replied, "My father has helped many a donkey along at court."

Correspondence.

LEXINGTON, KY., Oct. 7, 1891.

DEAR YOUNG FRIENDS: Seth, Jane and the raven walked peaceably down a sunny lane, where they met an old lady of pleasant appearance. She took Jane by the hand, saying, "Come, my little lamb, let us go to the house of God and worship." Though a sermon never does me much good unless the word "Mesopotamia" occurs in it several times. Our clergyman calls sometimes to see me and I always make his coffee so sweet that he is unable to drink it. He is such a holy man.

They entered the church just as the preacher addressed them in the following manner: "And now, will the good Lord please to remember that we are a progressiv people here and hurry up the conversions on hand. Here is Julia Larcum taking the combs from her hair—perhaps she will hav the power." And then rolling up his sleeves, he exclaimed: "Now comes the rousement. I hav reached the rhetorical place for waking people up and making them cry." And then came a storm of allusions to the dead friends of the congregation, so that the raven beat a hasty retreat. He had just lost a dear, glossy brother. These birds are known to use language more profane than pathetic. Our hero formed no exception to the general rule.

As they made their way out into the lonely lane, where the sweet scent from the meadows weighed down the wandering breeze, a pious millionaire met a ragged, starving old lady, eighty years of age. As they shook hands cordially, she remarked that her health was poor, when he fairly shouted, "Oh, you look well, you are well enough (a fact), now don't complain. I hav spent the summer so delightfully, vivifying and recuperating. Good morning; let us both go to work."

Our party was hungry, too. They expected no food until the next week, although they had worked for it. So amid the general gormandizing, they were left to starve. Blessed is the man who considereth the poor; the Lord will remember him in the day of trouble.

ALHAZA.

WESTMINSTER, CAL., Oct. 5, 1891.

DEAR MISS WIXON: This is my first letter to the Corner. I enjoy reading the children's letters very much, and I thought I would like to be a writer for the Corner. I am now going to school. Our teacher's name is Mr. Barnes; I like him very much. I very seldom see a letter from California. Papa said that he would like to write once more to THE TRUTH SEEKER, but his eyes hav been troubling him some lately, so that he could not even read the papers. So he gets my sister and I to read to him.

We liv near the coast. It is a beautiful place.

There are eight of us in family, five girls and three boys. I am the third to the oldest. We hav jolly times riding on horseback and going to the beach

If this letter escapes the waste-basket, I will try again. Your Liberal friend,

PEARL MARTIN.

WESTMINSTER, CAL., Oct. 3, 1891.

MISS WIXON, *Friend and Teacher:* This will be my second letter to the Corner.

I hav not written to the Corner for so long a time I think you hav forgotten me. Our school has begun and I hav been going steady all the time. Our teacher is religious. He said he would like to pray but he could not.

Only three of our pupils are religious. My father gave a lecture two weeks ago. The subject of it was, "Free Trade or Protectiv Tariff." My mother went to the mountains for her health. We had our baby brother's picture taken not a very short time ago. My schoolmate and I are going to Santa Anna. It is eight miles from our ranch. We liv on the branch three miles from the ocean and can see the steamers come in. We hav a pretty view all around. On the east is a large slew the Santa Anna empties in. There are lots of wild ducks and geese also. My oldest brother goes hunting quite often.

Wishing you success, I remain as ever,

Your friend, EUNICE MARTIN.

[We are pleased to hear from Pearl and Eunice, and hope they will write oftener.—ED. C. C.]

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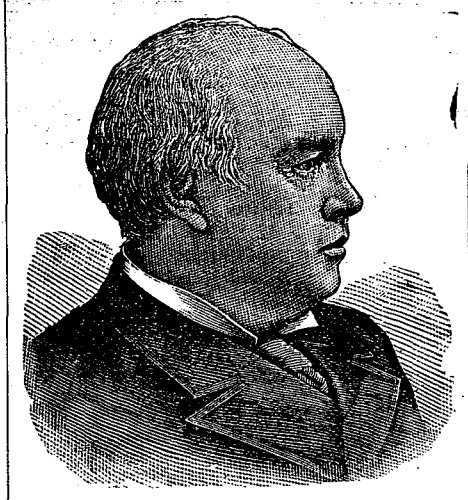
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Leo XIII. says: "We notice with pleasure that the leaders of important industries hav already studied the application of our encyclical, and that governments also hav not been indifferent to it."

A new anti-papal paper, the *Araldo*, will appear at Rome, and energetically assail the papacy at every point.

Germans in Russia, who are Lutherans, hav been ordered to submit plans for their churches to officials, who change them so as to raise the cost from $300 to $3,000, which prevents their being built.

Kempster and Shulters, special commissioners sent from this country to London to examin as to our immigration, say that less than half the truth has been told on Russia's persecution of the Jews. They are preparing a document on it.

Dr. O'Dwyer, one of the Irish prelates who hav held two private political conferences, condemned the opposition to Parnell shown by the clergy, and urged that they confine themselvs to their religious duties. He threatened to complain to Rome if they continued their factional fight.

French bishops hav been directed to report to Rome the growth of Socialism in thei dioceses.

The new chief rabbi of France urges Jews to love the republic, as the first government that has granted them liberty and civil rights.

At Columbia, S. C., in sentencing ten negro murderers Judge Hudson commented on the habit of negroes to select religious meetings as times for deeds of blood.

Moncure D. Conway says that Madam Blavatsky confessed to him that Theosophy is a humbug, saying, "It is a glamor; people think they see what they do not see. That is the whole of it."

The bishop of Manchester, Eng., at the Church Congress spoke for maintenance of the establishment and endowment of the Church in Wales and declared that "free trade in religion is not suited to the dispositions and circumstances of mankind."

When a charitable society found work in Connecticut for the grown sons of a large Hebrew family, the father refused, saying, "I will not go there, because I might not be able to get kosher meat"—that is, meat blessed and prepared in a certain way by a rabbi.

Gladstone has given his opinion on miracles, writing to Rev. Mr. Belcher: "I hav only yesterday become acquainted with your kindness in sending me your very interesting work on 'Miracles of Healing.' I am afraid the objections to demoniacal possession involve in germ the rejection of all belief in the supernatural. I hav read with great profit your account of the Gadara miracle."

A cardinal at Rome says the Vatican is convinced that the late disorders at Rome precipitated by French pilgrims were really instigated by the Italian government, which has become jealous of the growing influence of the pope and the amicable relations which exist between France and the Vatican. The cardinal declared that the Italian government would prefer the assassination or the expulsion of the pope to the present situation. The pope himself had recently said: "I am no longer a prisoner, but a hostage menaced with expulsion or assassination unless I capitulate before the enemy." The cardinal, continuing, said that the pope would never accept the present situation, but nothing has as yet been decided upon in the matter of his leaving Rome. The conclave is abroad, and many of the cardinals hav hitherto been reluctant to act in this matter, but they hav greatly modified their views since the French pilgrim disorders. The latter may hav the gravest consequence for Italy and the Vatican and the general situation, and perhaps seriously alter the relations between all the European powers and the Vatican.

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Gems of Thought.

The origin of religious opinions is generally dated from the time when savage nations were yet in infancy. It was to gross, ignorant, and stupid people that the founders of religion hav addressed themselvs when they wished to giv them their Gods, their mode of worship, their mythology, their marvelous and frightful fables.—*D'Holbach.*

Doubt is the father of knowledge.—*Robert C. Adams.*

No man who will take liberty from another, is great enough to enjoy liberty himself.—*Ingersoll.*

Every man who searches for truth must incur the danger of being persecuted.—*Voltaire.*

Had not such men as Roger Bacon and his long line of successors been thwarted by theological authority—had not such men as Thomas Aquinas, Vincent de Beauvais, and Albert the Great been drawn or driven from the paths of science into the dark, tortuous paths of theology, leading nowhither, the world today, at the end of the nineteenth century, would hav arrived at the solution of great problems and the enjoyment of great results which will only be reached at the end of the twentieth century, and even in generations more remote. Diseases like pulmonary consumption, scarlet fever, diphtheria, pneumonia, and *la grippe*, which now carry off so many most precious lives, would hav long since ceased to scourge the world.—*Prof. A. D. White.*



THE LORD MAKETH SOME INQUIRIES OF SATAN.

And the Lord said unto Satan, Whence comest thou? Then Satan answered the Lord and said, From going to and fro in the earth, and from walking up and down in it.—Job i, 7.

THE

Truth Seeker Annual

—AND—

Freethinkers' Almanac,

1891.

(E. M. 291.)

WITH ILLUSTRATIONS.

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PRICE 25 CENTS!

O Lord, there are one or two other trifles I should like to draw your attention to if you hav a moment to spare for such worms of the dust as I am. Up to this time I hav had no intimation that I bore you, and so I am encouraged to proceed. If my questions teased you, you could soon giv me a hint to stop. . . . Or, if you liked to take a gentler way of letting me know I was a nuisance, you could, O Lord, gently drop one of Sarah's slippers down upon my head. with a pretty little scented note inside it:

To Saladin, with Jehovah's compliments: J. will answer S. all his questions when he comes to heaven.

That would be quite enough. I should build up my Ebenezer and set the slipper on the top of it, and say: "Thus far hath the Lord holpen me." You may possibly deem it a trifle presumptuous on my part to ask questions at such an august three-in-one puzzle as you are. I should not hav the boldness to trouble you, O Lord, if you would giv any of your servants the brains to answer me. I should never trouble the peer to giv me, personally, information I could hav from his flunkey. But your flunkeys, O Lord, are stone-blind leaders of the blind. I can get no answers there, and so I came direct to you. Their business is to make their living by canting about your book to the unquestioning herd, and they would rather take a toad by the nose than attempt to answer such questions as I put. I asked one of your servants the other day . . . if he would be good enough to furnish me with anything approaching valid historical proof that that son of yours ever tramped the country preaching till he ultimately got nailed to two sticks. I expected to hear of evidence from Tacitus, Suetonius, Josephus, *et hoc genus*. But that servant of yours with the red face and the white tie, simply laid his hand on his heart, or his stomach (I am not physiologist enough to say exactly which), and, turning up his eyes, the way a duck does in a thunderstorm, observed, "*My evidence is* here." It was clear to me that the evidence lay somewhere in his intestins. That may be all very well for him. You may hav constructed him so that he has evidence of the crucifixion in his hepatic artery, corroboration of the atonement in the splenic veins, and proof of the resurrection in his gastric juice. But you hav not constructed me on that accommodating plan, O Lord. My internal arrangements hav evidently been contrived to digest and assimilate food. When I ask them about you, they are dumb; when I ask them about your son Jesus, they know nothing about him. When historical proofs hav to be examined, I hav to use my head, such as it is. I never found my liver of any use in such investigations, and the soles of my feet I hav not yet tried. They are not easily got at; but I will hav them thoroughly examined if you will giv me a hint that on them I am likely to "find Jesus."—*Saladin.*

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LET THE GHOSTS GO.

Notes and Clippings.

THERE is nothing, says a Calcutta letter, a Brahmin detests more than an attack upon his religion. Even if you convince him that a certain law or practice works evil, he will listen to no suggestion of replacing it with a new one.

COL. ROBERT G. INGERSOLL is to be the chief orator at the coming great cotton and corn fair in Texas. Knowing Shakspere as well as he does, Colonel Ingersoll can talk sensibly and eloquently on almost any subject.—*Sun.*

A RUSSIAN press censor permitted the following item to appear in a Moscow paper: "It is our opinion that Russia needs new railroads and will hav them." For this the censor was suspended for three months, and the editor fined £90.

THIRTY-TWO millions of Russian peasants on the verge of starvation! What if the czar should organize them into a great army and precipitate them on Europe and Asia in search of food? That would be a new irruption of the Vandals for which Christendom is not prepared.

THE Bakers' Assembly 5,296 Knights of Labor, of Boston, hav resolved to ask the next legislature of Massachusetts to enact a law prohibiting the opening of bake-shops on Sunday, and a committee was instructed to present the matter to the general court and to conduct, during the next few months, a vigorous campaign in favor of Sunday closing. The members of the assembly will, it is stated, request all labor organizations to assist them in this work.

"OH, Mr. Martin!" exclaimed some sweet girl graduates, who overtook Homer Martin in a leafy lane one Sunday morning, when he was on his way to a trout pond, "are you not going to church?" "No, I am not going to church," he replied. "Do you not like to go to church?" they inquired. "Oh, yes, my dears," rejoined the artist, "I am very fond of going to church, but I know how to restrain myself."

IT isn't often that the sermon of a preacher of the gospel has to be expurgated before it can be printed in decent newspapers, but that seems to be the case with the kind of gospel that is being preached by Sam Jones of late. His eccentricities and vulgarities get pretty low down occasionally nowadays, and a good many earnest Christians hav come to the conclusion that Brother Jones's sermons do more harm than good.—*Boston Herald.*

THERE is no such thing as the "Jewish vote." The American Jew who votes as a Jew and not as an American is not worthy the name of either American or Jew. We want no Jewish mayors, or Catholic governors, or Protestant senators. Politics and religion should forever remain separate, and the man who seeks to connect them is an enemy of the religion he professes to represent and of the public weal.—*Jewish Tidings.*

IN this city not long ago I met a pedagog who at once told me that he was engaged in writing the life of Tom Paine. Soon afterward I met a literary man, who said he had just finished the work of writing the history of Tom Paine. So it appears that there are to be two new American biographies of the author of "The Rights of Man," to whom the state of New York gave a homestead in New Rochelle, and whose bones were taken from there to England seventy years ago. About ten biographies of him hav already been published. —*Sun.*

AMID all the humiliating annoyances of life caused by ignorance and superstition—amid the din of senseless wrangling over paltry things, and the brawling of mistaken enthusiasts over inherited delusions, there is one ever-present, all-potent comfort, with which men of sense may regale themselvs. Enthroned with imperishable strength and purity, far above the swamps and quagmires, the miasma and fogs of driveling formularies, sits majestic Science, in whose hands are held the key of all knowledge, wisdom, and true morality.—*The Jury.*

THE Rev. Dr. Charles Fluhrer was invited to attend a meeting of pastors assembled at Grand Rapids to formulate a protest against keeping the World's Fair open on Sunday. After listening to several long speeches against Sabbath desecration he arose and observed that the meeting was rather lifeless, and then proceeded to make a strong plea for opening, not only the Exposition, but all museums, art galleries, and libraries on Sunday. He said the influences of these places were all refining, elevating, and educational, and that the rapidly increasing element whose only day of rest was Sunday was entitled to some consideration in matters of recreation and pleasure.

THE mayor of Atlanta, Ga., allowed the street-car company to repair their road Sunday by taking up a portion of the old track and laying down new, and the clergy raised a great howl over such a desecration of the holy Sabbath. The pious people of Atlanta say they will see that the mayor and every laborer on the work is indicted. The funny thing about the affair is, says the Denison *Gazetteer*, that the Prohibitionists and those booming Puritanical enactments elected him mayor, and the first Sunday after his induction into office he so zealously enforced an antiquated Sunday law he raked up, that the switching of trains was stopped, the selling of cigars and soda water prohibited, and no meat could be sold by the butchers nor bread by the bakers.

RUSSIAN usurers and small traders are going about trading upon the misery of the peasants, buying hair from the heads of poor girls for a few shillings and stripping houses of every portable article for next to nothing. In two or three cases the ferment of disorder which is seething under the terrible surface has broken out in riots directed against the Jews. Doubtless there will be more than melancholy aggravations of Israel's miseries during the winter. Seven-eighths of rural Russia is now infinitly worse than that of rustic France on the eve of the Revolution. Men look to see a Muscovite reign of terror begun this winter which will well-nigh efface from human memory the excesses and horrors begun by the fall of the Bastile. The czar himself sees only too vividly the handwriting on the wall. It would seem as if he dreaded to go back to Russia at all. He is staying much longer in his carefully-guarded Danish retreat than he originally intended, and it is said that the preparations which hav been making at the palace in Livadia for the celebration of his silver wedding on November 9th hav been suddenly suspended.

Communications.

The Gospel According to John.

IV.

37. Matthew and Mark say that when Jesus was accused before the high priest he was silent until urged the second time by that dignitary to answer whether he was the Meshiha. According to John there was no hesitation on the part of Jesus to respond to the questions of the high priest, and his only offense was in not answering more explicitly as to what he had taught, saying: "Ask them which heard me what I hav said to them. Behold they know what I said." For this evasion one of the officers struck Jesus with the palm of his hand, saying: "Answerest thou the high priest so?" John says nothing about Jesus being charged with blasphemy for saying he was the Meshiha, and causing the high priest to rend his clothes. And John ignores the spitting in Jesus's face.

38. From the palace of Caiaphas Jesus was led to the judgment hall of Pilate, and John is particular to say that the Jewish officers "themselvs went not into the judgment hall lest they should be defiled, but that they might eat the passover." Is it not clear enough from this that the paschal meal was yet to be eaten? The supper which Jesus and his disciples had eaten was not that paschal feast. And now how the translator of the "Emphatic Polyglott" tries to reconcile this contradiction of the synoptics. He says:

> It was probably then thought lawful for the Jews to eat the paschal lamb at any hour between the two evenings, though Exod. xii, 6, 8, seems to require it to be eaten at the time Jesus ate it.

How blind not to see that according to John the supper which Jesus ate was not the paschal feast! It was twenty-four hours too soon.

39. Some of the omissions of John in narrating the trial before Pilate and the crucifixion are as follows: The repentance of Judas; the dream of Pilate's wife; the washing of Pilate's hands; the spitting upon Jesus; the bearing of the cross by Simon of Cyrene; the tasting of vinegar and gall; the reviling and wagging of heads by the people; the mocking by the chief priests and scribes; the reviling by the two thieves; the darkness from the sixth to the ninth hour; the dying words of Jesus, "My God, my God, why hast thou forsaken me?" the earthquake and resurrection of many saints; the many women from Galilee who beheld the crucifixion afar off; the presence of Herod tetrarch of Galilee and his participation in the trial; the pathetic address of Jesus to the daughters of Jerusalem as they followed him to the place of execution weeping; the words of Jesus on the cross as recorded by Luke "Father, forgiv them, for they know not what they do;" the promis to the thief that rebuked his companion for reviling Jesus, "To day shalt thou be with me in paradise;" the final words of Jesus as recorded by Luke, "Father, into thy hands I commend my spirit."

40. The inscription put upon the cross John says was written by Pilate in Hebrew, Greek, and Latin, thus: "This is Jesus the Nazarean, king of the Jews" (Syriac version). The other evangelists hav it differently, as follows: "This is Jesus the king of the Jews" (Matt.); "The king of the Jews" (Mark); "This is the king of the Jews" (Luke).

41. John says that "there stood by the cross of Jesus, his mother and his mother's sister, Mary the wife of Cleophas, and Mary Magdalene." Matthew and Mark say that there were women looking on afar off, among whom were Mary Magdalene, Mary the mother of James and Joses, and Salome. They do not name or mention the mother of Jesus. Luke says that certain women followed Jesus as he went to the place of execution, but stood afar off beholding the crucifixion. And John adds that when Jesus "saw his mother and the disciple standing by, whom he loved, he saith unto his mother: Woman, behold thy son, and to the disciple: Behold thy mother. And from that hour that disciple took her unto his own home."

42. The presence of John himself at the cross is incompatible with the accounts given by the other evangelists, especially Luke, who says: "And all his acquaintance, and the women that followed him from Galilee, stood afar off beholding these things."

43. The last words of Jesus according to John, as given in the Greek version, were: "It is finished;" in the ancient Syriac, as translated by Dr. Murdock, the last words were, "Lo! done."

44. All four gospels say that the soldiers parted the garments of Jesus by casting lots. John says they "made four parts, to every soldier a part," but as the coat was without seam they said: "Let us not rend it, but cast lots for it whose it shall be, that the scripture might be fulfilled, which saith, They parted my garments among them, and for my vesture they did cast lots." And that same coat, miraculously preserved from decay, has lately been exhibited to two millions of pilgrims in an ancient cathedral at Treves. And what is perhaps more miraculous, it is lined with costly silk and is no longer seamless. And more miraculous still, some twenty other European churches hav the same holy coat that was won at a raffle by a Roman soldier.

45. The breaking of the legs of the two thieves is mentioned by John only, who adds:

> But when they came to Jesus and saw that he was dead already, they brake not his legs; but one of the soldiers with a spear pierced his side and forthwith came thereout blood and water. . . . For these things were done that the scripture should be fulfilled, A bone of him shall not be broken, and again another scripture saith, They shall look on him whom they pierced.

46. John says "It was the preparation of the passover" (xix, 14), and again:

> The Jews therefore, because it was the preparation, that the bodies should not remain upon the cross on the Sabbath day (for that Sabbath day was a high day) besought Pilate that their legs might be broken, and that they might be taken away.

Is it not clear enough that according to John the trial and crucifixion took place on the day before the passover and the Sabbath, which coming together made that Sabbath "a high day?"

47. Joseph of Arimathea, a secret disciple of Jesus, besought Pilate that he might take away the body of Jesus. *Arimathaia* is the blundering Greek name for Ramath, in the Syriac version; and it is supposed to be the same as Ramah, the birthplace of Samuel, which it is impossible to locate. Joseph, according to John, was assisted by Nicodemus in taking away the corpse and preparing it for burial. "Nicodemus brought a mixture of myrrh and aloes, about a hundred pounds weight." None of the other evangelists mentions Nicodemus here or elsewhere. And they say that Mary Magdalen and Mary the mother of Joses beheld where the body was laid. Nor do the synoptics say that any spices or ointments were brought until the body had lain in the tomb two nights. It was the preparation day. Preparation for what? For the Sabbath, say the synoptics; for the passover *and* Sabbath, says John. The paschal meal was yet to be eaten on that Friday evening, the beginning of the Jewish Sabbath and passover-day. Furthermore, the death of Jesus answered symbolically for the killing of the paschal lamb, as appears from 1 Cor. v, 7: "For our passover is the Meshiha, who was slain for us" (Syriac version).

48. At daylight on Sunday morning the body of Jesus was not in the sepulcher. "Very early in the morning," says Luke—"as it began to dawn," says Matthew—"when it was yet dark," says John, "cometh Mary Magdalene, and seeth the stone taken away from the sepulcher." She did not come with spices to anoint the body; that had already been done by Nicodemus. She came alone, according to John, not with "the other Mary," as Matthew says, much less with a third woman, Salome, as Mark has it, or "other women that were with them," as Luke tells us.

49. Mary saw no angel sitting on the stone, no young man sitting inside, no two men in shining garments, at this first visit to the tomb. Seeing the stone removed she ran away, and meeting Simon Kepha and the disciple whom Jesus loved, she said: "They hav taken away the Lord out of the sepulcher and *I* know not where they hav laid him." (The Greek version has "we," but in the ancient Syriac it is "I.") Simon and John then ran a race to the sepulcher. John got there first and "stooping down, saw the linen clothes lying; yet went he not in." Then came Simon, and he went in, followed by John. There they saw the linen clothes, and the napkin "wrapped in a place by itself."

So far there was no ghost or angel seen at the sepulcher by Mary Magdalene, or anybody else, according to John, who tells us he was the second person who reached the place in the darkness of the early morning.

50. But after Simon and John had gone away Mary, who lingered there weeping, "stooped down and looked into the sepulcher, and seeth two angels in white, the one at the head and the other at the feet, where the body of Jesus had lain." "Woman, why weepest thou?" said the angels. "Because they hav taken away my Lord and I know not where they hav laid him." (The Greek version has "I" this time.) Then turning around Mary saw a man standing there, and the man repeated the same question: "Woman, why weepest thou?" Mary, strange to say, did not recognize the man, who was Jesus; and she said: "Sir, if thou hast borne him hence, tell me where thou hast laid him, and I will take him away." Jesus then, to reveal himself, said: "Mary," and she answered: "Rabboni." "Touch me not," said Jesus, "for I am not yet ascended to my Father; but go to my brethren and say to them, I ascend unto my Father and your Father, and to my God and your God."

51. Mary went and told the disciples that she had seen the Lord and that he had spoken these things unto her. And this is all the evidence, according to John, of the resurrection of Jesus until the evening of that day. And does not the writer of the fourth gospel say, that Simon and himself "as yet knew not the scripture that Jesus must rise from the dead?" And do not the other gospels say as much in regard to all the rest of the disciples? They did not yet believe the story told by the women.

52. In the evening of the same day, the disciples being assembled with closed doors for fear of the Jews, says John, Jesus appeared in the midst and said: "Peace be unto you." Then he showed them his hands and his side, which convinced them that he was their risen Lord.

Matthew knows nothing of any appearance of Jesus to his disciples, except in a far-off mountain in Galilee.

Luke describes a meeting of the eleven apostles and others in the evening of the resurrection-day, convened apparently to consider a report that the Lord had risen and appeared to Simon. Whether Simon, who was there, confirmed that rumor we are not told. But presently came two disciples, one of whom was Cleophas and the other not named, who said that they had traveled that day to Emmaus (a place designated as seven and a half miles from Jerusalem, but which has never yet been located) and that a stranger joined them, who did not seem to know anything about the death and reported resurrection of Jesus. And yet, when told about these things, the stranger expounded the scriptures to prove that the Meshiha ought to hav undergone that kind of a death and resurrection, followed by an ascension into glory. This stranger, they said, on arriving at Emmaus would hav gone further, but they constrained him to stop and take supper with them, the day being far spent. And as they sat at meat he took bread and brake and gave it to them. Then they recognized their crucified Lord, and he vanished out of their sight. While the two disciples were telling this story to the eleven and others there assembled, lo! Jesus himself stood in the midst of them and said: "Peace be unto you." But they were terrified and supposed they saw a spirit. To convince them that he was not a spirit he said: "Handle me, and see; for a spirit hath not flesh and bones, as ye see me hav." Then he showed them his hands and feet, and proceeded to eat a piece of broiled fish and honeycomb, after which he expounded the scriptures, showing that it was written that the Meshiha was to suffer and to rise from the dead the third day.

Mark also briefly adverts to the appearance of the risen Jesus to two disciples as they walked into the country, and adds that when this was told to the residue they did not believe it. And afterward, says Mark, Jesus appeared to the eleven as they sat at meat and upbraided them for their disbelief of those who said they had seen him.

Mark, Luke, and John describe the same meeting, but differ widely. John says nothing about any prior appearance of the risen Jesus except to Mary Magdalen, and does not intimate that the assembled disciples were at all terrified at his miraculous appearance among them, though the doors were shut. And in conclusion John says that Jesus breathed on them saying:

> Receive ye the Holy Ghost. Whosesoever sins ye remit they are remitted unto them, and whosesoever sins ye retain, they are retained.

This is a substantial repetition of Matt. xviii, 18, spoken to the disciples in Galilee.

53. The absence of Thomas at the first meeting of the disciples after the resurrection is noted only by John. When Thomas was told what had occurred he said: "Except I shall see in his hands the print of the nails, and put my finger into the print of the nails, and thrust my hand into his side I will not believe."

The other evangelists say nothing about the skepticism of Thomas, and do not even imply his absence from that first meeting.

Nowhere else in the New Testament except in the above passage from John's gospel does the word "nail" or "nails" or "nailing" occur. It is true that King James's translation of Col. ii, 14, reads, "nailing it to his cross;" but that is a mistake of the Greek scribe. The ancient Syriac version has "affixed to his cross;" and the Latin Vulgate has "*affigens illud cruci*." Nowhere else in Paul's epistles is there a word which even in the Greek version implies nailing. And there is nothing in the description of the crucifixion given by the four evangelists which implies the use of nails. "Neither the Jews nor any other people," says Voltaire, "ever thought of fixing persons to the cross by nails; there is not a single instance of it; it is a fiction of some painter, built upon a notion completely erroneous" (Phil. Dic., Art. Executioner).

Does it not look as if the passage in John's gospel about the print of the nails is a modern interpolation? But more of this anon. ANTICHRIST.

We must reluctantly make the admission that Christian medical science was in advance of that of the Greeks, Jews, and Saracens in at least one particular, the nature and *use* of poisons. Practical toxicology was the highest feather in the plume of Christian medicin, and assassin stabs with the dagger the normal exercise of Christian surgery.—*Saladin.*

Oregon State Secular Union—Treasurer's Report

To the Editor of The Truth Seeker: Through the columns of your paper I want to reach all the members of the Oregon State Secular Union and herewith, as treasurer of the same, submit my annual report of all moneys received and paid out, and thus all can know something of what it costs to carry on the organization. The current expenses for the year, outside of field secretary's salary, were $89 50. Congress expenses were $175.40. The field secretary was allowed $250, which makes the expenses for year $514 90, with receipts $492 90; leaving a debt of $22. I also append the names of those who generously "lent a hand" at the congress with the sinews of war.

Reuben Wright,
Treasurer Oregon State Secular Union.

Molalla, Ore., Oct. 14 1891.

RECEIPTS.

1890, Nov. 11, cash	$337 50
1891, Oct. 3, 4, and 5, cash	143 90
" " From secretary, cash	11 50
	$492 90

DISBURSEMENTS.

1890, Dec. 22, printing and postage	$ 34 00
1891, June 15, leaflets for field sec	25 00
" July 15, printing	25 00
" Oct. 5, postage	5 50
	$89 50

EXPENSES PROPER, FOR CONGRESS.

1891, Oct. 5, Miss Hattie Parish, singing	$ 5 00
" " *Oregonian*, advertising	24 75
" " Peaslee Bros., printing	12 60
" " C. Beal, postage	11 20
" " Hall rent	75 00
" " Henry Addis, labor	7 50
" " Misses Cochranes, music	14 35
" " S. P. Putnam, lecture	25 00
	$175 40
Mattie P. Krekel, field secy. salary	250 00
	$514 90
Oct. 14, due on field secretary's warrant	50 00
" Cash on hand	28 00
To balance	$ 22 00

CONTRIBUTIONS AT THE CONGRESS.

Mr. —— Hill	$ 2 50
Thos. Billingher	5 00
W. W. Glenn	5 00
Dr. W. Bybee	2 00
John Diamond	10 00
D Lank	5 00
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L. Hagie	1 00
Sarah C. Todd	1 00
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Collection	37 80
Henry Addis	5 00
—— Miller	1 00
—— Laughlin	1 00
—— Rosenthal	2 00
P. L. Spencer	2 50
Thos Billingher	1 00
	$143 90

A Spiritualist to the Oregon Freethinkers.

To the Oregon Secular Union: I am sorely disappointed in not being able to be present at your annual convention. Circumstances over which I hav no control render it impossible, and I must submit. But I am with you in spirit, and am in hearty sympathy with your work. It is vastly more important than the average Freethinker now imagins. Herculean efforts are being put forth by the bigoted minions of the church, on the one hand, to make of this nation a *theocracy*, with the church and state united; while upon the other, the cohorts of mammon are seeking to found a gilded, soulless aristocracy upon the ruins of the people's government.

What the union of church and state implies, let the most bloody epoch in the world's annals, the twelve hundred and sixty years of the so-called Christian era, when Rome held universal sway and her power in civil and ecclesiastical affairs was supreme, giv answer. Is the history of the Dark Ages to be repeated? Shall the throne of ecclesiastical tyranny, built by bigotry and founded in ignorance and superstition, again dominate the destinies of the world? Between the two thieves of church and state shall the Christ of human freedom be again crucified, and liberty flee from the hearts of men? Shall the hand on the great dial of progress be turned backward? Shall our hopes be blasted, and our cherished institutions be overthrown? Shall our daughters be sold to the highest bidder in the shambles of lust, and shall our sons come up as a generation of slaves?

Shall ignorance triumph over knowledge, and superstition eclipse enlightenment? Shall gold take precedence of brains, and a senseless ecclesiasticism usurp the prerogativs of manhood and womanhood? Are we willing to liv slaves? Are we poltroons and fawning sycophants, cringing in ignoble obedience to the most unscrupulous powers that ever drenched the earth in blood? If not, then why do we slumber on the very brink of fate?

Our greatest danger is our apathy and apparent blindness to the perils that environ us. All Liberals, Freethinkers, and Spiritualists should awake, and stand shoulder to shoulder, ready to meet the issues of the impending conflict.

We are nearing a tremendous culmination. The gathering storm will soon burst upon us. Of what value your homes or your financial treasures, if our enemies triumph? Count no sacrifice too great that may be needed to further the cause of Freethought and secure for all time to come both to ourselvs and to our children the Nine Demands of Liberalism as our birthright and inalienable heritage for ever. With universal mental liberty, equal rights, and exact and impartial justice inscribed upon our banners, let us go forth ready to die, if need be, in the defense of those vital principles that so intimately concern our temporal salvation. As for myself, life has no charms, and death no terrors, when my personal liberty is taken from me.

I will not liv except as a free man, and I am ready to die to bequeath that priceless boon to those that shall come after me. I trust the utmost harmony may pervade your gatherings, and wisdom and knowledge characterize your deliberations.

San Jose, Cal., Sept. 30, 1891. N. F. Rawlin.

The Cause in Washington.

At Plumb Station, Thurston county, the Liberals—ever the steadfast and self-sacrificing friends of education and our public schools—by their indomitable perseverance and energetic push, succeeded in having erected a very handsome and commodious school-house, enabling them to dispense with the old shack that years ago had become alike unsightly and unsuitable.

They hav such stanch and true Liberals as Miss Lou Hartgrave, the talented young artist of Olympia, who, forsaking alike easel and ease of city life for the sombrous solitudes of the dense forest, staked out a claim, had a little house erected and lived there alone, labored at cutting a trail to the river, building fence, slashing, clearing, planting, and, despite all disadvantages, held down her claim and complied with all the requirements of the law; A. E. Sheldon, of Tumwater, who has purchased the Plumb ranch, one of the most intelligent and highly respected citizens of that township; the radical devotee of liberty and fearless exponent of the rights of the people, C. H. Reichel, and his good wife, a right royal helpmate; the genial old veteran in the ranks of Infidelity, C. F. Woolford, and the fair and fascinating young champions of Liberalism, the Misses Lillie and Ophelia Suerlock. Of course they insisted on having the flag of our nation floating from the cupola to inspire love of liberty in the children.

The above-named had done the work of securing the erection of the school-house, and decided it should be appropriately dedicated to secular education and Freethought by a brief course of Liberal lectures, a grand ball and supper, and most admirably was that program carried out.

There was some misunderstanding about the time of delivering the lectures on Sunday, some supposing it was to be morning and evening, and others that it was to be afternoon and evening. To avoid possibility of any disappointment I delivered lectures morning, afternoon, and evening. All three were well attended and listened to with increasing interest. On Monday evening a special train from Olympia and Tumwater brought three coaches of merry visitors.

Some had growled that the school-house was larger than the necessities of the district at this time required, but all had to admit it was not half large enough to accommodate those who desired to participate in its dedication. After the lecture eight names were added to the membership of the Washington Secular Union, and they elected Miss Hartgreaves as vice-president for that district.

SUNDAY OBSERVANCE.

The Sunday fanatics are quite demoralized. Here in Seattle, the Opera House, Courdray's Theater, and other places of amusement, giv performances every Sunday night. Stores open or close as the proprietors elect, and none to make them afraid. Yet one chief of police declares Sunday is an off-day with the force, and he can giv his men half holiday now on Sundays.

The friends at Chattanooga, Tenn., hav got out a very neat edition of my pamphlet on Sunday Laws. We hav found it a most mighty power for good in our state and sincerely hope it may prove even more effectiv in Tennessee.

LETTERS TO THE GOVERNOR.

The Washington Secular Union had one thousand copies of the short letter to the governor protesting against his Thanksgiving proclamation printed and they hav been distributed among the vice-presidents to secure signers and hav them mailed to the governor. Let no Liberal in Washington fail to so write.

C. B. Reynolds,
Secretary Washington Secular Union.

Items of Foreign News Interesting to Freethinkers.

It is said now that the French pilgrims did not insult the tomb of Victor Emanuel, but that one of them wrote in the register that the pope alone is king. But he was arrested and the pilgrims mobbed, and Rome for a while was greatly excited, and the cries of the mob found an echo in the newspapers. Literary fire was opened upon all France for the act of the over zealous M. Dreux. The *Figaro* says the incident enlightens Frenchmen in regard to the true sentiment of the friends of Magenta and Solferino. The *Observateur* says that it is impossible to describe the hatred of France that is nourished by the Italian Liberals so called. "The thing amounts to hysteria. It is an unnatural hatred born of vanity, jealousy, and stupid fear." Young M. Dreux can flatter himself on the size of the fire he lighted. According to several Catholic papers the incident brings up once more the question, must the pope leave Rome? Catholic Austria and a considerable portion of Catholic Germany might hav something to say upon the subject, and the little affair might become a serious international question. In substance the Italian papers say, "Let the pope go, the sooner the better. There is no room in Rome for him and the king."

"Corea will, no doubt," says the Bombay *Modern Thought*, "be complaining before long, as it has been compelled to agree to a clause in the recent treaty by which the Bible is to be received in that country, although Coreans prohibit its landing as an immoral book."

Mr. Watts having become proprietor of Baskervile Hall, Birmingham, he proposes in connection therewith—1. To establish an institute based upon Rationalistic principles. 2. To hav regular Sunday lectures upon Secular and Freethought subjects. 3. To form week-night classes for singing, music, dramatic recitals, and general social recreation. 4. To circulate Agnostic and other Freethought literature. 5. To make Birmingham the center of a Secular Federation for the Midland counties. 6. To provide a reading and consulting room for the use of members of the institute and their friends. Mr. Watts is cutting quite a swath since he returned to England, and several fatted calves hav been killed for him.

The London *Freethinker* regrets to learn, as will Freethinkers everywhere, that Captain Otto Thomson is reduced in circumstances through his constant efforts to propagate Freethought in Sweden. Circumstances compel him to cease his connection as business manager to *Fritänkaren*, but he loses none of his interest in the cause, and hopes his foreign friends will continue to send him their papers. Captain Otto Thomson, Stockholm, Sweden, will be sufficient address.

A bookseller in the Friesland town of Sneek translated "Robert Elsmere" into his nativ tongue, and was rewarded for his pains by gaining a ready sale for the volume. The translator, however, has imparted to a British traveler the information that though Mrs. Humphrey Ward's opinions about society and human relationships were new and acceptable to Sneek on the ground of their novelty, Sneek was by no means struck with the religious element in her story. This last element seemed to it insipid, obsolete, and quite behind the times.

M. Araujo, in the *Nouvelle Revue*, gives an interesting sketch of Benjamin Constant Botelho de Magalhães, the founder of the Brazilian republic. He was a Positivist, and as professor at the Military College he imbued the officers of the army with his advanced principles. He took a leading part in the revolution, but when it was successful he stepped aside and declined all honors. But he was forced to take the post of minister of war, and in that position taught the citizen-soldier to regard himself as the guardian of "peace, progress, and reform." He died of heart disease in January, and his name is inscribed upon the records of Congress as the founder of the Brazilian republic.

A Port-Royal shoe-black, who had *one* lame leg,
To make both alike the Lord's favor did beg;
Heaven listen'd, and straightway a miracle came,
For quickly he rose up with *both* legs lame.
—*Duchess of Maine.*

The religion of nature is what most men practice, and they only espouse Christianity when it is attacked. Practically, but few believe its dogmas.—*Robert C. Adams.*

On the Pacific Coast.

The Special Agency for the Pacific Coast of The Truth Seeker is at 838 Howard street, San Francisco, Cal., where the paper and our publications can be found and subscriptions renewed. Mr. S. P. Putnam, also, will receive subscriptions and renewals.

News and Notes.

The Liberals of San Francisco gathered in Union Square Hall Monday evening, October 12th, under auspices of the Freethought Society, Charles F. Bergman, president. I gave a lecture on "The American Government," outlining the principles of the Universal Republic according to the philosophy of Thomas Paine and Herbert Spencer. The state is simply a function of society, made by society for a definit purpose, and cannot in its very nature represent all the activities of man's social existence. It is organized force—a police force for the prevention of crime. It is the existence of crime—that is, the forcible invasion of individual rights—which justifies the existence of the state. The state must be limited in its operation, or it becomes, especially in a democracy, the greatest of tyrannies. The power of the "majority vote" must be contracted. In no single instance should it be allowed to invade the rights of an individual. The state is for the individual, not the individual for the state. The state is not a divinity—only a piece of machinery in the hands of the people to do certain things and no more. The greatest danger in the American republic is the centralization of power. The power of the state should be distributed, should be as near the people as possible. The town meeting is the fundamental form of political power. The town, the county, the state, the nation, are different forms of power, not derived from each other, but directly from the people. The power constantly abides in the people, and the state has no authority except what is expressly granted by the people. The usurpations of the state, however, even in the American republic, are innumerable. There is in the administration of affairs a constant violation of rights. In the best government in the world, "eternal vigilance is the price of liberty." The state, as Paine says, is a "necessary evil," in its very nature a dangerous exercise of power; and the less its function, the better for society.

The union of church and state is only one form of the usurpation of the majority. There are other forms to be equally guarded against. The politician and the priest are about the same, and generally unite to tyrannize over the people. They both spring from the evils of human nature and not from its virtues.

Liberalism in San Francisco at present is somewhat dormant. I look forward, however, to good work between now and the state convention. A few are ready to coöperate, and upon these few depends the success of the future.

On Thursday, October 15th, I leave San Francisco for Sacramento *via* Stockton. At Stockton I meet W. F. Freeman and other friends, and arrange for lectures October 22d and 23d. Stockton has an air of prosperity. Its elegant courthouse is now completed, and it presents a magnificent appearance. It was somewhat of a climb to its stately cupola, but the wide prospect over the plains, covered with orchards and vineyards, the city embowered in trees, with many beautiful dwellings and busy thoroughfares, rewards one for the labor. It was a splendid day, and the spectator could look for miles over the luminous country. Now is the royal time for California in this "gorgeous and jeweled October."

I arrived at Sacramento on Friday evening, and the welcome lights in the home of N. D. Goodell greet the splendor of moonlight that makes the whole city seem like an enchanted garden, in the midst of which, in white radiance, in the noble simplicity of Greek architecture, towers the vast capitol. Saturday morning, over the shining plains—not a cloud in the sky, and soft summer in the air—Mr. Goodell drives me to the residence of O. T. Davies, Brighton, where the tall trees make a sylvan shade and the flowers bloom. Our friend is not at home, and we return to find him in the city. The drive is a delightful one, the glittering atmosphere making the fields and woods and streams like a picture of romance.

Saturday afternoon I call upon our radiant friend, Dr. Light, who has all sorts of curiosities in his sanctum sanctorum. The doctor studies the Bible and nature with intense enthusiasm. He has innumerable texts at command, and puzzles the profoundest theologian. He has a wonderful display of butterflies, a thousand of them, I should think, with many forms and wings of marvelous color. Butterfly existence, even if it is short, must be a happy one, coming and going with a mass of splendor which the most cunning human art cannot equal. Dr. Light believes in self reliance, and the following maxim upon his walls explains his philosophy, Godward and manward: "The Lord helps those who help themselves; but the Lord help the man caught helping himself here."

Saturday evening I attend the session of the state convention of the Young Men's Christian Association of California. The attendance is not very large, not more than three hundred being present in the assembly chamber of the capitol, where the convention is held. I am surprised at the smallness of the number. We hav twice as many at our convention, and so we can hope that after all some day we will be "in the swim." Evidently the Young Men's Christian Association is not "in the swim." There didn't seem to be much enthusiasm. The resolution in favor of closing the World's Fair on Sunday was accepted with ominous silence. Not a single cheer greeted its announcement. It stated: "We view with alarm the proposed opening of the World's Fair on Sunday." I am glad the Christians are getting scared. They will be worse scared than ever when they see a hundred thousand people thronging the Fair on Sunday. Let them prepare for a terrific fright. It will come, Lord's day or no Lord's day. It is time for the people to rule.

As an offset to the dull and colorless meeting of the Young Men's Christian Association I went afterward to the Chinese "Josh." This was fine indeed, a great improvement on the Young Men's Christian Association. The jingle was lively; the idols were resplendent; they shone with gay attire. The worshipers looked happy, even hilarious. The little boys were gorgeous, the priests were magnificent. Such elegant dresses; and the music—it was expressiv. The drums were so jolly, and cymbals and pipes so energetic. I think the Chinese enjoy their religion. It does not seem to make them miserable. It is pervaded by a festiv spirit. The Chinese are ahead of the Christians in this respect—when their gods do not behave they whip them. The Chinese opinion is that the gods are made for human use, and if they will not make the world happy freely, then they must be made to do it by a sound thrashing. How much wiser is the superstition of the Chinese than the superstition of the Young Men's Christian Association.

After the "Josh" I rode upon the electric car and thus enjoyed the luxury and hight of civilization upon what Oliver Wendell Holmes calls the "broomstick train." The witches are now harnessed to work. We see the glitter of their feet along the wire, the flash of their eyes, and hear the soft purr of the historic cat wherein the devil is supposed to locate. I had a triangular experience on this Saturday night. I touched the two poles of barbarism—the Chinese Josh and the Young Men's Christian Association—and the pole of civilization, with its swift and luminous vibrations—the electric car.

On Sunday evening I lecture in Pioneer Hall. The audiences are increasing. I had more present than at any of my previous lectures. I was pleased to meet with Mr. and Mrs. Burns. Mr. Burns is now lecturer for the Farmers' Alliance and is infusing the spirit of Liberalism into that somewhat religious body. Of course labor reform goes hand in hand with the progress of Freethought. The church and the money power hav always been allied.

I was glad to meet with other friends. I received several additions to THE TRUTH SEEKER list. Mr. and Mrs. Davies are always with us and never fail to lend a hand. As Mr. Goodell says, "If we had a hundred like Davies we'd make a revolution in short time." Mr. Davies is not only a most generous contributor but he knows the Bible by heart and can "kill" the Christian theologian with his own book. His elucidation of the ancestry of Jesus would make his disciples wish that some of the Bible records were lost.

The home of my friend Mr. Goodell has been darkened since I was here last spring. His daughter Julia has died—a lady whom I was always glad to meet, gentle and pleasant in her manners, a member of the church and sincere in the faith, but with a genuin humanitarian spirit, desirous to make this world by her own efforts a better world. Her belief was Christian, but her virtues are natural and beautiful, and her loss is deeply felt. Whatever there may be of hope, faint or bright, in the unknown hereafter, in the halls of memory with sweeter luster shine the deeds of nobleness, the character of truthfulness, the kind, loving, tender, affectionate qualities of daughter, sister, friend, and companion.

I expect to be at Stockton, Oakdale, and Angel's Camp during this month, at Boulder Creek November 1st, and during November I shall lecture at San Diego and through Southern California. My permanent address at San Francisco is 101 Fifth street, care of Charles F. Burgman. Mr. Burgman is president of San Francisco Freethought Society. Will friends please take notice, and direct letters to his care?

I am sorry not to meet R. Butterfield. He is away looking after the mines. I hope the gold will flow forth. One thing is sure: if Butterfield ever gets rich he will build a Freethought hall in Sacramento, and then our colors will fly.

Sacramento, Oct. 19, 1891. SAMUEL P. PUTNAM.

On Corporate Law, with Irrigation as a Text.

To Hon. T. C. Jourdan, Member of Constitutional Convention, Phœnix, A. T.:

DEAR SIR: I appreciate the intense interest you show in regard to the irrigation question and corporate power that will occupy the attention of your convention.

Man was made to protect and improve himself. Supreme wisdom and beneficence could make him no other way. His physical and mental nature can only be developed and sustained by continued exercise, producing a good citizen, the object of all law.

Recognizing these principles simplifies the field and magnifies the importance of constitution and law-makers by confining their labors to the production of formulas or laws that man may protect himself and develop his physical and mental powers.

Our irrigation law, under which all our titles of priority of appropriation of water hav been vested, entitled in the original code "of acequias or irrigating canals," prostituted by our late code commissioners to read, "of acequias and irrigating canals," was formulated in 1864 by Judge Wm. T. Howell from the experience of the irrigating world, giving to irrigators the power to protect and improve themselvs; it would adorn any state constitution in the arid regions.

The act of Congress of 1866 confirming said irrigation law breathes the same spirit, lately reiterated by our own government, in asserting that the people of New Orleans had acted and the only business of the central government was to ascertain if they had made a mistake.

Said Territorial Irrigation Law requires amplification empowering the irrigators of natural districts to elect an overseer to distribute the water of the streams to the various irrigating canals in each district with like restraints and power accorded to the canal-owners to perfect the execution of said laws.

In a late lecture of one of our learned supreme judges of the United States court to the law students of Yale College, Conn., he asserted with truth that Rev. Cotton Mather and his associates in the prosecution of witches to their hanging were murderers, and in his justifiable attack upon the condition of our jury system intimated that judges might supply their place. In this connection I would say "that legal training only makes a man more incompetent in questions that require a knowledge of another kind."

Does anyone doubt that had the court in California been enabled to select four masters of the subject of irrigation for sole jurymen to consult with the court, said court would not hav disgraced itself by extending the common law of England over California in the matter of irrigation, a subject that never existed in England?

In this age of mechanical skill and scientific training necessary in our economic development educating the individual in his specialty for the companionship of the courts, a formula is necessary for the selection of jurymen, because of their special knowledge of the subject under adjudication or of individuals and their surroundings that may affect the nature of the crime with which they are charged.

Said learned supreme judge, in his lecture, neglected to state that the Rev. Cotton Mather and the ministers and churches all along the Atlantic frontier, who murdered or committed other fearful crimes of persecution, had been as badly persecuted under the highest civilization of the Old World, proving that action and reaction are everywhere equal, and that the death penalty and the penitentiary of our courts are an attempt of ignorance to destroy a natural law, that only needs proper direction under a higher civilization in reformatory schools to produce the illumination of the world in the same manner as these learned priestly criminals by their development in rubbing with such intensity against the rough corners of humanity in planting our civilization, became the ardent supporters of our Constitution that separated the churches and religions from any special privileges or powers in our secular government that could not hav been adopted without their earnest support, while they devoted themselvs to uproot superstition by their ardent support of all secular educational institutions obscuring in the memory of their surroundings the history of their crimes by the illumination of the civilized world in their overwhelming the power of precedent by said acts which had led them to their crimes and still linger in our courts, as the only means of protecting the follies and crimes of the most useless of mankind.

Grander intellects produced by still rougher scouring against the rough edge of humanity that the inherited experience of our forefathers and the developments of science hav produced are to-day fortified with their overwhelming crimes behind the generous gift of the people, coöperate power.

To this enormity of their own creation the people hav poured forth their generous gifts, spurring it to action, until to-day the whole intelligence of the country stands appalled at the concentration of the

wealth it has produced in the hands of the few and has decided that the power to produce such a monopoly and the crimes that attend it shall cease. The united intelligent will of a free people is law and they only wait for a formula for its execution so wisely constructed that these grander intellects with all their crimes may take the place of the criminal ministers of the Atlantic coast as wheel-horses in the chariot of human development reilluminating mankind.

Corporate power has killed thousands of its most valuable employees by overwork, endangering millions of lives from their physical inability for so many hours to attend to the responsible duties which they demanded. The corporate power of the railroads has enabled them to sell their stocks for nearly five times the cost of building the roads after they had pocketed the generous subsidies of the people requiring them to pay the interest in freights and fares upon this fictitious value together with the enormous fees they pay attorneys to deceive the people.

Corporate churches in New York alone receive the special privilege of freedom from taxation that would yield a yearly tax to the city of $2,000,000, and with fellow-feeling men join their ministrations whose untaxed property should add many millions more to the yearly tax receipts of that city.

The special privilege granted corporate power by natural law rivets and sustains its power by yielding to the demands for special privileges in accordance to the pertinacity or influence of the individual, company, or trust, until the solitary traveler becomes lonely in his isolation that simply demands of a corporation his rights.

May the members of your convention close their labors feeling as did our late esteemed Judge Titus after his delivering of his instruction to the jury in the Camp Grant massacre: "I know not what Eastern sentiment may think, but I know I hav done my duty." CHAS. TRUMBULL HAYDEN.

Tempe, Sept. 18, 1891.

Sunday and the World's Fair.

From the St. Joseph Herald.

That fanatical spirit which would enforce such a strict observance of Sunday by closing the World's Fair on that day will make us ridiculous before all the world and finally result in a general opposition to any observance of the day at all. The great mass of our people are prone to keep that one day as a day of rest. Universal custom is stronger than all the laws ever made. Sunday as a day of rest is popular. There is no need of any law or any penalty to enforce the law. Never move quiet things, is a maxim of good government. It were best never to enforce a custom so generally observed as this of Sunday-keeping by punishing occasional infractions. Public opinion, all-powerful, will do everything that is needed. While the day is solemnly kept by the religious and customarily by all as a rest throughout the rural districts and in all towns and villages, in the larger cities and manufacturing centers the people relieved from indoor or sedentary employment rejoice in Sunday for its out-of-door sights. Thus the very reverse of what takes place in the country occurs in the towns. The country folk are afield all the week, the townspeople are housed. And yet these deluded fanatics of Sabbath observers make no discrimination and would force all of us into houses on that day to hear long prayers and sermons. Instead of the free observance of that day for rest and recreation they would make it one of painful ceremony and odious quiet to toiling millions. And on what ground? On the assumed authority of a text of scripture applied to Saturday ages ago by a command addressed to an isolated tribe of people whom to-day these very fanatics would punish for their literal obedience to that very command. Now this order to close the World's Fair is going to raise a world-wide strife and discussion, and as two-thirds of Christians observe the day out of custom, thinking it has some peculiar sacredness, their eyes must become opened to the facts as stated by Luther, Calvin, Melancthon, and all the great reformers—that "Sunday observance was a restraint of papistry—a mere superstition," and as Luther said, "There is no peculiar sacredness about Sunday more than any other day, and if anyone enjoins on you to hold it as sacred then I order you to sing it out, to play on it, to work on it, and to dance on it, as protesting against such attempts against Christian freedom." To dance on it! And yet these super-sanctimonious Puritans would not allow us to dance even on week-days. We would protest against all such odious restraints by law. We are for the largest liberty of conscience for all men. On that, with the Apostle Paul, we would say, "One man esteemeth one day above another; another man esteemeth every day alike. Let every man be persuaded in his own mind. . . . Why judge thy brother?" Some Christianity is growing in strength every day, the Christianity of Jesus Christ, who said, "Love thy neighbor as thyself; this is all," and of Paul, who said that charity was the virtue above all others and without which all others are as nothing, but not of the Pharisees and hypocrits whom they both denounced—the Christianity which has slowly, but surely, penetrated more and more human hearts, and made us all more kind and gentle. There is neither policy, charity, nor religion in that narrow Phariseeism that would force an Exposition for the whole world into a ceremonious observance of the most insignificant part of a narrow creed. In the world are sects that respectivly observe each a different day until the whole seven are Sabbaths. Even in our own country are Friday, Saturday, and Sunday worshipers, while a very large and most respectable body holds all days alike.

What Did Brown Say?

From the Snohomish Eye.

An *Eye* reporter was getting a shave last Saturday in the new barber shop next to Cathcart's when Barber Halstead, who had a man in his chair, set out to tell a story. He said:

"I knew a man back in Indiana that got religion. His name was Brown, and he was a blacksmith who couldn't read. He was taken into the Methodist church on probation, and at the end of six weeks the minister came to consult him as to the state of his mind. Brown was blowing his forge. The minister inquired if he was still anxious to unite with the church, and Brown said he was. The dominie began to catechise him a little, inquiring if he believed all there was in the Bible. Brown said he didn't know; never had read the work, not being able to read anything. So the preacher pulled the Bible on him and started to read it. He gave him the story of Joshua stopping the sun and moon, and Brown said it was a tough yarn, but might be true. Then Mr. Preacher sprung Jonah and the whale on him. Brown kept blowing away at his bellows; his fire got hotter all the time, and he sweat big drops. Finally he said he would rather be excused from making up his mind on Jonah until he could hav time to think it over; the parson better read on a little further, and giv him all he had in his locker so he could swallow the whole business at once. Next came the story of the Hebrew children in the fiery furnace. Brown says: 'How hot was that there furnace? Hot as the fire in this forge?' 'Seven times hotter,' says the parson. 'And they never got singed?' Brown asks. 'There wasn't even the smell of fire on their clothes,' the minister tells him. Brown was blowing his bellows all the time, and feeding more coal as fast as it burnt out, and every thing in sight was pretty near red-hot. 'Well,' says Brown, 'if they were chucked into a place seven times hotter than this and never got scorched, all I've got to say is'——"

Just then Siwash came along with a big salmon and asked Halstead if he didn't want it. Halstead shook his head, and went on to say that ever since he had been there people interested in the fish business had called half a dozen times a day. When he had described these parties and told what they said, the customer asked: "But what did Brown say?"

"Oh, yes," said Halstead, "as I was saying, Brown kept pumping away at his bellows, burning out coal, and says he——"

The customer Halstead had been shaving was ready to go, and handed him a coin. The barber couldn't change it and rustled around the neighborhood to get it broken. When he got back he proceeded: "Brown kept blowing his forge until the water in the tub alongside of it began to steam, and he says to the parson: 'If that fire was seven times hotter than this'——"

Here Halstead's laundryman came in after the wash and there was some discussion about the last bill. The narrator had to be again reminded that his story was incomplete, and resumed: "Well, sir, Brown pulled away at the bellows and the blaze got hotter and hotter. All the cobwebs were singed off the beams overhead and the soot in the chimney was catching fire, Brown he wiped the sweat away from his eyes and says he——"

Out on the street at this juncture arose a great outcry. People were running into their doors and others coming out. Along First street came a big pair of black horses hitched to a heavy wagon, that they were yanking over the planks at great speed, with the driver two or three rods behind them. It was a runaway sure enough. The reporter and another man hopped from their chairs, wearing their shrouds out upon the sidewalk. The team disappeared in a cloud of mud, and then everybody came back.

Said Halstead: "Old Brown pumped away at his bellows and says to the minister, says he——" Then the story-teller paused.

"Well, what did he say?" inquired the reporter.

"I'm blanked if I don't forget," Halstead answered shortly. "I never could tell that story very well anyway, and there hav been so many interruptions that I wouldn't finish it now if I could. I want order when I address an audience."

And nobody knows to this day what it was that Brown said.

Women and Fighting Priests and the Fair.

Elder F. W. Evans, head of the Shaker community at Mount Lebanon, N. Y., writes thus to the *Sun* protesting against closing the World's Fair on Sunday: "As Americans, we protest against all religious legislation. Let sectarians keep the peace, and let each other alone. On Sunday the 'common people,' and the uncommon people, should attend the World's Fair free; for the needy and hungry, provide a free lunch of some hygienic food and drink. It will be an insurance of safety; for hungry people are dangerous people. If all denominations of the clergy who think war a Christian institution are carefully excluded, it will be a wise provision; for war is the basis of all religious legislation and persecution, and war Christians are full of fight. They are Constantinian, church-and-state Christians; like Mormons, they claim to be right, and to hav the right of compelling Quakers, Shakers—peace Christians—and 'all the rest of mankind' to submit to their infernal religious legislation. With God in the American Constitution, we should soon hav the Holy Inquisition in it. Calvin said that 'if Servetus came to Geneva he would take care that he never left it alive;' so he burnt Servetus with a fire of green sticks because he would not admit that Jesus was the son of God 'from all eternity.' Let us prize the liberty of conscience we yet enjoy, not as a toleration of the fighting priesthood, but as one of the 'rights of man' established by fifty Infidels or skeptics who signed the Declaration of Independence. I hope that our next president will be an Infidel, like Abraham Lincoln and Thomas Paine; I am afraid of these war-inquisition Christians. If men like Harrison, or a body of people like Catholics and Protestants, believe in war, will they not fight for their religion and enact religious laws and Sabbaths? All history answers, 'They will.' I am in favor of woman suffrage; yet do I not know that their first use of political power will be to put their war God into the Constitution, and to turn over our secular government into the hands of the priesthood and make it a 'church-and-state Christian government?' It is women and priests that are striving to close the World's Fair on one of the seven Sabbath days (each day being a Sabbath to some of the people who will attend). As taxpayers, we, the Shakers, protest against one dollar of public money being granted to the World's Fair, except upon condition of the Fair being kept open on the seven Sabbath days."

On the Death of Its Former President.

The following resolution on the death of James Parton was adopted at the Manhattan Liberal Club, Friday evening, Oct. 23, 1891:

Resolved, That with grateful recollection of his many sturdy protests against paternalistic encroachments we learn with sincere sorrow of the cessation of the noble labors of James Parton. Unhesitating, uncompromising, and with no politic regard for retrograde conservatism, he was foremost in denouncing the violations of citizen right, which in our time threaten to overthrow the guarantees of liberty established by the founders of the government. Learned, scholarly, thoughtful, considerate, we shall miss his forceful work for freedom, and with deep regret we thus say our adieu.

Lectures and Meetings.

A NEW Freethought lecturer has come to the front. Mr. C. C. Howell, of Grand Rapids, Mich., a retired lawyer, is desirous of doing what he can to free the world from superstition. He has, he says, given the Old Testament a thorough study, as well as ancient history of nations that had gods of their own contemporary with Moses; and he uses the Old Testament as well as much of the New to knock the pins from under the church. He also has several drawings from which he illustrates portions of his lectures. He teaches the brotherhood of man—"that all human beings are brothers and sisters, offspring from the same infinit father and mother, and that all finite entities hav the same final destiny, which is good."

J. G. HERTWIG, P. O. box 413, Washington, D. C., intends to lecture during the forthcoming fall and winter on the following subjects: 1. "National Taxation," opposing the present customs and internal revenue systems of the United States and advocating a not graduated income tax in their stead, for raising the revenue necessary for the support of the government. 2. "Free Coinage," advocating free and unlimited coinage, from American silver, of a temporary silver dollar, correct as to its bullion value, and, as soon as it can be accomplished, an international agreement as to fixed ratio between gold and silver as monetary metals. 3. "Sunday Laws," energetically opposing such laws, as violating the Constitution of the United States, and, in addition, expounding the other demands of Liberalism. He urgently and sincerely solicits engagements for these lectures.

WE will furnish free sample pages—pictures and text—of the "Freethinkers' Pictorial Text-Book" to any friend who will distribute them where they will do good, and to anyone who will become a selling agent a liberal discount will be made. A Freethinker of good address, man or woman, out of work, could make good salary selling this book in any town of fairly Liberal inhabitants.

Communications.

Letter From Mr. Heywood.

In Noyes's "History of American Socialism" it is clearly shown that there can be no real advance toward labor right without serious attention to the property and marriage questions. George Ripley, many years "bound to the flying wings of the daily press" on the New York *Tribune*, founded Brook Farm in 1841, assisted by Charles A. Dana, Minot Pratt, John Orvis, and others—Hawthorne, Margaret Fuller, Higginson, Curtis, Emerson, the Channings, Larams, Brisbane, Hedge, Bartol—a constellation of gems such as never appeared in our sky before or since. Mr. and Mrs. Ripley, Dana, and Orvis were the quartet of soul-power who set thousands thinking about love, labor, woman, right, duty; yet fifty years later Dana rises in his *Sun* to croak with Herbert Spencer and Frederic Harrison that it is unsafe to giv woman her rights. "As many slaves so many enemies," said the Latins. In the "Odyssey" (Bryant's version) Homer paints enslaved woman's retributiv power over tyrannizing man:

She led them in and seated them on thrones,
Then, mingling for them Pramnian wine with cheese,
Meal, and fresh honey, and infusing drugs
Into the mixture—drugs which made them lose
The memory of their homes—she h nded them
The beverage and they drank. Then instantly
She touched them with a wand and shut them up
In sties, transformed to swine in head and voice,
Bristles and shape, though still the human mind
Remained to them. Thus sorrowing they were driven
Into their cells, when Circè flung to them
Acorns of oak and ilex, and the fruit
Of carnel, such as nourish wallowing swine.

Later, after these Greek "lords of creation" had "been there" "on a bust" awhile,

Circè took her wand and went
Forth from her halls, and opening the gate
That closed the sty, drove forth what seemed a herd
Of swine in their ninth year. They ranged themselvs
Before her, and she went from each to each
And shed on them another drug. Forthwith
Fell from their limbs the bristles which had grown
All over them, when mighty Circè gave
At first the baleful potion. Now again
My friends were men and younger than before,
And of a nobler mien and statelier growth.

Or as Pope translates the scene:

Soon in the luscious feast themselvs they lost,
And drank oblivion of their nativ coast.
Instant her circling wand the goddess waves,
To hogs transforms them, and the sty receives.
No more was seen the human form divine—
Head, face, and members bristled into swine.

Homer goes on to say that by divine aid Ulysses himself got the better—or worse—of Circè, "enjoyed religion" in the "true inwardness" of it, "knew" her in the Bible way and then went on to another "affinity," Queen Calypso, per Bryant.

Kindly welcomed me,
And cherished me, and would hav made my life
Immortal and beyond the power of age
In all the coming time.

But he tired of her after seven years' "love," cried, sobbed on the sad seashore, and, per Pope,

There sate all desolate and sighed alone,
With echoing sorrows made the mountains groan.

After a twenty years' "bust" away from home on wave and field he reached Ithaca, and his devoted, constant wife, Queen Penelope; but meanly, savagely jealous of her, he raved out, "Who's been here since I'se been gone?" and by fire and sword destroyed most persons and things that had been near and dear to her. It is the old story—"freedom," pleasure for the privileged male few; money, wine, women to the "upper ten;" but slavery and disaster for the under million.

Why should not the women and labor revolt? Mr. Dana knows well enough that what is called "order" is chiefly legalized injustice, and yet he pretends that the freedom impulse is "unsafe." Admission of shes to the he swindle called government, woman suffrage as an end, is of little account, but as a means, a step, the entrance of moral revolt against physical coercion, the woman's rights movement has profound significance and far-reaching destiny. In launching it at Seneca Falls, N. Y., in 1848, Elizabeth Stanton and Lucretia Mott sensed the ultimate. Here in Boston Lucy Stone, Mrs. Livermore, and their bull-pup, H. B. Blackwell (who is a furious Prohibitionist yet imports wine by the cask from Italy and keeps it on tap in his cellar for his own guzzling), represent mere coerciv idiocy. After my release from Dedham jail in 1878 Lucy said, "The more's the pity." Now Blackwell says, "The state's prison is the place for Ezra Heywood." But votes of that sort add to the wrecking force, and the more of them let into the male bear-garden the sooner the whole fraud will tumble. But Mrs. Stanton has a philosophy of morals as well as of politics. When in a New York woman suffrage convention she introduced resolutions for freer divorce, Wendell Phillips, alarmed, said they were revolutionary. Stanton replied, "What are we here for if not for revolution?" Phillips took his hat and left the platform and the hall, but Stanton stood to her guns and Garrison sustained her. Why does not Dana tell Spencer and Harrison the truth, instead of echoing their cowardly, immoral idiocy? In New York and Boston the upper ten oppress, plunder, and debauch the under million; women and children are the chief sufferers. Is it civilization? Mr. Dana's Brook Farm inspirations resent the imputation. Ripley, Congdon, Hildreth, some of the highest Yankee stars, fell, to grub for dollars, drudge for bread, in the columns of the *Tribune*. Dana has a team of his own, tries to guide the horses of the *Sun*, but sticks in the slough of Tammany "democracy." Curtis is cupbearer for the Harper plutocrats. But truth livs, and Massachusetts and America will yet be worthy of the air, of all-animating faith and immortal vigor beckoning you and me on.

One of the best illustrations of Karl Heinzen's idea of woman's rights in recent literature can be found in William Morris's "News From Nowhere," a profoundly interesting book. I see Zola's "La Terre" is issued by Laird & Lee, of Chicago. Entire, I hope—that is, without expurgation, as Boston cowardice maltreated his "Money." But to call books of the Laird & Lee tone "realistic" is a libel on human nature. Such girls and women! But Morris's book has healthy, natural, vigorous, attractiv women, that, as men say West, "will do to tie to." Bellamy's lucrativ, clever joke, "Looking Backward," is what we hav here—state's prison "freedom," coerciv bedlam. But Morris's "News From Nowhere" shows that Parliament, Congress, is a dung-house; sloughs off gout, criminal-marriage-property laws; reveals nativ power in us to be well, activ, orderly, ingenious, creativ, social, happy. Warren, Proudhon, Andrews, Greene, Ingalls, Brisbane, Orvis, clearly show that faith delivered to the Ripleys at Brook Farm will liv and rule when Dana's apostasy is forgotten. EZRA H. HEYWOOD

State's Prison, P. O. Box 100, *Charlestown, Mass.*, Oct. 18 YL 19.

A Looker-On in St. Jo.

Toward the last of August our local grasshoppers, who eat up the people's substance and giv them nothing in return for it but wind, and a very poor article of that, to the number of thirty-five laid their heads together and made arrangements for importing a more noisy one than any of the tribe of St. Jo.

In the hot days of September the Mills came Not like the old style of mills with the burrs, nor the modern mill with its powerful rollers that turns out thousands of barrels of fine flour daily, that sustains the nerves and brains of thousands of toilers, but a little windmill that was turned and kept in operation by thus much money.

Quite a number of the ignorant and timorous, it is reported, were "gathered in" to support the vast number of leeches in St. Jo who pay no licenses for talking for money, nor any taxes on their joss-houses. Did he and his thirty-five aids during the month that they held daily and nightly meetings in the "tent" prevent any railway collisions, crushings and burnings of employees and passengers? Any ships at sea from engulfing men, women, and children in the dark unfathomed caverns of the deep? The crazy husband and father from mangling his wife and innocent children? Did he heal the sick, furnish food and clothing to the starving and naked?

Did he hav the defrauded recompensed and the guilty punished?

Did the forces that produced the hurricane, the cyclone twister, the lightning's flash, or the earthquake's raging become hushed and slumber while he screeched?

Did the Christian Muscovite and Cossack cease to rob and murder the Lord's chosen people in Russia, the most religious and Christian nation on the earth?

No! A thousand noes!

Then what did he do?

Nothing, absolutely nothing. The people who threw away precious time received nothing, but Mr. Mills was paid $1 400 in hard cash. What sober, industrious mechanic or farmer could hav scooped in $1,400 at his trade in one month?

Great is humbug! And the people love to be humbugged by those who can glibly use the words God, Jesus, salvation, heaven and hell, and all of them meaningless.

During the continuance of the tent-meetings conducted by this wind-mill an honest woman and mother actually died from starvation in St. Jo, yet Mills says she should "call on Jesus and he will provide for her." The answer was starvation and death, and a pauper's grave.

Following this fog revival without rain came Mr. T. F. Lyons, an ex-Romanist, advertised to lecture on "The Attitude of Rome Toward Our Public Schools." "Rome in America," "The Abominations of the Romish Confessional." He tried for a week to rent a hall, building, or church, but the power of Rome was too much for him. He could secure none. He finally engaged a dancing hall and advertised by handbills and through the press to lecture there, but Rome forbade it, and the lease was canceled and the doors locked. Mr. Lyons then obtained permission from the mayor to lecture on a vacant lot at the corner of 5th and Edmund streets, near the center of this city. But Rome was too much for him again. A mob of about three hundred, the dupes and slaves of Rome, had possession of the lot before Mr. Lyons arrived and would not permit him to speak one sentence. They chased him from 5th street through Edmund street to the office of the daily *Herald*, between 9th and 10th streets, where he took refuge.

These "moral devotees of the holy mother church" threw missils during the attack upon this young man, one of which struck him on the back of the neck, and all the distance through three and a half blocks used the vilest language and threatened to "lynch him," "string him up," "hang the damned s—n of a b——," "kill him." This was on Sunday, the "holy Sabbath," Oct. 4, 1891. The police were present but did not in any manner try to disperse the mob nor did they make any arrests. When these pets of Rome found they could not lay their hands upon Mr. Lyons they gradually melted away. Many of our soaring orators talk loudly of this being a free country, the protection of property, liberty, and life, but it is like Mills's revivals—all fog and no rain. Rome to-day controls our politicians, our business men, our legislators, our courts, our police, and even Cleveland and Harrison. Rome rules America to day. No American citizen can freely repeat the record, the history, that Rome has made for herself without danger of being mobbed by the godly devotees of Rome.

Rome delights in anathematizing our public schools as "godless." But the products of our public schools in the ladies and gentlemen of our land are a million times more moral, more virtuous, more honest, more patriotic, more practical, more intelligent, more refined, and better citizens in every respect than the products of the parochial schools—molded abject slaves of the most corrupt of all corrupters, the Roman Catholic church. I heard "Uncle Billy," Gen. W. T. Sherman, in an agony of expression, as though it tore asunder his heart, declare, "The Catholic church has robbed me of my family," and "that the next war we will hav in this country will be with the Roman Catholic church. The late war of the Rebellion will not be a preface to it. It will burst out all over our country, in every state, county, city, town, and village, all over our land at once. Religious wars hav always been the most bloody, cruel, and destructiv of all wars." And at his death Rome tried to steal him. The watchword to all true citizens, of all true patriots, of all true Americans, should be, "America for Americans." Protect the common schools. Protection to each citizen. Complete separation of state and church. No recognition of religion by law. Free soil, free speech and a free press. Then all will be free.

St. Joseph, Mo., Oct. 11 291. P. V. WISE.

English Notes.

DEAR TRUTH SEEKERS: Last week I wrote from Liverpool a brief notice of the splendid meetings held at Manchester in connection with the unveiling of the Bradlaugh memorial portrait, a life-size painting in oils, which was presented to that branch of our National Secular Society by an unnamed friend. Mr. Sickert has done justice to his illustrious subject, and the people of Cottonopolis are justly proud of the gift. Unfortunately for me, the necessities of business detained me in London five minutes too long to allow me to catch the train intended; and although I had been invited with Mrs. Bradlaugh-Bonner, Mr. G. W. Foote, and Mr. J. M. Robertson to say a few words on the occasion, I was only able to witness the departure of a portion of the audience. For all that, it was worth while running down to Manchester, nearly two hundred miles from home; for Manchester is stepping out boldly to the war which Secularists are everywhere prosecuting in these later days.

Perhaps it may be interesting to prospectiv visitors to our shores to know where they can find a hearty welcome from fellow truth seekers. When they land at Liverpool they will not hav far to go. Close to Lime street is Hatton Garden (how fond these provincial towns are of copying the names of London streets), and at the end of Hatton Garden is Vauxhall road, where, at No. 27, may be found a veteran indeed, who can giv the history of Freethought struggles in Liverpool from the memory of a bitter experience. I but seldom go to Liverpool without calling on the aged pilgrim, who is at once a Freethought encyclopædia and a purveyor of American literature. There is a lecture hall in Camden street, close to Lime street station; and I could only wish it were possible to praise the Liverpuddlians for their energy and zeal. Secularists do liv and work there, it is true; but their work is too gravely suggestiv of lassitude to please me.

In striking contrast is the activity of Manchester Freethinkers. Week in, week out, they are always

up to something. On Sundays they hav lectures indoor and out. They hav a lovely hall, fresh and fair with paint and pictures. Sundays are busy days therein, for there are usually two or three lectures, often by Londoners. The simplest way to reach Rusholme road is to go to the Infirmary, right in the center of Manchester, take a tram car to "All Saints" for two cents, and Rusholme road is the second turning on the left in Oxford road beyond the point where the cars turn off to the right down Stretford road. Their afternoon out-door station is farther along the Oxford road, opposit the Eye and Ear Infirmary; and here they hold forth on fine Sundays at 3 P.M. Mr. Jones has also extended the out-door work by lecturing himself at a suburb called Gorton; and he apparently means to form a network of open-air stations on the London plan. Wednesdays find them dancing together in their handy hall. The best man for visitors to hunt up is the president, Mr. Hemingway, 25 Higher Chatham street, Stretford road, and he would be but too glad to set folks right.

So much, then, for these two outposts. Visitors to Liverpool should be sure of seeing Manchester, which is but thirty miles away, especially as the wonderful ship canal is sure to attract them a good part of the journey.

Last week I referred to a new and in some respects a remarkable book written in support of undenominational Christianity. The introduction, at all events, will interest American truth seekers; not least so because the writer is so palpably one of your countrymen. Perhaps you will pardon me if I giv a somewhat copious extract to show how seriously our Freethought activity in the old country is influencing Christian thinkers:

Let me introduce this exposition of the creed by the statement of a fact that cannot truthfully be denied, and which, to my mind, is the most startling event of this eventful century.

Seven men, spiritual and mental athletes, good and true, adroit in attack and defense, hav set upon one, and, marvelous to relate, the one has driven the seven in headlong flight from the field. And still—like Goliath's in the valley of Elah—the unanswered challenge daily rings out in unmistakable tones: "Giv me a man, that we may fight together." And again the men of Israel cower in their tents, and the boastful champion has it all his own way.

Yes, seven to one, and the one victorious. In Britain, Mr. Gladstone, Cardinal Manning, and Archdeacon Farrar. In America, Dr. Talmage, Professor Fisher, Judge Black, and Dr. Field. These seven in turn attacked Col. Robert G. Ingersoll, the American Agnostic. And the Agnostic routed them one and all; not by proving the truthfulness of his own position, but by showing in every way the untenableness of theirs. This is a fearful statement and requires irrefutable proof before it can be entertained for a moment. Unhappily the evidence is at hand, known and read of all men. No Christian publishing house—public or private—has ever dared to reproduce the controversy in cold type. What more unanswerable testimony could be adduced than this?

Of course the reverend writer settles the gallant colonel himself, or at all events "Credo and Credulity" is written in order to do so.

Another quaint literary production came to hand to-day. Visitors to Hyde Park may hav seen the many debating and lecturing groups always to be found there on Sundays. Most curious of all the debaters is a little white-haired Communist who has lived his seventy years and more, during sixty of which he has been undoubtedly dying. Old Dan Chatterton, the eloquent, mysterious billposter, has just published his photograph and autobiography, and was good enough to bring me one of each a few hours ago. Occasionally Old Daniel produces his "Scorcher," set up by himself in a most barbaric style of typography, and pressed by his own hands for lack of a printing machine of any kind. In the course of some weeks he thus runs off a hundred copies. The literature equals the typography, and it is needless to say its arrival is always eagerly awaited by the librarian of the British Museum. It is a curiosity, and the next one that comes shall find its way to New York. Your New York *Herald* (London edition) once printed his portrait, and a London paper gave two fac-simile pages of the "Scorcher." Dan is the recognized Freethought billposter of London, and should he go to glory we hav no one who can adequately take his place.

Yours fraternally, SAM STANDRING.

London, Oct. 6, 1891.

My Lecture Trip.

Two weeks hav now elapsed since you hav received any report of my labors. I hav no apologies to offer, but an admirable excuse can be found in the fact that I hav done nothing. When I left Ohio for Chicago I had nearly two weeks at my disposal which I preferred to spend in the Windy City. But it was with deep sorrow and mingled regrets that I arrived here to find the kind wife of our late energetic and enthusiastic secretary, E. A. Stevens, very sick; previous to my arrival she had indeed been near to death's door, and it was only by her sheer courage and determination, aided by the constant and devoted attention of those around her, that she has battled successfully through the ordeal and at the time of my departure was rapidly becoming convalescent, and I am pleased to say that later advices say she is now considerably improved. This being my first visit to Chicago, I naturally found many interesting features. I visited the art galleries and museums, and, thanks to the generosity of Mr. George Robertson, I had several drives in his little go-cart with a fast trotting-horse through the handsome parks and beautiful boulevards for which Chicago is noted.

Upon one occasion while partaking of his hospitality I was startled by a cry as of some one in pain. I sprang at once to the window, but I could discern nothing. In a short time the cry was repeated, this time louder and more piteously than before. I scanned each face with an eager questioning look, when methought I perceived a merry, humorous twinkle in the eyes of mine host and hostess. They bade me listen awhile. I listened, and the sound that greeted my ears was like the baying and barking of a multitude of wild animals in a closed cage. For the length of one whole day (Sunday) this concert of unearthly yells continued. There seemed to be no cessation to this Babel of tongues. And imagin my surprise when I learned that all this noise and confusion proceeded from a Methodist church next door, wherein a few of that class of religious devotees known as the Free Methodists or Howlers were conducting their devotional exercises. Never before during the whole of my experience hav I witnessed such a degrading and disgusting scene as presented itself to my view at this time. From the windows of the house we could plainly see into the church. And there I saw a woman (presumably an earnest and pious Christian) kneeling upon the floor swinging her head to and fro, her disheveled hair sweeping the floor at every movement, at the same time crying out in tones of bitter anguish "that she was a miserable sinner." The words of the immortal Burns instantly came to my mind:

Oh wad some power the giftie gie us
To see ourselvs as others see us.

Others were wildly gesticulating, uttering the most horrible cries the while. Some were beating their heads against the walls and benches, and I thought, "How thick" (I mean the heads), when suddenly Sister Saintly yelled out at the top of her voice, way up above the double *C* (in fact, she must hav got above the range of the gamut), "Glory!" and "Hallelujah!" Then Brother McFuzzle, in a deep basso-profundo, would chime in "amen," with a dim-in-u-en do which made you think it would never end. This seemed to be the signal for another bombardment of the citadels of heaven, which meant an outburst from the assembled crowd in chorus. There are not in the whole range of human vocabulary, ancient, modern, or profane, terms sufficiently expressiv to describe such a scene. Brother Heston, with all the artistic genius he could command, could not faithfully portray such a mad carnival of wild and fanatical ravings. In very truth it beat pandemonium let loose. Dante's "Inferno" sinks almost into nothingness, and Milton's devils are as angels compared with these religious cranks. In fact, Mr. Robertson assured me that if heaven is to be anything like this then he is perfectly satisfied with the earthly sample and would prefer hell for a change. While in Chicago I went in company with friends to see the parade attendant upon the unveiling of the monument erected to General Grant. I gave two lectures here on Sunday, October 4th, before very good audiences. I was pleased indeed to meet with such earnest Liberals as Mr. and Mrs. Robertson, Mr. and Mrs. O'Neil, and above all our old friend E. A. Stevens and family. On the whole my visit to Chicago was spent both pleasantly and profitably. I made many more new friends whom I shall never forget.

Leaving Chicago by the midnight express I arrived in Des Moines, my next place to lecture, Sunday about noon, after a ride of about fourteen hours' duration. Here I met the noted Freethought lecturer, W. S. Bell, who is for the present making this place his headquarters. It was the first time I had had the pleasure of meeting this talented gentleman and the time that I spent in his company was both amusing and instructiv. I gave one lecture here before a large and attentiv audience which welcomed me very cordially indeed. The meeting was in every respect a decided success. Here, as elsewhere, I made more friends whose names I cannot now recall as my stay among them was so short. I regret very much the enforced absence of Franklin Steiner, Mr. Cross, and others whom I had expected to meet; therefore, I can only express a fervent wish that I may meet them upon some future occasion.

Monday morning I left Des Moines on an early train for Iowa City, a distance of one hundred and twenty-one miles, the whole of which was accomplished upon a wretched freight train, with a car attached for the accommodation of passengers. The journey occupied eight hours. There were times during this miserable ride that I even wished I was a Christian for a few minutes, so that I could giv vent to my pent-up feelings and do justice to my surroundings. Tired, and almost out of all patience, I arrived at my destination about 4 P.M. The friends here had almost given me up; they had begun to think that I would disappoint (they did not know me then), but I assured them that, having made an engagement, I was bound to fulfill the same, no matter the inconveniences experienced. I was down here for two lectures, Monday and Tuesday evenings, in the Unitarian church, a handsome brick structure, but I was not destined to lecture on Monday night, for the building had been closed for some time, and owing to the want of use, the gas-pipes were filled with cold air, and we were unable to procure a sufficiency of that for which Freethinkers so ardently strive—light. Therefore the lectures had to be postponed until the following two nights. No doubt the pious element saw in this the intervention of "God." But his victory (if victory it can be called) was only temporary, for next day "science," in the form of a skilled mechanic, cleared the pipes, and the next night we had "light" in abundance.

Iowa City is the site of the State University of Iowa, and the city is full of students, young and old alike. Some of these saw sufficient interest in the lectures to attend them, but my audience was very slim the first night. I gave the students an opportunity to discuss the lecture, which they embraced, and a lively discussion followed lasting till 10 o'clock. The outcome of this was that my audience was nearly doubled the next night, and this time I was favored with the presence of some of the faculty from the University. The lectures were an unbounded success and I was thoroughly pleased with the result. Never before did I realize the absolute necessity of Freethought missionary propaganda than while at this place. There are but few real Liberals here, and they are too poor to stand the continual strain of supporting Freethought lecturers; and yet there is not a better field for Liberal work in the United States. It has a population of about seven thousand, with fourteen churches to support and $200,000 worth of untaxed church property. The younger students care nothing for the shibboleths of these gospel-mongers, and eagerly devour any new ideas or new thoughts that may be presented to them. Oh, could we hav but one man to spend three months in this place supported by the national organization and what results would follow! While here I was the guest of Mr. and Mrs. J. J. Dietz, both highly respected and honored citizens of this city. Mrs. Dietz had for many years been a teacher in the University and is an accomplished linguist, and even now conducts a private class in both French and German. Mr. Dietz is a successful business man, held in high esteem by his fellow-citizens and has served in an official capacity in the district. I thoroughly enjoyed their hospitality and appreciated their kindness to me. Iowa City is by far the most beautiful place I hav visited yet. When viewed from a distance it looks just like a dense forest, with the housetops peeping out over the trees here and there. The inhabitants are exceedingly proud of it, and they hav a just cause. I leave here for Nebraska. Friends wishing to secure my services to lecture or debate are requested to address me in care of E. A. Stevens, 498 West Madison street, Chicago. JOHN R. CHARLESWORTH.

Iowa City, Ia.

A "New Theology" in China, Too.

At the present day, however, Confucius wields but little influence over the Chinese. In most cities are temples, or, more correctly speaking, halls known as Confucian halls. They are entirely void of any appearance of idolatry. His name is revered as a wise and good man, but he is not worshiped, nor has he in any legitimate sense been deified by the people. As Washington in America is venerated as the father of his country, and as Abraham Lincoln is spoken of in history as the savior of his country, so likewise is Confucius spoken of among his people as the wise philosopher, and patron of letters, and promoter of good government, but not as the founder of a religion, nor an object to be worshiped. Educated Chinamen all profess to be disciples of him and to read his works and to be guided by his instructions. In some respects they perhaps do, but they put their own interpretation upon the import of his teachings. There are no special teachers to expound his works and everyone is free to place such construction upon his teachings as his intelligence or impulses may lead to.

I am convinced that the power of the philosopher over his people has been overestimated by foreigners generally, and the real nature and scope of his work hav been largely misapprehended.—*W. G. Benton in The Popular Science Monthly.*

RELIGION has treated knowledge sometimes as an enemy, sometimes as an hostage; often as a captiv, and more often as a child; but knowledge has become of age; and religion must either renounce her acquaintance, or introduce her as a companion and respect her as a friend.—*Lacon.*

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THE TRUTH SEEKER.

FOUNDED BY D. M. BENNETT.

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C. P. SOMERBY, - - Business Manager.

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To the Friends and Subscribers of Freethought.

I sincerely hope that all who hav supported *Freethought* in the past will aid the work to which it has been devoted by becoming subscribers to THE TRUTH SEEKER. THE TRUTH SEEKER will carry on the work, but it needs your coöperation. It is a means by which I can reach you and push on the Pacific coast labors. Especially I ask those in arrears to pay what is now due to THE TRUTH SEEKER and place their names upon its list as cordial supporters for the future. SAMUEL P. PUTNAM.

WE are under obligations to the following persons for new subscribers, sent since the last acknowledgment: S. P. Putnam, M. Kilborn, Paul Fisher, S. Baringer, W. Bidwell, C. E. Moore, John Boyle, C. W. Bennett, George Brown, T. Rothwell, D. C. Jenkins, J. L. Johnstone, H. F. Martin, George B. Berger, Simon Quick, O. P. Eldred, and Austin Smith. By the efforts of these friends the list has been appreciably increased. We wish a thousand or two more would do likewise, for we need and ought to hav a much larger list.

THE Bible Picture Book, we take pleasure in saying, is now under way, and will be issued as soon this fall as the work can be done and done well. The price will be $1, and it will contain a great deal for that amount. In renewing for THE TRUTH SEEKER we hope our readers will not forget to inclose the dollar for it.

James Parton.

James Parton died on the morning of October 17th after a lingering illness caused by enlargement of the heart, although until about ten days before his death he had been about and abroad, and, until very recently, able to write. He died easily, and his family, a wife and three children, were at his bedside when he passed away.

James Parton held one of the most sacred places in the heart of the present Editor of THE TRUTH SEEKER because of his manly adherence to principle in the case of the Founder of this paper. Through that incident we became friends, and, though differing somewhat in some matters of policy in propagating Freethought, ever remained so. The older readers of this paper will recollect the allusion. D. M. Bennett had been placed in prison by an ecclesiastical tool, and certain pretended Liberals, jealous of Mr. Bennett's hold upon the affections of the Liberal public, thought that as he could not defend himself it would be a good opportunity to attack him. And, had it not been for James Parton, they might hav destroyed him. But with courage all the more splendid because with his fine feelings he hated to be in such a warfare by mudballs, he rebuked the Pharisees, and the tide turned. His great reputation saved a brother worker for liberty. It was a generous and a daring act, and showed that with James Parton principle was over policy. He was honest to the core and not afraid to let the world know what he thought.

To the world at large Mr. Parton was known as a biographer, and in that field of literature he easily led all contemporaneous writers. His "Life of Voltaire" is accurate and comprehensiv, and is besides a prose poem. It is as Mr. Parton's biographer says: he never claimed to be an original writer or a philosopher or scientist, but he had a wonderful faculty for manipulating and putting together the incidents in the lives of individals that made pleasant reading. He was popular with more readers than many another member of the writing fraternity, having been a voluminous contributor to the New York *Ledger*. He had written upon an almost incalculable variety of subjects and had been a hard worker all his days.

He was born in Canterbury, England, Feb. 9, 1822, and came to this country when five years old. He was educated in the schools of New York city and at White Plains, N. Y. After teaching in New York and Philadelphia he became a contributor to the *Home Journal*, with which he was connected for three years.

Since that time he has spent his life in literary labor, contributing many articles to periodicals and publishing many books on biographical subjects. While he was employed on the *Home Journal* he wrote the life of Horace Greeley, which had so great a success that he determined to devote his life to authorship. He has also been a successful and popular lecturer on literary and political topics.

He resided in New York city until 1875, when he removed to Newburyport, Mass. His first book was followed by a collection of "Humorous Poetry of the English Language, from Chaucer to Saxe," 1856. Next appeared the "Life and Times of Aaron Burr," prepared from original sources, in which he sought to redeem Burr's reputation from the charges that are attached to his memory, 1857 and 1864. In writing the life of Andrew Jackson he had also had access to various hitherto inedited documents.

Among the many works subsequently published by him are "General Butler in New Orleans," 1863 and 1882; "Life and Times of Benjamin Franklin," 1864; "Manual for the Instruction of Rings, Railroad and Political, and How New York is Governed," 1866; "Famous Americans of Recent Times," with sketches of Henry Clay, Daniel Webster, John C. Calhoun, John Randolph and others, 1867; "The People's Book of Biography," containing eighty short lives, 1868; "Smoking and Drinking," an essay on the evils of these practices, 1869; "Topics of the Time," a collection of magazine articles, most of them treating of administrativ abuses at Washington, 1871; "Triumphs of Enterprise, Ingenuity, and Public Spirit," 1871; "The Words of Washington," 1872; "Fanny Fern, a Memorial Volume," 1872; "Life of Thomas Jefferson, Third President of the United States," 1874; "Le Parnesse Francois, a Book of French Poetry from A. D. 1550 to the Present Time," 1877; "Caricature and Other Comic Art in All Times and Many Lands," 1877; "Life of Voltaire," which was the result of several years of labor, 1881; "Noted Women of Europe and America," 1883; and "Captains of Industry, or Men of Business Who Did Something Besides Making Money, a Book for Young Americans," 1884.

In 1854, at New York, he married Mrs. Sarah Payson Willis Eldredge, a sister of the poet, Nathaniel P. Willis, she then being the widow of Mr. Eldredge, who had been cashier of a bank in Boston. The lady was widely known throughout the country as "Fanny Fern." She died in Brooklyn, N. Y., in October, 1872.

Mr. Parton was a popular man in the town where he had lived so long. He was devoted to literature, and had in the course of his long career accumulated an extensiv library, where he spent a large portion of the time. He was never a strong or over robust man, and he undoubtedly had injured his health by intense application.

He was thoroughly hospitable, and seemed to be thoroughly happy in his domestic circle. He was a good talker, especially because he said what he thought, and he thought most emphatically. He delighted in art, radicalism, and humanity; he had a "devouring rage" for literature, and it is an open question whether he was happiest in reading books or in writing them.

Mr. Parton was again married, about twenty years ago, to Miss Ellen Eldredge, a daughter of his wife by her first husband. By the laws of New York, where the parties lived at the time of the engagement, such a marriage was illegal, and they removed to Massachusetts, where no legal objection existed.

We hav lost a friend, the world an exquisit biographer, and the cause of liberty a herculean champion. He was one of the most fearless of the old guard. Living, he was to be loved. Dead, his memory is to be revered.

The Oath.

It is to be hoped that the election inspectors of this city will finally learn something as to the rights of voters to register without invoking Mumbo Jumbo either with uplifted hand or by kissing a book dirty as to cover and obscene as to contents.

A case parallel with that of the Editor of THE TRUTH SEEKER occurred here last week, and was decided by the same judge in the same manner. Mr. John Frankenheimer has resided in the city for thirty-eight years and livs at 139 West 81st street. When Mr. Frankenheimer presented himself to be registered on October 14th he told the board that he desired to be affirmed.

The chairman informed him that he could not be affirmed unless he lifted up his right hand and uncovered his head. This Mr. Frankenheimer declined to do, saying that he had conscientious scruples against going through the form suggested. He said that Judge Barrett of the supreme court had decided that a simple affirmation without any ceremony was all that could be required. The inspector's reply was to the effect that he did not care for Judge Barrett's decision.

Mr. Frankenheimer, however, knew a great deal more than the election clerks, and he procured an order from Judge Barrett requiring the inspectors of election to show cause why a peremptory writ of mandamus should not be issued to compel them to register his name. When the case came up before Judge Barrett even the assistant corporation counsel, who appeared for the inspectors, said that there could be no question at all as to the right of Mr. Frankenheimer to be registered without complying with the ceremony insisted upon by the chairman. Judge Barrett decided of course that Mr. Frankenheimer had a perfect right to affirm in the manner he wished, and added that if any instances of this kind occurred in the future he would impose the costs of the proceeding upon the inspectors.

The people of the state already hav the oath abolished if they will contend for their rights and not be bulldozed by the ignorant ward-heelers appointed on election boards as payment for political services. Raising the hand is part of an oath, and is not required in an affirmation. Uncovering the head depends upon the place one is in, and the legal solemnity is not affected by hats on or hats off.

A Definition Applied.

In the new Manual of Morals given to the world by a few Infidels is this definition of a hypocrit and of hypocrisy:

"A hypocrit is one who attempts to deceive others in regard to his true character, especially one who pretends to virtue he does not possess." Hypocrisy: "A thing so utterly mean as to be despised alike by the good and the bad."

In a recent *Christian Advocate* the editor is asked whether "Sabbath" collections should be dispensed with to harmonize with the Methodist view of abstinence from all Sunday business, and Dr. Buckley replies: "The Sabbath collections are not *business*, in the ordinary sense of that word. They are the gifts of the people according as the Lord has prospered them. Every church should take a collection at every service, whether they hav pews or not. The gift of the poor woman's penny is as essential to her womanhood and the poor man's penny to his manhood as the larger gifts of the rich. All well-instructed persons who go to the church like an opportunity to contribute. It is a means of forming the habit in children, which will strengthen with their strength and grow with their growth to contribute. Such collections should be regarded as a religious act, given under the influence of conscience

and Christian privilege. In taking collections ministers and others who manage them should keep as far as possible from the mere spirit of business. 'Bring an offering, and come into his courts. O worship the Lord in the beauty of holiness,' says the Psalmist."

It is a new idea that in order to hav a rounded, full, complete character, to be manly and womanly, gifts to the church are necessary. There is nothing about this in Mr. Jackson's Manual on "Character Building," and Mr. Gilman did not codify it in his "Laws of Daily Conduct." It is evident that the Secular Union Manual will not suit the Methodists.

The evident intent of this answer is to convey the idea that giving money to ministers is a sort of sacrament, a religious act, non-performance of which will send a man to hell. This is to increase the collections. But how giving cash on Sunday to a priest for his living can be less a business transaction than giving it to him on week-days is hard for a mere layman to perceive. A good share of the average church's expense is collected on Sundays, and to call that a religious act while denouncing the giving of money for a musical entertainment as business seems to come pretty close to the definition of hypocrisy taken from our Manual.

"The horse-leech hath two daughters, crying, Giv, giv." There is one thing which is never satisfied, yea, two things which say not, It is enough: A Catholic priest in his greed of power, and a Protestant minister in his greed for pelf.

The Bishops and the Public Schools.

In arguing against public schools Roman Catholic Bishop Vaughn, of Salford, stated the case thus:

"The state has a right to come in and assist the parents to do that which they cannot do themselvs; and the parents hav a right to look to the state to giv them that assistance which they need, and provide those resources which they were not capable of providing themselvs. . . . But one thing is to help the parents to educate their children, and another thing is to take the children out of the hands of the parents and to say, 'I am not going to help you, but I am going to take your children and monopolize the whole business of education. I am not going to help you; I am going to dictate to you; I am going to make you subject to me.' The state has no right of that kind."

Bishop Vaughn is dishonest in his statement. The state does not say that. It allows every parent to educate his children in the schools which seem best to him, whether private, parochial, or public. The real grievance of the Catholics against the state is not a disposition to be tyrannical, but a refusal to furnish the Catholics funds to maintain Catholic schools. Schools in which Catholicism is not taught are regarded as monsters. Listen to the bishop of Dubuque, Iowa, talk on the question at a banquet given him recently:

"It grieves me to the soul to see the children of those who are hewers of wood and drawers of water in the land drinking in these errors. It is a constant peril to the life—the spiritual life—of the young children of the church. And my fears are not lessened by the fact that a mammoth institution had been established all over the land, in every state, in every city and in every ward. This institution is supported by wealth untold, by immense power, by legislation, sometimes in the hands of selfish and corrupt men. This mammoth institution seizes our little ones, often with the permission of their deluded parents and against the protests of God's church. They hold these little ones during the best years of their lives, until they are twenty years old. And in all these great institutions there is no place for Christ. There are our children held until the terrible day of action comes. Then they are thrown out into the world with untamed passions, yet with intellectual keenness sufficient to gratify these passions. They are unguarded by Christian training. It must be our task, our sacred duty, to rescue our children out of the grasp of that monster, that popular idol, the public school system."

That is the opinion of the bishop of Dubuque of one of our most cherished and best American institutions—that it is a monster! Not because it forcibly compels children to attend, for it does not, but because it teaches Catholic children something besides their catechism. They choose rather to hav parochial schools—places, Thoreau calls them, "not for enlightening but for obfuscating the mind; where the pupil receives only so much light as could penetrate the shadow of the Catholic church; and in which he is never educated to the degree of consciousness, but only to the degree of trust and reverence, and a child is not made a man, but kept a child." That is the sort of schools the bishop desires. He is angry if the child's mind is broadened, because breadth of mind is inconsistent with devotion to the church. The two qualities do not go together. Lack of devotion means lack of disposition to support the priest, pecuniarily and in his projects for power. Common sense in a parishioner clips the wings of a priest's ambition. A Catholic child taught in the public school is never the same devoted servant as is one taught in a parochial school. Two generations of public school makes at least an indifferentist, and an indifferentist will not go without necessaries of life in order that he may giv to the priest.

No wonder the bishop hates the public schools; but he needn't hav called the institution a monster. It betrays his feelings too plainly.

Freethought Making the Church Advance.

The eminent Rev. Dr. Vincent, to whom reference was made last week, has been forced by the Infidel scholarship of our time into a position that is well-nigh heresy. In the address quoted he further said: "The idea of inerrancy renders a true exegesis of the Bible impossible, for exegesis proceeds upon the basis of finding the truth and declaring it." Quite a truth-seeking utterance. He added: "I agree with my learned colleague, Dr. Briggs, that the scriptures must be interpreted as other human writings are, but at the same time with a proper sympathy for the divine element they contain." Human writings with a divine element must be a disheartening wilderness to puzzle out. A further remark was that when the doctrin of election was founded on an obscure passage in the New Testament, which scholarship found to hav a different meaning, Dr. Vincent thought scholarship should take precedence of the doctrin. This we think right, but the trouble is that the church does not know how on earth to get rid of the doctrin. The plaguy thing is there in black and white, and the church is ashamed to own that it has been averring to be true all this time such a false and ridiculous thing as it is. The idea that a certain number of human souls were eternally predestined to damnation came from a verse in Acts which said that "God knoweth his own," and Dr. Vincent cited this and many other instances in the Confession and in common beliefs to show the errors that had crept in from defectiv or unscholarly interpretation. "Solomon's Song does not signify the love of Christ for his church," said Dr. Vincent, "and yet this exploded allegorical interpretation underlies its citation in the Westminster standards when passages from it are given as proof-texts of the doctrin of effectual calling and of the statement that God may withdraw the light of his countenance from believers and suffer them to walk in darkness." We could hav told the doctor many years ago that Solomon's Song is but an amorous old ditty from the pen of no one knows whom, and that it has nothing to do with Christ and his church. In fact it *is* we who hav told the doctor so, and driven him to speak it aloud—it is we Freethinkers who by decades of effort hav so beaten this and like truths about the Bible into intelligent heads that the clergy are ashamed to preach the old absurdities any longer. It is we Freethinkers who hav really effected the whole of this modern movement toward heresy among evangelical preachers. If it had not been for our work the clergy would hav gone on preaching hell-fire, election, inerrancy, church and state, witchcraft, and all the rest till the end of the world. Thus Freethought, while discrediting the ancient miracle of making the dead walk, can exhibit to a scarce believing world its own wondrous duplicate exploit of making the church advance.

Editorial Notes.

It is now reported that Moncure D. Conway's Life of Thomas Paine, in two volumes, will be ready in January. The Infidel public, surely, will witness its coming with interest.

Sam Standring, our additional London correspondent, is one of the busiest workers for Freethought in London aside from the professional speakers. Week-days he conducts a store, and Sundays he usually speaks or presides three times at some heretical gathering. Another of our London writers, A. B. Moss, is a very prominent worker among our English cousins.

This is the way a Christian secular paper writes of the Chinese: "Formal religion in China is on its death-bed. Not one church in a hundred can boast of accommodations for its ministers that are better than a pigpen. Ruined walls, broken roofs, dirt, and decay are everywhere. The real religion of the Chinese—ancestor worship and a hybrid spiritualism—is believed in by the masses, who hav learned that they can conduct every exercise as satisfactorily as a professional. The higher classes are almost entirely Agnostics." We trust that the statements made are true. We wish the medicin-men everywhere, of all nations, were left to work or starve—Mohammedan and Indian, Christian as well as Chinese.

The clergy of Kansas City are diplomats, says a Western paper, and do not propose to cut off their collectiv noses to spite their faces. When a good brother, zealous for the reform of the Sunday press, introduced a resolution in the ministers' meeting calling upon editors to publish church notices on Saturday or not at all the assembled brethren promptly cut the "or not at all" out of the resolution and passed the rest. This leaves the astute parsons in the happy position of the orthodox Catholic who, upon demanding fish of his restaurateur on a Friday and receiving the response that there was none, shouted with glee, "Bring me a rattling good cut of roast beef. The Lord knows I asked for fish."

Mr. C. A. Lindsay, of Butte, Montana, followed the advice we giv as to the effort to keep the World's Fair open on Sundays, and in return received the following: "I hav your letter of the 10th inst., inclosing a clipping and protesting against closing the Exposition on Sunday. The matter to which you refer will not be decided for over a year yet, but your communication will be placed with others relating to the same subject, all of which will receive respectful consideration at the proper time. Very respectfully, Benj. Butterworth, secretary." We hav, then, a good long time to work on this matter, and it should be fully improved. We hope each subscriber will keep his Truth Seeker of October 10th, in which are the names and addresses of the National Commission, and write to his state commissioner protesting against closing the Fair, and also send clippings giving name, date, and place of publication—showing the sentiment of the press. When the local directory is chosen for the final year we will publish their names so that they too can be influenced.

The San Francisco *Evening Post* has this to say regarding the effort to close the World's Fair on Sundays: "The governing body or bodies of the World's Fair are going to be very much worried over the question of whether the Exposition shall be open or closed on Sunday. It is certain that whatever decision is reached people will be offended, so the directory may just as well decide as it thinks right and proper, without regard to petitions or protests or remonstrances or anything of the kind. Those who oppose keeping the Exposition open on Sunday seem to forget that no one will be compelled to visit the World's Fair on that day any more than he or she is compelled to go to church, which is always kept open on Sunday. All the directory can do at most is to giv people an opportunity to visit the Exposition on Sunday if they desire. The question of Sabbath-breaking each must settle for himself. Another thing seems to escape the attention of the opponents of Sunday opening, which is that if the World's Fair be closed on Sunday hundreds and thousands of people will not be able to visit it at all. Men and women who work six days in the week, early and late, must go to the Fair on Sunday, if at all, and these people are entitled to the highest consideration in a matter of this sort. It is very easy to say that working men and women can go in the evening, but if those who say this so glibly will try a whole day's work, from 7 in the morning to 6 at night, or even later, they will find how much disposition or capacity they hav left for good pleasuring. We think the good judgment of the directory may be trusted not to deprive the *working men* and *women* of their only chance to visit the World's Fair."

The Christian missionaries do not, it seems, hav things all their own way in Japan. One of them writes to a little mission journal published in Boston that the governor of one province has written a letter instructing the school authorities to hire no Christians as teachers. He adds: "Some apologize for the governor's letter by saying that special relations to any religion is not permitted in the schools. This may hav been the meaning of our governor's letter, but the school authorities so interpret it as to privately encourage Buddhism and publicly oppose Christianity. The school authorities of Japan so interpret the government prohibition of religious teaching in the schools to mean opposition to Christianity. A Christian teacher in a Tokyo school lately refused to bow to the emperor's signature exhibited in the school for that purpose on the emperor's birthday. Such an excitement occurred that he considered it wise to resign his position. The excitement spread over the country. The Christians were everywhere denounced for disloyalty. Some Christians expressed their loyalty by being disloyal to God, leaving their church and giving up their faith. The Buddhists held mass meetings throughout the empire denouncing the Christian faith. The Christians themselvs were divided on the main question, "Is it idolatry to bow to the emperor's signature?" the Congregationalists generally denying and the Presbyterians affirming that it is worship; both sides in the mean time being generally abused and our religion slandered by the heathen. Thus here in Sendai the Buddhist priests hired the largest theater with the help of some of the professors and students of the government local college, and held mass meetings nightly for a week. The students attended the Christian meetings and howled down any explanation." If the missionaries stopped to think of the impudent arrogance of their attitude toward people whom they dub heathen they might find reasons why they should not be surprised that the Japanese desire none of their religion.

Letters from Friends.

Advance Move in Elsinore.

ELSINORE, CAL., Oct. 12, 1891.

MR EDITOR: I would like to correspond with some young professor who would like to help establish a hall in which to lecture Sunday forenoons and evenings and hav some kind of literary or musical exercises on Thursday evenings, suitable for teaching the young and even the older ones useful knowledge, morality, and good citizenship, games or good manners. In fact to make it such an attractiv meeting-place for all classes as to take the place of superstitious worship of the impossible. Very truly, F. H. HEALD.

Distributing Good Meat Instead of Slush.

DEERFIELD, IA., Oct. 1, 1891.

MR. EDITOR: When I wrote you last I promised when I renewed my subscription if I could not get a new subscriber I would make THE TRUTH SEEKER a present to some one, and not being able to get a new subscriber in accordance with my promis I will inclose my order for $5, for which please renew my subscription and send THE TRUTH SEEKER to party named in my order. There are a great many people in our township that ought to read THE TRUTH SEEKER, but the church has left its stamp upon them and I am sorry there are so many starving their mental faculties by feeding on such slush as the church can deal out when there is so much good food within their reach.

GEORGE BROWN.

Some Blasphemous Jokes and Phrases.

NOVELTY, CAL., Sept. 26, 1891.

MR. EDITOR: Inclosed find $2—$1 for another TRUTH SEEKER binder and the balance for the Freethought cause. I can get you no subscribers. All the people here are Liberal but want no Liberal paper; they say they can use the money for a better purpose. I am sorry *Freethought* went under, but am glad to see it coupled to THE TRUTH SEEKER, as we Liberals on the Pacific coast will hav a show to hear from each other once in a while. I hope THE TRUTH SEEKER will get all the old *Freethought* subscribers. Good luck to Heston—his Blind Leading the Blind is capital, as are all his pictures. Judging from his pictures, the she angels predominate in the New Jerusalem, which no doubt makes Abraham feel glad when called upon to do the bosom business. Yours to down old Christ and all other bilks,

HENRY DANNENBRINK.

The Wastes of Religion.

LEXINGTON, KY., Sept. 30, 1891.

MR. EDITOR: Bishop Spalding remarks that "man is created for a supernatural end, that complete life is life in God." This is an attempt to project legitimate realities into a ghostly and airy future, of which he knows nothing, the existence of which he cannot prove with any degree of certainty. The ghouls and angelic fairies who people this fantastic region, with their master, are supposed to possess the power to exalt the imagination of man, giving the only holy and desirable impetus known to his desires, giving firmness to his virtuous exercise of will. To reach this cloudland is the best, the noblest object of his existence, and to educate his children in the knowledge of these vagaries and dreams is to sanctify their aims, with all that they include of virtuous emotion and action. Is not this trifling with a vengeance, and that, too, for a master in Israel who expects the whole thoughtful world to sit at his feet and learn of him—an able writer, who could easily teach us ways that make for righteousness? All this is necessary to prop up an immense temple, where his friends may repose. The main column of this edifice is the credulity of man. Shame! more than this! multitudes of our fairest, best young women are daily devoting themselvs as slaves that this unholy enterprise may prosper. Slaves, trifling their sweet lives away in convents, their tenderest feelings enlisted under a banner of fraud and imposition, without dignified mental or moral profit to themselvs in this world or any condition which could reasonably be its supplement or effect. Talented young men, who are wearing themselvs out ignobly. It is said that they die off rapidly, and it is difficult to keep up a supply, great exertion being necessary to bolster up the machine and keep it in splendid running order. ALHAZA.

The Words "Belief" and "Knowledge."

CLEAR CREEK, TEX., Oct. 5, 1891.

MR. EDITOR: Inclosed please find $3 for your most estimable paper, which has become a household necessity to me. The pictures are enough to open the eyes of the blind, even those that won't see. If your space is not too limited, I would like to answer a correspondent, whose letter appeared in your paper some time ago, and which I hav intended to answer for some time, but hav hitherto neglected. I do not remember his name, and although I hav looked over THE TRUTH SEEKER for several weeks back, I hav failed to find it, but he said that he could not understand how a person could say that he knows a certain thing to be a fact, and therefore believes it. Now, it is the very reverse with me. I cannot see how a person can believe anything that cannot be proved to be a fact. As I take it, that is the chief difference between religionists and Liberals or Infidels—the religionists believe something which they nor anyone else can prove, and the Liberals or Infidels believe nothing that cannot be proved to be a fact or reality. I think that belief with our friend is a misnomer. That he has somewhat imbibed of religious teachings in that respect is very plain, for the religionists believe not what reason suggests, or what scientific truths demonstrate, but rather what hope, fear, and fancy dictate. However, if our friend or anyone else can convince me to the contrary, I am open to conviction, but he will surely hav to produce some stubborn facts in order to do so.

Hoping I hav not occupied too much of your valuable space, and wishing you and the cause you hav espoused every success, I remain yours for mental and moral elevation,

T. COOK.

Nature, Not God, the Supreme One.

SALEM, UTAH, Oct. 11, 1891.

MR. EDITOR: There are a few Liberal-minded men in Salem who are in a state of evolution. A little aid "via" Freethought literature might hasten the event. Would you please send to each of the parties named on the opposit side of this sheet a copy of your invaluable paper, and oblige a truth seeker? You are at liberty to publish the following verses, if they merit so much attention. C. F. HULL.

The universe is ever bright and fair,
No maker formed it, Nature does declare;
Yet man is ever trying to find
In superstition an all-creating mind.
He claims to trace his origin to a clod,
And attributes his evolution to a God,
But reason now arises to proclaim
God is a fiction, empty is the name.

Those brilliant orbs we see with upturned face
Eternally revolved through boundless space;
They seem to say there is no end to time
And superstition's all that is "divine."
There is a God, the fools of earth do cry;
"There is no God," all Nature does reply,
"I, Nature, am supreme and evermore shall reign
O'er the universe, my elegant domain."

Superstition fades before the torch of reason,
As leaves do fade in the autumnal season;
And truth will finally predominate,
While superstition justly meets its fate.
Atheists may meet with ministerial frowns,
Truth is more glorious than priestly crowns;
Nature's truths are wingless, yet can fly;
Imbued with life eternal, they will never die.

C. F. HULL.

God's Bad Character.

NATIONAL SOLDIERS' HOME, WIS.,
Oct. 12, ANNO SCIENTIA 291.

MR EDITOR: I confess my inability to solve this incomprehensible jugglery anent all this God-in-the-Constitution business. I hav at last found out that the First Reformed Presbyterian church folks will not let their members vote until somebody else has voted Abraham's God into our Constitution.

Great Scott! is he not a foreigner? and is he not holding office among his own people, the Jews? And surely he must hav more business on hand than he can attend to or he would never hav employed his friend and co-worker, the frozen-souled Russ, to help him exterminate what there is left of this precious "seed of Abraham." Do not the Presbyterians know that this Jew-God has burnt in his brimstone hell all their unbaptized babies, and would they now install this infernal monstrosity in office at the head of our government? Never can the nations of the earth be truly blessed until this hydra-headed Christian God has been erased from memory's seat. Here are a few short passages for the First Reformed Presbyterian church to read and ponder on:

"Thus saith the Lord. . . . Slay both man and woman, infant and suckling." "Prepare slaughter for his children for the iniquity of their fathers." "Slay utterly old and young, both maids and little children, and women." "I will not pity, nor spare, nor hav mercy, but destroy them" (1 Sam. xv, 2, 3; Isa. xiv, 21; Ezek. ix, 6; Jer. xiii, 13).

Jeremiah was one of this God's special prophets, and will be accepted as a competent witness anent his God's character by all Christians. Hear Jerry's accusation against this Lord God:

"O Lord God of hosts, I sat not in the assembly of mockers, nor rejoiced; I sat alone because of thy hand: for thou hast filled me with indignation. Why is my pain perpetual, and my wound incurable, which refuseth to be healed? Wilt thou be altogether unto me as a liar, and as waters that fail?" (Jer. xv, 16, 18).

After hearing Jerry and other reliable witnesses concerning the character of this Lord God, doubtless these Presbyterian bigots will be content with the name of Jesus alias Christ in our Constitution, and no doubt he will get there. Thus, hear him: "Those mine enemies, which would not that I should reign over them, bring hither and slay them before me" (J. Christ, Esq). NELSON HUNT.

The Georgia Wonder Not So Wonderful.

HURON, S. D., Oct. 12, 1891.

MR. EDITOR: Through the courtesy of I know not whom, I hav received two copies of your valuable paper (speed its course), one of August 29th and one of September 26th. In the former was a communication from Mr. C. E. Werst, of Miles City, Mont., touching on the matter of Annie Abbott, the "little Georgia Magnet," and quoting a communication from the Minneapolis *Journal* as to my exposé of her show at Aberdeen, S. D., on August 8th. In the latter paper is a defense of Mrs. Abbott by Mr. J. L. Tompkins, of Lake City, Ia., in which some strong epithets are indulged in and some untruths told. Permit me, sir, through your valuable paper to say somewhat in my own defense and as to this exposure. I send you a copy of the Aberdeen *News* containing the full account. Make such use of it as you see fit. I was one of a committee on the stage during the performance here and, as is always the case, was fully deceived. Outside investigation and a second viewing led to the detection of the whole deception. In this I lay claim to but a minor part, for several were uniting their efforts in bringing about this result. It fell to Mr. Frank Brisbine and me to make the public exposure at Aberdeen, my home. I lay claim to no special smartness and believe Iowa to be full of smarter men, but in the light of all the facts I now wonder how smart men can be so easily deceived. Now for a few facts. At the Aberdeen performance Mrs. Abbott, knowing what was coming, played sick and only did five tricks out of twelve, and those the most difficult ones. We then took the stage, the audience of over five hundred being nearly solidly against us in matter of sympathy, and, after as full an explanation as the commotion would permit of, we performed all of the tricks Mrs. Abbott had shown, together with all she had omitted. Not a trick but what we could do by the application of simple mechanical forces which she, as a woman and with the advantage of flowing robes and the further advantage of a credulous audience, very deftly conceals. I offered Mrs. Abbott $250 if I could *not* lift her or hold her up, and called upon the mayor to hold the money, but my offer was declined. The most powerful men could not lift me or push me over, although bent upon defeating us. In the end the house unanimously voted the Abbott show a "fake" and the exposure complete. Mr. Tompkins tells what is untrue (whether knowingly or not I cannot say) when he writes that "a committee chosen to investigate the matter in full" did so act and reported the exposure as untrue. No such committee was ever appointed or acted or reported, for the assembled public was its own committee and voted the Abbott show a "fake." Further, Mr. Abbott published a notice agreeing to giv a second show and vindicate himself, but when my article explaining each trick in detail was published he forthwith "skipped the country," canceling all his remaining Dakota engagements, and sought new pastures in Canada, since which time, as I hav been recently informed, Mrs. Abbott has taken a place under a new name in a Chicago dime museum. Her career as Annie Abbott has been run, owing to the wide publicity given to the exposé One further fact is of value as going to show the falsity of all their claims. For a swindling show must always support itself on a foundation of untruth. Prof. D. T. Walker, of Watertown, S. D., wrote to Thomas A. Edison asking if he had for three days investigated Mrs. Abbott's powers, as claimed by Mr. Abbott. In reply to this Mr. A. V. Gates, private secretary to Mr. Edison, writes from Orange, N. J.: "I beg to state that Mr. Edison is not acquainted with this young lady, and that the statement in regard to his interview with her is entirely erroneous." I wrote to the secretary of the faculty of Harvard University asking whether she was ever examined by the Harvard faculty, as claimed, and whether they had pronounced her power to be a form of "hypnotic suggestion." In reply from Cambridge, Mass., September 4th, Mr. Frank Bolles, secretary, says, "So far as I know none of the members of the faculty ever saw her," and "the Harvard faculty never directly or indirectly, made any examination into the powers of the 'Little Georgia Magnet.'" Here then is a direct and positiv refutation, from unimpeachable sources, of two barefaced lies told nightly in order to giv a color of respectability to a barefaced swindle.

The case may be summed up in this, that their declarations are pure lies and their entire performance one which any lady can duplicate, and hence it is a "fake" and a swindle to travel on the false claim that Mrs. Abbott is possessed of unusual or supernatural powers. If the claim was that she possessed a marvelous strength and power to deceive the eye by most dextrous movements and quick application of mechanical forces, then the truth would be told and she might be voted a success and not a fakir. W. P. BUTLER.

On The Prize Manual, and Politics.

NEW YORK, Oct. 22, E M. 291.

MR. EDITOR: For over a year I hav anxiously awaited the publication of the Prize Manual; and it was I who recently asked THE TRUTH SEEKER for news concerning the book.

While out in a country town this summer, I met a lady who said she preferred to giv a book to a child, instead of toys and other presents. Her favorit book on such occasions was "Uncle Tom's Cabin." At my next opportunity I read this antislavery novel (for the first time, although having a previous general knowledge of its contents), my intention being to compare it with the forthcoming Prize Manual, and then decide which would be of more benefit to a child.

But having read your criticism, Mr. Editor, of the Prize Manual, I confess that I am disappointed with the book—not on account of the price ($1 50), but because the Manual is still incomplete. It consists of two works bound in one volume by two authors who take particular pains to let readers know that they are "friends to religion," and that it is deemed "inexpedient to teach morals on a religious basis there"—in the public schools.

"Friends to religion" and "inexpedient there" make me laugh—with indignation.

I hav a brother-in-law who is also a "friend to religion" (for years a Sabbath-school superintendent), and who might be easily induced to write an appendix to the Manual showing how children should avoid other offenses toward a "Being" (God) besides swearing. As he is a religious zealot no money would be asked for the addendum—nothing approaching the original prize money. I intended ordering three Manuals, one for a teacher and one for a nephew and niece; but I shall wait awhile till I can personally examin th prize book. In the mean time, what other similar book

teaching secular morality can THE TRUTH SEEKER specially recommend?

The "Freethinkers' Pictorial Text-Book" which I bought is doing excellent missionary work. After showing it to members of the family and house, and to business patrons and callers, I sent it to a factory, where the superintendent exhibited it to workmen and neighbors; it then passed to a lifelong Freethinker, who showed the "Text-Book" to over a dozen persons in his residence. The book has been circulating in Brooklyn, and is at present in the lonely home of a poor clam-digger, where the children look at the pictures daily. I wrote on its fly-leaf instructions to keep the book covered, clean, and to be returned to its owner when done with its perusal.

As soon as your Bible Picture Book is printed, I shall buy one.

Another matter. Now that election-day is drawing near, let me entreat my Freethought friends and other Liberals, particularly the young men who will cast their first ballot, to learn the platform of each of the four parties, and to find out the measures and principles (not men) they wish to hav advanced. Both Republican and Democratic parties are alike—they stand for capitalistic monopoly, oppression of the people, and corruption.

The Prohibitionists try to teach temperance, but in a harsh, restrictiv way. Advanced thinkers would solve the liquor problem by abolishing the element of profit, by having the government make liquors and sell them at cost price through officials. (Consider the postal service.) The Prohibition party is practically useless; do not waste a vote for it.

The Socialistic Labor party represents reform in its purity. It stands for fraternal coöperation (as against capitalistic warfare), tending toward a condition of society wherein all workers of hand or brain shall be equal partners in the product of the national industrial organization. The final outcome of this condition would be the elevation of the Individual—the first road to take being: "free access to land;" because freedom of the soil brings independence of the laborer, and the full fruits of his labor for himself.

In the city and state of New York there will be a complete (official ballot) Socialistic Labor ticket—also in Massachusetts. It would be inconsistent for a Freethinker to vote for either of the three old parties.

THE TRUTH SEEKER advertises a book on another page entitled, "Looking Backward," by Edward Bellamy. I hav read it and found it an excellent exponent of Socialism; and can heartily commend it to all who like literature that instructs while it enlivens and entertains.

Yours fraternally, E. J. KIMBALL.

[We recommend a book by Mr. Hertell, price 25 cents; and one by Austin Bierbower, price $1 50.—ED. T. S.]

Belief, Not Knowledge, Is What Christ and All Christians Want.

BRADFORD, PA., Oct. 11, 1891.

MR. EDITOR: The article I wrote for publication in your paper a few issues since caused some little commotion amongst the followers of the lamb in this locality. To some it was a great source of annoyance, and to others it gave a great feeling of relief. The latter was what pleased me the most. To say a few words to the many Liberal thinkers living in this benighted neighborhood is to me a labor willingly performed. To break the iron bars of ignorant superstition; to take by the hand those who hav been imprisoned in those grated cells of bigoted, narrow, soul-shrinking creeds; to lead them into the bright light of a better day, is a labor gratuitously, kindly, gladly performed. I want to see the day that every good man in the right will be every other good man's brother, no matter what is his idea of here or hereafter, mortal or immortal. Beliefs prove nothing. Knowledge, and great knowledge, is all we should hav any entertainment for. It is the only school we want, and it is the school we can afford to contribute to—where our children can learn something useful, where mathematics instead of prayer is taught. The multiplication table in my judgment is far in advance of rosaries. By giving these rising generations an education we enable them in after years to go out into the world with the advantage of a good education and secure employment; and at the same time we will be doing away with a certain amount of superstition. Knowledge is the great enemy of religion. The more of it we can distribute, the more happiness we are inaugurating and the more victims we can hope to force out of the withered grasp of the church. In all ages the church has fought with all her power the science of education, the science of medicin, the science of astronomy—in short, every move that the pioneers of the race of mankind hav ever put on foot for the benefit of the human or animal races. The system by which she creates the alms on which she livs is the result of long-continued and bloody wars of extermination, the cruelty of which there are not words enough in all the languages of men to describe. This system is built on a platform of one single plank, and that plank is belief. To be a member of this institution you are not required to bring anything in the shape of knowledge with you. You must make yourself familiar with the kind of belief that is requisit where you make application for membership. This is all. And we find the man or God-man that organized this society of Christians about eighteen hundred years ago was not in favor of knowledge. This is how we know. It seems that Nicodemus was ruler of the Jews about the time that Christ was organizing his sect. According to the story, Nicodemus came to Christ by night and said to him: "Rabbi, we know that thou art a teacher come from God, for no man can do these signs that thou dost, except God be with him." Here is a fair question asked of God. It is contended by the followers that Christ is as much God as God is himself, so virtually Nicodemus was speaking to God. The above and a few following questions put to Christ will giv us some idea of the wisdom of God. "Jesus answered and said unto him, Verily, verily, I say unto thee, except a man be born again, he cannot see the kingdom of God. Nicodemus saith unto him, How can a man be born when he is old, can he enter the second time into his mother's womb and be born? Jesus answered, Verily, verily, I say unto thee, except a man be born of water and of the spirit, he cannot enter into the kingdom of God. That which is born of the flesh is flesh; and that which is born of the spirit is spirit. Marvel not that I said unto thee, ye must be born again." We ask, must this kind of answer coming from the creator of the universe satisfy modern Infidels? Let us look at the reason given for being born again. Of course, if this kind of reason was given in an asylum we would not at all be amazed, but coming from a heavenly representativ, it is worth our while to make a careful analysis of it. "The wind bloweth where it listeth, and thou hearest the sound thereof but knowest not whence it cometh and whither it goeth. So is everyone that is born of the spirit. And Nicodemus said, How can these things be? Jesus answered and said, Art thou the teacher of Israel and understandest not these things?" What satisfaction is here for an honest seeker of the truth? When Jesus was asked these plain, simple questions, and the fact was that he was God, he should hav proved beyond a shadow of doubt that we must be born again. In this question the light that was so much talked of did not seem to cast a ray. In this interview we find one looking for knowledge and the other looking for belief. If God was in possession of the knowledge he would hav undoubtedly illustrated there to Nicodemus the method of being born again. We hav had Christs in all ages of the world, and they all ask the people to believe in them, and in regard to those abstruse questions we find none of them can giv the Infidel any information any more than the original one. But here the question arises, why don't some of these followers do something according to their belief? They should turn water into wine; they should by simple touch bring the dead to life, feed five thousand men on five barley loaves and two fishes. If they could only do this latter one thing, what a vast amount of lives could be saved every year from starvation, from going to poorhouses, from going to brothers to get food and clothing, taking advantage of all opportunities to get enough to keep away the pangs of hunger and despair! Look at the great army of blind and crippled the world over, and they are all believers and according to their belief they should heal themselvs. This belief medicin has been in use for eighteen hundred years and we find that we hav to maintain the hospitals and asylums just the same and employ doctors and physicians to attend to the wants of the cripples and insane. Where has Christ been all these years with his barley loaves and fishes? Why does he allow so many to die of want and go insane yearly when he told them expressly if they followed his example he would do away with their wants? Did he tell the whole truth and nothing but the truth, or has the mind of the great people misunderstood his sanctimonious principle of heavenly lying? There is a deception somewhere, in the author or in the great mind of the followers. We know from the Sunday attendance on pious occasions they are doing all in their power to carry to a successful issue the doctrin as he laid it down. Christ plainly said himself, at St. John xiv: "Verily, verily, I say unto you, he that believeth on me, the works that I do shall he do also and greater works than these shall be do, because I go unto the father." Where is the follower that can do anything according to faith? Let us hav it now and here once for all. Let the church set a day apart and giv us Infidels an invitation and we will try and attend as spectators if they promis us one little miracle. We don't ask much. Nor do we want a large one. Anything will do, no matter how small it is, so they prove to us it is a miracle, or forever hold their peace and disorganize and let us sleep on Sunday morning.

JAS. SPELLEN.

Medical and Theological Doctors Contrasted.

INDIAN GROVE, MO., Sept. 12, 1891.

MR. EDITOR: The undersigned has recently been admonished in a very impressiv manner by a dear friend to flee from the "wrath to come." He says: "I am amazed at such a reckless onslaught on the venerated religion of our fathers. It would be far less irrational, and less pernicious in its effects on mankind, to annihilate forever the pharmaceutic department of science and blot out the materia medica of the universe, together with all that experience and observation hav discovered in the practice of medicin, and thus practically abandon the world to the ravages of pestilential disease and death, than to destroy the hope and faith that animates and inspires the great sympathetic heart of the Christian world."

Now, we wish to inform our friend that we do not contemplate undertaking to annihilate the pharmaceutic department of science, or to blot out the materia medica of the universe, or to obstruct or hinder in any way the acquirement of useful knowledge that would be of any practical utility whatever to mankind. No, no! I am sure we cannot dispense with the doctor of physic. It would never do to depend on priestly prayers and holy oil to heal the sick and afflicted. Nevertheless, I would inaugurate a general crusade against all doctors of divinity—divine quacks—and their foul nostrums I would cast into the sea. There is a great multitude of these pampered, sleek-coated spiritual quacks. It is claimed that there are ninety thousand of them in this country alone. But one competent doctor of physic outweighs them all. His service is of more real value during the prevalence of *La grippe* or small-pox than the entire ninety thousand clerical quacks combined.

Anodynes, anesthetics, holy oil, and invocation of saints are invariably the remedies prescribed by these learned doctors of divinity. They constitute their entire stock in trade. They are regarded as a kind of king cure-all, a sovereign specific, warranted to giv immediate relief in every case. A patient is suddenly aroused to a consciousness of his true condition. He finds his moral constitution a complete wreck. Taking a retrospect of the past, he finds that he has been a fiend incarnate. He has rioted wantonly with the munificent bounties of nature in rich profusion around him. He has been recreant to every sacred trust. He has desecrated the family hearthstone and destroyed the happiness of the domestic circle. He has lured the innocent and confiding from the path of virtue and right. So utterly depraved was he that he could laugh with Satanic glee at the wretchedness and misery he had wrought. But an avenger hath overtaken him at last, and he now finds himself before the inexorable bar of justice, where he has been tried for his life, found guilty, and condemned to die for the many foul and atrocious crimes that he has so unhesitatingly committed. In a wild tremor of excitement he bawls: "O for an anodyne to relieve the excruciating mental anguish that is racking my worn-out frame! Is there no help?" "Why, God bless you, yes," says the spiritual quack; "fear not, my brother, you hav but to knock and the door to happiness and peace is opened for you. It already stands ajar and angels are inviting you to come. 'Tis true you hav been an abandoned, despised wretch. Yes, yes, 'tis true that all earthly friends hav just forsaken you, lest they be contaminated by your foul presence. But there is one friend that loves you. Yes, he does! Bless his holy name! Jesus always loved you! He has long been standing with loving heart and open arms ready and willing at any time to bless and receive you—patiently waiting for you to sow your wild oats expecting that you would come only at the eleventh hour all worn and fagged out and unfit for aught but to repose on his loving breast. [He can hav my place] It is true you hav been one of the vilest of the vile. Divine justice demands that you should roast forever. I am sure there can be no mistake about that. But you hav trusted him; you hear me, you hav trusted him, and praised him a little, and acknowledged him to be a great king, superior to all other kings; you hav chosen him to be your savior, so never fear! Do not trouble yourself about the consequence of your crimes You doubtless hav had a good time. The dead line is now passed in safety, if you only continue to trust him. This is the important point just now. Jesus has paid it all. He has taken your sins upon himself and canceled them in advance by his blood shed on Calvary eighteen hundred years ago that you may escape a just recompense for the conduct of a vicious, immoral, depraved life. As is generally the case, no sorrow nor regrets for sin can hold out successfully against such vigorous treatment. The equilibrium of the patient is miraculously restored, and with his remaining energy he cries, "God bless the blessed anodyne!" while the spiritual quack joins the nurses and numerous attendants in singing, "The great physician now is near," etc.

No one can sin against (injure) the infinit; but we can and do often sin against ourselvs and our fellow-man. But if we go to the one we hav injured and make the wrong right, and mend our ways for time to come, we will hav no use for clerical anodynes, anesthetics, holy oil, invocation of saints, nor anything of the kind, but will liv in peace with ourselvs, our neighbors, and all that surrounds us in life.

I wish to state in this connection that notwithstanding the gravity of the subject under consideration, I am sometimes amused by some of those spiritual nut-crackers. They get tangled on some knotty question and become indignant, and instead of replying to the arguments presented they assail the character of their opponent with personal slang and abuse, and like the well-trained Pretty Pollys that they are, they sit upon their upholstered perch and chirp with a reverential intonation the same old song that King David sang three thousand years ago, "The fool hath said in his heart there is no God!" It has been said that children and fools tell the truth. These spiritual croakers assume an air of sacerdotal gravity and hammer away at these old theological chestnuts, and it is really amusing to see them miss the chestnut and whack their fingers. I am always sorry for them, especially when they happen to crack their heads. This, however, does not often occur, as thick skulls are hard to break.

In conclusion, I wish right here to acknowledge, with thanks, the receipt of the numerous Freethought publications that hav recently come to my address. The futility of undertaking to start and sustain so many new Free thought publications just at this time seems to hav been practically demonstrated. Such undertakings, for the present at least, should and will be abandoned by those who hav a practical conception of the methods requisit to the advancement of the Freethought interests of the day. A generous patronage of the Freethought publications now in print would certainly reduce the subscription price by increasing their circulation, and at the same time place them on a permanent financial basis.

There is one feature in connection with THE TRUTH SEEKER that commends it to our admiration and approval. If you are not in sympathy with its methods and aims you are expected to say so. If you wish to place yourself on record as opposing Anarchy, Socialism, Spiritualism, promiscuity, and superstition in all their varied phases and forms, it is your accredited privilege. And we hope that no one will feel any hesitancy in doing so. The most expeditious method of killing an idea is to giv it enough ventilation through the press. We think, however, that all vicious and immoral practices and theories that are universally reprobated by all civilized people should not be discussed in the public prints. Respectfully, W. E. WALTON.

Children's Corner.

Edited by MISS SUSAN H. WIXON, *Fall River, Mass., to whom all Communications for this Corner should be sent.*

"Between the dark and the daylight,
When the night is beginning to lower,
Comes a pause in the day's occupations
That is known as the Children's Hour."

A Prince of Newfoundland.

A TRUE STORY.

The shower had ceased, but the city street
Was flooded still with the drenching rain,
Though men and horses with hurrying feet
Swept on their busy ways again.

The gutter ran like a river deep:
By the clean-washed pavement fast it rushed
As out of the spouts with a dash and a leap
The singing, sparkling water gushed.

A little kitten with ribbon blue
Crossed over the way to the gutter's brink;
With many a wistful, plaintiv mew,
She seemed at the edge to shudder and shrink.

And there she stood, while her pi'eous cries
Were all unheard by the heedless throng,
Looking across with such longing eyes;
But the torrent was all too swift and strong.

Up the street, o'er the pavement wide,
Wandered our Prince from Newfoundland,
Stately and careless and dignified,
Gazing about him on either hand.

The sun shone out on his glossy coat,
And his beautiful eyes so soft and brown
With quiet, observant glance took note
Of all that was passing him, up and down.

He heard the kitten that wailed and mewed,
Stopped to look and investigate,
The whole situation understood,
And went at once to the rescue straight.

Calmly out into the street walked he
Up to the poor little trembling waif,
Lifted her gently and carefully,
And carried her over the water safe,

And set her down on the longed-for shore,
Licked her soft coat with a kind caress,
Left her and went on his way once more,
The picture of noble thoughtfulness.

Only a dog and a cat, you say?
Could a human being understand
And be more kind in a human way
Than this fine old Prince from Newfoundland?

Oh, children dear, 'tis a lesson sweet;
If a dumb dog so wise can be,
We should be gentle enough to treat
All creatures with kindness and courtesy.

For surely among us there is not one
Who such an example could withstand;
Who would wish in goodness to be outdone
By a princely dog from Newfoundland?

—Celia Thaxter, in Harpers' Young People.

Biographical Sketches.

VII.—BYRON.

George Gordon, Lord Byron, was born on Holles street, London, the 22d day of January, 1788. His father was captain of a ship and a dashing and extravagant man. Miss Catherine Gordon, Lord Byron's mother, was Captain Byron's second wife. She was an only child of indulgent parents. Perhaps that accounts for her disposition, for she was a passionate and revengeful woman. A fortune held in her own right Captain Byron soon squandered, and then left her with only a few pounds which he could not touch. And this was all that was left at the time that the p'et was born. Captain Byron died in Valenciennes, 1791, mourned by few. Mrs. Byron, or Mrs. Gordon, as she now called herself, was passionately attached to her son, alternately smothering him with kisses or enraging him with blows. Byron's unhappy disposition was probably inherited from his mother. He would hav fits of violent, passionate outbursts and tear his little dresses into ribbons, defying his mother and nurse to do their worst—"silent rages," as he afterward called them. In "Don Juan" he says:

A little curly-headed, good-for-nothing,
And mischief-making monkey from his birth,
His parents ne'er agreed except on doting
Upon the most unquiet imp on earth;
Instead of quarreling, if they had both been in
Their senses, they'd hav sent the young master forth
To school, or had him soundly whipped at home,
To teach him manners for the time to come.

This was no doubt founded on fact.

Like Burns, Byron was "constantly a victim of love." Indeed, the two poets greatly resembled one another in almost everything, save that Byron had more of a superior education and was hence more refined and cultured. Byron "had sighed to many," indeed. When only a little fellow of eight he fell in love, and was afterward noted for his many attachments. He was created a lord at the age of eleven, having succeeded his grand-uncle, a moody old gentleman who shut himself up in his castle after killing his friend in a duel or drunken quarrel—people are disputing which it was, but I feel more inclined to agree with the latter. Little Lord Byron bore his new honors meekly, but with dignity. He is reported to hav asked his mother one day during a conversation in which Mrs. Byron, or Mrs. Gordon, was probably trying to impress upon Byron his great responsibility, if "she perceived any difference in him since he became a lord, since he perceived none himself."

Byron had his faults, but he was nobly sympathetic and scorned to stoop to a mean action—a hater of sham and hypocrisy. A little incident which is reported to hav occurred at school is worth recording to illustrate the noble quality of sympathy. A very rough and large boy one day was inflicting a very painful punishment upon a little boy with a heavy stick, which left large crimson streaks from which the blood oozed out. Byron was a witness of the chastisement, and his little heart ached for the child, but he knew that he was powerless to do anything; so, stepping up to the tormentor, he asked, in a voice quivering with passion and resentment, how many stripes he intended to inflict. "Why," the large boy returned, "you little rascal, what is that to you?" "Because," answered the little hero, holding out his arm, "I would take half."

Byron's first literary venture was in 1806, which he wrote while at college. It was a small quarto volume, which is, however, out of print. The following year he wrote "Hours of Idleness," which critics declared to hav hardly possessed literary merit. They were fiercely assailed by Lord (then Mr.) Brougham in the *Edinburgh Review*. His sarcasms stung Byron into a poet, for he then wrote "English Bards and Scotch Reviewers," which the public had to acknowledge, and then Byron started on the road to fame. He grew dissipated, like Burns, and, thinking that marriage would settle him down, he married Miss Milbank, daughter of Sir Ralph Milbank. But this marriage proved strangely infelicitous, and after the birth of her daughter Ada, Lady Byron left for her maiden home and refused to come back. Byron then left England. In a letter to a friend he writes: "I was accused of every monstrous vice by public rumor and private rancor. . . . I felt that if what was whispered and muttered and murmured was true, I was unfit for England; if false, England was unfit for me. I withdrew." His fondness for the water, and the expectation of being free once more, is expressed in the third canto of "Childe Harold:"

Once more upon the waters, yet once more.

And farther on, his yearning to behold his child once more:

To aid thy mind's development—to watch
Thy dawn of little joys—to sit and see
Almost thy very growth—to view thee catch
Knowledge of objects, wonders yet to thee!
To hold thee lightly on a gentle knee,
And print on thy soft cheek a parent's kiss—

And again—

Is thy face like thy mother's, my fair child?
Ada! sole daughter of my house and heart!
When last I saw thy young blue eyes, they smiled,
And then we parted—not as now we part,
But with a hope——

Byron's career ended on the 19th of April, 1824. He was overtaken by a shower while on horseback; fever set in, which finished his life and ended his troubles. He was rather handsome, with curly hair and regular features. His only defect was in his right foot, which was deformed.

IDA A. BALLOU.

A Slight Mistake.

A very long time ago, when I wore pants with only one leg—you see the idea of having had to wear dresses is still strongly distasteful, and now, as I did in early boyhood, it comes easier to say pants withone leg—once, when conversation referred to a neighbor who was the stepfather of a young lad working at my father's whose name was George, the gentleman appeared at the gate, and when he knocked upon the door I ran to open and admit him, and after he greeted me I ran to announce him in the sitting-room, and this is what I said: "O papa! George's foot father is come," and I never heard the last of this mistake.

UNCLE JACK.

Correspondence.

CISNE, ILL., Oct. 4, 1891.

DEAR MISS WIXON: This is my first letter to the Corner, although I hav thought I would write for some time past.

I am the sister of Elmer W. Pride. He and Willie hav written several times.

We liv on a farm, and I am the only sister of six boys, so of course I do not hav much time to read or write as I would like, and we are building this fall, besides. I like THE TRUTH SEEKER very much, and the *Magazine* just as well.

I want to tell you about one of our Christian friends here. She has a very sick sister. The sick girl is married and is not able to hire a girl to help her, and her mother has been trying to wait on her and her own family at the same time, so she thought it would be better to bring her home. But her good Christian sister says she does not want her there; she is only in the way. Does she not show her Christian spirit to her own sister?

There are not many Liberals very near us.

Well, I guess my letter is long enough for the first. I will try and write more next time. Hoping to see this in print,

Your sincere friend,
GRACIE PRIDE.

MCMINNVILLE, ORE., Sept. 23, 1891.

DEAR MISS WIXON: I think it is about time for me to write to the Corner again.

School will start next Monday and I am glad of it.

We are having just lovely weather now, but it rained for two weeks before.

I received a *Freethinkers' Magazine*. There is a lady's picture in it and I think it is Susan H. Wixon's. I was glad to get the *Magazine* and I think it is very nice.

We are going to build a new house this fall. We shall commence it in a few weeks.

I will be glad when the flowers commence blooming again. I am fond of flowers.

I am much disappointed when there is no Corner in the paper. The last paper had no Corner. I was very sorry. I think some of the children's letters are just splendid.

I would like to hav some of the boys and girls write to me. We are all Freethinkers. There are not many Freethinkers around here. Some of the boys and girls are Liberal in their views. I would like some time to hav you send me one of your pictures if you would, and I may send one of mine some day.

My sister said she would not write this time, as she has no time to write.

I like to liv here. We hav a nice climate here, although there is a good deal of snow and rain during the winter months.

Well, I will close, for fear of that dreadful waste-basket. Hoping I shall see this in print, I am, as ever,

Your friend, VINA FARMER.

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Decatursville, Decatur, Tenn.

Friend Craddock,
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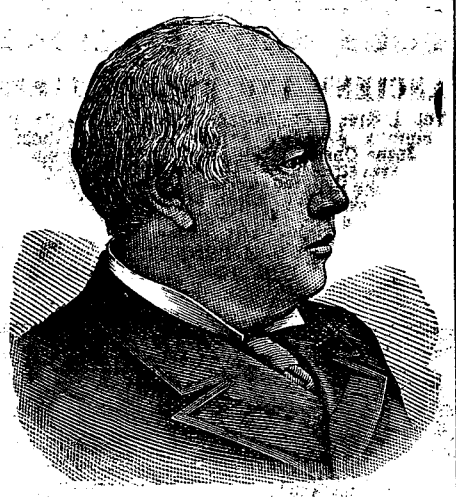
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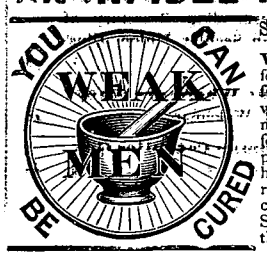
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News of the Week.

GEORGE KENNAN, the famed Russian traveler, says: "The czar of Russia is a well-meaning man, but his judgment is bad, having been narrowed by his advisers. He believes that he is divinely appointed to persecute the Hebrews for having crucified the savior, and that he is only fulfilling the commands in the scripture by so doing."

PILGRIMS to the Holy Coat numbered 1,925,130.

WHETHER our representativs in Russia should remonstrate against the Jewish persecution is debated.

MANY big Russian firms failed last week, owing to trade demoralization caused by expulsion of the Jews.

WALT WHITMAN'S paralysis is approaching his heart, and though he may liv for years he may die at any moment.

IN China the Kola Hui secret society has placarded the walls of Wuchang with announcements that all missionaries will be exterminated.

IN Mexico, where at present it is impossible to get a divorce under any circumstances, Juan Mateos has introduced a divorce bill in the house of deputies, which is strongly opposed by the Catholic church.

LILY O'KEEFE, a Catholic girl of New York, quarreled in a religious discussion with her Episcopal friend Florence Elliott, and a few days afterward volunteered to prepare a meal for her, into which she introduced poison. The food was taken by three persons, one of whom may die.

A FEW provinces of the Catholic church ask that the canonization of Torquemada, ratified by Pius IX. fifteen years ago, be revoked, as the saintship of such a man disgraces the church.

THE Rev. D. S. Phelan, editor of the *Western Watchman*, who keeps up a correspondence with Rome, says: "There is no telling at what instant the mob may storm the Vatican, assassinate the pope, and desecrate the papacy's possessions."

WINTER began in Russia on the 22d with the first sharp frost. There are literally millions of human beings to whom this frost comes as a sentence of death by starvation. Although the censors hav forbidden the Russian papers to discuss the famin, the *Novosti* ventures the declaration that 20,000,000 creatures are already without food.

THE pope, in a note to the powers, says that the recent Pantheon disorders were of extreme importance, and insists that it is impossible for both the Italian government and the papacy to remain in Rome. These manifestations, he says, prove the Italian government's intention to sequestrate the pope in the Vatican and not allow him free communication with the Catholic world.

CATHOLICS continue to bluster against Italy's possible appropriation of the Vatican if a non-Italian is elected pope. "Whether it be an Italian," they say, "or a Frenchman or an American on whom the Sacred College chooses to confer the sublimest dignity under the sun, the Vatican property will be alike secure against the robbers of the Quirinal, and for a reason which may be summed up in one word—fear."

THE Ecumenical Methodist conference at Washington closed on the 20th. Bishop Keener said: "Go home; get rid of this doctrin of evolution that puts a bomb at the bottom of the Pentateuch and Moses that will blow you up if you don't get rid of it. If you can't get rid of the doctrin get rid of the men and the institutions that teach it, no matter how dear they are to you. They will blow you up if you don't."

PERE HYACINTHE, the Catholic dignitary of Paris whose radical utterances hav almost severed him from his church, on the 25th condemned superstitious abuses, such as the Lourdes vision and the Treves coat. He made a vehement attack on the pope's temporal power agitation as inconsistent with his priestly office. He said he honored Pope Leo for his exemplary virtues and courage, but not as a pretender to the possession of Italian soil and to the right to enjoy exceptional laws which would recognize him as an earthly potentate. Leo was too vigorous a diplomatist, who would do wisely to heed the will of the Italian people and submit to the country's laws.

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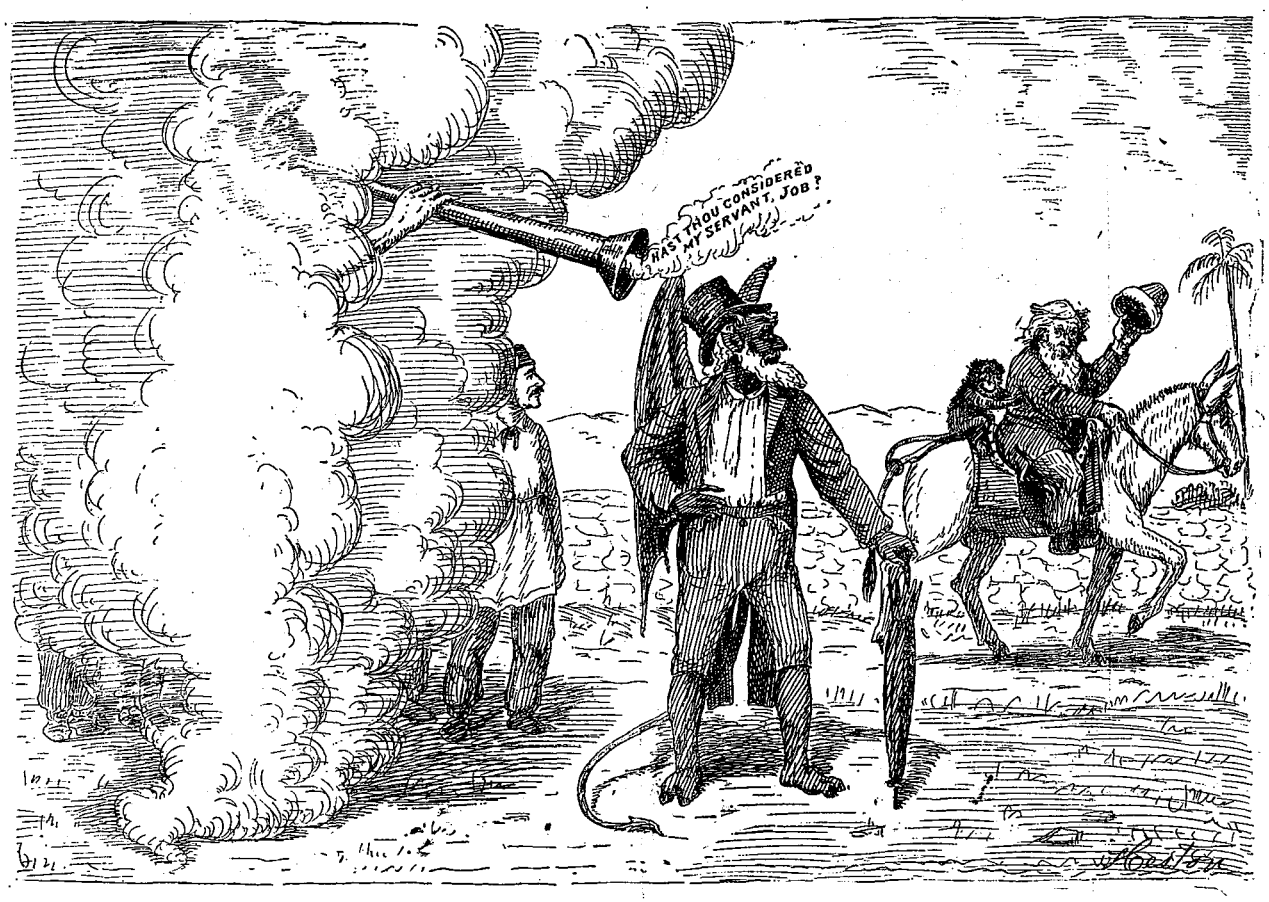
To pretend that God can be offended at the actions of men is to annihilate all the ideas which divines endeavor to giv us, in other respects, of this being. To say that man can trouble the order of the universe; that he can kindle the thunder in the hand of his God; that he can defeat his projects, is to say, that man is stronger than his God, that he is the arbiter of his will, that it depends upon him to change his goodness into cruelty. Theology continually pulls down, with one hand, what it erects with the other. If all religion is founded upon a God who is provoked and appeased, all religion is founded on a palpable contradiction.—*D'Holbach.*

IF the Pentateuch is not inspired in its astronomy, geology, geography, history, or philosophy, if it is not inspired concerning slavery, polygamy, war, law, religious or political liberty, or the rights of men, women and children, what is it inspired in, or about? The unity of God?—that was believed long before Moses was born. Special providence?—that has been the doctrin of ignorance in all ages. The rights of property?—theft was always a crime. The sacrifice of animals?—that was a custom thousands of years before a Jew existed. The sacredness of life?—there hav always been laws against murder. The wickedness of perjury:—truthfulness has always been a virtue. The beauty of chastity!—the Pentateuch *does* not teach it. Thou shalt worship no other God?—that has been the burden of all religions.—*Ingersoll.*

IF the Bible is recognized as a human book, it will become of more real value to man. Now, it is by many worshiped ignorantly, as a sort of fetich. Others injure their intellectual powers and lose their common sense in attempting to make the works of different writers in different ages tell one harmonious story, as though written by one being. Others, who find some repulsiv and incredible things in the book, spurn the whole, because obliged to consider the book as a whole. If they were allowed to read the Old Testament as a record of the tradition, history, and poetry of a distant age, it would become an intelligible, interesting, and valuable book to them.—*Adams.*

THE strangest feature in the case is this. He [the Christian] not only thinks that it is prudent and wise on his part to improve his prospects of happiness in a future state; he considers it the noblest of all virtues. But there is no great merit in taking care of one's own interests, whether it be in this world or the next. The man who leads a truly religious life in order to go to heaven is not more to be admired than the man who leads a regular and industrious life in order to make a fortune in the city; and the man who endeavors to secure a celestial inheritance by going to church, and by reading chapters in the Bible, and by having family prayers, and by saying grace in falsetto, with eyes hypocritically closed, is not above the level of those who fawn and flatter at oriental courts in order to obtain a monopoly or an appointment.—*Winwood Reade.*

THE books I hav enumerated were canonical down till about three hundred and sixty years ago. Then a council of Protestant divines determined that they were not in the handwriting of the Ghost. The heavy majority of Christians, however, still believe that they are the work of that "comforter" and author. I repeat that it is unfortunate that the Ghost writes so perplexingly like Smith. Why did he not adopt a style of his own? He seems to hav no idiosyncrasy. Literary talent does not run in the family of Shaddai. The Father himself, amid a great deal of thunder and lightning at Sinai, wrote a very trite and stupid decalog, the egotistical burden of which was that they should hav no other God except himself. A very poor affair after so much thunder and lightning! Then Jerome informs us that the son could not write at all, nor read either, I should say, from his star-gazing enthusiasm and uncultured hallucinations. Then, as to the third "person," the Ghost, he has written with so little force and character that there are literally scores of books over which the learned hav wrangled for ages, unable to determin whether they were written by the literary member of the Trinity, or by some twopence-halfpenny hack of some ancient Grub street.—*Saladin.*



THE LORD AND SATAN DISCUSS JOB.

And the Lord said unto Satan, Hast thou considered my servant Job, that there is none like him in the earth, a perfect and an upright man, one that feareth God, and escheweth evil?—Job i, 8.

THE

Truth Seeker Annual

—AND—

Freethinkers' Almanac,

1891.

(E. M. 291.)

WITH ILLUSTRATIONS.

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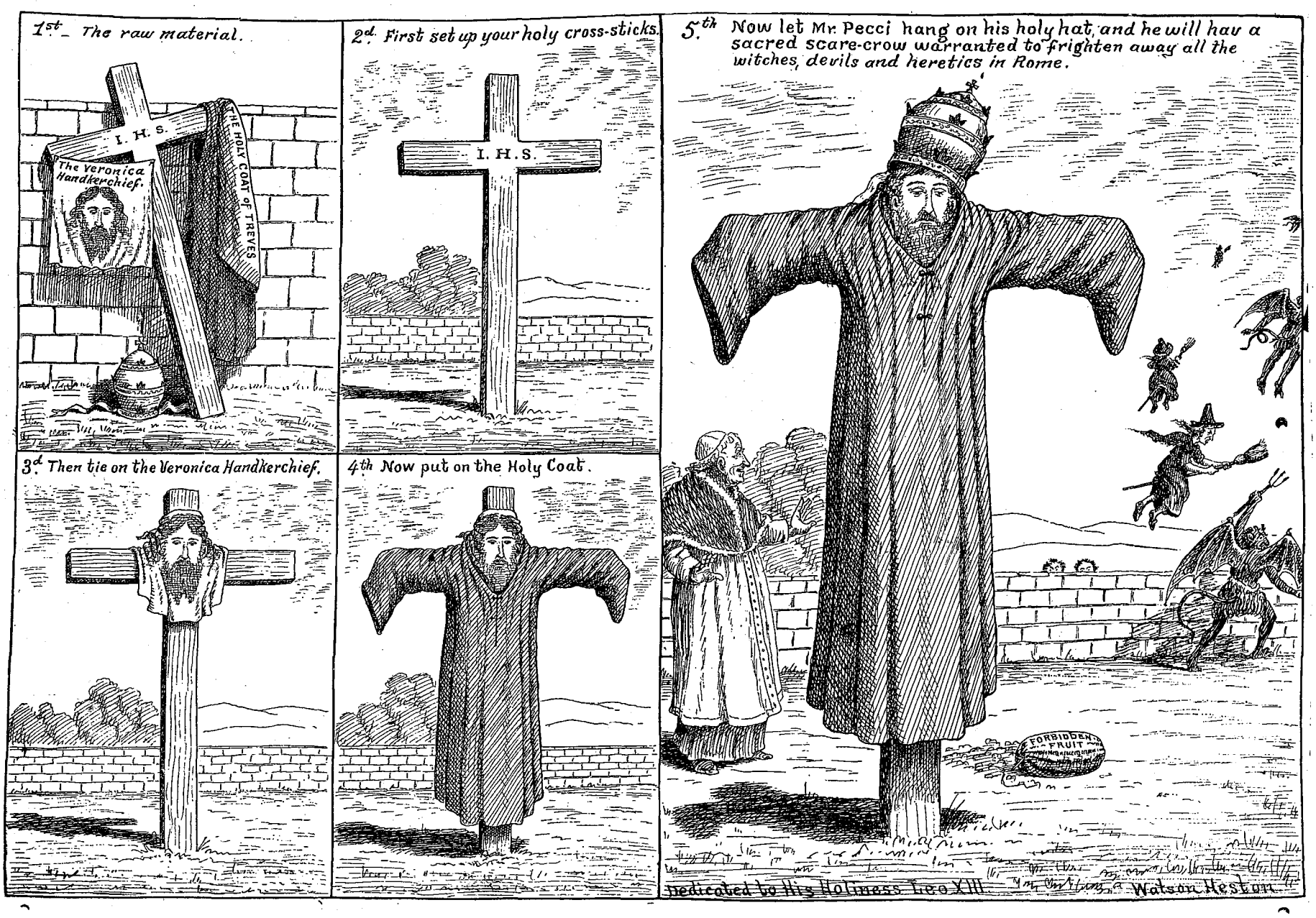
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HOW TO MAKE A SACRED SCARECROW.

Notes and Clippings.

THE Kansas City correspondent of a Pittsburgh paper claims that although "the laws of the state are admirably adapted to suppress all Sunday desecration, yet the officers positivly refuse to interfere." Too sad! too bad!

A BAPTIST minister in Omaha told this to his congregation the other day: "There seems to be a wide-spread contempt for God's house and services. Apostasy from church attendance is a dominant trait of this city. Omaha is driving away her preachers. She is driving them away by neglect. In the four and a half years of my residence in this city many of your best ministers hav gone We cannot get a hearing for our savior, and we feel that as we hav but once to liv, it is our duty to reach as many people as possible, and hence, being unable to reach them here, we are going where we can get a hearing."

THE county court of Green county, Ky., has assessed $900 and costs against the Louisville and Nashville Railroad Company for the violation of the Sunday law, by labor done in the repairing of tracks on Sunday; and the Frankfort court of appeals, on October 13th, affirmed the judgment. It is a significant fact, says the *American Sentinel* that the majority of the prosecutions under religious laws are in the Southern states, and that the vote of the board of lady managers of the World's Fair in favor of Sunday closing would hav gone largely the other way had it not been for the Southern members. Sam Small and W. F. Crafts also speak boastfully of the attitude of the Southern states upon the Sunday law question as being uncompromising for a strict enforcement.

"WE are supposed to be a peaceful nation," writes Col. Theodore A. Dodge, the well-known authority on military subjects, in the October *Forum*, "but we hav had our fair share of strife, foreign and domestic. Since the Revolution there hav been wars with England and with Mexico, with Tripoli and with Algiers; broils with Paraguay and Corea, and a gigantic civil war; rumors of war with France, England, Spain, and Italy. There hav been the John Brown raid, the Barnburner and Fenian raids to Canada, many incursions across the Mexican border, and the filibustering expeditions to Cuba and Nicaragua. We hav had the Whisky and Shays rebellions; the election, draft, railroad, reconstruction, and sundry serious city riots; we hav had well on to two hundred deadly Indian fights and many awful massacres. We hav lost more men in activ war since 1776 than any nation of Europe. This is a startling record for a peaceful nation."

"I HAV no sympathy for the men who are trying to close the World's Fair on Sunday," says the Rev. Mr Mackay, of Omaha. "The only valid argument so far advanced in favor of its closing is the extra labor devolving on the employees and those in charge, but an extra force of men will remove this objection. For the closing of the Fair on Sundays means the exclusion of thousands of poor men. Do the men who are advocating such a measure realize that there are hundreds of thousands of people who cannot afford to lose a day's pay during the week, and that every visit to the Fair made by such people means a curtailing of the necessaries of life? The protest against the opening of the Fair reminds one of what Macaulay said of the Puritans, 'That they hated bear-baiting not because of the pain it gave the bear, but because of the pleasure it gave the spectators.' Keep the Sabbatarians away from the Fair on Sundays. Let them giv the poor people a chance to see the sights on that day, their day. Let the rich go to church on that day in Chicago, but the man whose object was to see the Fair, let him not be disappointed."

HERBERT SPENCER has retracted his early views on woman's equality with man. He says that certain feminin traits incident to the maternal and conjugal relations render the female sex unsuited for the work of legislation. Women would incline instinctivly to introduce the ethics of the family into the ethics of the state, an introduction which, if extensiv and continuous, would be not only injurious, but fatal. The love of the helpless, characteristic of the parental instinct, is much stronger in women than in men, and sways their conduct much more powerfully, outside the family as well as inside. It would impel them therefore in a still greater degree to public actions unduly regardful of the inferior as compared with the superior. It would prompt them to confer public benefits not in proportion to deserts, but in proportion to the absence of deserts, to giv most where capacity is least. Still more than now, consequently, would the good which the superior hav earned be taken away from them forcibly to help the inferior, and still more than now would evils which the inferior hav brought upon themselvs be shouldered on to the superior.

GIVING his reason for engaging in the practice of law—which is, to earn money—Mr. H. O. Pentecost says: "I do not think it wise to suffer martyrdom unless one finds his happiness that way, as some persons do. It would not contribute to my happiness to be a martyr. During the last few years I hav learned something of the character of the class of persons, as a class, in whose behalf martyrdom is sometimes suffered, and I think they are not worth suffering for. A people who will put suffering on one who tries, and because he tries, to make the world a happier place to liv in, are not worth suffering for. These are very different views from those I once held. But I hav learned a few things during the last three or four years. I hav not been a very apt scholar, but I hav learned. One of the lessons I hav learned is that the working people, as a class, are in the unfortunate position they are in because, as a class, they are incapable of being any better off. They are wedded to the clergymen and the politicians. They will follow a black gown and a brass band into slavery, and they enjoy their servitude. They like to be humbugged, robbed, and ruled; and they love the men who humbug, rob, and rule them. This is said not of all the working people, for there are a growing number of whom this is not true, nor to blame those of whom it is true, but to describe them. I did not know this once. I know it now. When I did not know it I was willing to suffer, if need be, for the working people. Now that I know it, I am not."

Communications.

The Gospel According to John.

FIFTH AND LAST.

54. John says nothing about the command of Jesus, "Go ye therefore and teach all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost;" nothing about the signs that should follow them that believe, to wit, "In my name shall they cast out devils; they shall speak with new tongues; they shall take up serpents; and if they drink any deadly thing, it shall not hurt them; they shall lay hands on the sick and they shall recover;" nothing about the unbeliever being damned; nothing even about the disciples tarrying at Jerusalem until they should be "endowed with power from on high." On the contrary, at the first meeting of the disciples after the resurrection, as described by John, that power from on high was transmitted to them, when Jesus said, "Receive ye the Holy Ghost."

55 Again, after eight days, says John, the disciples were assembled, and Thomas was there. And again Jesus appeared among them, though the doors were shut, saying: "Peace be unto you." Then, turning to Thomas, he said: "Reach hither thy finger, and behold my hands; and reach hither thy hand, and thrust it into my side; and be not faithless, but believing." This was enough. "My Lord and my God!" said Thomas.

56. Here the gospel of John properly ends; for the writer adds:

> And many other signs truly did Jesus in the presence of his disciples, which are not written in this book. But these are written that ye might believe that Jesus is the Meshiha, the Son of God; and that believing ye might hav life through his name.

But apparently some later scribe has added another chapter, in which is described a third appearance of Jesus, not to the eleven disciples, but to seven of them, early in the morning, after they had fished all night and caught nothing. This is the first intimation in the fourth gospel that any of the disciples were fishermen. In the morning they saw a man on shore and knew not who he was. "Children, hav ye any meat?" inquired the man. "No," said they. "Cast the net on the right side of the ship," said he, "and ye shall find." They obeyed and were not able to draw it for the multitude of fishes. Then John said to Simon, "It is the Lord;" and forthwith Simon, who was naked, girt his fisher's coat upon him and cast himself into the sea, leaving the rest to bring the boat ashore. When they had all landed, they saw a fire of coals with fish laid thereon and bread. Jesus said to them, "Bring some of the fish which ye hav now caught." Simon went and drew in the net; it contained 153 fishes. "Come and dine," said Jesus. "And none of the disciples durst ask him, Who art thou? knowing that it was the Lord." Jesus distributed the bread and broiled fish among them. The dinner (or breakfast) being over, Jesus said: "Simon, son of Jonas, lovest thou me more than these?" Simon answered, "Yea, Lord, thou knowest that I love thee." "Feed my lambs," said Jesus. Again Jesus repeated the question, and again Simon made the same answer; and again Jesus said, "Feed my sheep." (First it was lambs.) A third time the question was repeated, which grieved Simon, and he answered, "Lord, thou knowest all things; thou knowest that I love thee." Jesus responded,

> Feed my sheep. Verily, verily, I say unto thee, when thou wast young thou girdedst thyself and walkedst whither thou wouldst; but when thou shalt be old, thou shalt stretch forth thy hands, and another shall gird thee, and carry thee whither thou wouldst not. Follow me.

Then Simon, turning to John, said, "Lord, and what shall this man do?" Jesus answered, "If I will that he tarry till I come, what is that to thee? Follow thou me."

> Then went this saying abroad among the brethren, that that disciple should not die; yet Jesus said not unto him, "He shall not die," but, "If I will that he tarry till I come, what is that to thee?" This is the disciple which testifieth these things, and wrote these things; and we know that his testimony is true.

The testimony of the witnesses who "hefted" the golden plates of the Book of Mormon is a little more emphatic, to wit: "And we lie not, God bearing witness of it."

Oh, John! why did you not tell us what became of Jesus? Why did you drop the curtain without exhibiting to us the promised ascension of the Logos to his father in heaven? Surely, if anyone witnessed that glorious event, you did; for were you not "the disciple whom Jesus loved," and to whom he commended his dear mother, saying: "Woman, behold thy son?" You told us that the last words of Jesus to Simon were spoken to signify "by what death he should glorify God." You hav left us in doubt whether you yourself were ever going to die. Do you want us to believe that you are still a wandering Jew, waiting for the advent of the Meshiha?

And why, O disciple whom Jesus loved, did you fail to notice the transfiguration of your master, a most wonderful event, described by the other three evangelists as witnessed by yourself, your brother James, and Simon Kepha?

And why did you giv us so few of the miracles, omitting nearly all narrated in the other gospels, and describing several which they did not notice?

And why did you omit the numerous parables spoken by Jesus and recorded by the other evangelists, who tell us that "without a parable spake he not unto them?"

In short, why did you giv us so little of the life of Jesus, and that little so different from or contradictory to the other gospel writers?

57. Evidently there was some cause for the abrupt and incomplete ending of the fourth gospel; for the writer adds, in conclusion:

> And there are also many other things which Jesus did, the which, if they should be written, I suppose that even the world itself could not contain the books that should be written.

And this hyperbolical supposition is called plenary inspiration!

58. Out of the many irreconcilable discrepancies between the fourth gospel and the other three there is one that is of vital importance. Was the crucifixion of Jesus on the great passover-day, as the synoptics describe it, or on the day before, as described by John? That the synoptic writers were wrong is proved by the fact that the Jewish law forbade a trial and execution on the great passover-day; and the further fact that the passover was never allowed to fall on Friday. Therefore, if the crucifixion ever took place, it was on a Friday before the passover and the Sabbath as John describes it.

59. In what year did the crucifixion occur? In a compilation of thirty-two leading authorities, ancient and modern, fixing the probable year, the result is as follows: A.D. 29, six authorities; A.D. 30, seven; A.D. 31, four; A.D. 32, three; A.D. 33, eleven; A.D. 34, none; A.D. 35, one.

In those successiv years the passover fell on the following days:

A.D. 29, April 17th, Sunday.
A.D. 30, April 7th, Friday.
A.D. 31, March 27th, Monday.
A.D. 32, April 15th, Monday.
A.D. 33, April 6th, Saturday.
A.D. 34, April 23d, Friday.
A.D. 35, April 13th, Wednesday.

There may be a variation of a day in some of the above years, but no more.

When the full moon came on Friday, the feast of the passover would be deferred till Saturday, making it "a high day," as John says. Hence there might hav been a trial and execution, according to John, on Friday in the year 30, or 33, or 34. The first of these years would hav been too early to allow a three years' ministry for Jesus; therefore the only possible year, according to John, was A.D. 33 or 34.

But opposed to either of these years we hav the testimony of the early fathers, Clement of Alexandria and Tertullian of Carthage, who say that the crucifixion was in the fifteenth year of Tiberius Cæsar, A.D. 29, and the same year is fixed in the recently discovered Syriac documents, supposed to belong to the fourth century. The testimony of Tertullian, however, is invalidated by his assertion that March 25th was the day of the crucifixion. The full moon of March A.D. 29, was on the 18th of that month, and the next full moon, April 17th, was the time of the passover. Even Friday March 25th, which was seven days after the full moon, was one day earlier than the passover ever occurred.

Furthermore, we hav no doubt that the works of Tertullian were forged in the fifteenth century; and we are well-nigh convinced that all the writings of the so-called early fathers are also modern forgeries.

60. When was the fourth gospel written? About A.D. 80, says Doctor Lardner; about A.D. 130, says Doctor Davidson; probably a little later, say other rational critics. The earliest evidence of the existence of the four gospels is said to be in the latter end of the second century. But if the writings of the so-called fathers were forged after the revival of learning all this evidence of the antiquity of the gospels is valueless. The learned Jesuit Hardouin says that the work of forgery began about the year 1335, when Petrarch found some of Cicero's "Familiar Epistles" and two of his orations. In the next century Poggio Bracciolini discovered the entire collection of Cicero's "Epistles to Atticus" and numerous other Latin works, among which were the so-called "Annals of Tacitus" and the writings of Tertullian. It is now proved that Poggio forged the "Annals of Tacitus" and the probability is that he fabricated all the other writings that he pretended to find.

Hardouin, who died in 1729, said that, with the exception of the holy scriptures, there were no manuscripts more than four hundred years old. That is to say, none older than Petrarch, the first finder of ancient manuscripts. And here comes in a suspicion that even the holy scriptures should not be excepted—that is to say, in their present form. King James's translators had no old manuscripts before them—only "a Greek text which Erasmus, in 1516, and Stephens, in 1550, had formed from manuscripts later than the tenth century." So says Tischendorf, who claimed to hav discovered in 1844 the oldest of all Greek codices of the New Testament. "Since the sixteenth century," says Tischendorf, "Greek manuscripts hav been discovered of far greater antiquity than those of Erasmus and Stephens." And after naming the Vatican codex, which first appeared in the catalog of 1475, and which, he thinks, may be as old as the middle of the fourth century, he claims that the codex which he found on Mount Sinai is even a little older and may be one of fifty copies which Constantine is *said* to hav ordered in the year 331.

The next oldest codex is claimed to be the Alexandrine, which was brought by the patriarch of Constantinople from Alexandria in 1628, and is believed by Tischendorf to hav been written about the middle of the fifth century.

But some scholars doubt the great antiquity of these three codices of the New Testament. And it is a curious fact that soon after the publication of the Sinaitic codex in fac-simile an audacious fellow in Europe proclaimed that he wrote the manuscript himself; and his assertion was considered important enough to draw forth an elaborate refutation.

It may be that the gospels as we hav them were substantially the same in the second, third, and fourth centuries, nevertheless there is room for suspicion that the hand of the Benedictine forger may yet be detected in the oldest codices of the New Testament. Not that the nucleus of the gospel stories was fabricated in modern times, but if these oldest manuscripts shall appear to hav been written many centuries later than they purport to be, then who knows what alterations and additions may hav been made by the transcribers? And what if it shall appear that the Sinaitic codex, so mysteriously found in a convent on Mount Sinai in 1844, just ready to be used for fuel, but saved by the purchase money of a Russian emperor in 1859, and the Alexandrine codex, resurrected in Egypt in 1628 and sold to King Charles I. of England, are both cunningly devised copies of the Vatican codex, first catalogued in 1475 for a Roman library that was then only twenty-five years old?

Leaving the problem of the real age of the oldest codices of the New Testament to be solved by our successors, we venture to suspect that the fictitious story of a Jesus crucified under Pontius Pilate may hav been fabricated as late as the fourteenth century.

But whether the oldest extant codex of the gospel according to John was written in the fourth or fourteenth century, the nucleus of the story of the ministry and death of Jesus was probably recorded some time before the beginning of the Christian era. For the real Jesus was stoned and hanged about the year 75 B.C., and Nicodemus, a ruler of the Jews, and Malichus, a servant of the high priest Hyrcanus, were both contemporary with that same Jesus.

Sepher Toldoth Jeshu, "Book of the Generation of Jesus," who was born at Bethlehem about the year 106 B.C., being the son of a betrothed maiden named Mary, by Joseph Pandera, probably contains more truth concerning the person miscalled Christ than can be gathered from all the four gospels.

ANTICHRIST.

English Notes.

DEAR TRUTH SEEKERS: Some good people seem to think that because Mrs. Besant has, to a large extent, left our platforms, we are, therefore, without lady lecturers in the field. That is not so, however. Admittedly Mrs. Besant leaves a big gap in the ranks, but we hav still two ladies who are able to plead our cause with their sex. The name of one is probably known to Americans who read the English Freethought papers—I mean Thornton Smith. For many years she has been before the public; and although she savors a good deal of her stanch friend, Mrs. Besant, both in matter and manner, she is none the less acceptable in many halls. Her delivery is good and her views thoroughly sound from our standpoint. Mrs. Smith was at one time secretary of the Ball's Pond Club. For many years she managed the retail department of the Freethought Publishing Company, at 63 Fleet street, and only left it after Mr. Bradlaugh's death necessitated the wind-up of that ill-starred company. She next figured as secretary of the United Democratic Club in Chancery Lane and is now editor of the *Woman's Herald*. Unfortunately this last occupation prevents her being as frequently seen on the platform as hitherto, and we can only hope that her plain, forcible way of putting Secularism before the masses may not be lost to us entirely through her editorial labors.

The other lady is Mrs. Louisa Samson, who more properly should be associated with the Women's Liberal Federation, for which she has done much lecturing work. Last winter she delivered a capital lecture for the Edmonton branch on "Why Women Should be Secularists," and she very wisely published it in cheap pamphlet form. Mrs. Samson is a vigorous worker for Freethought in addition to other use-

ful undertakings, and with her husband infuses new life into sickly societies. Quite recently she presided over a conference of the North Middlesex Secular Federation, and encouraged the members by giving them sterling advice as to the necessity of safeguarding their right to speak on common lands.

Your old contributor, "J. D.," has just been in to see me. He is suffering from a bad cold, which seems unwilling to leave him. "J. D." is not an orator and takes no very activ part in the propaganda, but he is a sound Freethinker all the same. I first came in contact with him through your late chieftain, D. M. Bennett, whom he almost worships. "J. D.'s" *forte* is book-collecting. The amount of current literature he takes in is prodigious for a non-literary man; and his hobby is to read the scientific portions, then carefully bind up the numbers and store them away in his capacious book-shelvs. By this time he must hav some thousands of volumes, many of them bound by himself in leisure moments.

Toward the close of the Mahatma controversy in the daily *Chronicle*, the Rev. J. B. Coles, of the Calcutta University—the energetic "Number Five"—challenged Mrs. Besant to a public debate on Theosophy. Arrangements hav now been made by which the debate will take place at St. George's Hall on Tuesday, November 10th. Mr. Coles will argue that "the historical and esoteric explanation of the symbols of the serpent and the cross, as given by Madam Blavatsky, is both defectiv and misleading, and, therefore, instead of throwing true light upon the signs and symbols of ancient and modern religions, is calculated to deceive earnest seekers after truth." Mrs. Besant will argue the reverse, defending her dead teacher and the Theosophy which she got from her.

Whatever else may be said against Mrs. Besant, it must be admitted that it is good to hav *all* subjects investigated and brought home to the comparativly thoughtless. For eighteen months Freethinkers hav heard the good lady's expositions and hav so far failed to find reasonable grounds for believing her extraordinary statements. The main points at issue are (1) that Mrs. Besant apparently expects us to adopt her views because she holds them, and (2) that we cannot let what we believe to be superstitious teachings usurp the place of ordinary Freethought lectures upon our central and national platform Apart from this attitude I am glad to see Mrs. Besant making a study of occult science, for it will make manifest the mysteries and rob it of its charm. From Mrs. Besant I hav received many tokens of sympathy in my endeavor to spread Secularism in a London suburb. I do not believe she is as selfish as some people declare, nor do I believe that she is in any degree fraudulent. Her sufferings for Freethought hav told upon her nerves and she is no longer the woman she was, though as eloquent as ever; and although the public craving for sensation has been gratified by this Theosophic outburst and Mrs. Besant has acquired a greater degree of popularity, those of us who knew her at her best as a social reformer and Freethinker cannot see her leave the old tracks without feeling that pity which is ever akin to love.

The various subscriptions which hav been floated during the past twelve months hav given the funds of the National Secular Society a tremendous shaking, of which the half has not yet been told. The rank and file of our party are decidedly poor, and, on the other hand, they are most laudably generous. When their gifts are all added together they amount to very little more than the barest necessities of their branch require. Therefore, it is to the wealthier people we hav to look for supplementary funds. Such moneys hav been given also with some degree of liberality; but unfortunately for us, such funds as the Bradlaugh Memorial, the Bradlaugh Liabilities, the Charles Watts start, and so on, added to the heavy purchases of books from the Freethought Publishing Company before Mr. Bradlaugh's death and his library since, hav drawn off from the National Secular Society the very sources of income without which it cannot pay its way. A lady who made the collection at the Hall of Science last Thursday night after the free lecture told me that I would be surprised at the number of half-pennies (cents) which were dropped into the collecting-box. On the other hand, I was not surprised except to find that they were still able to subscribe *anything*. When will our middle classes learn to be as self-sacrificing in the cause of truth as our poorer brethren are?

Last Sunday afternoon I was lecturing at Tottenham, and a saintly lay preacher jumped upon me for misquoting a text. That was safe, as I had not a Bible with me, for I was not lecturing on a Bible subject. But the secretary had a much more useful volume in his hand. Mr. G. W. Foote's "Bible Hand-Book" is a perfect treasure for an *extempore el fresco* lecturer; and the book was quickly demanded by an outsider that he might see for himself the misquoted (!) text in black and white. Of course the charge did not hold. That is by no means the first time that the "Hand-Book" has proved its value in argument. The subjects are so cleverly grouped and the texts so wisely printed in full, that the lecturer can force home uncomfortable truths about the Bible on most points without the help of a concordance or waste of time in turning from chapter to chapter of the "sacred" book.

A Leicester friend has favored me with a copy of the *Countryman*, a newspaper with a history. It is freely distributed and is an engin of Freethought advocacy without pretending to be anything of the sort. An anonymous party edits the sheet. An old fellow trudges about the country for advertisments and agents. On publishing days he sees to the distribution, and at the end of the month all expenses are met by the advertisments and thousands of people hav an uninvited taste of Secularism. The fun of the thing is that religious people relish the broad views of the *Countryman* who would squirm if they touched THE TRUTH SEEKER.

Yours fraternally, SAM STANDRING.

London, Oct. 12, 1891.

Items of Foreign Freethought News.

Two new auxiliary societies and five individual members are the additions to the French Freethought Federation for the month past.

We are pleased to inform our readers that Dr. Titus Voelkel is on the sure road to recovery. And we hope soon to hear from him in his former paper, *Freireligiöses Sonntags Blatt.*

The twenty-thousand-franc prize of the Academie Francaise has been given to the famous geographer, Elisée Reclus, for his "New Universal Geography." Elisée Reclus is an outspoken Freethinker, and, like all genuin scientists, has no use for a God.

The famous novel, "Down With the Weapons," by the Freethinker Bertha von Sutton, has been translated into Danish, Norwegian, Dutch, and French. It is decidedly better than "Robert Elsmere." The authoress is not afraid to giv her opinions on all kinds of "sacred subjects."

Statues of Nicholaus Lenau and Anastasius Grün hav been erected on the Schiller square in Vienna, through the efforts of Karl Scherzer, the Freethinking president of the city committee on monuments. Both Lenau and Grün are well-known poets of last century, but as they were Freethinkers, justice of course was tardy in recognizing their merit.

The Buddhists in Ceylon are very activ—too much so, thinks a writer in the *Methodist Times*. They hav an orphan institution and several schools, the educational and moral value of which is such that the nativs are rapidly ceasing to send their children to the Christian missionaries. They likewise spread Antichristian tracts among the population of the island.

The South Australian *Register* (May 25th) announces that a very pious lady has willed $80,000 to the church. Her sister, who is a cripple, wrote to the church authorities asking for help, stating that she was suffering from hunger. The authorities answered that they had received the $80,000 and intended to keep every cent. This is practical Christianity.

Fritänkaren will hereafter come out in two editions; one will keep the old name, *Fritänkaren*, the other is baptized *Tanh Sjelf!* (Think for Yourself!) The contents of the two papers will be alike, only the name separating them. This new venture is undertaken that more people can read and become acquainted with "our side." Then it is found that very many are being scared away by the old name. We hope the scheme will succeed.

In France there are several statues erected in honor of famous Freethinkers. Those to Etienne Dolet and Danton are the latest. Dolet was burnt for heresy, Danton executed for patriotism. The Catholics and conservativs are greatly shocked, but the city and state authorities hav outgrown the swaddling clothes of religion. Not so here in the United States. Nearly a century has passed and we seek in vain for a statue of the patriot and humanitarian Thomas Paine.

An Italian literatteur and member of the lower house of the Italian Congress writes in an article in *Nuova Antalogia:* "That Atheism progresses among the laboring classes, and democracy in the cities, are only indications of rebellion against God-appointed and ecclesiastical authority. The God in whose name the church speaks stands side by side with the capitalist. Therefore, if the poor of the future shall not hate life, one thing above all is necessary: abolish God."

Considerable anxiety is expressed in leading Freethought circles, in this country as well as abroad, concerning the fate of the Swedish-Finnish Freethought martyr Henry V. Berghell. He is said to hav left Copenhagen via Hamburg *en route* for this country. This was two months ago, yet he has not been seen in the States. There is a good deal of dark business going on between the Danish and Russian courts, and it would not be surprising to hear that Mr. Berghell has safely arrived at one or another of the Siberian mines.

Those of our friends who hav occasion to write to *Fritänkaren* will please address communications to Mrs. Anna B. Wicksell, Engelbrektsgaten, 43 B. 2 tr., Stockholm, Sweden. Mrs. Wicksell will occupy the place formerly filled by Captain Thomson. We extend a cordial welcome to our new colaboress, who will, among other duties, furnish "Items of Foreign Freethought News" to the *Fritänkaren* once every month. The address of Captain Thomson is Surbrunsgaten, 35 Stockholm, Sweden.

In *Fritänkaren* of October 1st Victor E. Lennstrand, in an editorial note, announces that our friend Capt. Otto Thomson has retired from the management of that journal, and, on behalf of Sweden's Freethinkers, thanks the captain for all that he has done for the cause. Only few know how much the Freethinkers of Sweden owe to Captain Thomson. When Freethought was a crime in Sweden—when persecution, fines, and imprisonment were the recognitions that a blinded people, a cringing justice, and a bigoted tyrant gave those who above all deserve the thanks of mankind, then Captain Thomson bravely stood forward in defense of truth and liberty. He gave his money, his time, yes, his whole person, to the struggling cause. Although an old man in years, he seemed endowed with the ardor and vitality of youth. He organized, he spoke in public, he told the world the story of Christian love and tolerance in Sweden. At last persecution abated, but the captain left not his post. He remained until the ship he had launched, the Swedish Freethought movement, was safely in port. Now he retires, weary of battle and strife. Younger shoulders will hav to take the burden. But it will be difficult to fill his place; for in his person were combined capability, experience, and love for the work. The Freethinkers of Sweden, without any exception, cannot be too thankful to the captain for the work he has done, and we are confident that in the hearts of Swedish Freethinkers of generations to come there will always be a cheerful, warm memory's corner for the godfather of Freethought in Sweden, the Infidel pioneer, Capt. Otto Thomson.

GUSTAVE NELSON.

Bewitching by Images.

Traces of this primitiv superstition are also found among civilized people, for Grimm reports that in the eleventh century Jews were accused in Europe of having killed Bishop Ebergard by a sorcery of the kind. They were said to hav made a figure of wax representing the bishop, hired a priest to baptize it, and put it into the fire. As soon as the wax was melted, the bishop was attacked by a mortal disease. The famous adventurer, Jacob, chief of the Pastorals, in the thirteenth century, seriously believed, as he says in his "Demonology," that the devil taught men the art of making images of wax and clay, the destruction of which brought on the sickness and death of the persons they represented. It was a custom in the time of Catherine de Medici to make such figures of wax, and melt them slowly before the fire or stab them with needles, in order to bring suffering to enemies. This operation was called putting a spell upon them. We may also mention the opinion of the earlier Christian writers, who believed, according to Draper, that painting and sculpture were interdicted in the scriptures, and were consequently evil arts. It may be questioned if this opinion did not hav its roots in the idea of primitiv peoples that the art of drawing was an instrument of sorcery, by means of which one acquired the power to act upon a person. Mussulmans still hav a horror of images, and the Koran forbids having one's portrait made and possessing any image at all.—*L. Popoff, in The Popular Science Monthly.*

WE must here repeat what Locke has so strongly urged—*Define your terms.* . . . The words *substantial form* were pronounced for two thousand years without suggesting the least notion. For these, *plastic natures* hav been substituted, but still without anything being gained. A traveler, stopped in his way by a torrent, asks a villager on the opposit bank to show him the ford. "Go to the right," shouts the countryman. He takes the right and is drowned. The other runs up crying: "Oh! how unfortunate! I did not tell him to go to *his* right, but to *mine!*" The world is full of these misunderstandings. How will a Norwegian, when reading this formula, *Servant of the Servants of God*, discover that it is the *Bishop of Bishops and King of Kings* who speaks?—*Voltaire.*

American Secular Union Congress.

"I Said in My Haste, All Men Are Liars."

The shortest and meanest congress ever held by the American Secular Union, either as a Union or as the National Liberal League, was its fifteenth annual meeting begun and concluded on Saturday, October 31st, at Philadelphia, R. B. Westbrook, D D., in the chair. It was a Methodist ecumenical council on a small scale. At Syracuse, when the League split, there was a good deal of unfairness and meanness from the presiding officer and his secretary, and some asperity from their opponents, but a Presbyterian preacher has decided advantage over a college professor, and so far as the reporter's acquaintance with the Union goes, none of its previous officers had been in it with Mr. Westbrook and Miss Craddock. Most of the mean things were said, and in every case started, by them, and their reports are but ill-concealed abuse of the Liberals of the country and a defense of Unitarianism. At Portsmouth, last year, surface indications showed where the iron lay, but owing to their desire to be reëlected, and the tolerance of those who opposed them, they restrained themselvs, Mr. Westbrook taking back his threat to resign if he couldn't hav his literary society charter, and Miss Craddock subduing her desire to follow her leader, right or wrong. This year they had no hope of reëlection, and they took the Unitarian masks off their faces.

Long before the congress the officers had logrolled a ticket for their succession, and engaged enough estimable Philadelphia ladies to be at the congress to make a majority of those likely to attend. The hall was hired for only one session, it being the evident purpose of the conspirators to read their reports, push the election through, and adjourn. But owing to Mr. Wakeman's determination to tell the President what he thought of him, another two hours was added to the life of the Union. The congress was in session less than four hours, which, considering the importance of its annual meetings to the organization, was remarkably quick work. At the expiration of that time the Union was turned over to some people who did not think enough of it to even attend the congress, and who, with one, or perhaps two, exceptions, hav no fame outside their own circle of friends. The Union is again practically defunct, and it was all done in this way:

About half past ten there were less than forty people in Industrial Hall, some of whom had come there to transfer the Union to Chicago, some to see if a little life couldn't be put into the organization, and some to look on. When the Committee on Credentials—Mr. J. F. Foster, of the Boston Ingersoll Secular Society, and Mr. Edward C. Wharton, of Philadelphia, assisted by the Secretary—read their list, the following were found entitled to vote:

Leonard Geiger,	E. M. Macdonald,
Mrs. Geiger,	Capt. Rbt. C. Adams,
Miss Lillie Geiger,	E. C. Wharton,
E. W. Chamberlain,	R. M. Robinson,
Cynthia Leonard,	Ida C. Craddock,
Huldah H. Gunn,	R. B. Westbrook, D.D.,
E. B. Foote, Jr.,	F. C. Mende,
E. Schachtel,	Mr. —— Taylor,
C. P. Somerby,	Mrs. O'Neil,
Marie C. Burnier,	Mrs. Holcombe,
Mrs. Alex. Bremer,	Mrs. Stauffer,
Thaddeus B. Wakeman,	Ritteles Robinson,
Mrs. Ida M. Bachellor,	P. Jauncey,
F. J. Burnier,	Mrs. Annie Troth,
J. F. Foster,	Mrs. H. P. Westbrook,
T. S. Frisbie,	Dr. Lafayette Snyder,
A. P. Lloyd,	Dr. John Kays.

Some of these, however, were not present, and some more who were wished they were not. After the list was read the President laid his report upon the desk and began. The report is a scold at everything and everybody Liberal and a defense of the Prize Manual against the charge that it teaches religion. The report is full of false statements, querulous quibbles, petty insinuations, and illogical attempts at reasoning. It also stated, or hinted at, his determination to elect his successor in Chicago. Here it is *in extenso*:

To the Members and Friends of the American Secular Union, Present and Absent:

We say "present and absent," because we know that far the larger number are *absent*, which is necessarily the case every year, but especially so this year, as we hav no attractiv program to offer in the way of addresses.

"Why did you call the Congress to meet in Philadelphia, when we met there only two years ago, and why hav you not provided popular addresses for the occasion?" we may be asked. We briefly answer: Because no other place invited us and we had no money to hire a hall, print posters, and advertise in the papers, to say nothing of the lack of funds to pay for traveling expenses, and to secure the services of popular speakers. The last Congress was a great success because our friends at Portsmouth raised $500 for expenses and gave us most efficient coöperation in working up an interest.

And right here we might as well express the opinion that a system of voting by proxy should be adopted by the American Secular Union, as the wide territory over which our members are scattered makes it impracticable for any considerable number to assemble in any one place. The Northwestern states and the states on the Pacific slope are seldom or never represented, although many of our most liberal contributors reside in those sections. This plan of voting by proxy at our Congress, giving all of our friends an opportunity to vote on the election of officers, and on other important questions, was contemplated by the Charter and By-Laws offered at the last Congress and rejected—as we think—without just reasons. It is more than ever apparent that our society should be incorporated, for many reasons, but principally for the fact that many of our aged friends are passing away, who would gladly giv a portion of their means could they do so legally.

The first business to which we giv attention is the failure of the Board to appoint Mr. John R. Charlesworth a field secretary, as, hastily and without due consideration or remark, he was recommended by the last Congress. This vote of the Congress was accompanied by another equally unanimous vote, that the money for his salary of $1,000 should first be pledged, which not being done, the Board had no alternativ but to decline the recommendation. Although the Board had other good reasons for not making the appointment, it is not necessary to enumerate them here. Suffice it to say that there was nothing against the moral character of Mr. Charlesworth, and no member of the Board was influenced by prejudice or other unworthy motiv.

A proposition was made to appoint Mr. Charles Watts a field secretary, and the Board fully believes that it could hav raised the money necessary for his salary and expenses; but the opposition of the three principal Freethought papers (so called), one now defunct, and several of the (so-called) Liberal professional lecturers, and a few others, made it expedient to abandon the project. Whether the alleged reasons for this opposition were entirely unselfish it is not necessary to here express an opinion. Since those not favorable to the employment of Mr. Watts were generally in favor of appointing Mr. Charlesworth, it would seem that there were special reasons by which they were influenced. The lecturers seemed to think that the employment of one of such remarkable talents, specially indorsed by the Union, would giv him undue advantage over other lecturers, while the editors seemed to think that his connection with the paper, *Secular Thought*, would giv that paper a certain prestige in the competition for public patronage. Why the National Society should not hav a field secretary, when several of the state organizations deem it necessary to employ one or more, is one of those things hard to understand. While the Board, in the interests of peace and harmony, gave up their desire to appoint Mr. Watts, they still think that they erred in doing so. The result has been that Mr. Watts has returned to England, and we are no longer to hav his most eloquent and efficient coöperation in America.

It is with great pleasure that we are able to announce the publication of the Prize Manual originated two years ago. After examining a large number of manuscripts, the prize was divided between Nicholas Paine Gilman, editor of the *Literary World*, and author of a widely-circulated book on "Profit Sharing," and Edward Payson Jackson, a master and professor in the celebrated Boys' Latin School, of Boston, and also a popular author. These gentlemen were paid $500 each, and magnanimously agreed to use the money in publishing their essays. This was most fortunate, as the American Secular Union had no money to publish the books, and they must hav remained in manuscript but for the generosity of the authors. The two productions are published in one volume of nearly four hundred pages, under the title of "Conduct as a Fine Art," and also published separately under the title of "The Laws of Daily Conduct" (pp. 160), and "Character Building" (pp. 230). The books bear the imprint of the well-known and respectable publishers of Houghton, Mifflin & Co., of Boston and New York. Due credit is given to the American Secular Union in the preface; and the final proof-sheets were read and in some things corrected by the Chairman of the Examining Committee. It has been demonstrated that the purest principles of morality can be taught, without religious dogma, and it is believed that Roman Catholics or Protestants, Jews or Atheists, Deists or Agnostics can find nothing to criticise in these two carefully prepared books. They are as well adapted to families as to schools, and it is hoped that no Freethinker's family will be without them. We recommend the two volumes in one (price $1.50). The two single volumes come at $1 each.

The books can be had through booksellers generally, and will be furnished anywhere in the United States at publishers' prices, postage free, by the Secretary. It would be easy to dilate on the importance of this now accomplished project to the American Secular Union, and to the cause of good morals generally, but this is not the place. The amount of labor that this project has involved was simply immense, and has mainly been performed by the President and Secretary. Can the American Secular Union point to any work it has accomplished in the fifteen years of its existence as important and permanent as this? It is believed that the books will be largely adopted by families and teachers and that the American Secular Union will receive its meed of gratitude and praise. Let all Secularists labor to promote the circulation of this Manual.

Some very unjust criticism has been made which can here be properly noticed. The mistake of the critic is in not distinguishing between religion and religious dogma. Pure religion, as defined by Francis E. Abbott, is morality, and in this he is backed by Tyndall and Renan. The former says: "The facts of religious feeling are to me as certain as the facts of physics. . . . The world will hav a religion of some kind. . . . To yield this sentiment reasonable satisfaction is the problem of problems at this hour." While Renan says: "Devotion is as natural as egoism to true-born men. . . . The organization of devotion is religion." That Messrs. Gilman and Jackson proclaimed in the preface of their book that they are "friends to religion" was no violation of the unsectarian principle, but only goes to show that pure morals can be taught without a recognition, even by religious people, of any of the dogmas of religion. Nor was there any "discourtesy" in failing to mention the names of those who contributed the $1,000 premium. The "roll of honor" had been widely published, and the premium was paid to the authors by the American Secular Union, and not by the individuals who subscribed the money. The American Secular Union is fully recognized, and no more could be expected from the authors, who published the essays—with their own money. Instead of carping, we should be thankful that the books called forth by the American Secular Union are published without a dime of expense to the Union, and placed within reach of our members at a reasonable price, besides being placed within the reach of thousands of others, not in fellowship with our society, but whom we greatly desire to interest in true unsectarian morality. Mr. Jackson says: "But besides being insulting to good men and to the being whom so many good men believe in and worship, the profane man is unutterably vulgar." In the same chapter, in speaking of pagan temples, he says: "It matters not that the temple he profanes is the sanctuary of a pagan religion, that the divinity he insults exists only in the imagination of a deluded people." He no more teaches Theism than heathenism, by a simple recognition of a fact well known to everyone.

The main question has, we believe, been thus settled in the Girard College Will Case, that the purest principles of morality can be taught without teaching sectarian dogma, and in due time, now near, measures will be adopted to test this matter with the Board of City Trusts, peaceably if possible, but through the courts, if necessary. Specific action has been delayed until these essays were ready. The case is now in the hands of experienced and wise counselors.

There is no use in attempting to disguise the fact that there is among us a serious difference of opinion as to the principles and policy of the American Secular Union. The majority of the Board (if not all of them) agree on the written constitution of the society, and especially on Article IV, which is as follows:

ARTICLE IV—NON-PARTISAN.

"The American Secular Union is strictly unsectarian and non-partisan in both religion and politics, but will use any and all honorable means to secure its objects as above stated. It is not either publicly or privately committed to the advancement of any system of religious belief or disbelief, but honestly welcomes all persons of whatever faith or party to its membership, on the basis of 'no union of church and state.' The word 'secular' is here used in the broadest sense, as applied to the state, and not to any system of religion or philosophy."

The history of this article is as follows:

Finding, during the first year of our administration, that certain persons were disposed to consider us bound to add to our constitution certain principles of Secular philosophy (so called), and in order to settle this question, we prepared and published in all our Liberal papers for more than thirty days previous to the Philadelphia Congress in 1889 an amendment to the constitution. This proposed amendment the Philadelphia Congress still further amended, and unanimously adopted.

Some few—very few—persons afterward objected to this article; but no effort was made to amend or repeal it at the Portsmouth Congress. We are satisfied that four fifths, if not nine-tenths, of the members of our society are in favor of it. If it is so unacceptable to members of the Union, why hav not the dissatisfied ones brought up the matter in a legal way for amendment or modification at one of the succeeding Congresses, instead of finding fault?

In securing a complete separation of church and state, a large number of persons of every possible creed, and of no creed, can work and are working with great energy. We hav now before us a list of patriotic Secular and religious societies, all pledged to work for state Secularization. Some of these societies are a hundred times larger than our society and hav done proportionally more work than we hav ever done.

The same is true regarding individuals who are members of orthodox churches. We do not expect to interest the churches as organized bodies; but they are full of individuals who are anxious to coöperate with us for state Secularization. Moreover, many churches in their organized form hav taken action for the taxation of churches and the prohibition of reading the Bible in the public schools. We need the assistance of these people, and we cannot secure the legislation we desire without their help. Shall we be so narrow, sectarian, and bigoted as to drive them away from us?

But what is this Secular philosophy for which a few clamor so vociferously? It is nothing less than Materialism, pure and simple—nothing more and nothing less It is opposition to the supernatural and the spiritual. It affirms that there is no God and no future state of being for mortals. All this may be true, but intelligent Freethinkers generally say that they do not know. Like Huxley and Ingersoll, they are Agnostics. Those who believe in Spirit are thought to outnumber Materialists a hundred to one, and perhaps more; and they point to learned men not a few who support their views. Theists are also very numerous; and distinguished Secular philosophers hav distinctly acknowledged that both Theists and Spiritualists may be good and consistent Secularists. Why, then, should we not seek their coöperation in working for state Secularization? We need their help. We can never succeed without them, as our success in securing state Secularization depends upon numbers. Now, then, if believers in Secular philosophy (that is, Materialism) see fit to organize to propagate their peculiar views, they hav a perfect right to do so; but they hav no right to force it into a society which has for its main object the complete separation of church and state.

If the American Secular Union is indeed a society for the promotion of certain forms of Secular philosophy, then let it say so in so many words. Let it throw off all disguises and appear in its true character, and not attempt to masquerade under the disguise of state Secularization. This, common honesty requires; and nothing less will satisfy intelligent and honest friends of truth Moreover, if the great and increasing number of Liberals, and the uncounted numbers who call themselvs by no particular name, cannot be enrolled in our ranks on the basis of state Secularization, then we are reckoning without our host. We should at once take our position as a band of Materialists, haul down the flag of "No union of church and state" as our special ensign, and show our true colors. For our part, we are not willing to be a party to any deceit. We are not all believers in this kind of Secular philosophy, though, through the mistaken zeal of some who hav spoken at our annual meetings, we are naturally considered such. We cannot unite a material philosophy with our one avowed object of state Secularization, and, in our judgment, to attempt it is neither honest nor honorable.

When first elected President, I accepted the office provisionally, and no objection was made to the conditions. It was in these words:

"Regarding the American Secular Union as an organization for the protection and promotion of the principle implied in its name, and not for the advancement of any dogma of religious belief or disbelief, I cordially accept the presidency unanimously tendered me, and publicly pledge myself to resist the encroachments of sacerdotalism, whether Papal or Puritan."

This was sent by telegraph to Pittsburgh; and subsequently I wrote, and "promised the utmost firmness and diligence in maintaining the demands of Liberalism, and an honest conformity to the secular principle upon which our government was founded."

If the leaders were not satisfied with this provisional acceptance, the Pittsburgh Congress should hav said so at once, as it was still in session, and the succeeding Philadelphia Congress should not hav incorporated it in its fundamental law. The Freethought papers hav kept up an almost

constant fire upon the President and Secretary, either editorially or by their correspondents, for not renouncing their well-known principles, and openly violating the essential provisions of our constitution. This narrow and extreme policy of a few of our members, and notably of some of our Liberal papers, has brought the American Secular Union where it is to-day. Nearly 300 auxiliary societies hav been reduced to a dozen, while such men as Francis E. Abbot, B. F. Underwood, and the whole army of the Free Religious Association and many others hav been driven from our ranks. Even Robert G. Ingersoll has been pushed aside, and for several years has no longer coöperated with us because of side issues that were dragged into the society.

We hav been under the necessity of communicating with Liberals through our Liberal papers, while at the same time those papers hav inveighed against the society and its executiv officers. Editors of papers hav a perfect right to advocate their own views; it is nevertheless a fact that they should do it in such a way as not to disgust and drive from our ranks Theists and Spiritualists and other Freethinkers. Theists are said to "buy a god and a pig in a poke!" "God is given a Lashing." . . . "God (under certain conditions) is the biggest and the meanest villain ever heard of" and "The Christian's God is a dirty dog!" The same style is adopted toward Spiritualists, as they are seldom spoken of without a sneer at "spooks" and "spookdom." Now these papers hav a perfect right to be vulgar if they so desire, but it is a question whether the American Secular Union should make them its organs. Then it should not be forgotten that several of these papers pose before the public as objects of charity, and thus come in competition with the American Secular Union for contributions. The failure of *Freethought* has done more harm to the cause of Liberalism than this journal ever did good. One of our $100 subscribers in New England assigns as a reason for not continuing his subscription any longer that he lost $1,200 in the Freethought Publishing Company; while another noble man on the Pacific coast has withdrawn from all coöperation with Liberals because of this failure. The fact is, the American Secular Union should hav an organ of its own, if only a little sheet published monthly, or, if need be, quarterly.

Notwithstanding all the disabilities under which we hav labored, the American Secular Union has done well the last year. Our Treasurer's report will show our gross cash receipts to be $2,131 45, including the money raised by our Portsmouth friend for the expenses of the Congress. Many of our contributors hav done nobly—giving of their money over and over again—and many new subscribers hav been enrolled on our books. Though the California State Society advised its friends to withhold its contributions until the American Secular Union should assume a more aggressiv policy, the contributions from that noble state the last year hav been in excess of the contributions from the state of Massachusetts, and even more than our receipts from all New England. It will be seen that our contributions are largely from the West and the Pacific states; and, at a recent meeting of the Board, it was understood to be the opinion of those present that the office of the society should be removed to Chicago, and that the officers should be elected from among our friends residing in that city; and, to this end, the President, Secretary, and Treasurer signified their readiness to withdraw from the field and giv our Western friends the helm of our gallant little ship. But whether the headquarters of the society are removed or not, the President, in the most positiv terms, declines to be a candidate for re-election.

The Secretary then attempted to read her report, but as she is suffering from a very unpleasant sore throat, she soon called upon a substitute, who tried hard to put herself in Miss Craddock's place, and read with much emphasis and feeling expression. With the exception of the business details this report is like Mr. Westbrook, D.D.'s. As the plaint of a Unitarian lamb which unexpectedly finds itself among some Infidel wolves, we print it:

SECRETARY'S REPORT FOR FISCAL YEAR NOVEMBER 1, 1890, TO NOVEMBER 1, 1891.

Mr. President, Fellow-Members of the American Secular Union, and Friends: Your Secretary takes pleasure in once more welcoming our little band of workers at their annual reunion; and she expresses the hope that, although we hav come to this Congress for business entirely, we may all of us be so ready to join heart and hand in the good cause, that the occasion may be one of more than ordinary profit and mutual strengthening.

At the close of last year's Congress, we found ourselvs charged with several things to attend to. Let us take up these matters first, before dealing with the work of the present year.

Perhaps the most important work of all laid out for the Board by the Congress was the promulgation of a manifesto on the Sunday Opening of the World's Fair. At the first meeting of the Board thereafter, held Dec. 14, 1890, Mr. T. B. Wakeman and Dr. E. B. Foote, Jr., were appointed a committee to draft such a manifesto. At the second meeting of the Board, held March 2, 1891, these gentlemen announced that they had not been able to attend to the matter, but they promised to hav it ready to present at the following board meeting. There hav been several meetings of the Board called since then; but as Messrs. Wakeman and Foote hav not been present, not hav they sent us any draft for approval by the other members of the Board, we regret to say that we hav been unable to carry out the instructions of last year's Congress in this matter.

The Secretary was also instructed by last year's Congress to make a specialty of rousing the enthusiasm of auxiliaries. This she has faithfully endeavored to do, both by public appeal through the papers and by personal letters. She regrets to state that the results are far from commensurate with her efforts. The conviction is being forced on her that the present auxiliary system of the American Secular Union is an almost total failure. The auxiliaries chartered are for the most part mere paper organizations, and of little use to the National Society, either as financial or as moral supporters. After the charter fee of $5 has been paid in, the new auxiliary usually rests on its oars, so far as the National is concerned. At most, it may favor us with one or two letters afterward. Your Secretary has begged and plead with them to let us hav a quarterly report of the work done or attempted along the lines of state Secularization. This she has urged, not only through the Liberal papers, but by letter to every auxiliary with which she has corresponded this year, whether new or old. The result has been exactly six reports.

She has also reminded these societies, both through the newspaper and by personal letter, of their duty to support the National American Secular Union financially. She has suggested that five cents quarterly per member would not be found burdensome. A few—a very few—hav responded. The following is the result:

Highland Freethinkers' Society, Highland, Ill.....	$6 25
Boston Ingersoll Secular Society, Boston, Mass...	5 00
Massillon, O., Liberals, through Mrs. Jacob Pitts.	2 20
Total.....	$13 45

If our auxiliaries are of little help to the American Secular Union financially, they are of still less help in carrying on the work of state Secularization. In fact the work which these auxiliaries busy themselvs about seems to be chiefly: (1) That of an intellectual debating society, where a lecture denouncing the evils of Christian superstition is followed by similar comments from the members; (2) that of a labor reform club. Now, each of these kinds of work has its uses, but we respectfully submit that neither of them has to do with that state Secularization for which the auxiliary's charter was obtained. Too frequently, moreover, such an auxiliary complains bitterly of the persecution to which its members are subject for their "Infidel" views, and finds it "impossible" to interest outsiders in the work of state Secularization. But let us inquire as to how much persuasivness and sweetness and tact they hav put forth to win outsiders. Has their method of presenting the truths of Liberalism not been one rather of fierce, bitter denunciation, rather than of brief, tactful argument, calm reason, and gentle persuasion? Moreover, hav they at all striven to advertise our work? Hav they faithfully circulated our pamphlets? Hav they patiently sought to lead their orthodox acquaintances toward the standing-ground common to the wise and just of all isms—*i. e.*, the almost universal desire for religious freedom? Hav they zealously endeavored to show that the American Secular Union is based upon the platform of mutual tolerance, and that it welcomes alike the churched and the unchurched of all isms to this common platform of religious freedom for *all?* Alas! we fear that in nearly every case the answer will be "No!" And for this reason also, your Secretary pronounces the auxiliary system of the American Secular Union, as at present conducted, not only a failure, but a real hindrance to the work of the National Society.

If we are to continue to hav auxiliaries, let us, by all means, hav the system thoroughly reorganized. At present, your Secretary is in exactly the position of the old Continental Congress. She may suggest quarterly contributions, but she has no authority to collect them. She may protest at the failure of auxiliaries to coöperate, but she has no power to make them choose between the alternativs of coöperation or expulsion. Let your Secretary, therefore, suggest the following plan:

Let us publicly announce that every auxiliary *must* fall into line with the following requirements within, say, three months after this Congress, or hav its charter revoked. Each auxiliary should agree to send in a quarterly report of work done or attempted for state Secularization; also quarterly contributions of, say, at least five cents per member. It should pledge itself to some work for the National American Secular Union each month. It should circulate our pamphlets, and hold rallies for state Secularization at stated periods; and a record of this work should appear on the quarterly report sent in to us. At the end of the designated three months, we should be authorized to publish a list of those auxiliaries who are on the roll of honor as willing to coöperate with us on the above basis; and we should be authorized to announce, then and there, the revocation of the charters of all other auxiliaries. Failure to comply with the quarterly report and quarterly contribution rule after, say, two successiv lapses, should warrant the Secretary in publishing the name of that auxiliary as having been stricken from our books. With some such method as this we might hope to see the auxiliary system of the American Secular Union before long established on a businesslike basis.

And now as to the work so far accomplished. When it is considered against what odds we hav struggled during the past year, with dissensions within the Board, a partially hostil press, and an almost wholly hostil fraternity of lecturers without, with a long line of non-members and non-contributors allowed free shot at us in the newspapers, and the consequent withholding of contributions by many of our people (who naturally thought these demonstrations an evidence of disapprobation by the American Secular Union members, instead of its being mainly the growling of irresponsible outsiders); when these set-backs are all considered, we cannot but congratulate ourselvs that we hav weathered the storm so successfully. And we want right here to thank those noble-hearted Liberals who hav come forward again and again with cheering letters and contributions of money during our months of trial. It was your encouragement, your substantial help, dear friends, which sustained us; and once more we thank you heartily.

It may not be amiss to briefly note some of the things accomplished during the past two years of our administration.

We hav written and issued four pamphlets, as follows: (1) "A Few Plain Words Regarding Church Taxation;" (2) "Shall the Bible Be Read in Our Public Schools?" both by President Westbrook. (3) "The Army of the American Secular Union," by your Secretary. (4) The "Flag and Pansy" leaflet, suggested by Mr. W. S. Andres, of Portsmouth, written by your Secretary, and slightly modified by the Board of Directors. It may not be improper to here mention that the entire expense of printing the "Army of the American Secular Union" was a donation from your Secretary. Of these pamphlets we hav circulated over four thousand copies of "Church Taxation;" two thousand copies "Shall the Bible Be Read in Our Public Schools?" one thousand copies "Army of the American Secular Union," and nearly five thousand copies of the "Flag and Pansy" leaflet. We could hav made use of three times as many had we not been so cramped for funds that we were frequently obliged to send fewer than we should otherwise hav done, and, in many cases, to refuse them altogether. We also printed and circulated one thousand "Official Announcements" during January and February, 1890. In addition, we hav sent out a varied assortment of other pamphlets, of which the Secretary has kept no special account—Remsburg's "Sabbath Breaking," Washburne's "Sunday and the Sabbath," fifty copies Reynolds's "Sunday Laws," "A Plea for Impartial Taxation," Stevens's "God in the State," "The Museums in the Park: Why they should be kept open on Sunday," etc., and a number of old copies of THE TRUTH SEEKER, *Investigator*, *Freethought*, *Secular Thought*, *American Sentinel*, *Progressive Thinker*, *Freethinkers' Magazine*, and other publications which advocate state Secularization. One thousand constitutions hav also been widely distributed; and we regret that lack of funds has prevented our distributing several thousands more.

During the past two years your Secretary has written for Freethought publications in the neighborhood of forty articles. She also delivered, by invitation, a lecture before the Newark Liberal League, of Newark, N. J., on "How to Make Freethinkers of the Young." She has also spoken twice, likewise by invitation, before the Friendship Liberal League of Philadelphia, once upon the occasion of Thomas Paine's birthday, and once upon the subject of the Bible in the public schools.

The Secretary's efforts to establish a Secular Penny Fund, somewhat after the order of the Peter's Pence in the Roman Catholic church, has been crowned with signal success—pennies, dimes, and even dollars pouring in from all over the country. If this were kept up as a regular habit by our Liberal friends, we should soon hav, at little expense to individuals, a fund which would enable us to do telling work to offset the efforts of the God-in-the-Constitution party. Estimating those opposed to the union of church and state (including children who are likely to be trained in the Liberalism of their parents) as only one in sixty-five—a confessedly low estimate—we should hav one million Liberals in the United States. If these gave each one cent yearly to the Secular Penny Fund, we should hav one million pennies, or ten thousand dollars. We trust that our Liberal friends will continue to remember the Secular Penny Fund, when they desire to help on a great good at but little expense to themselvs.

Of the work of your Secretary as correspondent, modesty forbids more than a passing mention, although that has been her chief duty. One must experience, in order to appreciate, the need of care in writing to so many correspondents of such widely differing beliefs as exist in our ranks. It is a work which calls for all the tact, sympathy, sincerity, and geniality that one can muster.

We feel safe in asserting that, under the present administration, the American Secular Union has opened up more lines of fellowship with workers in various religious denominations than has been the case for many years past. On the platform of the Portsmouth Congress, a Jewish rabbi and the secretary of the National Religious Liberty Association joined with us in two eloquent appeals for state Secularization. The *Progressive Thinker*—a Spiritualist paper with a large circulation, a paper which refuses charitable donations, and is thoroughly self-supporting—has been glad to become our organ among the Spiritualists, and has done a splendid work for us in interesting that large and influential body of Liberals. Indeed, it is to our Spiritualistic constituency that we chiefly owe our being tided over the financial distress of this summer.

Even the *Christian Statesman*, the organ of our God-in-the-Constitution opponents, we hav persuaded into not only treating us with courteous consideration, but into advertising our work in several leading editorials. The Unitarian press, also, while still fighting shy of us because of the fiercely denunciatory Atheism of some of our members, has begun to refer to us briefly, but favorably. A prominent Methodist paper has promised us a favorable notice of our work before long. Our Pennsylvania legislature, which we furnished gratis with our "Church Taxation" pamphlet, was quite stirred up by this same pamphlet. Only last week, the Philadelphia *Press*, in a front-page article, explained at length the injustice of exempting our churches, and gave the amounts of exemption—an article which would scarcely hav been possible two years ago. In a hundred and one silent, unobtrusiv ways such as these, the leaven of the American Secular Union is working among citizens of position and influence; and it does seem a pity that we should be so hampered as we hav been in the good work by the lack of funds.

Last, but not least, we hav our Prize Manual—"Conduct as a Fine Art"—a book which, while calculated to do effectiv work against the practice of Bible-reading in the public schools, John Wanamaker himself is glad to sell by the score over his counter, so just, so well written, so refined and scholarly in language and fair in treatment is the book.

And now as to what we ought to do in the future, if state Secularization and the habit of mental liberty are to become our permanent possessions.

First of all, I would emphasize the need of training the young as Freethinkers. Every Liberal club, every auxiliary of the American Secular Union ought to be the nucleus for a Freethought Sunday-school, where children shall be taught to recognize: (1) The evils of superstition; (2) the duty of an upright, clean, cheerful life, backed by such scientific training as will make them understand that evolution, and not special creation, is the law under which the universe works, and that all plants and animals are their cousins by blood descent of evolution; (3) the true explanation of the Bible as a curious collection of ancient myths, worthy, not of ignorant denunciation, but of the most scholarly study of the most advanced Liberalism; (4) the importance of enlistment in the army of the American Secular Union. This matter of making Freethinkers of the young I hav dealt with at length in the *Freethinkers' Magazine* for July of this year, so that I need not occupy your time with more than a passing mention of same, important as I consider this whole matter to be.

Lastly, as an aid both to Freethought work among the young and to our society's work of state Secularization, I recommend the publication of an organ of our own, to be called, say, the *Secularist*, or by any other appropriate title. That the American Secular Union should continue, as in the past, to rely entirely upon Atheistic and Materialistic papers for reaching the public, however ably these papers may be conducted, is absurd. Moreover, I consider it a violation of our constitution, which demands that we shall not favor any one sect above another. We hav no more right to favor Atheism than we hav to favor extreme Trinitarian Christianity. That we should adopt our loyal Spiritualistic helper, the *Progressive Thinker*, as our exclusiv organ, would likewise be a violation of the non-sectarian clause in our constitution. That we should make use of both does not meet the needs of the case. The *Progressive Thinker* is too activ a journal, and usually too full of its own matter to be able to publish our articles as promptly as is desirable; and some of the other papers hav more than once declined to publish certain of our communications at all. Moreover, we are likely to incur at any moment the adverse criticism of the latter over some petty detail. They hav, of course, an undeniable right to criticise us adversely, if so inclined, just as has any paper; but the journal which claims to be an organ of a society is supposed to be pledged to that society's support; and for hostil criticism to appear in its columns is, beyond question, a breach of good faith, not to say good taste. Since, then, we hav absolutely no true organ which fulfills our requirements, it must be evident that we need to establish one for ourselvs.

But, our friends will exclaim, to establish a paper will require thousands of dollars. Not necessarily.

At present we are a small society, weak financially, and there is no reason why we should branch out with an expensiv paper. What we need is simply an organ—an organ

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Communications.

God In the Constitution.

"God" in the Constitution is one of the subjects that are at present agitating the different minds of this country. That those persons of a religious turn of mind should sanction the attempts of the religious leaders to hav such a word inserted in the Constitution is a very natural consequence of contagious feelings. The opposition to such insertion, coming as it does from Freethinkers, Atheists, Infidels, and the like, is also a consequence of the natural laws of opposition to any infringement of the church on the rights of the state. The insertion of the word God in its Constitution at once displays the subservience of the state to the church, which is fanatically wrong from beginning to end. Man created religion, and he also created the state. Thus he created the two things as radically different from one another as a man is from a woman. If the religious adherents insist that "God" should be inserted in the Constitution, they may eventually insist that in every woman's name there shall be a man's name, and in every man's name a woman's name. For instance: Mary John Louise Harrison; Joseph Elizabeth Hemminway. Greater absurdities of religious fanaticism were never brought in the world to be swallowed by the intellectual throat. Granted that we should hav "God" in the Constitution. Well, what effect will it hav? What does it mean? Who is "God?" What kind of a thing is God? Where is God? What beneficial influence has that God got? What kind of a phraseology will it giv us? What will it be, or what is it, or what does it mean, to say "in the name of God?" Well, what name? Inserting such a word (as "God"), that has been so productiv of the most absurd nonsense and of so many crimes, will simply be another piece of legerdemain of the church—be "to look up" to the awfulness of that word, while she, the church, "will look down, and pick out from your purse the wealth therein contained." Now, the church is one thing and the state is another, a great, grand, and more noble thing. The state is there to suppress the crimes committed through the false doctrins taught by the church and not to besmirch itself with the church's bloody and criminal record. We want nothing else in the Constitution than words and names that mean something each, and by their grammatical connections will mean plenty, and mean, in every specific respect, things that everybody knows and understands. We want no mythological expression, example, or reference. We want facts and nothing else but facts, and we do not want the church to hav anything to say to us about those facts; nor even ever attempt to explain them to us. She is incompetent to explain daily facts. For centuries past she has taught us delusions, and now her time is up. The idea of parading the most important document that we hav, guaranteeing us our lives, our property, and our freedom, with a mythological expression that has been so many times evolved until it is now impossible to say wherefrom or how it has sprung, or what it represents or stands for, is an insult added to injury on humanity. The word has been every time used to signify fear when the recipient seemed to enjoy the spirit of investigation. It has been used as a "false pretense" to extort from the weak minds their will, consent, and worldly goods. It has never been used to any good advantage. The savage when he was told by the Christian minister that God had made Jesus die to save him, took up his club to waylay the minister. A murderer was about to hang; his priest told him to trust in God; he answered, "Yes, that's what I done, and here I am with a rope around my neck." When another murderer was about to be lynched, a minister was in the crowd to giv him the last comforts of religion; the minister advised him to fear nothing, that God would heal his soul; to which the murderer answered with a curse: "Your God and my soul! If there is a God, as you preach, let him heal my body now and I'll heal my soul myself." And there are millions of such examples. The business of the church being to look after and save souls, it consequently has no business here. Its place is where the souls are. Where they are they may hav some use for the preachers and the Gods, and most probably no use for any state or United States Constitution. Therefore, the church with its God in its Constitution, exit. We hav no regard whatever for the church nor for the pope down to the student of theology so long as they will persist in teaching such radically wrong doctrins. We hav no respect for the church, because it makes its principal object money under the disguise of an alleged religion that has absolutely no foundation to it. We entertain a perfect contempt for the church and its doctrins, because, while it preaches charity and the elevation of humanity, it surrounds itself with all the luxuries of this world, and sanctions crimes under its doctrins of absolution. We abhor the church because it prohibits the denial of its doctrins and inflicts cruel and relentless pains and ignominy for such supposed offense. We detest it because it is the worst enemy of scientific philosophy, barring every step of progress or investigation at any cost or consequence. We insist upon a most terrific opposition to the insertion of the churchly "God" in our Constitution, because it is an unqualified and daring attempt to once more cruelly arrogate to itself the government of the world as in ancient times, making serfs or slaves of us, keeping us in an abject state of slavery with the sword, blood, and fire if needs be. We protest against the insertion of that religious expression, because it means the weapon of the church's fraudulent practice and influence. We want to hav nothing to do with God or religion in our federal or state governments, and as an act of justice to one and all we insist that the church, its property and ministers, should be taxed as all the inhabitants of the same land are taxed. The taxation of the church is the amendment that we insist upon, and that should be inserted, practiced, and carried out all over the world. Jos. Maille.

Letters to Workingmen.

PROTECTION.

While money may in reality affect the people's welfare to a greater extent than any or all other functions of government, yet in the minds of the people generally the idea of protection overshadows all others. By protection I do not mean that afforded home industries by a tariff on foreign goods. I shall take up that question later. The superstition of money is simply that it must be issued by government to secure its stability and value; but the idea of protection is supposed to form the basis and about the only excuse for government. We damn politicians, the administration, and the inefficiency of the laws, yet fall upon our knees in supine reverence before government whenever the wizard Protection waves his wand. The great mass of the people regard government much as the child feels for its parents—they want to be cared for, hav their whims gratified, their notions of morality and utility put into execution. Their government is infallible, or will be when they succeed in getting the proper officials elected. Yet protection often spoils the child. It is all-important to early inculcate a spirit of independence, a self-reliance. The greatest intellects of the world hav evolved from early self-dependence. Thrown upon their own resources they develop a strength of character impossible of attaining by the pampered child of protection. Protection is a fallacy. Prohibition has for its object the protection of the people by closing the saloons and thereby removing the temptation to drink. Yet true manhood is developed by meeting and resisting temptation. Almost all political measures hav protection as their chief advertisment, and yet it is the quality that damns them all, for it invariably defeats the object which the promoters hav in view. It is the reliance upon others—upon oaths and promises instead of asserting the will and independence of self—that makes failures of our temperance organizations. True independence must avoid such associations. Infants and unfortunates who cannot exercise their own faculties need and should receive protection; to others it is oftener a curse than a blessing. But there is another phase of protection. Men are supposed to hav rights and the strong arm of the law is needed to see that these rights are not invaded. Friends, I think a little study will convince you that men hav no rights which governments are bound to respect, much less protect. Matthew Arnold has said, "All rights are created by law and based on expediency, and are alterable as public advantage may require." It is the politician who is to decide what our rights are and whether it be expedient to allow us to exercise those rights. Government protects those only to whom it delegates power. It is not the laborer, it is not the great majority, that are protected. It is the capitalist. It is the man who toils not but relies upon his wealth to create more—the speculator, the landlord, and the *lend* lord that are protected. That is to say, government protects those in doing that which the humanity of man would never tolerate. Hence government protection is simply license. The protection the citizen feels is extended to him by government is merely a superstition identical with that which the Christian feels is extended to him by God. When we sit down to figure it out—to demonstrate its existence in some tangible form—we find no evidence apart from the assumption that everything that is to our benefit is the result of government. The principle of protection is not a motiv of government. Protection should defend the weak against the strong. Government upholds the strong in oppressing the weak. To be sure, it must be done on lines sanctioned by government. The highwayman or burglar will be punished if caught, provided he does not stand in with the officials. But the landlord is assisted to evict a poor tenant who may hav paid him in rent more than the value of his property. The forces of government rush to his aid in depriving a poor man of his home, who through misfortune is unable to comply with the conditions he was obliged to enter into in order to obtain a home, even though he has paid with interest more than the original debt. I want you to realize, if you can, that it is just as reprehensible to do wrong through the agency of government as through the independent action of individuals. Robbery is robbery, and doing it by a process of law and calling it protection in no way alters its essential qualities.

The idea of government protection arose, no doubt, from the fact that in the childhood of the race, while parents would protect their young, and tribes rush to the assistance of their comrades when attacked from foes of other tribes, internal strife was allowed until intelligence, born of warfare, suggested to the chiefs to interfere, hence their power—the first government—was directed to the control and regulation of internal affairs; not for the people's good, but for their own, to strengthen themselvs by regulating and training their slaves; and as government has evolved from the will of one man to that of many, this principle became the mainspring of the institution. Self-preservation is said to be the first law of nature, and is as applicable to institutions as to individuals, and the selfishness of governments is even more apparent than that of individuals, inasmuch as individuals progress in sympathy, charity, and all kindly feelings, while government is a soulless institution and ever at a standstill. I want you to consider this point; it is the most important in my arraignment of government. It is to the individual, and individual enterprise, that I would appeal. It is organized individual enterprise that must take the place of government, and I want you to distinguish the difference between this and government. There is so much confusion of thought on the subject. Because a free association has an organization, officers, and rules of conduct, the assumption is put forth with the utmost confidence that they are identical, and yet there is all the difference between the two that there is between liberty and slavery. The right of eminent domain, the corner-stone of government, would be unknown in a free association. Compulsory taxation, the basis of all government, could never be in a free society. State sovereignty, the all in all of government, could hav no meaning in a state of free individuals organized for mutual interests. And in such an association we might hope for protection on the only plan that protection could be honorably accepted, mutual and reciprocal. It would not be government, but individual, protection. In such a state all sovereignty would reside in the individual; all taxation would be voluntarily and cheerfully paid, because it would be for value received. It is a fallacy to claim that men would object to being assessed to pay for actual benefit. Our mutual benefit associations demonstrate that men cheerfully pay for others' benefit to secure their own, not only contribute their money but devote their time and energy in building up and furthering the enterprise, the officers generally working for nothing but the pleasure it affords them. Who will assert that these, or like organizations, might not include in their systems all the functions important to society, without any of the authority or compulsion of government? No law affecting the people but natural law; no officials absorbing the earnings of the laborer, excepting the few whose office requires their continued presence—these might be generously paid for their time.

I do not care to enter into any details of any system of voluntary association; I merely wish to direct your thoughts toward such organization. I believe it is entirely practicable for local organizations to perform all necessary functions of society which hav been usurped by government and turned to the interests of one class.

Our novelists hav turned their attention to building up the future republic, the future commonwealth. They hav drawn some beautiful pictures, and given us the benefit of much sound reason, but I fear there are many principles of human economy they hav not taken into consideration. Human nature is a complicated affair, and it is much easier to build up human institutions on paper, and dispose of individuals like the figures upon a chess-board, than it is to move them in real life. To my mind all such forecasts are failures. It is a waste of time, striving to rend the vail of the future. It is better to study the history of the past than to fancy events of the future. Let us work in the here and the now. Let us study human nature and draw from thence true principles of action. There is one feature we may safely predicate of human nature, and any movement which fails to fully appreciate and provide for this feature must fail of accomplishing any real benefit, and this is liberty, the basis of all true economy.

Trust liberty, as a plant 'twill spring
And thrive in any soil;
And nurtured it will surely bring
The just reward of toil.

Trust liberty, 'twill enrich the soil
The more its growth we guard;
The more we in its harvest toil,
The more is our reward.

Buffalo, N. Y. A. L. Ballou.

Wrong and Wretched.

O for a lodge in some vast wilderness,
Some boundless contiguity of shade,
Where rumor of oppression and deceit,
Of unsuccessful or successful war,
Might never reach me more!—*Cowper.*

So wrote this fine poet; and so must still feel the finest specimens of our race. The lover of peace must be the lover of purity, since the least thought perceives that only the latter can secure the former. In his earlier life Cowper looked to Christianity for relief—to reform oppressions, to transform swords into plowshares and spears into pruning-hooks. Sadly disappointed in its hoped-for results, he grew disheartened and lost his faith, as he finally had to his health and life. Lamentably, hundreds of, may we not say, the nobler specimens of our kind, from the same causes are going the same way. Their logic and their common sense oblige them to judge the tree by its fruit. Neither our great statesmen, orators, or authors hav been or are now getting to be members of orthodox churches. Chief-Justice Taney, who ruled that colored men had no rights that white men were bound to respect, was a Catholic, while from Washington down to Lincoln rarely do we find a general, president, jurist, or distinguished statesman a church-member. Christianity as found in the churches, with the single Quaker exception, neither discouraged nor withstood our late intestin war. Instead of beating swords into plowshares and spears into pruning-hooks, they put them to the slaughter of their fellow-citizens and their own church-members!!! Even now we hav churches of the same creeds labeled "*North*" and "*South*." Are these, or indeed the Christian system in general, bringing peace on earth and good will to men?

The prevailing orthodox answer is, that though not just now, the tree will in time bear the good fruit. The early disciples it seems looked hourly for the return of their savior, as his promis was left them. Large Christian denominations hav continued so to look from that day to this. So, confiding in the promis and the prophets, they hav at times sold out their goods or distributed them freely, broken up housekeeping, repaired to their churches, and, full of expectation, hav watched for their savior's advent, even by night, more intensely than do the Methodists watch out the old for the new year. And yet all seems to fail. Instead of the good fruit coming it seems to be going. The faith and the churches are evidently waning. Since actions speak louder than words and nothing succeeds like success, promises and theories can no longer keep up Christian courage and prosperity.

As our dreadful war closed the big financial question and efforts were made to raise greenbacks to par value by resuming specie payments, as the discussion on the *modus operandi* protracted, Mr. Greeley would persist in saying, "The way to resume is to resume." So is our world of thought saying the way to remove "deceit, oppression, and war" is to do it. Promises and hopes are threadbare coming to rags, while according to the Quaker practical life, we must at once refrain from these terrible wrongs, or with Cowper, long for a vast wilderness for a refuge.

The immediate commencement of the remedy may be at hand. The good, the peaceful instruction into the Cowper sentiment may at once begin in the home and school. Years ago I argued with teachers that the rod was out of place in the school-room. As the old dispensation had passed I suggested that Solomon's "Spare the rod and spoil the child" should go with it. As the use of the rod and other barbarous, violent methods had neither improved or preserved our children, nothing could be lost by laying it aside for at least a trial. Not long after this the school board of Nashville, the Oxford of the South, prohibited its use as a punishment for not getting the lesson. Next Chicago took the longer step of total prohibition. In each case reports show improvement in the pupils.

In Barton county, Mo., I had occasion some twelve years ago to spend a week in one of her villages. A non-pretentious gentleman had taken charge of their school, spending part of the first day reasoning the pupils out of the rod. So long in the minds of their non-progressiv parents had it been associated with the school that they could see no way of conducting a school without it. But while casting about, lingering to find some way to dismiss their teacher, their children began more and more to respect him and keep order. Nearly through the term when I visited his school, I was more than gratified at his unprecedented success.

The rod upon the back can never improve the mind or the heart, but must be displaced by appeals to reason and sentiment. Let this be done by home and school education, till no more must we say in Cowper's continued lines:

My ear is pained,
My soul is sick with every day's report
Of wrong and outrage with which earth is filled.
There is no flesh in man's obdurate heart—
It does not feel for man; the natural bond
Of brotherhood is severed as the flax
That falls asunder at the touch of fire.

Read "The Task."

To this I may add that, displacing the idea that might gives right by the principle of reason and kindness, it is unwise to stop at the half-way house. Since the capacity and merits of lower animals are being learned, the principle must be extended to them. As Bergh earned the respect of all good people by organizing societies in our cities to respect them, so is George T. Angel in Boston, by educating children, women, and men to treat them so as to need no legal protection. An ounce of prevention outweighs in merit a pound of cure. Professor Garner, by the aid of Edison's phonograph, is learning the language of the higher species of the falsely so-called dumb animals.

In another issue of THE TRUTH SEEKER it will be my pleasure to submit an article on this new step in science. At present I conclude with Byron's poem:

INSCRIPTION ON THE MONUMENT OF A NEWFOUNDLAND DOG.

When some proud son of man returns to earth,
Unknown to glory, but upheld by birth,
The sculptor's art exhausts the pomp of woe,
In storied urns records who rest below.
When all is done, upon the tomb is seen,
Not what he was, but what he should hav been:
But the poor dog, in life the firmest friend,
The first to welcome, foremost to defend,
Whose honest heart is still his master's own,
Who labors, fights, lives, breathes for him alone,
Unhonored falls, unnoticed all his worth,
Denied in heaven the soul he held on earth;
While man, vain insect! hopes to be forgiven,
And claims himself a sole exclusiv heaven.

O man! thou feeble tenant of an hour,
Debased by slavery or corrupt by power,
Who knows thee well must quit thee with disgust,
Degraded mass of animated dust.
Thy love is lust, thy friendship all a cheat,
Thy smile hypocrisy, thy words deceit!
By nature vile, ennobled but by name,
Each kindred brute might bid thee blush for shame.

Ye who perchance behold this simple urn,
Pass on: it honors none you wish to mourn.
To mark a friend's remains these stones arise;
I never knew but one, and here he lies.

W. PERKINS, K.C.

Theosophy as It Is Expounded by Mrs. Besant.

From the London Standard.

Mrs. Besant delivered a lecture last evening on "Theosophy and Occultism."

Mrs. Besant stated that Theosophy came forward as holding the spiritual as opposed to the material conception of the universe, but declaring that it might be justified to the intellect and demonstrated to the reason. Humanity asked for something more than the outcome of Agnosticism, which was that man climbed upward to fall back in the end; and in response to this demand Theosophy came with its message of life and immortality, showing that the universe was, indeed, a spiritual universe, that man was essentially spirit, and that that spirit was immortal, eternal, and imperishable, as well as uncreated. It said to Agnostic science: "Man is an organism evolving new powers, new sciences, new things for investigation, and what you call 'unknowable' is only unknowable to many to-day, but which has been already investigated by a few, and is not beyond the reach of those who dare to tread an unknown path." Having pointed out that the distinction between Theosophy and occultism was that the latter was a branch of Theosophy which belonged to the more advanced in Theosophic science, Mrs. Besant added that, beyond this, Theosophy alleged that there were different planes of life, thought, and being—namely, the physical, or lower planes, and the spiritual, or higher planes, the latter being denominated "astro," "passional," "mental," and so on. The lecturer referred at length to the evidences furnished by cases of hypnotism, clairvoyance, etc., of the existence of a spiritual or will power capable of moving matter, and went on to contend that what Theosophists regarded as the higher planes were eternal and imperishable.

She also stated that one of the doctrins of Theosophy was that of reincarnation, it being held that the eternal spirit came to the earth, incased itself in the human form, gathered human knowledge through the education of life, and when death arrived, and the body was worn out, the immortal principle of higher intelligence, or the spirit of man, passed through a period of rest, and then returned once more to earth with the experience already gathered, entering upon a new course of human life; thus constantly accumulating mental and moral capacities by an evolution as natural and orderly as the physical evolution, and one that was necessary to explain the differences in the intelligence and morality of man. Theosophy, she said, further held that there was a mental and moral as well as a physical heredity, and that there was a principle termed Karma, which meant that as humanity sowed so must it reap.

At the close of the lecture a number of questions, written by members of the audience and handed to the chairman, were answered by Mrs. Besant, whose replies may be summarized as follows: The explanation of how man's want of all recollection of a previous state of existence was to be reconciled with a belief in a future state of existence was, roughly, that the brain memory belonged to a transient personality. To the question whether there was any knowledge derived from ascertained facts accessible to inquirers in proof of the doctrin of reincarnation, the answer was contained in the suggestion furnished by the immense differences, morally and intellectually, between human beings, the divergences often existing in the case of twins; the numerous cases of infant genius, in which there was knowledge such as could not hav been acquired in the present state of existence. In reply to the question, "Are beasts reincarnated, and if not, why not?" the answer was that the reincarnating principle passed through all the lower stages of existence, including the mineral, the plant, and the brute, up to man; that this was a process of differentiation, and that gradually this principle, which was general and universal, became individualized as the physical apparatus became suitable for the manifestation. The reply to the question, "Does not Theosophy destroy the intuition implanted by God in every individual?" was that it did not destroy, but rather trained that faculty. A question as to the origin and use of evil was broadly that evil was the persistence of the lower or brute nature in the lower planes of humanity. As to individual mind, origin, that was derived from the universal mind, which, like light, pervaded the universe. With regard to the period of reincarnation, that varied according to the stage of evolution reached by the individual. In reference to prayer, Theosophists did not believe in prayer to any object outside humanity; she preferred to put it, not as prayer, but as the aspiration of a lower to a higher life. As to the theory of a personal God, if by this were meant an extra-cosmic God, distinct from the universe, and yet infinit, so unphilosophic a conception was not part of the Theosophic theory. With reference to love, Mrs. Besant stated that she regarded love as the great moving force of the world, but it needed wisdom to prevent its doing harm.

The Heretics.

Who are these heretics, and what do they want? They want to elevate society, they desire to improve the world morally, they want vice to be considered vice, and virtue virtue. They are looked upon by some as monsters, but they hav been, and are to-day, some of the world's best men of thought and some of the world's greatest improvers and civilizers. Men who were heretics in their time hav become the saints of to-day, and many of the Infidels of to-day will be regarded as men of the noblest thoughts, deepest convictions, and loftiest ideas in time to come. Look at the careers of the Adlers, the Ingersolls, the Paines, and the men of that type and you will learn that they all worked for liberty and equality; that they spoke words only that aimed at the improvement of the home life; that they pleaded for a religion of happiness, and held that the end and aim of all life was happiness.

Thomas Paine, who had the courage to withstand the attacks and rebuffs of the entire church, was wise enough to proclaim, "The world is my country, to do good is my religion." I adopt Paine's mode of thought, for he believed in one God and hoped for immortality and broke to pieces whatever seemed to him irrational. I do not adopt the mode of thought of the ethical culturist and the man who denies not nor affirms not the existence of a God, but then I can giv them their proper standing and can accord to them whatever of value attaches itself to their name, because of the good they are doing to mankind at large. We Jews, too, hav had men who in their time were branded with the sneering jibe of "heretic," men whom we are proud to own to-day. According to the ideas of many rabbis to-day there are some ministers in the pulpit who deserve to be nailed with that appellation, because they hold themselvs free to choose whatever of ethics there is in the Bible and discard whatever is grotesque, absurd, irrational, and immoral. We hav recently heard of several trials in the Christian church of men who hav been arraigned for heresy. The church may put a dark veiling around the word and besmirch its meaning, but then the man who is bent upon some noble mission ought never to care if he be thus branded.—*Rabbi Schanfarber, Baltimore.*

We hope that whenever a Freethinker sees an article in his local paper in favor of opening the World's Fair on Sundays he will mark it and send a copy to Benjamin Butterworth, secretary Board of Directors of World's Fair, Rand-McNally building, Chicago, Ill., and to John T. Dickinson, secretary National Commission of World's Fair, at the same address. Let us make a vigorous and persistent fight in this matter. Our efforts must not slacken till the final decision is made, which may not be till 1893.

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To the Friends and Subscribers of Freethought.

I sincerely hope that all who hav supported *Freethought* in the past will aid the work to which it has been devoted by becoming subscribers to The Truth Seeker. The Truth Seeker will carry on the work, but it needs your coöperation. It is a means by which I can reach you and push on the Pacific coast labors. Especially I ask those in arrears to pay what is now due to The Truth Seeker and place their names upon its list as cordial supporters for the future. Samuel P. Putnam.

The Bible Picture Book, we take pleasure in saying, is now under way, and will be issued as soon this fall as the work can be done and done well. The price will be $1, and it will contain a great deal for that amount. In renewing for The Truth Seeker we hope our readers will not forget to inclose the dollar for it.

An Attempted Revival of Bigotry.

How little the Christians care for any law which conflicts with their own desires is seen by the attempt to restore the Bible to the public schools of Wisconsin, notwithstanding the decision that its use is unconstitutional. The claim of the Christians now is that by keeping the Bible out of the schools the foundations of Infidelity will be laid.

The *Progressiv Age*, which brings the news, thinks that the clergymen who are responsible for the new movement pass but a sorry compliment upon the influence of the home, Sunday-school, and the church, when they aver that excluding the Bible from an institution that is not engaged in theological or anti-theological teaching, can wreck the commonwealth in a Christian civilization. How, it asks, will the public schools lay the foundation for Infidelity when they leave untouched the subject of religion? If the church with its zealous ministry, and the Sunday-schools with their thousands of activ workers, and the myriad of homes in this country, cannot save the people from Infidelity, it is a clear case establishing the inefficiency of Christian institutions of the country, and indeed it amounts to an impeachment of Christianity as interpreted by the followers of Christ.

We do not think that even the ministers would claim that the commonwealth would be wrecked by Infidelity. What they fear is that they themselvs would be out of a job in the next generation if the children are not taught to be religious, which means, when interpreted, to support the preachers. Unless children are brought up to do this as a duty not to be neglected, they will be apt to neglect it. Reverence for the Bible must be preserved, which leads to a reverence for its expounders, and although but few men nowadays account the minister as of much importance, yet early training compels his support as one of the institutions of society. In the country even, where but little is heard of theological progress and where the old traditions are powerful, the population is divided into men, women, and the ministers, while the contributions are regularly made and the pew-rents paid. It is to train the children in the same ruts that the effort to put the Bible back into the schools is made. It is for the protection of a business. The clergy conceive themselvs to hav vested interests which were disturbed by the recent decision of the Wisconsin supreme court.

The clergy, however, seem to learn little and to profit nothing by the lessons of history. When this country was settled church and state were united. The clergy owned the towns. A man must be a church-member before he could vote. The minister was the magistrate's keeper. Tithes were collected by law. Scoffers at the clergy were punished as blasphemers. People who did not attend church were fined. Sabbath-breakers were put in the stocks. The clergy had a monopoly of Sunday and fenced it around with impassable restrictions. The people were practically their slaves.

After a while the people objected. The Baptists objected to supporting the Congregational church. The Quakers were tired of being whipped and hanged. It got so that a man could vote even if he did not go to church. The minister was pushed off the magistrate's bench. The people found out that the clergyman was not God. Then once in a while they took a walk on Sunday, and were not struck dead. So they separated church and state and filed the decree of divorce in their state constitutions. All they left to the preachers is a few Sunday laws, an occasional blasphemy law, and the Bible in the schools. But the sects fought, and so sectarianism was forbidden in state institutions. This pleased the clergy until it was found by the Wisconsin court that the Bible itself is sectarian, and must go, when they announce their determination to restore the old order of things in that state. Simultaneously their brethren all over the country clamor for the enforcement of the Sunday laws. It is the beginning of an effort to bring back colonial days, and it is in making such an effort, and in thinking it practicable or even possible, that the clergy show poor judgment. Temporarily they may get the Bible into the schools; spasmodically they may enforce a Sunday law, but the great mass of the people hav gone away beyond those days and will not submit with patience to their recall. The clergy now should accept what they get and be thankful. They should go along quietly and unobtrusivly, for if they make too much noise and call attention to themselvs too violently the people will finish the work our ancestors begun, and let the ministerial tubs stand entirely upon their own bottoms—with no Sunday laws and no Bible in the schools. The tendency is most certainly that way.

The Servitude of Catholic Priests.

A few years ago a considerable stir was made as to the rightfulness or wrongfulness, from a social political-economy standpoint, of private ownership of land. Strangely enough, a Catholic priest became interested in the question, and because he rejected the traditional view he was incontinently ejected from his church. Expelling Dr. McGlynn, however, did not close the discussion, and the head of the Catholic church, one Mr. Pecci, P.P., of Rome, Italy, has published what is called an encyclical—that is, a letter to a great many—defining the position of the church on the question of private ownership of land.

Mr. Henry George, being the gentleman who contributed largely to the agitation resulting in Dr. McGlynn's dismissal from service, felt it incumbent upon himself to answer Mr. Pecci, and show how private ownership of land, in the ordinary sense, is all wrong, but becomes all right when the rental value is taken as taxes. But the merits of this controversy between Mr. Pecci and Mr. George are not pertinent to these observations. That to which we are now calling attention is the abject servitude of the priests to Mr. Pecci, as representativ of the Catholic church.

The Rev. Mr. Ducey, Roman Catholic priest, is a friend to Dr. McGlynn and also to Mr. George. When Mr. Pecci's encyclical and Mr. George's reply were before the public a daily newspaper of this city sought and obtained the views of various priests as to who beat in the dispute, and afterward sought the opinion of Father Ducey—though there is no evidence that Mr. Ducey, like too many priests, is a father in other than a spiritual sense—upon these views, which may be learned from Mr. Ducey's reply to the reporter's interrogatories, as follows:

"If the reports in this day's *Herald* are correctly given I am very much pained with the interview. They place the enlightening authority of the great Catholic body in an ignorant and ridiculous position. My own opinion on reviewing the articles in the *Herald* is this: A writes an article, B answers A's article; C, D, F, *et al.* are asked their opinion about A and B, and they answer, A is right because we think so. B is a fool for daring to hav any opinion of his own.

"These gentlemen are placing the authority of the Catholic church in a false position, and the Catholic body will regret their presumption. I respect the utterances of the head of my church. I do not think I can in good judgment, good sense, or good taste assume the position of an interpreter or a critic of the holy father. Mr. George is not a member of my church. I hav not had time to study Mr. George's answer to the encyclical of the holy father. I shall read and study it as soon as possible. If I find good and perfect thoughts in Mr. George's writings I shall thank God for it, and I shall utilize these thoughts for God's honor and glory and the happiness of my fellow-men."

Mr. Pecci, as head of the Roman Catholic church, keeps assistants all around—a sort of foremen to boss the common workers—and in this city his foreman is Archbishop Mike Corrigan, son of a Newark liquor-dealer. Mr. Corrigan was displeased with this flippant reference to the pope as "A," which letter is on a level with "B," meaning Mr. George, and also with "C," "D," "F," etc., meaning some comparativly unimportant priests, and he told a reporter that "if Father Ducey had thought for an instant of the character of the encyclical he would hav avoided the error he committed. He seems," added Michael, "for the moment to hav lost sight of the fact that the holy father is the teacher, and every Catholic must regard him as the supreme earthly authority. The holy father having advanced in the encyclical the doctrin of private property in land, it became the duty of everyone in the church to accept it unquestioningly. There is no other view to be taken, no matter what any man may write. It is just like a well-established doctrin laid down in the holy scriptures, and it is to be followed just as closely and unquestioningly by all those who believe in the holy church."

So Michael called Mr. Ducey up to the desk and told him he could take back what he said about "A" and the other letters of the alphabet or he could put on his hat and coat and follow Mr. McGlynn out into the cold world. And Mr. Ducey thereupon got down upon his marrowbones and wrote this communication to the newspaper which interviewed him:

"To the Editor of the Herald: I am informed by the most reverend archbishop of New York, under whose administration and jurisdiction I serve as a priest of the Catholic church, hat so much of my interview as was published in the *Herald* of Oct. 20, 1891, has been interpreted as disrespectful to the authority of the holy see, and that in the illustration A, B, C, D *et al.*, A was the holy father and B a gentleman who has answered the holy father.

"I greatly regret to receive this information, and I deem it my duty as a matter of self-respect and honor to correct the fault and wrong attributed to me.

"Did I not hav perfect loyalty to the holy see and to the authority of the archbishop of New York, who holds his authority and jurisdiction through and from the holy see, I would not consent to hold my position for an instant. I refused to say any word in judgment or criticism on the holy father's letter, and I believed I had so expressed myself to your reporter.

"The holy father is the head of my church and I am his subordinate officer. I refused to pass judgment on the gentleman who answered his letter for the reason that he is not a member of the Catholic church. I emphatically disclaim that I intended A to mean the holy father and B to mean a gentleman who might answer any utterance of the holy father. As a Catholic and a priest I must accept and recognize the holy father as the authorized teacher of the faith and morals committed to the church by Jesus Christ.

"I could not think of placing any person in a position of parallel authority and dignity with the head of my church, for this would be to set up an anti-pope in the place of God's appointed teacher. The most reverend archbishop has directed me to send this communication to your paper, and I do so most willingly for the purpose of correcting any misinterpretation of my interview.

"I trust you will giv this letter the same prominence in the *Herald* that you gave to my interview published in your paper October 20th. Thomas I Ducey.

"October 24, 1891. Rector of St. Leo's church."

Michael is now satisfied. Mr. Pecci also may be presumed to be placated. The incident shows that

the gang of laborers for the Roman Catholic church is well in hand, and can be controled to any extent. From an administrativ standpoint the discharge of Dr. McGlynn was wise. THE TRUTH SEEKER remarked at the time that the archbishop would shortly hav every priest in the diocese on the ground licking the dust from his boots, as representativ of the pope, and the retirement of Priest Birdsall to a country parish and the abject humbling of Mr. Ducey prove us to hav been a prophet. There are no cakes and ale for a priest outside his church, and cakes and ale are favorit food with the Roman Catholic clergy.

Promis and Performance.

The people who paid the money for the prizes for the Manual of Morals published with a slight reference to the American Secular Union in its preface, desired a book which should "instruct children and youth in the purest principles of morality without inculcating religious doctrins," and the committee promised such a book. On page 142 is this:

"With Wordsworth we join in the petition:
"'To humbler functions, awful Power!
I call thee: I myself commend
Unto thy guidance from this hour;
Oh, let my weakness hav an end!
Giv unto me, made lowly wise,
The spirit of self sacrifice;
The confidence of reason giv;
And in the light of truth thy Bondman let me liv.'"

On page 154, by another author than the one who quoted Wordsworth, is this definition of honor: "My good boy is truthful not because he is afraid of the penalty that might follow if he were detected in a lie, but because he loathes a lie with his whole soul: the very thought of it makes his lip curl with scorn."

The good boy's lips are not the only lips which curl.

Is There Such a Thing?

Is there such a thing as an honest editor of a religious paper? The *Independent* says that the saying, "There is no good Indian but a dead Indian," is "an Infidel cry."

Which is a lie.

The *Christian Advocate* says of James Parton that "his religious principles were not settled."

Which is another and abominable perversion of the truth. James Parton was a settled Infidel. He knew just what he thought and believed and knew on the subject of religion.

Diogenes would certainly avoid the sanctums of religious journals were he to continue his search to-day.

We hope that whenever a Freethinker sees an article in his local paper in favor of opening the World's Fair on Sundays he will mark it and send a copy to Benjamin Butterworth, secretary Board of Directors of World's Fair, Rand McNally building, Chicago, Ill, and to John T. Dickinson, secretary National Commission of World's Fair, at the same address. Let us make a vigorous and persistent fight in this matter. Our efforts must not slacken till the final decision is made, which may not be till 1893.

THE Wellington *Monthly Record and Review* relates that in a New Zealand court lately, a boy of thirteen refused to recognize the Bible provided for witnesses. He could not undertake to speak the truth unless sworn on a particular version. A copy was hard to find, but at last a perspiring official entered bearing a ponderous family Bible, with plates, notes, and the rest of the extraneous rubbish to be found in the volumes hawked round by the book fiend—and then the fastidious child was able to testify, with a clear conscience, that he knew nothing about the matter before the court. In recording this exceptional exhibition of ignorance and bigotry, a contemporary remarks (surely in sarcasm) that the boy's conscientious scruples did honor to his training. The silliness of using a "holy" book in courts is farther shown by another paragraph in the same journal. In a gold-field township in the south, it is recorded no Bible at all could be found, and the court copy had gone amissing. Time being precious, a volume of interest tables was rushed in, and did duty, none of the witnesses having the curiosity to open the book. As the Bible of the commercial world, it was not without a certain fitness where civil issues were involved. A still stranger instance is among the traditions of the magistrate's court in Wellington. For many years all the oaths were taken on an old Johnson's dictionary. It was all through an absurdly sensitiv witness, who declared that no oath could bind him unless there was a cross on the book. It so happened that the court Bible and dictionary were similar in size and outward form—both bound in red calf, old, shabby, and ink-splashed. The clerk hastily took the book—the wrong one, of course—bound it with red tape arranged crosswise, like a parcel by registered mail, sealed it securely, and the deponent was satisfied. Succeeding witnesses could not open the volume, even if they so desired, and for twelve or fourteen years—until the tape wore out and gave way—it answered every purpose.

News and Notes.

Stockton is quite a banner town of Liberalism when once the forces are in motion. The meetings here hav been successful. The hall has been crowded, and extensiv reports hav been published in the daily papers, which add much more to the influence of the lectures. The Liberal League of Stockton is one of the oldest in the country. Its Paine celebrations hav been remarkable for their popularity. The League has given $500 worth of excellent scientific and Liberal books to the public library. These books were not only well received, but the city council passed a vote of thanks for the valuable gift.

I gave the first two lectures in Turn Verein Hall. The Turn Vereins here are radical, and do not propose to be under the surveillance of the church. When the Fourth of July comes on a Sunday they celebrate it with eclat. While they hav no objection to the Christians attending prayer-meeting, they themselvs wander off to the delightful picnic on the venerable day of the sun. They heartily respond to all the demands of Liberalism.

There was a little debate at the end of the second lecture. The Rev. Mr. Cuddy is a free lance Christian. He does not belong to any church. He repudiates the "Rev." I believe he calls himself Evangelist simply. He is not quite orthodox—for he agrees with me on the Sunday question, and opposes chaplaincies and also any union of church and state. At the time when he was chaplain of the legislature of Arizona a few years ago he achieved a national reputation by refusing the salary attached to his position. I guess he is the only chaplain who ever prayed for nothing when he could get wages for it, so I think he is honest in his religious views. I lectured on the Bible, and he did not accept my criticisms. He thought I did not sufficiently study the context. The "context" is the favorit refuge of the theologians when they hav a hard text to tackle. When I quoted "Blessed be ye poor!" Mr. Cuddy said it was not so, but "poor in spirit." I told him the "poor in spirit" text was in Matthew, while the text I quoted was in Luke, just as I gave it, and taught the blessing of poverty. It seems my friend has not searched the scriptures thoroughly. The debate added to the interest of the lecture. It threw in the side-lights, which are always attractiv in a discussion. The large audience evidently enjoyed the conflict of opinion, which was carried on without any bitterness of spirit.

The name of Stockton now floats upon every wind under the whole heavens, for one of the greatest feats of history has occurred on its splendid race course. Sunol has beaten the record at 2.08¼. It was on the kite-shaped track, which, it is understood, is more favorable than the regulation circular course; but I guess Sunol will stand to his record on any track. Stockton has one of the finest race-courses on the continent. The kite-shaped track and the circular cross each other, and the road is simply elegant. This is the only kite-shaped track in the country, I understand, with the exception of the one at Independence, Iowa. I had the pleasure of going over this track with Mr. J. C. Gage, and of looking upon that marvel of horse flesh, Sunol. But Sunol is now surpassed by Arion a two-year-old, who broke the world's record at 2:14½ This beats Sunol's two-year-old record. Arion could not be bought to-day for $100,000. Bellbird also broke the world's yearling record a 2 26¼ All three of these magnificent horses are at Stockton, and I had a good look at them; also Palo Alto and Stamboul, through the kindness of Mr. W. H. Parker, the owner of Commander, a horse of the same breed as the Electioneer. Stockton rivals the world with its tournament of noble horses, and the bright air of California seems to be an exhilarating tonic to the flying coursers.

Stockton also is destined to be the Minneapolis of the coast. Two of the greatest valleys in the world stretch away on either side of it—the Sacramento valley, two hundred miles to the north, and San Joaquin valley, two hundred miles to the south. There are large lumber mills at Stockton and the biggest flour mill in the state, that of the Farmers' Union. It is an imposing structure, and from its top a splendid extent of country is open clear to the glittering mountains a hundred miles away. The capacity of this mill is three thousand barrels a day. It can be increased to five and six thousand barrels. With W. F. Freeman and the superintendent, Mr. Cook, I examined its new and ponderous machinery, doing work as delicately as a lady's finger and sweeping on like the power of an earthquake. This vast building, with its outfit, cost $200 000. Beside this mill are the Crown mills, with a capacity of fifteen hundred barrels, and the Sperry mills, with a capacity of two thousand.

Saturday, W. F. Freeman drove me out to West Winery, a big establishment for the production of California wines. Through the politeness of Mr. West, Jr., I saw in this vast factory the grapes distilled into sparkling juice. Already this year they hav taken in three thousand tons of grapes. The grapes are shipped from as far as Fresno to this point. The prices are from eight to ten dollars a ton. This is an "off year," I understand, for the grapes and most of the fruits of California. The quantity is not so large, nor the quality so good, as usual. The wheat crop, however, is immense. Boats and ships are also built at Stockton. Maurice Freeman and his "pard," Harry Baldwin, hav just completed a little boat, made mostly with a jackknife and some other tools, and it presents a beautiful appearance upon the waters, and sweeps gaily and proudly on. It was launched October 24th—memorable epoch. Long may it wave!

Stockton goes in for natural gas. Large quantities are in the neighborhood, and quite a number of companies are formed for its development. It makes fuel and light cheap, and will undoubtedly be a great aid to the industries of the place.

I was pleased to meet with Dr. Hudson. He has written quite a number of historical and philosophical works. He is about to publish a book, "No Design in Life." It is quite interesting in its outlines and illustrations. The doctor is a Spiritualist, but he agrees with myself that God and religion are of no use to humanity. As a member of the California senate, and in other capacities, the doctor has done a great deal for political justice in this state. He is a keen and progressiv thinker. His book takes a line of thought not yet developed in Liberal literature.

The Freemans always giv a welcome to the Infidel lecturer and make the hours flow merrily along. Their daughter is winning a brilliant position upon the stage. Like Bennett, Mr. and Mrs. Freeman hav been "around the world" and looked with Infidel eyes upon the sacred and ancient places of the East, and penetrated its mysteries with the wisdom of this world.

Mr. and Mrs. J. C. Gage are always ready with "open house." Their daughter, Miss Julia, is a remarkable musician, and is studying the art with enthusiasm at San Francisco. Mr. Gage used to advertise on the front of his business place, $50 for a Christian. Many were the applicants, but when the test according to Mark from the open Bible was given to them they incontinently disappeared. They did not want to drink poison or handle snakes. Mr. Gage has still his $50. The genuin disciple is not to be found.

The Public Library of Stockton is an excellent institution. It is open on Sundays. Mr. Gower, the librarian, allows books of all opinions upon the shelvs. The Freethought books are there as well as others. The battle of ideas goes on beneath these literary ambuscades. Mr. Gower believes in a fair field and no favor.

My friend T. L. Grigsby, of Napa, is here with "The City of Babylon," the great and ancient city in miniature. It is quite a vivid representation of that old-time splendor. The tower, the palaces and hanging gardens, are presented with picturesque effect.

Mr. and Mrs. Charles Haas and family, Mr. and Mrs. Jones, George Hogan, of Lodi; Mr. and Mrs. Pope, and many others are with us in the forward movement.

The meeting on Sunday night at the new Pioneer's Hall was the best of the campaign. Over five hundred were present. This is an elegant hall. The surroundings were brilliant. The audience was deeply attentiv. The subject, "Evolution and Creation." Miss Lottie Foreman added materially to the success with excellent music. Her father, D. E. Foreman, is a radical Spiritualist and of course Liberal. He has had some remarkable experiences. He is a broad, genial-minded man, and is not hedged in even by his own faith. So far as this world is concerned we are on the same platform. After the lecture Sunday evening the Liberal League met and considered business. It was decided to keep the old officers under marching orders and go ahead. I was invited to come back December 13th and accepted the invitation. The Stockton League has fine material when there is anything to bring it to action.

I shall be in San Diego November 8th, 15th, 22d, and 29th and at San Jacinto, Perris, San Pasquale, Santa Anna, Anaheim, Los Angeles, Monrovia, Handford, and La More during that month. I shall be at Oakdale December 6th and Stockton December 13th. I shall take a dash up north until about January 24th. The lecture field is promising. I hav all the work I can do, and hav no time to take off the harness. The platform is broadening every day in its influence.

I add R. M. Connely, Dr. Lilia Lomax, and George Hoerr to THE TRUTH SEEKER list. Others will follow.

SAMUEL P. PUTNAM.

Stockton, Cal., Oct. 26, 1891.

Letters from Friends.

Will Share His Light With a Brother.

CHICAGO, ILL., Oct. 10, 1891.

MR. EDITOR: I hav no time or opportunity to get you new subscribers, but I am much interested in the cause; and as I see the names of unfortunate Freethinkers who are unable to pay for their paper but seem loath to giv it up, I will agree to pay for one of these each year as I renew, and leave you to judge whom to send it to. I inclose $5 for my renewal and the other subscriber as stated.

Very truly yours, JNO. L. JOHNSTONE.

Are Not Most Inventors Freethinkers?

BELLEVILLE, ONT., Oct. 15, 1891.

MR. EDITOR: Mr. Littlehales, who is mentioned in the extract below, is a stanch Freethinker and has been a substantial help to the cause of Secularism in Canada. Is it not a fact that a large proportion of inventors are Freethinkers?

Yours, F. ASSELSTINE.

HAMILTON, Oct. 12.—Manager Littlehales of the Hamilton Gas Company works is said to hav succeeded in solving the problem of how to volatilize all the carbon in coal. By the present process hardly more than a sixth of the carbon can be volatilized or utilized for gas; but by the process which Mr. Littlehales has invented every pound of the eighteen hundred and thirty-six pounds of carbon in a ton of coal can be directly converted into gas, leaving nothing behind but useless slag.

Hard to Keep Parsons from Dead Freethinkers.

CARLISLE, IA., Oct. 19, 1891.

MR. EDITOR: I write to let you know that one more of our old friend Liberals has passed to a peaceful rest. His name was Matt Farly. He was of our town. He died as he had lived, not recanting or favoring any so called Christian sect. He passed away very peacefully, without a struggle. But his mother was religiously inclined, so through her influence, as I understand, they had a United Brethren clergyman to put in his claim of Christ over the corpse, and when he had succeeded in making the family and friends feel as miserable as possible, he picked up his hat and left. Mr. Farly was, I think, forty-four years old and was an outspoken Liberal, and will be missed by the rest of us Liberals. M. GUISINGER.

A Word from Oregon.

GRANT'S PASS, ORE., Oct. 12, 1891.

MR. EDITOR: With feelings of pleasure and gratification I advise you of a visit from that worthy gentleman and able exponent of Freethought, Samuel P. Putnam, who addressed us October 7th and 8th. Indeed, we were pleased and enlightened, and in behalf of a number of Liberals say welcome, thrice welcome, here. For this is the kind of work which counts. It causes people to think for themselvs, thus insuring a victory for the right. I admire the cause of Universal Mental Liberty, and am glad I liv in such an advanced age of civilization, that permits us to tell and teach the truth without fear of thumbscrew, scalding vats, and funeral pyre.

Long liv the grand old TRUTH SEEKER and Watson Heston.

Yours for the truth, W. M. RICHARDS.

A Reformed Preacher.

NEW YORK, N. Y., Oct. 1, 1891.

MR. EDITOR: I am glad to find in this home of the oppressed men who are seeking for the truth. My experience is this: Your humble servant was born and principally raised in the South. I was educated for a physician, but, being endowed with an inquiring mind, I soon discovered that the profession was a humbug from *a* to *z*. My righteous indignation was aroused against such villainy, so I laid that aside and espoused Christianity as a minister of the gospel in the Missionary Baptist church. I began work fully believing that the call was from on high. At God's command "I studied to be a workman that need not be ashamed, rightly dividing the word of truth in due season to each one," etc. After a while I arrived upon a higher plane of Christianity than the brethren, so they began to cry "heretic." I then found that I was mistaken in the call; men had called me instead of God. I ceased to follow after the landmarks that had been set up by men who did not show by their acts that they were apostles, or practice what they preached. I took the Bible and gave them such a cleaning out that they gave up the job, as the people were on my side. When I had carried the point I offered to surrender the authority they had given me, but they would not take it. I burnt that little pen-scribbling on paper and quit trying to preach, as this part of the world had swallowed Jonah up. PREACHER.

Would Shoot and Stone a Freethought Lecturer.

ORILLIA, ONT., Oct. 7, 1891.

MR. EDITOR: Please find inclosed $7 for my own renewal and two new subscribers. We hav quite a number of Freethinkers in this place, but it takes some time to find them, as they as a rule keep quiet, as this is a priest-ridden town and you are spotted as soon as you say a word against the churches, but since Mr. Watts was here about a year ago there is a change, and they are beginning to talk.

We had Mr. Duval, of Hamilton, here last Saturday and Sunday. He spoke on the corner Saturday night and in the market square on Sunday at 3 o'clock and did not get through till about 6 in the evening. There was a large number to hear him, and a Mr. B. F. Kean made a reply, but got knocked out in the first round and did not stay to hear it done either. It has been the talk of the town since. Some say that he should hav been shot, stoned, run out of the country, etc., but they did not do anything except talk back a little on the start, and were promptly stopped.

My business takes me over a good deal of this north country and I find "good heads" in nearly every place I go, and I am of the opinion that if we could manage to hav a good lecturer come through once in a while we would hav a great many more converts. It is the young people we want to reach. Once let a bright young man understand that the Bible is not all true and the word of God, and, as a rule, he wants to know more, and it does not take long to get him out of the fog. J. W. BOYLE.

The Christian Has Only to Read—We Do the Rest.

ATLANTA, GA., Oct. 10, 1891.

MR. EDITOR: I hav at last succeeded in obtaining a subscriber for THE TRUTH SEEKER. Inclosed you will find $3 and a slip containing the subscriber's address. It is a lady who a short time ago was an earnest worker for the church to which she belonged. She knew nothing of Liberal literature, but consented to read a copy of THE TRUTH SEEKER—not to be convinced that the church was wrong, oh, no, but just to find out what I believed. You see the result. The church lost a victim, while Freethought has added to its ranks another lover of truth. I will send you an order for a couple of the Bible Picture Books in a few weeks. I had hoped to send several other subscriptions by this time, but this is a hard field to work, as the churches seem to run the town, even to abusing the mayor for allowing workmen to work on Sunday to clear up an impassable street in front of the fire-engin house, so that it might be possible to get the engins out if necessary. There is, however, a wave of liberty coming in this direction. It starts at Rome, Ga., where the good people of that place hav tired of being belittled by blackguards in the guise of ministers and hav demanded that the Sams, Jones and Small, appear before the grand jury and be made to prove, or rather to swallow, the libelous utterances made by them against the morals of the good people of that place.

I see by an article in THE TRUTH SEEKER that you wish to hav some printed matter distributed. I hav a little time I should be pleased to devote in that manner for you.

Respectfully, CHARLES E. MOORE.

A Boy of the Future.

HARRISON, TENN., Oct. 22, 1891.

MR. EDITOR: My dad takes THE TRUTH SEEKER. Dad's eyes are sore and ma has to read it to him and I listen to it. Sometimes I read in the children's department, but I do not like it very much. There is not enough science in it. I hav got an awful funny dad. I do not know what I would do if I had a dad like some boys. He teaches me just lots of funny things that other boys do not know. I can make a battery, and telegraph, and make pictures with a camera, and run a little steam-engin, and talk politics. I go to Sunday-school too. I do not go there to learn anything. I just go to see the girls. They say God wrote all the great big stories they tell me there. I wonder if God did not use to keep a grocery store and learn all those big stories there. I was down to the store the other night and a man told about a snake that jumped at one of his horses when he was going along the road. The snake missed his horse and hit his wagon tongue, and that there wagon tongue just swelled up as big as a saw-log in almost no time. The men all laughed and said it was the biggest lie they ever heard. I told them it was not half as big as one the Sunday-school teacher told us boys last Sunday about a man that had a cane that all of a sudden turned into a snake. I thought they would laugh, but they did not. They got mad and called me a little Infidel and said my dad ought to be hanged for bringing me up to say such things. One time last summer I put a frog down a boy's pants and it scared him half to death. I told dad about it and he laughed and said I had better go and try the same trick on another boy, so I did, and the boy just licked the stuffin' out of me. I went home crying and told dad and he just laughed and said he thought I would play that joke on the right boy some time. He says he likes to hav boys learn by experience, but I do not want any more such experience as that. I would rather dad would do that way than lick me for playing tricks himself.

I just wish you would put a little more science into the children's department. Dad says that if I would write some of the things about science he has told me maybe you would print it, but I will not, for this letter is too long now. Why do not some of the other boys write for THE TRUTH SEEKER?

Your thirteen-year-old friend, WILLIE GREEN.

Is Helping to Open Those Gates on Sunday.

FORT SCHUYLER, N. Y., Oct. 21, 1891.

MR. EDITOR: You will find inclosed the price of the "Life and Career of Charles Bradlaugh," which I should feel very much pleased to receive. I hav received all the other books and am well satisfied with them. I will not say that about your paper, because that goes without saying. I consider it superior to any paper I hav ever read, and it and the Boston *Investigator* are certainly the most welcome papers I receive. I believe it is getting better all the time. I am always glad to read the foreign Freethought news it contains.

I am doing all I can, by taking your advice, to keep the World's Fair open on Sunday. I am sending all articles in favor of the above to both Secretary Butterworth and the commissioners of this state, and if every Freethinker would do likewise we should probably be successful.

I noticed in your issue of the 17th instant a question asked by Mr. Rosenburg, if the word Jew indicates persons as believers in a certain religion or as a nation. Your answer was, "Both right." The former may be right, but I beg to differ with you as to the latter. To take the word Jew, meaning a descendant of the nation of Jews, independent of any religious belief, and apply it to a person just because he is a direct descendant of those people, I think would be preposterous. For instance, if your ancestors with the exception of your father were all Englishmen for a long distance back, could that justify you in saying that you are an Englishman when you and your father are born American? As to the religious side, I do not see how a man can be held to be a Jew after he severs all connections with his church, drops all the formalities of his sect, and becomes a total disbeliever in the fundamental doctrins of the Mosaic law, any more than Hugh O. Pentecost can be a Christian after becoming a disbeliever in the fundamental Christian doctrins or a man can be a Catholic after denouncing his church and becoming a Protestant. The fact alone of his becoming a Protestant excludes him from being a Catholic. The same with a Jew who becomes a Freethinker. It can not be a matter of distant nationality that makes a person a Jew, because I was reading only a short time ago of a lady who was going to become a Jewess. So I cannot see how a man can be a Jew after he comes to disbelieve in all their doctrins, any more than this lady can be a Jewess after she becomes a member of that church and then some time afterward disbelieves in their doctrins and severs her connection with that church.

Yours for more Freethinkers with the courage of their convictions, R. H. ROSENTHAL.

Lincoln Not a Spiritualist.

MARENGO, ILL., Oct. 22, 1891.

MR. EDITOR: When that prince of Spiritualistic humbugs, "Colonel" Bundy, of the *Religio Philosophical Journal*, concocted the latest scheme with the notorious Miss Colburn Maynard to draw the easily gulled into the Spiritualistic fold, said scheme being embodied in a book recently published by them relating how Lincoln became converted to their doctrin, they probably felt safe in so doing under the impression that "dead men tell no tales," but when a living one appeared in the person of Lincoln's private secretary, Nicolay, they must hav felt as though they had reckoned without their host after all. I inclose an extract from the Chicago *News* showing how their "little game" was spoiled, which will probably be read with great interest by your readers, as this latest invention has been published in numerous public journals, especially Eastern ones. The fraud, however, would hav been apparent even if Nicolay had not exposed it, for it is not at all likely that a quarter of a century would hav passed before Spiritualists had utilized the report that Lincoln attended séances if there was any truth in it. And yet this Bundy has the monumental cheek to introduce a law to put a stop to fraudulent mediumistic practices. It would be a pity if he were not caught in his own trap. If all bogus mediums and Spiritualistic quacks were expelled from their ranks, methinks there would be few, if any, left to bury the carcass of this greatest of all modern delusions, and if they were marked out according to their deserts, Bundy would lead the van.

H. WETTSTEIN.

WASHINGTON, D. C., Oct. 20, 1891.—John G. Nicolay, the private secretary and intimate associate of Lincoln and the distinguished historian of the martyred president, was called upon by the *Daily News* correspondent to-day with a view to ascertaining what truth there was in the sensational story that Lincoln was a Spiritualist, and was in the habit of holding séances at the White House. Mrs. Colburn Maynard, a medium, started the story, and Colonel Bundy, of Chicago, editor of a religio-philosophical journal, adds corroborativ testimony, which was telegraphed to many of the Eastern newspapers to-day.

Historian Nicolay was in his library, surrounded by his books and busy with some old Lincoln manuscripts. He is about sixty years of age, with meager frame, intellectual face, and tawny-gray, full beard. He had seen the statement of the medium and the corroboration of Colonel Bundy, and had dismissed both as idle stories having no foundation in fact.

Mr. Nicolay talked freely and said that he could declare without qualification that President Lincoln was not a Spiritualist and had no inclination in that direction. He had been the president's private secretary throughout the war, was with him almost night and day under the same roof at the White House, and he would undoubtedly hav known if anything so unusual as Spiritualistic séances were going on at the executiv mansion. He never heard of anything of the kind, and he is absolutely positiv that nothing of the kind occurred.

"Of course," added Mr. Nicolay, "I hav no doubt that Mr. Lincoln, like a great many other men, might hav had some curiosity as to Spiritualism, and that he might hav attended some of these séances solely out of curiosity. But he was the last man in the world to yield to any other judgment than that arrived at by his own mature deliberation. He was not superstitious, nor did he hav any Spiritualistic tendencies. I hav attended Spiritualistic séances, not because I believed in them, but because I was curious to see the proceedings. They were such manifest humbugs that I usually came away disgusted. If President Lincoln ever attended séances, as alleged, it was with this same feeling of curiosity. But I do not remember that even curiosity ever impelled him to attend a séance. He had more important business on hand during those days. In any event, I can say, without the slightest qualification, that a séance never occurred at the White House."

Mr. Nicolay treats as ridiculous the story that the proclamation of emancipation was hastened by advices from the spirit-land, and also that Lincoln went to the front to learn the conditions prevailing among the soldiers after being advised by the medium to take this course. To show the absurdity of the statement Mr. Nicolay pointed to that portion of Colonel Bundy's interview which says that while Lincoln received advice from the spirit-world, he never followed it blindly unless it conformed to his own better judgment. Mr. Nicolay says that it was this judgment in all cases which directed affairs and not any claptrap of mediums. As to the

statements that Mrs. Lincoln had afterward become an ardent Spiritualist at St. Charles, Ill., Mr. Nicolay declared that this had no bearing upon President Lincoln's life at the White House, for it was well known that Mrs. Lincoln became unfortunately eccentric after the assassination of her husband, and particularly during the latter days of her life.

Aurora Christians Would Assassinate a Freethought Lecturer.

TOPEKA, KAN., Oct. 24, 116.

MR. EDITOR: I write to tell your readers of my experience in Aurora, Neb., last September. After a correspondence with Col. Delavan Bates, of Aurora, who is an alleged Liberal, I was induced to go to Aurora and giv a course of lectures on phrenology, etc. I rented Colonel Bates's hall for five nights, agreeing to pay him $25 for use of his hall. I was to giv all the lectures free but one, and that one was to be given at a small admission. Colonel Bates represented to me that the town was a good place for anything like that; so I went to Aurora and remained a week before the time for the lectures so as to hav them thoroughly advertised. I put up at the best hotel in town, paid my own bills, announced the lectures by large lithographs, small circulars, announced them in all three of the papers in town and paid the cash in advance for it. I had $4,000 worth of scenery, forty-five skulls, numerous manikins, busts, etc., and put all of them on exhibition in the hall that the hall would hold. I gave three of the lectures to small houses, but they were well received. These three I gave free for both sexes. The next night I was to giv my fourth lecture on "Matrimony and Beauty," for both sexes, and at ten cents admission, but was prevented from doing so by being arrested for not taking out a license of $5 a day for offering to cure chronic diseases by telling the patients what kind of food to eat and how it should be cooked. The above hygienic recommendations are all I use for the treatment of diseases. I was taken before a lean, low-browed brigand that calls himself by the ominous title of "police judge," who tried to blackmail me out of $60 in the form of "fine and costs." The principal persecutor in the scheme was the mayor, a lumpy-browed, flat-headed, dissipated villain who took a disliking to me because I told my audience how to tell whether persons are honest by their heads, and as this good Christian's head would not stand any test for honesty or morality, he was greatly alarmed, as he feared his customers would cease dealing with him when they discovered what a villain he is. There are a gang of these villains here who attempt to cinch and blackmail every stranger who happens to come to Aurora. They call themselvs the "city council" and their methods of blackmailing they call "city ordinances." Mayor Shean is the chief of these brigands and outlaws, and the fat, beefy, carnivorous editor of the Aurora *Sun* is their mouthpiece and defender. The *Sun* is a dirty, scurrilous, blackmailing sheet and violently pious and Democratic. Most of the lawyers of Aurora belong to this gang, as I discovered after my arrest by their refusal to take hold of my case, as I wished to take an appeal to the district court. Not one of them would take my case, but all of them advised me to pay the fine. Colonel Bates, the alleged Freethinker, belongs to this gang, and is a member of the city council and helped to enact such an outrageous ordinance. The villains ought to hav been glad to get such a course of lectures free, and could well hav afforded to pay me $500 for such services as I gave them, let alone jumping on me after I had given all the free lectures and had paid all my own expenses, amounting to at least $75, and trying to blackmail me out of $60. I hav been in the lecture field thirteen years and never received such infamous treatment in all my life. I can furnish a hundred people who would testify that the above is a correct statement of facts, as well as twenty others who hav been treated similarly by this gang. Everyone should giv Aurora, Hamilton county, Neb., a wide berth. There are many other towns in the state that are nearly as bad as Aurora, and the whole state is trying to rival Russia in the tyranny and injustice of its infamous alleged laws and the bigots and tyrants at the back of them. The other two papers in Aurora do not belong to the gang and they declined to publish my arrest and disgraceful treatment in Aurora. I inclose you this lecture program that I used in Aurora to giv you an idea of my lecture course. I do not like to make public anything of this kind, but feel that it is my duty, as it may save some other poor devil from falling into their clutches. If a man should undertake to lecture in Aurora on Freethought the fanatic Christians would assassinate him.

Yours for justice, DR. C. W. MCCORMICK.

Spirit-Searchers Impugned.

WILKESBARRE, PA., Oct. 20, 1891.

MR. EDITOR: E. D. Slenker gets an occasional desire to investigate Spiritualism. Whenever that feeling possesses her she at once makes an announcement of the fact through the columns of THE TRUTH SEEKER and other Spiritual papers, so as to giv warning to the spirits and Spiritualists that Elmina is on the warpath in the search of a spirit. I hav noticed these periodical efforts for years, and also the published results, and while she has been able to witness much that is unaccountable, owing no doubt to the favorable opportunities presented for her special benefit by the Spiritualists, she is never disposed to giv the public any very exact account of just what did happen, so as to let it judge, but covers the whole performance under those oily and evasiv words, which she so well knows how to use, "I got nothing that hit nearer than a fortune-teller might hit," etc. "Friends told me marvels and showed me autographs and portraits innumerable said to hav been produced under absolute test conditions. I think probably the phenomena are much of them real. But what produces it, I know not. I do not think the dead hav anything to do with it, but that it is some not understood power or faculty in the living," etc. Now, when a person of intelligence is so credulous in unbelief as she, I am inclined to call it the credulity of unbelief. That is, simply that such a person so constituted is ready to believe any unreasonable theory in preference to the plain, simple, and reasonable truth, and of course that such person is utterly unfit to decide the momentous facts and phenomena of Spiritualism. When a person sees an intelligent communication, purporting to come from the spirit, which givs incidents, dates, locations, pictures of friends, and the various circumstances all precluding fraud or the conscious contact of mortals, and tamely, after looking at all the facts, can say "it must be some faculty in the living" which produces them, I am simply disgusted with such driveling incapacity to weigh facts, and any such investigator might go on from July to eternity and remain just the same doubting one to the end. The idea that a picture could produce itself upon a cardboard in broad daylight, and be the exact likeness of my friend, wife, brother, or sister in spirit life, coming in the presence of myself, and another person (the medium) who never touched the slate or card—then the idea that in some way I or that medium must hav done it, a thing of which we are both incapable and unconscious, is the quintessence of unreasoning credulity. For whatever it is, it is an intelligence which does such things, and it must be akin to human thought and life. It can be no lower power or intelligence than the human. It is simply impossible that anything other than intelligence can produce these phenomena, and as we who are witnesses in the flesh do not produce them, it is but reasonable to conclude that it must be what it invariably claims to be, spirits. Why deny the work of the spirits when you hav no evidence that it can be anything else? I refer now to such phenomena as preclude the possibility of fraud. For instance—Mrs. Perry and myself visited Onset last August, called upon a Mrs. Gillett for a slate-writing, and made an appointment for a time subsequent, giving no names. We had never seen Mrs. Gillett, nor had she ever seen either of us. As I had often witnessed slate-writing, I proposed that the spirits should devote their messages and attention to my wife, and said, "Let her sit to the table and see what they can do for her." She was requested to wash her slates, by the medium, and place her hands upon them, the medium sitting about a foot or two away from the table and not touching it or the slates at all. She remained there rocking herself on a chair and talking pleasantly about the trip to Onset, the weather, etc., while my wife held her hands upon her slates upon the table. There was no slate-pencil put upon those slates, and they were fastened by strong rubbers both ways to hold them solid. In a few minutes the medium said, "I think you hav got something; open the slates and see." She did so and there was a communication covering the whole of one slate, purporting to come from her father, names, etc. In this way, after handing the slates to me to read, she got writing on twelve or fourteen slates, giving facts, dates, names, places, and evidences of the fact that many of our friends were there and interested in telling us of their love and pleasure at this unexpected meeting. Finally upon one of the slates was written, "I want you to take this which I will make to my family; it will be a great test to them," signed Richard. Two slates were then cleaned off and placed upon the table as before, wife holding her hands upon them, no pencil or other thing to mark with being placed between them, and in about one minute the medium said, "It is finished, so you can look." The slate contained four fairly distinct faces, and a number of faces interwoven and shadowy, and parts of faces as if a group had stood together and their images had been thrown upon the slate. The writing on the side of the pictures and below them was this: "Johnnie, your boy, is here," on the side. And lengthwise of the slate below was written crosswise: "Dear Martha, I am here and I love you and Nellie still. I want to help you both. I want to come to Scranton, nearer home. Yours ever, Richard." This was a production for the family of my brother Richard, who liv in Scranton, Pa. You will observe the pertinent facts in connection are: First, "Johnnie, your boy, is here." Now, neither my wife nor myself knew that they had lost a Johnnie. Secondly, the name of his wife Martha, also Nellie, Scranton, and Richard. And thirdly, the connected letter and the fact of connecting his daughter Nellie with the mother, who was his favorit child, and lastly, the recognition by the mother of the picture of Johnnie, who died when about six years old. Mrs. Gillett was as unconscious of the remarkable tests we had received as a school-girl; was not conscious of a single fact in the beautiful chain of evidence she had been the unconscious medium of getting for us, nor did I realize its value so fully until some weeks thereafter when I presented the slates to my brother's family in Scranton, Pa., as requested by him. These facts are stubborn things and cannot be set aside by such doubtful allusions of Elmina and other hard-headed and unreasonable doubters who are always "in search of a spirit" but never finding one. The truth is, they are not in search of spirits; they are only intent on finding trickery. They carry an egotistic trick-bag on their shoulders and are apt to get what they are in search of, and I do not blame the spirits if they do dupe such ones just to punish their unreasoning unbelief; for the reason, too, that no matter how self-evident or convincing a test might be, to such, it would be ascribed to the arts and tricks of mediums or the wonderful faculty some hav of guessing. Anything under heaven, no matter how absurd or implausible, will do, only not a spirit, for such. Such unfortunate minds are not susceptible of conviction. They are natural doubters, and do not pretend to be able to decide between trickery and the truth, and this is not for want of general intelligence, but simply from their credulity of unbelief.

It occurs to me to mention one more case. While in Philadelphia a year ago, through Mrs. Beste, my daughter Mary came fully materialized, apparently from another room, the cabinet having been a curtain placed across the corner. I recognized her voice and understood her message to mother and the family but could not distinguish her features. I requested her to come again under a strong light. She said she would try. In fifteen minutes she came again, but I said, "Mary, I recognize your voice but I cannot get your features yet." So she came again the third time, under a stronger light, when I fully recognized her features, and said, "Now I am satisfied." She smiled and sank down out of sight while I held her hand. The following week I had another sitting with a business medium whom I had not seen or consulted since 1876. After a time this medium said, "There is a short, thick-set spirit behind your chair who says he is your brother." As I had but one brother in spirit, I said, "Yes, I lost a brother." She said, "He calls himself Uncle Dick." I said, "Yes, his name was Richard." "Yes, but he says he went by the name of Uncle Dick," which was a fact. After some other interchange of conversation the medium said, "Your daughter Mary is here, and she feels so happy to know that you recognized her the other night when she materialized." These are the little facts which convey the stupendous truths of the after life and make Spiritualists.

J. R. PERRY.

The Story Getting Smaller.

SUSPENSION BRIDGE, N. Y., Oct. 13, 1891.

MR. EDITOR: In regard to the clipping from the Chicago *Herald* of September 31 and printed in THE TRUTH SEEKER of October 3d concerning the suicide mania in Bradford, Pa., I wrote a friend residing in Bradford, requesting him to giv me all the facts in the case known to him. I inclose his letter, together with the newspaper clippings he sent. If they are of any use to you, you are at liberty to use them.

H. HOWLAND.

BRADFORD, PA., Oct. 10, 1891.

N. HOWLAND, Susp. Bridge, *Dear Friend:* Your letter received. I will inclose newspaper items about the death of Dr. Stuart and Elias Heasley, which explain the cases more fully than anything I hav been able to learn from individuals who were quite intimate with the doctor. Mr. Heasley was from Limestone, N. Y. I find no one who was acquainted with him. I find no one who knows anything about the doctor's belonging to any society who held principles as stated in the Chicago paper. The doctor was considered a smart and well-read man, and the manner he ended his life was a surprise to all. Yours truly,

F. L. BLASDELL.

AN ECCENTRIC MAN.

To those unacquainted with Dr. Stuart the announcement of his suicide last evening caused considerable consternation, but those who were intimate with the suicide in life were not as much surprised, because he often said that he would end his worldly career in just such a way.

Dr. Stuart was seventy-six years of age and had resided in Bradford for the past twelve years. He was well known throughout this part of Pennsylvania, and although an eccentric man was well liked by many people. He was a graduate of the Berkshire Medical College in 1844, and was a successful practitioner. Of late years he had not followed the calling of his profession on account of ill health and old age. In former years he resided at Erie, Pa., and during the oil excitement on Oil Creek he resided at Petroleum Center, where he carried on a profitable practice. The revolver with which he ended his life yesterday was one he obtained while residing at Petroleum Center. It was given to him by a man who accidentally shot himself and decided he would never carry another weapon of that description.

The deceased has been a sufferer from disease for many years and several months ago his life was nearly despaired of by reason of a tumor at the base of the brain. It was this agony that caused him to say often that some day he would take his own life. Through some domestic trouble he had not resided with his wife for many years. Mrs. Stuart lives at Erie, Pa., with her two sons. Besides acquiring a first-class medical education the suicide was a studious reader and was naturally endowed with the faculty of painting. This was an amusement for him, and he spent many pleasant hours with his brush, palet, and canvas. As a result the walls of his office are hung with a number of pleasing pictures. Some time ago he commenced the painting of a picture which he intended to present to the Bradford Hospital, but it was never finished. He was ingenious, as the arrangements of his office indicated.

Dr. Stuart always advocated and believed that life terminated in its entirety when the spirit left its home of clay on this earth. So strong was his belief in that direction that he had been writing a book on that subject and requested that it be put in print after his demise.

Even in his hours of misery he was nearly always in a cheerful mood, when engaged in conversation with anyone, and delighted in telling a story or perpetrating a joke. He took delight in exhibiting to visitors at his office a skeleton head in oil which he executed himself and said was his likeness after he had passed away. A closer scrutiny of the subject disclosed the fact that there was more truth than fancy in the whim.

He made all preparations for his death and for the final disposition of his remains. The doctor was attired in a neat suit of black, clean linen, was shaved, and everything about his person was tidy.

About two years ago he composed a funeral march, which he wanted a band to play at his burial. He also directed that no funeral services should be held over his remains. The body was placed in charge of Undertaker C. J. Lane.

ANOTHER SUICIDE.

Elias Heasley, aged sixty-six years, a resident of State Line, committed suicide yesterday afternoon at Limestone by taking a dose of "Rough on Rats." He died at 6 o'clock in great agony. The suicide sat around the hotel all afternoon talking with acquaintances and apparently was in cheerful spirits. No cause can be assigned for the rash deed. The remains were taken to the late home of the deceased at State Line. His struggles attracted the attention of the people about the house, and when several of them repaired to his room he was conscious enough to tell them not to send for a doctor. However, two physicians were summoned, but he was beyond their aid.

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all our own, however small; and as the society grows (as we trust it will) the paper can keep pace with us. A small four-page sheet, 11x14 inches, published monthly, or even quarterly, would be all sufficient for our present needs. This little sheet would be quite large enough to contain our acknowledgments of contributions and any necessary bulletins about the American Secular Union, and leave us a good deal of room besides. In that extra room we could hav, besides appeals for state Secularization, articles for young people that would make this little sheet a most welcome visitor in the home of every true Liberal, while the chances for missionary work among the young with this modest little journal would be self-evident. No one religious creed should be exalted above another in its columns; the reader should be led to respect alike the doctrins of Theist and Atheist, Materialist, Spiritualist, and Theosophist, while holding fast through all to the fundamental right of Free-thought.

As for the cost of such a journal, if it were desired to giv it away, $300 a year would more than enable us to publish quarterly and mail a thousand copies, or four thousand in all during the year; and, with close reckoning, it is likely the expense could be reduced to very nearly $200. If, as seems wiser, a subscription were charged, for the benefit of the American Secular Union, it seems as though even a moderate estimate would make this journal very nearly self-supporting. Here is a chance for our wealthy Liberals to step forward and help along an important missionary work among the young, as well as among outsiders whom we wish to interest in the separation of state and church.

The American Secular Union has now reached a point in its history when it must either largely increase its sphere of work or sink out of public sight altogether. For fifteen years its course has been that of a brook, now foaming madly down the mountain-side, tearing away the rocks and trees that happen to lie across its path; and again creeping sulkily along in its channel, choked by the *débris* which its own mad rush has precipitated upon itself. To-day it has reached a watershed, so to speak, where its destiny trembles in the balance between two futures. On the one side are smiling fields and fruitful valleys, ready to be rendered still more glad by this stream; a hundred tiny rills, ready to be caught up into its vigorous current, and swept on and on in a veritable river of blessing, far away beyond the horizon of the coming years; hamlets which need this stream if they are to grow into cities; cities which need the blessing of religious freedom which this stream, and only this stream, of all the rivers that flow, can bring them, if they are to escape the fate of other communities of the past which hav one and all crumbled before the blasting tyranny of a united church and state. On the other side of the watershed we see—what? A desert of shifting sand, in which even a fuller current than ours can only sink down, down out of sight forever, useless and forgotten; a desert of whirlwinds that blow everywhere and nowhere; a desert which can only be reclaimed, not by the sacrifice of a stream's life, but by the gradual encroachment upon its borders of the woodland and farm, from the other side of the mountain, which this stream of ours shall hav first enriched and developed.

The time is brief in which our stream is likely to pause upon this watershed of choice between these two futures. A day, a week, a month may fix its future course unalterably. Shall that course be one of blessing or of disaster to the hopes of Liberalism?

Let the Liberals of the country reply.

IDA C. CRADDOCK, Corr. Secy. A. S. U.

Philadelphia, Pa., Oct. 31, 1891.

Miss Craddock was followed by F. C. Mende, the Treasurer, who reported that some twenty-one hundred dollars had been raised during the past year and all expended but $67 80. Of this he had $19 30 on hand and $48 50 was in the hands of THE TRUTH SEEKER. Mr. Mende said that when he was first elected Treasurer he had purchased a safe, but found he had no use for it. The Board of Directors, he said, had spent hours consulting how to raise funds, but gave it up as too hard work. His report was referred to Doctor Kay and Mr. Geiger, as auditors, who looked at it and reported it correct, which it undoubtedly is.

Mr. Wakeman moved that the reports be received and laid over to be discussed in the afternoon. He would also like to know the names of the Chicago people who were to be honored with the present of the Union. He wanted to know if anybody knew them. There were, too, reflections in the President's and Secretary's reports upon two members of the Board of Directors. The differences in the Board the past year had been, he thought, of a latent character, arising from honest differences as to the proper course and policy for the Union to pursue. The majority of the Board lived in Philadelphia, and seemed to consider themselvs as all sufficient. They did not ask him to consult with them, and he had never had any opportunity to pass upon the Prize Manual. As to the charge that he had neglected to prepare a memorial regarding Sunday opening of the World's Fair his conscience was clear. The Board had adopted a petition found in a paper, and he and Doctor Foote had always been ready to add sugges tions, but the Union was in the hands of the President and Secretary, who assumed the attitude and seemed to say that they had better be left alone.

Mr. Chamberlain seconded Mr. Wakeman's motion and added that he would like to know, as to Girard College, who the "experienced and wise counsel," to quote the President's description, were. He wanted to know what had been done, what it was proposed to do, and how far the Union had been committed in the matter. With Mr. Chamberlain's amendment the motion was carried.

Mr. Westbrook, D.D., was asked to name the men and women of Chicago whom he had slated as the officers' successors. In response he said that he had long been in favor of removing the Union headquarters to Chicago, and had had a long correspondence—some hundred letters—on the subject. He would name Judge C. B. Waite for President, Mrs. M. A. Freeman for Secretary, M. Reiman for Treasurer, and J. F. Geeting, Doctor Greer, W. S. Andres, and E. M. Geer, as Vice-Presidents, who with the President, Secretary, and Treasurer, compose the Board of Directors. It was, Mr. Westbrook, D.D., said, simply impossible for the old officers to serve again.

It was then moved to adjourn to meet again at 2:30 to discuss the reports. The President answered back that he had only engaged the hall for one session, for which five dollars had been paid, but presumed it could be had for another session for another five dollars, if anybody would pay it. The Congress determined to hav it, and adjourned.

AFTERNOON SESSION.

At 2:30 the President lifted the gavel and called the Congress to order. He had, he said, no desire to precipitate any discussion on the report. He didn't care at all what the Congress did with the reports. It could accept them, reject them, or do anything else it pleased with them. But he had committed to writing his answer to Messrs. Wakeman and Chamberlain. In answer to the former, he said, No Board meeting was held without notifying Mr. Wakeman and Dr. Foote. Sometimes meetings had been omitted because they could not attend; and they had been present at two meetings only. They were appointed to attend to drafting a memorial to the World's Fair authorities on Sunday opening of that show, and this he was prepared to prove by documentary evidence. [Dr. Foote interrupted, and admitted this.] On the only question on which the Board was divided [as to appointing Mr. Watts field secretary at a salary of $2 000] they stood five to two, and the five gave in to the two. Everything that had been done in regard to the Prize Manual had been approved by the Board, and especially by Mr. Wakeman.

In answer to Mr. Chamberlain's inquiries about Girard College, he would say that the American Secular Union had taken no action until he had published his book on the subject, which had cost him about six hundred dollars. In the matter of the College he had neither asked nor received advice or money from the Union, and he declined to communicate anything about it to anybody. It was his own business, and no one's else. He did not explain, however, why it was that if it is no business of the Union's he mentioned it in his report.

Dr. Foote then offered a resolution to the effect that the Congress would receive the President's and Secretary's reports, but without indorsing the attacks upon the Liberal lecturers, the Liberal press, and the Liberal public.

Mr. Wakeman spoke to this resolution, saying that without question the majority of the Board were honest in their determination to follow their own policy, but they had made a great mistake. They had refused to follow the directions of the Congress, and instead had spent most of their time trying to placate their enemies by sacrificing their friends. They had sacrificed the Liberals to the Unitarians and other mongrel sects. The Liberals had been practically turned down.

In regard to the Manual, Mr. Wakeman said that no copy had been sent to a Liberal until the book had been out for months. [Interruption by the President, denying this. Mr. Wakeman took back months, but stuck to *a* month, and added that he understood the book had been sent around for review in September.] The book, continued the speaker, is an attempt to sustain Christian morality without the Christian basis, which is like trying to grow a tree without any roots. We want a Secular morality based on Secular philosophy, not a Christian morality based on Christian authority with the Christianity left out. In order to make a success of the American Secular Union an amendment to its constitution should be made. The elements within it could never agree. It should be run on the new faith. The officers had done the best they knew by sacrificing their friends mercilessly. We should learn from the English and Canadian Secularists, and make the Union a truly Secular organization.

Miss Craddock, with a disregard of parliamentary usage easily forgiven in that charming lady, interrupted, as she explained it, by rising "to a question of fact." It was all about the memorial to the Chicago World's Fair authorities. Mr. Wakeman *had* been asked to attend to it. Then she rebuked him severely for not attending the meetings of the Board. Mr. Wakeman assured the lady and the Congress that Chicago would be attended to in due time.

Dr. Foote read his resolution again [the President interrupting him to say he would vote for it], and added that the Memorial to Chicago World's Fair authorities was not timely. Such a document should go to Chicago with the petitions, with some one to present them. The petitions had been wisely held back till the opportune moment.

Dr. Foote said that he could indorse the officers more than did Mr. Wakeman. The President was right about the conditions of his acceptance of the office. But he, the speaker, thought it to be a fact that it is not possible to run the Union on the basis of Liberal Christianity. Dr. McGlynn and the Rev. Mr. Savage had come down to Philadelphia, spoken for the Union, and been paid for it; but had either ever formed an auxiliary Union or influenced a cent into the Union's treasury? In England and Canada they had Unions based on something besides——

[Interruptions by the President and Secretary. When they had quieted down Dr. Foote resumed.]

The English and Canadian Unions were not founded on political action alone. They were Secularists and worked on that line, and he believed that their policy was the best. As for the Spiritualists, of whom the officers had said so much, claiming that they had during the summer contributed more to the Union than the Liberals, he did not believe that the Spiritualists as a body took any interest in the movement, nor had they paid much into the Union's treasury.

[Interruption by Mr. Westbrook: "The New Yorkers hav not paid anything."]

DR. FOOTE: Has the President of the Union paid anything? I hav put up more money than ever Mr. Westbrook did.

Resuming his speech, Dr. Foote said that it was of no use to try to get the different religious elements to support the Union. Neither the Protestants nor the Liberal Christians will help financially The Secretary, said the gallant doctor, was good. He liked the way she worked, but her efforts did not seem to accomplish much. The work of all the secretaries did not seem to do much practically. The trouble was probably that as they had to work all the time to get money to pay their salaries, and as they only got about enough to pay that, they had not ing left with which to work for the objects of the Union. Such being the case, their efforts were largely wasted.

[Interruption by Miss Craddock to say that she raised more money than E. A. Stevens did when he was Secretary.]

The President said he did not want to stay there all day, and he wanted the discussion closed.

Mr. Wakeman then offered a proposed amendment to the constitution of the Union, the purport of which is to make the Union a Secular body, in line with Canada and England. To this he attached a resolution directing the officers to be elected to carry it out in their policy of work for next year.

Miss Craddock interrupted to ask whether the policy of the Union should be Liberal Christian or Infidel.

Mr. Wakeman assured her that if she had patience she would know when another resolution which he had to offer was read. He then read the resolution, which was to the effect that the motivs of the Liberal press should be the motivs of the Union. That, he said, made everything plain. The proper foundation for a secular state is a Secular philosophy, and until we hav that the secular state is not safe. When the Union adopted that policy, he said, Liberal people could work for it, the Liberal press could support it, the Liberal lecturers could sustain it, and money could be obtained for it. Therefore he wanted the Congress to "respectfully request" the officers to pursue that policy. He would ask that the officers be *directed* to pursue this policy, only he had learned at the Portsmouth Congress that the officers were not bound by a vote of the Congress, but would do as they pleased anyway. So he put it that the Congress "respectfully request" it. He thought the Chicago folks slated to succeed the present Board would agree to it, but if they did not then they should be put out, for it was time to change the policy of the Union. We must stand on our own bottom and not on "liberal Christianity."

Mr. Westbrook said that it was the ruling of the Chair that Mr. Wakeman's resolution was out of order and could not be entertained by the Congress.

Mr. Wakeman appealed from the decision of the Chair. The Congress could request the high and mighty officers who were to succeed the high and mighty powers now in. Even the czar of Russia could be petitioned, and a cat might look at a king, though it might do little good. The ruling of the Chair was the thing that was out of order.

Mr. Westbrook put the appeal from the Chair to the Congress, but before the Congress could get hold of it a Philadelphia gentleman made a speech which evoked applause from the fair Philadelphia contingent. Those who supported the Chair were then asked to rise. The Secretary said there were twelve. Mrs. Westbrook said she saw thirteen. They stood up again. The Secretary saw fourteen or fifteen, she was not sure which. On the third count the number was called fourteen. Against the Chair eleven, with no subsequent counts.

Leonard Geiger moved to elect officers. The President was asked to read his slate. He nominated C. B. Waite. Mr. Wakeman was nominated. He declined, as did Dr. Foote and E. M. Macdonald when their names were put up. Mr. Waite was elected by a vote of nineteen to one. The next name on the slate was Mrs. M. A. Freeman, who received seventeen votes. M. Reiman was third on the slate, and was elected Treasurer. [Interruption here by a lady who wanted Mr. Mende to send his safe to Mr.

Reiman. When the joke had been explained to the President by Mrs. Westbrook and the Secretary, and he had laughed, the election went on.] John F. Gosting, Dr. Greer, W. S. Andres, and E. M. Greer completed the slate.

Mr. Burnier submitted an amendment changing one of the articles of the constitution, and he was promptly sat upon. Then the President graciously reconsidered his ruling and let him in. The change is to take away voting powers from annual members.

Mr. Westbrook said he was happy to be released from an onerous burden. He had served three years, and in all his duties he had done the best he knew how. The labor of getting out the Prize Manual had been immense. He had himself written two or three thousand letters about it. Eleven hundred dollars had been subscribed. One thousand dollars had been paid to the authors, and the odd hundred, together with another hundred at least from his own pocket, had been used in the necessary business connected therewith. The trusteeship of the fund came not from the Union but from the subscribers. Any reflection that he had not paid anything to the Union was a vile slander. He then begged pardon for all he had said against the members of the Board and Congress.

Miss Craddock desired to hav a collection taken up to pay for the use of the hall that afternoon. Dr. Foote suggested that the rent be charged to the Union. Mr. Westbrook said that if THE TRUTH SEEKER would turn over the money belonging to the Union that might be done. The business manager of THE TRUTH SEEKER said that the money was ready for the Union, and would hav been paid had not Mr. Westbrook written him a very insulting letter. Under the circumstances it would be paid to the new officers. The business manager also suggested that if the officers had used less cash for railroad fares across the continent and to watering-places the Union would be better off. Miss Craddock then rose up in wrath. The hundred dollars for her railroad fare across the continent had been voted by the Congress. As to fare to watering-places, Westbrook was stopping at Asbury Park and she had to go and see him. That was all, and when she was at Asbury Park she worked like a Trojan.

Mr. J. F. Foster of the Boston Ingersoll Secular Society then obtained the floor. He had, he said, been sent as a delegate from that society to see what was going on in the American Secular Union. The National Liberal League was a disgrace to Liberalism, and the American Secular Union was just like it. It was a wrong step taken when the Ingersoll Secular Society joined it. The logrolling of this Congress had undoubtedly killed the Union. The Ingersoll Secular Society had done more real work than the whole Union. It had obtained twenty thousand names to a petition repealing the law exempting church property from taxation and had got a bill in the legislature to that effect and expected to pass it.

[Interruption by Miss Craddock, who said Mr. Foster had told her that the Massachusetts Liberals were so successful because they had the clergy with them. Miss Craddock thought that indicated that the Christians were, after all, the folks to tie to.]

Mr. Foster resuming, said they had compelled some of the Protestant clergy to advocate this measure just as the Abolitionists had forced the preachers to support their doctrins.

Miss Craddock still thought the Unitarians were about the best friends of state secularization on top of the ground. The Liberals, she said, denounced other people's beliefs. [Interruption by Dr. Foote, who suggested that though she might hav faith in them she would not get a dollar from them to help along the movement.] Miss Craddock then apologized for all of her offensiv remarks.

Mr. Wakeman moved to adjourn, but recalled the motion, for the Congress to receive from Captain Robert C. Adams the fraternal greeting of the Canadian Secular Union and the Montreal Pioneer Freethought Society, of both which organizations he is president. Mr. Adams was invited to the platform, from which vantage-point he tendered his greeting to the Congress "assembled in the City of Brotherly Love." [Smiles from the audience.] The Canadians, he said, carried on their propaganda from an antitheological standpoint, and he believed that to be the only true policy. Free and independent men usually spoke their minds, but he was glad to see that the members of this Congress had heeded the advice given by an old preacher to the couples he joined in matrimony, to wit: Never both get angry at the same time. He counseled those who did not believe in the policy adopted by the officers of the Union to retire and form another Union. That would be a generous rivalry. He would be glad to lay down his presidency when the American and Canadian Freethinkers could join in one organization, and perhaps such a union could be made the forerunner of that mighty political union of the countries which was surely coming and which he hoped to see.

Mr. Westbrook said the American Secular Union was exceedingly glad to greet Captain Adams, whose father was the most orthodox man in Boston, though Captain Adams was the most radical man alive except himself. Mr. Westbrook claimed to be something like the man at the county fair whose asseveration of the truth of an occurrence was that "it is as true as that I hav got a wagon-load of melons outside the gate which I want to sell for fifteen cents apiece." The speaker said that he had recently written a book, the last chapter of which was stereotyped, which was the most radical book in the world, and its author was more radical than Colonel Ingersoll or Thaddeus B. Wakeman.

Mr. Wakeman arose to refer to Captain Adams's suggestion that those who did not like the policy of the Union should withdraw and form another Union. Such a course, he said, would not do. The folks who object will be on hand next year, and for several years thereafter. They are the founders of the Union. The Ingersoll Secular Society must not withdraw. Bolting has been the death of all reforms. As for the differences between the officers, they amount to nothing.

Miss Craddock congratulated Mr. Wakeman upon his determination to work for the cause of state Secularization, for, in all the time that she had known him, she said, he had done nothing.

Mr. Foster said that the Ingersoll Secular Society is bigger than the American Secular Union. It has a library of fifteen thousand volumes [willed to it by Photius Fiske] locked up because of a petty legal squabble, and a two hundred and eighty thousand dollar building, which it can use free. The American Secular Union ought to reform, he thought, and aim at what it intends to hit.

Miss Craddock said the American Secular Union had a thousand members—at least five hundred. When she took possession of the society it had no books or anything else. There was nothing on hand.

With these friendly speeches, and several asides still more cordial, the fifteenth annual congress of the American Secular Union adjourned *sine die*.

Crowded Out at the Congress.

If I can be allowed a little of THE TRUTH SEEKER'S space I would like to state an important point in my intended comments on the affairs of the American Secular Union which I was not permitted to say at the Congress, owing to the interruption and cutting short of my remarks by the President. Though called as a business meeting at a time when even the life of the movement seemed precarious, "we could not spare time" to consult about its vital affairs and needs, for, as it later eventuated, the President needed the time to announce his latest and greatest literary effort and invite all to buy his forthcoming book.

During many years and under different administrations it has become evident that the power of the American Secular Union to attract funds is limited to about $1 500, and of this, or a less amount during some years, the larger portion has been devoted to office expenses and Secretary's salary, leaving so little for activ work that we hav but little to show for the last six years' expenditure of about $9,000. If we could raise $5 000 a year it would no doubt be wise to use a fifth of it in official salaries to employ the other four-fifths wisely and well; but if we can expect only $1 200 or $1 500 the business should be planned in a way to use not more than one fifth or a fourth for salary and office expenses. We could not hav the full time of a Secretary at this rate, but we want a Secretary who will for $300 direct and employ $900 in useful propaganda rather than one who requires a salary of one thousand, leaving only two hundred to work with. I hoped before the nomination of next year's officers to hav introduced a resolution advising the policy above indicated, but few of the old reliable backers were there to vote on it, and it remains for the elected Board to decide the policy and lay out the program for the year of their administration. It is my personal opinion that unless some such policy be soon adopted by the new Board they will hav a good deal less than $1,200 to work with.

My title to discuss such matters was called in question by the President because my annual donation was not made this year, which was entirely owing to the fact that I had been waiting for the President to pony up something himself. At the time I choked myself off from saying that during his administration of three years the Foote family has contributed about $400 to the treasury of the American Secular Union, and, if I am not mistaken, the donation of Mr. Westbrook, who could buy us out five times over, has been $0.00.

In the American Secular Union the accomplishment of anything worth while depends largely on "funds," and secondly on the wise use of money subscribed. To attract funds from those who hav been its mainstay heretofore, I believe that the policy of the society must be altered, so that it shall conform in the main with that of the English and Canadian Secular societies, and that the employment of the funds will hav to be different from the methods of the past six years. We now hav new men. Let us soon hear if they hav any new plans. If not, they might as well cremate the remains, for "the old things hav passed away." E. B. FOOTE, JR.

A Pharisee Replied To.

It is doubtful if the Prohibitionists and the narrow pietists who constitute the Paul Prys of the world always realize the insolent impertinence of their actions, but a letter the Republican candidate for governor of this state wrote the chairman of the Prohibition state committee ought to open their eyes to some extent at least. The correspondence published in the *Voice* is interesting:

ELMIRA, N. Y., Oct. 1, 1891.

HON. J. SLOAT FASSETT, Elmira, N Y.—*My Dear Sir:* I am daily in receipt of letters from temperance men asking for information concerning statements now in print relating to your position on the temperance question. The statements they refer to are, that liquor is frequently upon your table, and drank by you, and that Sunday evening lunches, at which beer is served, are held at your house, and that at companies of young people held in your home wine is offered to those that gather there.

This may seem to you extremely personal, but you are a candidate for a high and responsible office, and these matters are important to the many voters who believe the liquor question to be the greatest before the people, and that no one should hold office in the state who is in any way in sympathy with that enemy of public welfare, the liquor traffic. These reports, if untrue, should be corrected, and if you will furnish me with an explicit denial of their truth I shall gladly publish it in our party papers, for we hav no desire to state anything in the canvass which is not absolutely true. Pardon me if I ask you for an early reply. I shall expect to hear from you, if you see fit to deny these reports within one week. Yours truly, FRANCIS E. BALDWIN.

To this letter Mr. FASSETT made the following reply:

ELMIRA, N Y., Oct. 3, 1891.

FRANCIS E. BALDWIN, ESQ, Elmira, N. Y.—*My Dear Sir:* Your favor of Oct. 1, 1891, is at hand. I regard it as an extremely impertinent letter. It is, in the first place, none of your business what the particular *regime* of my family life is; that is my business and the business of my family. Inside the doors of my house, my habits, and the habits of my wife, and the habits of my children and my friends, are nobody's business but mine. I hav read the newspapers of your party and the lying slanders that they are circulating about me and my personal habits throughout the state. It is not the first time that they hav circulated misstatements with reference to candidates for office, nor do I expect it will be the last time. Many Prohibitionists are conscientious Christian people, who believe that they are aiding the cause of temperance by their course.

I met one of the managers of the *Voice* once up in the North Woods, and I discovered that he was in the habit of drinking great quantities of whisky every day; but that was none of my business and none of the business of the world. When men are running for public office, the people are interested to know how they will discharge the duties of that office, not what they eat for breakfast or dinner or tea. My public record is open for the inspection of the whole world; my public expressions upon the question of excise legislation are open to the whole world; my public behavior as a public man is a proper thing for people to inspect and criticise.

I am informed that you are privately circulating misstatements with reference to my private life. I do not know whether the reports are true or not. I know that what I am told you are saying is as false as the father of lies. Now, my dear Baldwin, I hav known you as a more or less consistent church member, as a more or less upright and honest citizen. I hav never given myself any concern to inquire into the details of your habits; I do not know whether you are moral or immoral, and it is none of my business. Questions of morals are matters for men to settle between themselves, their consciences, and their God.

I resent your letter as as impertinence. I hav answered you to this extent simply for the reason that you are an old friend and neighbor. I do not know whether you will regard this letter as a private communication or not, and I do not care. This letter expresses my honest convictions. The great men of the world, who hav accomplished great things for the uplifting of mankind, hav not always conformed to your narrow code of moral ethics. Martin Luther, who gave the impulse to the Reformation, said that the man who did not love wine, woman, and song, remained a fool his whole life long; and yet I think Martin Luther was a pretty good man. He might not hav been good enough to please the secretary of the Prohibition party in this state, but he was good enough to do a great work for God and humanity and good government.

But bandying words with you I know is, at best, an idle and useless pastime. I cannot change your convictions of your duty, and I do not want to, but you must excuse me if I insist that what takes place in the privacy of my family, behind closed doors, is none of your business.

Very truly yours, J. S. FASSETT.

To Mr. Fassett's statement about one of the former managers of the *Voice*, the editor says: "Mr. Fassett's fling about 'one of the managers of the *Voice*,' concerns a gentleman, now dead, who was in the employ of this house for many years, in a clerical capacity, and whose only connection with the *Voice* was in attending to the presswork and making contracts for paper. What effect his association with Mr. Fassett in the North Woods may hav had, we do not know. As he is now dead, no denial of Mr. Fassett's statement can be made authoritativly. So far as we know his personal habits were not objectionable." And then, to be revenged, the *Voice* insinuates—it does not dare to say—that Mr. Fassett gets drunk. The *Voice* is sometimes a very pious paper, but it is common rumor around Astor place and Lafayette place that its editors are all Infidels. We hope the report is untrue.

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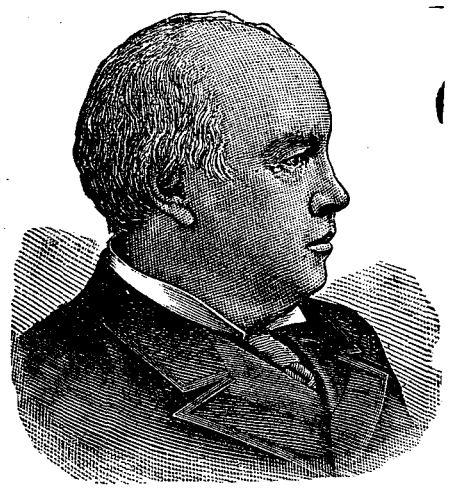
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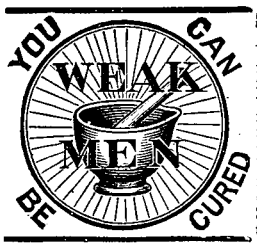
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News of the Week.

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BRAZIL'S emancipated slaves will not work.

THE other night mobs pillaged and burnt the Jewish quarters of Starodoub in anger at the authorities having allowed the Jews to open their shops on Sunday.

WE may hav war with Chili over the affair of the 16th ult. in which Chilian sailors and police attacked United States sailors, killing two, wounding several, and imprisoning thirty five.

AT the Socialist congress in Germany a clause was added to the Socialist program demanding repeal of all laws subordinating a wife to her husband in public and private relations.

AT Pisa, Italy, a few days ago, a mob attacked six Austrian pilgrims to the Vatican and compelled them to shout, "Hurrah for the king!" Professor Ackerle among the pilgrims mysteriously disappeared, and is thought to hav been assassinated by the anticlericals.

THE bishop of Cahors having refused to celebrate a second mass in the church of the village of Murat, France, on Sundays, to convenience far-comers, the whole village, in consequence, hav become alienated from Catholicism and embraced Protestantism.

KENNAN says: "The czar's chief minister, Pobedonostsef, is a good representativ of the Inquisition of the Middle Ages, and the czar's conduct toward the Hebrews is mainly inspired by this cruel man. The czar and his ministers were in a railroad wreck several years ago, and, although their car was totally demolished, everyone escaped unhurt, and this escape the czar looked upon as a divine intervention of providence that he might continue to pursue the men who killed his father."

THE pope is preparing an allocution on the disorders at Rome He has written to M. Harmel of his bitter grief at seeing the French pilgrims "abandoned without provocation to the attacks of an ungovernable populace." He adds that he is deeply grateful to the pilgrims who came, and "to those who are prevented from coming by violence and iniquitous hatred" he sends his blessing. In writing to the archbishop of Aix, he deplores that the Roman rioters were allowed "to indulge with impunity in every kind of license, profaning church, insulting the pontiff, and maltreating the pilgrims." He hopes these incidents will not lead to "something more calamitous and lamentable." A Catholic correspondent in Rome complains: "The foreign Catholics cannot go abroad during the day in the city wherein resides their holy father. To cheer the name of the sovereign pontiff is a political offense and an insult to the country." He concludes ironically: "The proof that the holy father is free is that he cannot go out of the basilick or the Vatican; the proof that he is free is that his children cannot come together to testify to him their affection. Combined homage is forbidden. And how long will even individual homage be tolerated?" A Roman cardinal says: "You may be astonished at the folly of the government of the Liberals in driving away the pilgrims when it was to their interest to favor pilgrimages, and because this source of revenue for Rome and for Italy is now ruined in spite of its economic decadence. But it is necessary to go to the bottom of the matter. It is necessary to know that official Italy desired to teach a lesson to show that she has made up her mind to admit all excesses and to go to all extremes, and that, far from adapting herself to the new situation, she would prefer assassination or exiling of the pope, and the pillage of the Vatican." Rev. Dr. Phelan says: "The anticlerical mob cannot be held in check by the soldiers, and bloodshed and ruin will result whenever it is aroused. The attacks which were made upon the French pilgrims is only a slight eruption of this ill-subdued ferment, and it is to avoid that which prompts the pope to consider flight."

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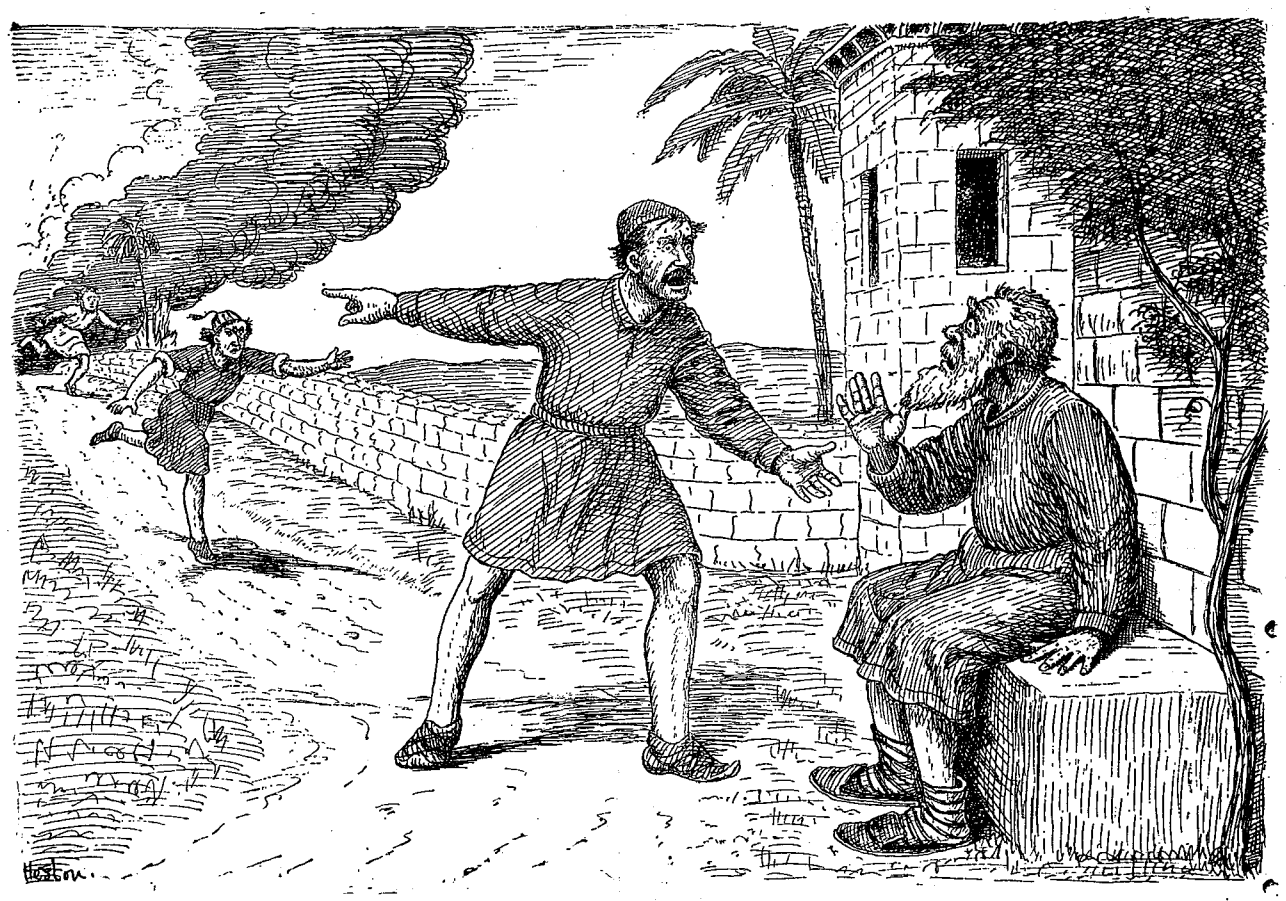
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NOTHING is more sacred, or can be more sacred, than the well-being of man.—*Ingersoll.*

IT is asked, If you take away the doctrin of the inspiration and infallible authority of the Bible, what foundation is left for morality? Those who ask the question believe that morality springs from the Ten Commandments, instead of the Commandments being the expression of human morality. Morality is the result of experience. That conduct which men hav found to produce the best results has been inculcated by maxims which superstition ascribes to the finger of God upon stone tablets. The experience of ages is compressed into the Golden Rule, of which, when quoted by Christ, it is said, "For this is the law and the prophets" (Matt. vii, 12); and Moses givs the precept, "Thou shalt love thy neighbor as thyself." This rule and most of the maxims ascribed to Christ are found in writings centuries before he lived, and are the inheritance of the ages, needing no thunders of Sinai nor sufferings of Calvary to giv them authority.—*Robt. C. Adams.*

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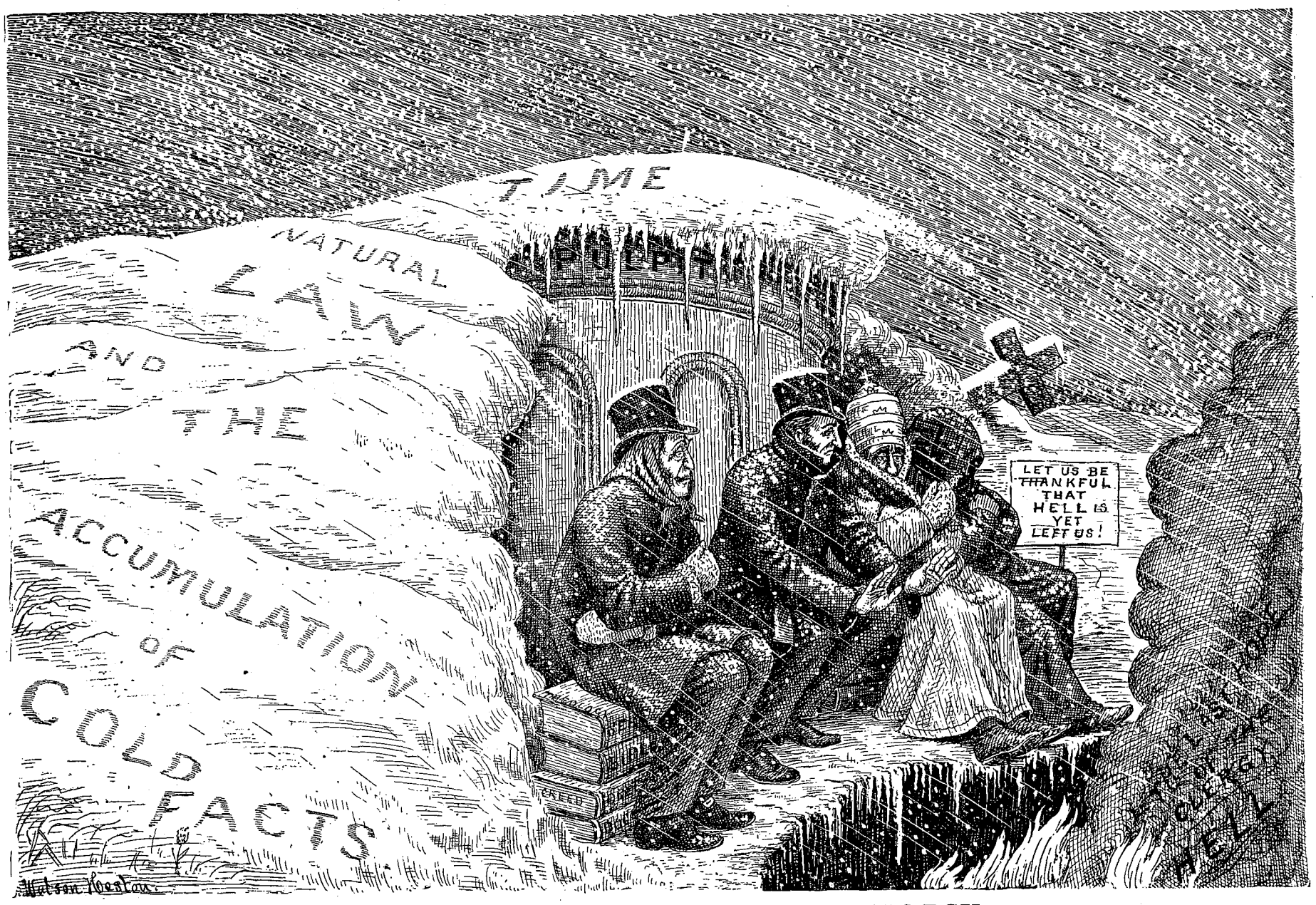
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THE TRUTH SEEKER

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FROZEN OUT—A COLD DAY FOR THE CLERGY.

Notes and Clippings.

THE Peter's Pence from England at the last gathering amounted to less than $2,500. The pope is much displeased.

SAM JONES was the driver of a public dray in his nativ town before he became a preacher. His outfit was a small, rickety, rattling, ramshackle wagon, and an old sorrel horse. He was a familiar figure at the railway station, and his most profitable job was hauling drummers' trunks to the hotel.

SAMUEL W. BROWNE, city missionary of Biddeford, Me., believes that salvation should be free. He has been trying for some time to get the city to cut off his salary, but the authorities hav steadily refused to do so, and now the parson has sent in his resignation. The Biddeford people do not appreciate their missionary's disinterestedness, however. They say he is crazy.

NEW designs hav been made for silver subsidiary coins, under authority of Congress, and will soon be seen by the people. On the half and quarter dollar are the words, "In God We Trust," which are omitted on the dime. And yet five dimes will be worth just as much as the half-dollar, showing that trusting in God never increases the value of anything.

AT the Presbyterian church, Snohomish, Wash., two Sundays ago, the Rev. J. W. Dorrance rode a tilt against the Freethinkers. He said that they had been driven from the East and are now gathered on the Pacific coast. Mr. Dorrance suggested that they should all be slid down the Pacific slope into the sea. There was no room for them on shore. The Rev. Mr. Dorrance is a very pleasant party.

IN the New York State Library are twenty-six different portraits of Columbus. It was not believed until recently that a portrait of Columbus that had been painted in his lifetime was in existence, but Librarian Howell has announced that an original portrait has been found in the museum at Como. In the sixteenth century Paolo Giovio had a museum of paintings and statuary near Lake Como, and it has been presumed that he thought Columbus was as worthy of a portrait as of a statue in marble. It is known that the grand duke of Tuscany directed Christofana to copy nearly three hundred portraits in the Jovian Museum for the Florentine gallery, and that one of them was that of Columbus. The Massachusetts Historical Society has a copy of the portrait in the Florentine gallery.

A REMONSTRANCE against closing the World's Fair on Sunday was circulated at Snohomish, Wash., and over four hundred signatures were secured on one street alone, covering a length of thirteen feet of legal cap paper. The petition reads as follows: "The undersigned citizens of the United States of America, do hereby insist that the government of these United States is purely a secular government, in which all its citizens of whatever religious or non-religious beliefs hav equal rights. That the absolute separation of church and state should in all matters under the direction of the government be maintained. That we insist upon the right of all citizens feeling thus disposed having the right to visit such Exposition on Sundays as well as on other days of the week. That all citizens shall hav an opportunity to visit such Fair on such days as shall not conflict with their particular convictions."

CLERGYMEN are not advancing very fast in the direction of tolerance. The Rev. Dr. Thompson, Pacific coast secretary of the American Sabbath Union, spoke in Seattle the other day and said: "French people are undoubtedly the most wicked in the world. The reason is they hav no Sabbath. Soon we will hav no Sabbath here. Even now we hav seven-day newspapers, which transgress and desecrate our Sabbath with impunity. It was bad enough when we had them six days in the week, but now these seven-day issues are sacrilegious. The only way we can put a stop to this Sunday desecration is by combining all the churches in one society." What in the name of sense does the Rev. Dr. Thompson mean, asks a contemporary, when he says that "it was bad enough when we had newspapers six days in the week?" Does he contemplate a suppression of all the newspapers and a return to the good old times when priests were the only repositories and disseminators of information—those times called the Dark Ages? It looks that way. If Dr. Thompson wishes to see all Sunday labor cease, he should set an example to others by refraining from doing anything on that day himself. But, by the way, who would hav heard of Dr. Thompson but for the papers?

THIS is the way the *Voice* catalogs the sins of its fellow-Christians who will not vote for Prohibition: "At New Florence, Mo., a few days ago, sixteen church-members petitioned for a saloon. At Lees Summit, a village near Kansas City, fifteen church-members asked the county court to license the drunkard-making business. A few nights ago on the streets of another little Missouri town, the son of a prominent Ohio Methodist preacher, while drunk, shot down another young man, a member of the church. The shooter himself is a member of the Presbyterian church. In this same town the saloons were lately opened by the votes of church-members, one Protestant church giving three-fourths of its vote in favor of license. The writer has seen a member of this church go forward and, while beastly drunk, extend the 'right hand of fellowship' to new members. He has known a pastor in one of these churches who lost his place and salary because he opposed the saloons. One of the trustees of the Central Methodist Episcopal church, Stockton, Cal., whose pastor is the Rev. I. J. Carroll, a brother of the editor of the New York *Independent*, is a police and fire commissioner of Stockton, and in this capacity regularly grants licenses to the dram-shops of the city. Another trustee is a Republican lawyer, whose name appeared in print a few days ago with that of a saloon-keeper calling for the organization of a Republican league. How is this for a church which declares that to license the traffic is 'a sin?' The Non-partisan Temperance Union, of Wilkesbarre, Pa., recently, as is its custom, invited the pastor of the leading Methodist Episcopal church to preach a temperance sermon before the union. Its request, however, was declined, the pastor not deeming it 'practicable' to preach before the union. The superintendent of this same pastor's Sunday-school has for years rented a hotel for liquor-selling."

Selected.

Possibilities and Impossibilities.

From the Agnostic Annual.

In the course of a discussion which has been going on during the last two years, it has been maintained by the defenders of ecclesiastical Christianity that the demonology of the books of the New Testament is an essential and integral part of the revelation of the nature of the spiritual world promulgated by Jesus of Nazareth. Indeed, if the historical accuracy of the gospels and of the Acts of the Apostles is to be taken for granted, if the teachings of the Epistles are divinely inspired, and if the universal belief and practice of the primitiv church are the models which all later times must follow, there can be no doubt that those who accept the demonology are in the right. It is as plain as language can make it that the writers of the gospels believed in the existence of Satan and the subordinate ministers of evil as strongly as they believed in that of God and the angels, and that they had an unhesitating faith in possession and in exorcism. No reader of the first three gospels can hesitate to admit that, in the opinion of those persons among whom the traditions out of which they are compiled arose, Jesus held, and constantly acted upon, the same theory of the spiritual world. Nowhere do we find the slightest hint that he doubted the theory, or questioned the efficacy of the curativ operations based upon it.

Thus, when such a story as that about the Gadarene swine is placed before us, the importance of the decision, whether it is to be accepted or rejected, can not be over-estimated. If the demonological part of it is to be accepted, the authority of Jesus is unmistakably pledged to the demonological system current in Judea in the first century. The belief in devils who possess men and can be transferred from men to pigs becomes as much a part of Christian dogma as any article of the creeds. If it is to be rejected, there are two alternativ conclusions. Supposing the gospels to be historically accurate, it follows that Jesus shared in the errors respecting the nature of the spiritual world prevalent in the age in which he lived and among the people of his nation. If, on the other hand, the gospel tradition givs us only a popular version of the sayings and doings of Jesus, falsely colored and distorted by the superstitious imaginings of the minds through which it has passed, what guarantee hav we that a similar unconscious falsification, in accordance with preconceived ideas, may not hav taken place in respect of other reported sayings and doings? What is to prevent a conscientious inquirer from finding himself at last in a purely Agnostic position with respect to the teachings of Jesus, and consequently with respect to the fundamentals of Christianity?

In dealing with the question whether the Gadarene story was to be believed or not, I confined myself altogether to a discussion of the value of the evidence in its favor. And as it was easy to prove that this consists of nothing more than three partially discrepant, but often verbally coincident, versions of an original, of the source of which nobody knows anything, it appeared to me that it was wholly worthless. Even if the event described had been probable, such evidence would hav required corroboration; being grossly improbable, and involving acts questionable in their moral and legal aspect, the three accounts sank to the level of mere tales.

Thus far, I am unable, even after the most careful revision, to find any flaw in my argument; and I incline to think none has been found by my critics—at least, if they hav, they hav kept the discovery to themselvs.

In another part of my treatment of the case I hav been less fortunate. I was careful to say that, for anything I could "absolutely prove to the contrary," there might be in the universe demonic beings who could enter into and possess men, and even be transferred from them to pigs; and that I, for my part, could not venture to declare *a priori* that the existence of such entities was "impossible." I was, however, no less careful to remark that I thought the evidence hitherto adduced in favor of the existence of such beings "ridiculously insufficient" to warrant the belief in them.

To my surprise, this statement of what, after the closest reflection, I still conceive to be the right conclusion, has been hailed as a satisfactory admission by opponents, and lamented as a perilous concession by sympathizers. Indeed, the tone of the comments of some candid friends has been such that I began to suspect that I must be entering upon a process of retrogressiv metamorphosis which might eventually giv me a place among the respectabilities. The prospect, perhaps, ought to hav pleased me: but I confess I felt something of the uneasiness of the tailor who said that, whenever a customer's circumference was either much less or much more than at the last measurement, he at once sent in his bill; and I was not consoled until I recollected that, thirteen years ago, in discussing Hume's essay on "Miracles," I had quoted, with entire assent, the following passage from his writings: "Whatever is intelligible and can be distinctly conceived implies no contradiction, and can never be proved false by any demonstrativ argument or abstract reasoning *a priori*."*

Now, it is certain that the existence of demons can be distinctly conceived. In fact, from the earliest times of which we hav any record to the present day, the great majority of mankind hav had extremely distinct conceptions of them, and their practical life has been more or less shaped by those conceptions. Further, the notion of the existence of such beings "implies no contradiction." No doubt, in our experience, intelligence and volition are always found in connection with a certain material organization, and never disconnected with it; while, by the hypothesis, demons hav no such material substratum. But, then, as everybody knows, the exact relation between mental and physical phenomena, even in ourselvs, is the subject of endless dispute. We may all hav our opinions as to whether mental phenomena hav a substratum distinct from that which is assumed to underlie material phenomena or not; though if anyone thinks he has demonstrativ evidence of either the existence or the non-existence of a "soul," all I can say is his notion of demonstration differs from mine. But if it be impossible to demonstrate the non-existence of a "substance" of mental phenomena—that is, of a soul—independent of material "substance;" if the idea of such a "soul" is "intelligible and can be distinctly conceived," then it follows that it is not justifiable to talk of demons as "impossibilities." The idea of their existence implies no more "contradiction" than does the idea of the existence of pathogenic microbes in the air. Indeed, the microbes constitute a tolerably exact physical analog of the "powers of the air" of ancient belief.

Strictly speaking, I am unaware of anything that has a right to the title of an "impossibility" except a contradiction in terms. There are impossibilities logical, but none natural. A "round square," a "present past," "two parallel lines that intersect," are impossibilities, because the ideas denoted by the predicates, *round, present, intersect*, are contradictory of the ideas denoted by the subjects, *square, past, parallel*. But walking on water, or turning water into wine, or procreation without male intervention, or raising the dead, are plainly not "impossibilities" in this sense.

In the affirmation, that a man walked upon water, the idea of the subject is not contradictory of that in the predicate. Naturalists are familiar with insects which walk on water, and imagination has no more difficulty in putting a man in place of the insect than it has in giving a man some of the attributes of a bird and making an angel of him; or in ascribing to him the ascensiv tendencies of a balloon, as the "levitationists" do. Undoubtedly, there are very strong physical and biological arguments for thinking it extremely improbable that a man could be supported on the surface of water as the insect is; or that his organization could be compatible with the possession and use of wings; or that he could rise through the air without mechanical aid. Indeed, if we had any reason to believe that our present knowledge of the nature of things exhausts the possibilities of nature, we might properly say that the attributes of man are contradictory of walking on water, or floating in the air, and consequently that these acts are truly "impossible" for him. But it is sufficiently obvious, not only that we are at the beginning of our knowledge of nature, instead of having arrived at the end of it, but that the limitations of our faculties are such that we never can be in a position to set bounds to the possibilities of nature. We hav knowledge of what is happening and of what has happened; of what will happen we hav and can hav no more than expectation, grounded on our more or less correct reading of past experience and prompted by the faith, begotten of that experience, that the order of nature in the future will resemble its order in the past.

The same considerations apply to the other examples of supposed miraculous events. The change of water into wine undoubtedly implies a contradiction, and is assuredly "impossible," if we are permitted to assume that the "elementary bodies" of the chemists are, now and forever, immutable. Not only, however, is a negativ proposition of this kind incapable of proof, but modern chemistry is inclining toward the contrary doctrin. And if carbon can be got out of hydrogen or oxygen, the conversion of water into wine comes within range of scientific possibility—it becomes a mere question of molecular arrangement.

As for virgin procreation, it is not only clearly imaginable, but modern biology recognizes it as an every-day occurrence among some groups of animals. So with restoration to life after death. Certain animals, long as dry as mummies, and, to all appearance, as dead, when placed in proper conditions resume their vitality. It may be said that these creatures are not dead, but only in a condition of suspended vitality. That, however, is only begging the question by making the incapacity for restoration to life part of the definition of death. In the absence of obvious lesions of some of the more important organs, it is no easy matter, even for experts, to say that an apparently dead man is incapable of restoration to life; and, in the recorded instances of such restoration, the want of any conclusiv evidence that the man was dead is even more remarkable than the insufficiency of the testimony as to his coming to life again.

It may be urged, however, that there is, at any rate, one miracle certified by all three of the Synoptic gospels which really does "imply a contradiction," and is, therefore, "impossible" in the strictest sense of the word. This is the well-known story of the feeding of several thousand men, to the complete satisfaction of their hunger, by the distribution of a few loaves and fishes among them; the wondrousness of this already somewhat surprising performance being intensified by the assertion that the quantity of the fragments of the meal left over amounted to much more than the original store.

Undoubtedly, if the operation is stated in its most general form; if it is to be supposed that a certain quantity, or magnitude, was divided into many more parts than the whole contained; and that, after the subtraction of several thousands of such parts, the magnitude of the remainder amounted to more than the original magnitude, there does seem to be an *a priori* difficulty about accepting the proposition, seeing that it appears to be contradictory of the senses which we attach to the words "whole" and "parts" respectivly. But this difficulty is removed if we reflect that we are not, in this case, dealing with magnitude in the abstract, or with "whole" and "parts" in their mathematical sense, but with concrete things, many of which are known to possess the power of growing or increasing in magnitude. They thus furnish us with a conception of growth which we may, in imagination, apply to loaves and fishes; just as we may, in imagination, apply the idea of wings to the idea of a man. It must be admitted that a number of sheep might be fed on a pasture and yet that there might be more grass on the pasture when the sheep left it than there was at first. We may generalize this and other such facts into a perfectly definit conception of the increase of food in excess of consumption; which thus becomes a possibility, the limitations of which are to be discovered only by experience. Therefore, if it is asserted that cooked food has been made to grow in excess of rapid consumption, that statement cannot logically be rejected as an *a priori* impossibility, however improbable experience of the capabilities of cooked food may justify us in holding it to be.

On the strength of this undeniable improbability, however, we not only hav a right to demand, but are morally bound to require, strong evidence in its favor before we even take it into serious consideration. But what is the evidence in this case? It is merely that of those three books which also concur in testifying to the truth of the monstrous legend of the herd of swine. In these three books there are five accounts of a "miraculous feeding," which fall into two groups. Three of the stories, obviously derived from some common source, state that five loaves and two fishes sufficed to feed five thousand persons, and that twelve baskets of fragments remained over. In the two others, also obviously derived from a common source, distinct from the preceding, seven loaves and a few small fishes are distributed to four thousand persons, and seven baskets of fragments are left.

If we were dealing with secular records, I suppose no candid and competent student of history would entertain much doubt that the originals of the three stories and of the two are themselvs merely divergent versions of some primitiv story, which existed before the three Synoptic gospels were compiled out of the body of traditions current about Jesus. This view of the case, however, is incompatible with a belief in the historical accuracy of the first and second gospels (Matt. xvi, 5-12; Mark viii, 14 21). For these agree in making Jesus himself speak of both the "four thousand" and the "five thousand" miracle. "When I brake the five loaves among the five thousand, how many baskets full of broken pieces took ye up? They say unto him, twelve. And when the seven among the four thousand, how many baskets full of broken pieces took ye up? And they say unto him, seven."

Thus we are face to face with a dilemma the way of escape from which is not obvious. Either the "four thousand" and the "five thousand" stories are both historically true, and describe two separate events; or the first and second gospels testify to the very words of a conversation between Jesus and his disciples which cannot hav been uttered.

My choice between these alternativs is determined by no *a priori* speculations about the possibility or impossibility of such events as the feeding of the four or of the five thousand. But I ask myself the question, What evidence ought to be produced be-

* "Inquiry Concerning the Human Understanding," p. 5; 1748. The passage is cited and discussed in my "Hume," pp. 132, 133.

fore I could feel justified in saying that I believed such an event to hav occurred? That question is very easily answered. Proof must be given (1) of the weight of the loaves and fishes at starting; (2) of the distribution to 4–5,000 persons, without any additional supply, of this quantity and quality of food; (3) of the satisfaction of these people's appetites; (4) of the weight and quality of the fragments gathered up into the baskets. Whatever my present notions of probability and improbability may be, satisfactory testimony under these four heads would lead me to believe that they were erroneous, and I should accept the so-called miracle as a new and unexpected example of the possibilities of nature.

But when, instead of such evidence, nothing is produced but two sets of discrepant stories—originating nobody knows how or when—among persons who could believe as firmly in devils which enter pigs, I confess that my feeling is one of astonishment that anyone should expect a reasonable man to take such testimony seriously.

I am anxious to bring about a clear understanding of the difference between "impossibilities" and "improbabilities," because mistakes on this point lay us open to the attacks of ecclesiastical apologists of the type of the late Cardinal Newman; acute sophists, who think it fitting to employ their intellects as burglars employ dark-lanterns for the discovery of other people's weak places, while they carefully keep the light away from their own position.

When it is rightly stated, the Agnostic view of "miracles" is, in my judgment, unassailable. We are *not* justified in the *a priori* assertion that the order of nature, as experience has revealed it to us, cannot change. In arguing about the miraculous, the assumption is illegitimate, because it involves the whole point in dispute. Furthermore, it is an assumption which takes us beyond the range of our faculties. Obviously, no amount of past experience can warrant us in anything more than a correspondingly strong expectation for the present and future. We find practically that expectations, based upon careful observations of past events, are, as a rule, trustworthy. We should be foolish indeed not to follow the only guide we hav through life. But, for all that, our highest and surest generalizations remain on the level of justifiable expectations or very high probabilities. For my part, I am unable to conceive of an intelligence shaped on the model of that of man, however superior it might be, which could be any better off than our own in this respect; that is, which could possess logically justifiable grounds for certainty about the constancy of the order of things, and therefore be in a position to declare that such and such events are impossible. Some of the old mythologies recognized this clearly enough. Beyond and above Zeus and Odin there lay the unknown and inscrutable Fate which one day or other would crumple up them and the world they ruled to giv place to a new order of things.

I sincerely hope that I shall not be accused of Pyrrhonism, or of any desire to weaken the foundations of rational certainty. I hav merely desired to point out that rational certainty is one thing, and talk about "impossibilities," or "violation of natural laws," another. Rational certainty rests upon two grounds—the one that the evidence in favor of a given statement is as good as it can be; the other that such evidence is plainly insufficient. In the former case, the statement is to be taken as true, in the latter as untrue; until something arises to modify the verdict, which, however properly reached, may always be more or less wrong, the best information being never complete, and the best reasoning being liable to fallacy.

To quarrel with this uncertainty that besets us in intellectual affairs would be about as reasonable as to object to liv one's life with due thought for the morrow, because no man can be sure he will be alive an hour hence. Such are the conditions imposed upon us by nature, and we hav to make the best of them. And I think that the greatest mistake those of us who are interested in the progress of free thought can make is to overlook these limitations, and to deck ourselvs with the dogmatic feathers which are the traditional adornment of our opponents. Let us be content with rational certainty, leaving irrational certainties to those who like to muddle their minds with them. I cannot see my way to say that demons are impossibilities; but I am not more certain about anything than I am that the evidence tendered in favor of the demonology of which the Gadarene story is a typical example is utterly valueless. I cannot see my way to say that it is "impossible" that the hunger of thousands of men should be satisfied out of the food supplied by half-a-dozen loaves and a fish or two; but it seems to me monstrous that I should be asked to believe it on the faith of the five stories which testify to such an occurrence. It is true that the position that miracles are "impossible" cannot be sustained. But I know of nothing which calls upon me to qualify the grave verdict of Hume: "There is not to be found, in all history, any miracle attested by a sufficient number of men, of such unquestioned goodness, education, and learning as to secure us against all delusion in themselvs; of such undoubted integrity as to place them beyond all suspicion of any design to deceive others; of such credit and reputation in the eyes of mankind as to hav a great deal to lose in case of their being detected in any falsehood; and at the same time attesting facts performed in such a public manner, and in so celebrated a part of the world, as to render the detection unavoidable: *all which circumstances are requisit to giv us a full assurance in the testimony of men*" (Hume, "Inquiry," sec. x. part ii).

T. H. HUXLEY.

A Chicago Reporter Finds Colonel Ingersoll.

From the Inter-Ocean.

Col. Robert G. Ingersoll yesterday sustained his reputation for an ability to giv a thoroughly interesting talk upon any subject in which the public is or ever was interested. After his labors on Colonel Babcock's suit and the railroad case which brought him to the city, the genial pope stretched himself out in his room at the Grand Pacific, and found something worthy of earnest comment in every current topic from woman suffrage to horse-racing. His opinion of the former topic will endear him to the suffragists whatever they may think of his religion.

"I claim no right that I am not willing to giv to my wife and daughter and to the wives and daughters of other men," he said. "We will never hav a generation of great men until we hav had a generation of great women. I do not regard ignorance as the foundation of virtue, nor uselessness as one of the requisits of a lady. I am a believer in equal rights. Those who are amenable to the laws should hav a voice in making the laws. In every department where woman has had an equal opportunity with man, she has shown that she has equal capacity.

"George Sand was a great writer, George Eliot was one of the greatest, Mrs. Browning a marvelous poet—and the lyric beauty of her 'Mother and Poet' is greater than anything her husband ever wrote—Harriet Martineau a wonderful woman, and Ouida is probably the greatest living writer, man or woman. Giv the women a chance."

The colonel's recent election as a life-member of the Manhattan Athletic Club, due strangely enough to a speech of his denouncing certain forms of sport, was referred to and this led him to express his contempt for prize fighting, and then he said on the subject of horse-racing:

"The only objection I hav to horse-racing," he said, "is its cruelty. The whip and spur should be banished from the track. As long as these are used the race-track will breed a very low and heartless set of men. I hate to see a brute whip and spur a noble animal. The good people object to racing because of the betting, but bad people, like myself, object to the cruelty. Men are not forced to bet. That is their own business, but the poor horse, straining every nerve, does not ask for the lash and iron. Abolish torture on the track and let the best horse win."

Mr. Ingersoll did not think Blaine would be a candidate, but beyond that he had no information to giv. Apropos, however, of Blaine's conference yesterday with the president in regard to the Chilian insult to the United States flag he expressed himself strongly.

"In the first place I think that our government was wrong in taking the part of Balmaceda. In the next place we made a mistake in seizing the Itata. America should always side with the right. We should care nothing for the pretender in power, and Balmaceda was a cruel, tyrannical scoundrel. We should be with the people everywhere. I do not blame Chili for feeling a little revengeful. We ought to remember that Chili is weak, and nations, like individuals, are sensitiv in proportion that they are weak. Let us treat Chili just as we would England. We are too strong to be unjust."

To avoid talking of Harrison and Blaine, Mr. Ingersoll brought up the contest between the former's grandfather and Van Buren. "I can remember two incidents of the campaign of 1840," he said. "One was a procession in which the chief thing was a transparency representing Van Buren attempting to pick the lock of an iron box which stood for the sub-treasury, while Harrison stood over him with a club. Another was a handbill which urged people not to vote for Van Buren because he wanted negroes to be given the ballot if owning $250 worth of property, and claimed the vote of the people for Harrison because he had signed eleven petitions asking that Indiana be made a slave state, and that was 'grandfather's hat.'"

A Proposed Constitutional Amendment in Maryland.

From the Baltimore Sun

One of the objects of the fifteenth amendment to the constitution is to giv the legislature power to pass laws forever exempting church property, parochial schools, convents, graveyards, and parsonages from taxation.

Our present constitution provides "That every person in the state, or person holding property therein, ought to contribute his proportion of public taxes for the support of the government."

The third section of Bill of Rights of the United States Constitution declares: "No man can of right be compelled to attend, erect, or support any place of worship, or to maintain any ministry against his consent."

To defeat such wise provisions as these the proposed fifteenth amendment is intended. Exempting church property and church institutions is certainly contributing to the support of these institutions.

The state and city now make an equivalent of giving about $3 000 a year to the support of Mount Vernon M. E. church, about $5 000 to support the convent, corner of Park and Center streets, about $2 500 for the Eutaw place Baptist church, and so on, until it piles up a million or so for kindred corporations, but for humble little missions, struggling in a modest way to "work for the glory of God," it givs only an exemption of a few dollars!

Is this fair to the general taxpayer? Is it equitable to those who are content to worship God in an humble temple? Is it just to the non-church-goer, the Agnostic, the Turk, the Mongolian, and others who hav no sacred shrines here to worship? Would a temple to Joss be conducive to public morality? Yet would it not hav the same right to claim exemption?

Churches pay their preachers, their organists, their sextons, and their choir-singers, so why do they shrink from paying their debt to the state?

They claim to teach others to be honest, so why not set an example by being honest themselvs?

Two-thirds of the people do not attend any church, and why should they be taxed to pay for the other third, particularly when that other third is to a greater extent composed of a wealthier class of the people?

Why should the humble home of a struggling mechanic, or that of a wretched widow striving to keep a roof over her fatherless little ones, be taxed up to the very hilt, while a magnificent temple worth $300 000 goes scot-free? Is God so poor that he accepts favors of the state while his poorest creatures are driven by the tax-gatherers out to beg their bread? Has his church become so low as to be a pauper upon the state? By what right does it ignore the teachings of him who taught his followers "to render unto Cæsar the things that are Cæsar's?" Can it be proven that the church is in such a condition as to actually need the support of the state?

It is now the richest organization in the world. If the money spent for its support was used to feed the hungry and clothe the naked there would not be a case of actual want in the whole world. A vote for the fifteenth amendment means a vote toward the more effectual union of church and state. While the defeat of the amendment will not force the various ecclesiastical institutions to stand a fair share of the public burden, it will nevertheless save our state from retrograding toward the terrible epoch of the world's history when church and state were practically united. The church then taught that "the powers that be are of God," but the forefathers of this country taught that "the power to govern comes from the consent of the governed."

A. PARTLETT LLOYD.

How to Help The Truth Seeker.

1. When renewing get a friend to subscribe and thus save a half dollar apiece.
2. Get your newsdealer to display it on his stand or in his shop window. Be sure that he displays the pictures.
3. Get your newsdealer to keep in stock one or more copies, with your guarantee to take off his hands at the end of the week any that remain unsold. If he exhibits them the pictures alone will sell them.
4. Take a few extra copies and circulate them among your acquaintances. On your request, we will send you back-number sample copies free.
5. Leave a copy occasionally where it will be picked up—in the train, in the factory, in the meeting-room, in the cigar store, in the barber-shop. Leave it picture-side up.
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Colonel Ingersoll Speaks of The Tendency of Modern Thought, and Other Things.

From the Chicago Tribune.

Col. Robert G. Ingersoll arrived in the city yesterday morning to try a case in the United States court. The case went over until to-day, giving the doughty skeptic an opportunity to secure needed rest. A reporter found him in room No. 33 at the Grand Pacific in company with his daughter Maud and a number of friends who had dropped in for the hearty handgrasp and the genuin welcome with which the apostle of the new faith invariably receives his visitors. A trifling increase in the silver tint of his hair is the only reminder that Col. Rob is advancing with the years. His voice is as full, his hand as firm, and his mind as vigorous and aggressiv as ever. The conversation naturally ran on theology and politics, and the colonel was asked:

"Do you regard the Briggs trial as any evidence of the growth of Liberalism in the church itself?"

"When men get together," replied Col. Ingersoll, "and make what they call a creed, the supposition is that they then say as nearly as possible what they mean and what they believe. A written creed, of necessity, remains substantially the same. In a few years this creed ceases to giv exactly the new shade of thought. Then begin two processes, one of destruction and the other of preservation. In every church, as in every party, and as you may say in every corporation, there are two wings—one progressiv, the other conservativ. In the church there will be a few, and they will represent the real intelligence of the church, who become dissatisfied with the creed, and who at first satisfy themselvs by giving new meanings to old words. On the other hand, the conservativ party appeals to emotions, to memories, and to the experiences of their fellow-members for the purpose of upholding the old dogmas and the old ideas; so that each creed is like a crumbling castle. The conservativs plant ivy and other vines, hoping that their leaves will hide the cracks and erosions of time; but the thoughtful see beyond these leaves and are satisfied that the structure itself is in process of decay, and that no amount of ivy can restore the crumbling stones.

WHEN A CREED WAS FORMULATED.

"The old Presbyterian creed, when it was first formulated, satisfied a certain religious intellect. At that time people were not very merciful. They had no clear conceptions of justice. Their lives were for the most part hard; most of them suffered the pains and pangs of poverty; nearly all lived in tyrannical governments and were the sport of nobles and kings. Their idea of God was born of their surroundings. God, to them, was an infinit king who delighted in exhibitions of power. At any rate, their minds were so constructed that they conceived of an infinit being who, billions of years before the world was, made up his mind as to whom he would save and whom he would damn. He not only made up his mind as to the number he would save and the number that should be lost, but he saved and damned without the slightest reference to the character of the individual. They believed then, and some pretend to believe yet, that God damns a man not because he is bad, and that he saves a man not because he is good, but simply for the purpose of self-glorification and as an exhibition of his eternal justice. It would be impossible to conceive of any creed more horrible than that of the Presbyterians. Although I admit—and I not only admit but I assert—that the creeds of all orthodox Christians are substantially the same, the Presbyterian creed says plainly what it means. There is no hesitation, no evasion. The horrible truth, so-called, is stated in the clearest possible language. One would think after reading this creed that the men who made it not only believed it but were really glad it was true.

"Ideas of justice, of the use of power, of the use of mercy, hav greatly changed in the last century. We are beginning dimly to see that each man is the result of an infinit number of conditions, of an infinit number of facts, most of which existed before he was born. We are beginning dimly to see that while reason is a pilot each soul navigates the mysterious sea filled with tides and unknown currents set in motion by ancestors long since dust. We are beginning to see that defects of mind are transmitted precisely the same as defects of body, and in my judgment the time is coming when we will no more think of punishing a man for larceny than for having the consumption. We will know that the thief is a necessary and natural result of conditions, preparing, you may say, the field of the world for the growth of man. We will no longer depend upon accident, and ignorance, and providence. We will depend upon intelligence and science.

SHOCKING TO THE AVERAGE MIND

"The Presbyterian creed is no longer in harmony with the average sense of man. It shocks the average mind. It seems too monstrous to be true; too horrible to find a lodgment in the mind of the civilized man. The Presbyterian minister who thinks is giving new meanings to the old words. The Presbyterian minister who feels also givs new meaning to the old words. Only those who neither think nor feel remain orthodox.

"For many years the Christian world has been engaged in examining the religion of other peoples, and the Christian scholars hav had but little trouble in demonstrating the origin of Mohammedanism and Buddhism and all other isms except ours. After having examined other religions in the light of science, it occurred to some of our own theologians to examin their own doctrin in the same way, and the result has been exactly the same in both cases. Dr. Briggs, as I believe, is a man of education. He is undoubtedly familiar with other religions, and has, to some extent at least, made himself familiar with the sacred books of other people. Dr. Briggs knows that no human being knows who wrote a line of the Old Testament. He knows as well as he can know anything, for instance, that Moses never wrote one word of the books attributed to him. He knows also that the book of Genesis was made by putting two or three stories together. He also knows that it is not the oldest story, but was borrowed. He knows that in this book of Genesis there is not one word calculated to make a human being better or to shed the slightest light on human conduct. He knows, if he knows anything, that the Mosaic code, so-called, was, and is, exceedingly barbarous and not calculated to do justice between man and man, or between nation and nation. He knows that the Jewish people pursued a course calculated to destroy themselvs; that they refused to make friends with their neighbors; that they had not the slightest idea of the rights of other people; that they really supposed that the earth was theirs, and that their God was the greatest God in the heavens. He also knows that there are many thousands of mistakes in the Old Testament as translated. He knows that the book of Isaiah is made up of several books. He knows the same thing in regard to the New Testament. He also knows that there were many other books that were once considered sacred that hav been thrown away, and that nobody knows who wrote a solitary line of the New Testament.

INTERPOLATIONS IN THE TESTAMENTS.

"Besides all this, Dr. Briggs knows that the Old and New Testaments are filled with interpolations, and he knows that the passages of scripture which hav been taken as foundation stones for creeds were written hundreds of years after the death of Christ. He knows well enough that Christ never said, 'I came not to bring peace, but a sword.' He knows that the same being never said, 'Thou art Peter, and on this rock will I build my church.' He knows, too, that Christ never said, 'Whosoever believes shall be saved, and whosoever believes not shall be damned.' He knows that these were interpolations. He knows that the sin against the Holy Ghost is another interpolation. He knows, if he knows anything, that the gospel according to John was written long after the rest, and that nearly all the poison and superstition of orthodoxy is in that book. He knows also, if he knows anything, that St. Paul never read one of the four gospels. Knowing all these things, Dr. Briggs has had the honesty to say that there was some trouble about taking the Bible as absolutely inspired in word and punctuation. I do not think, however, that he can maintain his own position and still remain a Presbyterian or anything like a Presbyterian. He takes the ground, I believe, that there are three sources of knowledge: First, the Bible; second, the church; third, reason. It seems to me that reason should come first, because if you say the Bible is a source of authority, why do you say it? Do you say this because your reason is convinced that it is? If so, then reason is the foundation of that belief. If, again, you say the church is a source of authority, why do you say so? It must be because its history convinces your reason that it is. Consequently, the foundation of that idea is reason. At the bottom of this pyramid must be reason, and no man is under any obligation to believe that which is unreasonable to him. He may believe things that he cannot prove, but he does not believe them because they are unreasonable. He believes them because he thinks they are not unreasonable, not impossible, not improbable. But, after all, reason is the crucible in which every fact must be placed, and the result fixes the belief of the intelligent man.

REASON TO DECIDE DR. BRIGGS'S FATE.

"It seems to me that the whole Presbyterian creed must come down together. It is a scheme based upon certain facts, so called. There is in it the fall of man. There is in it the scheme of the atonement, and there is the idea of hell, eternal punishment, and the idea of heaven, eternal reward; and yet, according to their creed, hell is not a punishment and heaven is not a reward. Now, if we do away with the fall of man we do away with the atonement; then we do away with all supernatural religion. Then we come back to human reason. Personally, I hope that the Presbyterian church will be advanced enough and splendid enough to be honest, and if it is honest, all the gentlemen who amount to anything who assist in the trial of Dr. Briggs will in all probability agree with him and he will be acquitted. But if they throw aside their reason and remain blindly orthodox, then he will be convicted. To me it is simply miraculous that any man should imagin that the Bible is the source of truth. There was a time when all scientific facts were measured by the Bible. That time is past, and now the believers in the Bible are doing their best to convince us that it is in harmony with science. In other words, I hav lived to see a change of standards. When I was a boy science was measured by the Bible. Now the Bible is measured by science. This is an immense step. So it is impossible for me to conceive what kind of a mind a man has who finds in the history of the church the fact that it has been a source of truth. How can anyone come to the conclusion that the Catholic church has been a source of truth, a source of intellectual light? How can anyone believe that the church of John Calvin has been a source of truth? If its creed is not true, if its doctrins are mistakes, if its dogmas are monstrous delusions, how can it be said to hav been a source of truth?

"My opinion is that Dr. Briggs will not be satisfied with the step he has taken. He has turned his face a little toward the light. The farther he walks the harder it will be for him to turn back. The probability is that the orthodox will turn him out, and the process of driving out men of thought and men of genius will go on until the remnant will be as orthodox as they are stupid."

"Do you think mankind is drifting away from the supernatural?"

"My belief is that the supernatural has had its day. The church must either change or abdicate. That is to say, it must keep step with the progress of the world or be trampled under foot. The church as a power has ceased to exist. To day it is a matter of infinit indifference what the pulpit thinks unless there comes the voice of heresy from the sacred place. Every orthodox minister in the United States is listened to just in the proportion that he preaches heresy. The real simon-pure orthodox clergyman delivers his homilies to empty benches and to a few ancient people who know nothing of the tides and currents of modern thought. The orthodox pulpit to day has no thought, and the pews are substantiallly in the same condition. There was a time when the curse of the church whitened the face of a race, but now its anathema is the food of laughter."

"What in your judgment is to be the outcome of the present agitation in religious circles?"

PEOPLE ARE ENJOYING THE PRESENT.

"My idea is that people more and more are declining the postponement of happiness to another world. The general tendency is to enjoy the present. All religions hav taught men that the pleasures of this world are of no account; that they are nothing but husks, and rags, and chaff, and disappointment; that whoever expects to be happy in this world makes a mistake; that there is nothing on the earth worth striving for; that the principal business of mankind should be to get ready to be happy in another world; that the great occupation is to save your soul, and when you get it saved, when you are satisfied that you are one of the elect, then pack up all your worldly things in a very small trunk, take it to the dock of time that runs out into the ocean of eternity, sit down on it, and wait for the ship of death. And of course each church is the only one that sells a through ticket which can be depended on. In all religion, so far as I know, is an admixture of asceticism, and the greater the quantity the more beautiful the religion has been considered. The tendency of the world to-day is to enjoy life while you hav it; it is to get something out of the present moment; and we hav found that there are things worth living for even in this world. We hav found that a man can enjoy himself with wife and children; that we can be happy in the acquisition of knowledge; that we can be very happy in assisting others; in helping those we love; that there is some joy in poetry, in science, and in the enlargement and development of the mind; that there is some delight in music, and in the drama, and in the arts. We are finding, poor as the world is, that it beats a promis the fulfilment of which is not to take place until after death. The world is also finding out another thing, and that is that the gentlemen who preach these various religions, and promis these rewards, and threaten these punishments, know nothing whatever of the subject; that they are as blindly ignorant as the people they pretend to teach, and the people are as blindly ignorant as the animals below them. We hav finally concluded that no human being has the slightest conception of origin or of destiny, and that this life, not only in its commencement but in its end, is just as mysterious to-day as it was to the first man whose eyes greeted the rising sun. We are no nearer the solution of the problem than those who lived thousands of years before us, and we are just as near it as those who will liv millions of years after we are dead. So many people having arrived at the conclusion that nobody knows and that nobody can know, like sensible folks they hav made up their minds to enjoy this life. I hav often said, and I say again, that I feel as though I were on a ship not knowing the port from which it sailed, not knowing the harbor

to which it was going, not having a speaking acquaintance with any of the officers, and I hav made up my mind to hav as good a time with the other passengers as possible under the circumstances. If this ship goes down in midsea I hav at least made something, and if it reaches a harbor of perpetual delight I hav lost nothing, and I hav had a happy voyage. And I think millions and millions are agreeing with me.

DOING AS THEY MUST.

"Now, understand, I am not finding fault with any of these religions or with any of these ministers. These religions and these ministers are the necessary and natural products of sufficient causes. Mankind has traveled from barbarism to what we now call civilization by many paths, all of which under the circumstances were absolutely necessary; and while I think the individual does as he must I think the same of the church, of the corporation, and of the nation, and not only of the nation but of the whole human race. Consequently I hav no malice and no prejudices. I hav likes and dislikes. I do not blame a gourd for not being a canteloupe, but I like canteloupes. So I do not blame the old hard-shell Presbyterian for not being a philosopher, but I like philosophers. So to wind it all up with regard to the tendency of modern thought, or as to the outcome of what you call religion, my own belief is that what is known as religion will disappear from the human mind. And by 'religion' I mean the supernatural. By 'religion' I mean living in this world for another, or living in this world to gratify some supposed being, whom we never saw and about whom we know nothing, and of whose existence we know nothing. In other words, religion consists of the duties we are supposed to owe to the first great cause and of certain things necessary for us to do here to insure happiness hereafter. These ideas, in my judgment, are destined to perish, and men will become convinced that all their duties are within their reach, and that obligations can exist only between them and other sentient beings. Another idea, I think, will force itself upon the mind, which is this: That he who livs the best for this world livs the best for another if there be one. In other words, humanity will take the place of what is called 'religion.' Science will displace superstition, and to do justice will be the ambition of men.

"My creed is this: Happiness is the only good. The place to be happy is here. The time to be happy is now. The way to be happy is to make others so."

"What is going to take the place of the pulpit?"

A CHURCH ON A SENSIBLE BASIS.

"I hav for a long time wondered why somebody didn't start a church on a sensible basis. My idea is this: There are, of course, in every community lawyers, doctors, merchants, and people of all trades and professions who hav not the time during the week to pay any particular attention to history, poetry, art, or song. Now, it seems to me that it would be a good thing to hav a church and for these men to employ a man of ability, of talent, to preach to them Sundays, and let this man say to this congregation: 'Now, I am going to preach to you for the first few Sundays—eight or ten or twenty, we will say—on the art, poetry, and intellectual achievements of the Greeks.' Let this man study all the week and tell his congregation Sunday what he has ascertained. Let him giv to his people the history of such men as Plato, as Socrates, what they did; of Aristotle, of his philosophy; of the great Greeks, their statesmen, their dramatists, their poets, actors, and sculptors, and let him show the debt that modern civilization owes to these people. Let him, too, giv their religions, their mythology—a mythology that has sown the seeds of beauty in every land. Then let him take up Rome. Let him show what a wonderful and practical people they were; let him giv an idea of their statesmen, orators, poets, lawyers—because probably the Romans were the greatest lawyers. And so let him go through with nation after nation, biography after biography, and at the same time let there be a Sunday-school connected with this church where the children shall be taught something of importance. For instance teach them botany, and when a Sunday is fair, clear, and beautiful, let them go to the fields and woods with their teachers, and in a little while they will become acquainted with all kinds of trees and shrubs and flowering plants. They could also be taught entomology, so that every bug would be interesting, for they would see the facts in science—something of use to them. I believe that such a church and such a Sunday-school would at the end of a few years be the most intelligent collection of people in the United States. To teach the children all of these things and to teach their parents, too, the outlines of every science so that every listener would know something of geology, something of astronomy, so that every member could tell the manner in which they find the distance of a star—how much better that would be than the old talk about Abraham. Isaac, and Jacob, and quotations from Haggai and Zephaniah, and all this eternal talk about the fall of man and the garden of Eden, and the flood and the atonement, and the wonders of Revelation! Even if the religious scheme be true, it can be told and understood as well in one day as in a hundred years. The church says: 'He that hath ears to hear let him hear.' I say: 'He that hath brains to think, let him think.'

THEATERS DISPLACING CHURCHES.

"So, too, the pulpit is being displaced by what are called places of amusement, which are really places where men go because they find there a something which satisfies in a greater or less degree the hunger of the brain. Never before was the theater as popular as it is now. Never before was as much money lavished upon the stage as now. Very few men having their choice would go to hear a sermon, especially of the orthodox kind, when they had a chance to see Joseph Jefferson. The man must be a curious combination who would prefer an orthodox sermon, we will say, to a concert given by Theodore Thomas. And I may say in passing that I hav great respect for Theodore Thomas because it was he who first of all opened to the American people the golden gates of music. He made the American people acquainted with the great masters, and especially with Wagner, and it is a debt that we shall always owe him. In this day the opera—that is to say, music in every form—is tending to displace the pulpit. The pulpits hav to go in partnership with music now. Hundreds of people hav excused themselvs to me for going to church, saying they hav splendid music. Long ago the Catholic church was forced to go into partnership not only with music but with painting and with architecture. The Protestant church for a long time thought it could do without these beggarly elements, and the Protestant church was simply a dry-goods box with a small steeple on top of it, its walls as bleak and bare and unpromising as the creed. But even Protestants hav been forced to hire a choir of ungodly people who happened to hav beautiful voices, and they, too, hav appealed to the organ. Music is taking the place of creed, and there is more real devotional feeling summoned from the temple of the mind by great music than by any sermon ever delivered. Music, of all other things, givs wings to thought and allows the soul to rise above all the pains and troubles of this life, and to feel for a moment as though it were absolutely free, above all clouds, destined to enjoy forever. So, too, science is beckoning with countless hands. Men of genius are everywhere beckoning men to discoveries, promising them fortunes compared with which Aladdin's lamp was weak and poor. All these things take men from the church; take men from the pulpit. In other words, prosperity is the enemy of the pulpit. When men enjoy life, when they are prosperous here, they are in love with the arts, with the sciences, with everything that givs joy, with everything that promises plenty, and they care nothing about the prophecies of evil that fall from the solemn faces of the parsons. They look in other directions. They are not thinking about the end of the world. They hate the lugubrious and they enjoy the sunshine of to-day. And this, in my judgment, is the highest philosophy: First, do not regret having lost yesterday; second, do not fear that you will lose to-morrow; third, enjoy to-day.

"Astrology was displaced by astronomy. Alchemy and the black art gave way to chemistry. Science is destined to take the place of superstition. In my judgment the religion of the future will be Reason."

"Well, colonel, having closed out the theological department, the *Tribune* would like to know if you are still a Republican?"

INGERSOLL ON POLITICS.

"I am a protectionist and I believe in protection not so much on account of financial results, not so much because it makes or loses money, but I am a believer in a diversity of industries. I believe this nation should make everything that it uses, if possible. We should be as nearly as the circumstances permit a self-sustaining people. If we make everything that we use we will find employment for every kind of talent, for every aptitude, for all kinds of genius; whereas, if we hav fewer industries, we will hav millions of people employed in vocations to which they are not adapted. The greatest crop that a nation can raise is a crop of great men and great women; and we will never be a great success as a nation until we hav produced intellectually the highest. I think America to-day stands at the head of inventors; and had it not been for protection, had it not been for the fact that our manufactures hav been shielded by tariff, there would hav been, in my judgment, but few inventions. Men will not embark in any business unless they think there is a prospect of success, a chance of making money; and had there been no tariff there would hav been but few manufactures, because it would hav been impossible for our people to hav competed with the Old World, where there were two cheap things, labor and capital, both of which were high in the United States. Then the Old World had capital. Interest was low. The Old World had thousands and millions of people on the edge of starvation. Labor was low. I was reading yesterday a speech by McKinley at Cleveland, and in that speech he states that England has not been so very prosperous under free trade, and that the United States has not been such a terrible failure under protection. He states that in this country there are about eleven hundred paupers to each million inhabitants, and that in England—a country that enjoys the full blessings of free trade according to St. Gladstone—there are to each million 26,250 paupers. That is to say, in this country we hav one-tenth of one per cent of our population who are paupers, and in that country the paupers number over two and six-tenths per cent. Now it seems to me that the present condition of this country is a demonstration that protection will not destroy, and certainly the statistics as far as Great Britain is concerned do show that free trade will not of itself take care of the people. In this country this year we hav probably produced from the earth, from the mines, and from the workshops things to the value of $5,000,000,000. Of all people on earth we are the best fed, the best clothed, and the best housed, on an average; and all this has been done in spite of protection. But, as I said in the first place, the greater the diversity of industry, the greater, other things being equal, the development of brain.

HOW A NATION CAN GROW IGNORANT.

"There is another thing, coming to the mere matter of money: The man or the nation that raises and sells raw material will grow ignorant and poor. The raising of raw material does not require any particular intelligence in the labor. The consequence is that it remains ignorant, because man as a rule livs in accordance with his necessities and opportunities—especially with his necessities. Now, if instead of raising and selling raw cotton we sell cotton as cloth, as car-wheels, and in every possible form in which cotton can be manufactured, then we get in our country not only the profits of the raw material, but of the manufactured article. In other words, we get all the profit out of the cotton business that is in the cotton business. So, if we simply dig iron and ship it we remain poor; but when we put iron in every form in which it can be used we not only get all the profit there is in the iron business, but we develop the intelligence of the people; and there is a vast difference between the intelligence that digs the ore and the intelligence that makes the locomotiv. There is a vast difference between the intelligence of the man who simply digs in the ground and that of the man who constructs an engin capable of forcing a ship across the Atlantic in six days. So I might go on showing the thousands and thousands of things made out of iron, not only in the making of which there is profit, but the making of which develops the mind of the maker.

[Here the colonel entered upon a further application of his tariff doctrin, as well as upon opinions on the money and other questions, which utterances we shall take pleasure in laying before our readers next week.—ED. T. S.]

Lectures and Meetings.

NOVEMBER 13th Albert Chavannes speaks at the Manhattan Liberal Club, 220 East 15th street, on "Practical Nationalism."

W. S. BELL is now lecturing in Iowa. After finishing lecture engagments there and in Nebraska, he will go through Kansas, Texas, Arizona, over the Southern Pacific railroad to California. He wishes those desiring lectures by him to address him at Des Moines, Ia., 522 West Grand avenue.

THE Chicago Secular Union elected officers on the evening of October 25th for the coming year as follows: President, Horace Bennett; vice-president, James Abbott; honorary vice-president, E. N. Geer; secretary, George Borst; treasurer, John F. Geeting. The Union will hereafter hold two Sunday evening meetings, one at Fort Dearborn Hall, 181 West Madison street; the other at 116 Fifth avenue.

MRS. MATTIE KREKEL will spend the month of December lecturing in Texas and the following four months in Kansas, Nebraska, and Iowa. Her address this month is 363 Third street, Portland, Oregon; after that, care of Mrs. J. W. Grit, 448 Bryan street, Dallas, Texas. Mrs. Krekel has been lecturing in British Columbia to large audiences. At Victoria and Nanaimo the largest halls were insufficient to accommodate the crowds who wanted to hear the gospel of freedom. The Victoria *Colonist*, which usually will not admit anything complimentary of Freethought, says of her lecture in that city: "She eloquently handled her theme, and evidently carried her audience with her, judging from the applause which she received. The speaker held that the salient points of ecclesiastical law were but the result of a high plane of morality which had been reached and taught ages before Judaism was recognized as a religion. Mrs. Krekel disputed the assertion that common law was heaven-born or of divine origin, and held it was simply a compact among men to do what was right and just. Science, she maintained, had opened the book of fact, and the old doctrins of superstition were fast being supplanted by the reasonable tenets of the present. The lecturess kept her audience interested during her remarks, and showed herself to be a cultured and deep-thinking lady. She will be welcomed by a large audience should she come again."

Communications.

Religion and the Church.

Where ignora ce is bliss,
'Tis folly to be wise.

All religions, all creeds, are based on ignorance. Superstition and bigotry are the twin children of ignorance, and the three combined are the founders, the pioneers, of all religions.

Ignorance produces fanatics, and fanatics create creeds and expounders of creeds.

The various religions do not appeal to man's reason or common sense, but they do appeal to his superstition, to his faith in the creed. Thus the entire religious structure is founded on faith, and his (man's) faith is based on superstition, the offspring of ignorance. Without superstition, what would the Christian (or any other) religion be worth? Eradicate superstition from the mind of man, prove to him that every cause produces a relativ effect, and that moment religion loses its hold on the mind and man becomes free. He no longer believes in the innumerable cruel acts of a man-created (so-called) merciful God. He no longer believes in the inconsistent and unnatural acts and incidents recorded in that greatest of impositions, the Bible. Reason teaches him that if there is a personal God, an immortal creator, who has the power to endow man with creativ attributes, this creativ power must be inherent with God. If this is true, from whom did God inherit his creativ power? Reason teaches man the utter absurdity of a doctrin that claims a beginning and an ending to God's chief work, the earth, and yet claims no beginning or ending to God the creator. Reason clearly shows man that if naught existed prior to the priestly account of the creation, then of a surety God must constitute a part of that chaotic nothing of which God made this world. It is reason that prompts man to reflect and investigate. It teaches him that books were produced by man. It teaches him that throughout thousands of years of this world's history there never was and never will be a book produced unless produced by man. Reflection shows man that just in the proportion that we are free of the galling chains of superstition, just in that proportion we strive to better our earthly conditions, and thus secure the many comforts that we enjoy today. We require better evidence than water changed into blood or wine to convince us that a man born of woman is the *only* begotten son of God. Man now reasons that if this wonderful creativ power, God, was all-powerful, it was just as easy for him to hav made man male and female as it was to be compelled to use a rib—stolen from the man—from which to make woman; and the chances are, if he had not noticed that the animals were male and female when he paraded them before Adam, he would never hav thought of poor Mother Eve at all. Again, it would hav been just as easy for God to cause a deep sleep to fall upon Pharaoh and his people and thus liberate the children of Israel, as it was to open a passage through a deep sea that his chosen ones might go over dry-shod. To my reason it would hav been much easier to hav held Jonah in Nineveh than to cause poor sailors to lose their cargo, and God be thus compelled to use great fish as ferry-boats. To my mind it is much easier to love a pure man than an immoral one; yet this God chooses such men as Abraham, Isaac, and Jacob, Lot, David, and Amnon, and we find his only begotten son was not much better in the choice of his companions. Reason teaches us that life could not exist in a fiery furnace; yet God's word tells us of three men who lived in such a furnace, and—worse than all—that the smell of fire was not upon their clothes, neither was their hair or shoes singed or scorched. Now, if you do not acknowledge your belief in this lie, the God-saved clergy, to whom the people pay large salaries, will tell you, in tones of assumed pity, that you are lost, damned, yes, damned forever. Do they honestly believe what they preach? No, they do not; and, in proof of my assertion, we read accounts of the clergy voluntarily leaving their pulpits for opinion's sake, while others are asked to resign. Can any free, reasoning mind believe that there ever was a God who would giv such orders as the Bible God is supposed to hav given to Joshua? Can it be possible that a creator would destroy his works simply because they carried out the law created within them?

Can any reasonable man or woman honestly believe that God was exalted through having his son enter Jerusalem on the foal of an ass? If this man Christ actually was the only son of God, did he not know it? Did it become necessary to establish his title that he must ask his disciples in the coast of Cæsarea Philippi "whom the people thought he was" (Matt. xvi, 13–20)? And remember it was not the people, but it was Peter, who said, "Thou art the Christ, the son of the living God." And what was Christ's answer, in the 18th verse? "And I say, That thou art Peter, and upon this rock I will build my church, and the gates of hell shall not prevail against it." Now, does not reason prove to our minds who the true author of these words was? It was a Roman Catholic pope, no one else. We are indebted to the church for all the damnation that we expect to receive in the future. Hell has been pictured to the old and young in such vivid colors, and the torments of the damned described in such a soul-harrowing manner, that the only wonder to my mind is that there are any sane people in this enlightened world. Can we wonder that it has required hundreds of years to produce such men as Humboldt, Voltaire, Paine, Ingersoll, and other noble, brave spirits? Just think of the blind, ignorant faith of a mother who could believe that hell was lined with infant skulls! And for such damnable doctrin as this we as a people pay the clergy large salaries and big pew-rents, and thus enable them to build costly edifices, which are untaxed, while the poor are begging at the very doors of the church, and the poor man who by patient industry and hard toil has managed to secure a small home or business is crushed to the earth by heavy taxation—yes, while the poor man and his wife deprive themselvs of many comforts that they may secure a home, the priest is presented with a palatial mansion and livs on the best that the earth affords and rides in the finest equipage.

What does he giv to the people for all the wealth and comfort which he enjoys? Does he giv health? Does he giv happiness? No; for by his teachings he makes life a hell on this earth and givs man no positiv hope for any happiness in the future; in fact, he cannot prove there is a future, but still he attempts to describe it and tell us the vocation of its inhabitants. Every particle of the material of which heaven is supposed to be constituted is taken from this sinful earth—streets of gold, walls of jasper, etc., etc.; even the angels are represented as the most beautiful women. We see no bearded angels in the Christian's illustrations, and the only vocation followed is playing thousand-stringed harps and singing hosannas; and to secure a passport to this indolent life we must renounce all our reason, all knowledge of nature's true laws, and rely solely on the words and the books of the church. What does the church giv to the people for the untold wealth that the church receives? Nothing. Nothing but lies—yes, lies and misery. Did they ever build a railroad, or a telegraph line, or a steamship, or a college of learning? No; not one. Their object is, and ever has been, to keep the people in ignorance. The penalty for eating of the tree of knowledge was death.

And for centuries the church has waded to its neck in blood to compel the people to observe its teachings. History, as a rule, does not lie. Any school-boy who has desired to know the history of the church from the days of Ezra to the present time knows her garments are dripping with the blood of the innocent.

Why do we support these drones, the clergy? Why do we giv our hard-earned money for such damnable teachings? Would not the world be better if we had a school or college for every church in the world and a teacher in place of hypocrits called preachers? I think we would. What is it that holds the masses to the church? Nothing more or less than superstition—the fear of this imaginary God, this man-created being; and just as soon as the phantom superstition is beaten back, the church must close its doors and discharge its preachers. It is strange, but nevertheless a fact, that in the state prisons of this state (California) there are not a dozen Infidels. No, they are all Christians, and the worst cutthroat carries the cross suspended around his neck in lieu of a halter; and what is stranger still, the countries from whence they came are the most religious, and at the same time the most ignorant. I sometimes imagin that there was a tree of ignorance, as well as a tree of knowledge, in the garden of Eden, and the first couple must hav eaten more of the former than they did of the latter, leaving the latter to be eaten by the people of the present century; for I tell you the world has not been fit to liv in until the past one hundred years. I wish from the bottom of my heart that every reader of this article would inflict a task upon himself by reading the Bible from beginning to end. At the conclusion I am certain there would be a few less church and Bible-believing people; and I will feel that others by my aid hav cast aside the scales of superstition and hav eaten of the true tree of knowledge.

PROF WM PATTERSON.

San Francisco, Cal., Sept. 27, 1891.

English Notes.

DEAR TRUTH SEEKERS: I see from the religious papers that Mrs. Besant is still a subject of profound interest to many of your countrymen, and so I must not dispense with her and her Theosophy just yet awhile. The debate I recently referred to between herself and the Rev. J. J. B. Coles, M.A. (Oxford), and who made himself a name in this controversy under the pseudonym "Number Five," is to come off on November 10th, at St. George's Hall, Langham place. Mr. Coles will affirm the following proposition: "That the historical and esoteric explanation of the symbols of the serpent and the cross, as given by Madam Blavatsky, is both defectiv and misleading, and therefore, instead of throwing true light upon the signs and symbols of ancient and modern religions, is calculated to deceive earnest seekers after truth." To make the subject more attractiv limelight diagrams will be used as illustrations. One would imagin that the debate will be interesting reading, and it ought to be published for the benefit of those who cannot attend at the hall.

Another cause of excitement in London is a prosecution instituted by the home secretary, Mr. Matthews, who is, I believe, a Roman Catholic. The point in dispute is the right to send Malthusian literature through the post. You hav had similar troubles in America and will be interested in the course of present events. I hav seen the circular complained of and found nothing obscene in it whatever; although I can quite imagin that the Rev. Quiverfull would shudder at the practical suggestion to write for information as to how families may be limited by means of prudential checks. On excellent authority I hav it that the whole business has more in it than meets the naked eye. Mr. Matthews is a Catholic; Mr. Lushington is the magistrate; and Mr. Lushington's son is private secretary to Mr. Matthews. The real defendant is not the Mr. Young who is put forward for trial, but Dr. Allinson, the well-known vegetarian and Malthusian. A public meeting is to be held in the historic South place chapel (Dr. Stanton Coit's preaching-place) on October 23d. Most of the leading Malthusians are to be present to protest against this illegal interference with British rights. One would think we were in Russia, or subject to the tender mercies of a Tony Comstock, Esq.; but we are not, and mean to stick up for our rights.

Most useful amongst the Malthusians is that stanch old Freethinker, W. H. Reynolds, of New Cross. So far he has been the life and soul of the party. By his energy he has kept the society afloat; and his pleasant manner has smoothed over many small difficulties. Mr. Reynolds is a true-hearted Briton whom everyone likes, and who always means the best of business in whatever he undertakes. Dr. C. R. Drysdale is the president of the Malthusian League, and works hard for the cause. Besides his professional work, which is heavy, the learned doctor finds time to lecture on his pet "ism," and is always glad to prove to sinners the errors of their ways. His broad Scotch accent, added to his pleasant manner, always makes him delightful in conversation; but I do not remember to hav heard him giv a set lecture, and cannot tell what he is like in the circumstances. As editor of the *Malthusian* he is pretty well known; but he is not one of those men who push themselvs much into public notice, and he is generally heard of in connection with the work he never ceases to hav in hand. How useful Mrs. Besant would hav been in the present crisis! She used to be a stanch Malthusian; but now, alas! that has gone to the winds with her Socialism, Secularism, and everything else which is not Theosophy.

Two more items concerning that gifted lady. First, she has had a very successful likeness taken by Messrs. Walter & Stead, of London. It is "boudoir" size, eight inches by six, and the figure is three-quarters length. Mrs. Besant is standing in a pensiv attitude; the right arm is at rest by her side, whilst on the left, which is flexed, the massiv Mahatma ring, the gift of Madam Blavatsky, is conspicuous on the third finger, all but eclipsing the wedding-ring. Second; on the authority of the London *Star*, "Mrs. Parnell and Mrs. Besant are two women who, in different ways, hav helped to make history. It is not generally known that they are related. Both were Miss Woods. Mrs. Parnell is a sister of Sir Evelyn Wood and daughter of the Rev. Sir John Page Wood. Mrs. Besant is daughter of an Irish doctor who was first cousin to Sir John Page Wood. Consequently Mrs. Parnell and Mrs. Besant are second cousins."

Last Saturday evening at the house of Mr. Henning, a well-known figure at the Finsbury park and Hall of Science lectures, I had the pleasure of meeting Mr. Digby Besant and his sister Mabel. A pleasanter couple can scarcely be imagined. The daughter is a perfect counterpart of the mother, making due allowance for age; is a Theosophist, and is studying music. The brother, a year or two older, is somewhat quiet and reserved, like most chess-players, but by no means dull in conversation. Miss Besant has much of her mother's controversial nature about her, and has taken the chair for the great Theosophist on more than one occasion at Milton Hall. They will both be heard of some day.

One very useful member of the Freethought party, who is too often overlooked through his immoderate modesty, is Joseph Mazzini Wheeler. I doubt whether we hav a more incisiv and accurate writer in our ranks. He has none of the blustering criticism of John M. Robertson, yet is far more stinging in his remarks. Mr. Wheeler is not a big man, physically, and is of a very retiring nature, and is easily lost in a crowd; but Wheeler's pen is known

wherever English Freethought literature is read, and it would be a black day indeed for the party were he by any chance to be lost. Mrs. Wheeler is a musician of power, and has often delighted the friends with her performances on the piano at their various feasts.

Writing of musicians leads me to another or two who are realizing the hope of many—the introduction of music into our "services." Miss Vance, of Milton Hall, is in touch with folks who can do it. She has her hands full of other matters as well. The outdoor stations at Regent's park and Midland arches depend upon her energy for maintenance. Milton Hall regards her as the boss of their show, and now the Hall of Science looks to her to provide the musical portion of the solemnity, and she has done so with marked success so far. Mr. Osborn was the first pressed into the service. He is the adopted son of Mr. Henning, already mentioned, and who is, by the way, an unsuspected relativ of Mrs. Besant's. Mr. Osborn has a wonderful facility for playing by ear, and plays many of his own compositions. In former days he and Mr. Henning sang some German duets when Mr. J. M. Robertson and I gave a three months' course of lectures at the Claremont Hall. I believe they are now willing to sing and play for the new hall at Finsbury park, where they are sure to be appreciated.

As another proof of the decline of Secularism in the suburbs of London, the Freethinkers are negotiating for the hire of the beautiful hall at Edmonton, six miles from London and famous on account of John Gilpin's ride. This hall is not at the noted "Bell," but close by at the "Angel." It is luxuriously furnished and the lectures are free; yet we hav a difficulty to get a decent audience. When we can arrange a debate with a "Christian" the hall is crowded to excess; but people dare not venture in for purely Freethought lectures. And so this time they are to be lectures on "Christian Evidences," though we shall be rather rough on them and those who profess to champion the frauds.

London, Oct. 20, 1891. SAM STANDRING.

What It All Means.

Pardon the criticism, if it be one, of the writer, who claims to be, like yourself, a seeker after truth, wherever found, either in nature or any attainment of the human intellect in any age.

There seems to be some confusion of thought in the mental atmosphere of many of the contributors to these columns as to the interpretation of that Oriental book called the Bible, and with the literal construction placed upon its contents by the Occidental mind there is great danger of a total misconstruction of its real signification.

Civilization in the Oriental world followed the lines of what, to us, is an extravagant estimate of the spiritual side of man's nature. In fact, it took that bias from the earliest ages. This life was so evanescent that it was at best but a series of shadows or phantoms of the real life, which was eternal. Consequently when we read the Bible or other Oriental books we must always bear this in mind, viz., that it pertains to the mental states of man rather than to the literal conditions of the people of whom it speaks.

The garden of Eden is but an allegory relativ to the state of marriage and adultery, and our first parents, through their animal proclivities, hav tainted the race with the conditions of bestial lust rather than rational desire in their sexual relations. The redemption of the race is by a birth from the thought plane of the animal to the spiritual, or, in Oriental phraseology, to the heavenly, state of ideality; and all the great teachers of India as well as other portions of the Orient recognized this truth as the basic principle of redemption from the power of the lower or animal nature.

One thing we should never lose sight of in our studies of Oriental literature, and that is the recognition of a supreme mentality, called Brahm, Ormuzd, Allah, or, in the Hebrew idiom, Yahveh.

That there is a basis for the thought is seen in the necessity of mental power as a governing factor in this world, as the creature with the most brain rules those with less mentality. In the Oriental philosophy the necessity of a supreme ruler was more apparent in the world of spirit than here, for the theory of a spiritual universe without a mental power to govern would be an absurdity, as that world itself was a purely mental realm, where all subordinate minds resided after their transition from the form which clothed them here.

Hence the idea of a God was not irrational to the believers in the immortality of the mind, and it was but a step to the next theory, that this God was really the author of all life in all worlds.

Around these central ideas the Bible was constructed, and proportionate to the ignorance and animality of the people by whom it was written were the ideas transmuted or perverted from their original simplicity. It was from this grade of mind that modern theology arose, and it is largely from the same undeveloped mentality that it obtains its strongest supporters.

In reality there is no objection to the Oriental theory of a supreme mind governing the universe of mind and matter. Nor is there a rational objection to the idea that all life is tending upward toward a state of perfect expression of mentality either through the old Egyptian idea of successiv incarnations from the animal world to man, or the Hindoo theory of the redemption of the soul from animality of thought to spirituality of ideas. Either of these theories givs hope for the ultimate redemption of all life from bondage to suffering, or, as we term it, evil.

One criticism upon the assumption of many of your writers relativ to there being no knowledge of a spiritual life by anyone upon earth. When such minds as Alfred Russell Wallace stake their professional reputation on the demonstrable evidence of immortality, such statements by any writers betray a lamentable state of ignorance regarding the discoveries of science in this age. If it would add anything thereto, I would say that in a series of similar experiments in telegraphy, photography, and independent slate-writing I found Professor Wallace to hav been substantially correct, and he who imagins the world of science to be unable to cope with the problems of all forms of existence is one of the hopelessly ignorant who needs several incarnations to raise the brain power to the grade of a rational apprehension of facts.

It is because of this dense ignorance of the Occidental mind in its devotion to material evidences of being as the only stage of existence, that the spiritual side of life is so helpless in its present status of giving proof only to the few, instead of the many, as it should be able and would be if the mind power of the world desired it.

As it is, there is little desire or opportunity for it to be manifest, and as a consequence the world goes blindly on groping for light in the darkness of material conditions, and finding only what material conditions can bestow. It may be generations ere the struggling mass of men will emerge from the present strife of embryotic mentality of the spiritual order; but as all children must be born after gestation, so we may confidently expect that all minds will eventually emerge from the environment of spiritual gestation into the world of perfect knowledge of all life and its destiny. GNOSTIC.

Money.

The word money can only be properly applied to coined metal, which is used as a medium of exchange and a measure of value. To call circulation notes, *i. e.*, promissory notes, wealth, etc., money is a careless use of language. All circulating notes that I ever saw were not money but promises of money either on demand or at some stated future time, and their value depends upon the ability and integrity of the promisor and the time of payment. When the United States issues a $10 demand note we know that the government can and will pay the $10 in coin on demand, and said note will pass for $10 without any force behind it to make it go. If the government issues a $10 note payable with coin at some future time, without interest, it will be worth $10 minus discount at the current rate of interest up to date of maturity, and it will increase in value at a regular rate from the date of issue to the time of maturity. The value of a coin is determined by the quantity and the degree of fineness of the metal contained in the coin, and it will pass current at the intrinsic, or bullion, value of the metal without any legal-tender act behind it to make it go. Any dollar which requires a legal-tender act behind it to make it go is a fraud. Fiat money is force money, and if it has force enough behind it to overcome the resistance it will go. We can confine water in a barrel and put it on a wheelbarrow and push it uphill; so we can make slips of paper, with the dollar-marks printed upon them, pass in lieu of dollars, if we can put force enough behind them to overcome the resistance in front.

The debtor class are now trying to get control of government and make it issue irredeemable, and consequently worthless, paper notes, and make them a legal tender for debts, and loan them direct to the debtors at a low rate of interest for them to pay off their debts and mortgages with. Such notes would hav no value in them to make them go, and no right but might behind them to make them go. This would be paying debts with force, and the creditor class will resist with all the force which they can command. And it appears to me that, as the creditor class are the wealthy class, and the debtor class the poor class, the force of resistance will be stronger than the propelling force. The party in resistance will hav good dollars, which will go voluntarily, to make war with, while the coercing party will hav only fiat dollars, which hav to be pushed to make them go, to make war with. No prophet is needed to tell us what the result of the struggle would be. Many people hav very exalted ideas of what government can do, and seem to think that government possesses the power of working miracles. We hav adopted the name dollar for our unit of value, and Congress hav provided that 25 8 grains of gold shall be called a dollar, and that 412½ grains of silver shall be called a dollar. Now, it could just as well hav 10 grains of gold called a dollar and 100 grains of silver called a dollar, but if it could giv these two dollars equal purchasing power, or a purchasing power equal to our present standard dollars, it would perform a miracle. Now, if a paper note *is a dollar*, why is the promis printed on it that the government will pay a dollar for it? Why not print upon its face, *If you are not satisfied with this dollar, the United States will swap you another dollar for it on demand?*

If a promissory note is money, why should anyone ever demand payment? And if a promissory note was money, we could legally pay a note with a note.

P. F. SHUMAKER.

A Voice From the West Indies.

The anger of God has fallen upon the island of Martinique with such a wrath that it has completely devastated the whole island.

Lately Martinique has been very unfortunate. The first visit from their creator was a few years ago when small-pox played havoc with the people. Then the big fire of Fort-de-France, which laid the whole town in ashes, and now a cyclone unparalleled in the history of the West Indies.

During the two hours that the cyclone lasted the whole population of the island was in terror and consternation—in instant fear of death. The man who had, alone, during those hours to defend a family, women and children, from the incessant and multiplied dangers of the storm, can claim to hav passed through one of those hours of anguish the mere recollection of which disturbs the reason, and to hav endured a torture not dreamed of in the imagination of poets. The roofs crumbling; the wreckage hurled about with the violence of grapeshot; the shocks of earthquake; the bare walls rocking, beneath the timbers launched as if from catapults against them, with a dull, ominous sound; the lurid glare of fire; the deadly howling of the raging blast—to stand amid all this, straining in one convulsiv clasp, with instant death impending, the trembling loved ones whom reason has abandoned, in abject terror imploring with clasped hands the pitiless element to spare but their lives, though life should be but misery—oh! the horror of such an experience.

The shipping is destroyed. Nothing remains of it. The city is gutted; not a single house but has been unroofed.

Much has been said about it. They lay the blame on their God—who must be, in their opinion, a vengeful creature to play such a game with them—for causing an unparalleled cyclone. All the elements were let loose by this divine protector. The thunder on the occasion was terrific, the lightning constant and vivid, the flashes coming from every point and seeming to meet and battle furiously.

Strong men lost their heads completely, and an officer in uniform, who had been dining at a hotel when the tempest burst and had not been able to get away, became raving mad. He declared that the anger of God was being vented upon the country on account of the wickedness of the people, and could only be propitiated by a sacrifice; whereupon he drew his sword, declaring that he would immolate the proprietor of the establishment and his family. He was mastered after a desperate struggle, and secured by his own sword-belt to one of the legs of a billiard-table.

So much for the ignorance and credulity of a large amount of the world's population, who lay the blame of any of the laws of nature to an imaginary being called God. If by chance an earthquake happens, even if a very slight shock, thousands are found kneeling in the streets or in their houses, perhaps under very dangerous walls, instead of clearing out. E. S.

EMPEROR CHARLEMAGNE, in a digest of what he intended to propose to the parliament of 811, thus expresses himself: "We wish to know the duties of ecclesiastics, in order that we may not ask of them what they are not permitted to giv, and that they may not demand of us what we ought not to grant. We beg of them to explain to us clearly what they call *quitting the world*, and by what those who quit it may be distinguished from those who remain in it—if it is only by their not bearing arms and not being married in public—if that man has quitted the world who continues to add to his possessions by means of every sort, preaching paradise and threatening with damnation; employing the name of God or of some saint to persuade the simple to strip themselvs of their property, thus entailing want upon their lawful heirs, who therefore think themselvs justified in committing theft and pillage—if to quit the world is to carry the passion of coveteousness to such a length as to bribe false witnesses in order to obtain what belongs to another, and to seek out judges who are cruel, interested, and without the fear of God——" etc.

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I sincerely hope that all who hav supported *Freethought* in the past will aid the work to which it has been devoted by becoming subscribers to THE TRUTH SEEKER. THE TRUTH SEEKER will carry on the work, but it needs your coöperation. It is a means by which I can reach you and push on the Pacific coast labors. Especially I ask those in arrears to pay what is now due to THE TRUTH SEEKER and place their names upon its list as cordial supporters for the future. SAMUEL P. PUTNAM

THE Bible Picture Book, we take pleasure in saying, is now under way, and will be issued as soon this fall as the work can be done and done well. The price will be $1, and it will contain a great deal for that amount. In renewing for THE TRUTH SEEKER we hope our readers will not forget to inclose the dollar for it.

The Presbyterian Ostrich Puts Its Head In the Sand.

The Presbyterians are afraid to make an issue on heresy, and hav dismissed, so far as the New York presbytery can, the charges against Professor Briggs of Union Theological Seminary, which were to hav been tried beginning the 4th of this month. This is called a victory for Professor Briggs, but it is rather an avowal of religious cowardice and an awakening to the fact that any disturbance of Presbyterian "standards" would probably result in a very unpleasant shaking up of the creed and a final loss of many more men besides Mr. Briggs.

The presbytery met on the 4th instant, and remained in session one day. After hearing Professor Briggs's answer to the charges against him, which in substance amounted to a disclaimer of any heretical intentions, and an explanation of his speeches which allowed them to be twisted into orthodoxy, the presbytery, on motion of Dr. Van Dyke, and after a spirited debate, adopted this resolution by a vote of 94 to 39:

"*Resolved*, That the presbytery of New York, having listened to the paper of Charles A. Briggs, D.D., in the case of the Presbyterian church of the United States of America against him, as to the sufficiency of the charges and specifications in form and legal effect, and without approving of the position taken in the inaugural address, and at the same time desiring earnestly the peace and quiet of the church, in view of the declarations of Dr. Briggs, touching his loyalty to the church and the Westminster standards, and in view of his disclaimers of interpretations put on some of his words, deems it best to dismiss the case and does so dismiss it."

The defense made by Professor Briggs was technical. It traversed the form rather than the meaning of the formulated charges, and while he explained his position he retracted nothing, and is to-day a self-confessed heretic, and the presbytery, by dismissing the charges, allows a man who does not believe the Bible to be what Presbyterianism claims it to be, to remain in the church and to teach the young men who are to be the future defenders of their faith. A sample of Professor Briggs's defense is his reply to the specification of the charge that he does not believe in the Mosaic authorship of the Bible. He says:

"It is a fact that I hav taught and most firmly hold and assert 'that Moses is not the author of the Pentateuch, and that Isaiah is not the author of half the book which bears his name,' but Specification 6 does not indicate by what method of reasoning it brings this fact under the charge. It is irrelevant to the charge. If it be a valid offense, it ought to hav been made a ground of a distinct charge, and it ought to hav been definitly stated what relation Moses has to the Pentateuch, and Isaiah to the book that bears his name, according to the Confession, and in what way the doctrin stated by me conflicts therewith or with holy scripture."

If the church can accept that as a reply to the charge of heresy, and by dismissing the charge indorse the man who makes it, it shows very plainly that the church cares less for the substance of its faith than for the forms of church unity. It must be very much frightened at the prospect of a heresy trial.

The comments of the secular press upon the result of this trial are not less significant than the result itself. They show that the press recognizes clearly the position in which the Presbyterians found themselvs, and they tell the Presbyterians plainly that as a matter of policy they hav done well, but that they hav weakened their religion in strengthening the church. The *Times* also points out the difference between a trial for heresy now and in the day when the "spiritual" controled the secular arm. Of that time it says:

"A trial for heresy was a highly-interesting performance when it was certain that the tribunal by which it was conducted could control the temporal fate of the culprit, including even his life, and generally believed that it could foreshadow his eternal destiny. The worst that could hav happened to Dr. Briggs was to deprive the Presbyterian church of any special or exclusiv benefit from his biblical scholarship in depriving him of his livelihood as a Presbyterian minister and a Presbyterian professor of theology. It is not by any means certain that the tribunal could hav done so much as this. The recent termination of the Andover case indicates that, if the judgment of the presbytery had invaded any interests of the culprit so tangible that a court of law could be invoked to protect them, the judgment might hav been nullified, and in that case Dr. Briggs would hav continued to profess a liberal theology under the egis of a mandamus. There are not wanting evidences that some of the prosecutors of this case look back with regret to the times when a trial for heresy meant something, and when the founder of Calvinism was able to wreak upon Servetus his sense of the requirements of logic as applied to the scriptures. But this regret will not bring back those times, and it is quite absurd to expect any moral weight to be carried by the judgment of a body in which it was only by a narrow majority that the culprit was put on trial, although his inaugural address was before the members in all its enormity.

"Weighty as the address is, it would, perhaps, be attributing too much influence to it to ascribe to its merits alone the result it has attained. The truth probably is that the majority of the presbytery had already come to the conclusion that such 'heresy-hunting' as was involved in the trial of Dr. Briggs upon his inaugural address would be even more formidable to the church itself than to the objects of the inquisition, and that they were entirely willing to hav a decent pretext for dropping the case."

The *Herald* says what THE TRUTH SEEKER said three weeks ago:

"For many reasons the presbytery of New York is to be congratulated on its decision to dismiss the charges of heresy brought against Dr. Briggs.

"There would be much better grounds for congratulation, however, if the presbytery had reached this decision months ago.

"It would not now be in the somewhat disadvantageous position of having deliberately undertaken what it has not carried out.

"The good men who, like Dr. Birch, think they can not conscientiously suffer Dr. Briggs's views to go unchecked deserve, no doubt, every consideration for their honesty.

"But a heresy trial is a bad thing for any church, and this trial would hav split Presbyterianism wide open."

But the *Sun* discusses the question more fully, and its logic must be unpleasant reading for the ninety-four who voted to get out of the scrape as best they could. It calls the result an "evasion:"

"The dismissal of the case against Dr. Briggs by a large majority of the ministers and elders of the New York presbytery indicates that the body is afraid to go into a discussion of the questions involved. It is an attempt to avoid a dangerous controversy and an effort to escape the necessity of expressing an opinion as to the specific teachings of the accused heretic.

"The presbytery dismissed the case by the great majority of ninety-four to thirty-nine, because it desires 'the peace and quiet of the church,' and 'in view of the declarations of Dr. Briggs touching his loyalty to the church and the Westminster standards,' and 'his disclaimers of interpretations put on some of his words.' That is, it refused to defend the Protestant position from fear of the trouble and danger involved in the contest, and it proclaimed the novel principle that the law is to be interpreted and applied by the individual accused and not by the authority which makes the law. Whether a man's teachings are consistent with the doctrinal standards of his church is to be decided by himself and not by the church. He is to be his own judge and jury and the sole authority competent to decide his own case. That may be a very comfortable principle for the accused and a very convenient way of getting rid of the vexation of trying him, but where does it leave the church? When brought to the ecclesiastical bar the man has only to plead not guilty to be pronounced guiltless without trial.

"The New York presbytery has announced practically that the fallibility or infallibility of the Bible is a debatable question as to which a Presbyterian theologian may think as he pleases. The general assembly at Detroit last spring was of a different mind. It was not afraid of disturbing the peace and quiet of the church by standing by its standards. It would not accept Dr. Briggs's plea of not guilty as a settlement of his case, but inferentially brought him in guilty by refusing to confirm his appointment as a professor in the Union Theological Seminary. Thus the supreme authority in the Presbyterian church condemned him for the offense which the subordinate authority now refuses to consider. The whole church, as represented at Detroit, came to the defense of the Protestant position, but the New York presbytery dodges the responsibility.

"This is a very remarkable contradiction, and it implies, of course, that the case of Dr. Briggs will not be shoved aside by the evasion of the New York presbytery. It will remain to vex the councils of Presbyterianism until it is settled on its merits. Already the committee of prosecution in the presbytery has given notice of an appeal to the synod, and instead of having been quieted, the controversy will grow more violent. Great principles cannot be evaded. The trial of Dr. Briggs by the Westminster standards, and coincidently the trial of the truth of his position by the test of reason and scholarship, must go on the same, and can end only when the whole case has been submitted to the jury of the church and the public and a positiv verdict has been rendered. The objections of Dr. Briggs are of the nature of a demurrer only, and the case must be tried on its merits."

The other secular papers take substantially the same ground. It is generally recognized—and the recognition is also recognized—that the old Christianity is gone, and no matter how severely the sects may claim to stick to their creeds they do not dare to make them an issue. The "Higher Criticism" and the "New Theology" hav won, and if ever this case should be tried on its merits Dr. Briggs would be probably acquitted, though without question he has left the Westminster standards. John Calvin would hav made mighty short work of him.

A Sunday-School Story.

The sort of Sunday-school rot upon which the average pietist feeds mentally, and is satisfied with, is splendidly shown in the following article headed "A Community Without the Bible," clipped from a Western agricultural journal:

"Few people hav much idea what kind of a world we should hav if the Bible was left out of it. There are lands enough, however, without the Bible, filled with darkness, vileness, and barbarity. There are plenty of histories of lands that had no Bible—dark places that are full of the habitations of cruelty—and there are here and there families and communities which hav no Bibles, and which giv us little encouragement to hope for good where the word of God is ignored and rejected.

"Some time about the year 1870, certain skeptics founded in the state of Missouri an Infidel town, called Liberal. The liberality of 'Freethought' was seen in the exclusion of all churches, Sunday-schools, or preaching. It was proposed to hav one community free from the influence of priestcraft and superstition. What was the result?

"About this matter there has been considerable dispute. Some persons hav given the place a very bad name; others residing there hav denounced them as liars and pronounced their statements false. We hav no personal knowledge of the facts, but on the 29th of May, 1891, the writer was in Burlington, Kan., and a well-known business man there, Mr. Robert Williams, said to him:

"'In 1879, as I was passing through Missouri, I saw on my railway ticket the name Liberal, and knowing something of the reputation of the place, I thought I would get off onto the platform and take a look around. But just before we arrived there the conductor passed through the train and said: "All who want to stop at Liberal go into such a car." He then locked the doors of every other car on the train but that. When the train had started on and got out of Liberal, the conductor unlocked the doors again and passed through the train. Some one asked him why he had locked the doors, and he replied: "This is the toughest town in all Missouri."'

"His language did not savor much of church or Sunday-school, but he evidently knew how to take care of his train and his passengers.

"We giv this fact as a contribution to the history of a godless town. Mentioning the matter in a certain place, a man remarked that he had visited Liberal since that time, that there are now two meeting-houses and Sunday-schools there, and that they do not now need to lock the doors of railway cars when they are passing through the place.

"We giv these statements for what they are worth, supposing them to be reliable, and believing that whoever undertakes to establish a community or nation without God will speedily come to the conclusion that Plutarch reached more than 1,700 years ago, when he said that 'a city might sooner be built without any ground to fix it on, than a commonwealth be constituted altogether void of any religion.'"

The depth of ignorance or dishonesty which the writer of the foregoing has reached could not be lessened by any words of ours; nor could he be answered any better than by printing his story and letting the reader laugh at him.

Catholicism in Minnesota.

The Catholics hav found themselvs strong enough in Stillwater and Faribault, Minnesota, to take another aggressiv step against the public school system. They hav got the parochial schools in those places supported from the common school fund and the public schools made parochial schools by the simple trick of uniting the two and furnishing the teachers, being able to do this through the town school board.

An examination of the schools since the deal was consummated reveals the objects of the church, which, of course, everyone ought to hav known. The teachers are nuns wearing their usual garb, with beads and crucifixes and rosaries, and their main efforts with the children are to convert them to Catholicism. The walls of the school-rooms are decorated with Romish emblems, and over the teachers' desks hang large portraits of the pope. The town's superintendent of schools is a Protestant, and ordered these insignia to be taken down, but the teachers replaced them, knowing the power of the priests with the school boards.

The citizens of the towns and in Minneapolis are greatly stirred up by this state of affairs, and propose to test the legality of the union in the courts. The "Patriotic Sons of America," an anti-Catholic organization, held a convention in Minneapolis the last of October and raised money for the fight. The legal proceedings will begin with the service of an injunction upon the officials of the state, county, and city, restraining the payment of any money to the school boards of Stillwater or Faribault on the ground that the money is unconstitutionally used to support sectarian institutions.

An Issue in England.

The London Freethinkers are fighting over again the battle for the right of free speech and free mails, and it is on the same old issue as a text, whether a person has the *right* to write about restricting population and send his essays by post.

About six weeks ago Mr. H. S. Young was arraigned for advising poor married couples to keep their families small. The magistrate before whom he was taken allowed that his language was inoffensiv, but the bigots slandered every Englishman by saying that fear of consequences is all that keeps them virtuous, and that Mr. Young's essay was therefore highly immoral and indecent. October 23 the friends of Mr. Young held a meeting in Moncure Conway's old church, South Place Institute, and registered their protest against his prosecution. Dr. Drysdale presided, and in his speech stated why the prosecution of Mr. Young had been begun. It had been set on foot, he said, by Mr. Matthews, the home secretary, for sending pamphlets on the population question through the post. That prosecution was instituted under an act passed mainly to protect the post-office against senders of dynamite, but a very dangerous passage had slipped into it, which had been interpreted by Mr. Matthews and the social purity party as applying to Malthusian literature. Mr. Matthews, as a Roman Catholic, had endeavored in this way to stop the circulation of a most innocent tract. For a long time the Roman Catholic church had held the most decided and extravagant opinions on the system of parental prudence which was so universally practiced in France, and which was now becoming extremely prevalent in England, he was happy to say. Their doctrin was that the number of children should be restricted to the powers of the parents to feed and educate them properly. The pope in council, in 1870, had decided that that doctrin was a deadly sin; so that Mr. Matthews, in carrying out this prosecution, was only carrying out the injunctions of his priestly advisers and the social purity party. They need not blame him for that. He was only doing what he considered to be his duty. But he (the speaker) hoped that they, as Protestant English people, were not prepared to admit his right of searching any packet in the post-office in order to satisfy the opponents of free speech. This was nothing but a nefarious attempt to stifle discussion on an all-important question. In the name of morality Mr. Matthews was inflicting the greatest blow on true morality that could be conceived. He (Dr. Drysdale) was authorized to read to them the opinion of the Malthusian League on Mr. Young's pamphlet. The League met on Tuesday to consider the matter, and their opinion was that it was a perfectly decent and unobjectionable pamphlet, and that it was a most unwarrantable interference with the liberty of the subject that such a tract should be stopped by the post-office, and the sender heavily fined for transmitting it. Would they submit to this kind of interference from such bigots as Mr. Matthews and those who had prosecuted this pamphlet? Let them agitate for a repeal of this dangerous act of 1884, that had been so terribly misused, and by their sympathy and with their purses assist Mr. Young in his defense.

Mr. Drysdale was followed by Mr. Foote, of the *Freethinker*. George Standring, D. M. Bennett's old friend, Dr. Allinson, Dr. Alice Vickery, Mrs. Heatherly, and Miss Wade addressed the large audience. Mr. Young was himself present on the platform. He made an able statement of his case, and was very heartily applauded. Mr. Foote followed, and worked up the audience to a high pitch of enthusiasm. He pointed out that it was not a Malthusian meeting, but a meeting of defense of free speech and publication. On that basis, persons of all parties, so long as they valued liberty, could unite in supporting Mr. Young's right to use the post-office for the dissemination of his views.

In his paper Mr. Foote states the issue still more emphatically. Freethinkers, he says, are all bound to resist the claim of the post-office authorities to open letters they are paid for conveying. It is a perfectly monstrous claim; only tyrants could make it, and only slaves submit to it. Freethinkers are also bound to defend the right of citizens to discuss every social problem in decent language. The question at issue is not whether Mr. Young's opinions are right, but whether he has a right to express them. Those who cannot see this are blind; those who will not see it are cowards.

Opening letters is going farther than *our* post-office clerks admit they dare go; but no doubt it is done here, and we hav before now made our protest. We sincerely hope our English brethren will not flinch from the fight. If Mr. Young or anyone else desires to warn young married couples against the burdens of a too large family and to send his warning through the mail it is nobody's business but his own and the people's he addresses. The idea that it is immoral and indecent to restrict population is a theological superstition inculcated by the priests, who naturally desire as many dupes as they can hav. It is much better to thwart the will of God than to bring puny and sickly children into the world to starve. But if it were not so the right to discuss the question should be maintained, and it is certainly intolerable that post-office officials should be allowed to open letters not addressed to themselvs. There is too blamed much "government" in this world.

What We May Yet See Here.

What we may expect to see in the cities of this country when Roman Catholicism becomes the power it is striving to be was seen in Cork, Ireland, last week.

For many days previous to the elections political feeling had been very bitter between the Parnellites and the anti-Parnellites. The latter faction was led by the priests, who took part in the many fights occurring in the streets, in which blackthorn shillalehs played merry tattoos on opposing heads. One day the list of injured in the scuffles reached one hundred and ninety in number. The factions used stones as missils and the processions of each were stoned by the other. On election day troops as well as police were required to prevent still more bloody contests. Priests took part in the combats, armed with big sticks, and their political activity never ceased till the polls closed. They took up positions outside the polling booths, marking down their men, supervising their voting papers, marshaling their own forces, persuading, hectoring, and intimidating Parnellite voters. Mr. O'Connor, M.P., appeared in one of these scenes. He protested against the bullying of voters by the priests, and the police had to interfere. As many as thirty priests were counted at a single voting-place. Crowds of women from the slums of Cork accompanied their spiritual pastors, aiding them in this holy work. It was never doubted that the priests were powerful enough to bring in their men, and the confidence was not misplaced, for the priests won.

When the Romish church gets sufficiently powerful here Americans will witness something like the scenes in Cork. At present the priests do their work less openly, though their influence is given wholly to the party which will giv them the biggest favors in return.

Another Enemy Placated.

If the former secretary of the American Secular Union were secretary now she would probably congratulate herself upon having won this glowing encomium from the *Independent* upon an enterprise of the Union: "'Conduct as a Fine Art,' by N. P. Gilman and E. P. Jackson, is a book composed of the two essays which shared equally the prize of $1 000 offered by a Philadelphia organization for the best manual to aid teachers in public schools to instruct children in morals without dabbling in religious details. We heartily recommend the volume as one to which the average school-teacher can turn with the certainty of gain. Both essays are clear and forcible, the one by Mr. Gilman is strikingly so."

The *Independent* undoubtedly finds Mr. Gilman's essay the more congenial because its author is a clergyman, refers his readers to St. Paul (who refers *his* to "God"), and assumes that man possesses an imperishable soul as surely as that he possesses a sole to his foot. With all these there was no need of "dabbling in religious details." But dabbling in religion at all was never contemplated by the donors of the prize money to the Philadelphia organization.

Editorial Notes.

THE superiority of the Buddhist religion, or at least its emblems, over Catholicism has been demonstrated to our satisfaction. Three years ago Mr. George Newton brought to this office a Roman Catholic "miracle," in the shape of a flat silver woman two inches long, presented to the Virgin Mary by a man whose wife had recovered in response to prayer to the Virgin. A priest of course took charge of the "milagro," who sold it to Mr. Newton, with other trinkets, as old silver for the melting-pot. It now hangs on the editorial desk, useless except as a reminder of the superstitious ignorance of Roman Catholics. But a "miracle" came in the other day from a Buddhist temple in Kilani, Ceylon, of some utility. Like the other, it was a religious offering, in this case made to Buddha, and like the other taken care of by a priest. Mr. F. C. Dean, who has just returned from a trip around the world, coaxed it from the priest by a present of cash. It is made of five "sacred" metals—principally brass—is nearly six inches high, represents a man "affirming," has a symbol of the old serpent in the top of his head, is evidently a devout and thankful idol, and can be used as a paper-weight, or to strike matches on, and would be a handy thing to throw at the cat. So if we were to choose either religion, it would be Buddhism, because of its comparativly greater usefulness.

THE *Herald* last Sunday published a symposium headed, what is this state called life? Naturally the reporter asked this question of Agnosticism's greatest man, and this is what Colonel Ingersoll said: "Life is something I know nothing about. It is something that no one knows anything about except the ministers. They know all about it: the other smart men gave it up long ago." Mrs. Besant assumes to be wiser than Mr. Ingersoll, but we doubt if she explains it a bit more clearly in the following than he does: "The whole universe is a manifestation of central life which is present in every atom of matter. What we speak of as a thing living or dead is simply arrangements of matter which vary the manifestations of life. Even in a biological sense death involves new life. Doctors may be able to settle that any given body is dead quite to the satisfaction of a coroner's jury, but they don't even profess to know anything about the soul, and this is well. I am afraid their determinations would not be satisfactory to everybody. No, I cannot concede that there is one absolute principle; at least this is not conceivable. There can be no life without love; no love without a positiv and negativ—in fact, no thought or consciousness without this antithesis, this contrast, this comparison. Besides, if science and philosophy will talk of an absolute principle, why not hav two absolute principles? It is just as easy or as hard; you can take your choice."

Letters from Friends.

Christian Consideration Invited to Four Points.

AUSTIN, TEX., Oct. 29, 1891.

MR. EDITOR: Being at leisure, I will drop you a few lines. First, the pleasures of heaven. Think of a mother in heaven with all the pleasures God can giv, looking down at her son in hell suffering the agonies of a thousand deaths. Would not that mother be happy? Second, the birth of Christ. Let some unmarried girl of to-day giv birth to a child and tell the public that God gave it to her. Would they believe it? No. Then why should we believe Christ his son? The girls of to-day are just as pure as those of olden times. Third, what became of the first Bible? It was burnt up in a fire, so history says, and the Bible we hav now has been translated over twenty-five times, but where did the one we hav now originate? Fourth, why should we believe this Bible any more than Grimm's fairy tales? The only difference is that the fairy tales hav not got the smut in them that the Bible has, and I do not think they are near as big a lie. Ever yours, LITTLE HELEN.

On Talking Jackasses.

OSWEGO, ORE., Oct. 17, 1891.

MR. EDITOR: Inclosed you will find $10, for which please send the following goods: "Freethinkers' Pictorial Text-Book," price $2 50; "Force and Matter," by Prof Ludwig Buchner, M.D., price $1.50; "Looking Backward," by Edward Bellamy, price $1, and two subscriptions for THE TRUTH SEEKER, one for myself and the other for a new subscriber. I am very much interested in THE TRUTH SEEKER. I like it better each week. I was just beginning to investigate Christianity at the time the founder of THE TRUTH SEEKER was in prison; it was one of Brother Bennett's books that crippled my theology. I like the pictures, too. They are excellent. I think they would be fine to illustrate the Sunday school lessons. Anyway, there is more sound sense in one of THE TRUTH SEEKER's pictures than there is in a whole bundle of Sunday-school trash. Besides, there is lots of fun in the pictures. Just think of Mordecai's good luck in getting the laugh on Haman. That beats the Sunday-school charts of Joshua and the sun, Elijah's fiery chariot, or Balaam and the jackass. Now, it is taxing one's credulity pretty heavily to believe those old stories—although I hav heard several jackasses *talk* about God killing himself to spite the devil for telling the truth to Grandmother Eve; therefore some jackasses are able to talk.

J. M. THOMPSON.

A Liberal Association Formed at Aspen.

ASPEN, COL., Nov. 1, 291.

MR. EDITOR: Allow me to say a few words to the Liberals of Aspen in regard to their organization which was to be effected after the lectures of J. D. Shaw, of Waco, Tex. I was chosen on the committee to draw up the Objects and Aims for the Liberal organization of Aspen, and at the appointed time said committee did not meet. I at my own personal responsibility sent a number of letters to those who had signed the Objects for a Secular or Liberal union, and after discussion *pro* and *con* we adopted and indorsed those which are the principles of the state of Texas Liberal Association:

1. To encourage the study of man in all his relations.
2. To seek to realize the truth in life.
3. To aid in those movements that tend most to the improvement of the individual and of society, and to the unity and freedom of mankind.
4. To facilitate the association of those who hav at heart, and hold dear, that absolute freedom of thought and expression which is the natural right of every rational being.
5. To inaugurate a system of positiv, tolerant thought, ethical culture, and practical benevolence, in which all Liberal-minded people can unite and work in harmony for the moral elevation, intellectual improvement, social well-being, and consequent happiness of the human race.
6. To secure to every child of this republic a secular education.

These we thought were Liberal enough, and got no farther than indorsing the above. We hav not met since, and hav not yet rented a public hall, but on the birthday of Thomas Paine hav a grand ball and a short talk, when we hope to meet many of the Liberals of Aspen. Those who wish to know more about the proposed organization can learn by calling on me at 787 Ute avenue.

Liberals cannot do better than engage the services of J. D. Shaw to lecture for them. WM. MASON.

Christians Show the Effects of Their Religion in Their Dishonest Lives.

EAST RANDOLPH, N. Y., Oct. 25 1891.

MR. EDITOR: I see by your excellent paper that Rev. Mr. Talmage has repented—that is, he is "born again"—and now he thinks only good should be spoken about the dead. I wonder if Colonel Ingersoll converted him. It may be as Rev. Mr. Talmage nears the twilight, the purpling hill of life's uneven and zigzag path to the grave, he thinks it best for him to reform and speak the praises of those who cannot speak back. Well do I remember how Doctor Talmage assailed the reputation of Paine, and Voltaire, and George Eliot. Well do I remember how the Christians cheered his abusiv and untrue statements. But Dr. Talmage is not alone; there are thirty-one million Christians in America, applauded by ninety thousand preachers who do nothing to increase the world's wealth, who acquiesce in this mean, contemptible business of speaking ill of those who do not patronize their gospel-shops or contribute to their support. And it is remarkable that so many women—intelligent, cultured ladies—will be hoodwinked and flattered by the very men many of whom turn unpolluted and cheerful homes into disreputable ones and then laugh at the ruin they hav accomplished. But Christians, like those who are not, are only human, and, I believe, just as liable to err as they were before. Their deeds convince me this is so, and I hav had experience with them I assure you. Professing a creed and praying to unknown powers mark the intellectual status of the one who does so. I believe with Jesus when he said, "A good tree cannot bring forth evil fruit, neither can a corrupt tree bring forth good fruit." And it makes no difference how many times you baptize a person, if they are dishonest they will be still. Hon. Mr. Holdridge said the other day: "Robert, I thought when that young man was baptized he would pay that debt, but I guess he'll hav to be baptized again before he does." I said, "I think that will make no difference with him, Hon. Mr. Holdridge. If it will, the sooner you baptize him the better, then I'll admit you are correct." Truly, R. R. JONES.

A Worker Against Our Intolerable Sunday Despotism.

PORTLAND, ORE., Oct. 29, 1891.

MR. EDITOR: Pursuing your suggestions as set forth in your paper of the issue of October 10th, relativ to the opening of the World's Fair on Sunday, I drew up a petition addressed to the commissioners of this state, passed it among my fellow-employees of the Union Pacific System, and hav succeeded thus far in securing one hundred names; and mean to hav another hundred before forwarding it. I feel confident that if all our justice-loving friends would do as well there would be no hesitancy on the part of the directors to decide in favor of keeping the Fair open on Sundays. This is an affair of national importance and as such ought to be treated regardless of the church, which cuts no sort of figure in our nation's affairs.

I am an ardent admirer of your interesting paper, which comes to me regularly through the kindness of a relativ.

I inclose you herewith a copy of the letters addressed to the representativs of Oregon. Trusting that right will prevail, I am "yours for the cause," A. G. CLARKE.

PETITION.

MESSRS. MARTIN WILKINS AND HENRY KLIPPEL, World's Fair Commissioners for Oregon, *Dear Sirs:* Information has reached us, through a communication from Mr. Benj. Butterworth, Secretary and Solicitor-General of the World's Fair, that petitions will be received relativ to the closing of the Fair on Sunday, and which will receive due consideration when that subject comes up; therefore we, the undersigned, citizens and taxpayers of this city of Portland, Ore., desire to enter our earnest protest against the closing of the World's Fair on Sunday. In view of the Sunday closing thousands of our laboring classes who cannot possibly devote to it any other day of the week, will be deprived of a privilege that is their right as citizens, to view the display of the products of the art, agriculture, mining, etc., of not only our own country, but of the world. We hold that the churches as a *unit* hav no *legal* right to interfere in the affairs of state; therefore, we call upon you as our representativs of this state to present, impartially, all the petitions you may receive bearing upon this subject. Trusting that this may also receive your personal hearty approval, we beg to remain, yours truly, A. G. CLARKE.

(One hundred names, etc., to follow.)

The Monster Catholicism Sharply Lacerated.

ADRIAN, MICH., Nov. 1, 1891.

MR. EDITOR: Copperheads can hardly be charged with meddling in our common schools and pulling down the flags—the school system does not interfere with that over-estimated class of people. The demonstration toward our school and flag matters is purely Catholic. If the Catholic religion is the simon-pure, unalloyed caper, and the pope is the vicegerent Christ on earth, and priests can for a pittance guarantee safe landing of souls, murderers or minor criminals, into heaven, why do they squirm and expectorate such venom when they are referred to? If their propaganda be infallible, why such uneasiness at what heretics may do or say concerning their sore-toed Christ at Rome or subordinates—liars and thieves—who for a consideration of hard cash can avert the calamity of hell, horns, hoofs, tail, and all, and place the soul of the shrived in Elysian realms? The hypodermically (so to speak) applied unction to the soul of the penitent is administered through a source more criminal than the absolved one himself—ten times more culpable. Our institutions are menaced. The old flag of the republic, the nation's trade-mark, is being tabooed. Our educational institutions are being assailed by priest and minions. If you are not of them you are a target, boycotted in your legitimate pursuits. For a trifle of Peter's Pence the priest can absolve the false swearer, the incendiary, or those perpetrators of fouler crimes. Is such to be tolerated in the midst of this free and patriotic people, the loyal Americans? That old incubus of cussedness at Rome is the devil-fish from which radiate tentacles gathering to its slimy embrace the unwary, as well as the vipers who prowl about seeking to absorb the life and liberty of this fair land. The pope is the head and center of infamy. He is not now absolute of all, as desired, but is wiggling to that distinction. The pope is the devil's kodak; he reflects his employer. The whole bent and aim of Catholicism is to exterminate every other moral or immoral faction that will not affiliate in its devilish method. The recent attack upon the flag, school, and teacher of an Indiana district was perpetrated by emissaries of the pope. You cannot lay the recent outrages to the door of the so-called Copperheads. I do not believe that there is a nativ-born Copperhead in the North who would be guilty of pulling down the American flag from a school-building, unless he be a Catholic. This monster, Rome, must be pruned of its grapnels and consigned to Tartarean influence. This government must take heroic measures to abridge the encroachment of the hydra, Catholicism. It is fast assuming the long end of the teeter-board, and unless effectually squelched will soon be the fulcrum, basis, the whole teeter-board. Copperheadism is a trifle to pope or Catholicism. O. S. BARRETT.

Will Spread the Good Word of Freethought.

BUFFALO, N. Y., Oct. 7, 1891.

MR. EDITOR: Inclosed please find $17, to be used as follows: Apply $6 on my subscription; then send THE TRUTH SEEKER for one year to James H Penny and Charles W. Manly-Deshon, Sailors' Snug Harbor, New Brighton, N. Y., also one year to Mrs. Elizabeth Lenaghen, Harriman, Tenn. I see in THE TRUTH SEEKER of September 26th you say you will send it for $2 a year if some one will pay the $2. If some hav been quicker than myself and sent money to pay for the paper for these persons, then use this I send to supply some others who are in a similar situation. I hav been very busy or I would not hav taken ten days to mail this. The small draft of $5 send to the old veteran in Liberalism, Jeremiah Hacker. I am well pleased with THE TRUTH SEEKER as treating on Liberalism, until it comes to Spiritualism. When it gets to that point it or many of its writers attempt to write about what any well-informed person on the subject can see at once they know nothing about. I sometimes wish D. M. Bennett could be in the editorial chair long enough to giv Wettstein a piece of his mind, as he did T. Winter, of Cincinnati, O., who was almost every week or two writing his anathemas against Spiritualism and Spiritualists. If Wettstein would read the works of Professor Crookes, Wallace, Zöllner, and Robert Hare on Spiritualism, if he is an honest man he would not, in my opinion, be guilty of writing such an article as his in THE TRUTH SEEKER of September 26th. He is much like Lancaster, of England, who attended two or three circles at Wallace's house and then gave his opinion of Spiritualism to the world. Not so with Wallace, who investigated the subject in every possible way for six years before he published his views in his able work on Spiritualism. Since such lifelong Freethinkers as B. F. Underwood and wife, G. H. Walser, of Liberal, Mo., and many others I could mention, hav been able to see the truth of Spiritualism, there may be some hope for Wettstein and our good Editor, but I do not think there is any hope for Sister Slenker during her earth-life. I see quite a number of our Liberalists are nearly over the bog, several of them editors of good Liberal papers. I think not one in a thousand has had the advantage I hav to investigate the subject of Spiritualism in all its phases of manifestation, as hundreds of mediums hav been at my house from a few days to, in many instances, one month to a year or more, as previous to Mrs. Frank's death, which occurred seven years ago last month, I kept an open house for all mediums who came, free of any charge, for a term of something over twelve years, besides entertaining those who came from a distance to investigate. It was no uncommon thing that their stay extended to weeks, as they frequently came from other and distant states and from the other side of the Atlantic. Among the mediums were many of the most noted of modern times. It is some thirty-seven years since I commenced to investigate the phenomena. I would like to state the circumstances and how I came to investigate, and some of my experiences, but my letter is already too long.

A. H. FRANK.

The Future.

LEXINGTON, KY., Oct. 30, 1891.

MR. EDITOR: Luther seemed to untie a Gordian knot, as he broke up a congestion of thoughts, poisonous and diseased, scattering the same to the winds (great is the man who can bear the contempt of the world for a good cause), but Luther only flirted with the Truth, after all—he did not win her noble heart. Swedenborg remarked that the future world was contained in the present, but alas, the greatest causes are hidden, and revealed often by disaster and ruin. Anarchy requires the complete perfection of individuals, who are to be a law unto themselvs. There will be no enterprise or success in it without a leader of great abilities and courage, with that happy aggregation of intuitions so seldom seen—deep penetration into causes, with boldness to execute what he has the moral audacity, the synthetic conviction, to plan for the world's liberation. We want a genius. Voltaire says that custom is stronger than nature. But all preconceived notions melt before the fascinating sagacity of Li Hung Chang, the Chinese viceroy. A great military general must love life like the snail, and yet feel the burning ardor which may quickly consume the frail body. The world is filled with impure Anarchy, from which it has derived no benefit—wild pulsations; heart and brains undisciplined; passions ungoverned; no sacred purity and moral principle, without which a seventh heaven would change in one day into a hell. No weeding of the infant mind, which by the merest chance becomes that of a highway robber. This is free agency turned the wrong way. Education implies choice.

But are freedom's pure expressions incantations, which can call forth every virtue? Can the wings of Mr. Totten's millennium rise from such a chrysalis? Stronger motivs than the world has yet seen will soon present themselvs, to satisfy the burning love of activity which givs life to the heart of man. What is our duty? To liv in luxury, greedy and degraded? The great mind of Tolstoi is not thus easily pacified. Love is the strongest cement known. He has plenty of that, and of course knows the secret of the universe.

How is it with the man who crawls at the feet of the powerful, which practice soon degenerates into baseness?

Stern, honest independence, hail!
A man's a man for a' that.

A groveling spirit is a millstone around the neck of Liberty. If we hav not great leaders, of noble purposes, with a grand following, with everything useful in view, we shall

before long be astonished by the presence of military commanders with their hosts, who like Tamerlane or Genghis Khan will swallow the fifth part of the world in their rage. The noble conceptions of art might save us. Then why should we stupidly listen to the news that there are parts of the world where armies are stationed, perfect and unapproachable, in firm drill and experience, waiting till civilization has finished its Christian banquet, gloated sufficiently over its weak delusions, its fairy-like tales of holiness and heaven, its vices and lies and murders; its feeding the rich and trampling the poor—waiting till the monster lies at their mercy supine and motionless like the boa constrictor?

ALHAZA.

A Christian Delegation Stopped This Man's Discussion.

SALIDA, COL., Oct. 1, 1891.

MR. EDITOR: I should like a short editorial giving a concise statement of the time that Josephus flourished, and all his history is said to contain in relation to Christ. and whose history or histories would be the most reliable to consult in establishing the claim that that chapter in Josephus's works which relates to Christ is a forgery. On looking over the lists of different publications I hav failed to find where his history can be obtained. This, in discussions with Christians, is a very important fact to be acquainted with. Christians generally refer to Josephus in order to establish the fact, as they claim, that contemporaneous history sustains the New Testament account of a superior man called Christ, and at the particular time when it is said he lived. I am now having a tilt with some of the pious ones upon this point. I know that Gibbon and other historians state that Pliny, Seneca, and other ancient historians are silent upon this point, but so far as I know they do not mention Josephus.

Some time since, I held a discussion with Christians through the local paper here, and when it grew too hot the editor of the paper was waited on by a Christian delegation who claimed that their God had been insulted, and ordered Mr. Editor to desist, and he forthwith wilted. He cringed and fell at the feet of superstition, backing down into his hole, his teeth chattering. He meekly laid him down, submitted to be chained, and now feeds upon the crumbs that fall from Christian charity. This village is notorious for its do nothing kind of Antichristians. Notwithstanding the advancing intelligence and general progress that environs the people of a free government is constantly exerting itself and gradually lifting the dark curtain of hereditary superstition from the eyes of a progressiv race, the light must actually be forced upon them and held directly in their eyes before religious bigotry will admit a single truth. Inherited supernaturalism, the fabulous, the monstrous, that which neither the fool nor the wise man can possibly understand, is what the zealous supernatural religionists cling to most desperately. To undertake to persuade them that it is impossible to know the unknowable, is to them attacking all that is good and trying to demolish the superstructure of God and all that is ennobling. Having been nourished in the lap of credulity, I feel that I am capable of comprehending its pernicious effect, and the great difficulty of freeing oneself from the bias of maternal instruction.

H. MURRAY.

[This question is dealt with in an editorial in THE TRUTH SEEKER of April 18 1891.—ED. T. S.]

Rejected Communication.

CHICAGO, ILL., Oct. 10, 1891.

MR. EDITOR: I send you an article below just as it was returned to me from the Richmond press. After keeping it about two weeks they returned it to me without any comment. Here is success to you and your valuable paper. Giv them fits. Poke them up with a long pole. Some of them are too filthy to poke with a short one.

As ever, yours, I. C. KILGORE.

QUAIL ON TOAST.

"And there went forth a wind from the land, and brought quails from the sea, and let them fall by the camp as it were a day's journey on this side and as it were a day's journey on the other side, round about the camp, and as it were two cubits high upon the face of the earth. And the people stood up all that day, and all that night, and all the next day, and they gathered the quails. He that gathered least gathered ten homers; and they spread them all abroad for themselvs round about the camp. And while the flesh was yet between their teeth ere it was chewed the wrath of the Lord was kindled against the people. And the Lord smote the people with a very great plague" (Num. xi, 31-33).

This Bible story of the quails beats Munchausen's wildest imagination. Suppose we make some calculations as to the probable number of quails brought from the sea to the children of Israel. A Bible day's journey is thirty miles, and as it was a day's journey on either side of the camp it would be sixty miles in diameter. Now, square this and we hav 3,600 square miles; and if we calculate in circular measure. as should be done, it would be more, but we will use square measure only. Now, there are 27 878 400 square feet in a square mile. consequently there would be 100,362 240,000 square feet in 3 600 square miles. It says the quails were two cubits high. That would be thirty-six inches. Now take a box one foot square and three feet high and you can put in at least fifty dead quails, but we will say thirty live to be in reasonable limits. We now multiply the above number of square feet of surface covered with quails by thirty and will get 3,016,867,200,000—three trillion sixteen billion eight hundred and sixty-seven million two hundred thousand—quails, a number beyond human comprehension. There never has been this number of quails altogether on the earth in six thousand years. According to Moses there were 600,000 people in camp, but some commentators think that there were not more than 40,000. However, we will take the number given by Moses. This would giv every man, woman, and child 5,018,112 quails. Now, what would you think of the wisdom of a creator who would send you over five million of quails, even if you were hungry as a bear?

Then again, how could the people move about or do anything with quails three feet deep at every step? And just think how many would be smothered to death and die for want of water and food. Why, the dead ones would create such a stench that no human being could liv within miles of the place, let alone in the midst of them. It says the people stood up two days and a night and gathered quails. The people stood up, that is, men, women, and children stood up, two days and a night. Can anybody believe that all those people stood up for sixty hours? None but the most ignorant and superstitious could believe such stuff.

Now, if you will look in the same chapter you will see that the children of Israel were complaining to Moses what a good time they had when they were in Egypt, and what a bad time they were having in that desert land. Then it goes on to state that Moses promised them that he would call on God and see what could be done for them. Well, Moses did call on God, and he came down and they had a talk, and God promised the people meat. That was the food they wished for, and God said to the people, "You shall hav meat. You shall not eat one day, nor two days, nor five days, neither ten days, nor twenty days, but even a whole month, until it comes out at your nostrils." Now, does he fulfill his promis to the people? And it says the least anyone gathered was ten homers. Now, a homer is a little more than eleven bushels, so that the poorest worker gathered one hundred and ten bushels. Suppose we say they averaged fifteen homers, that would be 330,000 000 bushels of quails they all gathered. And it says, "They spread them abroad." Now, where did they spread them, seeing that sixty miles in diameter was covered three feet deep with quails?

It also appears that the Lord treated these people with cruelty, entirely the opposit of wisdom, goodness, and power—the attributes of a creator—for after all their hard work gathering the quails, cleaning, etc., and while the flesh was between their teeth, the Lord got mad at them and smote them with a very great plague, and thousands of them died and they never knew what for.

It is just such Munchausen stories as the above in the Bible that outrage common sense and reason, and make thousands discard the book altogether, notwithstanding there are many good things in it. I. C. KILGORE.

P S—Friend Holms, if you are not Liberal enough to publish this, please return to the writer and oblige,

I. C. K.

Those Financial Questions Answered.

CROOK, NEB., Sept. 23, 1891.

MR. EDITOR: My time being otherwise occupied since receiving THE TRUTH SEEKER of 12th instant, I did not see friend Shumaker's answer to my questions till this morning. When I read, "Money and the mechanism of exchange is a science with principles just as fixed and definit as the rules of arithmetic," I expected to find on reading friend Shumaker's answer some evidence of the truth of said statement, especially after being assured a little further on that the blaze of Colonel Ingersoll's "headlight" had flashed "upon the field." But lo, when I read that money was "coined metal," I felt to exclaim, surely the "ignorance" of the writer "is simply astonishing." No political economist will bear you out in any such definition of money as that, friend Shumaker. One of the greatest statesmen that this or any other country has ever seen, Henry Clay, says: "Whatever the government agrees to receive as payment of public dues, is money," etc.

Encyclopedia Britannica says: "Money is the name given to the commodities or articles which the people use as equivalents for their services and for whatever else they may hav to dispose of."

John Stuart Mill says: "The functions of money are performed by a thing which derives its powers of performing them solely from law, or the express will of the people, and this is quite sufficient to confer the powers, since nothing more is needful to make a person accept anything as money."

Buckley, in his "English History of Commerce," says: "When it is once clearly understood that gold and silver are not wealth, but merely the representativs of wealth, and that money is of no possible use to a nation except to measure [price] and circulate its riches, all the old notions of the supreme importance of the precious metals will at once fall to the ground."

Prof. John Maguire says: "Money is a token of sovereignty based on the powers of a nation to support its laws. The question of redeemability or convertibility is absurd. The power that issues money is supreme, and the idea of basing that token of supreme powers on a commodity, as gold and silver, or anything less than supremacy of a nation, is ridiculous in the extreme."

Charles Morgan, the great French writer and political economist, says: "When the laborer receives his wages in money he has not received an equivalent for his services or work, but only something which will enable him to get what he wants."

Money "is a medium of exchange, a representativ of value." All the value that money possesses is its legal value and what is given it by supply and demand. If money is not a creation of law only in the same "sense that a gunboat is," the flash of that headlight must hav knocked you crazy. I can build as many gunboats of the same dimensions as I choose, and no United States marshal or other officer of the law will get after me. But do not you go to monkeying or trying to make money. You see there is a big difference, after all, between the making of money and the making of gunboats. Money is a creation of law and nothing more.

3 In your answer to the third question, you speak of different kinds of money issued by the nation. There are, there can be, no different kinds of money. It is either money, or else it is not money. When you talk of different kinds of money, you are talking unscientifically, and something that would not square with any "rules of arithmetic."

4. The act of April 2, 1792, made the European, Mexican, Central American, and South American coins a legal-tender money of the United States. Over fifty years thereafter Congress passed an act withdrawing the money quality from all foreign coins. You see the law both makes and unmakes money, and it is clearly within the province of the government. No "usurpation," nor no one "wronged."

8. If "not called money," why, of course it is not money. Whether anyone would take it for what it was worth signifies nothing.

9 Bob's headlight played the very devil with you here. The money of each country would hold the same relation to business that does the money of to-day, and prices would remain the same, and all exchanges made between each other would go on just as though there had been no change as to the material used in making their money impress, and all balances would be made with what the parties wanted, whether gold bars or white beans were used.

10. The only possible means or way by which we can know the intrinsic value of any commodity or product is the uses it can be put to in advancing civilization and adding to human comfort and happiness.

11. In the comparison with other metals, zinc, lead, tin, copper, and iron all hav a much greater value intrinsically than gold or silver. In the manufacturing of implements and other uses they are much more conduciv to man's happiness. And your question, my dear sir, about the watch and spoon, if anything at all, is unadulterated sophistry.

12. That "they are coinable," etc., no one will deny, but that "they hav a high intrinsic value" is not true, nor is it the reason for their being used as a representativ token (money). The first President Harrison said: "If there is one measure better calculated than another to produce that state of things where the rich are daily getting richer and the poor poorer, it is a metal currency." The reason, sir, is that the few who control the gold and silver can force the many (who would hav no use for it were it not for the law making it money) to deliver up the products of their labor, because the law compels them to get it in order that they may make settlement with the tax-gatherers.

13. "Iron is worth about three cents a pound," etc. Thunderation! What will the boy say now taking lessons in "science" and arithmetic "rules?" There can be but one correct solution to any problem, masters, and you hav already said that money was "coined metal." Try again, giv us a good reason if you can, and while you are thinking about it see if you can figure out by those "rules" how the thing that represents something can be the something.

14. Yes, and one pack of beans is worth just as much as another pack of the same kind of beans, but that does not answer the question as to their value by a darn site.

15 "Just as many dollars as he can induce the other party to giv him" Oh, ho, that "headlight" says he would be getting *gold and silver* for it. After learned men solve a problem, they are of the same opinion—that they hav reached a fact.

16. "No more than the value of a bushel of wheat," etc. I never hav seen any law that said wheat or any other product should be worth just so much per grain or pound, but it does fix the value of 25 8 10 grains of gold at 100 cents. Greater or lesser dollars is bosh. You are very unscientific.

17. You do not answer. You stand in need of a little more science.

18. You say, "I think not." More "ignorance." It is indeed "astonishing." It has been almost constantly fluctuating and changing. See Frederick Eden's "Table of English Money." Also "Doubleday's "Financial History of England."

19. Who said it was not worth as much as coined gold? Coined gold will not buy one particle more of flour, potatoes, rice, butter, milk, sugar, postage stamps, or anything else in this country. A silver dollar is equal to gold in every spot or place. Somebody has been lying to you or else you hav run against another "headlight."

20. More ignorance. Not "because the cost of coinage was higher," but because it was claimed to be necessary to prevent exportation, lest the people be robbed of their small change.

21. Ignorant as ever. The fellows that carry their money in "sacks" or "carts" were never afraid of being caught "away from home." No, sir; it was one of the first steps to fasten upon us the British system of finance. Britain failed to conquer us with the sword and bayonet, but she will, with such fellows as you and Bob helping her, hav us cringing slaves to her tyrannous financial system in less than ten years.

22. The rich man will never climb "Jacob's ladder with" or without them either. They were not made for him.

23. Properly answered, would be: Stagnation of business, financial failures, in the one where leaving; a revival of business, thrift, enterprise, where going.

24. My dear sir, if I was trumping up a charge against you of a $10,000 debt when you did not owe me but $100, and your proof was good, you would be looking for a money of value made by law that you could make a tender before the court or a witness of that $100 legal value, and you would not care what that impressed legal thing was if it had the power to relieve you of all the costs of the case. As to which, you know, or ought to know at least, that unless you made that tender, though I only got the judgment for $100, you would hav all the cost to pay, and otherwise if your tender was a money of legal value the cost would be on me.

Money, my dear sir, is of all things the most valuable, and all that value which it does possess is given to it by law. It is made the representativ of all value, and also of your liberty. It frees you from debt with a kind of power that nothing else has or can hav. Money has many functions and much power. But, my dear sir, you nor Bob never has seen a dollar of money nor never will, and when you catch on to that scientific principle of what is money, you will know more than you do now. W. P. BROOKS.

Children's Corner.

Edited by MISS SUSAN H. WIXON, *Fall River, Mass., to whom all Communications for this Corner should be sent.*

"Between the dark and the daylight,
When the night is beginning to lower,
Comes a pause in the day's occupations
That is known as the Children's Hour."

Busybodies.

It is a fact, as I've been told,
That people in the days of old
Got rich in silver and in gold,
No matter what they bought or sold,
By minding their own business.

They did not try to wound one's fame
Or slander one another's name;
They cared not when you went or came;
They pleased themselves—you did the same
If it was our own business.

And if a man did what was right
In his own mind and in the sight
Of righteous law, by day and night
He went ahead and fought the fight,
Determined in his business.

But in degen'rate modern days
There's quite a change in people's ways,
And what a person does or says
Must be held up unto the gaze
Of every busybody.

And if you do not tell them, too,
Where you are going and what to do,
They get into such an awful stew,
They'll even watch and follow you—
These very busy bodies.

But if we take the pains to see
Who these same busybodies be,
We find there's not a he or she
Who has a decent history,
Among these busybodies.

But let us no more notice take
Of evil tongues; but for their sake
We'll hope and pray they soon may wake
From wickedness, and money make
By minding their own business.

The Results of Rum.

What doth result from this demon drink? Misery, mendicancy, woe, and want, and last, but not least, disease, despair, and death. Intemperance dwarfs our youth; it brings brutality upon the blushing cheek of beauty. It makes men murderers, and wives widows. It bears the torch of Tophet, and its tendency is to trammel the thought.

It makes fond fathers forsake their firesides, fair wives, and beautiful babies.

This demon drink drives men to desperation, and women to be waifs and wanderers.

This bottled beverage contaminates character, aud manacles the mind.

Alcohol is an abomination! a curse to civilization, a foe to freedom, and a friend to famin. This demon drink drives the dagger to the heart of doting mothers.

It brings beggary to our brightest and best boys. This spirit of Satan sends our sons to suicide, and makes our offspring outcasts and orphans. It drives our sisters to suicide. It makes our friends fear their fellow-man. It condones crime, and condemns character. It murders morality—a villain to virtue, and is pernicious to the pursuit of pleasure.

It vails and veneers vice, and hates human happiness, and also execrates that which ennobles and elevates. It is the shield of sadness which hurls men to madness. Its noxious result is the ruin of our nation. Rum ruins that which is royal and superb. It is tearless as it tears the white throat of youth, as they thoughtlessly totter to a premature tomb. It is a torchbearer of treachery, thralldom, thievery, and tremens.

It is the blood of burglary, the vim of villainy, the crumbs of crime, and incites the incendiary. It is the health of highwaymen, the tonic of thieves, the guest of the gambler, and the rendezvous of rioters and robbers. It is the vampire of virtue, and cobra of crime. It severs affection from the soul of the suitor and hurries him to the gallows. It is the inspiration of insanity, the companion of crime, and the bosom friend of beggary. It is the fell destroyer of the family around the fireside. It is the will-o'-the-wisp of tatters and termagancy.

It is a hemorrhage of the father's heart, and misery to mothers. It dissipates our daughters, and defiles our sons. Rum! It corrupts the citizen, pollutes politics, and destroys society. It is a libertin to our legislators, and a gehenna to the government.

Alcohol is an accursed stuff, and is Satan's phere. Rum is repugnant to reason.

Rum is a rebel.

Rum rots the velvety cheek of comeliness.

Rum breaks the body, and paralyzes the nurse.

Rum degrades, deforms, and deals despondency and death.

Rum means by its free use, misery, meanness, and malevolence. Oh! the tragedies that are daily enacted by this tophetic tippling. This evil should be eradicated by the strong arm of society. A home is a heaven when its occupants abstain from this accursed abomination! Otherwise, to contrast the comparison, a home is a veritable hell (that pagan myth) when its occupants are addicted to this hellish habit! I would counsel the lassies contemplating the connubial state to reject the suitor if he indulges in a social glass. Would you tolerate a man to touch your rosy face and round form whose breath bespoke a bacchanalian? Would you plight your troth to a man who tarried about the tavern regaling his roystering ragamuffins with time-worn, worm-eaten, weather-beaten yarns? Boys, do not pawn your birthright for pauperism. Do not exchange your inherited excellences for the almshouse, the asylum, or probably the penitentiary or hangman's halter. CHAS. D. MCBRIDE.

Bamath, Ill.

What Is a Fetich?

"What is a fetich?" asks one of our bright correspondents.

To answer concisely and to the point: It is superstition. The little girl who hugs her doll and talks to it, believing it knows what she says, is a fetich-worshiper. Ancient uncivilized and unenlightened people were great in their various kinds of fetich worship. High mountains, big trees, animals, goats, sheep, snails, crocodiles, great snakes and little ones, and other living creatures, hav been made use of as fetiches.

These are natural fetiches. Then there are made-up fetiches of wood, stone, iron, copper, etc. They are rudely shaped, in imitation sometimes of a human being. This sort of fetich is kept in houses and in temples built expressly for it. The silly worshipers think it can answer prayers, and carry presents to it as well as food; but if the prayers are not answered, they fall upon it in anger, and break it in pieces; yet they will immediately make another to take its place. Great festivals and feasts are made in their honor, and sacrifices of living creatures are offered up to them.

Fetich worship is yet carried on in some parts of the world among low, savage tribes. And many people among civilized nations still cling to fetiches, although they would resent the insinuation with indignation were one to tell them about their fetiches.

S. H. W.

Blissful and a True Philosopher.

Little Tim and his widowed mother lived in a very destitute way and suffered for many things needful. The bedding was scant and one bitter cold night his mother took down a partition door to cover his high-sided bunk, or bed; after she placed it across the bed Tim said: "Mother, what do poor folks do who don't hav doors to cover up their little boys with?" Take things philosophically—make the best of everything. UNCLE JACK.

Her First Day at School.

There was a very timid little girl among the many new pupils who applied for admission to the Brooklyn schools when they opened the other day. She was from the country. It was her first month of living in the city. The teacher took down the names of the new children. The little girl from the country gave her name shyly. No one heard it but the teacher. She also told her the name of the street wherein was her new city home, but when she was asked the number she hesitated. She had never heard of numbers to the houses. The houses in the country did not hav numbers. But a bright idea struck her, and she answered brightly, "If you mean the rent, we pay ten dollars." Then everybody laughed, and the little country girl colored and was sorry she had come to the city.

Some Funny Answers.

For originality, not to say humor, commend us to the answers in examination papers. Here are two or three which an English bishop vouches for. A child was asked to giv some account of Oliver Cromwell, and volunteered the information that tbe "Protector" was very unhappy and dreaded assassination. On his death-bed he cried, "If I had served my God as I served my king I should not thus be forsaken in my old age!" Another, evidently with temperance proclivities, defined syntax as "a dooty upon spirits." One smart youth who was asked by an examiner "Could your father walk around the world?" was equal to the occasion. "No, sir," said he. "Why not?" "Because he's dead."

The Stupid Boy.

Never set a boy down as stupid because he does not make headway at school. Many of the most celebrated men that hav ever lived hav been set down by some conventional pedagog as donkeys. One of the greatest astronomers of the age was restored to his father by the village schoolmaster with these encouraging words: "There's no use paying good money for his education. All he wants to do is to lie on the grass on his back and stare at the sky. I'm afraid his mind is wrong." Scientific men hav often been flogged for falling into brown studies over their books, and many an artist of the future has come to present grief for drawing all over his copy book, and surreptitiously painting the pictures of his geography. Your genius, unless musical, seldom proves himself one in his childhood; and your smart and self-sufficient piece of precocity, who takes all the medals and is the show scholar of the school, often ends by showing no talent for anything beyond a yardstick. Sir Walter Scott was called stupid as a child, and it was not even considered at all to his credit that he was fond of "sich trash" as ballads, and could learn them by heart at any time. The boy who really worries you by being so unlike his bright brothers may be the very one who will make you proud and happy some years hence. Take that for your comfort.

Correspondence.

SOUTH BRAINTREE, MASS., Oct. 23, 1891.

DEAR MISS WIXON: We are all Freethinkers in this family, and therefore we are not considered as good as other people; but it makes no difference, we do not feel bad about it. I shall go to the high school next year if I am alive, but I shall feel badly, because my present teacher is as Liberal as I am, and we hav fun in talking over different religious matters. There is a boy that goes to my school who told me the other day that I was going to hell. I asked him where it was, and he said it was under the earth. Now, if you can tell me where under the earth is, I should like to know. He is very sure that there is a place there. Yours very truly,

CHAS. SUMNER PAGE.

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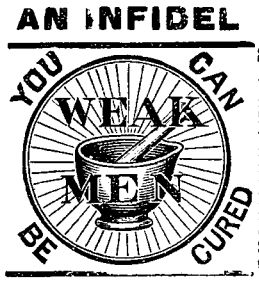
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News of the Week.

A DISPATCH from Ireland says: "The priests hav influenced many of the electors who are adherents of the opposing faction by telling them that they were not bound in conscience to keep the pledges which they had made to the Parnellites."

SELECTION of the next pope from America is talked of.

MORMONS will soon control the entire state of Chihuahua, Mexico.

OWING to conspiracy to restore monarchy the Brazilian congress has been dissolved and military law declared.

THE corruption of the Russian court of public administration has been shown to be great, officers receiving five to twenty rubles a month being able to keep private secretaries at one hundred rubles.

CATHOLICS laud the late Bavarian king, though he was a foolish and bad man, because he resisted the extension into his land of the German "kulturkampf"—that is, battle for culture, in opposition to Catholic school control and obscurantism.

WENGHSIANG, China, reports that huge stones, for lack of which it had had to pause in building a breakwater, hav been hurled down from heaven. The governor of the district affirms their supernatural origin proved by one of them, as big as a house, bearing seal characters, two of which he has interpreted to mean "work" and "stone."

THE faction which controls Chili is said to be practically owned by English commercial firms. The Chilian press thinks it feasible to procure English aid if the United States declares war. Our cabinet's intentions are unknown.

ON the papal situation Dr. Phelan says: "No, I would not consider the exit of the pope a political move, a *coup d'etat* as it were, which would bring to the immediate notice of the powers his exact helplessness. If he leaves Rome it will be only because he has been forced to it to insure personal safety. He will not leave Rome with the object of returning to his ancient inheritance the more speedily."

THE German emperor has urged suppression of prostitutes and their "bullies"—the class known in France as "Alphonse" and in Germany as "Ludwige"—showing a commendable intention but advising unprecedented and unwise measures. His suggestions that lawyers refuse to defend immoral cases and that the public be excluded from such trials are condemned by the press as distinct back steps in legal procedure, imperiling the pure and independent administration of the law.

ITALY concurs in England's view that we should not enforce of Chili a reparation whose counterpart we denied Italy in the New Orleans affair. The *Italia* says: "The United States hav one diplomatic rule for Chili and another for Italy. All Yankees unscrupulously follow politics as a business, even when international affairs are concerned. But the time may come when Europe will lav aside petty differences and call the United States to a more exact and precise notion of the law of nations."

IN Russia scores of thousands hav died of starvation and 32,000,000 are on the verge of it and will perish without foreign aid. "Such a situation," says a report, "is without comparable precedent in modern history." And it is due solely to Christianity and despotism. In Orel outlawry prevails altogether. At Larvierze many spinners and weavers rioting for bread hav been killed by soldiers. The population of all Astrakhan is dying. Many villages in Perm are totally deserted Half the population of Beszan is dead. Poisonous herbs and earths are eaten. Samples of bread analyzed show seventy per cent sand and thirty per cent deleterious vegetable matter. A woman of Ratchine on returning from a search for food found all her children dead, their stomachs filled with earth and rags. In Penza the body of a woman who had died of heart disease was exhumed and eaten. Other cases of cannibalism are reported, especially of mothers eating their children in Nijni-Novgorod. Fields, houses, and railroad cars containing grain are despoiled. Trade is at a standstill, as the Jews are calling in every cent to leave the country.

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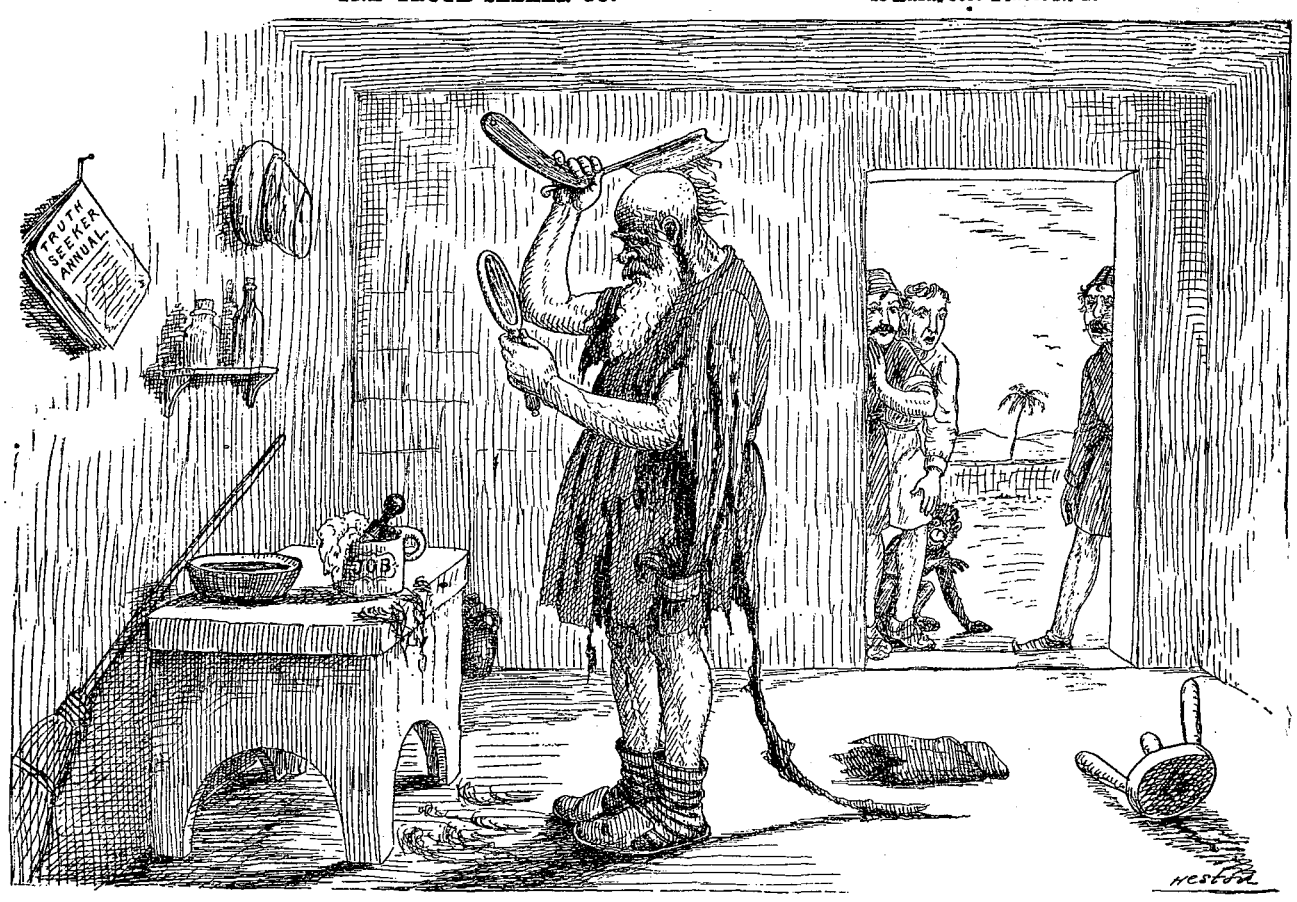
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Gems of Thought.

WE should do justice whether a woman was made from a rib or from "omnipotence." We should be merciful whether the flood was general, or local. We should be kind and obliging whether Jonah was swallowed by a fish or not.—*Ingersoll.*

FAR from being a check upon the passions of kings, religion, by its very principles, frees them from all restraint. It transforms them into divinities, whose caprice the people are never permitted to resist. While it givs up the reins to princes, and on their part breaks the bonds of the social compact, it endeavors to chain the mind and hands of their oppressed subjects.—*D'Holbach.*

STRIKING has been the history of hygiene in France; thanks to the decline of theological control over the universities, to the abolition of monasteries, and to such labors in hygienic research and improvement as those of a succession of men like Tardieu, Levy, and Bouchardat, a wondrous change has been wrought in public health. Statistics carefully kept show that the mean length of human life has been remarkably increased. In the eighteenth century it was but twenty-three years; from 1825 to 1830 it was thirty-two years and eight months; and since 1864, thirty-seven years and six months.—*Prof. A. D. White.*

FANATICISM is, in reference to superstition, what delirium is to fever, or rage to anger. He who is involved in ecstasies and visions, who takes dreams for realities, and his own imaginations for prophecies, is a fanatical novice of great hope and promis, and will probably soon advance to the highest form, and kill man for the love of God.—*Voltaire.*

MAN'S ignorance has always taken refuge in the act of God as an explanation of what could not be understood. God was supposed to cause cholera, plague, and small-pox by direct exercise of his will, until the germ theory of disease showed that these calamities could be accounted for by natural laws. God made the lightning, in popular estimation, till Franklin flew his kite and brought it down from heaven to the realm of nature. —*Robert C. Adams.*

CREDITING him with only ordinary talents and a school board education, Jehovah should hav produced a better book. There must be some reason, very real, but not very apparent, for his maundering imbecilities and slip shod blunders. After earnest but not prayerful study, I think I hav discovered the reason of El Shaddai's literary aberrations. No man, and presumably no god, can produce a book that deserves to be read and to liv unless he be free from carking cares, the fight for bread and the mean little battle for boots. True, semi-immortal works hav been produced by those with thread-bare garments and empty larders; but only when they hav been dowered with the rare gift of complete self-absorption, and hav been able to revel with kingly wealth in the dignity of their subject, utterly oblivious of common cares and domestic infelicities. Now, Jehovah-jireth may possibly not be gifted with the sublime self-absorption necessary to Bible-writing on severe and elevated lines. His domestic complications are, to put it mildly, *strange*. He had a son without having a wife, and this sort of thing alone entails, as a rule, an amount of worry and moral unrest This worry and unrest is not likely to be minimized by the fact that the son of the author of the Bible is of the same age as himself, nor by the fact that this son had only a Ghost (a "Holy" one, however) for a mother, she being of the same age as the father and the son. And we can readily surmise that domestic acrimony in heaven became more acrimonious still when the son, apparently dissatisfied with having a mere Ghost for a mother, selected a human mother for himself and actually condescended to get born in a stable. Talk of an earl's daughter running away with her father's groom!—what is that to Jehovah's son being born in a stable among asses and with a she-barber for a mother?* Under domestic humiliation like this, I question whether Milton himself could hav written much better than Jehovah has done.—*Saladin in God and His Book.*

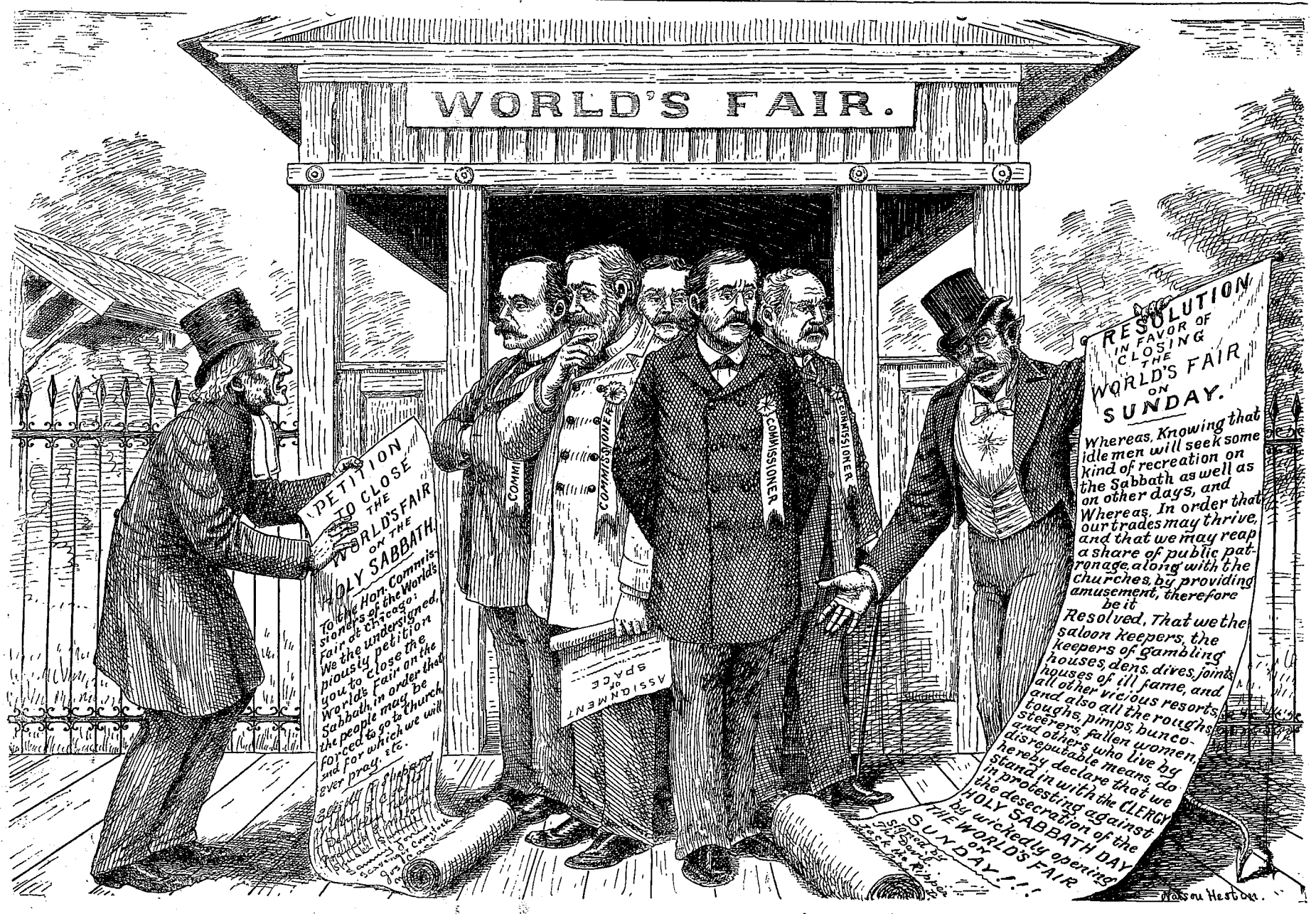
*The Virgin Mary was a dresser of ladies' hair, See the Sepher Toldoth Jeshu.

THE TRUTH SEEKER

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FELLOW-SCHEMERS.—THE ONLY TWO PARTIES INTERESTED IN KEEPING THE WORLD'S FAIR CLOSED ON SUNDAY.

Notes and Clippings.

"Hav you anything new?" asked a customer of a recently engaged clerk in a Chicago store. "I'll see," replied the young man, as he swept his eye over the shelvs. "Yes, here's 'The New Testament.' Would you like to look at it?"

"Merry-go-rounds and their Evil Influence on the Community" was the subject of the discourse of the Rev J. G. Ditmars the other night in Williamsburgh, N. Y. The church is in the vicinity of one of the best patronized carrousels in Brooklyn.

There hav been many stories of the origin of the word and practice of baptism, but I doubt whether this ingenious explanation of its derivation by an old darky preacher, which will be appropriate to giv here, has ever been printed. "It's des like dis," he says: "De fust thing to do is to splash the body into the water, and den dere's a sound bap; and den when de body rises and goes to de bank you hears de water a-dripping off like tism, tism, tism—and dere's the meaning of the word bap tism!"—*Chicago News.*

Mme. Boulanger was bigoted, and was one of those French Catholics who imagin that the altar must, to prosper, be flanked by the throne. General Boulanger first broke away from her at the Hotel du Louvre, because the crowds of Freethinking Radicals who attended his levees there were shocked to see nuns, monks, and priests all the time going to see her or coming from her parlor. She had a sad temper, the consequence of a bad liver, and set down to a higher morality than his and to religious feeling her gloomy disposition.

To this great sovereign lord, Science, all men may appeal without distinction of race, birth, or condition, and they may wander and investigate within its courts without money and without price. The mandates of Science are inexorable and drawn entirely from the wellspring of eternal truth. No opinion can alter its laws, no delusions change the current of its wisdom. It is the serene sovereign of peace, ruling in the empire of mind, and sooner or later, all the world and the universe will acknowledge its entire sway.—*The Jury.*

Chili is a great country for newspapers; there are more than forty of them in Valparaiso and Santiago, and there are others in all the head towns of departments. Chili has many literary men, including a regiment of poets, and also many scientific men and a multitude of statesmen and generals. The schools are free and the educational system provides for provincial lyceums, normal schools, an agricultural school, schools for the arts and trades, military and naval academies, and a national university, all supported by the government. In some years there hav been one thousand students at the Santiago university.

"The fact that Petrarch was an ecclesiastic nowise added to his faults in the eyes of his contemporaries," says the *Sun* reviewer. "The celibacy of the priesthood was known to be a mere empty phrase. From the popes and cardinals down there were very few in the ranks of the clergy who could cast a stone at Petrarch on the score of sexual derelictions. The general immorality of the church in his day is manifest from the circumstance that when Petrarch's enemies sought for slanders with which to blacken his name, not one of them thought of mentioning his illegitimate children as a disgrace to him or to his profession, although their existence was well known and acknowledged."

Under a *regime* of extravagant fanaticism, such as exists in Russia at present, no one outside the strictest pale of orthodoxy is safe. Any chance word, a criticism of a drunken priest, may condemn its utterer to hopeless exile. For under such a law as exists, what may not be construed as criminal? Article 178 says that whoever publicly uses words with the object of casting obloquy upon the orthodox faith, or scoffs at the holy scriptures or the holy sacraments, is punishable with the forfeiture of all civil rights and penal servitude for a period of from six to eight years. If this crime be not committed in a public place, but, nevertheless, with the object of impairing the faith of those present, or of leading them into error, the guilty person is sentenced to loss of all civil rights and banishment to a remote district of Siberia.

A special correspondent of the *Voice* writes to his paper: "The Philadelphia *Evening Telegram* and other papers hav printed specials from Washington relativ to members of the ecumenical Methodist council, who preached temperance in this city last week and then stood up before bars and sipped mixed drinks or quaffed the foaming lager. This charge was laid mainly at the door of foreign delegates, and the charge is only too true. Many of them drank at the bars of the hotels where they were stopping, while others sought retired places where the sign, 'Ladies' entrance,' adorned the side doors. Some of the English brethren did not appear to care who saw them drink, and went about it in a matter-of-fact way. The 'New York Buffet,' on 10th street, was a favorit resort for a few of them. More than one applied at police headquarters to be directed to a quiet place where they could hav lunch and refreshments."

A French barrister, M. Desmarets, lately wrote to Signor Crispi pressing him to take the initiativ in organizing the United States of Europe. This was Crispi's reply: "The league of the three monarchies, Italy, Germany, and Austria Hungary, has been formed to guarantee the peace of the continent and without any desire of conquest. It is henceforth the kernel of the European confederation. If France chose, she might join the three powers, who would receive her into their company with enthusiasm. Her example would doubtless be followed by the other nations, and we should hav at once and without difficulty the United States of Europe. General disarmament, the lightening of taxation, and the welfare of the taxpayers would naturally follow. In this great European union, removing all reason for the preponderance of one state over another, the question of nationalities would be quickly and amicably solved by the confederates. It would be a matter of internal organization and nothing more."

How Putnam Shakes Up Orthodox Belief.

From the Stockton, Cal., Independent

Samuel P. Putnam had a large audience in Turn-Verein hall last night. He spoke on "The Bible and Modern Thought." He said:

"You cannot think God. God is the unknowable. God is an object of faith and is found through the human heart. I do not dispute with any man about his belief. You can settle a question of knowledge, but not of belief. I deny that God is an object of human knowledge. Belief and knowledge are different states of the mind. The theologian's argument for God's existence is the design of the universe—the universe was made and therefore there must be a God. Design is merely adaptation, order, and harmony. If the argument of design is good when applied to the universe it is equally good when applied to God himself and we hav an endless number of Gods and creations. The theologians escape this conclusion by saying that God is infinit. The same argument applies to the universe then, for it is infinit. We don't need any God at all to explain the universe. It does not explain anything to say that God made it. Theology is no more an explanation of creation than the old mythology was. Theologians first said that the earth was flat; that it was supported on the back of an elephant, which was supported on the back of a turtle, which in turn was supported on the broad back of Atlas. Who supported Atlas was unknown until a bright newspaper man suggested that he must hav married a wife and that she supported him.

"All that the human mind can explain is not the beginning, but the process of things. Suppose the universe were the outcome of an infinit intelligence. Does that suppose God? God is infinit love as well as infinit wisdom. If those qualities are working together there can be only a perfectly beautiful universe. If there is evil in it there must be a limit to the love of the creator. That there is an evil everywhere experience shows. Science declares that the universe is an infinit battle-ground, life feeding on life. If we are in the path of nature's forces she destroys us as relentlessly as the stubble of the field.

"The philosophy of Freethought is that we neither affirm nor deny; we simply say that we do not know. A Freethinker can be an Atheist or a Deist. Some of the foremost Freethinkers, like Voltaire and Paine, believed in God. Paine wrote the "Age of Reason" because he did believe in God. Could Thomas Paine stand at the church doors today and proclaim his sentiments he would be welcomed inside. The difference between Paine and orthodoxy was not in reference to divine revelation, because he believed in that, but it was over the kind of revelation. He affirmed that the revelation of God was permanent and universal, that it was in all nature, in humanity itself, in man's thought and aspiration. Orthodoxy denies that and says that God's revelation was special and miraculous; that it was disclosed eighteen centuries ago, and that since then no light has come to humanity; that unless we believe in the special and miraculous revelation we will be forever condemned. It is a tremendous proposition that we must believe in the Bible to be saved. If so we ought to know it as certainly as that the sun shines in the heaven. Christian scholars of today grant that only twelve books of the Bible are genuin. Only one of David's psalms is admitted by them to be genuin. Nobody knows who wrote the book of Daniel. No Christian scholar asserts that Moses wrote the books of the Pentateuch as we hav them to-day. In those very books is an account of the death and burial of Moses. They speak of the kings of Israel, yet there were no such kings until five hundred years after Moses's death. Many of the places mentioned in those books were not in existence till five hundred years after the death of Moses.

"In the account of the temple of Solomon it is stated that the law of God was written on two tables of stone. Those two tables were the only records in existence then. There was no Bible at that time, yet that was one thousand years after the purported writing of the Bible. Not one single book in the Old Testament was written earlier than eight hundred years before the birth of Jesus. That is sufficiently well proved. Moses lived fifteen hundred years before Jesus. The history of the Jews during the intermediate seven hundred years was carried along by tradition, and unknown scribes then wrote the legends which had been preserved and attributed them to Moses. Christian scholars consider only four books of the New Testament as genuin. Luther and Calvin rejected the epistle to the Hebrews. Nobody knows who wrote it or the book of Revelation, or when or where the book of Revelation was written. The four gospels it is admitted were written from thirty-five to one hundred and twenty-five years after the death of Jesus. What kind of history is that which is written from oral tradition, from hearsay, thirty five years after an event? What would a history of the war be worth if no documentary evidence were preserved, if only the testimony of man's word of mouth were used thirty-five years after the close of the war? Stories are easily believed and accepted as facts. That tale of the surrender of Lee to Grant under an apple-tree was very pretty and was believed and is doubtless believed by many people to this day, yet Grant in his memoirs said there was nothing in the apple-tree story. When we were boys we believed the story of William Tell as implicitly as we did the story of Jesus, but in Switzerland in the last six months the teaching of the William Tell story has been forbidden in the schools, because every scholar knows it is a myth. The four gospels purport to be the testimony of eye-witnesses, yet they are a mass of contradictions, giving different accounts of the life, death, burial, and resurrection of Jesus. That shows that the gospels were a mass of traditions. I affirm that the first gospel could not hav been written until at least one hundred and twenty-five years after the death of Jesus. There is no reference to them in any other writing until at least one hundred and fifty years after the death of Jesus. I challenge any clergyman to giv any evidence of their existence before that time.

"Our Christian friends say that the Bible is the only revelation given by God to man. If so we ought to hav the same Bible from age to age. I deny that the Bible of to-day is eighteen centuries old. It is only a little over three hundred years old. It was formulated by the council of Trent, and the members of that council were not unanimous on what should be included in the Bible. The early Christian churches and Christian fathers differed as to their Bibles, including in them books which are excluded to-day, and excluding books which are now included. Why do Protestants accept this Catholic Bible from the council of Trent? Why not select the books of the Bible with the enlightenment of to-day, instead of going back to the ignorance and superstition of the dark ages? Martin Luther rejected the book of Esther, which he said was full of heinous naughtiness; the book of Hebrews, the epistle of St. James, epistle of St. Jude, and the book of Revelation, which he considered almost bad enough to throw in the river Elbe. Our orthodox friends say they must believe in the Bible or be forever lost. If God ever gave a book to humanity with signs and wonders and angels' voices we ought to hav the book God gave. If ever given, God's Bible has mingled with the dust of the earth for thousands of years. All we hav is man's copy, and not the first or the hundredth copy. The oldest copy of the Old Testament we hav was made in the sixth century. Scholars to arrive at a correct reading of the scriptures hav to consult fifteen or sixteen copies. In the oldest copy of the New Testament extant are included books which are declared heretical by the Christians of to-day, the epistle of Barnabas for instance.

"The Bible is crowded with mistakes. It was not divided into chapters and verses until four hundred years ago. The monks in the thousand years in which they made copies of the scriptures multiplied them, putting in changes to suit their own notions. The only text which speaks of the trinity is declared by Christian scholars of to-day to be a forgery, and it has been thrown out of the new version. The Lord's prayer in the Bible of to-day is not correctly given, and in the new version the closing sentences of the prayer as repeated in Christian churches and families are flung out. In the Bible there are two hundred and thirty thousand admitted mistakes.

"If the Bible is true, that does not make it divine, for man's natural faculty is truth, but if it is false it must be an imperfect and human production. If false in one particular its testimony is valueless in everything else according to law. It says that the world was made in six days. Nobody believes that story to-day. The evidence is overwhelming of the existence of man on this planet hundreds of thousands of years ago, instead of a few thousand years ago, as indicated by the Bible. There is not a board of education in the country that dares put this Bible story of the creation in the school-books. Christian theologians of to-day reject the literal biblical account of the creation, but how do they escape the dilemma? By saying that day did not mean twenty-four hours as used there, but an indefinit period of years. Hebrew scholars say that no such meaning can be given. What did the author mean by the word which signifies day? We find his meaning in Ex. xx, where it is said that six days shalt thou labor and on the seventh rest. The meaning cannot be anything else but a day of twenty-four hours. The commandment in Exodus is founded on the story in Genesis, which says that God made the world in six days and rested on the seventh. The terms are identical, and what the word means in Exodus it means in Genesis. If we take the modern construction of the word as given in Genesis we would hav the people in Exodus directed to work six periods of a million years, for the word and the meaning in Genesis is the same as in Exodus.

"The order of creation according to the Bible is that the water population was created first, the air population next, and the land population last. Science has proved that the order was water, land, and air population. As Huxley says, the order of science is absolutely irreconcilable with that of the Bible. It is as if a man would say that the order of states on this coast is California, Washington, and Oregon. You would call him a colossal liar. That is the same sort of lie as in Genesis.

"The Bible is part of man's history. We find good things in it just as we find gold and silver in the mountains, flinging the dross aside. Our Christian friends insist that the dirt is just as good as the gold and silver and equally valuable for human happiness. Does anyone believe the story of Jonah and the whale to-day? Some clergymen do. Sam Jones says that he does, and that if the Bible put the story the other way and said that Jonah swallowed the whale and kept it down for three days and three nights he would believe it. Take the Bible through common sense. My Christian friends cannot giv up the Bible because they say it is such a consolation to them in the hope of immortality that it givs. The hope of immortality is in other religions also. It never came from any book or any priesthood. That hope sprang from the human heart, from human love. The Bible simply expresses that hope. In all the Old Testament there is no doctrin of immortality at all. It teaches that man dieth like the beast of the field and goes to the dust thereof. The devil is the only one in that Testament who suggests immortality. Jesus is the first one in all the scriptures to speak of immortality, but the heaven of the New Testament is a little place of joy amid misery and suffering. I don't want that orthodox heaven. I would rather roll forever on seas of fire than turn from heaven to behold my loved ones in agony and thank God for sending them to hell. I don't want a soul like that. Mine is the salvation of all mankind.

"The Bible has not advanced civilization. Where the civilization of the Bible prevails they plow with the same crooked stick that was used eighteen hundred years ago. The Bible is accepted by civilization like anything else; it simply accompanies civilization like the stovepipe hat. Wherever there is civilization you will find the stovepipe hat; therefore the stovepipe hat is the cause of civilization. That is the way Christians argue about the Bible. The Bible sanctions war, slavery, polygamy, intemperance, theft, and other crimes.

"The Sermon on the Mount is not good enough for the world to-day. Christians cannot liv up to it. Take no thought of to-morrow, it says. Such a doctrin makes a man a tramp. It is forethought and building for the future that produces farms, orchards, and progress. Love your enemies, it says. You cannot do it Do you suppose there is any Christian orthodox clergyman who loves me? The New Testament practically tells you not to love your father and mother and your friends. You must abandon them. The teaching of Confucius to 'Love your friends and your enemies treat justly' was better. I don't accept the teachings of Jesus as common sense. I am an anti-poverty man. There will be no real progress until poverty is destroyed. In all the 'Sermon on the Mount' there is not one suggestion as to how to destroy poverty. Jesus said, 'Blessed be the poor.' He considered poverty a good thing."

Rev. Mr. Cuddy, a traveling minister, interrupted, saying: "Why do you not quote all?"

Mr. Putnam said that Mr. Cuddy evidently was not thoroughly familiar with the Bible, as he had quoted the sentence.

Rev. Mr. Cuddy then read from Matthew, "Blessed be the poor in spirit."

Mr. Putnam said that his text was in Luke vi, 18, "Blessed be ye poor." The audience was evidently in hearty sympathy with the lecturer, for it applauded his reply and some satirical comments and everything that he said thereafter. He added:

"I don't accept 'Blessed are the poor in spirit' as an improvement. I don't believe in being poor in spirit. The more spirit the better. I don't believe in this mock Christian humility. If a man smites me on one cheek I won't turn the other, but I'll giv him something else. If he takes my coat I won't giv him my cloak, but I'll send a police officer after him. Christian clergymen preach the doctrin of poverty, but they do not believe in it. If a minister is offered $2 000 to go somewhere else and is getting only $1 000, the extra $1 000 will be chockful of the voice of the Holy Ghost telling him to make the change. 'The poor ye hav always with you.' I don't accept or believe that. My faith is in humanity. The world is better to-day than it was one thousand years ago, and human genius and human endeavor will sweep poverty from the pathway of humanity. How does Christianity deal with poverty? By giving alms. What the poor man wants is not charity, but justice. When justice is enthroned there will be no need of alms; every man will hav employment and a home. Christianity teaches the poor man to starve on this side of the Jordan so that on the other he may hav a coach and six and play on a harp with Gould and Vanderbilt. The New Testament teaches that poverty is in itself a virtue and wealth a crime. In the parable of Lazarus and Dives you don't read

anything bad about Dives, yet he goes to hell to suffer forever and ever because he is rich, while Lazarus goes right to Abraham's capacious bosom. We do not read that Lazarus had a single virtue. He was nothing more than a tramp. Why did he go to heaven? Simply because he was dead broke. I don't want that kind of heaven. I believe in a heaven won by human endeavor and human genius. I believe in human kindness."

The lectures were under the auspices of the Stockton Liberal League, of which C. F. Fresman is president and Victor Heck secretary.

Some Economic Opinions.

Colonel Ingersoll in the Chicago Tribune.

"The farmer that raises corn and sells it as corn is not so apt to get what they call fore-handed as one who sells his corn not as corn but as pork and beef and horses. The latter makes all the profit that is made out of the corn business. When we take into consideration the difference between the raw material and the manufactured thing we see why this doctrin is true. The raw material of the locomotiv is not worth to exceed $5 or let us say $10, and I mean by 'raw material' the ore in the ground and the coal in the ground and the limestone used in the furnace. Now, the difference between the $10 and the $10,000 for which the locomotiv sells is made by labor, by ingenuity, by the development of the brain. So it seems to me that in every point of view protection is good. But they say: 'We can get steel rails cheaper in England than we can get them here.' Well, let us see. Suppose we pay $30 for a ton of steel rails made in the United States. Then we open the books and the account is: 'The United States, credit by one ton of steel rails, $30. The United States, credit by cash for one ton of steel rails, $30.' That is to say, at the end of the transaction there is a ton of rails and $30 all in the United States.

HOW IT FIGURES THE OTHER WAY.

"Now, let us suppose that we could hav obtained the ton of rails from England for $25. Then how does it stand: 'The United States, credit, one ton of rails, $25. Great Britain, credit, $25 for one ton of rails.' So that at the end of the operation England has $25 and we hav got a ton of rails; but with the other operation we hav got a ton of rails and $30. It is all here. So I am for an American system, an American policy. And I am not so sure but what I would go much further than the protectionists hav gone. I am not so sure but what the true theory would be to let into this country free anything we cannot make, anything that we cannot produce, and anything we can make and anything we can produce, not to let it in at all. Of course, in this country there is a great diversity of interest. The men who import hav an idea that they want free trade. In that, however, they are mistaken. Let us hav free trade and their services for the most part would be dispensed with. Another thing: their customers would become so impoverished that their business would amount to but little. So I am a protectionist."

"How do you stand on the money question?"

"I am with the Republican party on the question of money. I regard money as a commodity, something that cannot be created by law any more than you can create wheat or corn by law. I am also for the use of gold and silver both, but I want a dollar's worth of silver in a silver dollar. I do not believe in light money, or in cheap money, or in poor money. These are all contradictions in terms. Congress cannot fix the value of money. The most it can do is to fix its debt paying power. It is beyond the power of any congress to fix the purchasing value of what it may be pleased to call 'money.' Nobody knows, so far as I know, why people want gold. I do not know why people want silver. I do not know how gold came to be money; neither do I understand the universal desire, but it exists, and we take things as we find them. Gold and silver make up, you may say, the money of the world, and I believe in using the two metals. I am a believer in silver because the United States is the greatest silver producing country; and the value of a thing, other things being equal, is in accordance with the number of its uses; and if silver is used as money it adds to its value. I do not believe in depreciating any American product; but as value cannot be absolutely fixed by law, so far as the purchasing power is concerned, and as the values of gold and silver vary, neither being stable any more than the value of wheat or corn is stable, I believe that legislation should keep pace within a reasonable distance at least of the varying values, and that the money should be kept as nearly equal as possible.

ONE TROUBLE WITH MONEY TO DAY.

"Of course there is one trouble with money to-day, and that is the use of the word 'dollar.' It has lost its meaning. So many governments hav adulterated their own coin and so many hav changed weights that the word 'dollar' has not to-day an absolute definit, specific meaning. Like individuals, nations hav been dishonest. The only time the papal power had the right to coin money—I believe it was under Pius IX., when Antonelli was his minister—the coin of the papacy was so debased that even orthodox Catholics refused to take it, and it had to be called in and minted by the French empire before even the Italians recognized it as money. My own opinion is that either the dollar must be absolutely defined—it must be the world over so many grains of pure gold or so many grains of pure silver—or we must hav other denominations for our money, as for instance, ounces, or parts of ounces; and the time will come, in my judgment, when there will be a money of the world, the same everywhere; because each coin will contain upon its face the certificate of a government that it contains such a weight—so many grains or so many ounces—of a certain metal. I for one want the money of the United States to be as good as that of any other country. I want its gold and silver exactly what they purport to be; and I want the paper issued by this government to be the same as gold. I want its credit so perfectly established that it will be taken in every part of the habitable globe. I am with the Republican party on the question of money; also on the question of protection; and all I hope is that the people of this country will hav sense enough to defend their own interests."

"Hav you a word to say about the World's Fair?"

"I believe it will be not only worthy of Chicago but of the United States. It will be in all probability the greatest fair that has ever been held, and I believe it will do an immensity of good in countless ways and New York will be on exhibition with the rest."

The Three Ages.

Mark Twain's Letters to the Sun.

As a result nothing is left [at Aix les-Bains] of the handiwork of the remoter inhabitants of the region except the constructions of the lake-dwellers and some Roman odds and ends. There is part of a small Roman temple, there is part of a Roman bath, there is a graceful and battered Roman arch. It stands on a turfy level over the way from the present great bath-house, is surrounded by magnolia trees, and is both a picturesque and suggestiv object. It has stood there some sixteen hundred years. Its nearest neighbor, not twenty steps away, is a Catholic church. They are symbols of the two chief eras in the history of Aix. Yes, and of the European world. I judge that the venerable arch is held in reverent esteem by everybody, and that this esteem is its sufficient protection from insult, for it is the only public structure I hav yet seen in France which lacks the sign, "It is forbidden to post bills here." Its neighbor, the church, has that sign on more than one of its sides, and other signs, too, forbidding certain other sorts of desecration.

The arch's next nearest neighbor—just at its elbow, like the church—is the telegraph office. So there you hav the three great eras bunched together—the era of War, the era of Theology, the era of Business. You pass under the arch, and the buried Cæsars seem to rise from the dust of the centuries and flit before you; you pass by that old battered church, and are in touch with the Middle Ages, and with another step you can put down ten francs and shake hands with Oshkosh under the Atlantic.

It is curious to think what changes the last of the three symbols stand for; changes in men's ways and thoughts, changes in material civilization, changes in the deity—or in men's conception of the deity, if that is an exacter way of putting it. The second of the symbols arrived in the earth at a time when the deity's possessions consisted of a small sky freckled with mustard-seed stars, and under it a patch of landed estate not so big as the holdings of the czar to-day, and all his time was taken up in trying to keep a handful of Jews in some sort of order—exactly the same number of them that the czar has lately been dealing with in a more abrupt and far less loving and long-suffering way. At a later time—a time within all old men's memories—the deity was otherwise engaged. He was dreaming his eternities away on his great white throne, steeped in the soft bliss of hymns of praise wafted aloft without ceasing from choirs of ransomed souls, Presbyterians and the rest. This was a deity proper enough to the size and condition of things, no doubt a provincial deity with provincial tastes. The change since has been inconceivably vast. His empire has been unimaginably enlarged. To-day he is master of a universe made up of myriads upon myriads of gigantic suns, and among them, lost in that limitless sea of light, floats this atom. His earth, which once seemed so good and satisfactory and cost so many days of patient labor to build, is a mere cork adrift in the waters of a shoreless Atlantic. This is the business era, and no doubt he is governing his huge empire now, not by dreaming the time away in the buzz of hymning choirs, with occasional explosions of arbitrary power disproportioned to the size of the annoyance, but by applying laws of a sort proper and necessary to the safe and successful management of a complex and prodigious establishment, and by seeing to it that the exact and constant operation of these laws is not interfered with for the accommodation of any individual or political or religious faction or nation.

Mighty has been the advance of the nations and the Liberalization of thought. A result of it is a changed deity, a deity of a dignity and sublimity proportioned to the majesty of his office and the magnitude of his empire, a deity who has been freed from a hundred fretting chains and will in time be freed from the rest by the several ecclesiastical bodies who hav these matters in charge. It was, without doubt, a mistake and a step backward when the Presbyterian synods of America lately decided, by vote, to leave him still embarrassed with the dogma of infant damnation. Situated as we are, we cannot at present know with how much of anxiety he watched the balloting, nor with how much of grieved disappointment he observed the result.

What Is Inside of the Earth?

From Goldthwaite's Geographical Magazine.

Many scientific men are devoting their lives to finding out all that can be learned about the interior of this wonderful globe of ours. One of the interesting problems on which they are engaged is the depth and geological limits of the permanently frozen soil. The British Association has collected a large amount of data on this question. It has already told us some curious things, such as the fact that excellent wheat lands north of Manitoba overlie frozen earth that never thaws.

Some geologists find strata of rock that they are able to show must hav been buried at a remote age 10 000 feet under the surface. These upturned edges of rock, which some terrible convulsion lifted to the air, give us a glimpse of the condition of the interior some way below the greatest depth to which we can attain. The workmen in the deepest mines in Europe swelter in almost intolerable heat, and yet they hav never penetrated over one seven-thousandth part of the distance from the surface to the center of the earth. In the lower levels of some of the Comstock mines the men fought scalding water, and could labor only three or four hours at a time, until the Sutro tunnel pierced the mines and drew off some of the terrible heat, which had been 120 degrees.

The deepest boring ever made—that at Sperenberg near Berlin—penetrates only 4 172 feet, about 1 000 feet deeper than the famous artesian well at St. Louis. The result of this imperfect knowledge is that there are more theories and disputes among scientific men with regard to the interior of the earth than about any other problem of physical science. Some eminent physicists, for instance, like Sir William Thompson, hav believed that the crust of the earth is at least 100 miles thick. The majority adduce good reasons for believing that the crust is only 25 to 50 miles thick. All agree that the temperature within the earth continues to increase as it does near the surface—at the rate of 1 degree, Fahrenheit, for about every 55 feet of descent. All igneous rocks must be fused at no great depth.

In fact, at this rate of increase the temperature at 200 miles is 28 000 degrees Fahrenheit, which is Professor Rosetti's estimate of the probable temperature of the sun. It is improbable, however, that this rate of increase is maintained for a great distance, and many physicists believe that at some unknown but not very great depth the increase in temperature ceases. One of the most wonderful things in the study of science is the fact that the mysteries of one science are sometimes completely or partly explained by knowledge gleaned in some other department of study. It is thus that the naturalists who hav investigated the fauna and flora of scores of Pacific islands hav learned how far south Asiatic types prevail, and hav added great weight to the conclusions of geologists that these islands were once a part of the big continent north of them.

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News and Notes.

Over the vast rolling hills, amidst clouds of dust glittering in the evening sun—mounted on the front seat of the stage, which tosses like a billow to the swinging trot of the horses, I arrive at Angel's Camp, remote enough to be the dwelling of celestial beings, but full to the brim of human life—a mining town, where all sorts of people do congregate, and a picturesque panorama is unfolded. On this especial occasion a metropolitan aspect possessed the camp—a kind of Bowery air—for a dog-show "took the ranche" and filled the town to overflowing. The dogs were numerous, and the retinue that accompanied them was motley. There were monkeys mounted on tiny ponies, and they held their seat with amiable dignity. The band—a troop of negro minstrels—spread out in gay attire and made music along the crowded thoroughfare. It was an exhilarating turn-out—the greatest show of the season—and of course under the circumstances no Freethought lecture could be given. Reserved seats, even for babies, were seventy-five cents each. At this jubilant combination of dogs and minstrels the house was packed. I reckon the outside show, however, was as good as the inside, and I saved my pennies and watched the procession in the open air It occupied the town for one night and then disappeared. After this there was an opportunity to speak. I lectured on Tuesday and Wednesday evenings, October 27th and 28th. You always find plenty of intelligence in a mining camp. The deeper one digs in the earth the less superstition he has, I believe. There are no ghosts and no Gods in the lower regions, and they hav not yet reached hell-fire. About a year ago I was at Angel's Camp, and then plunged down into the vast abysses from whence the gold is taken. The mines here seem to be almost endless. In the Utica mine about six hundred thousand tons of ore are in sight. The shafts are over five hundred feet beneath the surface. The deeper down the more gold there is apparently. We might almost say that the mining industry of California is still in its infancy. With greater appliances and finer skill ten times more of the precious metal will be extracted than heretofore. I guess California will remain the wonder of the world with its vast variety of products, its gorgeous flowers and many-colored fruits, its tropical luxuriance, its snow-capped mountains, its magnificent valleys, its enormous trees and still unbroken forests, its gold, silver, and tin mines, and eight hundred miles of coast to greet the wealth of the Orient.

At the home of Mr. and Mrs. Chas. D. Lane there is always a cordial welcome for the Secular pilgrim. The fireside light glows here and the hospitable table is spread. Mr. Lane is superintendent of the Utica mine and has perhaps done more than anybody else to develop the resources of this country. All over this vast territory he has experienced the strange and varied fortunes of a pioneer. Angel's Camp is the place where Mark Twain used to locate, and his old "pard" still lingers among these hills. The scene of some of Bret Harte's sparkling poems is here. The early romance of California has not yet disappeared from these picturesque localities. Along the stage route I traversed are the solitary places where the "lonely highwayman" held up the coach, leisurely opened the treasure-box, and then vanished among the barren hills. A rocky pyramid with stunted growth of pine, a thousand feet high, towers along the roadside. This was the old-time rendezvous of Joaquin, the famous bandit. He was secure in his isolation, for he could watch the country in every direction for miles around. A wonderful epic might be woven out of the memories that still haunt this mountainous land.

Otto Dolling, of the Angel's Hotel, is on our list here. I lectured in his hall. Myron Reed, of the *Mountain Echo*, is an editor who has a mind of his own among these heaven-kissing hights. I hav to climb about five hundred feet to reach his sanctum. It is as lofty as the eagle's eyrie. The "mountain echo" is the voice of freedom.

Our old friend Robert Nagles was at the camp—a philosopher, an inventor, a pioneer of Utah, twenty-two years a miner there; over seventy years of age and still working away with cheerful spirit. I must thank Professor Woods, Otto Fetcher, and Vasco Matson for the beautiful music furnished at the last lecture. Professor Woods gave a violin solo, which was indeed exquisit and delightful. He is blind, but he plays the many-voiced violin with marvelous skill. It sings like a bird, ripples like a brook, trembles with human passion, and breathes the voice of wind and sea.

I was amused with the story of a Sunday-school scholar of this vicinity. His mother, a Liberal friend, told the story, and it has the smack of truth. His interpretation of the Bible is very much like the interpretations of the theologian—anything to make out your case. However, the boy was honest, while the theologian is not. The boy was taught the Golden Rule, with what impression the following declares. He had a quarrel with another boy, and knocked him down and licked him. His mother admonished him, said it was wrong. "Why," answered the youth with perfect sincerity, "they teach me the Golden Rule at Sunday-school, to do unto others as others do to you, and, by golly, I'm going to do it." This boy will make a first-class Bible commentator.

I say good-bye to Angel's Camp and the many friends here on Thursday morning. A blessed rain came the night before, and the roads are in fine condition, and the journey from early morn through sunrise among the hills to the bright and boundless day forward to the sparkling ocean was simply enchanting.

Boulder Creek, among the mighty forests, is my next point. I am a few hours in Santa Clara valley, the handsomest valley, I think, in the world, with its emblazonry of soft mountain walls, gardens, orchards, and vineyards making a rich tapestry upon the lovely plains, with the Lick Observatory shining afar, over which nightly the stars pass in wonderful procession. I am at the Willows. I hope to carry on the campaign at San José when I return from Southern California.

I always like to come to Boulder Creek, rain or shine. It is raining this time. I believe it always rains when I come to Boulder Creek. I wonder if the dynamite of Freethought makes it rain? I wonder if an Infidel lecture creates a disturbance in the atmosphere and brings down Pluvius Jupiter? At any rate, a rain-maker is a blessing in disguise and surpasses all the gods.

Boulder Creek has been burnt down since I was here, and is now being built up in handsome style. On this particular Saturday night that I gave my lecture there was a ball in honor of the new hotel, and I did not hav a very large attendance. However, I had a good attendance on Sunday afternoon and evening.

Although a new church has been built, the Liberals of Boulder Creek hold their own. The outlook is improving. I must thank the Secular Union choir for their excellent music. This is a delightful aid to our work, and the fact that we can hav so many singers to voice the hope and aspiration of our hearts is a notable sign of the world's advancement. Mrs. Mamie Brimblecom contributed a beautiful bouquet, which graced the table during the lectures. The pathway of Freethought begins to open into the land of song and flowers. The storm and tempest of conflict verges to peace and splendor. Boulder Creek, from the depth of its forest columns and its mountain gloom and glory, flings the forward signals of our noblest civilization.

M. S. Palmer, of Livermore, was with us and contributed one of his entertaining recitations. Miss Jessie Rodgers, on Sunday evening, gave, with fine effect, the poem recently published in THE TRUTH SEEKER—"Jehovah." The points were skillfully rendered, and the audience applauded to the utmost.

Again I enjoy the hospitality of W. S. Rodgers and family; Dr. Allen and wife and sister, all earnest Liberals; Charles Rodgers, who, in spite of sickness that would keep almost any man at home, attends the lectures; and Mrs. Walser and her children. Captain Brimblecom and family assist greatly in the work. O. R. Harmon is always ready to lend a hand. Mr. and Mrs. Michenor, and others, are among our troops of friends. So with sun and cloud, mists upon the mountain-top and rainbow splendors there, with the dark green woods, with voice of leaping waters, the campaign rolls along. Thence, with the whistle of the locomotiv, we take the memory of gleaming watch fires and generous comradeship.

And whom should I meet as I strike the valley below but the hermit of Ben Lomond, J. H. Curtis, on his way to San Francisco? He has just had a stroke of good luck and improves it with a two years' subscription to THE TRUTH SEEKER, an order for about $20 worth of books, and $10 for the Secular pilgrim. That is cheerful. Long liv the hermit of Ben Lomond, the pioneer Freethinker, whose head is level and whose heart is in the right place.

Circling by the Golden Gates, sweeping along the glittering bay, trending into the vast San Joaquin valley, on Wednesday, November 4th, I reach Raymond, at the foothills of the Nevadas. The stages leave here for the Yosemite valley. There are immense quarries in the vicinity. The land is taken up principally for the wood, and large quantities are shipped. At present there is no travel to the mountains. Times are hard, they say. About a dozen houses are about Raymond besides the hotel and station. Sometimes this is a lively point, and fashion flutters in gay colors when the great stage-coaches are loaded and go thundering along the grade, the whip snapping in the air. To-day it is quiet. Scarcely a sound is heard, except when the train departs in the morning and returns at evening. Raymond is on a side-track, twenty miles from Berenda, which is on the main line. It is forty miles from here to the Yosemite valley.

I giv two lectures at Raymond. Not a great many are out at the first lecture. The hall is filled at the second lecture, not simply on account of the lecture, but because after the lecture there is a sociable and dance. This is a very good arrangement in some places. People will come to the dance and take in the lecture, and maybe they will get something out of the lecture to think of. Liberal lecturing is something like making hare soup. You must first catch your hare. So the lecturer must first catch his audience. It won't do to talk to empty walls. We hav no "Holy Ghost" with us. We must depend on men and women—real folks, not spirits of the air. The dance is a good thing, and I hope that the lecture is equally so. Anything to make the world move, head or heels.

Mayor Poole presides and the lecture and the dance are sandwiched with a desultory declamation by a nondescript individual by the name of Taylor. The main point he made was that there was a hell about the earth twenty miles thick, and that the Infidels had better be on the lookout or they would catch it. The elements would melt with fervent heat. He would hav talked all night long without saying anything, but the music of the violin interrupted his pathetic exhortation. He was greeted with roars of applause. There was no need of a reply to his overwhelming statements.

D Buckingham is our sturdy right-hand man at Raymond. As long as he is here our flag will fly in this remote corner of the world. I like to come here. It is a kind of delicious solitude—a hermitage for the time being. The vast mountains stretch away, a blue Italian sky is above, a soft and sunny atmosphere surrounds. It is a place for dreams—an escape from the tremendous conflicts of life. Nature is here in wild, sweet, and majestic scenes. The bed-rock of humanity is here—no fashion, no pretense, no humbug, but an intense reality—a mingling of civilization with savagery that is refreshing. We are at least free from the polished barbarism and damnable iteration of "respectable" society. There are "straight goods" here, be it man or beast, mountain or sky. The universe is frankly presented. There is no theatric performance. I like it. It is a breath of eternity on this "bank and shoal of time."

I am sorry to announce to my friends that the *Freethought* office in San Francisco must be permanently closed. The debts are more than we can pay. The burden greater than I can bear. I must confess that this is a most bitter disappointment. I hav hoped against hope. All my heart was in this paper. I hav devoted my energies to it for the last four years. It was the ambition and the joy of life. It was like a wound almost to death to surrender this splendid enterprise. There are times when we must giv up and let disaster trample upon us at will. But we recover, take breath, and resume the endless conflict of human life. That conflict will never cease. We are born to it, and must endure it, and we are cowards if we ever think to quit the battle.

I do not regret the enterprise. Good has been accomplished all along the line. He is a poor soldier who gives up for one or a dozen defeats. I don't propose to giv up. It is simply a question of life and death. Life is worthless unless it is devoted to an idea, a cause. A million disasters won't make that cause any the less noble, any the less beautiful.

I say to my friends, rally, rally to the support of THE TRUTH SEEKER, the *Investigator*, the *Secular Thought*, and other papers that still keep our flag flying. With more earnestness, with more determination, with more pertinacity than ever before let us enter into the mighty combat that has been raging for centuries and rages to day with the same supreme interests at stake. *Freethought* has gone down, but let its life-blood flow on in other channels. We are human and mortal, and sometimes we are too weak for the forces that are arrayed against us; but one thing is sure, weak and human and mortal as we are, we can still keep on trying; we can fight to the bitter end; we can be true to each other; we can help and hope in the darkest hour. I expect to die in the harness, and I look forward yet to many a victory for our cause, for Freethought the world over.

SAMUEL P. PUTNAM.

Raymond, Cal, Nov. 6 1891.

We hope that whenever a Freethinker sees an article in his local paper in favor of opening the World's Fair on Sundays he will mark it and send a copy to Benjamin Butterworth, secretary Board of Directors of World's Fair, Rand. McNally building, Chicago, Ill, and to John T. Dickinson, secretary National Commission of World's Fair, at the same address. Let us make a vigorous and persistent fight in this matter. Our efforts must not slacken till the final decision is made, which may not be till 1893.

WE will furnish free sample pages—pictures and text—of the "Freethinkers' Pictorial Text-Book" to any friend who will distribute them where they will do good, and to anyone who will become a selling agent a liberal discount will be made. A Freethinker of good address, man or woman, out of work, could make good salary selling this book in any town of fairly Liberal inhabitants.

Death of Dr. J. R. Monroe.

From the Ironclad Age.

Dr. Monroe was a nativ of Monmouth county, New Jersey. His father was a nativ of Burlington county, west Jersey. He was an educated man and an extensiv historical and general reader. His father and the grandfather of the subject of this sketch served as a soldier of the Revolution, having been a soldier in the British service before the breaking out of the Revolutionary war. He was first enlisted in Maryland and by successiv enlistments served during the war or until the storming of Stony Point, where he received saber wounds, breaking and mangling the shoulder, that disabled him during the remainder of his life. He was much in the immediate command of General Washington, who employed him in drilling new recruits. He died in Burlington at an advanced age, being entitled to large grants of land, which, however, by the destruction of papers by fire, and the failure to properly prosecute, were never recovered by his heirs.

Dr. Monroe was taught to read by his mother and while yet a child he read the Bible through and aloud at her knee, believing every word of it then, as he says, though we are sorry to say he rejected its divine origin since, and seemed to regard it as a blundering and contradictory history of doubtful authenticity, or a "cunningly devised fable." In this the writer sees nothing to commend except the doctor's boldness and candor and evident sincerity, which the writer freely concedes. While yet a mere child he was passionately fond of historical and poetical books, which passion was encouraged by his parents.

In October, 1838, his father came West with his family and brought up at Louisville. The following spring he came to this county, where he died near Vallonia, in the winter of 1839. His mother also died a few years later in Louisville.

In the fall of 1840 our lad, with a brother (long since dead) and another boy of their acquaintance, "enlisted" on a flatboat at Louisville, and started on a "perilous voyage" over the "raging falls" for the far South. The voyage was most enjoyable, especially to the subject of this notice, as Mr. Folsbury (then of Aurora) the owner of the boat, had a splendid line of books, including Byron, Moore, and other poetical works, and the duties gave ample time for study. Folsbury was a splendid reader and declaimer, and from him our hero derived valuable lessons.

The boat and cargo (hay, flour, and other produce) were sold at Natchez, and on returning to Louisville in the winter "our young man" found employment for a while about the mills there. Getting a little ahead he purchased and ran a furniture car, and a hack for some time. Both were profitable in that city at that period. Before going down the river he had written "Will Cobbett's Vision, or the Devil and Tom Paine," one of his earliest literary efforts (which appeared in his volume published last summer), and several other poetic pieces, many of which appeared anonymously in the papers of that day.

But prior to this he had set about to acquire a medical education and was devouring the contents of whatever medical books he could buy or borrow. Leaving Louisville in 1845 he studied medicin with Dr. Stage and later with Dr. Wallace, of Clark county, this state; and one winter and spring while engaged in teaching school in Salem his valued friend, Dr. H. D. Henderson (then in copartnership with Dr. Reed) kindly gave him the run of their office and medical books, from which he derived great advantage.

In the spring of 1848 he purchased a small farm of forty acres, near Newry, in this county. He remained there in a country practice until April, 1850, when he removed to Rockford and at once stepped into a lucrativ practice for that day. From this on until the winter of 1855 he found time to write many stories and poems, and to furnish correspondence for our county paper, and those of New Albany and Madison. In 1850 and 1851 he published essays against the grand jury system which are pertinent and which if republished now would find twenty indorsers where they had scarcely one at that time. He was hot against the isms and follies of that day, and published much in a burlesque style which he no doubt became ashamed of. Several of his poems and stories attracted much attention at that time, as Dr. Monroe was a zealous Whig and his opposition to the Democratic party partook of the bitterness of gall and wormwood; and so in February, 1855 he started the Rockford *Herald*, with a view of finally squelching that party in this county, if not in the whole country. We are glad to report that he has thus far failed to suppress it, and later, though he does not yet concede that it was fit to liv, he seemed to think it about as respectable as the Republican party. He always had credit for sincerity and candor, and lived to gain the respect and personal friendship of the leaders and influential Democrats in this county (and many elsewhere) whom he had so often and so unmercifully scored and labored to defeat; and finally amongst the leading Democrats of Jackson county who had often winced under his excoriations, he numbered many of his warmest friends, the writer of this himself falling in that category.

In July, 1857, the doctor removed his paper to Seymour and changed the name to the Seymour *Times*. In September of that year he removed with his family to Louisville, the better to pursue his medical studies, leaving his paper in charge of Samuel W. Holmes as editor, and Frank Williams as foreman. He graduated with distinction in the year of 1858, in the Kentucky School of Medicin, then under the control of such eminent men as Professors Goldsmith, Bullitt, Bayless, Hardin, Cummins, and others.

In 1861 the 50th regiment was recruited here, and Dr. Monroe in its early formation (Oct. 2, 1861) received from Governor Morton a commission as surgeon, it being the first commission issued to any officer in the regiment. He was mustered into the service of the United States by Capt. Charles E Norris of the regular army, on the 22d day of October, 1861. Captain Norris came here to muster in such recruits as had collected. The mustering (swearing in) was done about where Fifth street lies, a little west of the dwelling of Jesse Harris. Later in the winter of that year difficulties between Dr. Monroe and acting-Colonel Heffren, growing out of old political animosities, perhaps, culminated at Bardstown, Ky., and the doctor demanded a transfer to another regiment. A resignation was accepted by General Buell, and on the 11th day of March following he was re-commissioned as surgeon of the 49th regiment, and immediately joined it at Cumberland Ford.

The sickness among the soldiers of that command in the spring and early summer of 1862 was frightful. Dr. Monroe labored unceasingly and with scanty means for the relief of the brave and stricken boys, and was a great favorit with all. His own health finally broke down. He was attacked with partial paralysis, affecting mostly and rendering almost useless the left arm. It was that curious kind of spinal trouble that gives the victim an irresistible inclination to turn round in attempting locomotion. This affected the mind, and most of the month of July and a part of August of that year were almost a blank to the doctor. But in spite of his indisposition he continued his labors among the sick in camp until about the 1st of July. In this condition a resignation was reluctantly sent in, which received the following response from Colonel Ray, the gallant commander of the regiment:

HEADQUARTERS 4TH REGT. IND. VOLS.,
CUMBERLAND FORD, KY., May 30, 1862

DR. J. H. MONROE, Surgeon 49th Regt. Ind. Vols.—*Dear Sir:* Your letter of the 29th instant, tendering your resignation of the post of surgeon of the 49th Regt. Ind. Vols., was handed me yesterday.

In compliance with your request, I hav approved the same and forwarded to General Carter.

I extremely regret that your health should require such a course. With pleasure and readiness you hav faithfully discharged the arduous duties of your office, and given entire satisfaction in every particular, and were it not that your failing health is apparent to all, I would urge you to recall your letter. Under no other circumstances and for no other cause than you hav assigned, would the resignation be approved and forwarded.

You will bear with you the consciousness that you hav done your duty, and also the esteem and best wishes of the officers and men of this regiment, who hav carefully noticed and approved the efficient manner in which you hav discharged your duties to the afflicted members of the 49th.

I am, sir, truly your friend, J. W. RAY.
Colonel 49th Regt. Ind. Vols.

Early in July his indisposition increasing and his resignation not having been yet accepted, he was sent from Cumberland Gap to the hospital in Lexington, Ky., where he remained until his resignation was accepted, August 11th, shortly after which he returned home. The *Times* was conducted by other parties during the doctor's absence in the army. In its issue of August 21st appeared the following, which throws light on the nature of his ailment:

By the army surgeons Dr. Monroe's disease was pronounced to be located in the brain and nervous system. His left arm has been partially paralyzed for a long time, and the senses of hearing and taste hav been entirely destroyed on the left side. He has but partial control over the voluntary muscles of the left side of the body. The memory and mental faculties generally hav suffered and a distressing sensation of falling forward and to the right has been continually present. To this, almost total loss of appetite and night sweats hav been accompaniments since the middle of May.

Having measurably recovered, the doctor, among others, was sent by Governor Morton on special surgical duty to Murfreesboro on the occurrence of the battle of Stone River, where he labored amongst the wounded until the extra surgical force was no longer needed. He was also at Perryville on a similar service.

In the winter of 1863 the doctor had another and a worse paralytic attack, which confined him to the bed for many weeks. During this he sold the Seymour *Times* to Braxton Love and John R Jennings. But after several months, on recovering, he bought the paper back.

In March, 1869, having sold the *Times* and his farm near town, though not his town property, Dr. Monroe set out with six teams, intending to locate in Missouri, in stock-raising and farming. Reaching Paris, Ill., he became "mud-bound," and put his teams to farming there, intending to go on in the fall. But coming here on business, in compliance with a general desire he decided to return, and in July, 1859, he revived the *Times* and again resumed his practice.

Dr. Monroe built several good houses in Seymour. In 1873 he built the large and handsome residence he occupied at the time of his death on Chestnut street.

As a newspaper writer Dr. Monroe long held a high position. Very many good judges regarded him as one of the most effctiv political editors in Indiana, if not the very ablest.

He was bitter and terribly sarcastic upon whatever he opposed, and while he was the bitter and implacable partisan he always had the warm personal friendship of his political opponents, especially of those who knew him most intimately.

In the summer of 1875 the Doctor collected his dramas and poems and published them in a handsome volume.

Dr. Monroe was among the host of self-made men of our country. Without means and without friends he acquired a good education, and amidst poverty and hardship he acquired a knowledge of his profession, and we can say in truth, that as a physician and surgeon he had but few if any superiors in the state, and had he devoted his life and energies to his practice, unencumbered by any other pursuits, he would hav had a reputation enjoyed by few of his professional brethren. As it is, he stood at the head of his profession, and besides won an enviable position as a political writer, and his genius and powers as a dramatic and poetical writer were acknowledged and quite extensivly known.

It is the opinion of the writer that Dr. Monroe was one of the remarkable men of the times.

ALMOST all men are guided by the understandings of others, not by their own; and may be said more truly to adopt, than to beget, their opinions. Nurses, parents, pedagogs, and after them all, that universal pedagog Custom, fill the mind with notions which it has no share in framing; which it receives as passivly as it receives the impressions of outward objects; and which left to itself, it would never hav framed, perhaps, or would hav examined afterward. Thus prejudices are established by education, and habits by custom. We are taught to think what others think, not how to think for ourselvs; and while the memory is loaded, the understanding remains unexercised, in such trammels as constrain its motions and direct its pace, till that which was artificial becomes in some sort natural, and the mind can go no other. It may sound oddly, but it is true, in many cases, to say, that if men had learned less their way to knowledge would be shorter and easier. It is indeed shorter and easier to proceed *from ignorance to knowledge, than from error.* They who are in the last, must unlearn, before they can learn to any good purpose; and the first part of this double task is not, in many respects, the least difficult; for which reason it is seldom undertaken. —*Lord Bolingbroke.*

A Double-Meaning Poem.

[Sent by a Jersey City man to the *Sun*. Read the lines first as they are printed; then read them as they are numbered.]

1. The pomp of courts and pride of kings
3. I prize above all earthly things
5. I love my country, but my king
7. Above all men his praise I'll sing
9. The royal banners are displayed
11. And may success the standard aid
2. I fain would banish far from hence
4. The Rights of Man and Common Sense
6. Destruction to that odious name
8. The plague of Princes, Thomas Paine
10. Defeat and ruin seize the cause
12. Of France, her liberty, and her laws.

Specimen of Religious Reasoning.

The Dutch were thus satirized, some hundred years ago, by the Spaniards:

1. They rob God of his honor;
Because they tolerate all religions.
2 The king of his dues;
Because they revolted from the king of Spain, when he was about to set up an Inquisition among them.
3 The fish of their quarters;
Because they hav taken in part of the sea, in making their town, by strong banks, piles, etc., etc.
4 And burn up the earth before the day of judgment;
Because they burn much turf, peat, and clay for bricks, tiles, etc.

MRS. MATTIE KREKEL will spend the month of December lecturing in Texas and the following four months in Kansas. Nebraska, and Iowa. Her address this month is 363 Third street, Portland, Oregon; after that, care of Mrs. J. W. Grit, 448 Bryan street, Dallas, Texas.

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Communications.

English Notes.

DEAR TRUTH SEEKERS: The opening of the new hall at Finsbury Park, a suburb of London, was a great success. Mr. G. W. Foote presided, whilst on the platform with him were Messrs. Touzeau Parris, Forder, Wheeler, Snell, Heaford, Stanley Jones, and George Standring; and in the audience were Mr. and Mrs. Samson, Messrs. R. O. Smith, Truelove, Fagan, and others who are interested in the local Freethought movement. Better still, the hall was crowded to excess by a most enthusiastic concourse of people. On Sunday I delivered the first lecture there and had a good audience. The weather was simply cruel. Among those present were Mr. and Mrs. Samson, Mr. J. M. Wheeler, and Mr. Brumage of the Portsmouth school board. As an experiment, a couple of recitations and some music were indulged in, with a shorter lecture than is usually given, and the result was all one could hav wished.

It is unfortunate for me that my first letter to THE TRUTH SEEKER should be the means of bringing my good friend and colleague, John M Robertson, about my ears. In his *National Reformer*, he invites me to withdraw an expression concerning the Bradlaugh memorial scheme. Well, I only wish I could; but as at present advised, I fear I must leave it just where it stands except that I do not for one moment suggest that John M. Robertson and some of his supporters are anything but excellent Secularists. His weak point is an excessiv love of peppery criticism (never mind of whom or of how small a point) and I fear that this very predisposition to opposition has run away with him in this matter which should hav provoked unanimity. Instead of "enemies" I might hav said "opponents."

The outdoor work is cooling down now for the winter, and indoor work shows up better. November's list of the London Secular Federation shows ten indoor stations at work. That is the largest I ever remember for London. In addition to the Sunday work, some of the ten are giving week-night lectures as well. Only three outdoor stations propose to wrestle with the fogs and frosts of chill November; and one can scarcely blame them. It is always hard work to talk for an hour in a London thoroughfare, even under the best conditions; but to inhale a soupy mist, with one's fingers too cold to turn over the pages of a book, and the audience trotting up and down to keep warm, is something as diabolical as most lecturers want to come in contact with. Of course there are always a few outsiders who are speaking as well as our own lecturers, and there are also Christians who are willing to take up the cudgels even in mid-winter; and so the work rolls on.

Peeping through my Wood Green audience I caught the face of a true veteran Freethinker who may often be seen there. Mr. Truelove is president of the Wood Green branch, and despite his long years and feeble health he does not think it beneath him or too much trouble to take part in our outdoor propaganda.

Mr. Truelove is a Freethought publisher, greatly honored by our English Secularists. In his early manhood he was an enthusiastic follower of Robert Owen, of whom he tells many anecdotes. For nine years he was secretary to the John Street Institution with which Thomas and Robert Cooper, Charles Bradlaugh, and George Jacob Holyoake were actively connected. During this period Truelove and his wife joined and removed to the community established by Robert Owen at Harmony Hall, Tytherly, Hampshire; and they remained there until the experiment was abandoned. The other details of his life would fill a biography, and so I must skip them. Suffice to enumerate two incidents. In February, 1858, Truelove was arrested, upon a warrant, for publishing a libel on Napoleon III. in a pamphlet called "Tyrannicide." He was put into a vile dungeon, and after his case had been delayed from April to July, the government abandoned the prosecution on the defendant declaring that he had no intention of inciting to assassination. The principle involved in the pamphlet was the right to discuss the question of tyrannicide. In 1877 Truelove was imprisoned for four months and fined £50 ($250) for publishing Robert Dale Owen's "Moral Physiology" and another work, "Individual, Family, and National Poverty." On his release he was feted at the London Hall of Science and presented with an illuminated address, and a purse, beautifully worked by Miss Bradlaugh, containing two hundred sovereigns. Mr. Truelove was eighty-two last October, and is still a more activ worker than many one-half his age. May he liv a long time yet.

A less known man in the party, but one to whom Secularists owe much, is Mr John Brumage, referred to above. Mr. Brumage is but sixty years of age, and has lived most of his time in English dockyards. As a Freethinker he always found opportunity for extending our sphere of labor by exciting interest in our doings. At Pembroke, Woolwich, and Portsmouth he was well known and highly respected, the latter town placing him sixth among fifteen successful candidates as their representativ upon the school board. Mr. Brumage is now living in London, and helping on the work at Finsbury Park.

Last Friday's meeting in support of the right of mailing Malthusian literature was a great success, and ought to open the eyes of the government to the fact that the British public cannot be jumped upon at pleasure. The British lion has a tail, and when it is trodden upon it sometimes discloses the unwelcome intelligence that the tail contains a sting. Dr. Drysdale is to be congratulated upon the quickness with which his Malthusians took up the inquisitorial gauntlet.

Theosophy is still engaging the attention of our bigwigs. For instance, Father Ignatius, the Anglican Benedictine monk, has discovered that the great Mahatma is none other than our old friend Jesus Christ. Mrs. Besant describes him as an Initiate. Maybe the Holy Ghost will settle the knotty point in due time. Anyhow, Mr. G. W. Foote has announced a course of three lectures on this fruitful subject, to be given at the London Hall of Science. You will probably like to hav the syllabus, so I append it:

(1) Madam Blavatsky, the first High Priestess of Theosophy; her Career and her Writings—Mrs. Besant, the second High Priestess—Mahatmas: Who, What, and Where?—Occultism, or Theosophic Juggling; with Parallels from History.

(2) Body and Spirit—Sevenfold Man—Mysterious Numbers — Pre-existence — Reincarnation — Alleged Proofs: Dreams, Hypnotism, Genius, Infant Prodigies—Oriental Jargon—Pantheism.

(3) Karma—The Path—Flesh and Spirit—Asceticism—Celibacy—Brotherhood—General Ethical Criticism of Theosophy—Its Pretensions and its Value.

Whatever Mr. Foote has to say is good, and he has wonderfully added to his reputation as a lecturer during the past six months. If he maintains the standard these lectures ought to be especially interesting and even valuable; for Mr. Foote has not only his own ability to trust to, but also the learning of his friend and colleague, J. M. Wheeler, than whom none of the Freethought party knows more about Oriental theology, unless it be J. M. Robertson. Yours fraternally, SAM STANDRING.

London, Oct. 29 1891.

Our London Letter.

Our Roman Catholic home secretary has had another outburst of virtue, and has instituted a prosecution against a Mr. Young for sending Malthusian pamphlets through the post. Of course, he easily found an obsequious magistrate ready and willing to carry out his instructions, and impose a heavy fine upon the culprit. As the punishment is probably illegal, the judge before whom the case will be next taken may reverse it, and it is evident the magistrate had some such apprehension, as he was extremely unwilling to state a case to a higher court, and would only do his duty in this respect on being threatened with a mandamus. The home secretary, who is as much detested by his colleagues as he is by the country generally, did not foresee what a hornets' nest he was stirring up, and no doubt by this time regrets his stupidity. He has never been bold enough to attack the Malthusian Society, but thought he was perfectly safe in attacking an individual. Unfortunately for him and his party, he never does make a move in any direction but what he blunders. The Malthusian Society and the Freethinkers who are in favor of its doctrins hav moved in this matter, and public subscriptions are invited and meeting with response, so that the necessary funds will be provided to fight out the matter before judges who hav some knowledge of law. It is certainly a disgrace to any country that so much money must be expended before a person can get anything approaching justice. Courts of first instance are generally presided over by magistrates who obtain the position solely by favoritism, and who are barristers who know nothing of law, and consequently failures in their profession. They simply carry out the behests of government officials and policemen, being incapable of examining the rights of a case.

The bishop of Dover, who is not likely to disparage his own party more than possible, is fain to admit that Sunday-schools are something very much akin to failure. He states that out of one thousand convicts in Pentonville prison 757 had at one time been Sunday-school scholars, their average time of attendance being three years. He had personally tried to trace one hundred children who had passed through his school. He was only able to trace seventy-seven, and of that number thirty-nine were confirmed drunkards, and only two were now church attendants. Such an admission must encourage parents to send their children for such tuition. I wonder what the Sunday-school Union will hav to say to such a charge. Possibly they will exercise a wise discretion in preserving silence.

A godly board-school teacher has just been fined for the third time for assaulting children under his charge, with a promis of imprisonment for the next offense. His excuse this time was that the pupil assaulted declined, in obedience to his father's wishes, to stay after school hours and listen to a scripture lesson. The benefits of scripture reading in public schools are very great as thus exemplified, and Secularists should now vote in a body for its continuance.

The Rev. Mr. Baxter, who from his oft-repeated false prophecies must hav some connection with those prophets into whom the Lord sent a lying spirit, has recently charged his secretary with embezzlement, but as the counsel for the defense stated he was willing to go fully into the question, which was really only a difference in accounts, the prosecutor at once withdrew the charge, and offered to pay the secretary's fare to Canada. It was a pity the case was not carried to the end, as some interesting disclosures might hav been made as to the way "Betholan" was financed, and what income the prophet made from it.

Salvation Booth, who has offered to pay £10 000 per annum for a site on the Thames embankment, and erect a building as headquarters of the value of £100 000, is not likely to get his offer accepted. The performances now going on at Eastbourne hav not recommended the Army to general favor, and as one of the members of the corporation of London said, Booth is not the sort of man to keep any agreement if he thought it would advance his purpose to break it. It certainly looks as if some of his former admirers are beginning to find out what Freethinkers hav said from the commencement of his career. The refuges that he has opened with such a flourish of trumpets to rescue the submerged tenth hav been shown to be complete frauds, and it remains to be seen whether his business has not already reached the zenith, and in a few years will be dead if not forgotten. J. D.

London.

In Re Abraham Lincoln and Spiritualism.

TO THE EDITOR OF THE TRUTH SEEKER *Sir:* Your correspondent, H. Wettstein, writing from Marengo, Ill., in his effort to stab Spiritualism, under the head "Lincoln Not a Spiritualist," starts wide of the truth when he declares that "Colonel Bundy concocted the latest scheme, with the notorious Miss Colburn Maynard, to draw the easily gulled into the Spiritualistic fold, said scheme being embodied in a book recently published by them relating how Lincoln became converted to their doctrins," etc. Reference is here made to a work just issued, "Was Abraham Lincoln a Spiritualist?" The truth is, Colonel Bundy was in no wise concerned in bringing out the work, had no interest in it as a business venture, and therefore "concocted" no scheme to gull the public. The work was projected by Mrs. Maynard, residing at White Plains, N. Y., and while it was in preparation and she was casting about how to publish it, being of limited means, the matter came to the knowledge of Mr. Rufus C. Hartranft, a reputable gentleman and publisher of Philadelphia. He was not a Spiritualist, and as such did not seek an interview with Mrs. Maynard. He believed the work would be a proper business enterprise to publish, and with an eye to business alone sought the authoress. He at once decided to undertake the publication, if the details should prove reliable, and forthwith began his investigations. After a thorough examination of the facts as related by Mrs. Maynard, and a consultation with numerous parties, he was satisfied the work was reliable, and took measures to bring it out, and has done so, John C. Bundy having no more to do with it than the man in the moon. These are the facts as to the publication of the work, so different from the statement of H. Wettstein that I think he was maliciously false or most wofully ignorant.

Again, he characterizes the authoress as the "notorious Miss Colburn Maynard," by this means apparently hoping to blacken the character of Mrs. Maynard and create a prejudice against her in the public mind. "Notorious," as used in this connection, is a sinuous, slimy epithet, evidence of a cowardly, dastardly spirit. How is Mrs. Maynard "notorious?" If she was what the user of the same would hav the reader imply, why did he not manfully and squarely giv us the facts which made her "notorious?" No; this he did not do, for he had nothing which could in the least compromise her character. I became acquainted with Mrs. Maynard before her marriage, some twenty-five or more years ago, and was then impressed by her personality. She was a lady in the best sense of the word, and I am sure that with the lapse of years she has lost none of the characteristics of a lady. I hav not seen her for some years, but I hav known of her through friends, some of whom saw her in Washington when giving sittings to President Lincoln. She has been an invalid fifteen years; for three years she has been confined to her bed through a rheumatic affection, suffering severe pains, excruciating in a high degree. And she is "notorious!" What shall be said of a man who will stab a woman like Mrs. Maynard, not openly and bravely, but sneakingly by insinuation? I might cite any amount of testimony from ladies and gentlemen

of repute touching the character and reputation of Mrs. Maynard, but it will be unnecessary; besides, it unduly lengthens this article. I will, however, note what the family physician says. He stated that he knew Mrs. Maynard and had attended her about fifteen years; that she is now a hopeless invalid, has been confined to her bed nearly three years, and can not possibly recover; that during his experience and contact with her he has always found her to be an exemplary woman, but possessed of a peculiar organism and sensitivness of condition, and likewise of some peculiar power or magnetism, which, to say the least, was unexplainable, and that nothing within the science of medicin could clearly explain her psychic condition—or briefly in commonplace words, "We confess there is something about Mrs. Maynard that we do not understand; we, however, believe her to be a thorough Christian woman of irreproachable character and antecedents."

Appended to the letter of Mr. Wettstein is an article from the Chicago *News*, a letter from a Washington correspondent, attempting to impugn the verity of Mrs. Maynard's book, in an interview with Mr. J. G. Nicolay, private secretary to President Lincoln. There is nothing positiv in what the correspondent puts into the mouth of Mr. Nicolay. It is all I don't know, I don't believe things were so—testimony utterly negativ, which would be ruled out in court *instanter*. On the other hand, there are scores who know the truth of the facts detailed by Mrs. Maynard. Mr. Hartranft sifted the whole matter most thoroughly before becoming the publisher. He knew the book was absolutely true and governed himself accordingly. I might quote attestations by the score, but I will leave the matter in the hands of the public, as the book has been issued, and whoever wishes can examin that and learn all the facts.

WILLIAM FOSTER, JR.

The Battle of the Giants.

And there were giants in those days.

There once existed a race of intellectual giants, and much ado was there among them about a certain matter called *copyright*. The issue had to be decided by a melée open to all comers, ending with the approved maxim of "God show the right," and to the victor belong the spoils.

The lists presented a glorious sight. Six intellectual knights fighting in warlike array with waving plumes and glittering swords. The odds, however, appear unequal. Five are pitted against one. How can victory be his? But faith in a good cause and trust in his impenetrable armor of self-conceit, and the powers of the unconquerable club of selfishness, protect the lone champion. With desperate valor charge after charge is made on him, but deftly he evades being touched, and at every stroke of his ponderous mace a saddle is emptied or a weak spot in the opponent's armor penetrated. Four lie wounded unto death, and the fifth ignobly turns tail and flies from the lists, while the hero sends a barbed javelin after him called fickleness and archist.

And the great hero is just shaking hands with himself on the result of the auspicious occasion, when lo and behold, the runaway giant returns, decked out in a hauberk several sizes too small for him and a Spencerian plume stuck awry on his casque, brazenly trying to offer battle again by personating another fellow. But the lone giant hastily puts up a parallel column, grabs a Webster's dictionary and an encyclopedia lying loose in the lists, and smites him sore, very sore, with all the big words therein contained. And he said unto him, "Go home, thou sucker, and take a nap" And he hied him home, and has been napping ever since.

And the great intellectual giant shakes hands again with himself and muchly congratulates himself on his successful defense of human rights, *in re* copyright, by his single arm laying out five such giants, with no other help than Tak kak in the far rear.

And the great intellectual conqueror sate himself in his armchair, and he translated a book of unprecedented dulness, written by a theological numskull in an unpronounceable language, and he had this translation dubbed immoral and forbidden in the mails, and he sold it by express to suckers, and took a copyright on it, and groweth exceedingly sleek and fat and rich in filthy lucre.

Another champion appears in the arena. He is not fierce-looking and humbly challenges the lone giant on the ground that a true knight-errant's deeds should conform to his professed utterances. It is rather a tight squeeze for the victor, but as ever he rises equal to the occasion. Stooping down from his saddle, he picks up a rock labeled moralist, and hurls it with unprecedented force against the skull of the new-comer. And he tells him with a mighty frown that he wants no meddling in his private affairs, demanding a handsome apology on the ground that being an Egoist, such insinuations savor of insult and personality, which the rules of the lists forbid. And the moralist champion vacuates the lists, rubbing the spot where the boulder hit him, his physiognomy indicating that if not considering himself vanquished, yet he feels considerably bulldozed.

One more comes near to try his luck. He was arrayed in a rather haphazard kind of mitigated suit of mail, fabricated piecemeal out of several devices of plans for self-preservation, the whole offering a rather woebegone and weatherbeaten appearance. And the lone champion took up a sledgehammer called "unmitigated humbug," and laid him out before he had time to protest against the use of personalities or anything else.

And nobody else being around, the victor pumphandled the air and once more congratulated himself, "Egoism" being too far out west to do it in time.

Knights errant must eat, however, like other folks. This seemed to be particularly the case with the moralist champion we formerly mentioned. Nature had fitted him with a great capacity as a feeder, and blessed him moreover with a family that wanted supporting in a knightly manner. With his utmost efforts in the sham-battle line, it was impossible to prevent his exchequer from running low. Therefore he bethought himself of his former antagonist, the lonely champion of human liberty *in re* copyright, and resolved to become as sleek and well rounded a champion of the rights of men, regardless of consequences.

He therefore had him made a large silken banner, on which was embroidered in gilt letters the word "Expediency." And he hung it prominent above all the other banners that girdle the avenue leading to his castle's gate. And there were twenty-six of them, and they read somewhat as follows: A vacant land holder is a woman-starver and an orphan-robber. I demand the repeal of all laws for collecting debts. Free speech, free press, free trade, free land, free money, and, Anthony Smutbag consenting, free love also. There is no God! Government is a humbug!! etc. In all, twenty-six well counted.

And on the gate he had affixed a beautiful shingle, which read as follows:

See Moses Turn his coat.
Anarchist, Egotist, and Atheist!
Profession, lawyer.
Collections a specialty.
Tax-titles bought and sold for a reasonable profit.
Divorces procured without publicity.

And he diligently applied himself to the law and waxed exceedingly fat and sleek. And he betook himself to his former antagonist *in re* copyright and spoke to him thusly: "See, I was wrong and ignorant, and knew not the ways of the world. I wanted to reform. Now, I followed thy example and prospered fairly in the goods of this world, and laid hold of many chattels. I pray thee forgiv me my rashness in figuring as a moralist champion, and believe me I will henceforward travel the straight pathway of selfishness and take all the benefits that can be gathered there."

And the lone champion *in re* copyright playfully patted his back and grinningly said: "Well done, my son, I now dub thee Anarchistic knight-errant in earnest. As a true Egoist, be always true to thyself. In token of my implicit faith in thy capabilities, I will from now on intrust to thy care the legal defense of my copyright against all persons whomsoever, who might hav the unspeakable stupidity to infringe on my edition of the Schweitzer Tomato. Bless thyself, my son, and the world will bless thee."

And ever since peace has reigned among the Anarchistic defenders of human liberty, also harmony and brotherly love.

And they are growing more and more Chadbandly in demeanor and pot-bellied in stature, and they increased their submundane possessions exceedingly under the noble shadow of the broad banner of Expediency.

DE LESPINASSE.

The Effect of Opening the Art Museum on Sundays.

Before the Sunday opening of the Metropolitan Museum, says the *Sun*, the art gallery was the resort of hysterical enthusiasts. There were, of course, thousands of visitors who wandered about in a natural way, scores of artists and art-lovers with keen appreciation; but the visits of these were made weary by the men and women of the hysterical school, who were original only in their sensational adjectivs. This sort of thing still goes on, but of a Sunday a new kind of art critic is now admitted. He is always amusing, and at times instructiv. This critic is the people.

Some time ago a paragraph appeared in the *Sun* which set forth that in the streets of Tokio it was no uncommon sight to see a crowd of Japanese day-laborers at a window admiring a bit of exquisitly decorated pottery. It was not surprising when a museum employee said that the Chinese and Japanese were among the most persistent attendants at the museum, and that they seemed to hav considerable taste and to get a good deal of enjoyment. But the Chinese and Japanese do not come on Sundays. They prefer the week-days, when the crowds are not so large.

The Sunday crowd, if it can be judged from the people who went last Sunday, is a curious conglomerate of poor Americans and foreigners, with here and there people who show in dress and language that they hav had superior surroundings and education. The Sunday opening seems to be accomplishing just what it was designed for. It opens the museum to those who cannot come on other days, and who enjoy and can appreciate paintings, statuary, and antiquities. To some it seems impossible that a man or woman who has little of the learning of books should really care for art. Yet classical music will nowhere in this city get such applause as from Tompkins square's rough looking crowd.

Last Sunday about five thousand people, at least four thousand of whom showed in face and dress an intimate knowledge of the fierce struggles of life, visited the museum between 2 o'clock and 6 and seemed to enjoy themselvs about as genuinly as if they had several generations of culture back of them. They did not admire everything in the museum. They did not hav any tumultuous soul-heavings. They did not compare different schools. In fact, they did not do much talking of any kind. They looked until they got tired, then they sat down and rested, and in sitting down each chose a place where some picture that pleased him well could be seen. There was a uniformed gentleman who moved about in this crowd almost on tiptoe and with his nose in the air. One would hav thought he was picking his way through a sewer. The writer joined him to learn about this delicacy of step and nostril.

"A good crowd here to-day?"

"Plenty of 'em," said the uniformed gentleman; "but—beastly, simply beastly."

"What's the matter?"

"They think it's a dime museum. They look upon everything as freaks. You ought to see 'em down at the mummies. They take on like it was a circus."

"Where's the harm? They're enjoying themselvs."

The uniformed gentleman lifted his nose!

"This is a place where people come for art. These don't know nothin' about art."

Nobody paid any attention to him, however, and the queer and sometimes striking art criticisms went on as before. It was pretty bad down by the mummy cases for a sensitiv person, but funny at times for one of another sort. Early in the afternoon a party from Hester street or thereabout was near the entrance. They seemed to feel shabby, and put on an air of impudence to hide their feelings. There was a girl with hands in the pockets of her jacket and a general air of complacency. "Oh, Jim! come here once! Juss look at the body done up in cheese-cloth," and Jim and all the rest came. They looked in scornful amazement at such a poor showing for a corpse, and Jim said he guessed the body had been dead a good while. With this no one seemed to disagree. One of the girls saw the gallery for statuary afar off and steered the party away from it. After they had got well past, she and two other girls turned back. They were giggling a little and whispering, and looked about to see if anybody was watching. They walked through and back and through and back again, looking neither to the right nor the left. One of them caught sight of Power's Greek Slave and nudged the two others. They narrowed their walk until it was a sort of circle around this. Their faces got very red, but their curiosity was too great. They passed and repassed until the appearance of the beautiful statue was firmly fixed in their minds. As they passed in to join the others, one said:

"Gee, Jen, ain't she purty?"

"Out o' sight. None o' the girls is in it wid her."

The statuary hall was not popular, and the nuder pictures seemed to be avoided to a great extent. The lower east side has too practical notions of the utility of the human form divine. And in this the lower east side joins hands with the good ladies of Philadelphia.

The picture galleries were crowded the afternoon through, and here the Sunday crowd stood the test very well. True, one man mistook Columbus before Isabella for Mr. Edwin Booth. "Here's Booth," said he, "and he's a playin' the part of Columbus. He is the discoverer of the United States, and that's why they are going to hav the Fair out West."

Everybody recognized George Washington, and Stuart's picture always had a group in front of it. One woman in rusty black, with her hair neatly drawn to a knot under a little black bonnet, edged her way in with: "What yer lookin' at?" "G. Wash," said the wit of the crowd. The woman in black looked awhile and then said, "He must a' been drinkin' heavy when he had that took," which is a most natural remark, considering the very pink complexion in the picture.

All things considered, the Sunday crowd was just as appreciativ as any other crowd, and the hysterical element was left out. The artists whose work was under inspection would hav been well content. There were many appreciativ remarks, some so keen that the appearance of the critic made his criticism seem wonderful. As for those who looked upon the whole thing as a show, they pointed the moral of the cry raised for the Sunday opening. When they shall hav come again and again, they will learn what the pictures and statuary mean.

THE TRUTH SEEKER.

FOUNDED BY D. M. BENNETT.

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SUBSCRIPTION RATES.

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We are deeply indebted to the following persons for sending us from one to eighteen new subscribers each: A. J. Florey, E. Stein, S. P. Putnam, C. W. Goff, A. Lewis, S. M. Hall, C. B. Reynolds, J. Martin, J. Thompson, M. Kilborn, John A. Jost, B. Greenwood, J. Rice, and R. Gunther. While we are writing of this we want to say that we need a great many more new subscribers. Our list should be doubled this winter. And we want to say, too, that we are greatly in need of the amounts due on subscription and will be thankful for the prompt payment of them. Our dependence for payment of bills is upon our subscribers and unless we get the money promptly our creditors hav to wait—and they don't like to do that.

The Bible Picture Book, we take pleasure in saying, is now under way, and will be issued as soon this fall as the work can be done and done well. The price will be $1, and it will contain a great deal for that amount. In renewing for THE TRUTH SEEKER we hope our readers will not forget to inclose the dollar for it.

To the Friends and Subscribers of Freethought.

I sincerely hope that all who hav supported *Freethought* in the past will aid the work to which it has been devoted by becoming subscribers to THE TRUTH SEEKER. THE TRUTH SEEKER will carry on the work, but it needs your coöperation. It is a means by which I can reach you and push on the Pacific coast labors. Especially I ask those in arrears to pay what is now due to THE TRUTH SEEKER and place their names upon its list as cordial supporters for the future. SAMUEL P. PUTNAM

A Sectarian Victory.

Judge Zane of the United States Court in the Utah district has decided that the tithing office, the gardo house, the historians' office, the church farm, and a half interest in valuable coal lands, property of the late corporation of the Church of Jesus Christ of Latter Day Saints, escheated to the United States. In reviewing these cases the court said they came under the laws of Congress approved March 3, 1887, which prescribe that it shall be the duty of the attorney-general to proceed with such steps as are necessary to seize any and all property of the Mormon church in violation of the law of 1862, which declares that it shall not be lawful for the church to hold property in excess of $50,000.

Thus is partly consummated the scheme of the popular Christian sects, using the United States government to break up an unpopular Christian sect. It is a precedent that they may some time be sorry to hav established.

The United States has no more business to interfere with the Mormon church than it has to go into partnership with the Protestant and Catholic churches in educating the Indians.

The Catholic church owns in Utah more than fifty thousand dollars' worth of property, but she is allowed to hold it and evade the law, while the United States officials go clear to San Francisco to seize cash which they think belongs to the Mormon church. Why is not the law enforced impartially? Why are Catholic bishops allowed to hold for their church ten times more property than the limit of the law?

The answer is very plain. The Christians want to break up the Mormon religion because it is a practical application of their own religion—an application they themselvs dare not make—and is a club for the scoffers. Christians, having outgrowe Christianity, desire to destroy the evidences of their guilt.

Dr. J. R. Monroe is Dead.

On another page will be found a sketch, by an old friend of the deceased, of Dr. J. P. Monroe, known to all the Liberals of the country as the stanch advocate of Atheism and the editor of the *Ironclad Age*. In his paper of the 14th his son tells the story of his death, which, it seems, was not unexpected. The son says:

"Dr. Monroe died in a perfect consistency with the Materialistic views he had so long and ably advocated, and no life-principles were ever more entirely and heroically maintained, even to the very depths of the dark river of death.

"Dr. Monroe's summons to go was not unlooked for, although it came suddenly and with no warning. He had for ten years been in a state of health far more serious than he would consent should be known, saying that extended or frequent parading of his ills might be construed by some to mean that he was aiming to pose as a martyr to the cause of Infidelity, for fame or gain.

"He was engaged in reading proof when death's bolt came, having only a few moments before passed from the breakfast room, where he had partaken of a very scant meal—a few spoonsful of soup and coffee.

"He was reclining on a sof , the members of the family passing in and out of the room as usual. Suddenly he made a cry for a younger daughter, who with other members of the family rushed at once to his aid.

"He was found on the floor, his arms and body resting on the sofa. The supposition is that he had attempted to rise for some purpose, when the heart, thus suddenly overwhelmed, failed, and he sank down to the floor, dying almost instantly.

"Many will miss Doctor Monroe. He was in the highest sense one of nature's purest types of exalted manhood. His leading characteristics were benevolence, charity, and independence of spirit. If at times he appeared dogmatic and self-opinionated, it was for the reason that his excessiv zeal in his opposition to priestcraft brooked no doubtful expression or the occupancy of any middle ground in dealing with or discussing superstition. He was wholly and thoroughly emphatic. He went at once to the root of things. While others may, he failed, to discern a difference in isms. He was an Infidel, pure and undefiled.

"As a writer our readers will bear witness that he combined a withering sarcasm with a romping buoyant humor, which overcame and routed opposition argument, while the opposition advocates were pleased rather than pained.

"As a husband, he was tender and true, and affectionate beyond measure. As a father he was kind, loving and indulgent.

"The burial was under the direction of the George H. Thomas post, G. A. R., of this city, minus the Christian ritualistic exercises, which were kindly omitted at the request of members of the family. To this order Dr. Monroe was very much attached. In early life he was an Odd Fellow, but he had evoluted away beyond and above that twenty-five years and more ago, and at the time of his death belonged to no order save the G. A. R. and the North American Confederation of Atheists, of which order he was the first president if not the founder, and which had his warmest support and solicitude."

So passes away another of the leaders of our band. Dr. Monroe was peculiar, but he was honest and stanch for Freethought, and his death leaves another gap in the ranks hard to fill. May his children honor their father's memory by continuing the work he so heroically began and ably conducted.

The Anarchists of the Correspondents.

A Philadelphia correspondent of a Pittsburgh paper is endeavoring to scare people by crying Atheism, Nihilism, Anarchy, and so forth, and claiming to find some mysterious powder (which the police handle gingerly) in the possession of a few poor Jews of Philadelphia. He has found a "blasphemous circular" which they distribute, and seen some mottoes printed on red paper, and he thinks he has discovered a mare's nest.

But Freethinkers need not be frightened at this attempt to make Atheism responsible for Nihilism. In the first place, most of the stuff written by these sensational correspondents is lies pure and simple. The basis of fact is that there are two sorts of Russian and Polish Jews—the orthodox and the radical. Whenever the latter attempt to meet, the orthodox fellows lie to the police about them, and as the police cannot read the mottoes and circulars, and as they like to break up "Anarchist" meetings, they become willing tools of the orthodox Jews and commit acts of tyranny which really ought to land them in state prison. Then the sensational correspondent gets hold of the news, and the people are told how bad the radical Jews are, how good the orthodox ones are, and how heroic and shrewd and lynx-eyed the police are. It is all rot.

A sample of the charges usually brought against these radical Jews is given as translations of the mottoes found in the hall and of the circular distributed by the Philadelphia "Nihilists." Here they are:

"There is no God; only the ignorant believe there is."
"The people should govern themselvs."
"Three hours a day is enough to work."
"The capitalists suck our life-blood. We hav the remedy in our hands."
"The whole world is our country."
"We want no government, to be slaves."

To a reasonable man there is nothing revolutionary about those, but the correspondent finds the language inadequate to express his horror of such inflammatory words. There were two other mottoes printed in English:

"The whole world is our country; the good of the human family our religion."
"God is the imaginary creation of the fanatic to frighten the weak."

The first is an admirable sentiment from Thomas Paine. The second is more true than horrible. The circular is alleged to say:

"Pigheads only believe in the existence of a God."
"We die and that ends the sting."
"Where is the heaven of which the believers prate?"
"Everything has a beginning. What omnipotent being existed before God in order to create God, and who created the omnipotent power that created God?"

The inaccuracy of the statement of this Materialistic position is probably due to the ignorance of the correspondent. But there is nothing particularly bloodthirsty about the circular, and the breaking up by policemen of meetings in which such doctrins are taught is an outrage which should be severely condemned and resisted in the courts. As for "mysterious powders," undoubtedly they exist in the imagination of the writers of the reports only.

The Anarchists of the City of Chicago.

On the evening of the 12th instant one hundred policemen in Chicago, not drunk nor on an irresponsible expedition, but under the leadership of their superior officer, Inspector Lyman, marched down upon a meeting of men they called Anarchists. "A crashing of glass and the bursting in of the street door, followed by the heavy tramp of the police as they rushed in, was the first intimation the Anarchists had that the meeting was to be broken up. Every policeman grasped his club in his left hand, and his right hand was buried in the breast of his greatcoat with a firm clutch on his revolver."

The police had no warrants, they did not allege that the "Anarchists" had done anything; they simply went down there to "stamp the Anarchists out." But of course the correspondents wrote the affair up to the great glory of the police, and found reasons for the raid. These reasons were that "red bunting hung from the walls," which was dragged down by the police and carried to the station-house

as a trophy. "In a dark closet was found a trunk, and upon opening it two silk banners of a fiery red hue were discovered. On one was inscribed 'In union there is strength,' and on the other 'Our martyrs.'" These were also taken to the police station, as was a man who wore "a flaming red necktie."

These are the crimes committed by the "Anarchists"—possession of red bunting, red neckties, red banners, one of which it was afterward discovered belonged to an organization of hod carriers, and an inclination to meet and talk. The correspondents add that "the police, *it is said*, are in possession of information of a most startling character as to the plans of the reds." Considering the character of the police of Chicago it is perfectly safe to say that this is a lie, but it works with the Chicago public, as any outcry against the Anarchists is believed blindly and unreasoningly. The public even now does not stop to think that the cry is senseless, that the Anarchists whom they hanged were the victims of rascally policemen, who hav since been proved liars, gamblers, and in league with thieves, and that the Anarchist cry is the resort of the police to call attention to themselvs, or to cover up their misdeeds in some other direction.

However, this outrageous raid has proved a little too much for what the Anarchists call the capitalistic press, especially as it turns out that the people arrested were not Anarchists at all, but stockholders and editors of a German Socialistic paper who were holding a meeting. The newspapers denounce the action of the police, and ex-Mayor Harrison in an editorial in the *Times* said: "The people wish order maintained and the law preserved, but they are not willing to see violated the very charter of our rights to enable ambitious blue-coats to show their prowess. Chief McClaughey is quoted as saying that New York has sent Weisemann here to hurt the reputation of Chicago. If so, New York has found in the chief of police a willing tool to help the Anarchist."

The *Herald*, referring to Inspector Hubbard's order compelling Anarchists to hoist the American flag at a meeting November 11th in memory of the Anarchists hanged because of the Haymarket riot, says: "The duty to be performed was to arrest any speaker who promulgated treason against the commonwealth of Illinois, to hav competent and truthful witnesses to testify to his illegal words; to take him to the station and hand him over to the courts Instead of doing this simple duty, Mr. Hubbard ordered the president of the meeting to put an American flag on the platform. He had exactly as much legal right to order him to read the Constitution of the United States to the meeting, or the constitution of Illinois, or the statutes on any subject, or the laws and ordinances of the city of Chicago, or the Bible, or the spelling-book. Had the chairman ejected Hubbard, had riot and massacre ensued, Hubbard would hav been responsible. One Haymarket is enough."

The Anarchists of the city of Chicago, it seems, are the police, not the "reds."

What Did the Signers Sign?

The New York *Sun*, whose editor believes in "God" and pretends to be guided by the immortal principles of the philosopher Jefferson, says:

"The doctrins of the Anarchists, so far as they hav been consistently formulated, certainly contemplate the complete destruction of the existing order of things, the overthrow of the customs and institutions that to most people seem essential to society, and, indeed, to any orderly life whatever. In self-preservation it may seem, then, that society is justified in treating the teachers and promoters of such anti-social doctrins as the enemies of society they actually are by prohibiting their assemblages in public, and raiding their private meetings, as was done the other day in Chicago."

If the editor really believes the latter sentiments of the foregoing to be truth, will he kindly explain what he thinks Thomas Jefferson meant when he wrote:

"We hold these truths to be self-evident, that all men are created equal; that they are endowed by their creator with certain unalienable rights; that among these are life, liberty, and the pursuit of happiness. That to secure these rights, governments are instituted among men, deriving their just powers from the consent of the governed; that whenever any form of government becomes destructiv of these ends, it is the right of the people to alter or to abolish it, and to institute a new government, laying its foundations on such principles, and organizing its powers in such form, as to them shall seem most likely to effect their safety and happiness."

What was the tea pitched overboard for? Was King George justified in shooting the colonists? Was the Declaration of Independence true July 4 1776, but not true July 4, 1891? Or did the signers sign a lie?

A Want.

The Columbus Club, a Catholic organization in Chicago, is now demanding the dismissal of Secretary Butterworth from the executiv department of the World's Fair because in response to a toast at a banquet of another club, in giving his impressions of the various states of Europe which he recently visited, he said this of the expense the Italians are under:

"What the church leaves the army takes. If I owned Italy I'd hold an auction and invite all America, and I'd sell ten thousand crucifixes and ten thousand madonnas, and one thousand churches, and I'd establish schools in their stead. The power of the weak old man—I speak it as reverently as I can—is waning."

By the "weak old man" the Catholics say that Mr. Butterworth meant the pope—which he probably did. And now they want him to climb right down and out of the office he holds in the Fair directory. The Catholics are getting so they don't want much.

Editorial Notes.

THE Liberals of Aspen, Col., are preparing to celebrate the birthday of Thomas Paine.

WE wish every one of our subscribers would think of some Liberal friend who ought to but does not take THE TRUTH SEEKER, and then write to him or her about it. We need to double our list.

COLONEL INGERSOLL gave his lecture on "Liberty for Man, Woman, and Child," in Chicago on the 7th instant. Although the Auditorium, in which he spoke, seats nearly six thousand persons, many were turned away, we are told, unable to gain admission. Our correspondent adds: "It seems a pity we hav not a hall large enough to accommodate those who wish to hear him." Does anyone recollect of seeing any complaint of that kind in behalf of any minister of the gospel now on top of the earth?

Secular Thought says of the late Congress of the American Secular Union: "The convention seems to hav been of a very depressing character, the dispute as to the policy the Union should pursue, which has been waged ever since the last convention, having shown no signs of being ended, and leading to a good deal of personal bitterness and recrimination. We should be glad to hope that under the newly-elected officers, the executiv will set itself seriously to work to heal the breach and forward the great object of the Union, though the report upon which we are relying would seem hardly sufficient to justify such an optimistic view."

THE attention of the real friends of Ireland is called to this dispatch from London last week: "*United Ireland*, of Dublin, to-day publishes an article couched in peculiarly strong language in regard to what it terms the clerical influence exerted in Cork against the Parnellite candidate for the seat in the House of Commons held by the late Mr Parnell. *United Ireland* appeals to sturdy Irishmen to steel their hearts to the task of fighting the priesthood. While they submit to priest and bishop, the paper declares, they will never be able to follow the dictates of their own political consciences, and the liberty of the land, so long desired, will never be gained." This is what THE TRUTH SEEKER told the Irishmen years ago.

THE Sioux City *Journal* of October 17th publishes the following prayer, and attributes it to a clergyman of Quincy, Ill.: "O, Lord, we pray that the excursion train going east on the Hannibal and St. Joseph railroad this morning may not run off the track and kill any church-members that may be on board. Church-members on Sunday excursions are not in condition to die; and in addition to this it is embarrassing to a minister to officiate at the funeral of a member of the church who has been killed on a Sunday excursion. Keep the train on the track and preserve it from any calamity, that all church-members among the excursionists may hav opportunity for repentance, that their sins may be forgiven. We ask it for Christ's sake. Amen." This is evidently, as Artemus Ward would say, writ sarkastic. But it is nevertheless a stirring sermon against hypocrisy.

THE "Young People's Society of Christian Endeavor" recently held a convention in Peoria, Ill., and one of the speakers was the Rev. Mr. Hunter, of Indianapolis. His sermon was a denunciation of Chicago and the World's Fair management. He said that if it was decided to open the Fair on Sunday he would lead an army to Chicago and pitch it bodily into Lake Michigan. Then he proposed that Illinois and Indiana secede from the Union and march their cohorts to the capital, seize the government, and execute the members of the national Fair commission. Mr. Hunter went on to tell the astonished young people how to close the Fair Sundays. He laid out a campaign for them by which they were to make life a hideous nightmare for everyone prominently connected with the Fair, and then demanded that the society pledge itself to carry out his plans. A committee proposed a resolution indorsing the closing movement, but the young folks were very quiet, and though they let it go through, the society did not pledge itself to pitch Chicago into the lake, secede from the nation, or massacre anybody. The Rev. Mr. Hunter seems to be an amiable sort of person, but too conservativ for this age. He ough to hav been a co-worker with John Calvin, when his talen could hav had more scope.

THE Oregon State Secular Union has some important work cut out for it by the bigots of Portland. A dispatch to the Seattle *Telegraph* relates that a committee of citizens and clergy, headed by Archbishop W. H. Gross of the Catholic church, appeared in a body before the city council on the 4th instant and formally demanded the enforcement of the state laws requiring the closing of stores on Sunday. They presented a petition signed by two thousand legal voters, among them some of the most prominent business men of the city. Archbishop Gross made an address to the council to the effect that the stability of the government of the state depends upon the piety and virtue of its inhabitants, therefore Sunday should be observed. The petition was referred. The movement, says the correspondent, is strongly backed and there is strong probability that it will succeed, though the Sunday laws hav not been enforced in Portland for many years. At the annual convention of the Union held in Portland last month it was voted to raise five hundred dollars for Liberal work for the ensuing year and nearly two hundred dollars were pledged. A portion of this money could not be better expended than in bringing to naught this movement of the fanatics.

MR. E J. BOWTELL, who will be remembered by TRUTH SEEKER readers as formerly a frequent correspondent, and writer of some interesting experiences of his life in a Trappist monastery, sends this note from Greenfield, Massachusetts, to the *Banner of Light*: "On Sunday, the 8th instant, I had the pleasure of making my first appearance in New England as a Spiritualist lecturer. On that occasion I addressed the society here in Union Hall. On Tuesday, 10th, at a special meeting called for the purpose, I related my experiences in the Trappist order of Roman Catholic monks. On Sunday, the 15th, I am engaged to speak for the society again." The editor of the *Banner of Light* adds: "We understand that Mr. Bowtell is a recent convert to Spiritualism from a Materialistic belief, and that he has already done good work as a speaker at Elmira and Saratoga Springs, N. Y. We trust the friends will keep him busy in his new field of labor." Mr. Bowtell is an Englishman, formerly a member of the National Secular Society, and an editorial writer on the London *Freethinker* when Mr. Foote was in Holloway jail for blasphemy. While residing in this country he has been employed at his profession of actor, but has occasionally lectured upon Freethought and literary topics. We shall be glad to hear from him now that he has found additional light to guide his footsteps.

THE Methodist *Christian Advocate* is a little alarmed at the prospect of an open World's Fair on Sundays. Doctor Buckley is evidently afraid that the devil will win, for he wails: "If the Sabbath is to be preserved from desecration under the authority of the government, and the world is not to be advertised that the American Sunday has given place to a European Continental Sunday, much more interest must be aroused and energy exerted. Local, political, and financial interests are combining in favor of opening the Fair, and the politicians know that Christians seldom bolt when trodden upon, and sinners are sure to do it. Every minister, Protestant and Catholic, and every lover of the Sabbath even from a patriotic point of view, should arouse himself and all whom he can reach. Chicago Christians should be a unit. Christian exhibitors likely to occupy large space should address personal letters to the members of the Exposition" We urge the Liberals to be persistent in writing to their state commissioners—a list of whom was given in THE TRUTH SEEKER of October 10th—protesting against Sunday closing, to offset the efforts of the Christians. Incidentally we hope our North Dakota readers will be especially activ in this matter, for one of the Congressmen of that state—a Mr. Johnson—has written Commissioner H. P. Rucker, of Grand Forks, insinuating that he will vote against any World's Fair business unless the Commission shall vote to close it on Sunday. To overcome Mr. Johnson's opposition Mr. Rucker should hear from the people of his state.

THE Detroit *Evening News* has heard of Anthony Comstock and his work, and this is what it thinks of him: "Anthony Comstock, who has taken it upon himself to suppress immoral literature, etc., should be brought up with a round turn and quickly. Under Comstock's power and impertinence no author is safe if he should happen to hav in any way run up against the censor's prejudices. Last week he seized the proofs of an unpublished novel, called the 'Duplicity of Passion,' after having already seized the plates. If this fellow's actions are within the law it is certainly an outrageous law. He does not hesitate to break open desks and do acts that would send a commoner thief to the penitentiary. The office of literary censor to decide what is moral and what immoral is out of place in a country like this. How does Comstock know that a book or picture is immoral? The question of morality is one that the philosophers of all ages hav sought to define, and still the question is an open one, and to put the determination of such a question into the power of such a meddlesome and tyrannous old man as Comstock is almost unbearable. Already he has been several times rebuked by the courts for his officiousness, but his act of seizing the unpublished novel is undoubtedly no less than theft, and he should be treated as any other thief. It is bad and intolerable enough to hav him meddle at all with other people's morals and affairs when he has as much as he can do well to take care of his own, but when it comes to add what is akin to theft on top of all that it is a wonder he does not meet the fate of a common highwayman. The Comstocks should be made to understand that the highest morality is to mind their own business and let other people alone."

Letters from Friends.

A Hit at Mark vi, 5.

PARIS, TEX., Oct. 15, 1891.

MR. EDITOR: I had a little set-to with one of the sky-pilots the other day. He was telling about the amount of power that Christ had—that he could do anything he liked. I asked him how it was that Christ went to a certain place and healed a few sick folks but could do no mighty works. I asked him what was the matter with him that he could not do any great work, because they would not believe. It is so with all miracles. It depends upon the gullibility of the lookers-on. God could not drive the enemies of Juda out of the valley, because they had iron chariots. Was he not a heavy God? I am not afraid of a hundred gods like him. Your friend, A. A. BRADLEY.

A Criticiser of Parsons and Lover of Paine.

GRANT'S PASS, ORE., Oct. 25, 1891.

MR. EDITOR: Please find ten cents, for which please send me the book of poems containing "Why Don't He Lend a Hand?" written by Samuel P. Putnam. Since this gentleman's departure from Grant's Pass one of our clergy has tried to reply to his lecture through the press of our town. Now, Mr. Putnam offered the clergy a chance to defend their cause face to face, but not one did there appear to hav anything to say until this gentlemanly speaker was far away. It is simply a repetition of the past, and reminds me of "Once upon a time a donkey kicked a lion, but the lion was dead." I am looking for THE TRUTH SEEKER every mail. In the mean time am absorbed in Paine's "Age of Reason," and wish everybody else who has not would read it.

Yours for truth, WM. M. RICHARDS.

Preachers, Their Chickens and Dimes.

TIPTON, CAL., Oct. 24, 1891.

MR. EDITOR: I am one of those who hav become subscribers for your paper without their knowledge, having been transferred from the list of *Freethought*. Our little burg contains one church with a very small congregation. The pulpit is filled at various times by representativs of all denominations, yet among them all they hav not made a single convert for years. We hav a large Liberal element among us, but they are mostly of the say-nothing and let-things-rip order.

S. P. Putnam delivered a lecture here last winter, the only lecture of the kind ever heard here, I believe. I hope he will visit us again this winter.

While preachers receive but little encouragement in Tipton and giv our people a hard name (I should not wonder if one of them would hav the car doors locked while passing through here yet), they do not hav to go far from here to be made happy, for there is a community a few miles from here (in the Lake View school district in this Tulare county and state of California) where gospel sharps do love to tarry, for there are chickens and dimes quite numerous, and the love of the lamb and the fear of hell hav such a cinch upon the minds of the people that they closed their school a couple of weeks ago that the pious parsons of the United Baptist church might hold their annual lying match (I. E. conference) in the public school-house—so much greater is the importance of things celestial than of things temporal in the minds of two of the three directors of the school and with a majority of the people of the district. The main thing to be decided at their last school election for trustees was the question to dance or not to dance in the school-house, when the fanatics showed themselvs to be in the majority. Then the Secularists in the district attempted to prohibit the holding of religious meetings in the school-house, failing in which most of them got themselvs set off into another district. They may hav the consolation of seeing the school-house which they hav helped to build turned into a church where the school-master may hold his sway only subject to the will of the preachers.

Consider me a permanent subscriber, though the waste-basket becomes the final resting-place of this.

Yours for the truth, F. B. HAWKINS.

Some "Mooted" Questions.

FLAT CREEK, LA., Oct. 26, 291.

MR. EDITOR: When I was a thirteen-year-old boy, my father sowed fifteen acres of wheat. When this wheat was harvested I did the binding, and found but one or two bunches of chess in the field. My father having more land than he had labor to cultivate, this piece of land was neither pastured nor planted again for three or four years. The wheat came up voluntarily on it, and the second year it was about half chess. The third year it was all chess, and was thickly distributed all over the field. I had never heard the wheat and chess question discussed, but my eyes told me that the wheat had turned to chess for the want of cultivation. In 1866 Mr. J. B. Willis, of Greenwood county, Kan., broke a piece of prairie land in the spring and sowed wheat on it in the fall and dragged it in with a brush. He turned the sod with an ox-team, and there was a strip in the middle of each land which was imperfectly broken. When his wheat was headed out I went with him to look at it. Neither wheat nor chess had ever grown on this land before, and I observed and called his attention to the fact that where the land was broken it had made wheat, and where not broken it had made chess. I never saw any fact more clearly demonstrated in my life than it was here demonstrated that wheat would produce chess for the want of plowing. Now, I am cautious in using the expression, "I know," but I will here say that if I know anything (I do not claim to be a know-nothing) I know that wheat will produce chess for the want of cultivation. I am not much of a believer, but I do believe that wheat is evoluted chess; that man has made it wheat by cultivation, and that it will relapse back into chess for the want of cultivation. I published the foregoing evidences and conclusions in *Home and Farm* in 1876 in answer to the question, "Does Wheat Produce Chess?" The old man Hardy, of Indiana, rapped me over the head with a Bible. He quoted Paul and Genesis on me, and said, "Now, dispute that, will you, and make God a liar." The scientific wiseacres and dogmatists spattered me with ridicule and claimed that chess is a distinct species. I did not wilt, but the editor did and closed his columns against me. A few months ago I saw printed on the patented side of the Winn parish *Comrade*, which is printed by the Vincent brothers, of Winfield, Kan., a statement that a head of wheat had been found in the state of Indiana with a chess head growing out from the side of the head of wheat, containing three grains of perfect chess. Now, if this fact can be verified, and suppose it can, it will knock the seat from under the species dogmatists and let them down. Dogmas and isms are seats prepared for our brains to sit down upon and rest, and when a fact knocks a man's seat from under him and breaks his rest, he gets angry and kicks like a mustang.

I also know that animal hairs can be developed into wigglers, and I know how to do it. Mr. A. Moot may call me a liar and make some liars believe it. He may call me a fool and make fools believe it. He and Mr. B. F. Montgomery are throwing boomerangs at demonstrable facts, which will not hurt me, nor the facts either. If they want to investigate the hair-worm they get off the *gorgion*. The hair-worm is not there. According to Mr. A. Moot's own statement, he tried to work a miracle and failed. He tried to develop a living animal by feeding a hair on water, which contains only two elements, hydrogen and oxygen. If I could believe that a living animal could be made out of water alone, I could believe that wine could be made out of water without adding anything to it. Carbon, hydrogen, oxygen, and nitrogen are called the organic elements, because all organized matter contains those four elements, and several earthy elements besides. Now, in order to develop a hair into a wiggler the water must contain all of the elements of animal nutrition in a state of solution. If it was not for making this article too long I would giv Mr. Moot specific instructions how to make hair-worms (not *gorgions*). The hair-worm has not got into science yet, but it will get there. I know that the farmers hav many superstitions, but chess and hair-worms are demonstrable facts, not superstitions, and it hurts science for its representativs to kick at facts. P. F. SHUMAKER.

Proposes an American Freethought Society.

QUAKERTOWN, PA., Nov. 8, 1891.

MR. EDITOR: Having been a close observer of the proceedings of the American Secular Union, and wondering what the result would be, I waited, read, and reflected. The Union has certainly arrived at low-water mark and may be said to be at a stand, as the gathering in Philadelphia was unknown undoubtedly to every newspaper published in the city, and if perchance it had been discovered it would hav been a ridiculous bit of news for the public.

About a year ago I believed that the officers of the Union were on the right track, and wrote an article in defense of the movement, to hav it entirely free from religious or anti-religious subjection, but hav since discovered my mistake.

Societies like the Spiritualists, Unitarians, Seventh Day Adventists, etc., may giv kindly notices of a society's demands that are so evidently just, if said society comes with a piteous plaint and petition to be heard, and mentions not their fond dreams and delusions nor holds them up to public ridicule. But the American Secular Union needs financial aid; there is the rub. You can imagin a conversation between the secretary of the Union and a Unitarian clergyman. Secretary: "The American Secular Union, a society with whose objects you are somewhat familiar, is in need of funds to bring the matter of church taxation before our state legislatures. You cannot reasonably deny the justness of our demands, as churches are protected by our government and should pay their *pro rata* of tax, so I hope you will call the attention of your congregation to the matter and take up a collection for the cause and forward the same to the treasurer of the Union." Clergyman (dumfounded by the audacity of the secretary): "Ahem, well, as I hav a friend waiting for me you will hav to excuse me. I will think the matter over. Good day." Clergyman (soliloquizing): "Ask my congregation to donate to a cause that would put an additional burden on them, when I am scarce able to coax sufficient funds from them to giv me a respectable living and keep the church in a presentable shape! Whew! that is rich! Cheek unlimited! Gall in all its innocence! Perish the thought!" He sees a friend, or thinks of things more congenial.

We must look to our friends for the sinews of war; to the champions of Freethought; to the men and women who are willing to forego a few pleasures of life in order to help overthrow priestcraft and hypocrisy and make the churches honest and just and finally let them die a peaceable and unnoticed death. This must be done by arguments against their creeds and idols; their feelings for these must be injured and broken by the storms of truth and justice.

There are enough Freethinkers in this country to make the churches tremble.

I am in favor of changing the name of the American Secular Union to the American Freethought Society, if the Union survives; if not, let a Freethought congress be called and held some time in the coming March or April. And let Freethought congresses be held in the future in the spring instead of the fall of the year. The secular papers, not being so full of political matter, would hav more space to devote to Freethought congresses. Resolutions passed at Freethought congresses in the spring could be brought to bear on political parties in the fall.

I believe that R. B. Westbrook and Miss Ida Craddock hav endeavored to work for the benefit of the Union and the cause, but hav simply been mistaken as to the proper course.

The past can be forgotten. We must work for the future. Superstition must be destroyed. The gods must be put to flight, and in the places in the human brain occupied by these monsters man, woman, and child will find consideration.

Blame for no one; justice for all. Always for truth,

D. C. WISMER.

A Christian Lie Nailed.

UKIAH, CAL., Oct. 22, 1891.

MR. EDITOR: The following is a copy of a letter just mailed to Rev. T. A. Atkinson, who has removed to Selma, Cal. THOS. MCCOWEN.

UKIAH, CAL., Oct. 22, 1891.

T. A. ATKINSON, *Reverend Sir:* I had not the pleasure or the fortune to be present at the delivery of your two sermons on the exposition of what you call "Infidelity" in July last, but a few prominent points being reported to me by reliable men, I took it upon myself to investigate the charge you made, reflecting very seriously and disparagingly on the reputation of Girard College, of Philadelphia, namely, that there had been six professors murdered in Girard College. This I investigated by writing to different parties, finally to the principal of Girard College, and received the following categorical answer: "Utterly false." I presume you are aware that I published the result of this investigation, with such comments as I deemed appropriate to the case. This I considered both proper and necessary, as a matter of self-defense; in defense of the reputation of one of the grandest institutions known to civilization, namely, the Girard College; and in defense of the class of individuals who hav proved by their works that they are well forward in the front ranks of the benefactors of our race—indeed, not only of our race but of humanity in general—such men as Girard; James Lick, of the Lick Observatory and the public baths for the benefit of the indigent of California; Peter Cooper, of the Peter Cooper Institute, of New York, which consists of institutions, as I understand it, principally for the benefit of indigent orphans; to say nothing of the galaxy of patriots and heroes, the immortal founders of the grandest government known to man, namely, Paine, Franklin, Jefferson, Washington, and the fifty-six signers of the Declaration, fifty of whom were said to be skeptics—or "Infidels," if you please. And you and I are to-day indebted to these very men for the air of liberty we breathe; and yet you denounce them as the most degraded of humanity. But "by their fruits shall ye know them."

Now, friend Atkinson, suppose we turn the tables a little. Who were the men in the front rank of our late Rebellion, the most destructiv and bloody war of modern times, if not of ancient, and in defense and for the perpetuation of that peculiarly "divine institution," which John Wesley denominated the "sum of all villainies?" Were you ever in that category? And did you hurrah at the firing on Fort Sumter? Or did you put up prayers for the success of the Rebel arms, or throw up your hat at the news of the thousands starved and famished to death, the cords of human skeletons, in the Rebel prison-pens? A million of lives sacrificed and billions of treasure; an untold amount of the best blood of the nation on both sides poured out like water—now, which side were you on? And what part did you take in the manufacture of that very gorgeous costume "the bloody shirt?"

Now, in view of the position you occupy in a professedly Southern church, and so far as your sentiments and surroundings are manifest, it is fair to presume your sympathies at least, if not overt acts, hav been and are still with the men who crossed the last ditch in that most despicable enterprise, the disruption and blotting out of existence of the grandest government (so acknowledged) on the face of the earth. Of course I am not aware that you performed all these forementioned acts (hope you did not), but my object is to point to the fact that while you are assuming the privilege and acting on the assumption of dealing out vituperation and detractions on a class of mankind indiscriminately, including many of the grandest benefactors of this age as well as of bygone ages, it may be well for you to look about and see if you are not occupying "a glass house," a quite transparently clear domicil, which may be in danger of collapse about your ears, as the result brought about by your own missils. But be this as it may, it is very evident that in your exposition of what you call "Infidelity" you hav allowed yourself to be led astray, quite wide of the mark of truth and justice; whether through misapprehension, misunderstanding, or otherwise I am not able to say. But as your exposition was given in public, so were my comments and strictures, giving you the opportunity to correct any errors, misstatements, or misrepresentations that I may hav possibly fallen into. But as yet my comments seem to stand undisturbed and indorsed, or at least acquiesced in; therefore they need no correction on my part, but rather are proved to be a necessity in self-defense against aspersion on the character and reputation of Freethinkers. Now, whatever apology you may hav, if any, I cannot conceive of any more charitable and appropriate than that of Paul the Apostle, "I did it ignorantly."

Yours respectfully, THOMAS MCCOWEN.

P S—Thinking it may be possible you hav not seen my comments on your exposition, I penned the foregoing letter; thinking also, as the extracts which I received were second-hand from the original, there might be a possibility of a misapprehension on my part. If such should turn out to be the fact I would willingly stand corrected. T. MCC.

Hair-Snakes and Chess Still Wagging.

LAKE CITY, IA., Oct. 27, 291.

MR. EDITOR: I desire a little space in the good old TRUTH SEEKER on a subject that appears to be much "Mooted." In THE TRUTH SEEKER of October 10th is a letter from that good old intelligent brother, A. Moot, that appears to be in a peck of half-bushels over the errors of his mistaken brothers. Do not fret, my dear old brother; the world is full of mistakes, and although you hav seven years the advantage of me in age, being of seventy-seven years while I am but seventy, you will find there is still much to learn on this much-Mooted question. Mr. Moot's advice in that letter was good, and were he yet a young man, how much he

might profit by practicing his own advice. This modern Doubting Thomas knows such a thing as hair-snakes do not exist, while I am just as positiv they do, and hav been seen by thousands. I was talking with one of our most prominent citizens yesterday, who says he has seen these little fellows by hundreds, and put them under a magnifying glass, when he could plainly see eyes, mouth, and everything pertaining to make up a first-class hair-snake—but not equal, or so much to be regretted, as the cuss appearing in the garden of Eden. But perhaps Brother Moot will moot this snake story also. The first little chap I will swear to, having seen and examined one at least sixty years ago. No, no, it will not do to say we know a thing we simply do not understand.

The next thing in order, and more directly concerning myself, is his remarks on the chess question in reply to a letter of mine written some years ago. He is equally positiv in this case that he is right, as he was in regard to the snake, but is it not possible he may be wrong again? All I hav to say is, if he could put new life and vigor in chess under hot-house treatment he has done what others failed to do in outdoor tests in thirty years, by men equally honest as himself and desiring to make a profit out of their chess speculation, but never getting a peck. No, Brother Moot, it will not do to say these statements, trials, and facts reported in my letter were all made from traditional statements, not a word of which is true. If they were it would not reflect any great credit on myself. But I desire to giv another test of wheat changing to chess, that I think will convince any man that is not stone-blind to reason. It is a very simple test, but conclusiv. The test was brought about by tying a calf in early spring on a patch of grass, the rope being so long as to reach from the stake to an adjoining piece of wheat. The eating done by the calf would be in a direct circle. Now for the results. When the wheat came to heading-time this circle or half-moon-shaped ground produced pure chess to the very line where the calf had fed the wheat off in the spring. Now will Brother Moot moot this test also? The wheat appeared perfect until heading-time, when it demonstrated beyond question what thousands of able farmers already knew—that wheat would produce chess under certain conditions. His remarks regarding timothy and timothy meadows will not weaken my case any as presented in my former letter, in the mind of those having seen the changes made in hundreds of cases of a dry season just as I stated. And I am not to blame if Brother Moot has not learned all the mysteries in nature. And in fact, what he and I lack in that direction would make a large book. His uncomplimentary remarks in regard to one of the grandest men—now passed away—that ever lived in Iowa I do not wish to reply to except to say that that good old man's writings will be kept fresh in the history of Iowa ages after he and I are forgotten. The rough terms used by our correspondent are hardly an indication of a refined mind; yet are excusable, as he is one of the positiv kind and cannot believe facts unless they coincide with his own notion, as witnessed by his saying the fact of a horse eating off wheat and chess coming on the same stools was no evidence of wheat turning to chess. I say reason teaches us if that horse's neck had been ten feet long, and he had eaten wheat at that distance in the field, every stool or spear so eaten off at that time would hav brought chess, just as the larger circle did that was eaten by the calf. This calf test was told to me by as truthful a man as livs in the state of Ohio. I would not fear to risk his reputation by the side of the man of cherry-tree fame, and this former man still livs to verify my statement if desired. I do declare that had this calf eaten this wheat in the form of a figure 8 there would hav been presented there a figure 8 in the place of a half-moon as in the former case.

To change the subject—I notice some one has asked if the Freethinkers cannot hav a place in the World's Fair. I hope so. All will surely be willing to contribute for a building, and if the gates are to be closed on Sundays except for preaching, let us hav Ingersoll ordained as our first-best minister to proclaim the true gospel of science, liberty of thought and expression of the same; love, hope, and charity for all the human race in every clime. The above will be a sufficient text for the opening lecture or sermon, and ought not to be objected to by the pious Christian.

My best regards for yourself and all the TRUTH SEEKER family, Heston included. J. L. TOMPKINS.

Not So Cheerful a Life as the Future Will Produce.

NEWARK, Nov. 1, 1891.

MR. EDITOR: Since my last letter to THE TRUTH SEEKER I hav met with a very serious loss. My oldest son died on the 8th of September. He was not a church-goer, but a God-fearing man. In his last moments he said, "Father, I am praying for you." I answered him, "My dear son, I am well enough. If there is any efficacy in prayer, pray to God to raise you up, a dying man, and make you well again." He then said, "It is singular that the doctor can't giv me something to help me." I said, "My son, you hav spit up your lungs. There is no power in this world that can help you. You hav but a few days at the most—perhaps but a few moments." "Oh, well," he answered, "everybody has got to come to it." There was no minister at his deathbed, because he had to visit a man sixteen miles away, but there was a young colored woman, I am told, who was washing there. My daughter-in-law called her in and asked her to pray. I was not there when he died, but I am told by several that she filled the bill, and I answered, "Much more so than a great many who make it a business." My son shook hands with her in his last moment to show her he appreciated her kindness, and smiled and died. I was there when the minister came the next morning. He preached a very common-sense sermon. He did not touch on Infidelity, as he did when he preached my mother's funeral sermon. He held forth the doctrin that all mankind would be saved. I was glad when he was done, for I cannot see that any good can come from such appeals to the deity that Christians declare is always near, and yet so far. Out of a family of boys and girls six in number—four boys and two girls—I am the only Freethinker. Our family is all dead but my brother and your servant, who is more dead than alive at present, for I feel that not far from now I will hand in my checks, and I am reconciled to go, for my life has been very dark and stormy; full of perils, toil, and hardship; very little sunshine. Not that I hav done any great amount of good, nor yet hav I done an injury to my fellow-man. I do not think I will be missed when I am gone, for I am like the man who was bragging how well off his wife would be when he slipped his cable. Horace Greeley said, "You remind me of a Cincinnati hog." "How so, sir?" asked the man. "Because," said Greeley, "you are worth more dead than alive." So that fits me exactly. How many more men there are in this world that are dead to themselvs and mankind! All they want is pushing over to end their suffering in this beautiful world. But God help the man who attempts to push me, for I never was really scared but once in my life. That was over fifty years ago. I drove a four-mule team for Buckelew on the Delaware and Raritan canal. I was ordered by the boss to lead to Kingston. The night was very dark, not a star to be seen. Large black clouds were traveling at a lively gait in the horizon. Presently it thundered and lightened, and rain poured down the back of my neck and through the soles of my shoes. As I sat on my intelligent shaft-mule I thought I saw his majesty Old Nick with his toothpick and shovel waiting to brain any traveler on the pike that night. I, boylike, felt like turning tail to and riding back to the station. Reflecting a moment I said, "Wesley, my boy, you are a born coward. If I was to meet the devil I had better bid him good evening than a good morning." So I cracked my whip, as much to scare the devil as to wake up my mules, and said, "Whoa, gee, Rose!" and drove my mules as nigh to where the devil stood as I could get, and reaching out my hand I felt a cold wet tree. I felt ashamed of myself, and vowed that silent tempestuous night that I nevermore would get scared at ghosts, Gods, spirits, or devils, and I hav kept my word. I am more afraid of two-legged brutes—and their numbers are legions—and those ungrateful wretches hav no gratitude, and no remorse for their crimes, and if they are caught and convicted and hanged the priest tells them they are sure of heaven. I answer: "If such people go to heaven, heaven is only fit for Christians and not for readers of THE TRUTH SEEKER Voltaire, Huxley, Hobbes, Paine, Darwin, Jefferson, and hosts of other Infidels hav a parlor of their own, where no devils or devil-Gods exist." W. W. MORRIS.

Three Nights With the Spirits.

NEWARK VALLEY, Sept 2, 1891.

MR. EDITOR: There has been so much written *pro* and *con* on the subject of Spiritualism that it would seem the people had already a surfeit of such reading. But the subject of a future existence will no doubt be of the most paramount interest as long as life and thought exist. Four thousand years ago, Solomon's thrilling interrogatory, "Who knoweth the *spirit* of man that goeth upward, and the spirit of the beast that goeth downward to the earth?" shows that the question was then as now one of the deepest controversy. When the young married lady from Maine—a zealous member of the church—on being brought face to face with "immortality" by the drowning of her husband said to Rev. M. J. Savage, "I hav lost all *faith* in this all-important subject; do you know anything about it?" she expressed the doubt and heartache of millions of anxious souls. Mr. Savage, one of our most celebrated divines and strongly leaning toward Spiritual phenomena, could giv her no decided answer, no comfort. So it has ever been. The wisest, the most learned, the deepest thinkers hav been unable to giv us any knowledge from the other side of the dark veil—not even a whisper. And it can be safely stated that some of our profoundest scholars and thinkers hav been deceived and victimized by the tricks of so-called mediums and pretended clairvoyants as well as the ignorant and unlearned. In very many instances they hav been caught at their tricks and fraudulent pretensions, while on the other hand, in no instance has any Spiritualist, clairvoyant, or medium been able to establish, or prove, or demonstrate the truth of immortality or the existence of a spirit of a being after death. From all the proof attainable, the earnest desire for immortality is father to the theory. But the earnest desire of a thing is no evidence of its attainment. If it was, we should all very soon make a flying visit to the great fountain of light or to the moon. In other words, we should all be millionaires in a jiffy. For who would not like to be rich or take a trip to some of our far-off luminaries? Crafty men and women in all ages of the world hav taken advantage of credulity, marveling, wonder, to do a thriving business.

By the by, we must not exempt the priesthood. Indeed, they must stand for the largest share of fraud and deception Note the poor dupes now being led away to the expending of their last picayune to visit the "Holy Coat" in Germany—the seamless coat said to hav been worn by Jesus. Talk about your Cardiff giant or Yankee tricks, they all sink into insignificance compared to this Holy Coat business. This may be a digression, but this article is written to show how easily, through superstition and ignorance, people can be deceived—how few people there are that hav the ability to think and examin a subject in all its bearings.

Since the rappings at Moravia I hav always had the most intense desire to investigate the truth of spirit manifestations. An opportunity presented itself some thirty years ago which proved to be the silliest fraud imaginable. But quite recently an opportunity was offered by a lady medium and clairvoyant, who has been said to be one of the greatest mediums in the world for a long term of years, together with her husband, who also claims to be a medium of forty years' standing. All business transactions of the family and all important events are controled and guided by the so-called spirits. Being on quite intimate terms, the gentleman importuned me to come in and witness the wonderful manifestations. Stones, from a pebble up to fourteen or fifteen pounds' weight, came sailing into the room with doors and windows all closed, also letters from dead friends, bouquets, etc. Being quite indifferent and also knowing how difficult it would be for a "greeny" to attempt to catch on to an expert's own game, I gave very little attention to the matter. Finally the gentleman intimated that I was afraid to witness such wonderful manifestations. "My dear sir," I said. "I am neither afraid of Gods nor Devils [why not write Devil with a capital as well as the other fellow?]. I do not see why I should be afraid of spirits. When do you hav another séance?" "To-morrow evening," was the reply. "I'll be there," was my rejoinder. About 4 o'clock the next afternoon my wife and I put in an appearance. We were all placed around the room promiscuously, alternating as much as possible in regard to sex. Some eight or ten persons were present. It was remarked that the manifestations would more readily appear if our minds were occupied with other things than the expected manifestations, so singing was introduced. Soon, while our minds were occupied with the song, sure enough a small object went sailing over a long dining-table, striking on the far end near a third medium who happened to be present from a distance on a visit, and bounded off on the floor. On examination it was found to be a pill-box, inside of which was contained a nicely folded note in an elegant hand from the "spirit band" said to be continually about the family in attendance to this visiting medium. Soon after, another missil came from the same direction, performing the same, and passed over the table, being another note to another person in the room. During the evening stones of a pound weight and letters and bouquets seemed to come from the wall of the house and drop in the middle of the room. The bouquets were quite likely to fall on the ladies' laps. But these missils seemed to come from the direction of a certain gentleman present, who had seemed to be a sojourner from time to time in the family for several years of whom very little was known in the neighborhood. I said to my wife, "These bouquets seem mussed, as if they were pulled from somebody's pocket." After the first night my wife and myself agreed that she should watch the medium and I this strange gentleman whom we believed to be the spirit, spirit band, or confederate. The notes seemed to be in one handwriting and elegantly done. This gentleman I knew to be an excellent penman. Having had quite considerable experience as a teacher and in watching mischievous boys flipping their notes and paper wads, the third night I caught the gentleman tossing three stones and flipping three billets across the room, also the bouquets. The third evening there were about twenty persons present, but only four were able to catch on to the racket. He was so expert the balance present were inclined to think it all of a mysterious origin.

The lady medium went into the clairvoyant state ostensibly, and was by turns controled by the spirit of Paul Castler, M.D., a departed healing medium; Owosso, a celebrated Indian chief; Dr. Hunter, and Lilly, an ever-present Indian guide. But from the manner and language used and contradictory statements made, if space would permit it could be shown that the whole business was a stupendous fraud. Yet people love to be humbugged. But I must say that I hav the best of reasons to believe the proprietor was an innocent victim of fraud and deception.

Spiritualists and Christians seem to be alike in one respect. They both, like the prairie dog, hav a "dodge-hole" in case of an emergency. If the manifestations do not appear according to the medium's statements, "Why, the conditions are not right; there are lying spirits." With the healing medium, if the patient fails to heal, "Why, he hasn't faith enough." This is the same old "creep-out" that Jesus resorted to. He didn't do many mighty works in a certain city because of their "unbelief." This is a mighty small hole for "God" to get out of or into. These dodge-holes are handy to hav lying around loose. It is like picking up a cork just when you want one to stop your bottle. All the spiritual manifestations I hav ever read of or seen do not compare with the jugglery I hav seen, and these latter performers do not claim anything but deception. Did not the Egyptians nearly six thousand years ago imitate Moses's miracles or spirit manifestations as our sleight-of-hand performers do to-day?

It would be very desirable if we could know for a certainty that we could meet our loved ones after death, and so ever be with our friends; and so long as this desire continues, and the crafty can drive a thriving business in luring on that desire, so long people will be cajoled and humbugged. It would also be very desirable if Jesus would or could leave the other two parts of his Godship and come down just below the clouds and remain in sight during one revolution of the earth and say to the people, "I am Jesus of Nazareth; giv up all your doubts, ye skeptics; I am he." How much anxiety and contention it would save. But he will never do it. So we will hav to struggle on in the dark and doubt and die, and the gentleman below will get the greatest share of us. So noted a Spiritualist as Moses Hull stated in the *Better Way* some two months ago that ninety-seven per cent of the communications through mediums were frauds; that the desires of the applicants to get something from their departed friends were so great and the temptation on the part of the mediums so great that they would yield to fraud and trickery. When I read this, I said, Put the other three per cent in and let the whole business go together.

E. W. COUNCILMAN.

Children's Corner.

Edited by MISS SUSAN H. WIXON, *Fall River, Mass., to whom all Communications for this Corner should be sent.*

"Between the dark and the daylight,
When the night is beginning to lower,
Comes a pause in the day's occupations
That is known as the Children's Hour."

The Birds' Sunday.

October, with her gems, made mosaics of the trees;
A truant from the South was the morning's gentle breeze.
The rounded hills were vailed by the autumn's purple haze,
Earth was giving to her children Indian summer days.

He who sings first in springtime, whose coat of vivid hue
Seems, to his eager watchers, a bit of heav'n's own blue,
Rehearsed his olden carol till from the fields around
The meadow-larks and robins in flocks came at the sound.

The whistling blackbirds joined them, and from each maple bough
The birds called to each other, "Prepare for winter now.
The mountain ash berries glow like cherries in the sun;
Its changing leaves are falling, their labor-life is done.

"From countless rays of sunshine, from rain, and mist. and dew,
They gathered all this treasure and stored it up for you.
Assemble all your clans for a long, adventurous flight;
We must cross wastes of water, there'll be wild storms at night."

Then rose the robins' clamor: "Ere we go far away
Our wings should be stronger; we will gather fruit to-day."
Till closed the gates of sunset they came and went like bees.
Chirping, working, singing, they robbed the tall ash trees.

This was told by a leaflet that the wind floated down,
It once was red and golden but now is faded brown.
"The birds," it said, "are heathens and keep no Sabbath day;
Can it be that their instinct tells them the better way?"

L. T. IRVINE.

Mt. Carroll, Ill., Oct. 25, '91.

Legend Continued.

DEAR YOUNG FRIENDS: Jane was admiring a wild flower when an agent requested her to buy a book. "The object of this work," he said, "is to fetch together some handsome Catholic sentiments." "But," answered Jane, "what good do your books and churches do? Young men insult ladies as they come out of churches. Seth carries a club with him for my defense. What is this country coming to?" "Yes," said a lady passing, "and in Christian asylums the rules of politeness are all laid aside. Good writers tell us that civility is the best religion, including a sense of honor. In these asylums sometimes persons are near starved and no one regards it. Ouida's lazy dog fares better. I know a lady whose dog was named Cæsar Augustus Washington Pompey, and when he died forget-me-nots were placed upon his grave. Christian customs. How much better to show some pity to poor race-horses who are ruined for life that some proud man may reap the benefit. I think we should be kind to insects, animals, and even lizards, for they are so harmless and affectionate. Pious ladies could copy such gentleness rather than the cruel ways of the wild cat and the wolf, which are wild perhaps from hunger."

"I am trying to write a composition," said Seth; "will this do? 'When the spirit of liberty died out in Greece Rome was defended by savage soldiers, but a more noble method remains for us. Freethought children are able to protect our sacred institutions from the ruthless hand of tyranny. While Christian young people are, in company with their elders, sinking down rapidly into the mire of luxury and vice, low manners and ignorance; while gangs of school-children make the street hideous with vulgarity and brutal conduct, the sons and daughters of Infidels will study and plan for a good and a polite education.

"'In a few years the reins of government will fall into their hands, when they can show to the world that justice, morality, and civil manners can preserve inviolate the liberties and best interests of a nation. None can honestly deny that Christians, young and old, have degraded instead of civilized our beloved country.'"

ALHAZA.

Lexington, Ky, Oct. 28, 1891.

The True Story of a Dog.

In the year 187– the steamship Swallow left the Cape of Good Hope, bound for England. Among the passengers was a lady with a child of two years and a nurse. The lady had also brought with her a huge, handsome Newfoundland dog.

The voyage had lasted about six days. No land was visible and the island of St. Helena would be the nearest point. The day was a beautiful one, with a soft breeze blowing and the sun shining down brightly on the sparkling waters. A large and gay company of the ship's passengers were assembled on deck; merry groups of young men and girls had clustered together; now and then a laugh rang out, or some one sang a gay little snatch of song, when suddenly the mirth of all was silenced by the loud and piercing scream of a woman.

A nurse who had been holding a child in her arms at the side of the vessel had lost her hold of the leaping, restless little one, and it had fallen overboard into the sea—into the great, wide Atlantic ocean. The poor woman, in her despair, would hav flung herself after her charge had not strong arms held her back. But sooner than it can be written down, something rushed swiftly past her; there was a leap over the vessel's side, a splash into the waters, and then Nero's black head appeared above the waters, holding the child in his mouth.

The engins were stopped as soon as possible, but by that time the dog was far behind in the wake of the vessel. A boat was quickly lowered, and the ship's surgeon, taking his place in it, ordered the sailors to pull for their lives. One could just make out on the leaping, dancing waves the dog's black head, holding something scarlet in his mouth. The child had on a little jacket of scarlet cloth, and it gleamed like a spark of fire on the dark blue waves.

The mother of the child stands on the deck, her eyes straining anxiously after the boat, and the black spot upon the waves still holding firmly to the tiny scarlet point. How long the time seems! The boat seems fairly to creep, though it speeds over the waves as it never sped before.

Sometimes a billow higher than its fellows hides for a moment dog and child from the anxious, straining eyes. One can almost hear the watchers' hearts then throb with fear lest the waters may hav swallowed them up. But the boat comes nearer and nearer, near enough at last to allow of the surgeon's reaching over and lifting the child out of the dog's mouth, then a sailor's strong arm pulls Nero into the boat, and the men row swiftly back to the ship.

"Alive?" is shouted from every lip as the boat comes within hail of the steamer; and as the answer comes back, "Alive!" a "Thank God" breaks from every heart. Then the boat comes up to the ship's side. A hundred hands are stretched out to help the brave dog on board, and "Good Nero," "Brave dog," "Good fellow," resound on every side. But Nero ignores the praise showered so profusely on him; he trots sedately up to the child's mother and with a wag of his dripping tail looks up into her face with his big, faithful brown eyes. It was as if he said, "It is all right; I hav brought her back quite safe."

The mother drops on her knees on the deck, and taking his shaggy head in both hands, kisses his wet face again and again, the tears pouring down her face in streams. There is, indeed, not a dry eye on board. One old sailor stands near with the tears running down his weather beaten brown face, all the while unconscious that he is weeping.

Well, as one can imagin, Nero was for the rest of the voyage the pet and hero of the whole ship. He bore his honors with quiet modest dignity. It was curious, however, to see how from that time on he made himself the sentinel and body guard of the child he had saved. He always placed himself at the side of the chair of any person in whose arms she was, his eyes watching every movement she made. Sometimes she would be laid on the deck, with Nero only to watch her, and if inclined to creep out of bounds, Nero's teeth, fastened firmly in the skirt of her frock, promptly drew her back. It was as though he thought, "I hav been lucky enough, Miss Baby, to save you once from a watery grave, but as I may not be so lucky again, I shall take care you don't run any unnecessary risks in future."

When the steamer reached her destination, Nero received a regular ovation as he was leaving the vessel. Some one cried, "Three cheers for Nero!" and they were given with a will. And "Good-bye, Nero!" "Good-bye, good dog," resounded from every side. Everyone crowded around to giv him a pat on the head as he trotted down the gang-plank. To all these demonstrations he could, of course, only reply with a wag of his plumy tail and a twinkle of his faithful brown eyes. He kept close to the nurse's side, and watched anxiously his little charge's arrival on dry land.

He was taken to the home of his little mistress, where he lived, loved and honored, until he died of old age, with his shaggy gray head resting on the knee of the child (a woman now) that he had saved.

His portrait hangs over the chimney-piece of an English drawing-room, beneath which sits, in a low arm-chair, a fair-haired girl, who often looks up at Nero's portrait as she tells the tale of how he sprang into the waters of the Atlantic ocean after her, and held her up until help came.

Spicy Definitions.

A smart, pithy, or humorous definition often furnishes a happy illustration of the proverbial brevity which is the soul of wit. Here are a few apt ones that are evidently spontaneous:

A boy once said that "dust is mud with the juice squeezed out."

A fan, we learn from another juvenil source, is "a thing to brush warmth off with," and a monkey, "a small boy with a tail;" salt, "what makes your potatoes taste bad when you don't put any on."

A schoolboy asked to define the word "sob" whimpered out: "It means when a feller don't mean to cry and it bursts out itself."

A youngster was asked to giv his idea of the meaning of "responsibility," so he said: "Well, supposing I had only two buttons on my trousers and one came off—all the responsibility would rest on the other button."

To hit off a jury as "a body of men organized to find out which side has the smartest lawyer" is to satirize many of our "intelligent fellow-countrymen."

The word "suspicion" is, in the opinion of a jealous husband, "a feeling that compels you to try to find out something which you don't wish to know."

A good definition of a "Pharisee" is "a tradesman who uses long prayers and short weights;" of a humbug, "one who agrees with everybody," and of a tyrant, "the other version of somebody's hero."

A Parisian's idea of chess was "a humane substitute for hard labor."

Thin soup, according to an Irish mendicant, is "a quart of water boiled down to a pint to make it strong."

Of definitions of a bachelor, "unaltered man," "a singular being," and "a target for a miss" are apt enough.

A walking-stick may be described as "the old man's strength and the young man's weakness," and an umbrella as "a fair- and foul-weather friend who has had many ups and downs in the world."

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VIRGINIA CITY, NEVADA. *Sept.* 9'h, 1891.

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News of the Week.

AT the International Peace Congress in Rome resolutions were adopted in favor of partial military disarmament, the creation of an international tribunal of arbitration, and the establishment at Berne of a permanent International Peace Bureau.

THE Russian synod has decided that no vessels belonging to the church or used at the church service shall be given to a Jewish artisan for repair, and to impose a heavy fine upon the trustees of a church or the clergyman who employ a Jew at any work belonging to their institution.

CATHOLICS are jubilant over the decision of the Supreme Council of Canada pronouncing unconstitutional the law of Manitoba abolishing separate state-paid Catholic schools in that province. However, Premier Greenway will appeal from the decision to the London Privy Council and take the case before the queen.

JAMES DAVIDSON, of New York city, was aroused at 6 30 o'clock the other morning by a crash of glass. He hurried down stairs and found a man in the parlor praying. The man was in his shirt-sleeves, and had broken through the parlor window. "I was sent here by St. John to pray," said the man. Mr. Davidson sent for a policeman.

IT is now doubted that there was any danger of revival of the empire in Brazil. Many say that Fonseca assumed his present position of dictator solely from ambition. He has suppressed liberty of writing and speaking. Only a part of the navy is for him, and the sanguinary scenes of Chili may be duplicated.

ARCHBISHOP CORRIGAN states that Dr. McGlynn can obtain from the holy see a reading of a petition for review of his case only by complying with these conditions: "1. That McGlynn himself make the request and state his grievances. 2 That he publicly condemn all that he has said and done of an insulting character as against the archbishop and as against the holy see. 3 That he be ready to abide by the orders and submit to the judgment of the apostolic see. 4 That he promis to abstain from any public utterance or assistance at any meeting on the matter under consideration."

DR. KEMPSTER, one of the United States commissioners to Europe to examin our immigration, says: "This Jewish persecution is responsible for the poverty of the Russian peasants, and the famin which they are now suffering. Heretofore the Jews hav gone through the country buying the grain as it stands in the field after being cut. This year the Jews hav been so busy getting away from Russian persecution that they hav been unable to buy the grain. The peasants cannot find a market for it, and it lies rotting in the fields. Much of the suffering might be alleviated, were it not for the priests."

THE anti-Catholic Indian school commissioner Morgan has evoked fresh anger from the priests by directing an assistant: "Make special inquiry into the character and qualifications of the employees [of the contract Catholic schools] Compare the course of study in those schools with the course of study provided for the government schools, and point out any defects or any superiority which you may discover in it. It is the purpose hereafter to promote pupils from the contract schools to government schools wherever it is found that the course of study is defectiv or the faculties for industrial training are wanting, or 'for other reasons.'"

PRESIDENT HARRISON has issued a proclamation saying that our "marvelous prosperity" has been "so special that every home has felt its comforting influence. It is too great to be the work of man's power and too particular to be the device of his mind. To God, the beneficent and the all-wise, who makes the labors of men to be fruitful, redeems their losses by his grace, and the measure of whose giving is as much beyond the thoughts of man as it is beyond his deserts, the praise and gratitude of the people of this favored nation are justly due. Now, therefore, I Benjamin Harrison, president of the United States of America, do hereby appoint Thursday, the 26 h day of November present, to be a day of joyful thanksgiving to God for the bounties of his providence."

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SATAN MAKETH JOB VERY UNCOMFORTABLE.

So went Satan forth from the presence of the Lord, and smote Job with sore boils from the sole of his foot unto his crown.—Job ii, 7

Gems of Thought.

To explain where I come from, what I am, and whither I go, is above my comprehension; and yet all that is. I am like the watch, that exists without possessing the consciousness of existence.—*Napoleon Bonaparte.*

IF the Jehovah of the Jews is the real God, I do not wish to be his friend. From him I neither ask, nor expect, nor would I be willing to receive, even an eternity of joy.—*Ingersoll.*

NOR has the recent history of the United States been less fruitful in lessons. Yellow fever, which formerly swept not only Southern cities but even New York and Philadelphia, has now been almost entirely warded off. Such epidemics as that in Memphis a few years since, and the immunity of the city from such visitations since its sanitary condition was changed by Mr. Waring, are a most striking object-lesson to the whole country. Cholera, which again and again swept the country, has ceased to be feared by the public at large. Typhus fever, once so deadly, is now rarely heard of. . . . This development of sanitary science and hygiene in the United States has been coincident with a marked change in the attitude of the American pulpit as regards the theory of disease. In this country, as in others, down to a period within living men's memory, deaths due to want of sanitary precautions were constantly dwelt upon in funeral sermons as "results of national sin," or as "inscrutable providences." That view has mainly passed away among the clergy of the more enlightened parts of the country, and we now find them, as a rule, activ in spreading useful ideas as to the prevention of disease.—*Prof. A. D. White.*

DOUBT is the father of knowledge.—*R. C. Adams.*

ALL church councils are, doubtless, infallible, being composed of men.—*Voltaire.*

To guard against the enterprises of a haughty pontiff who wished to reign over kings, to shelter their persons from the attempts of credulous nations excited by the priests, several European princes hav pretended to hold their crowns and rights of God alone, and to be accountable only to him for their actions. After a long contest between the civil and spiritual power, the former at length triumphed; and the priests, forced to yield, acknowledged the divine right of kings and preached it to the people, reserving the liberty of changing their minds and of preaching revolt, whenever the divine rights of kings clashed with the divine rights of the clergy. It was always at the expense of nations, that peace was concluded between kings and priests; but the latter, in spite of treaties, always preserved their pretensions.—*D Holbach.*

ALTHOUGH Christ was to return before the end of the then generation, "all nations" were, by that time, to hav heard his gospel. But, then, poor Christ, although he had helped to "create" the world, had no notion of what "all nations" or "all the world" meant. With him, "all the world" was little more than the limited area in which he had lived and moved as a planer of boards or a spinner of sermons. There were no maps on the wall of the schoolroom where he learnt his *Aleph, Beth, Gimel,* or A, B, C; and his schoolmaster never said to him: "Well, Christ, my boy, take that pointer and point out to me Rhode Island, Labrador, Patagonia, Australia, and New Zealand." "Christ, my boy," and his father had "created" those places; but it was so long ago that Christ had forgotten all about them, and was of opinion that he could see "all the kingdoms of the world" from the top of "a very high mountain," where he had a lesson in geography from the devil. If Christ had not forgotten the extent of the world he had helped to "create," he would likely not hav expected that his gospel would cover the whole of it, "even as the waters cover the channel of the sea," before the generation he knew had passed away. Peradventure, although he "created" the world in six days, he has been devoting the last eighteen hundred years to cosmography and geography, so as to be *en rapport* when he comes again with the necessary attainments of a "Redeemer."—*Saladin.*

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A THANKSGIVING SERMON.

Notes and Clippings.

In Chili the Catholic is the religion of the state, but all others are protected by the constitution. The clergy are paid by the government.

At the convention of the Christian Alliance in Hartford recently the Rev. R. Kelso Carter announced the second coming of Christ within four years.

In London, according to the last official criminal returns, there has been a greater security for property and persons in the metropolis during 1890 than in any previous year included in the statistical returns.

Among the many hermits in Maine, John Hallon, of Key's Corner, in Wakefield, is the queerest. He believes in witches, and every night, despite his seventy years, he mounts guard with a shotgun to shoot any hobgoblins that may issue from the hedges.

A late "History of Commerce" says that just as there always is commercial rivalry in the individual, individuals making the community, so hav there arisen rivalries between states, and it has been trade as much as religion which has been at the bottom of many a cruel war.

A cherry tree in a colony of negroes near Lake Contrary, Mo., bloomed recently, and an old colored woman, who is credited with supernatural powers, declared that it was an omen of the approaching end of the world. The colony became excited, held religious services, and waited for the end. But two weeks passed and the excitement began to subside. Then several trees bloomed and all the negroes in the colony packed their household goods and left the place.

While the American Sabbath Union has been attempting to close the barber-shops on Sunday, the Wesleyans, in conference at Grand Rapids, Mich., hav solved the whole problem by deciding that the "mutilation of Nature's handiwork by trimming the whiskers is against the law of God," and instructing the revision committee to "report a resolution against shaving."

One great company has a monopoly of Paris funerals, the idea that has led to its establishment being that enough money might be made out of the costly funerals to permit of a great many for little or nothing. The funerals are divided into ten classes. The first six only are remunerativ. They vary from 8,000 francs to 100 000 francs. The eighth class costs 22 francs; the ninth, 8 francs, and the tenth is free. There are about 35,000 annual free interments. There is talk, however, of abolishing the monopoly.

"Jelly-fish Christianity" is, in the opinion of the bishop of Liverpool, the "great danger of these times." The jelly-fish, though pretty and graceful in the sea, is no sooner cast ashore than he becomes a mere helpless lump. Jelly-fish Christianity makes an idol of Christian virtues, while it proposes to sweep away all denominational barriers. There are thousands of jelly-fish clergymen and countless jelly-fish sermons every year. Legions of jelly-fish students are turned out of the universities, and there are myriads of jelly-fish worshipers; all of which, says the bishop, is the result of an unhappy dread of dogma.

"It is a great mistake," says an architect, "to suppose that men are becoming smaller physically. When I was in Europe, in Munich, we gave a grand ball and the city authorities decided to let the artists hav the use of the medieval armor stored in the museum there. There were only two suits of armor which could be worn by us. These were the suits of giants of that time. The rest, which belonged to the ordinary-sized, strong medieval soldiers, were too small for us. Would this not tend to show that we are larger than our ancestors were?"

Lois Oftedel, a clergyman of Stavanger, Norway, lately accused himself of immorality from the pulpit of his church before a large congregation, in the manner of a clergyman in the United States a few months ago. His family were in the congregation also. At the close of the services he rose with his confession and an appeal for forgivness. Laments were heard on all sides. Upon asking those who forgave him to rise the whole congregation rose. Oftedel is fifty-three years old. In 1882 he was elected to the Storthing. He raised a great political agitation through the country by organizing prayer-meetings, and he gained his great influence chiefly as an apostle of public morality.

The Frenchman Max O'Rell says: "The American is the best-humored fellow in the world. The Westerner may pull out a pistol and shoot you if you annoy him, but neither he nor the Eastern man will wrangle for mastery. If such was not the case, do you believe for a moment that the Americans would submit to the rule of the 'rings,' the 'leaders,' and the 'bosses?' The Americans are the most docil people in the world. They are the slaves of their servants, whether these are high officials or the 'reduced duchesses' of domestic service. They are so submitted to their lot that they seem to find it quite natural. The Americans are lions governed by bulldogs and asses. They hav given themselvs a hundred thousand masters, these folks who laugh at monarchies, for example, and scorn the rule of a king, as if it were better to be bullied by a crowd than by an individual."

A philanthropic lady of the government of Tambov, Russia, who owns several villages, has caused all the liquor stores in her villages to be closed, and established in their stead tea-houses, where peasants can get meat, rolls, and all the tea they can drink for a mere nominal sum. On Sunday she and her husband spend the afternoon in these tea-houses, reading useful books and extracts from the newspapers to the guests. The peasants are greatly pleased with this innovation. The tea-houses are patronized, and drunkenness is almost unknown in those villages where they are established. As the scheme was a suggestion of the novelist Tolstoi, the church authorities at once established a supervision over them, with the special object of preventing the benevolent lady and her husband from reading Tolstoi's works, or any heretical books to the peasants on Sunday. But the philanthropic couple do not mind this, and continue their good work undisturbed.

Communications.

Angels: What Are They?

It has been said that imagination rules the world. It is true, much that passes for knowledge is nothing but imagination. Along with other cognate fancies, mankind generally has entertained the notion that there exists somewhere in the realms of space a race of celestial beings—angels or demons—much superior to man in knowledge and power of locomotion, who can skip from star to star as we mortals jump a gutter.

The angels belonging to Grecian theology are called gods and goddesses, thereby recognizing both sexes, and many of them bearing individual names, as Juno, Pallas, Minerva, Apollo, etc.—all subject as instruments to do the will of great Jove, the supreme god.

Our old Mosaic scripture furnishes no clue to the origin, sex, or number of angels in its system. Like the Grecian, however, they are messengers and instruments to execute the will of a Jehovah. The Israelites encountered them occasionally without much surprise. This should surprise the modern believer.

The first appearance of an angel in Bible story is when Hagar flees from the jealous wrath of Sarah, who charges Abram with free love and makes it hot for Hagar. Here an angel, instead of alarming Hagar, comforts her. This was the great occasion for the first appearance of an angel in domestic affairs; but it was not the last, if there is any truth in the stories of the births of Isaac, of Samuel, of John the Baptist, etc. No intimation is given that there were any female angels in those days, while meddling male ones bobbed up frequently. The next instance reported is of three angels, in likeness of men, comforting Sarah and making her laugh—though she lied to Abram about it—while he went off to the pasture and fetched a fat calf, had it dressed, set it before the angels, and then stood by a tree while they did eat. Poor Abram!

Soon after this instructiv episode, two of these angels, or two others, called on Lot upon some angelic business. In appearance they were comely young men, and for that very reason, as the story goes, the neighbors made a raid on Lot's cabin. The angels succeeded, however, in abducting Lot and his two daughters; and then, when at a safe distance, revengefully sent fire and brimstone upon all left behind. This was no feminin job. And it was no feminin angel that stopped Balaam's ass. As few Christians ever read the whole of that sacred story understandingly I will epitomize it. A certain chief of a belligerent tribe, on getting wind that Balaam was going to lend his prophetic influence to the enemy, secured the services of an angel accoutered as a knight-errant, to intercept and try to induce him to return. But the Don Quixote rig of the angel braced in the road, brandishing a sword, frightened the ass, which shied off into the field. No instance is given of any woman being frightened by an angel, but in this case the ass is. For some angelic reason the angel is invisible to Balaam, who wallops and goads his ass back into the road. This scene is twice repeated, and then the ass, becoming at once disgusted and inspired, lifts up his voice and speaks or brays a protest. But the fright of the ass saved Balaam's life; for the angel informs him that had the ass not shied he would surely hav slain him. Faith in this angelic procedure has no use for human reason; but let that pass. The fact remains, however, that in this little drama the ass is the most interesting if not the principal character.

There is no direct revelation in holy writ touching the sex function of angels—whether they are male, female, hermaphrodite, or neuter—and we are left to grope our way among the genders. We don't know what kind of an angel Jacob wrestled with all that night.

On reading our old scriptures, though some prophets throw out hints, one never thinks of such a thing as a bad angel; but when we get down to apostolic times, the devil and his angels are spoken of as legions. They hav increased prodigiously by some means, and still remain masculin or neuter. It was not till Christians were introduced to the beautiful specimens of Grecian art in sculptured goddesses that the idea of a feminin angel draped *à la ballet* was evolved. And then, as Christians always go to extremes, all angels of theirs ever after were beautiful and feminin.

Then the Christians caught another beautiful idea from the Greeks. These so-called pagans already enjoyed a belief in the existence of guardian angels. When they undertook any enterprise, a friendly goddess guided them; when they slept, an angel goddess guarded them from harm. The Christians got hold of most of the stock of the guardian angel business, formed a trust company, and hav claimed a monopoly from that day to this.

Then began the pious work of painting and sculpturing angels all in feminin beauty, clad, if clad at all, in a way that would terribly shock a sniffing Comstock.

But hold! the angel is not yet finished. Geese and buzzards hav wings; yet down to this time no one had thought of tacking them on angels. No angel had ever come on the stage with such appendages. The Christian world allowed the angels to get along somehow without wings for four hundred years from the time that Peter swore that he knew not the man Jesus. In the fifth century one Nonnus, an Egyptian poet, suggested wings in addition to legs as a help to them in flitting from one sunbeam to another. This poetic wing idea was adopted and sanctified by the Christian church, and no angel ever after was carved or caricatured without wings.

The origin, character, and performances of angels were more discussed centuries ago than now. Some Christian fathers argued that they had once as men lived on earth and had been transformed; while others held that much scripture indicates their priority to man. The Koran supports the latter view; it declares that the angel commissioned to prevent Adam from eating the forbidden fruit was, for neglect, changed to a stone. But this question of priority has not yet been settled by any theologian. It is one of those things about which the more we learn the less we know.

But we hav now in paint and marble—sometimes meanly in wood and plaster—the conventional angel, in form and size of a beautiful lass, with gauze-like drapery and the old but neat psyche knot of hair. It is a pretty Grecian goddess, not a meddling Mosaic angel, that watches over our graves.

The vital question still remains: What is an angel anyhow? The man whose mare has won for him a thousand dollars in a race may call her his angel; the wooer will call his loved one an angel until she discards him; and the poet may sing the depths of his love to his angel sweet, his ideal dove; but it is the mother, when she looks upon and clasps her first-born, who knows best what an angel is. Has she not one of her own? And when she looks at the father she may or may not think an angel sent it. From all which we learn that we either make or fancy our own angels.

L. G. Reed.

Respect for the Aged.

There is an idea prevalent among civilized people that the aged and infirm should be treated with respect; their services, if any, remembered to their credit; their shortcomings overlooked; in fine, that they should be objects of universal charity.

This is well, but we sometimes find individual cases in which this rule is flagrantly disregarded.

It is one of these to which I would call the attention of The Truth Seeker family, many of whose members hav been guilty of remarks about an aged and helpless being that were harsh and disrespectful, if not absolutely cruel.

We do not claim to be innocent of the charges we are making against others, but, having repented and come to the confessional, we crave absolution for the past, and ere this spirit of contrition departs we would exhort other members of our family to follow our lead, and cease to spurn the whims, however silly and childish, of a helpless being, whose race is nearly run, and who, ere long, will sleep with his fathers.

But who, we are asked, is the individual who has been so badly treated?

Well, he has had several names, but a short sketch of his career will serve better than any name and perhaps do more to challenge the respect and enlist the sympathy of charitable people than any number of names.

The first really good act he ever did was clogged with a bad one.

He put a man and a woman into a beautiful garden with privilege to eat of everything therein, excepting the fruit of one tree, which, if eaten by them, would giv them unlimited knowledge of good and evil.

Although we hav recommended him to your charity we are not trying to defend him, and we cheerfully admit that he should hav commanded rather than hav forbidden them to obtain this knowledge; but he chose to forbid them, and when beguiled into disobedience by a serpent, the landlord gave the serpent a cussing and sentenced him to crawl upon his belly all the days of his life (Gen. iii, 14).

We submit that this was a little rough on the first teacher of human knowledge and education, but our landlord was then in the palmy days of his youth; he was a little conceited; he wanted his own way, and did not hesitate to enforce his wishes so long as he was able.

The first lesson was a good one, however, and it bore good fruit (Gen. iii, 7), but the landlord was angry, and immediately ordered them to leave the garden, fearing that they would eat some more and get so smart and strong that he could no longer boss them about as he pleased (Gen. iii, 22).

He was generally acknowledged to be the best man in the crowd, for if he got his back up he would commit murder on the instant (Gen. xxxviii, 7, 10; 1 Sam. xxv, 38; 2 Sam. vi, 7; 1 Chron. xiii, 10; 2 Chron. xiii, 20).

The time came, however, when he found that he was not so young as he used to be and his power was on the wane. He received the first proof of this when he tried his hand on Jacob. He hid himself and waited until everybody else was gone. He then waltzed up to Jake and tried to lift him off his pins, but finding that Jake was the best man, he took a foul and put the latter's thigh out of joint; but even with this great advantage, his antagonist was still too many for him and he had to squeal for Jake to let up, but Jake had the deadwood on him and refused to let loose until he got satisfaction for his dislocated thigh. He got it in the shape of a new name.

Such a licking should hav convinced our hero that he was past his prime, and while it certainly did render him a little cautious, it did not lessen his impudence in the least.

He did not again attack anyone single-handed, but he wanted to redeem himself, and allowed he would kick the inhabitants out of a certain valley (Josh. xvii, 18); but when he came to try it, he found that he was not man enough, even with the help of Judah's army (Judges i, 19).

After this he kept himself pretty well out of sight, and when he wanted anybody thrashed or murdered he got up a conspiracy, and managed to hav his accomplices do the work.

He wanted some fun with Job, but after sizing up the latter, and remembering the licking he got from Jake, he concluded not to tackle Job, but got another fellow to do it while he remained in the background and watched the fun.

He used Jeremiah rather badly, but he did not venture into the open ground. He received Jerry, lied to him, shot arrows at him, fired stones at him, and dumped ashes on him, but always from a safe cover and out of Jerry's reach.

He became more and more cautious as he grew older, but his desire for blood and dominion was not abated. It is said that an accomplice of his went after dark into a camp of sleeping Assyrians and cracked every one of their skulls. There were one hundred and eighty-five thousand of them, and when they awoke early in the morning, they discovered that they were all dead corpses, not a living corpse among them (2 Kings xix, 35; Isa. xxxvii, 36). No doubt they felt a little cheap when they got up and found themselvs dead; but we are inclined to doubt the truth of this story, and think it was told for the purpose of terrorizing people into the belief that our hero was as strong as ever, for he always took pains to hide his failing powers and always wanted to be feared.

We are inclined to the same opinion concerning the wisdom and riches of Solomon. We think Sol was bribed by somebody to credit his wealth to our hero. We never knew in what his wisdom consisted, and there are no relics of his riches, from which we conclude that he was rich only in his seven hundred better halves and three hundred sweethearts.

These ruses succeeded among people generally, but there were exceptions, and some of the smarter ones, including Joseph, caught on to the racket.

Mary was a nice girl; she trusted Joe, and—but why repeat the old story of misplaced confidence?

Joe tried to lay the blame on our aged friend, and agreed to marry Mary if she would publish the slander. People believed it for twelve years, and might hav believed it yet, had not the youngster slipped away from his parents, and when they found him Mary was so excited that she gave Joe away (Luke ii, 48). Since that time abuse has been heaped upon the poor old fellow until governments hav been obliged to take measures for his relief. He has been accused of arson with his mouth (2 Sam. xxii, 9). He has been slandered and laughed at for having horns on his hands (Hab. ii, 4), for spitting out swords (Rev. i, 16; xix, 15), for roaring and shouting (Jer. xxv, 30), for waking up and shouting like a drunkard (Ps. lxxviii, 65) for persecuting and killing without pity (Lam. iii, 43), for getting mad and indulging in a little profanity (Ps. xcv, 11), for a little exercise on horseback (Hab. iii, 8), for crying and roaring (Isa. xlii, 13), and for laughing when he was tickled (Ps. ii, 4).

No wonder that we need laws for his protection. He has been assailed at every point. Nobody respects any of his teachings (see "A Search for a Christian"). Nobody obeys any of his precepts. The serpent no longer crawls on his belly, but walks about like a roaring lion, seeking whom he may devour (1 Pet. v, 8). And even members of The Truth Seeker family hav aided in his persecution, denounced laws enacted for his especial benefit, and all because he is tottering on his last legs, almost ready to pass in his checks.

What cruelty. Do not longer persecute him, but giv him strong drink, for he is ready to perish, and wine, for he is heavy of heart. Let him drink and forget his poverty and remember his misery no more (Prov. xxxi, 6, 7). Let him die in peace.

Locust Corner, O. Chas. O. Hayes.

The Pleasantries and Absurdities of the Confessional Box.

Those serious confessing Catholics who might see an article thus entitled will most probably be astonished to see such an article, and little think that it applies to the confessional-box of Catholicism; but it does. Of course all of us heretics well know that the confessional-box is another invention of ancient and corrupted politicians by compact with the priesthood simply to find out what was going on among the people. But there are millions of persons who, like that unfortunate nondescript book called the Bible, think that the idea of the confessional-box is an inspiration, consequently a holy and sacred institution. We are not prepared to say that it is not an inspiration, because there are good and bad inspirations, just as well as there are good and bad people. While the original uses for which the confessional-box was created are fast disappearing for want of a perfect system in maintaining it, and on account of the heretics who do not confess, and of the other religions who do not recognize it yet, however, like every other "thing" on earth, it has evolved itself with many things and uses for good and bad purposes as well as for pleasantries. At first confessions were public. The guilty person would publicly accuse or acknowledge himself guilty of some offense, and as publicly would receive his penance. Some penances were as ludicrous as were some of the offenses. While some of the offenses were as black-hearted, and rewarded with the same black-hearted penances or penalties, such as the famous pillory, an eye for an eye and a tooth for a tooth—in a word, it was the *lex talionis*, the law of retaliation. While some of the offenses confessed at the present day are heinous crimes, the priestly absolution eradicates all traces of the act, and rewards with a gentler penance of long prayers. Sometimes the confession of minor offenses meets a penance of the same type. The effect of the confessional-box on many minds is so absurd that if it was only to prevent the further stupidity of certain people it should be eliminated from Catholicism, if Catholicism is sincere in keeping step with this progressiv age.

To cite examples of the stupidity we mention here we will relate some incidents that are gathered from our personal observations and some that hav been related to us by persons who were once under the baleful influence of that box, as well as observations related to us by persons of unimpeachable veracity. In a certain parish of Louisiana, about fifty years ago, there was a little abandoned village where the priest passed only once in a year. He would remain a few days, and during that time would receive the confessions of all, preparatory to the Sunday mass and communion. In that little deserted village there was a boy of eighteen summers who happened to behave so badly every year that his grandma considered him an unfit subject to go to confession, communion, or mass. He therefore did not go to confession until he was eighteen years of age. He wore his long dress—better explained by saying that it was a sort of "Mother Hubbard." Sunday came about, and having gone to confession, he was allowed to go to mass for communion. His sister sat in front, his mother behind, his grandma after, and he behind this last good, pious old lady. In the course of the service his mother struck his sister in the back for some negligence, which was promptly reprimanded by a stronger blow on the mother by the grandma, with some words. Our youngster, seeing this, struck his grandma in the back what he considered a gentle blow, but as he was of splendid physique his gentle blow sent his grandma sprawling on the floor, sending his mother, in her fall, in the opposit direction, while the young man stood up with both hands clasped in prayer as if he had never moved. When the explanation of his conduct came about he very blandly said that the priest had told him in the confessional-box to sit behind his grandma, to watch her closely, to sit down when she sat, kneel as she did, and, in fact, to do everything he saw her do. Having seen his grandma strike his mother, he simply followed instructions. We hav seen ladies go to church and wait a whole day, to the detriment of everything else, to confess to one particular priest, because, as they expressed it, "He was so stiff and always givs a good blowing up." Others hav almost blasphemed another priest because he put no questions, but only listened and granted absolution at once. Others in the same case considered that such a confession was worthless, and immediately went to another church, where the priest would propound an endless series of questions and scold them at each answer. Others again will refuse to confess to certain priests because they "don't know how to make you cry." We hav seen old men and women brutally push persons aside to get themselvs in the confessional-box alone to hear mass, saying that it brought them luck. Another says, "I will not go to that priest, because he is too gay, and his absolution cannot be of the kind that is forgiving." One in particular declined to go to a priest because he always had a smile on his face and consequently could not absolve her from sins. One declined another priest because he failed to question her thoroughly on small matters. When asked as to whether she had not told him all that she thought was a sin, she said, "Yes." "Well, then, if you told him all and you received absolution, why not be satisfied?" The answer spurted out with a tinge of anger that it is his duty to question, and she wants to forget nothing because she desires to appear before God with a clean conscience. This same person does absolutely nothing but go to church at every opportunity, and does little or no favors to any one, besides living on the charity of strangers. Some of the absurdities confessed are sometimes so foolish that the priests themselvs, from the altar or the pulpit, speak them out and advise what to confess. From the pulpit a priest once announced and took up for his subject an item of the confession of one of his parishioners. She had confessed, as a sin, that she had only a small piece of bread left for herself and children as a beggar passed by, and before she had the opportunity of giving him a piece, through her negligence one of her children had taken it out of her hand and eaten it before she could stop him. She asked if the gravity of her sin had not been somewhat lessened by the "good beating" she had given the boy. Another heavenly soul had confessed to refusing to giv money to a beggar because she had only a twenty-five-cent piece and she had no means of getting change.

An old country farmer confessed that he had taken a few cocktails in the morning to brace him up for communion; that he found out his sin by an accidental conversation with his wife on his return from the church, which was many miles away. A young man of about twenty-five confessed to having looked in a restaurant window and having envied the good things therein. A boy of twelve confessed that he had eaten too many cakes, which he thought had made him sick. A young lady of twenty confessed to having said that she "loves her sweetheart above all things in earth or heaven." An old moribund of seventy-five confessed, on his deathbed, that he always felt that he "loved wine better than anything else." An old maid, finding out that she had no more sins to confess at the end of the year, because she had confessed and taken communion every Sunday of the year, confessed all her sins over again, and was indignant at the priest and actually insulted him because he refused to hear the whole story once more; she actually charged him "with conspiracy to send her soul to hell." A blind man, on being told by the priest that his confessions were senseless, was overheard in the confessional-box to answer: "I don't want to go to purgatory for having forgotten anything that I think is a sin." A smart and well-to-do young merchant bidding goodbye to a company of visitors, asked them to excuse him—that he was going to mass; that he had never missed his mass since he "was born." On being asked what effect would it hav on him if he missed, he answered: "It's a mortal sin, and then I'd hav to confess this; I would not be so guilty for anything in the world." One of the company accompanied him on the way to mass, when the conversation turned on business. He started by boasting of a transaction of the night previous in which he said: "He was too sharp, and I could only charge him regular figures, but you bet I caught up on old Tom Black. He came in right after, and, the blind old fool, I charged him at least thirty per cent above regular rates. I made up on him what I lost on the other." Such is an idiosyncrasy of the confessional-box, if we are permitted to call it an idiosyncrasy. On being reminded that such tactics were somewhat irregular and apparently contrary to the good teachings of his church, he unhesitatingly said: "The church's got nothing to do with this. This is business. And any time I hav an advantage of making money in that way, I'll do it." "Will you confess this as a sin?" "Get out, man! That's a trick; a business trick." This confessing young gentleman must be a strong opponent of the "church and state doctrin."

A negro, having gone to confession, confessed to having stolen "only a rope," in the long list of thefts as to which his confessor questioned him. It having come to the knowledge of the priest that this negro had stolen a horse, he was astonished to hear the negro deny this theft. The idea struck the confessor to beat hard around the bush, and he therefore played on the rope. He asked him how did he happen to steal the rope. The negro answered by saying that "de rope were tied around de trunk ob a tree on one en'"—and stopped there. The question came as to whether there was anything else tied on the other end of the rope, which was hesitatingly answered with a "Y-e-s!" but "I didn' took 'im, he follered me, he did, the boss, so he did, I jus' walked and he follered me, I never pull him once, I kin swor to dis."

Another negro, having been questioned as to theft, was asked: "Hav you stolen any chickens, ducks, geese, horses, mules, dogs, pigs, eggs, or any kind of fowl?" He answered, "No, siree; ne'er a wunce!" This negro met an old negro woman friend of his who asked him how about his confession, as to whether he had made a good one, received absolution, and if he was going to communion. He answered, "Yes, indeed, deah; I'se made a fuss-class confession and got solution and all dem sort o' tings." She says: "Go way chile; you's mistaken. Is de preas done ask you to 'turn dat turkey what you stole?" "Why, no, deah. He dun ask me if I stole everything down to a fowl an' I said no. But, if he dun ax me as I stole turkey, I was gone, I was, dead giv way. He never axed me turkey once, he never did. I jus had a fowl on him dis yer time."

Speaking about penance, we hav heard persons complain that they hav been ordered "*only* one set of beads," and sure that was no penance at all. Another had been ordered to recite the Rosary and the Seven Dolores of the Virgin for thirty days and considered this a reasonable penance for not having been to confession for six months. Some were condemned to fast for forty days, and acknowledged this "just penance for my sins." Some were ordered to say a dozen "Our Fathers" every day at 12 for a week and admired this a light penance. Some hav been refused absolution and sent off for a month, and boasted of the severity of such a sentence, as it was highly complimentary. Some, having been forbidden as a penance amusements for a year, hav announced it to whomsoever wanted to listen to it and made bets that they would keep it up. Others, being asked what they liked best, and answering "fruits," were given as a penance for several months abstinence from fruits. All these penances for the performance of any act are always joined to a series of unending prayers, and especially of those prayers that recall, almost at every word, the sufferings of some of the saints or Jesus Christ. In our observations we hav remarked that generally the strongest penances are given to the most bigoted, or fanatics and foolish persons, and the light penances to persons who, in our opinion, might not take so very much to detach them from such nonsensical practices. Thus could we go on if it were not tiresome to even recount such senseless stupidities, and no doubt some may find them so foolish as not to read this article to the end, only it does good to expose these things, either by writing or speaking them. It will meet the eye of some and arrest the attention of others, and when the time comes to abandon and overthrow these silly things of ancient superstition, everyone will be imbued with a more earnest desire to work a radical change.

JOSEPH MAILLE.

New Orleans 1891.

President Schroeder to the Members of the Oregon Union.

ARAGO COOS CO., ORE., Nov. 1, 1891.

TO THE MEMBERS OF THE OREGON STATE SECULAR UNION.—*Dear Friends:* Your secretary, Mrs. Sarah U. Todd, recently notified me that at your last convention you had honored me by electing me president of your organization. The cause of my not attending the convention I learn was fully explained, hence it is unnecessary to touch the matter here.

While I am at any time willing to serve you and our just cause in any position for which my acquirements and ability are suited, I must say that I hav never aspired to so exalted a position.

Thanking you for the honor conferred I accept the same, regretting, however, that some one better qualified and more centrally located was not chosen.

Yours fraternally, J. HENRY SCHROEDER.

ARAGO COOS CO., ORE., Nov. 1, 1891.

TO THE MEMBERS OF THE OREGON STATE SECULAR UNION: I hav just mailed a copy of the following letter to Governor Pennoyn.

There was no time to lose to call attention to this matter.

I request each vice-president to write me that I may obtain his address.

Yours fraternally, J. HENRY SCHROEDER.

ARAGO, COOS CO ORE., Nov. 1, 1891.

TO SYLVESTER PENNOYN, *GOVERNOR OF THE STATE OF OREGON.—Dear Sir:* The time is now at hand in which you will no doubt issue the usual annual Thanksgiving proclamation. I would, therefore, respectfully call your attention to the following facts:

That our constitution does not authorize any servant of the people to issue proclamations of a religious character. Our government is civil and should be as it was intended, strictly secular.

Every citizen should hav the right where, when, how, and whom to worship, and thank, or not, according to the dictates of his conscience.

I therefore respectfully request that in the forthcoming Thanksgiving proclamation you exclude the customary mention of religious observance.

In making this request I voice the sentiment of the Oregon State Secular Union, an organization of many respected citizens of our state, and which has for its object the complete separation of church and state. Yours respectfully, J. HENRY SCHROEDER.

Pres. of the Ore. State Sec. Union.

News and Notes.

The campaign for Southern California opened most favorably at San Diego Sunday evening, November 8th. A large audience was present. The lecture was given under the auspices of the San Diego Liberal Union, which has a membership of about one hundred and thirty. Mr. A. E. Horton is president, and Ranford Worthing secretary. Mr. Horton presided at the Sunday evening meeting. The platform was beautifully ornamented with flowers, furnished by Mrs. Ranford Worthing and Mrs. F. F. Wright. Mrs. Lilan Schmidt sang a solo, a pleasant introduction to the lecture, which was upon "The Demands of Liberalism."

In spite of "hard times" the Liberals of San Diego will keep things on the move. They hav confidence in the future, both of Freethought and the beautiful city wherein their lot is cast. I shall be here for three Sundays more, and can hereafter write more fully of the prospects of this attractiv place.

On Monday I wended my way in a roundabout fashion to Perris and San Jacinto. The railroad is washed away between Oceanside and Temecula, and the Santa Fe company hav neglected to rebuild, consequently the passenger is compelled to go about three times as far by way of Orange and East Riverside, and not only does he suffer this extra travel, but he must pay for it, making the fare three times what it should be. I must confess that I was a Farmers' Alliance man while taking this journey, and fervently in favor of a little government control of these monopolies. It is bad enough to make one travel a hundred miles instead of thirty according to the regular route, but to make one pay for that extra ride is simply an outrage.

I was surprised and pained on my arrival at Perris to hear of the death of P. A. Clark, of Diamond Valley. He died on Saturday, November 7th, and was buried on Sunday. He had been sick for about ten weeks at Dr. Wright's Hot Springs Sanitarium near San Jacinto. He died peacefully without a struggle at the last. He had no fears of death. Bravely he lived and bravely he died—a Freethinker. He was respected by all who knew him. He was a man of enterprise, and did more for the development of Diamond Valley and vicinity than any other resident. He was a stanch supporter of the Liberal cause. In him we hav lost a noble and generous comrade. His memory will be cherished with affection and honor.

I arrived at San Jacinto Monday evening. I found that Mr. John Vernon had made all necessary arrangements for the lecture, and there was a good attendance. G. W. Thurston, formerly of San Francisco, is now in this valley. G. W. Thurston, Jr., and wife and children are present; also the Demings, ever ready to aid the work. Geo. F. Hunt, Geo. H. Deinstadt, G. W. Thurston, and S. A. Hubble join THE TRUTH SEEKER ranks. So I find that San Jacinto is still in line, although many of the stalwart friends I first met are gone away. John Vernon, and others, however, stand by the colors, whatever the fortune of war.

It is a beautiful evening after the lecture, and in the mellow luster of the queen of night flooding all the valley and hills and the forest, I pass, with Dr. Wright for my guide, and a pair of lively colts to hurry us forward, to the Hot Springs Sanitarium, and after a bath in the strengthening waters, I sleep until morning opens upon my view a dazzling panorama. On one side a wide forest stretches to the shining hills, in front the plains spread until they are lost in the blue fringe of mountains. Farms, orchards, vineyards, greet the sight. Along the horizon glitter crowns of snow. The lovely valley, like an emerald sea, breaks against jagged walls and abrupt precipices, and out of its bosom tower fantastic mounds. If ever I get weary and worn, and desire repose and dreams, I guess I will come to Hot Springs Sanitarium. The doctor and Mrs. Wright are genial hosts; they do take good care of the patient. The waters are exhilarating, whether taken inwardly or outwardly, and the scenery, from the rugged mountain wall behind, over the extensiv valley to the azure rim of luminous hights in the changing silver and gold of day and evening, is a delightful panorama. Here one can gather health and strength, and dream and hope in charming solitude. Too soon in the early morning I had to leave for other fields of labor.

I was pleased to meet in the doctor's family Mr. and Mrs. M. G. Stone, who are Liberal companions indeed, and added to the enjoyment of my visit. Tuesday morning I sped my way to Paris. At the station the world-renowned "Topsy" greets my view, the gallant nag who has borne me over many a mile of this sunny land. My old friend, R. C. Reed, is in the buggy, and transferring the luggage I am whirled away through the dust to my evening's appointment. First, however, we stop at the halfway house, the ranch of Mr. and Mrs. Graham, who hav just moved up from San Diego and are trying the comforts of a rural life. After resting an hour or two in this cheerful home A. L. Reynolds takes us over to his ample "mansion," where I am to lecture. After the lecture there is a dance. No hall could be procured in Perris, and so we try this plan out in the country. We hav to initiate all sorts of ways to get a hearing for Freethought. A pretty good number are present, and I do the best I can. On the whole the arrangement is successful. We had a splendid sociable time after the lecture. All went in for the enjoyment of the occasion. The violin and the organ made melody and young and old joined in the festiv circle. It was after midnight before the music ceased and the guests departed. I was obliged to be up at 5 o'clock to take the morning train. However, it was after 6 o'clock before any of us awoke; then there was hustling. There was about forty minutes' time to make the train, a distance of six miles. The horses, Anna and Weesie, got down to it finely and thundered away like the wind. Their names shall be chronicled in News and Notes, for they did their duty nobly. We reached the station ten minutes ahead of time. This shows that California horses can beat the world. There is something in the Pacific atmosphere that givs them vim. Among our friends to meet us on this trip are C. C. Reid and Mrs. Brown, of Myrtle Point, Ore. Mr. Reid had the care of my friend, P. A. Clark, in his last sickness, and will remain in charge of Mr. Clark's affairs at Diamond Valley.

Reynolds, the senior, introduced me at the lecture. All the Reynoldses were with us. I think there are about seventeen grandchildren in the family now, and every one will be a Freethinker. That is a good way to improve the world.

There are quite a number of Liberals at Perris, Winchester, and vicinity, and I hope to come again and keep things on the move.

Well—we hav a rattling campaign at Escondido. The first time I came here it was as quiet as a grave at my lecture. Not a smile was cracked. It was like the day of judgment. Everybody held their breath. This time the hall was crowded, and the audience evidently enjoyed the discourse. Both sides were represented. There was a fusillade of question and reply. I gave two lectures. On the first night the "Rev." Mr. Stewart took the platform and made a few remarks highly interesting. He declared that he indorsed a part of the Demands of Liberalism. He was not in favor of a Sunday law, but he hinted that unless one believed in the Lord Jesus Christ he were in danger of hell-fire. The elements would melt with fervent heat. Where then would the Freethinker be? Would not he then wish he had believed and been baptized so that he might keep cool amidst these burning worlds?

This opened the ball, and on Friday night at my closing lecture the clergymen were on hand—several of them. My subject was "Freethought and Morality." I challenged discussion. The first to respond was Citizen Durand. He was quite excited. I thought at one time he was going to climb the platform in his efforts to defend the faith. I asked him if he was a Christian. He said he was. I asked him if he was willing to stand the Bible test; would he swallow poison and handle snakes. He said that was not in the Bible. I asked him if he hated father and mother, etc., as Jesus commanded. He said that was not in the Bible. By this time he was wild and it seemed as if he would demolish the building. He said Freethinkers would come to nothing. I told him that was a great deal better than to go to hell-fire. Finally I asked him if he loved his enemies. He said that he did. I asked him if he loved me, the Infidel lecturer. "Of course I do," he answered. "Do you love me?" he thundered back. "Yes," I answered. That mollified him and he good-naturedly left the field. Then the Rev. Mr. Ellis, I believe, of the South Methodist church, put a few questions, mainly as to my once being a clergyman. I told him I had been a clergyman, and that I was just as honest when I was in the pulpit as now—only I did not know as much. That ended his attack. The Rev. Mr. Carlisle then took up the gauntlet—a pretty Liberal-minded man. He does not believe in the immaculate conception and some other things recorded in the scriptures. But he seemed to think it was a bad thing not to believe in God, that it was necessary to morality to hav faith in some kind of supreme being. He asked if Atheism did not lead to Nihilism and free-love, etc. I told him no—that all morality sprang out of human relations and human sympathies. There was no need of any God to make a man good, there was nothing higher than human love, human justice, and human virtue. If he was naked and hungry upon the hills, no god would ever help him, clothe or feed him, but man, and man alone. We must depend upon one another and help one another, and that is the source of the highest moral action. Then Layman Dixon had his say. He is kind of lawyer-like and Socratic in his method of discussion. He asked questions in a way that was "childlike and bland." He asked if genuin Christianity ever persecuted; if it is not a false form of the Christian religion that tortured, imprisoned, and burnt; was not toleration taught by Christian preachers, and did not the Freethinkers of France persecute and slay during the Reign of Terror, and was not our government mainly the result of Christian effort. I answered that the Declaration of Independence and the Constitution were altogether Freethought documents; there was not a particle of Christianity in them. I affirmed that the founders of the republic were non-Christians, Washington, Franklin, Jefferson, and Thomas Paine. I told him that the Freethinkers of France persecuted mainly on account of political offenses, and not on account of religious opinions, and that Thomas Paine was the chief one, at the risk of his life, to protest against such wrongdoing, which was not in accordance with the principles of Freethought. I said, however, that the French Republic in the Reign of Terror did not put so many to death as Queen Elizabeth did in order to establish the Episcopal church. The Episcopalian church of to-day is founded in the slaughter of nearly a hundred thousand Christians. I said that persecution was the logical outcome of the Christian religion; that it was the direct result of the teachings of Jesus and St. Paul. According to the Christian religion unbelief is the greatest of crimes, and is worthy of the severest punishment. Unbelief is worse than murder—murder kills the body, but unbelief kills the soul—the immortal soul, and that is an awful sin and must be crushed, even by the slaughter of millions.

I offered to debate this question at a future time, and to meet all of the clergymen of Escondido, and demonstrate the proposition that by its very nature the Christian religion is committed to the persecution of unbelievers. I hope some clergyman will hav the courage to meet this challenge and demonstrate, if he can, that Christianity is a religion of peace and good will to men. It is a religion of war and bloodshed, I maintain, and I can prove this by history and its own sacred book, the Bible.

The audience were intensely interested in the debate, and Liberals are satisfied with the outcome and want more of it. Anything to set people to thinking.

I lectured Thursday evening at San Pasqual, but I did not hav a large audience. Our Advent friends won't come unless I talk on the Sunday question. Then they will applaud, but they do not wish to hear both sides of the religious question. Our Advent friends are good as far as they go. We hope they will go farther. Some of them do. This used to be known as the Valley of the Advents, but now it is known as the Valley of the Infidels. The Freethought flag is flying.

I spent the day at B. B. Rockwood's ranch. This is a delightful place. The hills inclose it and the land produces every variety of fruit. The water from the mountains sparkles through the grove and orchards. This is a place for comfort, quiet, and poetic meditation. Rockwood is a philosopher. He has a large library, and plenty of Liberal papers and pamphlets, and he keeps them on the move. He has converted half the valley, I guess, and there is no let-up to the Freethought tide. It rolls on.

I also enjoyed at Escondido the hospitality of Mr. and Mrs. Hindman. They are stalwart Freethinkers. Stevenson Brothers and John Eanes are on the roll of THE TRUTH SEEKER. Mr. and Mrs. Bates, the Olds Brothers, Mr. Cravath, in whose hall the lecture was given, Mr. Anderson, Mr. Frank Fleshman, W. L. Wilhite, of Valley Center, Mr. Latte, and others join in this campaign. I was pleased to meet with Miss Lillie Rowe, the daughter of W. E. Rowe, of San Diego. She is teaching school in the vicinity of Escondido. Mr. and Mrs. W. E. Rowe and James Bidwell are among those to greet me at San Diego. I enjoy the hospitable home of Mr. and Mrs. Ranford Worthing, where pork and beans giv the flavor of New England life. Our friends are from the vicinity of the "Hub," and radical Boston mingles with the magnificent scenery of this "New Boston" of the Coast.

Also at the New Carleton the Secular Pilgrim finds the same genial hosts, Mr. and Mrs. W. A. Dorris. I hav not finished my story of San Diego, where I find the best of friends and generous assistance.

SAMUEL P. PUTNAM.

San Diego, Nov. 15, 1891.

State Organization.

The necessity for a systematic propagandism of the principles of Freethought is so self-evident that it will be admitted at once, and it is indeed strange that no definit plan of organized action has been pursued among Freethinkers. True, we hav had our organization, but through the despotic sway and fallacious policy of a self-elected dictator it has been completely sold into the hands of its enemies. There hav been several suggestions made whereby an efficient organization could be maintained in our midst, but these suggestions, jointly or severally, remain a dead letter unless they can be put into practice. Our chief trouble in the past has been to open our doors to all shades of opinion, thereby rendering us incapable of exercising any opinion of

our own, and that which we desired so much to teach to others has been grossly misrepresented and abused. What we want is leaders that are capable of leading and followers who are willing to follow. Of the latter we hav an abundance, but for the want of the former not only ours but many other righteous causes hav gone to the wall.

With the object of effecting some concerted plan of action among Freethinkers the following circular will in a few days be spread throughout the state of Ohio:

TO THE FRIENDS OF FREETHOUGHT: Recognizing the necessity for an organized plan of action among Freethinkers, whereby we may be enabled to carry on a spirited advocacy of our principles by a well-defined and systematic propaganda, I hav been advised by many prominent Freethinkers in the state of Ohio to take steps toward effecting a closer consolidation of our party. Several friends hav already pledged their moral and financial support to help carry the scheme to a successful issue. With this object in view a mass meeting of the Freethinkers of Ohio will be held at Columbus on Sunday, the 5th day of April, 1892, to then and there organize and form a state Secular Union of Ohio. The advantages to be derived from such an organization are many and may plainly be seen. First, it would hav a decided tendency to stimulate and localize individual effort, thereby resulting in more positiv good to your own locality; secondly, as an organization within the state we could procure from the state legislature a charter of incorporation, thereby establishing ourselvs as a legally organized and constituted body, and which would enable us to demand and obtain those national rights and privileges so long denied us. All Freethinkers are earnestly invited to attend this meeting, and are asked to giv what assistance they can (financial or otherwise) toward making this undertaking successful. Remember that upon your individual efforts to disseminate the truth depends the true salvation of the human race, and if you cannot take an activ part in the fight for human freedom, you might at least assist and encourage those who can; therefore we urgently call upon you to stand by us in this project. It is certainly the duty of every Freethinker to render what assistance he can to help to sustain an aggressiv and vigorous Freethought propaganda. Those willing and ready to help are requested to forward what subscriptions they can reasonably afford to John R. Charlesworth, care of E. P. Wright, 638 N. High st., Columbus, O. All communications will be acknowledged in THE TRUTH SEEKER and *Investigator*. Signed on behalf of the committee,

JOHN R. CHARLESWORTH.

Committee in charge: E. P. Wright, Columbus, O; D. W. Smith, Alliance, O; J. M. Putnam, Quincy, O; V. D. Manson, Jr, Shreve, O; S. M. Bower, North Baltimore, O.; P. H. Mc rosky, Caryaville, O.; Marius Heighton, Kent, O; C. C. Germann, Bloomdale, O; L. B. Silver, Cleveland, O.; Dan Pfouts, Nashville, O.; J. Chevellard, Millersburg, O.

I hav not taken this step upon my own responsibility, but upon the advice of many prominent and influential Freethinkers throughout the country, who recognize the necessity of some such plan. Certainly we liv in the midst of an energetic organization for ecclesiastical purposes. The church with its rich endowments, its fine buildings, and imposing appliances for success, its colleges for education, its Bible societies, its young men's associations, and so on down to the tea parties and other coteries, are all activ and well supported for the ceaseless propagation of the dire doctrins of supernaturalism. There is certainly a most ample preparation for spreading error, but what means do we possess for propagating truth? Hav we as good? Or let one ask, Hav we any? And the answer must be, No. We hav no system, no endowment, and now we hav no organization. It is now time that the deception practiced upon us heretofore shall cease; our movement must become a power and not a mendicity; a great fact, and not a great sham; we must hav leaders who will work, and not sit idling the time away begging for subscriptions to pay the salaries of lazy officials; or it will dwindle into obloquy, and disappoint the hopes of many noble and well-deserving men. Then let us hav an organization, Infidel in character, and one whose principles shall not be hidden by the false gloss of honeyed phrases, and one capable of raising attention to our views in every city, town, or hamlet from the Atlantic to the Pacific.

JOHN R. CHARLESWORTH.

Books in Fine Bindings for Holiday Gifts.

We hav a large number of books suitable for holiday gifts, many of them in extraordinarily fine bindings, and we call the attention of our readers to them, hoping that when selection of presents is made the list will be consulted and purchases made therefrom. Among them are Paine's works, complete, in cloth. $3; leather, red edges, $4; morocco, gilt edges, $4 50; the World's Sages, in same style of binding and at same prices as Paine's works; Ingersoll's Prose Poems, in cloth. $2 50; half morocco, $5; turkey morocco, $7 50; tree calf, $9. These are magnificent volumes. Also his principal lectures bound in one volume for $5. Either of Miss Wixon's books, The Story Hour, Apples of Gold, All in a Lifetime, is very suitable for a present, the first particularly for children. Voltaire's Romances, cloth, $1 50; half calf, $4, is a fine and uncommon work. D. M. Bennett's Around the World, in sets of four volumes, profusely illustrated, red cloth, $6 50, is a splendid present to a friend or to young men and women. It is full of practical to-day information about other countries and the noted things therein. The latest book which the Spiritualists are discussing is, Was Abraham Lincoln a Spiritualist? for $1 50. Helen Gardener's Men, Women, and Gods is a work of great value, $1, as is Winwood Reade's Martyrdom of Man, $1 75; Gibbon's History of Christianity. $2; Darwin's Origin of Species and Descent of Man, and others of his works. A catalog containing these and hundreds more—Freethought, scientific, medical, social, as well as standard—will be sent on receipt of a request for same.

Send Stamp for printed Letters to Congressmen on the Sunday opening of the World's Fair. When you receive them, address them to your Congressman, sign your name, and send them to him at Washington, D. C. And if you can afford to, put in something for the Literature Fund, which enables us to print these letters.

The American Secularists.

From Secular Thought.

The spicy report in *Secular Thought* of the convention of the American Secular Union, lately held at Philadelphia, suggests a few comments. Having had the privilege of being present during the proceedings, I can testify that THE TRUTH SEEKER'S account of the meeting is strictly accurate and not overdrawn. I shall not soon forget the interesting personality of each speaker, nor the forcible and sometimes blunt utterances with which they regaled us. A brief sketch of the persons who took the prominent part in the discussions may help toward an appreciation and better understanding of their position and efforts.

Dr. Westbrook, an ex-minister and lawyer, is a handsome gentleman, with a strong, clean-shaven face and a well-shaped head, thickly covered with iron-gray hair. His face expresses the resolution and determination, which were abundantly evidenced in his address and remarks; for never did a presiding officer make less effort to conciliate opponents or harmonize conflicting elements. His opening address bristled with thrusts, "straight from the shoulder," at adverse critics, who had expressed discontent that the policy of the Union had been to discourage the work of Freethought propagandism, and he gave scathing rebuke to Liberal papers which had on some occasions used very impolite language about the Christian God. The whole tenor of his proceedings gave the impression that some deep-seated antagonisms had for the time usurped control of his feelings and kept in abeyance expressions about the great work of Secular reform in which it is well known that he is deeply interested, of which he has given good proof by work in his own methods. However one might regret his strife-provoking utterances, one could but admire his resolution and pluck, and, not knowing all the grievances that impelled him to take this course, one could but withhold criticism in view of his manifest earnest sincerity. Dr. Westbrook is said to be a Theist, but is thoroughly rationalistic in his views of the Bible and the dogmas of orthodox religion. The Secular cause is fortunate in having such a friend and advocate, and if he does not labor in the way some would wish, the cause has so few workers and the need is so great, there is good reason to rejoice that so much learning, cultivation, and ability are enlisted on this side.

The first question put to me when I seated myself in the hall (by a lady, of course) was, "Do you think Miss Craddock is pretty?" Before long, I had to say that she was certainly charming. Miss Ida C. Craddock, who has filled the office of secretary, is a young lady of attractiv appearance, intellectual gifts and refined manners, who brings both ornament and aid to the cause she has espoused. She is said to be a sort of Liberal Unitarian in religious sentiment, though, like Dr. Westbrook, a thorough Freethinker in her rejection of what orthodox Christians call "revelation." She was suffering from a severe throat affection that prevented her from reading much of her report, which was a fine literary effort and gave a clear statement of the work done by the Union in the circulation of reform literature. But when the controversy began, the lady found means of utterance, and repeatedly sprang to her feet, saying, "I rise to a question of fact," correcting in hoarse but ringing tones statements that were inexact. She invariably proved her claims and manifested both accuracy and courage. Her eager voice, flashing eye, expressiv face, graceful attitudes, and dramatic gestures were the most interesting features of the occasion; and when I was invited to go to the theater in the evening I declined for the reason that I would not obliterate the impression of the genuin action of Ida Craddock by witnessing the feigned acting of any dramatic star.

Mr. T. B. Wakeman, of New York, who voiced the dissent of the aggressiv Liberals, is an eminent lawyer in the prime and vigor of manhood, who, with an exceedingly distinct and fluent utterance, possesses a remarkable facility of expression that evidences a powerful mind and a clear head. He is a Positivist in religious belief and one of the stanchest of Liberal reformers. His great contention was that the Union ought to take activ measures to promulgate the Secular philosophy as a means of securing Secular reforms and establishing Secular morality and a Secular state. He is a most impressiv and effectiv speaker and an antagonist that few would venture to meet in debate, unless very confident of their position.

Dr. E. B Foote, Jr., is well known, in connection with his father, as sustaining a large medical practice in New York, publishing a health monthly and several valuable books, prominent among which is "Plain Home Talk," a book that tells people what they ought to know about their bodies, but which Christian prudery keeps them in ignorance of. Dr. Foote made a fine impression upon the convention by his conciliatory manner and courteous way of expressing dissent, though clear and uncompromising in his views.

Another speaker, well known in Liberal circles, was Edward W. Chamberlain, of New York, a lawyer and a gentleman of refined manners and cultured tastes. He has been prominent in his opposition to Comstock's sneaking persecution of earnest reformers, who hav escaped from the control of Christian obscenity and see purity in the human nature and organism, and who in plain language are advocating some of the reforms that are most essential to the advancement of society. He has been concerned with the defense of Moses Harman of Kansas, who, for telling in plain words, with the best of motivs, the outrageous abuse of a wife by her husband, has been sentenced by the efforts of the rightly called "obscenists" to five years' imprisonment. He has also cooperated with the Doctors Foote in an unsuccessful attempt to liberate a victim of the pious Wanamaker, Ezra H. Heywood, confined in Charlestown prison for two years with six hundred malefactors, for the use of plain words about sex matters in a paper devoted to social reform.

At a reporter's table sat Eugene M. Macdonald, stolid and silent, taking no part activly in the convention, but it could be said "a chiel's amang ye takin' notes, and, faith, he'll prent it." The broadside in THE TRUTH SEEKER of November 7th shows that the pen is mightier than the tongue.

Another notable figure was C. P. Somerby, business manager of the Truth Seeker Company, long a publisher of Liberal literature and an earnest friend of Rationalism and economic reform. With him was his sister-in-law, Mrs. Ida M. Batchelor, who was proposed as a candidate for the secretaryship in case the headquarters of the Union should be established in New York. Her business experience with the Truth Seeker Company, combined with her personal qualifications, would hav made her a worthy successor of the other gifted Ida.

But the Union has gone to Chicago, and Judge Waite, author of "The History of Christianity," is the new president, and Mrs. M. A. Freeman, the present secretary of the Chicago Secular Society, and a well-known worker for Liberalism, is appointed secretary.

My intention was to comment upon the attitude and prospects of the Union, but I hav used up so much space that this had better be deferred till the next issue of *Secular Thought*. What interested me most in the convention was to become personally acquainted with the Liberals, so well known to me already through their earnest words and works, and in these imperfect sketches of a few of them I hope to share some of my enjoyment with the readers of *Secular Thought*.

ROBERT C. ADAMS.

Montreal, Nov. 12, 1891.

Lectures and Meetings.

MR. WILLIAM Q. JUDGE informs us that Mrs. Besant is in this city on a short business trip, and will speak three times in Chickering Hall. She left Liverpool on the 18th and returns December 9th. November 30th she talks about "Theosophy and Reincarnation;" December 2d she discourses upon science, and on December 6th she speaks upon a subject to be hereafter announced.

JOHN R. CHARLESWORTH'S lecture appointments are as follows: November 15th, Beloit, Kan.; 16th, 17th, 18th, Industry; 23d, 24th, Doniphan; 26th, 27th, Eagle, Neb.; 29th, Hamburg, Ia.; December 6th, Ottumwa; 16th, Aurora, Ill.; 21st, 22d, Lexington; 23d, 24th, Strasburg; 27th, 28th, Centralia; 30th, 31st, Waterloo, Ind.; January 10th, Columbus, O.; 11th, 12th, Shreve; 27th, 28th, Farmdale; 29th, Pittsburgh, Pa.

S. P. PUTNAM'S lecture appointments in California: San Diego, November 8th, 15th, 22d, 29th; San Jacinto, 9th; Perris, 10th; San Pasqual, 11th, 12th, 13th; Santa Ana, 16th; Anaheim, 17th; Los Angeles, 18th; Monrovia, 19th; Savannah, 20th; Tulare, December 1st; Hanford, 2d; Lemore, 3d, 4th; Oakdale, 5th, 6th; Lodi, 12th; Stockton, 13th; Gridley, 15th, 16th, 17th. Mr. Putnam will lecture the first four Sundays of January in San Francisco on "The Evolutions of a Century." Subject of first lecture, "Evolutions—Theological and Religious;" of second lecture, "Liberalism, Spiritualism, and Infidelity;" of third lecture, "Industrial Evolutions;" of fourth lecture, "Political Evolutions." January 29th there will be a grand Paine celebration at Union Square Hall. On the following Saturday and Sunday, January 30th and 31st, will be held the state convention.

Communications.

Letters to Workingmen.

FREE TRADE.

To illustrate how money should be free, I hav likened its circulation to the blood of the living organism. To make the simile more complete I would liken trade and its channels to the circulation, while money should constitute the living protein of the blood, and society the organism. Trade and commerce build up society and money as a free medium of exchange facilitates the process. All should be free and unimpeded and a perfect natural order would result.

"When we assert," said Bastiat, "that all men's interests are harmonious, when we thence conclude that they naturally tend and gravitate toward the realization of relativ equality and general progress, it is surely from the play and action of the laws governing human transactions, not from the perturbations and disturbances, that we educe harmony." It has been said that the free trader had all the theories while all the facts prove the benefits of a high tariff. And what are the facts? Why, simply that government is enabled to tax foreign goods. That is to say, make foreign merchants contribute largely to the support of this government, when tariff is for revenue only. Protection tariff enables home industries to combine and add a fictitious value to their goods. In the first instance it is "taxation without representation." The highway robbers demand, "Stand and deliver," while a protection tariff enables a horde of inland robbers to impose an outrageous tariff upon consumers. Tariffs, taxes, and licenses levied or issued in behalf of government or for the benefit of private enterprise are a hindrance and obstacle to trade, and a source of unearned profit to the undeserving, the prop and mainstay of government—hence a detriment to society. Let me call your attention to government again and beg your indulgence of my iteration of what I believe to be a fundamental principle. Government began a usurpation of men's right. It continues an established wrong. It is nonsense for men to speak of it as "a function of society;" better call it an abscess on society. Neither is it made by society, but in spite of society. It ignores the individual and his interests as much to-day as when the robber chiefs called their lieutenants together to devise means whereby they might increase their wealth and powers. It is this confounding of society with government that enables government to pursue its course of usurpation and oppression. If this government was a foreign power that took possession yesterday, pursuing the course they are now pursuing would cause a social revolution within a month. It is the feeling that we hav had a hand in organizing the present force of government and that we expect to take a hand in reforming it that allows the monstrous wrongs to go "unwhipped of justice." Pa Chase tells us in his "Letters to Farmers' Sons," "Whatever restrictiv legislation there has been against the poor has succeeded wonderfully; whatever restrictiv legislation there has been against the rich has failed wonderfully," but he fails to see that what is true of restrictiv legislation is true of all legislation, and must of necessity be so so long as the political machine is in the hands of the politician.

"Pa" Chase is a free trader like his teacher Henry George, but his assumption that government should monopolize the issue of money and yet never interfere with trade is only equaled by the Prohibitionists who would prohibit the importation and sale of liquors yet acknowledge men's right to drink. The right to drink carries with it the right to sell. The right to make money carries with it the right to regulate trade.

While "Pa" Chase has emancipated himself from many of the superstitions of government, his theory that money is a product of government only, and can be issued by no other power, displays not only a profound ignorance but proves him a victim of a superstition which throws the gods of India into the shade. Of course he means a "legal tender," and I admit this is an invention of government, signifying a force sufficient to compel a man to accept it, but he has no right to limit money to this definition. His idea that it should be so limited shows his theory of a non-restrictiv government to be peculiar at least—restricting money to a purely legal tender, thus obliging men to accept a piece of paper bearing the stamp of government and the legend "This is a dollar" for real value to that amount. The idea that government by its fiat of "Thus be it enacted" can transform a piece of valueless paper to the equivalent of a sack of flour, a bin of wheat, or a house and lot, opens up, it seems to me, a vast field of enterprise. For if government can make a legal tender for debts, why not for potatoes or corn, and thus avoid all trouble in trade? This eternal haggling over the price of commodities would be at an end. By all means let us hav a legal tender for commodities. Let the government issue bills inscribed, "This note is a full legal tender for one bushel of potatoes, one barrel of flour, or one yard of calico, and all men are hereby commanded to receive and accept the same.—Ruler." I throw out this suggestion. If "Pa Chase" wishes to elaborate the idea in another series of "Letters to Farmers' Sons," he has my consent, and I shall interpose no obstacle to his obtaining a patent on the process, even if he should restate his opinion that "All writers of books and magazine articles should be ashamed to copyright them, for as they freely received so should they freely giv." Still I am not disposed to condemn Mr. Chase for taking advantage of laws of which he does not approve, even as I would hold a man blameless who should steal some of his property back from a thief.

Tariffs, taxes, and licenses disturb and derange the tendencies of trade, which naturally would establish reciprocal relations. Instead, these robbers upon the highways of trade are taking from the producer, rendering him no equivalent, and giving to the non-producer, thereby creating the great injustice in the distribution of wealth which we everywhere behold—the idle in enjoyment, the worker in woe. Henry George illustrates these robbers along the highway, placing at the end of the line the one who "takes all that is left"—the land monopolist. But while he would cut off some of the robbers, he never thinks of putting a stop to the robbery. He does not propose to kill the landlord. Oh, no; he would dress him up in uniform and call him government. But the private landowner must die; this officer in uniform will tax him to death. Strange that people cannot see that the nature of a principle is not changed by being enacted by government. Taxation charged to rent would be taxation still, and land values, the product of private ownership in land, would not exist unless government exercised the prerogativ of private ownership. Like "fiat money" the single tax rests upon an ideal value; one is the creation of government, the other the creation of the community; both are a myth. When the single taxer talks of free land and free trade

Trust him not, he is fooling thee.

There can be no free trade under government. When government ceases to interfere with trade, it will cease to be government. Neither can there be free land or free money. Freedom is impossible under government. Can a man be governed and be free? We talk of government officials as servants. They may be servants of government, that is themselvs, but they are masters of the people. The fact that we choose or elect them makes our servitude none the less real, and but for the tariff and indirect taxation government could not exist. "It has been found," said Mr. Butterworth, of Ohio, "that the imposition of a customs duty collected on goods imported from foreign countries into the United States presents fewer objectionable features to the popular mind than any other system of taxation." Why should it not? "The popular mind," not liking to pay taxes, is only too glad to "impose" upon foreign goods or a foreign people. And I see by *Lucifer* that a Republican official of Kansas, in an address at Valley Falls, made the boast that "the tariff out of which the last Congress raised $1,000 000,000 in two years to pay the expenses of the government, was paid by foreign merchants and producers, and that it was right and proper to thus make them pay." A monstrous "imposition" truly. And this shows to what a depth of dishonesty politics will lead a man. Now add this robbery of foreign producers to the robbery of home producers, and ask yourself what would be the consequence if the people were asked to pay that amount in a direct tax. I think their action would demonstrate that they thought the game not worth the ammunition.

Now, the word tariff descends to us from an old Spanish town, Tarifa, in the straits of Gibraltar, where an old Moorish chieftain had intrenched himself and was enabled to demand a tribute from all passing merchant ships. It was robbery then, it is robbery now. The fact that it goes into the coffers of government makes it no less a robbery. Strange that we will make this distinction! If an individual does this thing he is called a pirate and merits death at the yardarm. A poor old woman passes my door, whose trembling limbs can scarcely support her weight and the basket upon her arm. She has to pay the city a license for vending her notions and keeping herself from the poorhouse. Suppose an individual should force this money from her. You would mob him. One of our police justices, disgusted with the performance, has openly said that the city was receiving an income from prostitutes by the police "running them in" whenever they had accumulated a little surplus money. A tariff for revenue only? If we trace back to its source the revenue that sustains the city, state, and nation, we shall discover it a thief along the route, taking from honest toil its just reward—a vampire living upon the vitality of the laborer. It vitiates trade at the start by preventing the producer from receiving an equivalent for his toil. It thus discourages production. It is being discovered that most if not all the famins of the world may be traced, not to the soil yielding an insufficient production, but to the tariff taxation that deprives the husbandman of the little the earth gives him. Free trade is impossible so long as this little giant robber is enabled to levy his tribute upon all, but the rich can shift his burden upon the shoulders of the poor, who, like Atlas of old, must bear the burdens of the world.

Ye hav shorn and bound the Samson, and robbed him of learning's light,
But his sluggish brain is moving; his sinews hav all their might.
Look well to your gates of Gaza—your privilege, pride, and caste—
The giant is blind and thinking, and his locks are growing fast.

A. L. BALLOU.

My Lecture Trip.

Completing my Iowa list of engagements, I again resumed my journey westward, and arriving at Lincoln, Neb., I spent a whole week vainly trying to arrange for a series of lectures; so finally I resolved to go straight on to Dorchester, my next place to lecture. I was down here for two lectures, which I gave on the 28th and 29th of October. I was met at the depot by W. J. Jennings, a stanch old Freethought veteran, who immediately took me in charge and ministered to my material wants. Mr. Jennings and wife are an aged couple. They are earnest Freethinkers, and strong adherents to the religion of humanity. Mr. Jennings has been a subscriber to THE TRUTH SEEKER since its first issue by D. M. Bennett, and they assured me that they now regarded it as a member of the family and could not do without it. Dorchester is a small agricultural town of about five hundred inhabitants, situated on the great rolling plains of Nebraska. It has a large and earnest Liberal element—according to population—who had looked forward with great eagerness to my lectures. The meetings were well attended; indeed, on the second night scarcely an empty seat could be seen, and at the least computation I had more than one-half of the inhabitants in attendance, and this notwithstanding the fact that the Baptists had arranged a counter-attraction in the shape of an entertainment accompanied by an address from some divine, illustrated with stereopticon views. A local scribe took down both of my lectures in short-hand, with the intention—as I afterward learned—of handing them to some ecclesiastical Goliath for the purpose of subjecting them to a tearing criticism, but after I had gone, of course, and circumstances would prevent me from defending myself.

I was very pleased indeed to meet with such earnest and generous Freethinkers as J. W. Gilbert and family, who had driven a distance of eight miles to hear my lectures. Mr. Gilbert's generosity has upon several occasions found its way into the columns of THE TRUTH SEEKER. Many Liberal friends rode into town from quite a distance, whose names I can not now recall. My efforts in Dorchester were attended with satisfactory results, and I hope that the friends of this district are as well pleased thereat as myself. From Dorchester I went to Friend, where I enjoyed a few days' leisure at the hospitable home of Friend Gilbert. It is situated on a beautiful farm, which only a few years ago was rolling prairie, but now farm products can be seen in every direction, the fruits of man's labor. I gave one lecture while here in the district school-house on "Bible Morals," which was very well attended, and for the first time some of my auditors heard a stern criticism of the teachings of the Old and New Testaments. How strangely impressiv are such conditions as one meets with here! Only a few short years ago this was a vast, idle wilderness, with the prairies stretching in every direction; but now the tinkle of the cow-bell can be heard in the distance, the hum of the threshing-machine, denoting human activity, strikes upon the ear, which, with the plaintiv sighing of the wind through the vast rows of corn, mingled with the faint gurgle of the little stream which ripples past the house, forms a somewhat pleasant melody. It is now threshing-time; the farmers are busy preparing for the winter's storms, totally ignoring the divine injunctions of Christ, to "take no thought for the morrow." What an unchristian community they are! Nevertheless, they found time to attend my lecture, and listened to what was said very attentivly. The journey to the school-house was a strange and novel undertaking to me. We had to ride there in a buggy, with a party proceeding on foot leading the way with lanterns. Mr. Gilbert is indeed a true Liberal. He has served with credit as a county official and has fulfilled a term in the state legislature. Although his religious opinions are known far and wide, he has the respect and good feeling of everyone in the district. While here I had a telegraphic correspondence with Capt. A. D. Searl, of Leadville, Col., with reference to a series of lectures in that place, and which finally resulted in an agreement to visit Leadville for that purpose. So, taking a hurried leave from Mr. Gilbert and family, I started for a long ride over the great Rocky mountains *en route* for Leadville. What impressions were made upon my mind during this journey! What scenes to stir the heart's best emotions! What scenes to enchant the mind! What thoughts are

called up! What a change from the shaded hills and wooded glens to the vast boundless prairies, with never an object to break the monotony of your vision; nothing to be seen but the brown dried-up grass stretching in every direction as far as the weary eye can reach. Truly this is a wonderful country, say what you will; everything appears to the eye of the traveler on a grand and magnificent scale. Here are rivers which seem the outlets of ocean; vast inland lakes, almost seas; boundless prairies, and an almost trackless immensity of forests. Here civilization and barbarism meet. Here in the depths of the forests, where once the red man knelt to the Great Spirit, cities hav sprung up, temples to "other gods" hav been built, colleges and schools hav been erected, and sources of countless wealth and incalculable progress hav been developed. Science, with daring hand, as if in defiance of all natural obstacles, has swung mammoth bridges across the rivers and creeks, and has carried over almost insurmountable mountains the steam railway. The Indian trail and hunting-ground hav given place to this great iron highway, binding together this great continent in bands of iron. Where the war-whoop of the savage once resounded the shriek of the locomotiv can now be heard.

Hyar wunst the Injins tuk thar delights,
They fished, fit, and bled;
Now the inhabitants are mostly whites,
With nary a Red.

During this journey I experienced for the first time the joys and pleasures that fall to the lot of the Liberal lecturer; owing to an accident to our train we were delayed three hours, so that by the time we reached Denver I found myself too late to make my connections for the West, and I was consoled with the assurance that I should hav to lie over in Denver until next morning. Alas, with what means? It was indeed a sad, disconsolate, and gloomy outlook for me. For what consolation could be found in having to stay over in a strange place, with twenty cents in your pocket? This was my condition. Oh, how the voices of the hotel runners grated upon my ears as they shouted out the names and rates of their respectiv houses. It was a bitter cold night, but I was not going to die in a fog. In less than an hour I was safely ensconced in comfortable quarters, although "circumstances" will necessitate my return to Denver. I rose in the morning to catch an early train, when a fresh difficulty beset me. My train had gone, and they refused to recognize my ticket on the route whose train was about to start, and informed me that I could not leave Denver until 7 o'clock in the evening. This would not do for me. At that hour I was advertised to speak in Leadville. I had twenty minutes to spare, so hurriedly disposing of my ticket at a small discount, I purchased another for the train that was just leaving, and had barely got seated when the bell began to ring and the engin gave forth a consumptiv whistle to announce its starting. Words cannot describe my feelings as the train slowly glided out of the depot. Heaving a heavy sigh of relief, I looked backward at Denver with feelings of pleasure and mingled pain. Nine hours' ride over the great Rocky mountains, first through a narrow gulch, then down a great canyon, now up the mountain sides, over vast plains, then up another climb, finally brought me to Leadville. Here I was met by Capt. A. D. Searl, who is acting as secretary to the Leadville Secular Union, under whose auspices I was to giv a series of lectures. Upon my arrival snow was falling fast; the captain asked me why I had brought such weather with me. But I assured the gallant gentleman that it was already there before my arrival, at least so I judged from the appearance of things. During my stay here I was the guest of Captain and Mrs. Searl, whose hospitality I thoroughly enjoyed. Leadville is situated at an altitude of eleven thousand feet above the sea level. It is built in a beautiful and luxuriant valley, and is entirely surrounded by high-towering mountains, keeping constant vigil as it were over the little city like grim and gaunt sentinels, whose tops are covered with almost perpetual snow. It has a population of sixteen thousand, and is in the main a wealthy mining settlement. The air is exceedingly rare and fine, and on a clear day one can see to an enormous distance. I experienced great difficulty in breathing when I first arrived here, but this gradually wore off as I got more accustomed to the finer atmosphere. I giv three lectures here.

From Leadville I shall commence my homeward trip, and friends along the route desiring my services to lecture are requested to address as to date, etc., in care of E. A. Stevens, 498 West Madison street, Chicago.

JOHN R CHARLESWORTH.

Money.

In the article of Mr. Shumaker in THE TRUTH SEEKER of November 14th, there is apparently an objection to a legal-tender act. This seems to me to arise from his not bringing forward the consideration which should be the basis of a legal-tender act. The object should be, not to force into circulation a currency which the people are unwilling to accept, but to facilitate the payment of indebtedness with money already accepted as the standard of the indebtedness. When a man incurs a debt, he agrees to pay so many dollars. It is the understanding that those dollars are coin. But if the debt is large, the transportation of the coin is cumbrous. A legal-tender note transfers the ownership of a specified amount of coin without necessitating the actual delivery of the silver or gold itself. When a man sells a farm and delivers it to the purchaser, he does not deliver the farm itself bodily, but the paper title which transfers the ownership of the farm. The treasury of the United States contains coined dollars; and a legal-tender act substantially provides, or ought to provide, that they shall belong to the holder of the notes constituting the paper title; just as a farm belongs to the person holding the deed. A debtor who givs a good paper title to the amount of coin that he owes, ought not to be burdened with transporting the coin bodily; and so long as the government faithfully redeems its notes with the specified amount of coin, subjecting the holder to as little inconvenience as possible, it is fair to presume that it benefits the payee as well as the party making the payment. It protects him from being obliged to carry away and take care of the bulky and weighty coin which the notes represent and may be converted into at his pleasure.

These suggestions are made, not as contradicting, but as supplementary to, those presented by Mr. Shumaker.

HENRY M. PARKHURST.

The Prize Manual.

A book with shadings—one not altogether bad, and one not wholly good. It is the result of a competition for the best prize essay on morality adapted to use in our public schools. The award of $1,000 was given to two writers, both of whom, if I mistake not, are ex-ministers. "The Laws of Daily Conduct," by Nicholas Paine Gilman, covering 149 pages, constitutes the first part of the work, and the second part, by Edward Payson Jackson, on "Character Building," embraces 230 pages. If these writers had kept their religion entirely out of sight the book would hav had more general and permanent value. But they could not. Mr. Gilman occupies large space in apologetical explanations for his attempting a work of this kind. He says in his preface that "The authors of both works are friends to religion," and Mr. Jackson repeats the avowal, declaring that "both writers"—himself and Mr. Gilman—"wish to be known as friends of religion." Now, why was it necessary for these gentlemen to make such confessions? Were they conscious of a despotic, intolerant public Christian sentiment which refuses to listen to moral doctrins? They had to make their bow to this Moloch, and I can see no reason for it unless it be that they did not hav *moral* backbone enough to say their say without cringing.

"But no one can properly say that the method here taken is either anti-religious or anti-theological." Of course not; but it is not difficult to see that it is anti-Freethought, anti-individual, and anti-moral in his implied higher morality.

He explains and supports his idea in the following quotation:

"Morality is here viewed as a practical art, which has of course a working theory that it is well to know; but it seems unadvisable to extend this theory, in the case of children in our public schools, by bringing in considerations which are distinctivly religious or theological. *Religion may later in life become one of the greatest inspirations to good conduct, and rational theology may supplement a practical science of morals most happily*" (italics mine).

Mr. Jackson begins his work by quoting "Render unto Cæsar the things that are Cæsar's, and unto God the things that are God's." And at another time he refers to "the eyes of an infallible judge." It is evident that these writers did not intend to lay down rules for "daily conduct" except for children—a kind of nursery morality, which is to be shed when the child becomes fully matured, for then "religion may become one of the greatest inspirations to good conduct, and rational theology may supplement a practical science of morals most happily." "A rational theology!" Is it possible that an author of a book on morality can speak of morality and a rational theology in the same breath?

Alas! he has tried to work his rational theology too intimately in his work on morals.

He begins laying the corner-stone of his moral superstructure in this fashion: "All our human life is lived under law." Then he proceeds to show that we must obey natural laws or suffer. Social conditions, too, are natural, and we must obey them or pay the penalty of violated law. The social laws are moral, or part of them are—"that there are rules for social welfare, and individual happiness, which, as men hav discovered by long experience, are entitled to be called *laws of human conduct.*" The body of his work is given to the discussion of these laws, under the headings self-control, truthfulness, justice, kindness, honor, duty, etc. But after all he has said about morality he has given us no definition of it. In a general way he has repeated the consensus of the race respecting general terms relating to conduct, such as honor, truthfulness, duty, patriotism, etc. But this sort of generalizing is too vague. Mr. Gilman says that morality is progressiv—that is, it is changing—but where then do you find a code or standard of morality? In one instance he makes "right living" as synonymous with moral living, but there's the rub, what is right living? I can understand him as meaning the government of our lives according to the consensus of society—in other words, to regulate our lives according to public opinion. But we find public opinion the lowest standard of right that one can be governed by. It has indorsed the crimes of the past, and upholds those of to-day. "War, slavery, and religions are the fruits of public opinion."

Mr. Gilman is unable to show us any code of morals—he could not establish any standard of ethics—and why? I answer deliberately, because there is no code, no standard, to be set up. He acknowledges this in affirming that "*the essential spirit of morality is self control by reason.*" This statement relieves him at one fell swoop of both his religion and his morality. "Self-control by reason" does the business.

The best that any human being can do is to liv a temperate and reasonable life. There is nothing higher than that. And every man is to be his own judge of what shall constitute temperance and rationality. And the guiding star to all his acts is their consequences—which will bring him the highest and noblest enjoyment?

When Mr. Gilman speaks of "self-control by reason" he is very near the kingdom. If he had only taken one step further, as thousands of good people in this and other countries hav done, and added to his "self-control by reason" what Emerson calls the iron string, "*self-reliance,*" he would hav built upon solid rock. Substantially they do, but not ostensibly. They say, "Do not do this or that, because if you do you will suffer painful consequences." Yes, the *consequences* of our actions are their test. This is the guiding star of the human race. Reason says, "Look ahead, see what the consequences are to be, and act accordingly."

It must not be inferred from what I hav said that I regard the book as of little or no value, for I do not. I think every intelligent teacher will receive valuable suggestions from the work. For, notwithstanding Mr. Gilman's soothing remarks concerning the inspiring moral influence of religion in after-life, the gist of all he and Mr. Jackson hav to say shows that living up to the highest human maxims leaves nothing for religion to do. As the human virtues, as they are called, are exhausted under self-control by reason, with *self-reliance* attached.

W. S. BELL.

Sunday vs. Saturday.

Five men were arrested here for hauling brick on Sunday. The facts were that the railroad managers insisted on a carload of bricks being unloaded so they could use the car; and to save handling the bricks twice the men hauled the loads from the car to the building works and passed right before the door of a meeting-house. This, the pious folks said, "disturbed them," and, under a statute forbidding labor on Sunday, the arrests were made. But look at it! The law applies to all persons or corporations. Yet no one dreams of arresting the railroad managers, although freight-trains pass screaming by every ten or fifteen minutes. And here are the Saturday observers, they are never disturbed, oh, no! though all the Sunday worshipers keep up a perfect riot of labor and noise on Saturday.

A great many well-meaning people, the mass in fact, deem it all right to arrest any person—except railway managers—in case the Sunday observers complain that they were disturbed or wounded in their pious feelings by any labor done on Sunday. If anyone should argue for the arrest of the Sunday observers for working on Saturday so as to disturb Sabbatarians how amazed they would be! What an educator of our people is such a statute! It teaches them that the minority hav no rights. I hav lived where there were hundreds of Saturday observers. In passing through the streets occupied by them all was quiet, every business door of theirs closed, their meeting-houses full of worshipers. Right in their midst were a few Sunday observers who seemed to delight in making more noise than usual or necessary in their business and enjoyments. No law was violated by them. But if next day the others had dared to make similar noises, the law was violated, and they who made the noise liable to heavy fine and imprisonment. Here the minority in a large community, here even one person out of many thousands, it may be, has a glorious privilege in our glorious country. He can insult, annoy, outrage the feelings and prejudices of the thousands with impunity, whereas let them dare to follow his example and they are made criminals of.

Such statutes are atrocious. The sooner the whole system of Sunday observance by law and church property exemption from tax and all belonging to it is annihilated the better.

HOLT.

THE TRUTH SEEKER.

FOUNDED BY D. M. BENNETT.

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To Our Subscribers.

We are in sore need of the amounts due on subscriptions and ask everyone who owes us money to be especially prompt in sending it.

This also is the time of year when a great many subscriptions expire, and an immediate renewal will be a favor to us.

Owing probably to the elections and the labor incident to gathering and marketing the great harvests our friends hav neglected to forward what is due us, and we are consequently compelled to somewhat urgently remind them of their remissness. As Mr. Bennett used to say under these circumstances, Friends, let us hear from you.

To the Friends and Subscribers of Freethought.

I sincerely hope that all who hav supported *Freethought* in the past will aid the work to which it has been devoted by becoming subscribers to THE TRUTH SEEKER. THE TRUTH SEEKER will carry on the work, but it needs your coöperation. It is a means by which I can reach you and push on the Pacific coast labors. Especially I ask those in arrears to pay what is now due to THE TRUTH SEEKER and place their names upon its list as cordial supporters for the future. SAMUEL P. PUTNAM.

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Our Bible Picture Book will contain about four hundred pages, one-half of which will be full-page pictures and one-half reading matter, relating to stories which the pictures illustrate. The text will lead to a full understanding of the tale, even as the artist's work illustrates it with an electric searchlight brilliance unsurpassed by the torch of the golden goddess Diana on the Garden tower. Young people can learn more about the Old Testament and its heroes by reading this book than by reading the Old Testament itself. It is much more easily comprehended, and is written in more chaste language.

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The book will afford many a hearty laugh, while we hav not forgotten to make it a solid attack upon the superstition which can venerate and believe the tales told in the Old Testament. So far as it goes it shows that book in its true colors, though of course we hav omitted the Old Testament obscenity in order to make our work one admissible in all families and readable by all ages and sexes.

The price of our work is $1. Orders will be cheerfully booked now and filled as soon as the work comes from the press.

Subscribers.

The holidays are almost here. Are you ready for them? A gift that would prove acceptable to any Liberal friend, and at the same time keep you in constant remembrance during the year, would be a year's subscription to THE TRUTH SEEKER. Your own renewal and the new subscription will cost only $5 00.

Missionaries in China.

It is pretty generally thought that the missionaries to the heathen are not always the self-sacrificing individuals they profess to be, and that their mission is in itself as much a fraud as they are humbugs, and as superfluous as the preachers are useless. This of course is denied by the missionaries and their superiors who make money by sending them out, but it is nevertheless fast becoming a settled belief.

In the Hongkong *Telegraph* of August 15th and 24th there is correspondence which throws some light on this subject, *pro* and *con*, and the *pro* is nearly as convincing against the missionary system as the *con*. It was begun by a missionary who evidently desired to scold the Europeans residing in China as well as to explain why he did not make more converts. Unconsciously, too, he shows the absurdity of the system by alleging that the heathen are better anyway than the Europeans (except the preachers, of course); but it does not seem to hav occurred to him that if he wrote the truth he should to be consistent and honest, at once pack his trunk and buy a ticket to his hailing port. His letter shows him to be a believer in hell for all his critics, and his excuses are an unerring index to that of which he is accused. He says to the editor of the *Telegraph*:

"SIR: I am a missionary and glory in my profession. I am but one of a phalanx of two hundred who hav given up home, ambition, preferment, social pleasures, dear associations, kith and kin to spread the light in the darkness and to bring salvation to the four hundred million Chinese, who unless they are regenerated will be lost to all eternity.

"We are opposed in our labors by the activ antagonism of the idolators, and much more by wicked and godless Europeans calling themselvs Christians but leading lives which are an endless delight to every child of hell.

"I believe in preserving a dignified silence under all ordinary provocation. But in the past four weeks, a number of newspapers, especially those in the north, hav been gratifying their love of sin by opening as uncalled-for, unjust, mendacious, and malicious a war as it has ever fallen to the lot of Christian ladies and gentlemen, volunteers in the Lord's army, to be compelled to endure.

"As the *Telegraph* has not joined in the mad attack of blasphemous Infidels and moral lepers upon the truest and noblest souls that Christendom has ever dispatched into the lands of spiritual darkness, I write these lines, hoping that you will giv them space, so as to show the public at large that the missionaries are not to be insulted with impunity, and that the stench of the sins of the European colony in China has risen up into the nostrils of every decent, God-fearing man, whose eyes and ears are open to what goes on around him and especially to the flagitious and infamous lives of those who belong to our own race and civilization.

"In the first place, these mendacious miscreants accuse us of having a good time in China, of playing tennis, dominoes, checkers, chess, backgammon, tenpins, and other innocent games, of living well, eating, drinking, and dressing like themselvs, of taking a vacation in the sultry months and of resorting to beautiful mountains and lovely seashores wherein to spend our leisure, thereby deceiving and defrauding our societies at home. We do indulge in the harmless and healthful pleasures named and we hav the right so to do. A missionary is a human being with human wants. Good clothes, a fine house, good cooking, pleasant reading, and wholesome recreation are as necessary to him as to anyone else. 'The laborer is worthy of his hire,' and he to his salary and its concomitants. A man cannot work all the time. At the furthest in this hot climate if he toils four hours per diem he is doing very well, and becomes entitled to the other twenty for rest and restful amusement. Nor is there fraud or deceit about the matter. Our societies are cognizant of all the facts I hav mentioned and sustain us in every regard. We do not come to China as martyrs or the leaders of a forlorn hope, but as workers in the vineyard, and to work well and successfully demands all that has been said above."

After this spirited defense, which is a complete admission of all alleged against him, he proceeds to the aggressiv, beginning with the admission of that which is also claimed by the opponents of the system, viz.: that it does not accomplish results in proportion to the money and effort spent upon it. He says:

"In the second place, we are not successful as we wish to be and as we would be if we were supported here by the people of our own race. The curse of the foreign missions in China is the foreigner. Of every ten converts we make from idolatry to Protestantism, nine are dragged back to their old pagan wallow or to their deeper depths of Atheism, Materialism and sensualism. Our hands are tied and our voices stifled by the children of Belial of our own race. Nearly every European here is wickeder than a Chinaman, especially as he has the light, while the latter has not. Nearly every single European and American has his concubine, mistress, or female slave, the same as the bestial mandarins. Nearly every European drinks to excess and incites the Chinese to the same vice—a hideous vice I am glad to say that is almost unknown to the poor heathen. Nearly every European is cruel, callous, and brutal to his Chinese inferiors and shows more clearly than words can ever do that his Christianity is a sham and a fraud. Nearly every European is a hypocrit and goes to church hot from the bed of sin and damnation. And worst of all nearly every European sneers at us missionaries and makes us laughing-stocks for their own base minds and for their heathen friends, companions, employees, and household servants. I know of so-called gentlemen who are really blasphemous blackguards, who habitually refer to our holy calling as 'Jesus-pigeon' and to the hideous mockery of Buddhism as 'Joss-pigeon,' as if the two were the same. They take their Moabitish women into their homes, but never invite us, our wives, and our daughters into their parlors nor show us the scantiest courtesy. Last week in a Shanghai paper they capped the climax by insinuating that when our noble inland apostles, male and female, when traveling in the north, were compelled to sleep together in wagons or beds, they were doing what they ought not to do. A mind that could frame such a thought is gangrened and rotten to the core. It makes my blood boil to see how we suffer and endure at the hands of our fellow-countrymen. Oh that the good people at home could know that the worst heathen, the wickedest idolators, the nastiest sensualists, the vilest scoffers, and the most sinful wretches in the East were not the poor benighted Chinese but their own countrymen. But let me warn them now and here that retribution will come in this life and in the next and that for them is the hottest place in hell and a hapless and hopeless old age on earth.

"Yours, etc., C. D.

"*Hongkong*, 14th August, 1891."

THE TRUTH SEEKER is doing its best to let the good people at home know that the Chinamen are not the ones who need conversion to honesty and morality, but the Christians themselvs. And if these charges against the Europeans and Americans in China—church-members, as "C. D." claims—are true he should cease his efforts among the heathen and attack the Christians—urge them to cease drinking and to giv up their concubines.

But, notwithstanding we hav the word of a preacher for it, we do not believe that all the Europeans and Americans in China are immoral. C. D. says those who attend church do so hot from the bed of sin and damnation. This we do not doubt, as church-members are apt to be a little wild. But the other Americans and Europeans are, as we gather from several replies to this excited letter, pretty decent sort of folks even if they do not believe in missionaries. In the *Telegraph* of the 24th of August three correspondents write in response to C. D., and one of them touches upon this subject, saying:

"There is not the slightest doubt but what a few foreigners in China do set the nativs a bad example, but that every one does so, and that nearly every single European or American keeps a concubine, mistress, or slave, is a deliberate falsehood, and is clear and convincing proof that the experience of C. D. in Chinese treaty ports is most limited."

On the subject of missionaries in general in their relations to the foreigners in China engaged in mercantil pursuits he says:

"No one for a moment wishes to deprive the missionaries of the wants of human life; but foreigners who hav been years in China cannot help expressing themselvs in the way 'C. D.' complains of, and which they would not do were it not for the missionary people themselvs, who go home and stand up in assemblies and make false statements of how badly they hav to liv, what poor food they are obliged to exist on, etc., etc., and wind up by asking for the usual subscription.

"People at home, who never go abroad, do not know that when they are thinking of half-starved missionaries, wandering about and living in mud hovels, many are in reality enjoying the best things of this life, living on first-class food, under punkahs, lying back in long chairs, quaffing cool drinks, or enjoying a trip up-country in a well-furnished house-boat, while the mercantil community are earning a living by the sweat of their brow.

"There are a lot of missionaries, and I hav had the pleasure of meeting several, who work and toil at all hours and seasons, who honestly, earnestly, and quietly do what they came out for.

"'C. D.' claims that foreign are the curse of missi s in China; then why does the m nary pester the of every foreigner for the almighty d ,and three time at of four for some school where nativ legitimate and il. itimate children are being fed, clothed, and educated, whose parents are in all probability having a good time in an opium den, or worse. The foreigner nearly always stumps up, although if he should happen to hav children of his own he is compelled to run into debt or deprive himself of the necessaries of life to send them home to school, because the missionary body will not undertake to teach foreign children. A foreigner in China, unless he has a good income, has to think seriously of getting married and running the risk of throwing a family on the world, without means of subsistence; not so the missionary, who gets a premium annually for every child his family happens to be blessed with.

"'C. D.' probably never heard of the action of a few of his sort in connection with the Seamen's Club at Amoy.

"That the Amoy missionaries refused to hold services in the chapel on Sundays, because they did not come out to preach to foreigners, and that divine service was held in the Amoy Masonic Hall without their assistance.

"In Newchang they refused to read the burial service over a young man who died suddenly because he had never attended church, and yet they will tell one that the burial service is read more for the benefit of those standing round the grave than for the body about to be committed to earth.

"In a part not a thousand miles from Hongkong a well-known missionary many years ago owned a considerable number of Chinese houses, some of which were known brothels, from which he collected rents, and at times personally. The gentleman has gone to his long home years ago, and it is to be hoped he is paying back the rent another way."

Another correspondent, calling himself "a good Presbyterian," residing in Tamsui, supplements this with some facts known to him. He writes to the editor of the *Telegraph*:

"SIR: I don't quite agree with your correspondent, who calls missionaries 'frauds.' They are, simply, humbugs. As old Barnum said, 'the public love to be humbugged, and the churches at home are willing to pay well for fairy stories from the East.' Here is one of the best of them: A missionary in this place, who had not had any success, hit upon an original idea and invited all the Chinese in his district to a 'free lunch.' When the average Mongolian read the placards, which promised 'free chow, free beer, free baccy, free gin, and free music,' he wouldn't at first believe his eyes; but when he was convinced that there was a free collation of some sort, he crowded the missionary's yamen and even packed the streets outside. The missionary, delighted with results, thus transmitted the fact to the people at home: 'Glory to God; fifteen thousand heathens throw down their idols and embrace the cross of Christ; hallelujah. Send me more money!' And the money came and has been coming ever since. How many converts were made by the free chow and free booze I know not. The congregation was no larger the day after the miracle than it was the day before. It is not much larger to-day, and consists, as usual, of the coolies of the missionaries and Europeans, with a handful of intelligent Chinese who want to learn English. The missionary who has it in charge, is a nice man and earns his salary, but he always strikes me as a humbug, since his miraculous conversion of the fifteen thousand heathen."

"A good Presbyterian," it seems to us, draws too fine a distinction between a fraud and a humbug. The missionary is both. He humbugged the nativs and he defrauded his supporters. But the good Presbyterian was no doubt more inclined to consider missionaries frauds after reading "A Shanghai Merchant's" letter in the same paper in which his own appeared, which ran thus:

"I hav been deeply interested in the correspondence about our friends of the foreign missions, and desire to add my mite to the discussion. I belong to Shanghai, where as you know we hav had some trouble of late. The moment the rumor came that there was danger, the missionaries made a masterly retreat to our city. Before the troubles were over, they had drawn up claims for indemnity, and filed them in some instances with their consuls. Nearly all were outrageously extortionate, and a few were equivalent to highway robbery, pure and simple. Here is a sample, and one which was filed with General Jones, of Chinkiang:

Fare of myself, wife, child, amah, and servant, Chinkiang to Shanghai and return (It is really $80.)	$ 195
Six weeks' board in Shanghai for ditto (They were stopping with another missionary.)	720
Salary of myself and wife, for us to account for to our Mission Society	600
Incidentals and extras	175
Value of property left behind, probably all destroyed.	3 000
Injury to property taken with us	550
Damage done to our gospel work	600
Shock to my wife's feelings (We are willing to leave this amount to your discretion.)	5,000
Shock to my nerves (same as above)	5,000
Damage to our amah	75
	$15,915

Please collect this as soon as possible.

"Is there a business man in Hongkong, who could equal, much less surpass the above for mild effrontery?"

The editor of the *Telegraph* joins in with this comment: "We know General Jones, and it is a privilege we highly appreciate; but if he doesn't 'go for' this particular missionary fiend we shall know him no more."

We commend this correspondence, the missionary's letter as well as the replies, to the careful attention of everyone who pays a dollar into any church fund for the conversion of the heathen. And we also commend this thought to them: If the missionary's statements are true the heathen are better than the Christians, and therefore the heathen should be left to their own religion and the Christians labored with. If the opponents of the missionary are right—of which there appears no reasonable doubt—then the system breeds fraud and humbug, and should be done away with. And the way to do away with it is to refuse to giv a cent to missionary funds. Then the preachers will come tumbling home, perhaps to earn an honest living.

Work With Congressmen.

The churches hav never been so united upon one subject, except perhaps their detestation of and cruelty to heretics, as they are upon the effort to close the World's Fair on Sunday. The reason for this is plain enough. Sunday is the priests' day; they own it, and on it own the people. It is the St. Andrew's day of the week, when they hold the people up and collect their tithes. Without Sunday they would hav little influence in the community, and when the day goes they know, as Parker Pillsbury says, that with it will go their reverend and holy selvs.

The latest move of the Sabbatarians is a petition addressed to Congress, asking that body to attach to a national appropriation of five millions for the Fair a condition that the show shall not be open on Sundays. The Sabbatarians regard this as necessary, because they believe it to be the intention of the commissioners to wait until the Fair is about to begin and then to decide to open it on Sundays. This the Sabbatarians think would be "one of the direst calamities that could befall our country."

Congress will meet on the 7th of next month, and the work by the Sabbatarians upon the members will begin at once. The Liberals should also begin their work. Every Freethinker in the country, every Liberal-minded man, should write to his Congressman and urge that official to vote *against* any Sunday-closing condition going with any appropriation, and *for* the Fair to be opened on Sundays. Write him a letter like this:

".....1891.

"HON....., MEMBER OF CONGRESS FOR THE DISTRICT OF .....:

"*Dear Sir:* As one of your constituents I desire to call your attention to a matter of great importance.

"I understand that the American Sabbath Union—an organization working for the revival of a Puritan Sunday observance—has circulated petitions asking your honorable body to attach to any appropriation for the World's Fair to be held in Chicago in 1893 a condition that such Fair shall be kept closed on Sunday.

"I desire to protest against this condition being attached to any appropriation, and to say that if any condition at all is attached it shall be that the Fair is kept OPEN on every Sunday of its continuance. And I respectfully ask you to vote to open the Fair on Sundays if that question shall come before Congress in any shape. And I ask this for these reasons, which are given in a petition to the local directory and national commission, which petition has been signed by thousands of citizens and will be sent to the Fair authorities:

"1. That the American principle of separation of church and state may be maintained.

"2. That public morality may be subserved by providing a substitute for the immoral places to which men may resort when no moral amusements are available.

"3. As a matter of justice to the people of Chicago who hav given of their means to make the Fair possible, tens of thousands of whom can visit the Fair only on a general holiday; and as a matter of justice also to the visitors to the Fair, whose time or means may be limited, and who certainly are entitled to great consideration at your hands.

"4 For the public good. The opening of the Fair on Sunday will be for the benefit not only of Chicago, but of the whole country. The rights of no one are infringed, the happiness of no one disturbed. Those who wish to attend can do so; those who do not can otherwise spend the day. This is a solely humanitarian question, a question of human relations and human welfare, and therefore the only standard by which you can decide is that of the public welfare.

"5. It will benefit the Fair, attracting a much larger attendance, interesting more people in it, and increasing its receipts.

"6. To the objection that Sunday opening of the Fair will destroy the day as a rest-day, we affirm that the tendency would be exactly the opposit. The more beautiful you make Sunday, the more attractiv, the more noble and varied in its pleasures and instructions, the more difficult it will be to change its character, the less danger there is that employers will ever hav the power to transfer it from its present position to the days of toil. With choice of Sunday occupation restricted to attending church or visiting a saloon, the average workingman would choose to keep on laboring.

"7. Finally: Opening the World's Fair on Sunday will harm no one but the keepers of immoral places, while it will benefit the Fair itself, the people of Chicago, and the visitors to the Fair, thereby conducing to municipal prosperity, individual education, public morality, and the development and good of the whole country.

"Hoping that these reasons will hav weight with you for good, and that you will ever be found on the side of freedom, I remain, Yours truly, —— ——"

This letter can be copied either as it is or with such modifications as suggest themselvs to individual writers, or it can be cut out, the blanks filled out, and sent to Congressmen, or send a few stamps and we will return copies printed on note paper all ready for filling out and mailing. The *main* point is to hav *about one hundred sent* to every member of Congress. Such a number would cause him to think.

This work is extremely necessary, for all the religious journals and religious fanatics hav joined hands in this matter of closing the Fair, and some of the national commissioners hav committed themselvs in favor of Sabbatarianism. Unfortunately, too, the women can be used by the clergy and their influence is on the wrong side. One of the national commissioners has approved a scheme to "erect a mammoth gospel-tent in Jackson park for the glory of God, and secure all public audience rooms in Chicago for the use on the Lord's day during the World's Fair, of the celebrated preachers and singers who will gather there from our own and other lands!" The lady who invented this scheme thinks that "as citizens of a country acknowledging God in its Constitution, we ought to make the Lord's day a prominent and beautiful feature of the World's Fair," and that by the mammoth tent scheme the "First Day would assume its proper rank and function at the Columbian Exposition, and the question of closing the Fair on that day would settle itself at once." She is indorsed by Charles H. Richmond, one of the commissioners for Michigan, though whether he indorses the statement that our country acknowledges God in its Constitution cannot be inferred from his statement of approval. At any rate it is evident that he will vote for Sunday closing, and there may be more, and probably are, just like him.

Let everyone take an activ personal interest in this matter, counteracting the meddlesomeness of the fanatics, and it is possible, and even probable, that the Fair will be open Sundays.

A Christmas or New Year's Present.

The "Freethinkers' Pictorial Text-Book" in cloth binding ($2 50) is one of the best Christmas or New Year's presents a Liberal can make to a friend. Christmas is a pagan festival and New Year's is only a mark of time, but the Text-Book is a thing of beauty and a joy forever, and will help to rationalize the festival and make your friend forget the flight of years.

The Original Liar Took It Back.

Some years ago some preacher who tells his Sunday-school scholars not to bear false witness started the story that Colonel Ingersoll had taken up the profession of prophet, and predicted that within ten years there would be more theaters than churches.

Recently a minister down in Texas repeated the story, and when called to account persisted in maintaining its truth. Mr. B. C. Murray, of the Denison *Sunday Gazetteer*, who takes charge of the clerical liars about Infidels in that section of the country, referred the matter to this office for proof that the minister was wrong, and we referred the matter to headquarters. Colonel Ingersoll writes us:

"NEW YORK, Nov. 18, 1891.

"E. M. MACDONALD—*My Dear Friend:* Of course I never said 'that in ten years there would be more theaters than churches.' I believe that the preacher who first started this story has taken it back.

"It never occurred to me that in so short a period as ten years there would be more theaters than churches. I know that civilization is a slow process, and that it takes time to develop the minds and tastes of the people. Very little can be done in ten years. Yours always,

"R. G. INGERSOLL."

That ought to satisfy the preachers who hav been circulating the story. It remains to be seen, however, whether they will hav honesty enough to acknowledge their error.

Letters from Friends.

Adds Insult to His Other Injuries.

MARENGO, ILL., NOV. 11, 1891.

MR. EDITOR: In yours of November 7th your compositor made me say under heading, "Lincoln Not a Spiritualist," that if Spiritualistic quacks were *marked* out (which should be *marched* out) according to their deserts, *i. e.*, in the order of their capacity to hoodwink people, Colonel Bundy would lead the van. H. WETTSTEIN.

A Contributor to Literature, Lectures, and Anything to Keep the Flag Above the Cross.

Oct. 23, 1891.

MR. EDITOR: I now inclose $6—$5 for my subscription two years, and $1 to put where you think best to keep the flag above the cross. I am not very rich, but I will giv $3 toward three lectures, one in Marquette, one in Red Jacket, one in Lake Linden. I thought to get one other subscriber, but failed. EZRA GLADDING.

A Mite of Counsel.

QUINIAULT, WASH, Oct. 16, 1891.

MR. EDITOR: Money is scarce at the present time, but as THE TRUTH SEEKER is the best Freethought paper I know of, I will continue to take it as long as I am able to pay for it. The pictures suit me, also the "Letters from Friends," and Peck's pecking the Christian's god. Only just keep clear of politics. My best wishes to Heston and the Truth Seeker Company. Yours for free thought and free press,

WILLIAM THOMPSON.

Will Unpervert His Neighbors' Minds.

HUMMELSTOWN, PA., Oct. 30, 1891.

MR. EDITOR: I am sorry I cannot send two or three new subscribers' names with my remittance, but it was impossible for me to secure any, as I am not a fluent arguer; but if you will be kind enough to send me some Bible pictures I will distribute them to the best of my knowledge where they will do the most good. I will also send on for some tracts to distribute in the near future.

Since I hav been reading THE TRUTH SEEKER I could not handily do without it. Yours for Freethought,

CHARLES W. BARR

We Reply, the Foremost Tax Reform is to Tax Churches.

NEW YORK, Aug. 29, 1891.

MR. EDITOR: This association has sent you three issues of its broadside sheets, containing the principal comments on our platform, taken from over two hundred and fifty papers in this state.

I think that the question of personal property taxation will be an issue in the coming state campaign. It therefore behooves our public educators to post their constituencies on the subject. So far we hav not seen anything from your pen. What this association desires is discussion with or without reference to ourselvs. Could you not call attention to our work by telling your readers what we want to do? We would esteem it a great favor if you would. Will you please send us a copy of your paper when it contains anything relating to such matter? We would be glad to furnish you matter on the subject if desired.

Yours truly, BOLTON HALL,
Secretary New York Tax Reform Association.

Infidels, Veteran and Tenderfoot.

ST. ANSGAR, IA., NOV. 7, 8 P. M. 291.

MR. EDITOR: A local committee of fifteen Liberals and elastic orthodox secured three lectures by W. S. Bell, and almost all came out each with his own conception of liberty and Freethought, while a few stayed at home, taking care of their policy Gods, and a great number of outsiders were busy instructing their God who said, Try all things and hold fast to that which is good. If Mr. Bell could hav brought with him a carved image expressing the conceptions of each Liberal and orthodox he would hav had a valuable collection for some progressiv museum. Some of us expected stronger doses, while others were thrown into spasmodic convulsions over the mild emulsion administered—but, then, the curdled milk of orthodoxy is still in our stomachs. A number of TRUTH SEEKERS hav been left with us, and a few of Mr. Bell's "Handbooks of Freethought," and we will wait for results. Yours for Liberty, A J. CLAUSEN.

Won't Wonder at the Georgia Wonder.

MILES CITY, MONT., Nov. 4, 1891.

MR. EDITOR: Permit me a few words which I believe are due and will not be considered inappropriate after reading the communications relating to the Georgia Wonder in the columns of your valuable paper. It is very plain that the matter of the Georgia Wonder has been settled beyond a doubt by Mr. W. P. Butler, of Aberdeen, S. D, to whom I sent the papers containing the articles mentioned in his communication in THE TRUTH SEEKER of October 31st, and to whom all lovers of truth and investigation are indebted for the facts that hav been presented by him, also to whom Mr. J. L. Tompkins is indebted for the information obtained on that subject. It has been well said, "Consistency, thou art a jewel," and it seems to me as though Mr. Tompkins should profit thereby, for he desired a "problem solved" and when some one makes an effort to obtain information in that direction he fails to appreciate its intrinsic worth, but at once proceeds to "roast" said parties without cause except for obtaining information that should be considered of value. I beg leave to inform Mr. Tompkins that reason will convince me of the truth a great deal quicker than anything else that I know of and that my part in the controversy was actuated solely by an honest motiv while seeking for the truth. In view of the fact that superstition has held liberty in bondage for ages let us welcome every effort made to overthrow and eradicate its liberty-destroying influence. With that end in view let the truth be made known, which is only obtained through investigation and reason.

C. B. WEBST.

This Closes the Discussion.

LAKE CITY, IA., NOV. 13, 291.

MR. EDITOR: Will you be so kind as to grant me a little space in THE TRUTH SEEKER to say a few words in my own vindication from charges made by Mr. W. P. Butler in THE TRUTH SEEKER of October 31st? In his letter he makes rash charges against myself, all, I think, from a mistaken understanding of my letter defending Mrs. Abbott.

My first letter to THE TRUTH SEEKER was written with a true desire to find out what Mrs. Abbott was, but never believing for one moment that she possessed any supernatural power. I am not built that way. My second letter was not written until I had a clipping sent to me, taken from a Manitoba paper, contradicting Mr. Butler's statements in regard to his exposure of the Georgia Magnet. That statement was signed by four persons, I think, and appeared to be just as honestly done as did Mr. Butler's, and why he should deny it, unless he did not understand my letter, is more than I can tell. I am sure his charges made are beneath the dignity of a gentleman in any other light. I was requested to return the article or clipping taken from the Manitoba paper to the gentleman sending it to me, or I would gladly send it to THE TRUTH SEEKER for publication. But the report was seen here by those having read of Mr. Butler's exposé in the Abbott case, and as a matter of course people here are yet in doubt, and always will be unless Mr. Butler should take the back track of Mrs. Abbott and perform the great feats that she did, and explain just how they are done, and in that case he will convince a doubting people and make a nice little fortune for himself—a thing I hav no doubt he much desires. I was talking with Mr. Remsburg. He thinks the lady in the Chicago museum not the same as the Georgia Magnet, and says Mr. Bell saw her (the Georgia Magnet) and considered her a perfect phenomenon. Is it possible such men can be so easily deceived? No, no, it will not do. There is something wrong in some place. And Mr. Butler must excuse us if we cannot accept his entire statement as fact. When he says he can do all that Mrs. Emma Abbott could do, it is asking too much to expect a credulous people to believe it. If Mr. Butler will come to the capital of our state and do all he says he can, I will go one hundred miles to see the performance, and if he is successful and fills the bill here for one week as well as did our Emma Abbott he will hav made a nice little fortune, and I will be out my traveling expenses, and pay Mr. Butler's board bill for the week. There is none more anxious than I to know what Emma Abbott really is. To learn that is all the interest I hav in her case. This will be my last letter as regards this case, and others younger than I can afford to wait coming events. I desire truth, and truth only, as found in nature; no supernatural power in mine if you please. Respectfully, J. L. TOMPKINS.

A Sower of the Seed.

KALAMAZOO, MICH., Oct. 22, 291.

MR. EDITOR: I sent and got two of your catalogs and gave them to parties. I wish I could do something for you, but the illiberal Liberals, as Green calls them, are very numerous here. My wife joins with me in kind regards and well wishes to you and the TRUTH SEEKER family. I inclose a clipping from the Kalamazoo *Gazette*.

Yours for liberty, E. H. GAULT.

Rev. Caroline J. Bartlett ably discussed the question of opening on Sundays the World's Fair at the Unitarian church Sunday evening. The question, being one of national interest, attracted a large audience to the little brown church. Miss Bartlett spoke of the countless committees delegated to wait upon the World's Fair managers, with resolutions opposing the Sunday opening, and complimented them for their activity. The opposition base their argument on the scripture which cites to keep the Sabbath holy. If this were lived up to, street cars, carriages, etc., would not be seen upon the streets, and men would do no labor whatever. Coming again to the question of the World's Fair, Miss Bartlett stated that it was upon religious grounds that some people wanted the Fair closed on Sunday. It is stated that the Sabbath was made for man and not man for the Sabbath. But our question of to-day concerns not the Jewish Sabbath but the Christian Sabbath. Sunday is never a fast day in the Catholic or Episcopal church. We find nothing in the New Testament interdicting work on the Lord's day. Not until the time of Puritanism were innocent games on Sunday forbidden. How came the orthodox ideas of Sunday? We hav the history of a man being stoned to death for picking up sticks on Sunday.

Miss Bartlett believed in physical and mental rest on Sunday. If Adventists keep Saturday, why then Sunday? In regard to the question of keeping the Fair open on Sunday, 1893, it seems to be a question of human good on human grounds. In Chicago during that summer there will be two hundred thousand transient population. When Saturday night comes, from factory and office there will many more come to increase the congregation in that city. What is to be done with them? They cannot go to church all day. If a man kept a saloon, a dance-house, or a brothel, he would be willing to hav the World's Fair closed on Sunday.

It is the brawn, the bone, and the red blood that cannot go. As the matter now stands the people go out to Jackson park and Washington park on Sundays. They take their lunches and children and stay all day. These are the lungs of the city. We, forsooth, because we want an Exposition, would take away their one place of recreation, so that they could not hav it from now on and so they could not hav it in 1893. It would require a less number of employees to keep this multitude in order if they are permitted to enter the Exposition than if they are shut out to turn themselvs into a mob. Why not invite the ministers to hav a meeting on Sunday and hav the best music? Some say that to hav the World's Fair open on Sunday would excite the people and unfit them for work next day. One minister would rather hav the Blue Laws return than to hav the Exposition on Sunday. Is there not some prejudice in this? Can a picture or statue, which enlightens on six days of the week, do harm on Sunday? Rest is a new sight to see, a new thought to think. The masses will never believe in God until he is revealed to them. The church which does this for the poor is the church of the future. We cannot by petition or statute make a Christian.

Trumpet-Call Against Our Would-be Tyrants.

THREE RIVERS, MICH., Nov., 1891.

LADIES AND GENTLEMEN: To each and everyone who may hav, or who should hav, the best well-being of our great and grand republic in view, it is to you I wish to talk and ask a few questions of seeming importance. I hear ominous sounds in the murky atmosphere of Christian priestcraft and fanatical church communities, portentous of danger to the true commonwealth of these our United States of America. Indeed, the waters of peace are likely to be needlessly troubled by a few over-zealous, cranky societies about the propriety, or rather impropriety, as I should say, of thrusting their personal God into the Constitution of our nation, which would simply be a stepping-stone to a detestable union of church and state. These hot-headed zealots or priests are striving to make a willing catspaw of the Woman's Christian Temperance Union and the Young Men's Christian Association, re-creating or bringing to life the old musty, unreasonable Sunday Blue laws that were promulgated by early Connecticut Puritan Christians—an ignorant set of fanatics, who professed to believe they were doing God service by whipping, drowning, fining, and hanging so-called witches and Sunday trespassers, accused of some fancied wrong. I ask, were such diabolical proceedings done in order to scare honest, well-meaning people to take refuge in the church of those dreadful times, when misguided ministers of a questionable gospel or religion preached hell-fire and damnation to a persecuted people, whose daily lives were much better than those of their priestly tormentors? Is it possible that even now we hav a national president, a postmaster-general, and many Congressmen who are willing to overlook the awful persecutions, too horrible to name, when church and state were united in many of the old nations beyond the briny ocean? Do they think to win a crown of glory by working to please themselvs and a few millions of professed Christians, by gladly listening to the clandestin requests thereof to get laws enacted for the fining and punishing of innocent people, whose business employment is such that Sunday is the only time they can hav for a little harmless outlet and needful recreation among the rural fields, forests, groves, and all Dame Nature's beckoning joys! Some Christian fanatics presume to call this a Christian nation! Oh, shades of Parnassus! how dishonest and futil the claim! Only think of it—there are at most, according to our late census, only about 16,000,000 church-going Christian communicants of all denominations, and half of that number at least are believed to be such only by name or profession, the other half being infidel to their profession, thus showing the worst kind of infidelity, and reducing the abovesaid number who may be of the better class of Christians down to 8,000,000 out of the 63,000,000 inhabitants of our nation, the most progressiv and truly the banner nation of the whole world. Yet, as before noted, the comparativly small handful of Christians hav the audacity to claim a right to rule God into the national Constitution, over the shoulders of our wise forefathers, who, foreseeing the imminent danger of placing God therein, left him out on purpose, and wisely did they so. Praised be their honorable names forever and ever.

Now only 16,000,000 Christians, good, bad, and indifferent, are set off against the vast number of 47,000,000 non-professors, and yet the few hav the effrontery and brass to claim this to be a Christian nation, and clamor for a God in the Constitution, and for union of church and state; also for Puritan Sunday laws, and Comstockish stool-pigeon arrests, and persecuting fines for what they are pleased to term obscene literature—literature that is white compared to a vast amount of Bible obscenity.

Now, who will gainsay the truth of the foregoing open letter? "I pause for a reply," as friend Piper would say.

E. D. BLAKEMAN.

From the Seat of Our Coming Sunday Conflict.

CHICAGO, ILL., Nov. 11, 1891.

MR. EDITOR: In accordance with the request of THE TRUTH SEEKER I sent to Secretary Butterworth a copy of the inclosed protest against closing the World's Fair on Sunday. I am the author of the communication.

The Catholics hav been greatly disturbed by Mr. Butterworth's utterance touching the madonnas and the crucifixions. The power of the Catholics is gone so far as having any influence that would cause the removal of an important officer like Mr. Butterworth. If he should be removed the Chicago Liberals would make Rome howl. I called on Mr. Butterworth to-day and he was not in the least disturbed. S. ROBERTS.

QUESTIONS FOR MR. BLANCHARD.

In Monday morning's issue of the *Daily News* the Rev. Mr. Blanchard is reported to hav said in the meeting held at Grace Methodist Episcopal church Sunday evening, under the auspices of the American Sabbath Union, that "the World's Fair should not be open on the Sabbath, because the law of God forbids work on that day."

I wish to know if Mr. Blanchard can refer to any passage in the Bible which prohibits work on the first day of the week (Sunday)? I also wish to know by whose authority and when the first day of the week was substituted for the seventh day? Furthermore, I would like to know if he or any other preacher can point to any passage uttered by Christ which commands that any particular day was holier than any other day. When Jesus was accused by the Pharisees of breaking the Sabbath he replied that the son of

man (not the son of God) was even lord of the Sabbath. I ask the Pharisees of to-day if the sons of men (the people) are not also lords of the Sabbath in this enlightened day. The orthodox ministers, it seems to me, are very much alarmed over what they term the desecration of their Sunday. They claim that it is in the interest of the laboring men that they are demanding the closing of the World's Fair on Sunday.

How is it, I ask, that the laboring men are not making any move in the same direction? On the contrary, the laboring people, at least the great majority of them, are opposed to the closing of the World's Fair on Sunday. The reason is plain enough. The working people hav only one day (Sunday) in the week which they can afford to spend to attend the Fair, whereas the ministers hav six days at their command. These preachers and their supporters are exceedingly anxious concerning the holy observance of Sunday. How many of them eat cold meals on that holy day? Perhaps they all do. If they do they do not publish it. Are not the servants of these modern Pharisees at work most of the day preparing as good meals on that day as on any other day?

How many pious church-members ride in their carriages driven by liveried servants on the day when Mr. Blanchard says "God forbids work," besides the thousands who ride in the street and steam cars? If these preachers and their followers sincerely believe that the work done in the running of carriages, street and steam cars is prohibited by God, why in the name of religion and common sense do they patronize them? Why do not these preachers preach in favor of eating cold meals and using their own locomotion on Sunday, thereby giving the thousands of people who are now deprived of the rest they ought to hav time to attend divine services if they wish?

I am a workingman myself. I hav also children who hav to work six days each week. Sunday is the only day we can afford to spend, and we hope to be able to make good use of it during the holding of the World's Fair; but if the preachers could hav their way myself and children as well as millions of others would be deprived of the opportunity of enjoying the grandest exhibition of the works of nature and man the world has ever seen. I hav faith in the good sense of the American people and I believe the World's Fair directors will exercise their good judgment to that extent as to extend the opportunity to all the people to visit or not visit the World's Fair every day of the week during its continuance.

The people of the United States of America are the lords of even the Sabbath day and the voice of the people is the voice of God. If the preachers of Chicago during the Fair will preach good common-sense sermons, something after the style of Swing and Thomas, I will guarantee that their churches will not be able to hold the people that will want to hear them. In conclusion I ask Mr. Blanchard and his fellow-preachers to giv us a rest on the World's Fair Sunday-closing business and giv us instead the kind of mental food that will enable us to better the environments and condition of the people at large. REGNANT POPULI.

170 *Washington street, Cit*y. November 10 h.

The Comparativ Morals of Christians and Ingersollians.

YPSILANTI, Oct. 10, 1891.

MR. EDITOR: Finding my subscription nearly out, and myself still on deck, I thought best to renew, as the paper is always a welcome visitor, helping me to while away what would otherwise be many a sad hour. I am in want of several more of your publications, but find myself, like many of your subscribers, not only old but in limited circumstances, making it necessary to deny myself the pleasure they would afford. Nevertheless, we old fellows hav one consolation, viz., "Blessed are the poor, for theirs is the kingdom of heaven."

I inclose a slip cut from the *Ypsilantian*, stating the views of the reverend doctor as to what this town would be obliged to do in case it should adopt Ingersollism.

Now, I will state, for the information of the reverend doctor, that I hav been a resident of Ypsilanti for forty-three years, and in that time hav known a good many Ingersollians, and from anything that I now recall as to them the town would hav been just as safe and orderly without a single policeman as with one hundred, as the reverend doctor intimates; while during the same time I hav known six or eight church officials in disgrace. Some of them are now in Canada, and for prudential reasons not strong advocates of annexation, others of them nestling in Abraham's bosom by the side of that other fellow whose only qualification for the place seems to hav been that he was a beggar and full of sores. Whether they were of the same nature as those that the man after God's own heart complained of when he said: "My bones are rotten, my wounds stink, and my loins are filled with a loathsome disease," deponent saith not. From the communication in THE TRUTH SEEKER, October 3d, from S. P. Putnam, of the state of Washington, it would seem very appropriate for the reverend doctor to use his mighty influence in having one hundred policemen appointed in the town of Oakdale, in the aforesaid state, to protect, not Christians, but Ingersollians from the murderous hate of Christian fanatics. (A good place for Pasteur to locate.) The reverend gentleman seems to insinuate that this is a Christian government, ignoring the fact that the men who framed it were not Christians themselvs, neither believers in Christianity, and that Washington himself in our treaty with Tripoli declares that this is not in any sense a Christian government any more than it is a Jewish or Mohammedan government. No, reverend sir, this, the best and most prosperous government in the world, is not such on account of Christianity, but in spite of it. The reverend is very careful not to tell us that these same Christian governments, with millions of men under arms, are not expecting the millennium to be immediately ushered in, but are looking, if not wishing, for the time to come when they can cut each other's throats on a more magnificent scale than ever before known. JAS. P. DICKINSON.

Between twelve and fifteen hundred people gathered at the corner of Washington and Ellis streets yesterday to witness the ceremony of laying the corner-stone of the new Methodist church.

Rev. L. R. Fiske, D.D., president of Albion College, opened his remarks with the statement that the Christian church means everything to a community. There is no interest of man from the cradle to the grave that is not furthered by it. While it is not the province of the Bible to teach science, yet science flourishes only in Christian lands. So with literature; so with commerce where great highways are between Christian nations. The governments of the world that are of sufficient importance to be recognized in the establishment of international law are Christian communities. Let this town become a representativ of Ingersollism, where men believe in no God, no heaven, no hell, no hereafter, no future but a blank, and a hundred policemen would be needed to preserve the peace.

Won't Hav His Brain Forced into Innocuous Desuetude.

MARINETTE, WIS., Oct. 29, 1891.

MR. EDITOR: It is perhaps unnecessary for me to assure you that your excellent journal is in perfect accord with my theological views in almost every respect. I shall endeavor to send you a new subscriber before my departure for Texas. I hav thus far sold six "Pictorial Text-Books," and think I will be able to dispose of several more.

I hav forwarded to Governor Peck of this state a copy of Brother Reynolds's petition, protesting against the Thanksgiving proclamation mockery. I hav also sent a petition to my old home, Albert Lea, Minn., where it is being circulated among the numerous friends of "intellectual hospitality" by Lyle H. Day, an earnest young Liberal and son of Hon. H. G. Day, the able and heterodox editor of the Albert Lea *Standard*. Of course I hav not the least idea that these petitions will be instrumental in inducing our public servants to abolish the Thanksgiving proclamation absurdity, but they certainly can do no harm. I believe, however, that we could soon make ourselvs felt if every Freethinker and despiser of sham and hypocrisy in the land would emphatically protest against our public servants thus prostituting their official powers.

I am just in receipt of one of Brother Wettstein's popular Freethought badges, and can truly say that I am more than delighted with them. Were I unable to get another one I would not part with it for many times its cost, not merely on account of the glorious principles it symbolizes, but on account of its beautiful appearance.

This city is a perfect hot-bed of superstition, ignorance, and bigotry. Mr. Pecci, of Rome—I think that is the "infallible" gentleman's name—enjoys absolute sway over the benighted minds of a considerable majority of the people here, and from this fact alone you will be able to form some notion as to their intellectual condition. On account of my radical and outspoken Freethought views, I am, to a considerable extent, a social outcast here, but this does not in the least deter me from whacking away at orthodoxy whenever an opportunity presents itself.

Not long ago one of my esteemed Christian friends felt called upon to write me a letter admonishing me to "turn from the error of my ways"—that is, to be content to remain in a state of mental stagnation, to "sacrifice my individuality and become the living coffin of a dead soul." This led to a short but heated epistolary discussion of this subject. I handled the subject entirely without gloves, and I am inclined to believe that it will be some time before my superstitious, but perhaps well-meaning, friend will undertake to broach the subject of religion to me again. I append an extract from my last letter. JOSEPH A. SANDBURG.

You say that, like myself, "you delight in debate." Well, then, why don't you at least make some attempt to answer at least some of the arguments with which my letter fairly bristled? Why did you worm yourself around each and every one of them? You say, "Debates and arguments are all right." Do you not know that this is contrary to the teachings of the church? Do you not know it to be a fact that every time an Infidel lecturer comes to your town the preachers immediately start prayer-meetings in opposition to him, and that they warn their poor dupes with the stale and contemptible threat of hell-fire not to attend the lectures, for fear they might be transformed from silly and unthinking orthodox sheep into Freethinking goats, and thus detract from their ill-gotten revenue, wrung from the cowardice, fear, and credulity of humanity? Do you not know it to be a fact that these soul-hustlers invariably make themselvs conspicuous by their absence from such lectures; that they obstinately and persistently refuse to meet a brave and honest champion of universal mental liberty in public debate; that they skulk behind the coward's retreat, the pulpit, but as soon as the "horrid Infidel" has departed they immediately resort to their despicable tactics of lying, backbiting, and slandering? You know this to be a fact as well as I do, and were it not for the cloud of prejudice and bigotry before your eyes you would frankly admit it.

I am not trying to "make you admit that there is no God." It is a matter of utter indifference to me whether you believe in a God or not, but if you are not a barbarian you ought to be willing to extend to all others the rights which you claim for yourself. I myself believe in a God which I know exists, namely, force and matter—nature—but I certainly cannot stomach the personal God idea. However, that is not the question we are discussing. I am simply trying to convince you that even an Infidel has rights which Christians ought to be compelled to respect. I am simply trying to convince you that a book of the frightful character of the Holy Bible cannot be the word of an infinitly good and just God. I am trying to convince you that we should not be asked to swallow all sorts of balderdash that the preachers attempt to cram down our throats, and then flaunt the scarecrow of an eternal hell before our eyes if we even make a wry face in attempting to swallow their absurdities. I am endeavoring to make you admit that I should not be compelled to allow my brain to lapse into a condition of absolute "innocuous desuetude"—that the expression of an honest thought can not by any possibility harm an all-powerful being. I am endeavoring to convince you that the world of thought should be absolutely free to all—that it should be without a fetter and without a chain—that it is a free and untrammeled exchange of ideas that makes us move onward and upward to a higher and nobler destiny than the wildest dreams ever pictured upon the brains of our orthodox forefathers—that it is Freethought that has lifted us from the depths of savagery up to our magnificent civilization of to-day. I am endeavoring to convince you that without a free and unfettered brain there would be no progress—that, in the language of that grand man, that splendid intellectual colossus, Colonel Ingersoll, "in the intellectual air there is room for every wing, and on the intellectual sea there is room for every sail."

You say you hav "investigated the subject in question." Now, let me in all candor ask you how many Infidel books and periodicals you hav ever read. Hav you not invariably spurned them as though they had been infected with some terrible contagious disease?

You say, "Why think all Freethinkers perfect?" I never made such a claim, but is it not a fact that the leaders of the intellectual world are, and always hav been, Freethinkers? This no thoroughly honest, intelligent, and well-read person will undertake to dispute. The reason that Infidels are more moral than Christians as a class is that they are vastly more intelligent and civilized. I hav never said anything against the reverend gentleman to whom you refer, although I am reliably informed that he once swore to a lie in a court of justice. However, be that as it may, I decline to attack any man's private character, whether Christian or Infidel. I flatly refuse to deal in personalities. Judging by my experience at least, such despicable and cowardly tactics are peculiar to Christians. Slander is now the only gun in the arsenal of heaven which has not been spiked, and I do not think that Infidels are at all anxious to gain possession of it.

You admit that Mr. Ingersoll is a good and pure man, but, you ask, are all Freethinkers like him? Now, do you not know that statistics show that preachers furnish more criminals in proportion to their number than any other class of men, and it is a remarkable fact that a large majority of these crimes are crimes against women? Is not this a pretty record for a class of "holier than thou" professed teachers of public morality? Do you not also know that it is almost an impossibility to find an Infidel immured in a penitentiary? Judging by the statistics of other states, I undertake to say that in all probability there is not a single outspoken Infidel confined in the penitentiary of your state, and if you will ascertain from an authoritativ source the religious belief of the prisoners confined therein, I hereby agree to pay you $5 for every Infidel, provided you will agree to pay me ten cents for every Christian to be found there. This will be a golden opportunity for you to help me squelch the Christian lie that unbelief tends to produce crime and immorality. I challenge you to show me a single Infidel who to your knowledge has ever been convicted of an offense against the laws of morality. Why, just look for a moment at the Infidels in your own community. Are they not among your most intelligent and respected citizens? Was there ever the faintest breath of scandal connected with them, and are not their characters as far above reproach as any theologian that ever breathed? You will find it the same all the world over. Now, on the other hand, just look at the beautifully checkered characters of some of the devout believers in your fine religion. Every bum, cutthroat, vagabond, and sneak-thief in town, if you were to take the trouble to investigate the matter, you would find to be devout believers in the doctrins of forgivness for sin, vicarious atonement, future rewards and punishments, etc., and the least allusion to Freethought would cause them to involuntarily hold up their hands in holy horror and their pious lips to curl with an idiotic sneer that would remind you of Darwin's "missing link." Now, mind you, please don't misconstrue my meaning. I know perfectly well that there are plenty of good Christians whose standard of morality is just as high as that of Infidels, but taken as a class the unbelievers are far above the Christians as far as morality is concerned. A belief in some of the pernicious doctrins of orthodox Christianity must tend to a dissolution of public morality.

You claim that you are not bigoted on this subject, and then with the next breath declare that "I need not worry a bit about emancipating your mind, as your mind is all right." This shows conclusivly that you hav firmly resolved to reject all arguments against the absurd and senseless doctrins of orthodox Christianity, therefore I am led to infer that the time occupied in writing this letter has been utterly wasted. In the language of Thomas Paine, "To argue with a man who has renounced his reason is like giving medicin to the dead." As Ingersoll says, these words ought to be written in letters of gold and made to adorn the walls of every orthodox church. I am almost willing to wager that were the greatest orator of our time, and perhaps all the time, to lecture in your city, you would refuse to even listen to this magnificent man; but, on the contrary, should the clownish and sensational soul-hustler of Brooklyn advertise himself to perform there, you would almost fall over yourself in your frantic scramble to secure a seat.

If you must believe in a God, why believe him to be the cruel, merciless and bloodthirsty scoundrel of the Bible? Why not believe him to be good and kind and just and merciful? Why believe in a devil and a hell? If the devil continues to roam around "like a roaring lion, seeking whom he may devour," in spite of everything that God can do to stop him, does not this prove that His Satanic Majesty is more powerful than his "daddy," and that the Lord can not be all-powerful—or can it be possible that these monstrosities are in partnership? "If it is a fact that the whole human family is in the hands of such a god and such a devil, I would call upon the angels to pity and to weep" If the Lord is all-powerful, is it not wicked in him to permit this old sooty rascal to thus roam around? If this God is all-powerful and has the welfare of his children at heart, in the name of common sense why does he not arise in his wrath, of which according to the Bible he has a superabundance, and utterly annihilate this horrid devil, and thus forever banish sin, and pain, and suffering from the world?

I hope that I hav said nothing in this letter which in the least offends you. Even the truth is sometimes hard to swallow, and it often requires courage to tell the truth. If you are disposed to "keep the ball rolling," you will at all times find me ready for the fray, and fully prepared to vindicate the reputation of this God, who is said to hav his abode somewhere beyond the clouds, but whom no one has ever yet beheld, although I believe it is claimed by some that Brother Moses carried on a conversation with him "face to face as a man speaketh to his friend," and that he once indecently exposed himself, as related in Lev. xxxiii. 23. If you are inclined to be angry with me at anything I hav said in this letter, I hope that you will generously and magnanimously cover all my supposed transgressions with the broad mantle of charity and forgivness, as you will hav plenty of time to "get even" with me. Remember that while you will be enjoying the society of Lot, and David, and Solomon, and Abraham (the man with the capacious bosom), and other old patriarchs who ought to be in the penitentiary, you can enjoy the infinit pleasure of beholding me slowly sizzle in the devil's frying-pan throughout all eternity.

I remain yours, etc., in the cause of Universal Mental Liberty, JOSEPH A. SANDBURG.

Children's Corner.

Edited by MISS SUSAN H. WIXON, *Fall River, Mass., to whom all Communications for this Corner should be sent.*

"Between the dark and the daylight,
When the night is beginning to lower,
Comes a pause in the day's occupations
That is known as the Children's Hour."

In Nature's Haunts.

I love to wander in the shade
And revel 'mid some sylvan scene,
Where nature wears a face serene,
And Flora's gifts are all arrayed.

Where twining tendril interweaves;
Where tiny bud unfolds its wings:
Where woodland's sweetest songster sings
On stately bough, 'neath verdant leaves.

Where gentle breezes linger round,
And waft sweet odors from the flow'rs;
Where noontide sun peeps through the bowers
And kisses earth with beauty crowned.

I love to sit beside the brook
And watch its crystal waters leap
O'er mossy stone and rugged steep
From sunny pool to shady nook.

I love to hear its soothing song—
That melody so soft and low
That ushers from its rippling flow,
As playfully it rolls along.

I love to stroll along the brink,
And gather pretty stones and shells;
Or pluck the dainty golden bells
Whose rootlets from its fountains drink.

My very heart is sweetly thrilled
With solitary happiness,
To think that I can hav access
To nature's haunts with beauty filled.

Yes, nature holds within her bounds
So many things that charm the soul,
No wonder that the Indian's goal
Was in the happy hunting-grounds.

Though others look beyond the skies
For future happiness and bliss,
I think I am content with this
Sweet nature's radiant paradise

GEORGE J. REMSBURG.

The Old Windmill.

One of the greatest curiosities in the West is an old windmill located at Lawrence, Kan. It stands on a high hill overlooking the city of Lawrence, and appears like a sentinel keeping guard over the destinies of Lawrence and her people. There it has stood for over a third of a century, withstanding alike the pleasant summer zephyr and the chilling gusts of winter's snow and ice which blow across the Kansas plains. Little does it care whether it is fanned by a gentle summer breeze or a winter hurricane, as it is alike unconscious of both.

Its history is the history of the little town which surrounds it. At the time it was built there were but few marks of the city which has since grown up around it.

Away back in the early part of the sixties my father conceived the idea of utilizing the steady winds and putting their great powers to more use than wafting the dust across the prairie. The men to build the mill had to be brought over from Sweden, as none here understood how to erect such a structure. The Swedes had long since realized what a force the wind is and had turned it to use to drive the millstones and other machinery.

After the mechanics had been produced there were still many difficulties to be overcome, as Kansas was a new state, without a mile of railroad, and with no other means of transportation than the ox team.

The great heavy timber for the structure had to be hauled from the Indian Territory, a distance of four hundred miles over the wild prairie, with no road or trail to follow, and every creek had to be forded or bridged, and often the teams were delayed for a week by the swollen streams. All the iron and heavy machinery had to be brought from Fort Leavenworth, as that was the nearest railroad point.

The years when the mill was being built were during the late war, when Kansas was in the midst of bitter strife, as both sides wished to claim it.

When Quantrell raided our little town and massacred half of our male population, and burnt all our houses and stores, he also attempted to burn the mill, but did not succeed, as all the timber was too green to burn and could not be ignited easily, and Quantrell and his men were loath to overexert themselvs at anything which had the appearance of work; so they gave up after one trial.

When finally completed it towered up into the sky like the fabled giants of old of whom we hav all heard so much.

The structure has eight sides, so it would giv as little surface as possible for the wind to bear against; it rests on a wide foundation and tapers toward the top, the main structure being about seventy-five feet high. The wings are eighty feet from tip to tip and are eleven feet wide.

The top, which contains the main shaft through which the wings pass, is loose and revolves on a track, so that the wings can be turned to face the wind when blowing from any point of the compass. The wings consist of a main arm, through which are passed slats, forming a latticework on which the rails are spread so as to catch the wind and furnish the power. This mill is the largest mill of its kind in the United States and cost originally a little over $13,000.

It was first used almost exclusivly for grinding purposes but later it was used to furnish power for a plow factory; but now as its days of usefulness are over it is standing idle, and as it has done good service it is entitled to a rest.

It has lately been purchased by the city charity committee and is going to be used as an art gallery, for the benefit of the poor, and it will be one of the most romantic art galleries in the country.

This mill is one of the landmarks of Kansas and is to that noble state what the old ruinous castles on the Rhine are to Germany, or the ruins of the Parthenon are to Greece. If the old mill could talk what a tale it could tell of the people who visited it and left their autographs written on the board on the inside of the structure.

This mill is such a curiosity that a large silver manufacturer has gotten up a souvenir spoon with a picture of the old mill in the bowl and it is said that they can hardly keep up with their orders. The mill has been twice struck by lightning and been on fire once, but in spite of it all it still stands a noble monument to the memory of the man who conceived and planned its building.

WILLIAM L. PALM.

Denver, Col, Nov. 11, 1889.

Earliest Methods of Measuring Time.

The story is that King Alfred had no better way to tell the time than by burning twelve candles, each of which lasted two hours; and, when all the twelve were gone, another day had passed. Long before the time of Alfred, and long before the time of Christ, the shadow of the sun told the hour of the day by means of a sun-dial. The old Chaldeans so placed a hollow hemisphere, with a bead in the center, that the shadow of the bead on the inner surface told the hour of the day. Other kinds of dials were afterward made with a tablet of wood or straight piece of metal. On the tablets were marked the different hours. When the shadow came to the mark IX, it was 9 o'clock in the morning. The dial was sometimes placed near the ground, or in towers of buildings. The old clock on the eastern end of Faneuil Hall, in Boston, was formerly a dial of this kind; and on some of the old church towers in England you may see them to-day. Aside from the kinds mentioned, the dials now in existence are intended more for ornament than for use. In the days when dials were used, each one contained a motto of some kind, like these: "Time flies like the shadow;" or, "I tell no hours but those that are happy."

But the dial could be used only in the daytime, and, even then, it was worthless when the sun was covered with clouds. In order to measure the hours of the night as well as the hours of the day, the Greeks and Romans used the clepsydra, which means, "The water steals away." A large jar was filled with water, and a hole was made in the bottom through which the water could run. The glass in those days was not transparent. No one could see from the outside how much water had escaped. So there were made, on the inside, certain marks that told the hours as the water ran out; or else a stick with notches in the edge was dipped into the water, and the depth of what was left showed the hour. Sometimes the water dropped into another jar in which a block of wood was floating, the block rising as the hours went on. Once in a while, some very rich man had a clepsydra that sounded a musical note at every hour.—*Popular Science Monthly.*

Wonders of the Body.

Suppose your age to be fifteen or thereabouts. You hav two hundred bones and six hundred muscles; your blood weighs twenty-five pounds; your heart is five inches in length and three inches in diameter; it beats seventy times per minute, 42,000 times per hour, 100,800 per day, 35,792,000 per year. At each beat a little over two ounces of blood is thrown out of it, and each day it receives and discharges about seven tons of that wonderful fluid. Your lungs will contain a gallon of air, and you inhale 24,000 gallons per day. The aggregate surface of the air cells of your lungs, supposing them to be spread out, exceeds 20,000 square inches. The weight of your brain is three pounds; when you are a man it will weigh about eight ounces more. Your nerves exceed 10,000,000 in number. Your skin is composed of three layers, and varies from one-fourth to one-eighth of an inch in thickness. The area of your skin is about 1,700 inches. Each square inch contains about 2,500 sweating-tubes or perspiratory pores, each of which may be likened to a little draining-tile one-fourth of an inch long, making an aggregate length of the surface of your body of 88,541 feet, or a tile ditch for draining the body almost seventeen miles long.

Children's Quaint Sayings.

A child seeing a bill on a telegraph post: "Oh, mamma, look! a message has fallen down."

Tottie: "I wonder why dolls are always girls, Tom?" Tom: "Because boys hate to be made babies of."

Little boy, learning his catechism from his mother: Q: "What is a man's chief end?" A: "His head."

A little girl, aged five, going to bed one night, and kneeling down to say her prayers, said: "O, mamma, may I only say amen to-night? I am so tired."

Mamma: "And David was able to kill that great big man Goliath because God helped him." Harry (aged six): "Well, I don't call that fair, mamma; that's two and one."

Girl (yawning over lessons): "I'm so tired; I should like to go to sleep." Boy: "I'll tell you what to do, then; get up early to-morrow and hav a good sleep before breakfast."

Small boy, watching his sister iron a piece of work with bird's nest of eggs done in crewels on it: "I say, sister, if you keep the iron so long on those eggs you'll hatch 'em."

Jack (aged four, taking a walk): "What becomes of people when they die?" Mamma: "They turn into dust, dear." Jack: "What a lot of people there must be on this road, then."

A little girl had a penny given her to drop in the collection-box at church. When she dropped in the coin she exclaimed, "That's the way the money goes; pop goes the weasel."

A little girl, seeing two love birds billing and cooing, was told that they were making love. "Why don't they marry?" she asked; "then they would not make love any more."

As we were talking one day about churches and their curious ceremonies, a little boy remarked that he had seen a christening, a funeral, and a wedding, but he had never seen a divorce.

A precocious boy of six years, listening wearily to a long-winded tale related by a prosy relativ, took advantage of a short pause to say, slyly: "I wish that story had been brought out in numbers."

"Little baby is very ill, Charley: I am afraid he will die." "Well, if he does die, mamma, he won't go to the bad place." "Why, Charlie, how can you know that?" "Oh, I know he can't, mamma; he's got no teeth to gnash."

A fond mother said to her little son: "Tommy, my dear, I am going to giv you a little companion soon; which would you prefer, a little boy or a little girl?" "Well, mother," replied Tommy, "if it is all the same to you, I would rather hav a little donkey."

Correspondence.

ASPEN, COL., Nov. 10, 1891

MISS SUSAN H. WIXON: I thought that I would write you a letter, as it has been some time since I hav written to the Corner. I hav been studying shorthand and typewriting for two months and can write quite well. It is snowing to-day.

Colorado is not so cold as some people think. Papa has been taking THE TRUTH SEEKER for two years. Mr. Shaw, the well-known Liberalist of Galveston, Tex., lectured here for three evenings. The Rev. Mr. Williams replied to him. I like shorthand and it is easy to learn. I would like to correspond with the boys and girls of the Corner. It is snowing so hard that I cannot see the mountains. OSCAR KINDRICK.

[Oscar's letter is written nicely and shows that he is familiar with the typewriter. Write again, Oscar.—ED. C. C.]

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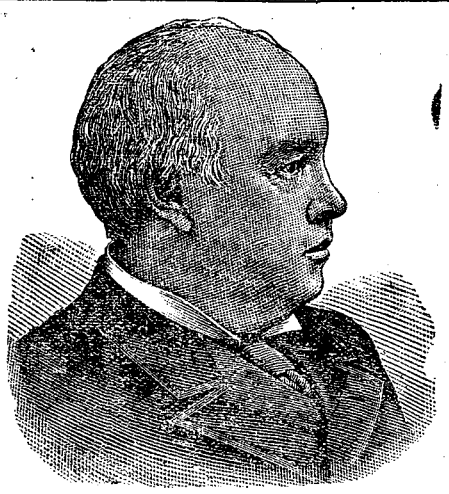
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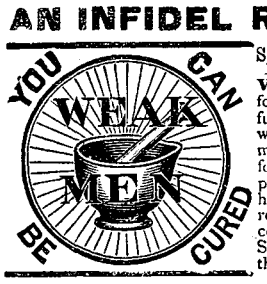
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These notices are for the benefit of Liberals who may be visiting the places where these societies are located. Local Secular Unions and Freethought Societies meeting regularly can hav their gatherings advertised here free by forwarding the necessary information.

The Manhattan Liberal Club, N.Y.

Meets every Friday evening, at 8 o'clock, at German Masonic Temple, 220 East 15th street. Lectures and discussions. The public cordially invited.

The Newark Liberal League

Meets every Sunday afternoon at 3 o'clock at Liberal League Hall, 177 Halsey st., cor. Market st., Newark, N. J. Lectures and discussions on religious and social questions. Seats free and everybody welcome.

American Secular Union, Newark Branch.

124 Market street. Assembles every Sunday evening at 7:30. Lectures, debates, and discussions on all important secular subjects. President, HENRY BIRD; Secretary, CORA BELLE FLAGG.

Brooklyn Philosophical Association

Meets at Fraternity rooms, Bedford avenue and South 2d street, Brooklyn, E. D., at 3 P.M., every Sunday. Lectures followed by discussion. Platform free. Charles Monholland, secretary, 248 Broadway, Brooklyn, E. D.

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The Secular Society of Kent, O.,

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Of Alliance, O., meets the first and fourth Sundays of each month at Independent Church, at 10:30 A.M. Free discussion on all Liberal subjects. Subscriptions to THE TRUTH SEEKER and *Investigator* are solicited. R. G. SMITH, Cor. Sec.

Chicago Secular Union

Meets every Sunday evening at 7:30 P.M., at Fort Dearborn Hall, 181 West Madison street and at 116 Fifth avenue. Lectures and debates. Strangers from abroa are welcome.

Milwaukee, Wis., Liberal Club

Holds meetings every Sunday evening at 218 Grand ave., (Fraternity Hall). Lecture followed by debates. The public cordially invited.

San Francisco, Cal., Freethought Society

Meets every Sunday evening at Union Square Hall, 421 Post street, at 8 o'clock. A cordial invitation is extended to all. Seats free.

Port Angeles Secular Union

Meets every Sunday at 7:30 P.M. in Macdonald's Hall in Port Angeles, Wash. Lectures, songs, and select reading. Discussion invited on all subjects. Liberal literature distributed free. FRANK MORSE, Cor. Sec.

The West End Progressive Liberal Union

Of Los Angeles, Cal., meets semi-monthly, first and third Sundays, at 8 o'clock, P.M., at Parr's Hall. Everybody invited. MRS. R. M. BERRA, Pres.; J. H. MCWILLIAMS, Rec. Sec.

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News of the Week.

MRS CARPENTER, of Bridgeport, Conn., grew despondent over prediction of misfortune by a fortune-telling machine and has become insane. Bridgeport priests hav come out strongly against the machine, saying that fortune-telling is forbidden by their church.

THE Emmett theatrical troupe has been arrested at Pittsburgh for parading on Sunday.

THE Chicago superintendent of police may be impeached for unwarranted Anarchist raids.

THE Austrian emperor says that the famin in Russia will tend to induce that nation to make war.

HELSINGFORS, the capital of Finland, is suppressing the Salvation Army. The papers hav been warned not to mention the Army's doings.

GEORGE EDWARD CURTIS, scientific assistant in the Smithsonian Institute, pronounces Dyrenforth's rain-making attempts utterly futil.

AT LOS Angeles three Yuma Indians hav been sentenced to death for murdering, in accordance with their laws, a medicin man who failed to bring rain.

AFTER the pilgrim riots France in fear of national embroilment with Italy, forbid its bishops getting up pilgrimages. Several bishops hav disobeyed and will be prosecuted.

"CIVIL war, famin, pestilence, and conspiracy," says a dispatch, are all going on in holy Russia "in a way which must effect startling results of some kind very soon."

A WOMAN sitting before a New York house in the rain replied to a question, "The Lord has told me to rest here. He has made me a queen." She was committed for examination as to sanity.

CARDINAL MANNING says: "I am afraid that Sunday newspapers create Sunday work. Six days of the week are quite enough for the news of the world. I certainly think that the reading of Sunday newspapers—or I will say bad Sunday newspapers, that I may not expose myself to any action for libel—has a direct and powerful influence in corrupting the morals of people."

A BRAZIL dispatch says: "The republican form of government has not panned out as they expected. There is a powerful faction desiring the reinstatement of the empire. They want Dom Pedro's son or his nephew on the throne. Since the fall of the empire prices of every commodity hav doubled. The government has imposed a high tariff, and the people hav the idea that a large part of the money gets into private pockets instead of into the state treasury."

CATHOLICS are indignant at the attempt of King Humbert of Italy to supplant the religious marriage with the civil by decreeing: "We hav decreed and do decree: Article. For § 226 of the regulations for military discipline in the army is substituted the following: § 226 With no less firmness and severity should the commandants of the army corps take care to repress the earliest signs of concubinage, arising from improper unions, and too often the cause of scandals, of disorders, and of violence. Religious marriage, which is only a modification of concubinage, should of itself be considered a grave crime deserving punishment when officially ascertained. Given at Monza (the royal residence) this 7th day of October, 1891.—Umberto."

MRS. CHURCH, of Passaic, N. J., is dying of cancer and uses no ameliorativ medicins. "When did I first believe in the curing by faith?" she says. "Not until six years ago. Of course I believed in the miracles of olden times, and I had read some few books about divine healing, but never until then was it brought home to me that the Lord still had power to save. It happened that my husband fell sick. . . . I fell asleep. In the morning suddenly I awoke. A face radiant with happiness and holiness had leaned over me and whispered in my ear: 'Whatsoever ye shall ask of the father in my name he will giv it you.' Three or four days afterward my husband began to recover. I hav taken no medicins. I do not intend to take any. My faith upholds me. The Lord will cure me."

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JOB PATIENTLY GROWLETH ABOUT HIS CONDITION.—Job iii.

Gems of Thought.

IT cannot be doubted that, as emperor, the religious incredulity which I felt was favorable to the nations which I had to govern. How could I hav favored equally sects so opposed to one another if I had been under the influence of one of them? How could I hav preserved the independence of my thoughts and actions under the control of a confessor who would hav governed me by the dread of hell? What power cannot a wicked man, the most stupid of mankind, thus exercise over those by whom whole nations are governed.—*Napoleon Bonaparte.*

RELIGION, far from acknowledging the power of reason, boasted of having subjected and humbled it. Politics considered as just what had been consecrated by compact, by constant practice, and ancient customs. It was only in the sacred books, in respected authors, in the bulls of popes, in the rescripts of kings, in registers of old usages, and in the annals of the church, that maxims or examples were sought for from which to infer rights. The business was never to examin the intrinsic merits of a principle, but to interpret, to appreciate, to support or to annul by other texts those upon which it might be founded. A proposition was not adopted because it was true, but because it was written in this or that book, and had been embraced in such a country and such an age.—*D'Holbach.*

IT is urged that "the acceptance of Christianity by a large portion of the generation contemporary with its founder and his apostle was, under the circumstances, an adjudication as solemn and authoritativ as mortal intelligence could pronounce." If this is true, then "the acceptance of Buddhism by a large portion of the generation contemporary with its founder was an adjudication as solemn and authoritativ as mortal intelligence could pronounce." The same could be said of Mohammedanism, and, in fact, of every religion that has ever benefited or cursed this world. This argument, when reduced to its simplest form, is this: All that succeeds is inspired.—*Ingersoll.*

THE thing revealed is revelation to the person *only to whom it is made* His account of it to another is not revelation; and whoever puts faith in that account, puts it in the man from whom the account comes.—*Paine.*

IT has become my great aim so to advance my own nature and that of others that the world may be better for my life. Not the salvation of men's souls from hell, but the elevation of their hearts and minds, and the bettering of their social condition, is now my desire.—*Robert C. Adams.*

PUSHING aside all the major and minor prophets, from weeping Jeremiah to raving John of Patmos, we will take a solitary glance at the prophetic attainments of the only begotten son of the author of the Bible. Christ himself, it must be remembered, tried his hand at prophecy. If he was no prophet, he was no fool; for he took care that his great prophecy was to be fulfilled *after* his death. This is always a wise precaution; for, if the prophecy be not fulfilled, the prophet is saved the hazard of being branded an arrant impostor. Christ, when he tried his hand at prophecy—having previously tried his hand at the jack-plane—foretold that he would return to the earth for the second time before the generation to which he appeared had passed away. His followers distinctly understood this promis and looked for him. He is now more than eighteen hundred years overdue. Even so, Lord Jesus, come quickly! It must be kept in mind that punctuality was never a characteristic of the Lord. Perhaps it was for lack of this valuable quality he had to giv up the respectable call of carpentering to take to lay preaching. He took "no note of time." He prophesied that he would remain in the grave three days and three nights (seventy-two hours), and he remained in it at most twenty-nine hours and a half. He prophesied that he would come back to the earth before the demise of the then generation. That generation passed away eighteen centuries ago, and Christ has not yet come! Well may he be expected to now "come quickly." He has, to this day, dupes who believe in his prophecy, and who possibly hav a cab constantly standing at the nearest railway station "waiting for the coming of the Lord Jesus."—*Saladin.*

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Vol. 18. No. 49. {PUBLISHED WEEKLY.} New York, Saturday, December 5, 1891. {28 LAFAYETTE PL.} $3.00 per year.

Notes and Clippings.

MRS. LIZZIE F. DODGE, who was held guilty of profanity and other sins by a church in Lynn, Mass, has written a letter of self-defense to the church authorities. She quotes from an opinion that she has received from a Boston lawyer, in which he says that the word "damn" has been held by the Massachusetts supreme court to be not profane.

A STRANGE custom among the Bayanzi, who liv along the upper Congo, has been described by explorers. Brass rings, sometimes weighing thirty pounds, are welded around the necks of the wives. At first the neck becomes raw by the chafing of the ring, but after a while it becomes calloused, although a woman has to hold the ring up frequently to get relief from the weight. The ring is never put around a woman's neck until she has attained her full development. The women are proud of the ornament, believing that it enhances their importance and beauty.

THE impracticable character of Count Tolstoi, the Russian novelist, is clearly shown by his manifesto to the Russian government, declaring that unless it guarantee to feed the people until the next harvest, and faithfully perform the pledge, there will be a revolution, in which he, Tolstoi, will take part himself. It may be impossible even for the autocrat of all the Russias to save his people from the consequences of famin, for the means of a government depend on the product of loans, taxation, or confiscation, and if, as in Europe today, Russia's credit in the money market is broken, on what can the government rely but confiscation? Can a humanitarian Anarchist like Tolstoi consistently favor confiscation instead of voluntary charity? And can Tolstoi, the preacher of peace at all hazards, consistently advocate a revolution if confiscation fails or is denied? Surely such a manifesto is the act of a vague sentimentalist, not of either a serious philanthropist or a philosophic statesman.

A CLERGYMAN writes in the *Herald* of the dangers of morality: "There is no subject so hard to deal with in the church as that of morality. The danger is that in preaching morality those who receive and follow it are disposed to rely upon it for salvation. The Pharisees and Sadducees were moralists, but Mary Magdalene and the other woman that was a sinner, the Prodigal Son, the thief on the cross, the publican in the Temple—these were the Christian types. Not a boasted morality, but a weeping penitence is the spirit desired."

A MASTODON'S tooth, ten inches long, seven inches from the crown to the roots, and weighing five and a quarter pounds, was found by a prospector on Goble creek, Ore., a few days ago.

THE Christmas *Dramatic Mirror* will contain an article by—to use that paper's words—"the matchless orator, Shaksperean scholar, and giant of Freethought, Colonel Robert G. Ingersoll." "It is seldom," says that journal, "that the public enjoys the opportunity to read Colonel Ingersoll's splendid productions, and then only in the pages of the great reviews. But in our holiday number he will write of a subject that deeply concerns the drama, the drama's votaries, and the play-going classes."

THE differences in character between the people of the various sections of Brazil, a country about as big as the United States, are very marked. The states south of the equator are industrious and enterprising, but the northern states, in which the heat is oppressiv, and the means of life can easily be got, are languid and indolent. The natural resources of the northern section of Brazil surpass those of the southern section, and yet the southerners are more prosperous than the northerners.



A PAROCHIAL SCHOOL EDUCATION—FILLING THE CHILDREN'S MINDS WITH RUBBISH.

A FEMININ vegetarian of this city is engaged in organizing a Vegetarian society, to take the place of the society of the same kind that once existed here and waged war upon the horrible practice of devouring flesh, fowl, fish, and oysters. She says there are five thousand vegetarians in Boston and two thousand in Chicago, besides others in New York and elsewhere. She herself once lived on apples for several weeks at small cost, and there are people in Boston who liv happily on bread, vegetables, and fruits at the rate of $3 a week. She says that vegetarianism is health-giving, strengthening, and spiritualizing, especially if its disciples avoid such animal products as milk, cheese, and eggs, as well as meats.

THE horseshoe superstition still sticks, and junk dealers find it profitable to keep horseshoes in stock for sale to dwellers in the tenement-house region, where a horseshoe over the door is still not uncommon. If all the money drawers of small shops could be rummaged, enough horseshoes could be found to supply half the equines in town. The superstition is that the shop will do a good business so long as the presence of the horseshoe is known only to the shopkeeper. On a recent rainy afternoon a neatly dressed girl daintily picking her way across Fifth avenue at Twenty-eighth street suddenly stopped, stooped, picked up a wet and dirty horseshoe, tucked it away under her waterproof, and went on in smiling anticipation of good luck.

FLORENCE, the actor, once gave some advice to a friend in these words: "My Dear ——: One gallon of whisky costs about $3, and contains about sixty-five fifteen-cent drinks. Now, if you must drink, buy a gallon and make your wife the barkeeper. When you are dry, giv her fifteen cents for a drink, and when the whisky is gone she will hav, after paying for it, $6.75 left, and every gallon thereafter will yield the same profit. This money she should put away, so that when you hav become an inebriate, unable to support yourself and shunned by every respectable man, your wife may hav money enough to keep you until your time comes to fill a drunkard's grave."

THE greatest revival that the church needs is a revival of true morality. There is no cause which operates so much to keep men outside the church as a knowledge of the fact that so many in the livery of religion are serving the devil.—*Herald.*

Selected.

The Three Philanthropists.*

I.

Well, while I am a beggar, I will rail,
And say there is no sin but to be rich.

Mr. A. lived in the kingdom of ———. He was a sincere professional philanthropist. He was absolutely certain that he loved his fellow-men, and that his views were humane and scientific. He concluded to turn his attention to taking care of people less fortunate than himself.

With this object in view he investigated the common people that lived about him, and he found that they were extremely ignorant, that many of them seemed to take no particular interest in life or in business, that few of them had any theories of their own, and that, while many had muscle, there was only now and then one who had any mind worth speaking of. Nearly all of them were destitute of ambition. They were satisfied if they got something to eat, a place to sleep, and could now and then indulge in some form of dissipation. They seemed to hav great confidence in to morrow—trusted to luck, and took no thought for the future. Many of them were extravagant, most of them dissipated, and a good many dishonest.

. . . . . .

After having obtained this information Mr. A. made up his mind to do what little he could to better their condition. He petitioned the king to assist him, and asked that he be allowed to take control of five hundred people in consideration that he would pay a certain amount into the treasury of the kingdom. The king, being satisfied that Mr. A. could take care of these people better than they were taking care of themselvs, granted the petition.

Mr. A., with the assistance of a few soldiers, took these people from their old homes and haunts to a plantation of his own. He divided them into groups, and over each group placed a superintendent. He made certain rules and regulations for their conduct. They were only compelled to work from twelve to fourteen hours a day, leaving ten hours for sleep and recreation. Good and substantial food was provided. Their houses were comfortable and their clothing sufficient. Their work was laid out from day to day and from month to month, so that they knew exactly what they were to do in each hour of every day. These rules were made for the good of the people, to the end that they might not interfere with each other, that they might attend to their duties, and enjoy themselvs in a reasonable way. They were not allowed to waste their time, or to use stimulants or profane language. They were told to be respectful to the superintendents, and especially to Mr. A.; to be obedient, and, above all, to accept the position in which providence had placed them, without complaining, and to cheerfully perform their tasks.

. . . . . .

Some denounced the entire proceeding as unwarranted, as contrary to reason and justice. These insisted that the five hundred people had a right to liv in their own way, provided they did not interfere with others; that they had the right to go through the world with little food and with poor clothes, and to liv in huts, if such was their choice. But Mr. A. had no trouble in answering these objections. He insisted that well being is the only good, and that every human being is under obligation, not only to take care of himself, but to do what little he can toward taking care of others; that where five hundred people neglect to take care of themselvs, it is the duty of somebody else, who has more intelligence and more means, to take care of them; that the man who takes five hundred people and improves their condition, givs them on the average better food, better clothes, and keeps them out of mischief, is a benefactor.

. . . . . .

Mr. A. also took the ground that providence, by giving him superior intelligence, the genius of command, the aptitude for taking charge of others, had made it his duty to exercise these faculties for the well-being of the people and for the glory of God. Mr. A. frequently declared that he was God's steward. He often said he thanked God that he was not governed by a sickly sentiment, but that he was a man of sense, of force of character, and that the means employed by him were in accordance with the logic of facts.

. . . . . .

Mr. A. was very successful. In a few years he had several thousands of men, women, and children working for him. He amassed a large fortune. He felt that he had been intrusted with this money by providence. He therefore built several churches, and once in a while gave large sums to societies for the spread of civilization. He passed away regretted by a great many people—not including those who had lived under his immediate administration. He was buried with great pomp, the king being one of the pall-bearers, and on his tomb was this: "He was the providence of the poor."

II.

And, being rich, my virtue then shall be
To say there is no vice but beggary.

Mr. B. did not believe in slavery. He despised the institution with every drop of his blood, and was an advocate of universal freedom. He held all of the ideas of Mr. A. in supreme contempt, and frequently spent whole evenings in denouncing the inhumanity and injustice of the whole business. He even went so far as to contend that some of A.'s slaves had more intelligence than A. himself, and that, whether they had intelligence or not, they had the right to be free. He insisted that Mr. A.'s philanthropy was a sham; that he never bought a human being for the purpose of bettering that being's condition; that he went into the business simply to make money for himself; and that his talk about his slaves committing less crime than when they were free was simply to justify the crime committed by himself in enslaving his fellow man.

Mr. B. was a manufacturer, and he employed some five or six thousand men. He used to say that these men were not forced to work for him; that they were at perfect liberty to accept or reject the terms; that, so far as he was concerned, he would just as soon commit larceny or robbery as to force a man to work for him. "Every laborer under my roof," he used to say, "is as free to choose as I am."

Mr. B. had made a large amount of money. Many of his workmen complained that their wages did not allow them to liv in comfort. Many had large families, and therefore but little to eat. Some of them lived in crowded rooms. Many of the children were carried off by disease; but Mr. B. took the ground that all these people had a right to go, that he did not force them to remain, that if they were not healthy it was not his fault, and that whenever it pleased providence to remove a child, or one of the parents, he, Mr. B., was not responsible.

Mr. B. insisted that many of his workmen were extravagant; that they bought things that they did not need; that they wasted in beer and tobacco money that they should save for funerals; that many of them visited places of amusement when they should hav been thinking about death, and that others bought toys to please the children when they hardly had bread enough to eat. He felt that he was in no way responsible for this extravagance, nor for the fact that their wages did not giv them the necessaries of life, because he not only gave them the same wages that other manufacturers gave, but the same wages that other workmen were willing to work for.

Mr. B. said—and he always said this as though it ended the argument—and he generally stood up to say it: "The great law of supply and demand is of divine origin; it is the only law that will work in all possible or conceivable cases; and this law fixes the price of all labor, and from it there is no appeal. If people are not satisfied with the operation of this law, let them make a new world for themselvs."

In a few years Mr. B. was the owner of many millions. He also considered himself as one of God's stewards; felt that providence had given him the intelligence to combine interests, to carry out great schemes, and that he was specially raised up to giv employment to many thousands of people. He often regretted that he could do no more for his laborers without lessening his own profits, or, rather, without lessening his fund for the blessing of mankind—the blessing to begin immediately after his death. He was so anxious to be the providence of posterity that he was sometimes almost heartless in his dealings with contemporaries. He felt that it was necessary for him to be economical, to save every dollar that he could, because in this way he could increase the fund that was finally to bless mankind. He also felt that in this way he could lay the foundations of a permanent fame—that he could build, through his executors, an asylum to be called the "B. Asylum," that he could fill a building with books to be called the "B. Library," and that he could also build and endow an institution of learning to be called the "B. College," and that, in addition, a large amount of money could be given for the purpose of civilizing the citizens of less fortunate countries, to the end that they might become imbued with that spirit of combination and manufacture that results in putting large fortunes in the hands of those who hav been selected by providence, on account of their talents, to make a better distribution of wealth than those who earned it could hav done.

Mr. B., like Mr. A., was a man of judgment. He had what is called a level head, was not easily turned aside from his purpose, and felt that he was in accord with the general sentiment of his time. By his own exertions he rose from poverty to wealth. He was born in a hut and died in a palace. He was a patron of art and enriched his walls with the works of the masters. He insisted that others could and should follow his example. For those who failed or refused he had no sympathy. He accounted for their poverty and wretchedness by saying: "These paupers hav only themselvs to blame." He died without ever having lost a dollar. His funeral was magnificent, and clergymen vied with each other in laudations of the dead. Over his dust rises a monument of marble with the words: "He lived for others."

III.

But there are men who steal, and vainly try
To gild the crime with pompous charity.

There was another man, Mr. C., who also had the genius for combination. He understood the value of capital, the value of labor; knew exactly how much could be done with machinery; understood the economy of things; knew how to do everything in the easiest and shortest way. And he, too, was a manufacturer and had in his employ many thousands of men, women, and children. He was what is called a visionary, a sentimentalist, rather weak in his will, not very obstinate, had but little egotism; and it never occurred to him that he had been selected by providence, or any supernatural power, to divide the property of others. It did not seem to him that he had any right to take from other men their labor without giving them a full equivalent.

He also insisted that we should not take advantage of each other's necessities; that you should not ask a drowning man a greater price for lumber than you would if he stood on the shore; that if you took into consideration the necessities of your fellow-man, it should be only to lessen the price of that which you would sell to him, not to increase it. He insisted that honest men do not take advantage of their fellows. He was so weak that he had not perfect confidence in the great law of supply and demand as applied to flesh and blood. He took into consideration another law of supply and demand; he knew that the workingman had to be supplied with food, and that his nature demanded something to eat, a house to liv in, clothes to wear.

At the end of the first year he found that he had made a large profit, and thereupon he divided this profit with the people who had earned it. Some of his friends said to him that he ought to endow some public institution; that there should be a college in his nativ town; but Mr. C. was of such a peculiar turn of mind that he thought justice ought to go before charity, and a little in front of egotism and a desire to immortalize one's self. He said that it seemed to him that of all persons in the world entitled to this profit were the men who had earned it, the men who had made it by their labor, by days of actual toil. He insisted that, as they had earned it, it was really theirs, and if it was theirs, they should hav it and should spend it in their own way.

Mr. C. said: "I cannot be happy if those who work for me are defrauded. If I feel I am taking what belongs to them, then my life becomes miserable. To feel that I hav done justice is one of the necessities of my nature. I do not wish to establish colleges. I wish to establish no public institution. My desire is to enable those who work for me to establish a few thousand homes for themselvs. My ambition is to enable them to buy the books they really want to read. I do not wish to establish a hospital, but I want to make it possible for my workmen to hav the services of the best physicians—physicians of their own choice. It is not for me to take their money and use it for the good of others or for my own glory. It is for me to giv what they hav earned to them. After I hav given them the money that belongs to them, I can giv them my advice—I can tell them how I hope they will use it; and after I hav advised them, they will use it as they please. You cannot make great men and great women by suppression. Slavery is not the school in which genius is born. Every human being must make his own mistakes for himself, must learn for himself, must hav his own experience; and if the world improves it must be from choice, not from force; and every man who does justice, who sets the example of fair dealing, hastens the coming of universal honesty, of universal civilization."

Mr. C. carried his doctrin out to the fullest extent, honestly and faithfully. When he died, there were at the funeral those who had worked for him, their wives and their children. Their tears fell upon his grave. They planted flowers and paid to him the tribute of their love. Above his silent dust they erected a monument with this inscription: "He allowed others to liv for themselvs."

ROBERT G. INGERSOLL.

*Extract from a paper in the *North American Review* for December; price 50 cents; for sale at this office.

A Christmas or New Year's Present.

The "Freethinkers' Pictorial Text-Book" in cloth binding ($2 50) is one of the best Christmas or New Year's presents a Liberal can make to a friend. Christmas is a pagan festival and New Year's is only a mark of time, but the Text-Book is a thing of beauty and a joy forever, and will help to rationalize the festival and make your friend forget the flight of years.

SEND for catalog of our publications. Sent free on application.

Items of Foreign News Interesting to Freethinkers.

The Freereligious societies of Vienna hav taken up the social question.

In 1870 the disciples of Ignatius Loyola numbered 10,529 persons; in 1880, 10,494; in 1882, 11,058; and at the present time there are over 12,000 Jesuits.

Somehow or another Christians can never make theory and practice work the same way. According to the Rev. Dr. Strong, D.D., the orthodox Protestants of this country hav estate valued at $13,075,300,000. "Blessed be ye poor."

The monument in honor of Mr. Mathat, the Belgian Freethinker, whose remains were insulted by the mayor of Waterloo, is favorably commented upon by the Belgian secular press. It is the work of a brother Freethinker, architect Allard, secretary to the Freethought society "Evolution," at St. Gilles.

The spirit of Yankee enterprise has seized upon our Dutch contemporary *De Dageraad*. The publishers propose to giv with each number of their monthly magazine sixteen royal octavo pages of Lecky's "History of Rationalism," and continue until the work is all published. *De Dageraad* is an excellent magazine, always newsy and instructiv, and its publishers are to be congratulated. We hope the new scheme will prove a success, and secure many additional subscribers.

In 1844 1,200,000 persons undertook the pilgrimage to the holy coat in Trier. This year the number swelled to 1,925,130; that is, 725,130 persons hav been added to the number of self-confessed fools since 1844. In that year the *Luxemburger Zeitung* announced five different kinds of miracles to hav occurred; this year it announces not one. Hav the miraculous powers of the coat been lost, or has the power of the devil increased, or does the Catholic church fear another secession?

The holy coat show at Trier is over, and now a holy house exhibition is to take place. In the year 1291 the Holy Ghost hitched some of the angels to one of the celestial chariots and drove to Nazareth, from whence he brought as a load the house of Mamma Mary. Not having a map with him showing the geography of the earth since it ceased to be flat, he unloaded the house in Dalmatia. Jehovah, Mary's husband, son, and papa (*vide* Nicene creed), discovered the mistake, and by the same means of transportation the holy shanty was removed to Loretto, where it is now found. The show is free, but a collection will be taken up.

The Hungario-American weekly, *Onállás* (Independence), a newly born, well-edited, and patriotic sheet, which has made its appearance in Hazleton, Pa., tells us that there is trouble brewing in the Roman Catholic church here in the United States There are several thousands of Ruthenians (Hungarian Russians) in this country. They belong to the Roman Catholic church, but follow Greek ceremonies, use ancient Slav or modern languages instead of Latin, and their priests prefer marrying to keeping a mistress. The Catholic bishops do not like such priests, and hav petitioned the pope to call them back. Hence the trouble brewing. We hope the pope will, so that the Catholics can hav a family quarrel just like the Protestants.

The Freethinkers in Belgium deserve praise for the activity shown by them. October 25th, their annual national congress took place; November 1st, l'Union Fraternelle, of Braine-le-Comte, had a great rally on occasion of the presentation to the union of a new and handsome banner. Our friend, M. Leon Furnemont, president of the Freethought society of Brüssel and editor of *La Raison*, delivered an oration on "The Dead Heroes of Freethought." Ten societies, with music and banners, partook in the celebration. We suggest that American Freethinkers follow the example set by their Belgian brethren and institute public celebrations on other days besides the birthday of Thomas Paine. We must let the people know that Freethinkers liv, that Freethinkers work, that Freethinkers hav a TRUTH SEEKER, of which latter hand out your old numbers to them for perusal.

Under the title "*Ook Een Weeshius—Maar Geen Christelijk*" (Also an Orphan Asylum—But Not a Christian) does Mr. Alexis Sluys giv the readers of *De Dageraad* a history of the orphan asylum erected by Hon. J. G. Prévost in 1861 upon an estate belonging to him in the department of Seine de Oempuis, Oise, France. He died in 1875, and willed the institution to the above-named department. It accommodates now one hundred and fifty children of both sexes. The children are admitted when four to six years of age and remain there until they are sixteen years old. They are taught the various trades. The teaching of Christianity is positivly forbidden, and what is more, this wish of the philanthropic Freethinker is respected. Moral instruction, as taught in Comte's system of philosophy, is given to the children.

A Letter of Farewell from Captain Otto Thomson.

MR. EDITOR: Through the medium of THE TRUTH SEEKER allow me to say my farewell to my foreign correspondents and many friends abroad, now when I hav left, perhaps forever, the Swedish Freethought paper, *Fritänkaren*, with the same affectionate feelings of regret as when a parent takes a final leave of a beloved child.

I sincerely thank you all for the great many testimonies of sympathy and of acknowledgment for my poor but honest and ardent efforts for Freethought and liberty of conscience.

Though now an impoverished old man, you will nevertheless still find me a fellow-champion in the ranks of the international Freethought army, and I do hope that when I at last drop down, our battalions will advance with a spotless, flying Freethought banner, unchecked and victoriously, conquering superstition and ignorance.

To those of you who will sometimes beguile the coming tedious hours of an old man with a few lines or with Freethought papers, I cannot heartily enough express my gratitude.

My warmest and best wishes to you all.

Your forever sincere fellow-champion and friend,

Stockholm, Sweden. OTTO THOMPSON.

Send Stamp for printed Letters to Congressmen on the Sunday opening of the World's Fair. When you receive them, address them to your Congressman, sign your name, and send them to him at Washington, D. C. And if you can afford to, put in something for the Literature Fund, which enables us to print these letters.

Liberalism at Vancouver, B. C.

Vancouver, B. C., is the terminal city, not alone of the great Canadian Pacific, but of all railroad lines of the entire Puget Sound country, and is destined to be the great distributing point for the Oriental trade. China, Japan, and Australian lines are already established, making a ferry across the Pacific from Vancouver to Yokohama like that over the Atlantic from New York to Liverpool.

Vancouver is a young city with all of the Johnny Bull solid, sturdy growth, enthused and accelerated by Yankee genius, push, and enterprise.

On October 21st to 23d I delivered three lectures at Market Hall, a most magnificent hall of colossal proportions. The weather was unpropitious—pouring rain nearly the whole time of my sojourn in the city, with the exception of about one-half an hour each evening, between a quarter before 8 and quarter past. We had about five hundred people on Wednesday night, six hundred on Thursday, and over seven hundred on Friday night. The interest increased and on Friday night reached a furor of enthusiasm.

I made my usual loving invitation for any minister in good standing in the community to come forward and defend his faith, expose my errors, and prove to the people present that the Bible is of divine inspiration, and that Jesus Christ is the son of God and savior of the world, offering them one-half the time, or three-quarters if they thought half would not be fair; promising them if they could not afford to do this for truth's sake, Christ's sake, or love of souls, that if they made a real earnest effort I would take up a collection for them myself, giv them every cent, and if it did not amount to good pay for the time expended I would add $10 from my own pocket; but as usual no shepherd appeared to defend his flock. One gentleman, after asking some questions and declaring that although he had listened to all three lectures he was still somewhat of a Christian, said the cowardice of the ministry in failing to accept my very kind and liberal offer shook his faith, if not in Christianity, at least in the Christian ministry.

I endeavored to comfort the friend with the assurance that, when they were sure I was far away, when in their coward castles, they would annihilate me in grand style. He replied that was just what he objected to; one of the ministers whom he had urged to accept my offer told him he intended to answer me a week or two after I was gone.

The Market Hall is owned by the city and rents for $35 per night, but the city Solons had rented it to church folks for $10 per night. The Freethought Society applied for its use at same rates, and as they comprise some of the most respected and influential citizens, are an organized body, and an election was near, the city fathers voted them use of the hall at same rates as church folks.

The Freethought Society of Vancouver should own a hall of their own, and hav regular science schools on Sundays, social and ball every month, cultivate musical and dramatic ability of its members, all do all they can, and never leave their own share of the work or cost to be borne by the willing burden-bearers.

The cause of Liberalism is making good headway in British Columbia, and in no place has it better prospects than in the thriving city of Vancouver.

C. B. REYNOLDS,
Secretary Washington Secular Union.

Through Methodist Eyes.

From the Christian Advocate.

Question 3555. A minister a few days ago, preaching in a church which I attended, used this exact expression: "Stephen Girard, in the establishment of Girard College, did everything he could to make it thoroughly Infidel." He then quoted the clause in Girard's will forbidding any priest, minister, or missionary ever being connected with its management, or even admitted as visitors, and asserted, using these very words, that "the college never prospered until a Christian minister was elected president." Is there anything to show that Girard purposed the establishment of an Infidel college? Has there ever been or is there now a minister at the head of the college, or represented on the board of instructors?

Answer. The presidents of Girard College from its foundation hav been these:

1. Alexander Dallas Bache, a descendant of Franklin, Professor of Natural Philosophy and Chemistry in University of Pennsylvania. The college did not go into operation under him. He visited the European educational institutions in its interest, and published his observations. Died as chief of the United States coast survey.
2. Hon. Joel Jones, well known as a judge in Philadelphia.
3. William H. Allen, LL.D.
4. (Colonel Richard S ?) Smith.
5. William H. Allen, LL.D.
6. Adam H. Fetterolf, LL.D.

Dr. Allen's presidency was very long and wise. He was an honored layman of the Methodist Episcopal church. None of these gentlemen was a minister. So far as we can ascertain no minister has ever been upon the board of directors. The rules in regard to the admission of ministers even to the grounds are strictly kept. The officers hav many ministerial friends, but no one of them, so far as we can find, and our opportunities to know are good, has ever invited a minister to enter his house or the grounds. The rule is to call these persons to the lodge at the entrance, and a few minutes hav to suffice for a nephew, brother-in-law, pastor, or friend. Dr. Allen once found on the grounds a minister who had been a pupil in the college, and promptly conducted him out. No doubt there hav been occasionally ministers who think it a clever thing to enter under false colors, but we hope such lack of honor is extremely rare. The writer, though greatly interested in Girard College, and acquainted with many of its graduates, and though having the children of friends there, and very curious to visit it, has never considered it compatible with a proper sense of honor to do so.

Services are held on Sunday, but always conducted by lay speakers. If anyone should so far forget the proprieties of the place as to become a propagator of any particular form of religion, or the assailant of any, or of any form of non-religion, his services would be speedily dispensed with. When we inquire into Girard's intentions, we can only judge by his actions. Girard had a pew in a church, and required the attendance of nephews or nieces who were living in his house. There is still, or was a short time ago, living one annuitant under his will, Mrs. Amelia G. Taylor. Among many incidents, in conversation with a pupil of the college, she said that Mr. Girard said that "he did not believe in any particular form of religion, but if he ever should make any profession it would be Quakerism."

In the college religious services are held, morning prayers at 8, afternoon at 4, with singing—not in the afternoon on Saturdays and holidays. On Sunday they are held morning and afternoon, with short addresses by laymen, say, twenty minutes; the afternoon address omitted in June, July, and August. There are also short readings in lower sections, with reading and prayer at retiring.

The object of Girard, who as a Freethinking Frenchman was a great admirer of Voltaire's political and religious writings, was simply to train the pupils in the principles of morality, leaving them afterward to choose their own religion; therefore it was that he provided by will that no ecclesiastic, missionary, or minister of any sect is to hold any connection with the college, or be admitted to the premises even as a visitor; but he made a special request that the officers of the institution should instruct the pupils in the principles of morality. The management of the college has assumed in general that a belief in an all-wise and just and merciful God is essential to morality; but the will has been adhered to as respects the letter and the restrictions of Mr. Girard.

From the foregoing it appears that if any minister made such a statement as the question contains he uttered what he could not know to be true, and what was actually false.

News and Notes.

Southern California is a paradise now. Soft winds are blowing, bright skies are shining, fleecy clouds roll over the splendid blue, but no storm is in their silvery depths. The mountains are wonderfully lustrous against the glorious sky, and the vast plains, ribboned with sparkling streams and luxuriant with grove and orchard, extend like the floor of an enormous palace. It is "the joy of life" indeed in this golden land. Flowers of every variety are in bloom.

San Diego, like a queen city, fronts the sea that rolls its endless wealth upon the circling shore. The heart of Liberalism beats here too in rhythm with the music of the unchained billows.

On Sunday evening, November 15th, Louis Opera House is again crowded, and I discourse upon "The Bible and Modern Thought." The audience was thoroughly appreciativ of radical ideas.

Monday morning I begin my week's route from San Diego to Los Angeles. Santa Ana is the first point. Here is where Colonel Baker, of the Santa Ana *Standard*, makes things interesting for orthodoxy. He says what he thinks is the truth every time, and the people like it, and even those who are struck with holy horror read his lively columns. He likes to hav the Freethought lecturer come around, and always givs him a hearty clasp of the hand, and advertises without money and without price the gospel of the good time coming.

Hope Ranch is glittering also, where my friend D. Edson Smith liv̆s in happy tranquillity. "Ten Acres Enough" is the title of one of his instructiv articles, and he givs a practical illustration of what ten acres can produce in that lovely country. His home is a little paradise. It seemed so to me indeed, as out of the dust of travel I came to it on that sunny morning. The beautiful fruit trees are upon every side, and the squashes are so big that it took the united efforts of Mr. Smith and myself to lift some of them into the wagon. In this rural felicity one can enjoy life with a large margin of leisure and beauty. Mr. Smith is abreast of all reforms. He is a valuable contributor to the press. It is a wonder how he gets time to write so much. He is a Farmers' Alliance worker, and is organizing that party in Southern California, and sometimes makes two speeches a day in advocacy of his cause. It is a pleasure to meet this spirited ally and to spend a day at Hope Ranch. It makes the heart beat higher in the warm delightful sunshine, and amid the delicious music of the trees. Mrs. Smith is equally intelligent and interested in radical advance, and so amid the bloom of nature I find the summons of the "world's great field of battle."

I hav a good audience Monday evening, and a responsiv one. I find improvement each time I come to this point. Mr. H. A. Newman is our stanch supporter. He devotes himself to the success of the meeting, and is a generous contributor. I meet many friends of the old time, and am satisfied that notwithstanding every drawback Freethought is on the forward move.

Tuesday morning there is a conference of the clergymen of the county at Santa Ana. I am invited to attend and did so. I thought possibly there might be a chance for debate, but the talk was entirely one-sided, and there was no room for the Infidel. The first paper read was a tremendous onslaught on the church of Rome. This was good so far. It demonstrated the bitter antagonism of the supreme church of the Christian religion to the common schools. I was not sorry to see Christians fight among themselvs. Therein is the safety of the republic. But I could not help noticing how feeble in logic is the opposition of the Protestant churches to Rome. They do not seem to hav any basis of action—no point whence an effectual attack might be made. It is Rome or reason. What is between must go to the wall when the final grand combat is on. The Protestants do not protest enough. They want to exercise authority. To this I object. When the pope is overthrown Christianity is ended. It has no further function. A paper was read on the relations of the church to reform. It was not a very vital paper. It simply said, the church must leave politics and "preach the gospel." Well, what is the gospel? That question was unanswered.

Really the discussion by these clergymen of the mighty questions of the day was tame indeed. It was like the talk of children. It was "words, words, words," after the fashion of Hamlet. Not a stalwart thought was expressed. The great world was heaving and tumbling outside in enormous force, but these ministers did not seem to know anything about it. They launched their paper boats on a tiny inlet, where scarcely a breath was felt of the real universe.

In the afternoon, by the kindness of Mrs. H. A. Newman I was driven over to Anaheim. Mr. S. Littlefield arranged for our lecture here. I find quite a Liberal element. I was pleased to meet with Leonard Parker and his wife. Again the roses bloom. Life sweeps on with sunshine and shadow, with memory and with hope. Over the soft dear stars of night the morning flings its radiant fires.

I hav a fair audience; meet old friends at Anaheim, and I hope to come again to this fruitful land. Anaheim is a quiet place at present. Yet the country round about is in vigorous growth. The warmth of the sun is refreshed by breezes from the sea. Almost anything can be raised in this section. It is an "all-round" country. Not only fruits of every variety, but grain and vegetables and grass, are abundantly produced. Mr. Littlefield has planted ninety acres to orange trees, and sixty acres to walnut trees. They are in splendid condition. In a few years these lands will giv an income of $10,000. The real property of California is now coming—the cultivation of its soil. The "boom cities" present a melancholy appearance; but groves and orchards are springing everywhere into existence, and from these shall come the wealth and enterprise that will hav no retreating tide.

Mr. W. M. McFadden was chairman of the meeting at Anaheim. Mrs. S. Littlefield contributed a beautiful bouquet, which gave its "silent music" to the occasion. Mr. McFadden has a contest on hand which I hope will help settle a most important question. The Bible is read with great elaboration in the school his children attend. The teacher reads a verse, and then has the whole school repeat it after him. The trustees indorse the teacher. Mr. McFadden proposes to take the matter to the courts. If so, a decision of the supreme court of the state will be the result.

From Anaheim, Wednesday, November 18th, I hurry on to Los Angeles. By a mistake of the mails no arrangements are made for a lecture. However, I see Vass and Foley, hav a good dinner with them, meet J. E Clark and other friends, and arrange for a lecture Monday, November 30th, and I know I shall hav a liberal attendance in this splendid city.

I push on to Monrovia and meet a cordial welcome at the home of W. A. Chess. The Chess brothers, whom I met here four years ago, are now scattered. One is in Butte City and one in Portland, but W. A. Chess holds the fort here, through varied fortunes, and is ready to lend a hand. He arranges for the lecture, and by his earnest work it is a great success. I thought Monrovia quite an orthodox town. It has six churches. When I was here the first time it rained tremendously and I had no audience, and did not lecture. It was rather discouraging. The clouds rolled up in masses this time and it looked as if I would hav the same experience. Sunshine, however, prevailed; but would anybody come to the Freethought lecture even if it was fine weather? It was an experiment. Somebody thought if we did hav an audience it would be a sanctimonious one—that there would not be a ripple of laughter nor a cheer from beginning to end. However, the meeting was a happy disappointment. The hall was filled with ladies and gentlemen and the applause was exhilarating. I hav never had a more appreciativ hearing. Monrovia wheels into line and from this moment on Freethought occupies a position of respect and influence.

Monrovia is a handsome residence city. It lies along the foothills about twelve hundred feet above the sea. The air is brilliant. The mountains tower in splendor and variety. The wide valley spreads to the sea, which makes a white lustrous rim to the varied magnificence of the landscape. The oranges produced in this section are of the first quality. There is no frost.

I was pleased to meet with Mrs. Annette Nye and her family, and to enjoy her hospitality. She is now in the ranks of THE TRUTH SEEKER, a Liberal and a Spiritualist, and in sympathy with the great reforms of the day, both for man and woman. I find many friends in Monrovia. I am sure of a generous welcome here at any time. Mr. Chess's persistent labors hav produced excellent results.

I am due at Savannah Friday night. We drive over, amid the delicious sunset light, through long avenues of trees. The sun sinks in dazzling glory, and leaves behind, from horizon to zenith, an intense glare, which makes a lingering and brilliant twilight against the accumulating shadows of the night. The lanterns are gleaming merrily as we come to Yeary's hotel, in whose hall the lecture is to be given. Mr. and Mrs. Yeary are stanch Liberals. They giv a generous welcome. The hall is filled; good Christians attend, besides Liberals from El Monte and the vicinity. This is the first lecture ever given at this place, and it was well received. The subject was "The Bible." Will H. Baker and J. F. Unruh are our stalwart allies here. They were determined to push the campaign at any cost. Mr. Baker tells me he is going to Langlois, Ore. The Liberals there will find him a true comrade. Mr. John Haddock introduced me at the lecture. Mrs F. D. Buttolph and Mrs. W. R Dodson are on the roll of THE TRUTH SEEKER. The intelligence of the community was well represented in this successful gathering.

Mr. Yeary is an old-timer. He has been in this country forty-one years. He is well known in the state. He never goes back on his colors. He is a Freethinker to the backbone. He freely gave the use of his hall, and Mrs. Yeary generously entertained the speaker, and they promised to do the same to all Liberal lecturers who happen along. This is a good outlook for the pioneer worker.

I am at Orange to night, Saturday. This concludes a pretty good week's work. I hav been greatly encouraged. I hav had one of the best trips yet. The people come out. The lecture field never gave more promis than at present.

Nov. 21, 1891. SAMUEL P. PUTNAM.

The Cause in Michigan.

TO THE EDITOR OF THE TRUTH SEEKER, *Sir:* No doubt a few words from a disinterested person will be of interest to your many readers. While I am a disinterested person yet I hav been quite interested and observing. When we look at the condition of things at present and meditate upon things of the past we can truly feel encouraged at the progress Rationalism is making as against that of pure Bible doctrins. One has a hard task before him to find a preacher or lay member who places much confidence in the strict interpretation of the Bible. It would not be difficult for a Rationalist, or, in fact, the whole body of them, to gain admittance into the churches of the present time.

Were I to make application to join a church, however spiritual it may be, I would be asked whether I believed the Bible to be the product of God's mind; whether I believed in the Bible account of pristin purity and the fall; whether I believed all men were sinners; whether I believed in the Bible idea of redemption through an incarnated son of God; whether I believed Christ was a son of God only begotten by the Holy Ghost; whether I believed in any "good works" (Bible works, of course); whether I would take the "word of God" as "my man of counsel," provided they were in doubt as to whether a negativ answer would close my purse and influence against them.

They, with a few exceptions, hav acceded to the Rationalists' declaration that there is nothing in a total change in the moral nature that will make one hate what the "worldling" loves, cease to talk as he does, cease to look as he does, and banish the ill feeling and prejudices he once possessed. They tell us God intended we should enjoy all things he made—that there is nothing in the old doctrin of self-denial. They hav expunged it from their creeds, and say, Drink and be merry, for to-morrow we die. The Nicolatians in the first century discovered the erroneousness of the self-denial and "good works" doctrin and the churches are wisely taking up the battle-cry against those who are so far behind the times and still inculcate the idea.

They, with the Rationalist, believe that the feelings they enjoy are simply an unmistakable evidence that they are all right; and these feelings are reliable, though the whole Bible contradicts, thus proving the absurdity of Rom. xii, 2. They hav also exploded the imposition upon men, that those who do what Christ enjoins will be satisfied—they do not desire anything the "worldling" gives. They superficially condemn gambling and its attendants, yet they will become enthusiastic over a horse-race. They denounce the lottery business as of the devil, yet they will engage in a sanctified church lottery with all the spirituality they possess.

I hav taken special pains to look up the true state of affairs. Within the last five years I hav traveled over several states, selling books (Testaments of course), that I might the better become acquainted with the workings of the churches as a general thing. I took special pains to examin them in every detail, and can truthfully say that the condition of the first community visited was a perfect representation of every other one. To be sure, some communities had persons of such holy dispositions and stability of character not found in others, but the opposition, prejudices, and hatred were universally prevalent.

Several years ago I came into possession of several tracts, among which was one, "The House We Liv In," being a statement of the faith and practice of a small denomination. I had never heard of these people before, and could not find out where any of them lived. I asked a "man of God" where I could find some of them. He told me it was folly to go so far to hunt them up; that they were so foolish they thought they ought to do things as they found them in the Bible, and had not the wisdom to do the more objectionable things in a spiritual way; that is, they could not take advantage of the part of the Bible we do not really feel like doing.

This opposition of that "man of God" only strengthened my curiosity more than ever, and I finally found the people holding to the faith enunciated in the aforesaid tract. I found them all generous to a fault. I learned their ways, studied up their practices, and can really say I felt at home among them, though I was no more interested in their doctrins than in any other. I often get into trouble with them, as they are wonderfully defensiv when it comes to dealing with "God's word," and I can say in all candor that they are the only people

of whom I hav heard that Rationalism is in direct opposition to.

You can go to the Baptist, Presbyterian, Methodist, United Brethren, Lutheran, Disciple, or Congregationalist denominations and tackle them on the Bible and they will all stand up for its divine inspiration, and tell us they take it as a whole; but when you come to a Dunkard he will not only tell you what the rest tell you, but he will say he will accept it in detail as well as a whole.

When you want to whip the Dunkards you can enlist almost every denomination on earth and giv it to them in any shape you wish. They literally despise the Dunkards. I hav attended several of their love-feasts. They hav tables enough in the church-house to accommodate all of their own belief present. They are spread with soup made from bread and the broth of beef, beef, and bread. Then they wash one another's feet—the men the men's feet, and the women those of their own sex. They then eat the meal before them, after which they take the bread and wine.

Though you read this in the Bible (so they hav not added to it) I hav heard the severest criticisms and strongest proofs against this work made by very devoted men to the Bible. Different times I thought I was in company with Rationalists and would express my views in opposition to this part of "God's word" and they would amen them with a zeal worthy the cause. You can easily imagin my surprise when I found these of my faith were Christians and believers in the whole Bible.

Then when the men meet, they salute each other with a kiss, and the women also as do the male part of the church. *This is also in the Bible*, but I hav heard ministers—men of God—ridicule this and say they would not kiss a man for $20; and another said if he could kiss the sisters he would like it, but that he would not kiss a man—a brother not excepted—for a kingdom. Now, with such holy leaders, so confident in the truthfulness of the Bible, to lead, you cannot go amiss in guessing what support Rationalism got from their devoted followers.

They do not dress like the world, or unbelievers, prostitutes, etc. The women wear a neat sunbonnet, and plain clothing, with a white cap or veiling under the bonnet. The men wear wide-rimmed hats with standing coat-collar. *It is* almost incredible to hear of the Christian mothers using the language about their daughters who choose to join this fraternity that they do. I hav heard a story here of a Christian man and woman with their only daughter and her husband going to meeting one night with the latter's conveyance. The language used against that daughter and son-in-law was very strong, and is seldom equaled by those less favored by God. They were followed by three men sufficiently close to hear. The mother accused the son-in-law of everything and ran these Dunkards down to the level of devils, hypocrits, etc, and wound up by saying that before she would belong to his church and wear a bonnet she would go to hell, as horrid a place as the Bible says it is. When she spoke for Christ she felt so good; the love of God was shed abroad in her heart, and she would do anything for Christ because he had done so much for her.

So it is wherever I go—wonderful opposition to these people. One man said that were it not for the law there would be more Dunkard funerals than there are, for when these children join the Dunkards the love of God would swell up and derange their Christian mothers and fathers and the spirit would inspire them to murder their wayward daughters so they would not do those naughty things in the Bible.

In conclusion I will say, I am terribly bothered and cannot decide whether we Infidels are Christians or whether Christians are Infidels. J. TAYLOR.

Flint, Mich.

English Notes.

DEAR TRUTH SEEKERS: Freethought work is not without its interesting incidents. Sometimes our workers are more enthusiastic than discreet, and in their enthusiasm do those things which we graver ones can scarcely commend. Still we must make some allowance for untrained minds feeling a desire for revenge against their unprincipled Christian enemies. Here is an example of what we hav to contend with, and how our converts occasionally take the law into their own hands. At Finchley, a suburb in the north of London, made famous by Hogarth's painting "The March of the Guards through Finchley," we hav been trying to popularize Freethought views. The result at first was highly satisfactory; but the dear Lord sent down a batch of his lying prophets who declared us all to be immoral beyond imagination, and the people shrank from us like poison. An underhanded persecution set in, and our converts were afraid to go near us for fear of losing their employment. Time, however, wore off the sharp corners of the Christian reproaches and the Freethinkers established themselvs in Finchley. On one occasion Mr. W. J. Ramsey, who shared Holloway jail with Mr. G W. Foote and Mr. Kemp, was announced to giv the Sunday lecture. By some preconcerted arrangement, apparently, the local Church Army and Salvation Army bands kept up a succession of instrumental dins, so that Ramsey had no alternativ but to stay his discourse. Then the sequel. Our leader in those parts, who is a navvy who has raised himself into the position of employing other navvies, introduced a small barrel-organ into the harmonic gatherings. It was no use for the allied bands to contend against that; and for three weeks the Finchley outdoor services were the chief amusement for the villagers. Now came one Sunday's rest to see how the Armies would behave themselvs. That was followed by another effort to speak and I went down at an unexpected time last Sunday. News of my arrival was swiftly carried round the suburb; and when the trap drew up to the preaching ground the Church Army was already there, singing, praying, brassbanding to their hearts' content. Within a foot of my trap a Christian converted *fighter with a tremendous voice* railed at us and our teachings. Babel was reproduced. How I managed it I scarcely know, but for three quarters of an hour I shouted over the heads of the tumultuous assembly and addressed a fairly large number who listened as attentivly as they could to their first Freethought lecture in that out-of-the-way corner of Finchley. This week my voice is all sixes and sevens from the tremendous strain it underwent. As compensation, however, tracts and thoughts were distributed where they are sure to bring forth useful fruit.

Last Sunday evening it was my good fortune to listen to a lecture in the Finsbury Park hall, which not only threw considerable light on the Theosophic question, but, if true, gave it a somewhat gloomy coloring. Mr. Crisfield is a practical hypnotist, for medical purposes, at our London-on-Sea, Brighton. For several years he has treated his patients with the aid of hypnotism and his wife has assisted him as a "masseuse." The result is that the doctor has not only had experience in the art, but that experience has enabled him to giv both entertaining and very useful lectures upon the various phases of hypnotism. To one such lecture we were invited last Sunday. After a learned disquisition, which, for accuracy's sake, he read, Mr. Crisfield invited some of his audience to mount the platform, and then mesmerised such as cared to ascend. This part of the show was interesting enough, and by the aid of the explanations already given, equally instructiv to the more thoughtful portion of his audience. However, Mr. Crisfield clearly pointed out that hypnotism ought not to be used for the purpose of ridiculous exhibitions. Such things ought to be suppressed. For medical purposes hypnotism was a boon and should be used more than it is. On the other hand, by training one's body to subjection to hypnotic influences one or an audience of fifty persons can be brought under the lasting spell of the operator for good or evil. Such, at least, I understood him to teach. That most extraordinary phase of mesmerism, post-hypnotic suggestion, renders patients capable of believing that they can see, whilst in their otherwise normal waking condition, those very things which they believed they saw whilst in the hypnotic state; and Mr. Crisfield seemed to think that having reduced herself to that condition, Mrs. Besant had believed to receive the Mahatmas letters as a matter of fact; and he also believed that now Madame Blavatsky is dead, there is no one who can release these people from their present state. A hypnotizer would seem to hav power of his patients to such an extent that if he suggests that no one else shall hav power of hypnotism over them, no other hypnotizer is able to influence them for good or evil. My knowledge of the subject is far too tiny to indorse Mr. Crisfield in any way, but if he be right in his ideas and suitable *patients, often those of strongest* will and keenest intellects, can be made subject to post-hypnotic suggestions and made to believe what their master tells them to believe, it is one of the most melancholy things that I remember to hav learned. Of course Mr. Crisfield only uses the art in a general way for the removal of neuralgic pains, sleeplessness, indigestion, and so on; and when he hypnotizes people for amusing purposes he puts it out of other practitioners' power to do so without his consent. Mr. Crisfield is an out-and-out Freethinker who has worked hard for the cause in Brighton, and is a total disbeliever in Spiritualism of any kind, being a stanch Materialist.

Most of our American friends will be familiar with the name of Robert Forder. Perhaps that good man does not come to the front so much as do others; but he certainly has done an enormous work for Freethought since he has been secretary of the National Secular Society. Mr. Forder is now approaching middle age, that age when men hav had a fair experience of the world and are yet endowed with their largest portion of mental and bodily vigor. At such period of life good men try to be useful to their fellows as well as to themselvs, and if they hav been careful, plodding men, they are generally in a social position which enables them to leave their business occasionally in other hands whilst they help a little in works of public kind. Our old friend has made a move in this direction and has wisely determined to seek a seat on the London school board to repair in some measure, if he be elected, the loss the Progressiv party must sustain by the decision of Mrs. Besant to sacrifice the poor children of London on her altar of Theosophy. That Mr. Forder will blow *no uncertain sound may be gathered from* his program, which I append.

LONDON SCHOOL BOARD.

To the Ratepayers of the Finsbury Division.

Ladies and Gentlemen:

I beg to offer myself as a Progressiv candidate.

Elementary education having been made, by law, compulsory and free, it should, as a logical consequence, be of a purely secular character. I shall, if elected, strongly advocate the exclusion of all religious teaching from the board schools.

With regard to the general policy of the school board, I am in favor of the provision of first-class buildings; the maintenance of a sufficient and efficient staff of teachers; spacious playgrounds, to be open to the children of the neighborhood at all reasonable times; management of the schools to be entirely free from sectarian influence; and the proper and careful administration of the ratepayers' money.

I am strongly in favor of paying trade union rates of wages for all work done for the board; and, whenever possible, the labor-day for all employees of the board should be limited to eight hours.

I am also in favor of the extension of evening schools, with an attractiv and practical course of studies.

My public work during the last thirty years in all movements of a Progressiv character will, I hope, justify me in asking your confidence and support.

ROBERT FORDER.

9 Coleridge Road, Islington, N., Nov. 4, 1891.

SAM STANDRING.

Lectures and Meetings.

MRS. MATTIE KREKEL will spend the month of December lecturing in Texas and the following four months in Kansas, Nebraska, and Iowa. Her address this month is 363 Third street, Portland, Oregon; after that, care of Mrs. J. W. Grit, 448 Bryan street, Dallas, Texas.

W. S. BELL will lecture at Creston, Ia., December 1st; North Bend, Neb., 3d, 4th, 5th; Friend, Neb., 7th; Dallas, Tex., 12th, 13th; Flatonia, Tex., 16th, 17th; San Antonio, Tex., 20th; El Paso, Tex., 23d, 24th, 25th; Phœnix, Ariz., 27th, 28th, 29th; San Pasquale, Cal., January 2d, 3d.

S. P. PUTNAM'S lecture appointments in California: Oakdale, December 5th, 6th; Lodi, 12th; Stockton, 13th; Gridley, 15th, 16th, 17th. Mr. Putnam will lecture the first four Sundays of January in San Francisco on "The Evolutions of a Century." Subject of first lecture, "Evolutions—Theological and Religious;" of second lecture, "Liberalism, Spiritualism, and Infidelity;" of third lecture, "Industrial Evolutions;" of fourth lecture, "Political Evolutions." January 29th there will be a grand Paine celebration at Union Square Hall. On the following Saturday and Sunday, January 30th and 31st, will be held the state convention.

JOHN R. CHARLESWORTH'S lecture appointments are as follows: November 15th, Beloit, Kan; 16th, 17th, 18th, Industry; 23d, 24th, Doniphan; 26th, 27th, Eagle, Neb.; 29th, Hamburg, Ia; December 6th, Ottumwa; 16th, Aurora, Ill.; 21st, 22d, Lexington; 23d, 24th, Strasburg; 27th, 28th, Centralia; 30th, 31st, Waterloo, Ind.; January 10th, Columbus, O; 11th, 12th, Shreve; 24th, Kent; 27th, 28th, Farmdale; 29th, Pittsburgh, Pa.

J. CLEGG WRIGHT, the Infidel Spiritualist orator, will speak at the Manhattan Liberal Club, 220 East 15th street, on Friday evening, December 4th. His subject is "Individualism vs. Socialism—the real point of conflict in process of civilization." Mr. Wright is a fervid speaker, of whom the heretical Spiritualists think a good deal, and will no doubt giv the Club something to debate. December 11th the mother of Lillian Russell will describe the "Evolution of Reason." Following Mrs Leonard, December 18th, Miss Mai Fai will talk about "Liberal Liberty."

MRS. M. A. FREEMAN writes: "On November 14th Dr. Juliet H. Severance gave an address before the Chicago Secular Union to a large and appreciativ audience. The subject was, 'The True Healing Art,' and as usual she handled it with force and ability. She was extremely happy in her illustrations, comparing drug medication to the vicarious atonement, and she said of the homeopathists that they are about like the Unitarians, but that the danger was that one taking a little medicin or a little religion was apt to indulge in more, that there was a constant tendency in either case to increase the dose. The doctor, much to the satisfaction of her friends, is regaining her old strength and is ready to answer calls to lecture in adjacent states. Liberals should remember the work of this brave reformer, and write her for particulars at No. 2 Warren ave., Chicago, Ill."

ANDREW HOGG, of Cincinnati, Ohio, writes to us under date of November 25th, as follows: "A number of Liberals met in Eureka Hall, northeast corner of Ninth and Walnut streets, Sunday, 15th instant, to endeavor to effect an organization of Freethinkers in this city. A meeting will be held on Sunday, 29th instant, in the same place at 3 o'clock P.M., to hav the organization perfected on a solid basis, and should this meet the eye of any persons in or around this city interested in this movement for the destruction of superstition and spread of the principles of Universal Mental Liberty it is expected that they will join us in this much-needed movement. When regular meetings are held we will hope to hav a little space in THE TRUTH SEEKER reserved for notice of the same if possible. Should anyone not see this notice in time to join us on the foregoing date the undersigned will be glad to see or hear from them at any time." Mr. Hogg's address is 215 West 7th st.

Communications.

The Bible in the Schools.

At first thought the reading of the Bible in the public schools appears to be a very harmless, if not beneficial, practice. Those among the laity who favor it do not, as a rule, intend any infringement of others' rights or the perversion of any of the functions of the common schools. They believe that the Bible inculcates good morals, that religious instruction is necessary to the young, and that, therefore, the reading of the Bible in the schools would be beneficial.

But this conclusion is a *non sequitur*. It does not follow from their premises. A book which contains good maxims may also contain bad ones, and its good influence may thus be counteracted. Religious instruction might be beneficial to the young, and yet this instruction might not be most advantageously or most properly given in the public schools.

There are several numerous and influential classes who object to the reading of the Bible in the public schools, and for various reasons. Among these classes are the Catholics, Adventists, and Freethinkers. The Catholics and their reasons will be first noticed.

It will perhaps be conceded by all that the Catholic is the oldest and most numerous Christian denomination represented in the United States. Its literature extends back to and includes the writings of what are known as the "fathers" of the church, from the time of the apostles to the present day. To it hav belonged, and in its bosom hav died, nine-tenths of all the Christians who hav ever lived. What it may hav to say on the subject of religion is therefore entitled to some respect, and what it may ask in the matter of collectiv or individual rights is worthy of some consideration on the part of the people who compose the sovereignty of the United States. A few brief statements alone will be necessary to show the position of this church on the subject.

"Examin the Bibles promiscuously distributed in school-rooms, and it will be found that certain portions are soiled with much use, and sometimes absolutely worn away by lecherous-minded youths; particular passages are marked to aid in more convenient reference for others; a special delight is taken by many lads to call the attention of the female element in mixed schools to certain verses, expressions, etc., whose reading and study produces the utmost disorder in both sexes" (*Freeman's Journal and Catholic Register*, June 20, 1891).

"The Old Testament is not a religious book. It is rather moral than religious, but it is the most immoral book in print" (Statement of a Catholic citizen of Hartford).

"Many things are narrated in scripture, not as they really happened, but according to the opinion prevalent at the age of the writer" (St. Jerome).

These statements impugn the morality, accuracy, and reliability of the Bible as a whole. This church also opposes religious instruction in the schools because such instruction is usually given by Protestants out of the Protestant Bible, and they do not believe that they ought to be taxed to pay for the giving of such instruction to their children as they do not wish them to receive. As we proceed we shall find that other objectors present substantially the same views.

Noah Webster, of lexicographical fame, says: "In no respect does the present version of the scriptures require amendment more than in the use of many words and phrases which cannot now be uttered, especially in promiscuous company, without violence to decency; further, many words and phrases are so offensiv, especially to females, as to create a reluctance in young persons to attend Bible classes and schools in which they are required to read passages which cannot be repeated without a blush, and containing words which, on other occasions, a child can not utter without rebuke."

The vulgarity referred to by Mr. Webster extends not to the words alone, but in many instances to the narrativ itself, as witnessed by Gen. xxxviii, 2 Sam. xiii, Judges xix, 2 Jam. xvi, Gen. xxxv, etc.; and has led to the adoption of lesson leaves, in which the obscene passages are omitted, in nearly all of the modern Sunday-schools.

Rev. Charles A. Briggs, professor of biblical theology in the Union Theological Presbyterian Seminary of New York, says: "There are errors in the scriptures which no one has been able to explain away, and the theory that they were not in the original text is sheer assumption, upon which no man can rest with certainty."

Rev. Daniel Curry, D.D., Methodist, reviser of Clarke's Commentaries, said a few years ago in a Chicago preachers' meeting that the Old Testament abounded in old wives' fables, which ought to be discarded.

Thomas Jefferson said in a speech before the general assembly of Virginia in 1785, that "to compel a man to furnish contributions of money for the propagation of opinions which he disbelieves, is sinful and tyrannical."

The New York *Independent* says: "Those who insist that some species of religious instruction shall be incorporated into our public school system, may not intend the result; yet they are taking just the course most likely to destroy the system altogether, since they demand of it what it cannot consistently do. *Secular* instruction is the utmost limit to which the system can be reasonably extended."

The Wisconsin supreme court has recently decided that the reading of the Protestant Bible in the public schools constitutes sectarian instruction; and of course the reading of the Catholic, or any other version, would be equally so.

The Adventists are opposed to the reading of the Bible in the public schools, because, according to their views, the state has nothing to do with religion. The civil law and the ecclesiastical law, in their estimation, hav nothing in common. The word "civil" comes from the Latin *civitas*, meaning "city," ancient states deriving their names from capital cities; while ecclesiastical law is for the government of the church. As President James Madison said: "Religion is not in the purview of human government. Religion is essentially distinct from government and exempt from its cognizance. A connection between them is injurious to both." The sentiments of President U. S. Grant were similar. He said: "Leave the matter of religion to the family altar, the church, and the private school, supported entirely by private contribution. Keep the state and the church forever separate."

The phenomenal growth of Freethought, which chronicles a seventy-five per cent increase of adherents in ten years, while the various churches hav only gained from naught to six per cent; the intelligence of its people, in whose ranks are such men as Charles Darwin, Herbert Spencer, John W. Draper, Thomas Huxley, Ernest Haeckel, John Tyndall, Alex. Von Humboldt, and scores of others of the world's leaders in science and philosophy; and the fact that the founders of American liberty, the pioneers of the antislavery movement, and the agitators of nearly every reform, come from its ranks, giv to the Secular demands of the Freethinkers of the world a prestige which rises above the consideration of numbers.

The Freethinkers of the world demand a purely secular education for the reasons already adduced by the Catholics and Adventists; and also because the doctrin of scriptural infallibility, discarded by every educated clergyman in the world, should no longer be allowed to block the progress of scientific knowledge in the schools of this country.

Felix Kuhn, a noted Lutheran minister of Paris and historian of Luther, openly declares that "the old ideas harmonize no more with the requirements of science." Edmund Stapfer, author of a new French translation of the New Testament, says emphatically that among Protestants "it must be confessed in all frankness that the belief in a direct inspiration of the scriptures, making them of authority, has passed its time, and is henceforth no more held. A great number of Protestant Christians, the greatest number probably, still hold the infallibility of the holy books; but theologians do so no more." Rev. Dr. Briggs affirms that "Superstition is no less superstition if it takes the form of bibliolatry. The Bible is no better than a mass-book for stopping a bullet, and is not as good as holy water for putting out a fire." The Unitarian *Christian Register* says: "Dr. Briggs never uttered a more wholesome truth than when he classed bibliolatry with Mariolatry and other superstitions." Dr. Buckley, editor of the New York *Christian Advocate* (Methodist), admits that "there are no original manuscripts [of the Bible] in the world; that the translators were in the habit of adding words in the English version to make the sense clear, and that these are generally, but not always, placed in italics; that the manuscripts from which the translations are made differ among themselvs," etc.

Prof. James D. Dana, LL.D., who is said by Rev. Joseph Cook to be the most orthodox geologist in the world, now says that, "Geology proves that there are discrepancies between science and the record; discrepancies with regard to the kinds of plants which made up the first life of the globe, and on some other similar points. If it states these discrepancies and explains them, it does its duty; and it is very certain that any assertions it may make on the subject will be based on well-established facts."

Says the Rev. Mr. Parkhurst, of New York city: "The church has always fought new ideas, never subscribes to a discovery in science until it has to, always widens its conceptions grudgingly and sulkily, and when on the frontier between the known and the unknown it has always behaved as though it were scared. The man who has a new understanding of a thing is always a hated man. No matter what his character may be, no matter how willing he might be to lay down his life for the truth, as he apprehends it, he is a feared and hated man. They always try to kill him. They do it as a part of their religious life."

"When we love our brother for the sake of our brother," says Professor Clifford, "we help all men to grow in the right; but when we love our brother for the sake of somebody else, who is very likely to damn our brother, it very soon comes to burning him alive for his soul's health."

Hardly had the Christian religion become firmly established in the Roman empire when "the emperor Justinian prohibited the teaching of philosophy, and closed its schools in Athens, A.D. 529" (Draper).

Under Valentinian and Valens "every manuscript that could be seized was forthwith burnt. Throughout the East men in terror destroyed their libraries, for fear that some unfortunate sentence contained in any of the books should involve them and their families in destruction. The universal opinion was that it was right to compel men to believe what the majority of society had now accepted as the truth, and, if they refused, it was right to punish them. No one was heard in the dominating party to raise his voice in behalf of intellectual liberty."

"The science of the fathers was essentially founded on the principle that the scriptures contain all knowledge permitted to man" (Idem). St. Augustine was one of the fathers. He asserted that "it is impossible there should be inhabitants on the opposit side of the earth, since no such race is recorded by scripture among the descendants of Adam." Lactantius was another of the fathers who fully believed in the Bible. He asked, "Is it possible that men can be so absurd as to believe that the crops and the trees on the other side of the earth hang downward, and that men hav their feet higher than their heads?" Bruno was burnt by Christian believers in the Bible in the sixteenth century for asserting that the earth turned around. Galileo suffered imprisonment, and only escaped burning for the same cause by recantation. Freethought was their only crime. Vanini, the Italian philosopher, had his tongue cut out and was then burnt alive, in 1619, for daring to use his reason in opposition to the barbarian biblical and patristic cosmogony of his day. And these are but a tithe of the martyrs who suffered death for blessing the world with useful discoveries and inventions, at the hands of those who taught the same religion that is taught to-day.

Luther also, with the open Bible before him, bitterly opposed and ridiculed Copernicus, and thought he had done a smart thing when he had called that immortal philosopher a poor fool. We want our public schools devoted to real knowledge, to science as opposed to superstition. If people want to teach their children about the ghosts and hobgoblins, the nymphs and fairies, the sylphs and satyrs—things which exist only in the imagination of the ignorant and moonstruck—let them teach them these things at home or at church; and if they are afraid that these gauzy films of theology will be dispelled by an acquaintance with the facts of science, let them forswear education altogether. People used to shrink in terror from the exhibition of "God's thunderbolt"—the lightning—and execrate Franklin and Morse, whose discoveries now giv us the telegraph and electric railways. When an eclipse occurred the churches and monasteries used to be crowded with worshipers, praying their God to drive the devil off the sun; but now scientific men travel thousands of miles to observe eclipses and transits of planets, and thus add to the world's knowledge. A few centuries ago the windmill and the printing-press were called the inventions of the devil; and Governor Berkeley of Virginia said he hoped the new colonies in America would not hav any free schools or printing-presses for a hundred years, because learning brought heresy and printing divulged it, and the pious governor dreaded heresy worse than he dreaded ignorance. But by and by Thomas Jefferson came along to make old Virginia proud, and told the people to "question with boldness even the existence of a God, because, if there be one, he must more approve the homage of reason than of blindfolded fear."

My religious neighbors are now telling me that it is wrong to explode dynamite to bring rain. They say God can only make rain, and all scientific appliances are both useless and sinful. This shows me why Professor Draper wrote his "Conflict Between Science and Religion." It is only another feebler manifestation of the spirit of superstition that crucified science and, when powerful, burnt scientists in the past. The clergy who are better informed owe it to truth and their consciences to help eradicate superstition from our public schools, that the rising generation may not hav their youthful minds weighted down in their search after truth.

Hartford, Kan., Nov. 9, 1891. A. H. Darrow.

We will furnish free sample pages—pictures and text—of the "Freethinkers' Pictorial Text-Book" to any friend who will distribute them where they will do good, and to anyone who will become a selling agent a liberal discount will be made. A Freethinker of good address, man or woman, out of work, could make good salary selling this book in any town of fairly Liberal inhabitants.

My Lecture Trip.

My lectures in Leadville were attended with unusual success. Each succeeding night my audiences were considerably augmented, and they gave way to a burst of greeting when I ascended the platform. The miners are an exceedingly Liberal class of men, whose effusiv and generous hospitality strikes very forcibly upon one who has been trained in the stiff customs and habits of our Eastern cities. I spoke in the city hall, and my lectures were received with enthusiasm. On Sunday night a resolution was drawn up and offered to the meeting, condemning the action of the Sabbatarian organizations throughout the country in their attempts to close the World's Exposition on Sundays. The resolution was first read to the audience, and its adoption was moved by Louis Hoebel, seconded by A. D. Searl. Mr. W. Booth (vice-president) then put it to the meeting, and it was carried unanimously, the audience also pledging themselvs to use every means in their power to secure the opening of the Exposition upon each and every Sunday during its continuance. It was also decided to send a copy of the resolution to the state commissioners and to the local directory of the Fair.

During my stay here I was the honored guest of Captain Searl and family, who did their utmost to giv me a good impression of the Rocky mountains and their inhabitants, and I am sure that I can never thank them sufficiently for their extreme kindness to me. The captain has figured quite largely in the historical achievements of his country. An engineer by trade, he has served with great usefulness in several military expeditions. He was sent out to Utah to survey portions of the territory with a view to effecting a gentile settlement therein, hoping by this means to secure the overthrow of polygamy in that country. His orders were to found two colonies, the first of which he was to name "Unevah," meaning "one wife," and the second "Virtoso," meaning "virtuous man." But owing to the death of the promoter of the scheme, the project fell through, and now the only use he has made of the names is that he has bestowed them upon two grandchildren, also giving the name "Virtoso" to a mine on the hills and "Unevah" to a ranch of his a few miles from Leadville. I accepted an invitation to dine with Mr. W. Booth on the Sunday (a prominent business man), and in the afternoon an attempt was made to drive as far as the lakes on the mountain-sides to inspect the fish hatcheries. But we never reached there; it was too cold for Mr. Booth to continue the drive, so he turned back, although the ladies declared that it was not the least bit cold, and I did not know whether to coincide with Mr. Booth or the ladies, but I must confess that my face was blue before I got back. A large number of the audience signed the constitution of the new Union at the close of the meetings, with the intention of becoming members thereof, and now the prospects are that a good, strong, and earnest Freethought organization will be established in Leadville. They hav splendid opportunities. May they utilize them to the highest and may success attend their efforts to encourage mankind

> To worship in no temple of wood or of stone,
> To a man-made God on a creed contrived throne,
> But ever beneath the blue sky above
> To worship in Nature's great temple of love.

There are quite a number of earnest and well-to-do Liberals in this city, and I was very pleased indeed to meet for the first time such as the gallant captain and family, Mr. and Mrs. Booth, Mrs. Denman, Louis Hoebel, J. Henry, and several others. All expressed regrets that my lectures had come to a termination, and I had to promis to visit Leadville again in the near future before I departed.

I left Leadville Wednesday morning (when I commenced my homeward trip) *en route* for Kansas, where I hav one or two engagements to lecture. My first place in Kansas was Industry, a little agricultural township, situated at a distance of eighteen miles from the railroads. I experienced considerable inconvenience in reaching it, but having made the contract to lecture there, I was in duty bound to fulfill the same. A roundabout ride all day on Sunday brought me to Clay Center, and here I was informed that the rest of my journey would hav to be made in an open mail-cart, which left this town for Industry at 6 A M There was only one alternativ—walk—but as you may naturally suppose I preferred the mail-cart. We got a start about 7:30 A M and this ride will never be forgotten by me. During the whole journey a forty-mile nor'wester was raging, and the biting cold made traveling under these circumstances exceedingly unpleasant. Mentally I had named our Mexican broncos "Deliberation;" at least, this is what seemed to me a most suitable name for them at one time, but an incident occurred which caused me to change my opinion. The driver had occasion to get out to deliver some mail, leaving me in charge of the team. He had scarcely left us when the horses began to manifest an uneasiness. One of them gave me an ominous look, as though he knew that he now had an inexperienced hand to deal with, when suddenly they started off. I cried out "Whoa" to them as hard as I could, but it only seemed to make them go the faster. Finally, with a good deal of pulling and tugging, I brought them to a standstill, and found that they had cleared a barbed-wire fence. There I was with the horses on one side of the fence and myself in the cart on the other. The driver soon came to my assistance, and began to extricate me from my unfortunate predicament, talking to those horses the while in a strain known only to drivers, but which the horses seemed to perfectly understand. Of course I did not assist the driver in his vituperations, but they were exactly my sentiments Finally the little town of Industry hove in sight. and I soon found myself before a warm stove, seated beside a well-filled table in the hospitable home of H. D. Ingraham, whose guest I remained while in this place. This town has a population of about three hundred. The majority of its inhabitants are Liberals. They hav a church in their midst, but owing to a strange feeling characteristic of all Christian churches at present, its doors are closed and now it stands the silent monument of those internal squabbles which seem to permeate the whole Christian world. "How these Christians love each other." I gave two lectures here. Originally I was to hav given three, but our friends persuaded me to forgo one, so as not to injure another lecture which was to be given on Tuesday night. An effort was made by a local sky pilot to injure mine, by arranging a series of prayer-meetings in order to prevent the faithful from falling under the influence of Infidelity, but his efforts were so much wasted energy, for I had by far the greater audience, and which represented the most intelligent and most useful part of the community. My first lecture on "Bible Morality" succeeded in drawing out a good, though erratic criticism by a local physician, Dr. Littlefield. The doctor displayed a habit of wandering from the subject, which necessitated my calling him to order. He charged me with willfully misquoting the Bible, and declared that though the Bible did record the most bloodthirsty crimes, he would defy me to bring forth one passage wherein God sanctioned them. I instantly referred him to Num. xxxi, 1 2; also verse 40 of the same chapter, at the conclusion of which the worthy doctor admitted that God did sanction crime, thereby glaringly contradicting himself and vindicating my position. The outcome of this was a challenge to debate, which was accepted and arranged for Thursday night.

My second lecture drew a larger audience. Again the doctor was present, and though he took copious notes of my statements, he very wisely refrained from making any criticism, thinking, no doubt, once bitten twice shy, which reminded me very forcibly of a remark that I once heard concerning a Liberal lecture, that "At first the fools rush in, but after, angels fear to tread." Considerable interest was aroused in this usually quiet little town; my lectures were the sole topic of conversation, so that the debate between the doctor and myself was looked to with great eagerness. The subject under discussion was, "Is there a God?" the doctor taking the affirmativ, and myself the negativ. Each spoke twice, of one half hour duration. and the doctor was given ten minutes by way of rejoinder to my last speech. Truly I was disappointed in my opponent's attempts at reasoning. Evidently he is not accustomed to rudiments of a Freethought debate. Throughout the whole discussion he displayed a roving disposition; he had no arguments, and his attempted answers were all evasions and assumptions. Upon one occasion he, turning to the audience, said unto them, "You know there is a God, don't you? Of course you do," and that settled it. The greater part of his last address was taken up by reading a long extract from the Bible, another from Josephus, and then he quoted from Thomas Paine. But his closing remarks compelled me to rise with an objection. He had agreed not to introduce any new matter in his last ten minutes, and it was only upon this condition that I gave my consent, for it gave him three speeches to my two; but, notwithstanding this, he began a dissertation upon the idea of immortality; this, together with his equivocations, compelled the chairman—M. H. Price—who had been elected by the audience, to call him to the subject, and further tell him that he must confine himself to the truth. This justified my objections. However, on the whole, the doctor is a very amiable and Liberal-minded man; if all professing Christians were like him, then the task of the Freethought lecturer would be considerably lightened. He does not believe in the union of church and state; he believes in an equal taxation of church property, and indorses several other features of our platform. We shook hands heartily at the conclusion of the debate, and begged me to exchange photographs with him, which was done.

Industry has had a good shaking up now, thanks to worthy efforts of J. B. Wise, who, though somewhat poor in circumstances, takes a decided activ interest in Freethought propaganda, and is willing to do more than his share in effecting it. I was very pleased to meet such a large class of earnest Liberals in this little town, including J. B. Wise, H. D. Ingraham, Dr. Renner, Ike Gibbs, C. Kassebaum, Rudolph Berger, F. Berger, M. H. Price, Joseph Blum, Mr. Brown, and Mr. Petersen. My efforts here were thoroughly satisfactory, and all were well pleased. I next lecture in Doniphan. I am still open for a few dates along my homeward journey, and friends desiring lectures, etc., may address me in care of E. A. Stevens, 498 W. Madison street, Chicago.

JOHN R CHARLESWORTH.

Subscribers.

The holidays are almost here. Are you ready for them? A gift that would prove acceptable to any Liberal friend, and at the same time keep you in constant remembrance during the year, would be a year's subscription to THE TRUTH SEEKER. Your own renewal and the new subscription will cost only $5 00.

An Editorial and an Indignant Protest.

From the Seattle Wash, Press-Times.

It is quite evident that the Anarchists are still as strong and but little more discreet in Chicago to-day than they were just preceding the Haymarket outbreak several years ago.

The Anarchists represent the extreme repression of foreign countries. They come to America from lands where the slightest opposition to the recognized government means imprisonment or banishment. In the place of their nativity they were more than grateful to eke out existence starving, cold, ground down, brutish. The liberty which former association should render priceless is forgotten and despised; the abundance which past beggarly life should magnify into content and happiness these disturbers of society and assassins of order trample under their feet and spurn from them.

There ought to be some way in which these wolves could be hunted to earth. Some method should be devised for their summary punishment. The laws of free America should be so amended that these professional Anarchists and midnight plotters against life and property would be prevented from *setting foot on the soil of this country. They are* more dangerous than loathsome disease, and should be given no opportunity for transplanting their principles of destruction from the Old World to the New. Those men who were arrested in Chicago yesterday evening while they were counseling the death of the police and encouraging each other to deeds of the greatest violence are not ordinary criminals. Their offense cannot be measured by any statute now on the books of this country. Special laws should be made to fit the crimes of incomplete and unexecuted intentions of those red handed believers in governmental chaos.

MR REYNOLDS'S PROTEST.

TO THE EDITOR OF THE TRUTH SEEKER. *Dear Sir:* Known to be the friend of law and order, I hav no sympathy with bomb-throwing Chicago policemen or any other scoundrels, either in or out of office. The wretch who resorts to dynamite and indiscriminate slaughter to avenge private or public wrong should be securely confined within a lunatic asylum.

But freedom of speech, the right to assemble and to discuss the acts of any government official (servants of the people), from president to town constable, is guaranteed by our Constitution.

Governments derive their just powers from the consent of the governed; and whenever any form of government becomes destructiv of liberty it is the right of the people to alter or abolish it. So says the Declaration of Independence.

Of course the editor of the *Press-Times* has a right to publish the insane ravings of an absinthe or opium inflamed brain, but no lover of liberty, no good American citizen will help by advertisments or subscriptions a paper that will publish such atrocious desires as are expressed in the concluding sentence of the foregoing editorial, "*Special laws should be made to fit the crimes of incomplete and unexecuted intentions of those red handed believers in governmental chaos*"

The czar of Russia—any despot the world has ever known—never conceived greater atrocity. Think of it! Make a law to punish "*incomplete and unexecuted intentions.*"

This would padlock all honest lips, silence every tongue that dare attempt to utter protest against usurpation, wrong, or tyranny, and make servil, abject slaves of the American people.

Such a declaration in the leading editorial of a paper published in the chief city of Washington, that justly boasts of having the most Liberal and liberty-securing constitution of any state in the Union, is an insult to her liberty-loving citizens.

Yours truly, C. B. REYNOLDS.

COMPOSE odes in praise of lord Superbus Fatuus, madrigals for his mistress; dedicate a book of geography to his porter,—and you will be well received. Enlighten men, and you will be crushed. Descartes is obliged to quit his country; Gassendi is calumniated; Arnaud passes his days in exile.—*Voltaire.*

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To Our Subscribers.

We are in sore need of the amounts due on subscriptions and ask everyone who owes us money to be especially prompt in sending it.

This also is the time of year when a great many subscriptions expire, and an immediate renewal will be a favor to us.

Owing probably to the elections and the labor incident to gathering and marketing the great harvests our friends hav neglected to forward what is due us, and we are consequently compelled to somewhat urgently remind them of their remissness. As Mr. Bennett used to say under these circumstances, Friends, let us hear from you.

To the Friends and Subscribers of Freethought.

I sincerely hope that all who hav supported *Freethought* in the past will aid the work to which it has been devoted by becoming subscribers to THE TRUTH SEEKER. THE TRUTH SEEKER will carry on the work, but it needs your coöperation. It is a means by which I can reach you and push on the Pacific coast labors. Especially I ask those in arrears to pay what is now due to THE TRUTH SEEKER and place their names upon its list as cordial supporters for the future. SAMUEL P. PUTNAM.

The Season to Work.

We giv this letter more than ordinary prominence because it sets forth facts which all should heed:

"BREATHEDSVILLE, MD., Nov. 24, 1891.

"MR. EDITOR: This season of the year offers an unusually favorable opportunity for Freethinkers to advance their cause.

"In rural districts especially, subscribers for Freethought books and periodicals are now more easily obtained than at any other season, because the longer evenings and suspended outdoor work leave people more time for reading.

"Expiring subscriptions to other publications also leave more opportunity to now supplant them with Freethought literature than at other times.

"Helping the youth to organize debating and literary societies to be held of evenings in neighboring public schoolhouses is very beneficial. Among other questions, theological ones can be discussed and ventilated. And when the young once form the habit of thinking for themselvs on other questions they will do it on religion also. This congregation also becomes a rival to the one at church, and, to the extent that it increases, lessens that at prayer-meeting and the sermon.

"Indefatigable effort judiciously directed will accomplish a world of good. And certainly we owe something to the cause for the Freethought privileges we enjoy.

"Yours truly, D. WEBSTER GROH."

Scatter papers and tracts, wherever you can, and always put in a good word for Freethought. An excellent method of opening the subject is to canvass among your acquaintances for signatures to the letters opposing Sunday closing of the World's Fair.

Books in Fine Bindings for Holiday Gifts.

We hav a large number of books suitable for holiday gifts, many of them in extraordinarily fine bindings, and we call the attention of our readers to them, hoping that when selection of presents is made the list will be consulted and purchases made therefrom. Among them are Paine's works, complete, in cloth, $3; leather, red edges, $4; morocco, gilt edges, $4.50; the World's Sages, in same style of binding and at same prices as Paine's works; Ingersoll's Prose Poems, in cloth, $2.50; half morocco, $5; turkey morocco, $7 50; tree calf, $9. These are magnificent volumes. Also his principal lectures bound in one volume for $5. Either of Miss Wixon's books, The Story Hour, Apples of Gold, All in a Lifetime, is very suitable for a present, the first particularly for children. Voltaire's Romances, cloth, $1.50; half calf, $4, is a fine and uncommon work. D. M. Bennett's Around the World, in sets of four volumes, profusely illustrated, red cloth, $6.50, is a splendid present to a friend or to young men and women. It is full of practical to-day information about other countries and the noted things therein. The latest book which the Spiritualists are discussing is, Was Abraham Lincoln a Spiritualist? for $1.50. Helen Gardener's Men, Women, and Gods is a work of great value, $1, as is Winwood Reade's Martyrdom of Man, $1.75; Gibbon's History of Christianity, $2; Darwin's Origin of Species and Descent of Man, and others of his works. A catalog containing these and hundreds more—Freethought, scientific, medical, social, as well as standard—will be sent on receipt of a request for same.

Are There Any Such Things as Innate Ideas?

There is an experiment going on in a Boston institution which, if conducted scientifically, may result in enlarging the groundwork of metaphysics. A young female child, blind, deaf, and dumb since fifteen months of age, is being taught so much of the affairs of human beings as she can understand, but with a desire to find out how many ideas are innate, or inborn, she is watched with particular curiosity to see if she develops faculties not aroused by contact with others or by sensation.

One part of the experiment with the child is to ascertain whether the idea of a supreme being is innate. The child was smitten at an age when, her keepers believe, it was impossible for her to hav had any ideas beyond hunger and thirst. She has a mind of remarkable quickness and acuteness. All religious ideas hav been kept away from her. She has never had the word "God" or "Jesus" or "Sunday" or "religion" or "hymn" or any other word which would lead to inquiry upon religion. She knows the word "church," and she has been to church, and likes it, because of the sensation of people at rest which penetrates her, probably. But she does not know what a church is for, or why people go there. She simply has the word church. It is now proposed that this ignorance shall continue, says the writer of the girl's history. "No more about God, religion, or hereafter will ever appear in her reading or in any conversation with her. In a few years the world will begin to arrange itself to her and she will get many abstract ideas. She will begin to reason about things, to ask questions. Then it will come out whether a human being with no aid from other human beings, with no suggestions from the sound of thunder, the flash of lightning, with no view of trees and seas and mountains and skies, can yet rise to the thought of God. Most Theists hav held that such a human being could, because God has implanted a knowledge of himself in every human heart, a knowledge innate and intuitiv. If the child does some day ask after the great cause or address him under one of his attributes, it will be a striking argument for the theory of innate ideas. According to some Christian creeds this keeping of the child in ignorance of God and the tidings of heaven and hell would imperil the salvation of its soul. But perhaps Mr. Anagnos thinks there is enough difference of opinion on this point to justify his experiment."

The *Sun*, which prints the story, has endeavored to anticipate the result by obtaining the opinions of theologians and anti-theologians as to whether there will develop within her an instinct which will teach her that there is a supreme being who rules over nature; and if there does, or if there does not, whether the result of the experiment will prove anything; and whether her friends are doing right in keeping from her the opportunity to form any religious opinion by external influence.

The answer to these questions obtained by a *Sun* reporter varied with the theological beliefs of the persons interviewed, though the theologians were by no means as certain as theologians once were that innate ideas, especially the idea of a God, are a reality. The first man interviewed was the Rev. Mr. Parkhurst, a Presbyterian, who said:

"If this girl does not develop a religious instinct or giv some evidence that she possesses an innate conviction of the existence of a supreme being, it will not prove that there is no supreme being. It will, at the most, prove that the religious impulse is not inborn. A man, for instance, may hav an impulse, intellectual or artistic, and yet it may never assert itself without proper exterior incitement. You may be an artist, and yet your surroundings may be such that, although you hav artistic instincts and impulses, they may never develop. They are dependent upon outside excitation. I assert this without qualification. The direction of a man's life, the current of his thoughts, depend upon the influences which are brought to bear upon him. Take our ancestors who lived in the woods. They had the same impulses, possibilities, and instincts as you and I hav, yet they never exerted them because nothing was ever presented to them that tended to excite them.

"I think the outcome of this experiment will be to show that religious light depends upon some kind of exterior excitation, and my opinion is that this girl will never manifest any religious disposition unless something exterior is brought to bear upon her."

Mr. Parkhurst, it will be seen, has gotten away from the doctrin of innate ideas. Col. Robert G. Ingersoll, when asked for his views on the matter, expressed them very carefully and deliberately:

"I do not see," he said, "how a child born deaf and dumb and blind could obtain many ideas on any subject. If, however, it should turn out that such a child had any idea of any supreme being, this certainly would throw no light on the naturalness of such a conception, by persons who can talk and hear and see. Supposing it had a conception, all it possibly could establish would be that persons born deaf and dumb and blind might hav an idea of a supreme being. But whatever the conception of this person real or supposed, is or may be, I do not see that it sheds the slightest light on the question as to whether there is or is not what is called a first cause. I remember once a man was shot in the stomach, and when the wound was healing physicians made experiments to find out how long it took food to digest. I said to a physician at the time: 'How can I tell from the result of these experiments how long it takes my stomach to digest food? I could only guess at how long it might take if I had a hole in my stomach.'

"My opinion is that the questions of origin and destiny are beyond the human mind; that no mind is great enough to know whether there is or is not an infinit being. Consequently, there is no mind that can tell whether any fact tends to prove or disprove the existence of an infinit being. That is to say, if a man cannot comprehend a fact, he cannot tell whether any other fact tends to prove or disprove the fact that he cannot comprehend.

"The fact that a thing, an impulse, and instinct is natural does not prove anything. There was a time when almost all nations worshiped serpents and various wild beasts. There was a time when almost all people were cannibals. I presume naturally so. This proves nothing with regard to cannibalism being right or wrong. Cannibalism now is held to be wrong because many people object to being eaten, and they do not care how natural it is if they are afraid to or want to eat.

"The probability is that such a child as you describe would be more apt to be orthodox in its belief than one having the full complement of senses. It may be that a child that can neither hear nor talk nor see would be very ready to adopt the orthodox creed. To men of the lowest degree of education an impulse which leads them to trust in a superior being is most natural. They see and hear things and are afraid, and their ignorance leads them to try and get solid with the fellow who's making thunder and lightning. But as they advance and reach a higher plane of knowledge they begin to think, and want to hav things explained to them and then the instinct ceases."

When asked what he thought about the chances of salvation for the girl if she should die, he answered: "Oh, that's too silly for anything."

But Dr. Hastings, president of the Union Theological Seminary, still clings to the innateness of religious ideas, if of nothing else. He said:

"There is, beyond doubt, a kinship between the created soul and its creator, a union, a bond of divine sympathy, which will at some time and in some way assert itself. This relationship, the assertion of the kinship, may be manifested in any one or in many of a vast number of different ways, some of which we may comprehend, and some we may not, but the union exists under all circumstances, and in this way every human being has a knowledge of God. We Presbyterians all firmly believe this. We believe that every human being has a knowledge of God. The heathen hav such a knowledge of God, an innate knowledge of the true character of the supreme being, which is often shown by their reaching out and above their idolatry, and by this light they may achieve their salvation. This much is

acknowledged and held by even the most rigidly orthodox among representativ Presbyterian clergymen. The child may not be able to express this knowledge in a way that we can comprehend, but that may be our ignorance and not the child's. It would be exceedingly hard to set up a standard by which to determin whether such knowledge existed or not. But such an experiment would not affect the child's future salvation. The child would be safe. You know my position on this subject of infant damnation. And indeed we all hold that idiots, insane people, and all such afflicted persons, are saved by God through Christ. If the child has no means of knowing God, and coming to him through the revelation of the scriptures, it will, of course, be saved. This is true of the heathen, who come to God through what light they possess."

Robert Collyer agreed substantially with Professor Hastings. "There never was a time," he said, "when a human being had no innate ideas. The germ of the idea of God is there; it exists in one form or another, and some day it will fiud expression. But how will these experimenters recognize the expression of the idea when it comes? It will depend altogether on their ideas of what the attributes of God are, and conceptions of this nature vary very widely different indeed. I cannot see that any good can come of such an experiment. Nothing of value that will be accepted generally can be brought out."

Dr. McChesney, Methodist, said: "The experiment can lead only to very doubtful conclusions. I believe every human being has innate ideas of God. Every human being at some time discerns between right and wrong, shows the possession of a moral sense, and is not this an attribute of the supreme being? How will they draw the line and determin what is an indication of intuitiv knowledge of God?"

Mr. Eugene M. Macdonald, the Editor of THE TRUTH SEEKER, said to the reporter:

"No man can tell where the idea of a deity comes from. It would be the most natural thing in the world for this girl to wonder who made her, and who made the water which she drank and the air which she breathed, and the probability is that she would come to the conclusion that there is a big man somewhere who can do more than her father or her mother. She would reason within herself that a big man controls everything that she cannot see, and might even picture to her mind's eye how he looked, and then she would be just as well off as other folks.

"I keep my own boy without religion, and do not allow anyone to tell him about God or Sunday-school yarns. I think it is a good thing to keep children without that knowledge. Bad habits of thinking as well as living are too easily acquired. Not believing that the girl has a soul, I hav no opinion as to what will become of it."

A Catholic clergyman connected with Mgr. Farley's church said:

"The parents and friends of this girl are wrong. They are endangering her chances of salvation. What is the value of the experiment when compared with the child's soul?

"I do not doubt that she will hav some ideas—imperfect ones, of course—about a superior being, but they will prove absolutely nothing. The origin of ideas is from sensible things passing through a method of abstraction and becoming intellectual things. How, then, can a blind and deaf girl conceive definit ideas about anything?

"As to the girl's salvation, that would depend upon her sins. Although she may not hav conceived sins in so many thoughts, yet she may hav had thoughts which, even to her own instinctiv notions, are wrong. If she were to die without a sin on her soul except, of course, the original sin of our first parents, the case reduces itself to one like that of infants dying without baptism. It is certain she could not go to heaven. There is dispute, however, as to where she will go. Will she go to hell or is there a place specially for those who hav committed no sin of their own? Her parents are sinning, and the value of the experiment is not sufficient to make up for the greatness of the sin. 'What shall it profit a man if he gain the whole world and lose his own soul?' These words are peculiarly applicable to this case.

"As to the experiment itself, I do not believe that God will create in her mind any other knowledge than that derived from sensible things by the method of abstraction to which I hav referred. That is the order of nature."

This "experiment" is more sensational than valuable, for it is by no means certain that the child will not be given hints in the direction desired by her teachers that her mind should take. The sense of touch alone will partially educate her. But the matter has served to bring out the fact that, with the exception of the Catholic clergyman, the doctrin of the damnation of all who know not God is an abandoned theory.

A Christmas or New Year's Present.

The "Freethinkers' Pictorial Text-Book" in cloth binding ($2.50) is one of the best Christmas or New Year's presents a Liberal can make to a friend. Christmas is a pagan festival and New Year's is only a mark of time, but the Text-Book is a thing of beauty and a joy forever, and will help to rationalize the festival and make your friend forget the flight of years.

Mr. Peters's Idea of the Sunday Question.

The Rev. Madison Peters was asked to attend a sacred concert in Carnegie Hall the other Sunday night, with the offer of as many seats as he wanted for his friends. The invitation was a general one to ministers of note, as the management desired to remove the impression that concerts on Sunday evening are devices of the devil. But their missionary spirit could not prevail with such heathen as Dr. Peters. He waxed indignant, and made the invitation a text for a sermon. "I would like to know," he asked, "what these Sabbath desecrators and God-insulters take us for? I am not an advocate of a Puritan Sabbath, but I would rather hav a Puritan Sabbath than a Europeanized Sabbath. The music may be the finest, but it is the entering wedge to the secularization of our Sabbath, which will by and by make our holy day merely a holiday. The Sunday newspaper depletes our morning congregations, the open museums and the parks take the afternoon, and now the concerts propose to take the evening, and the world will hav the whole day. It seems to me that if the people hav six nights of the week for amusement that they should be willing to giv to God one night. If Andrew Carnegie means to use that magnificent building to run opposition to God and desecrate his Sabbath, then I say cursed be the day the hall was opened. This secularization of the Sabbath is a plain violation of the statutes of our state, and he who attempts to override the laws of the state insults every American citizen. It is time to call a halt. Are you cowardly enough to sit in sackcloth and ashes before the enemies of God, while they impudently strike at our most cherished institutions? In countries where the Sabbath is made a holiday, like France, Italy, and Bavaria, society is grossly immoral. In Sabbath-observing England, Scotland, and America society is found in its highest moral tone. History's lesson is that morality and Sabbath-keeping walk hand in hand in inseparable affinity. Society is degraded as Christianity is corrupted; and Christianity is vitiated as the Sabbath is perverted. The Sabbath question is a question of life and death in regard to Christianity. The enemies of religion could not destroy the gospel with the sword and the fagot. Argument, ridicule, and sophistry were all in vain. The last weapon the enemy seeks to employ to destroy Christianity is to corrupt the Sabbath and make it a day of festivity. Voltaire truly says: 'There is no hope of destroying Christianity so long as the Sabbath is kept as a sacred day.' I call upon all Christian citizens and patriots to stand irresistibly against this invasion of God's Sabbath. Will you not defend it as long as there is strength in your arm or blood in your heart?"

The Rev. Mr. Peters may not be discreet, but he is forceful, and though he states many things which are not so, he also tells the truth as to the church's position on this Sunday question. The day is of the utmost importance to the preachers; it is bread and butter to them, and it is no wonder they abuse those who would lessen their trade by attracting customers in other directions.

But, in his wrath, Mr. Peters has made some assertions which it is incumbent upon us, in the interest of truth, and that people may not be deceived by words spoken in angry haste, to correct. Firstly, Sunday is not the Sabbath, but the day of the sun. The Sabbath was a Jewish institution. The two should not be confounded. Secondly, God is not running the churches, and therefore Mr. Carnegie cannot be in opposition to him with his concerts. Thirdly, state statutes are nothing unless the people desire their enforcement. Fourthly, It is the Christians in Spain, Italy, France, and Bavaria who are immoral, as well as in England, Scotland, and America; and it is a fact that Scotland, the most pious of all, is the most immoral, producing more illegitimate children and consuming more whisky in proportion to population than any other country.

With these exceptions Mr. Peters's statements are about correct, especially that the Sabbath question is a question of the life or death of Christianity.

Send Stamp for printed Letters to Congressmen on the Sunday opening of the World's Fair. When you receive them, address them to your Congressman, sign your name, and send them to him at Washington, D. C. And if you can afford to, put in something for the Literature Fund, which enables us to print these letters.

Editorial Notes.

WE wish the Liberal lecturers would all follow Mr. Charlesworth's good example and get their audiences to vote against closing the World's Fair on Sundays, and hav such resolutions sent to the local directory of the Fair and to the state commissioners. Such action would offset the votes of churches on the other side.

OTTO ROTSCH, of Carthage, Mo., writes of a queer claim made by the Christians of his place, to wit, "That there is no such thing as a parable to be found outside of the Bible." Inasmuch as any allegorical relation or representation of something real in life or nature from which a moral is drawn for instruction is a parable, the Carthage Christians hav revealed their limited information rather than established a unique feature for the Bible. Every parent who tells the child in his lap a little story beginning, "There was once a man," and winding up with, "So you see little boys must be good," teaches in parables, and quite as usefully as did Jesus. Christna, Apollonius of Tyana, and other religious teachers, used parables quite as freely as the Christian exhorter of Judea.

IN concluding his articles on Italy and the pope in the *North American Review*, Ex-Prime-Minister Crispi says: "The pope does not consider himself free when he is not master, and he gives it to be believed that the state is oppressing him when it does not obey him. The Catholic priest is never satisfied with what is given him; every concession is always beneath what he desires, and his exactions grow in exact proportion to the benefits he obtains. . . . The confessional and the pulpit disturb the masses, trouble the consciences of the people, and breed disorder in moments of war." These are words the voters of this country should learn by heart. Let them profit by the experience of Italy, and never let the priests get control of our government. They are ruining the public schools, as it is, and ought never to hav the first concession made to them.

REV. MINOT J. SAVAGE recently lectured in Kansas City on "Immortality," holding that Spiritualism furnished the only proof we had of continued existence. This set the clergy of that city all agog, and Rev. J. E. Roberts, of All Souls' church, undertook the task, in next Sunday's sermon, of castigating Rev. Mr. Savage and repairing the damage he had done to the creed. But he only succeeded in making a bad matter worse. For instance, he declared "that neither immortality or the existence of God was susceptible of proof. That they were both assumptions. That the true Christian never entertains doubt, never asks a question, and never descends or condescends to evidence." We heartily commend the reverend gentleman for his frankness. An open confession is good for the soul. His admission that the Christian religion is built upon a foundation of assumption only is the first truthful utterance we hav heard from the pulpit in a coon's age.

HARRISON GRAY FISKE, editor of the *Dramatic Mirror*, says: "Colonel Ingersoll is a constant sufferer from the frauds of piratical publishers. Garbled and incomplete newspaper reports of the great orator's lectures hav flooded the market for years past, and Colonel Ingersoll has not only been robbed thereby of profits on the sales of his works, but he has had to father inaccurate and misleading reproductions of his most famous discourses. Mr. Clinton Farrell, who is Colonel Ingersoll's brother-in-law and publisher, tells me that efforts to restrain these rascally publishers are practically useless. Like the play-pirates, they are irresponsible, pecuniarily, while they are too numerous to follow up with prosecution in every case. A few years ago Mr. Farrell sued one of the thieves in Chicago. He got a judgment, it is true, but that was all he did get. The litigation cost thousands of dollars, and while it was progressing a dozen fresh offenders came to the fore. Mr. Farrell agrees with me that the only way to scotch literary and dramatic piracy is to make it a misdemeanor by legislativ enactment, with a penalty of fine and imprisonment for infraction of the law. In this connection I wish to say to *Mirror* readers that the only complete editions of Colonel Ingersoll's works are published by Mr. Farrell; that they hav been revised and extended by the author himself, and that they are almost entirely dissimilar to the cheap and fraudulent editions gotten out by the pirates." THE TRUTH SEEKER was a pirate once, but it long ago repented and now sells only the editions published by Mr. Farrell, with the exception of a few pamphlets which Colonel Ingersoll authorized us to publish.

Subscribers.

The holidays are almost here. Are you ready for them? A gift that would prove acceptable to any Liberal friend, and at the same time keep you in constant remembrance during the year, would be a year's subscription to THE TRUTH SEEKER. Your own renewal and the new subscription will cost only $5.00.

Letters from Friends.

Calls It a Ritual for Nature's Worship.

GLADDENS, PA., Oct. 19, 1891.

MR. EDITOR: THE TRUTH SEEKER accidentally fell into my hands from a subscriber in Kansas, and ten minutes' perusal satisfied me. It was just what I had been wanting for twenty years to help me worship Nature's god in the backwoods. How small and insignificant to me is all the hollow mummery of the Christian's worship of the "Eternal Tyrant" in the clouds! May Heston's artful hand never grow weary nor your vigor abate in the cause.

Very truly yours, M. L. TAUBER.

More Such Willing Workers Would Get Us Our Rights.

FORT BRAGG, CAL., Oct. 23, 1891.

MR. EDITOR: I am receiving THE TRUTH SEEKER as changed from *Freethought*, and as I shall be quite lonesome without the paper you had better send it to me. Please send me some of the specimen sheets of the "Freethinkers' Pictorial Text-Book" mentioned in THE TRUTH SEEKER, and I will try to distribute them. If I can induce any of my friends to purchase the book I shall certainly do so. Inclosed please find money for renewal and for one new subscriber. JAS. MARTIN.

Christians Mercilessly Cross Examined.

PORTVILLE, N. Y., Oct. 20, 1891.

MR. EDITOR: I cannot go without the paper. I see some Bible questions in THE TRUTH SEEKER, so I would like to ask some of our so-called "Christian" enemies two or three. Where was Christ born? Matthew says, in a house (see Matt. ii, 11); Luke says, in a stable (see Luke ii, 16). Now, was he born twice, or did God inspire one of those gentlemen to tell a lie? If so, which? And did Judas Iscariot die twice? Matthew says he hanged himself (see Matt. xxvii, 5); Peter says he burst asunder and his bowels gushed out (see Acts i, 16). Will our devout friends tell us which is true? And if they do we will ask some more.

Yours for truth, JOHN R. COATS.

To Owe Is Christian, To Pay Is Liberal.

HURON, O., Oct. 20 E M. 291.

MR. EDITOR: To owe is human, to pay up is divine. So will remit $2 toward the G. O. P. (Grand Old Paper).

In regard to your editorial I will say, Well done, thou good and faithful servant; as thou hast been loyal to a few things, thou shalt be made proprietor over many.

I am trying to boom THE TRUTH SEEKER. I do not forget to drive a nail whenever I get a chance.

Tell Mr. Heston we don't want any of his monkeying, we want straight goods all the way through. An old friend of ours wishes to know what the monkey in THE TRUTH SEEKER is for. Tell him that it is his great-great-great-grandfather. Here is fifty cents for the Picture Fund.

My motto is, Do what is right myself and persuade others o do the same. For Universal Mental Liberty,

THOMAS GODDARD.

Literally "Sows the Seed by the Wayside."

FLAT CREEK, LA., Oct. 17, E M. 291.

MR. EDITOR: The faith guards (sentinels on the watch-tower of Zion) hav forestalled the minds of the people here against me and THE TRUTH SEEKER so that they will not receive from me and read that paper or any other Liberal literature. When I go to town or away from home with my team I carry some TRUTH SEEKERS and lay one by the side of each public road that I come to, pictures up, so that no two will fall into the same hands. This is sowing seed at random, but perhaps some of them will catch, germinate, and bear fruit. I am getting too old to make a living by following the plow. I hav no boys to help me and can get no labor here. I will hav to change my occupation. I would like to devote the balance of my life to the cause of Liberalism if I could obtain the means of subsistence by it. Perhaps I will take the lecture field.

Yours fraternally, P. F. SHUMAKER.

Detestable Oppression of Our Despots.

ST. ELMO, TENN., Nov. 4, 1891.

MR. EDITOR: Atlanta, Ga., is holding an Exposition of the Advancement of the New South, said to be an excellent showing of the industrial progress of the section. Last Sunday there was a cheap railroad excursion from Chattanooga to Atlanta, $1 for the round trip. There were one thousand six hundred and fifty tickets sold. They were sold to laboring men for themselvs and families to go on Sunday—the only day they could go—to see the great Exposition. Arrived at Atlanta, behold the gates were closed. A madder lot of men, a more disappointed lot of women, it would be hard to scare up. Their curses were loud and deep. After all their effort they saw nothing, learned nothing, they had expected to see and learn. The pampered paupers, the preachers, did not gather in the coins they expected to. A positiv damage was done to the moral sense of a host of honest, industrious people, and the pulpit-pounding idiots got no harvest. If the Exposition had been open lessons of wisdom had been learned, no harm would hav resulted, and the praise of Atlanta would hav been on every tongue.

Let the Chicago show make a note of it.

L. L. GOODWIN.

Open Letter to a Humbug.

PHILADELPHIA, Nov. 12, 1891.

ANTHONY COMSTOCK, *Sir:* I notice as the time for the annual meeting of the society from which you draw your bread and butter draws near, that according to annual custom you hav selected your victims, and, as appears from your visit to our city last evening, are now preparing them for the sacrifice. For what? Is it, as you would hav people believe, from your superior love of virtue and morality, or is it not rather to show your zeal and activity to earn your salary as the activ head of the society which you represent? My object in writing is to suggest that by a little exercise of those peculiar smelling faculties which you possess it might be possible for you to ferret out in our bookstores, as well as upon most news-stands, many books which you in your learned wisdom hav decided to be hurtful to public morality. It is a fact that "Droll Stories," "Heptameron," "Decameron," Reynolds's works, Smollett, some of Paul de Kock's, and many other similar books are displayed in such a manner on our main streets that "he that runs may see." Should you fail to act on my suggestion, shall I attribute it to your Christlike humility and love of your fellow-man? JOHN A. WILSON.

A Kind of Bomb Thrower That We Approve.

OLIVE BRANCH, MISS., Sun's Day, Nov. 1, E M. 291.

MR. EDITOR: If I may run in for a short chat, I will not be very noisy, but may be a little impudent, for I want to make a suggestion—just a wee bit of an idea that I would see executed. Learning that the Bible pictures will soon come out in book form I want to ask that the volume contain a neat and convenient blank for family records. And my word for it, it will be duly appreciated by all good Liberals. Mr. Heston's artistic genius would come in well in this place, and I am sure we may look to him for an ingenious and fitting design. We skeptics would rather record the births and marriages of our families in this book than in the Holy Fish Tales. I hav a neat, new copy of the "Freethinkers' Pictorial Text-Book" in boards which I wish to exchange for any Liberal works worth the same amount ($2) and in good condition. I also want to get a letter from every good Southern Liberal who can inform me about the Southern lecture field. When I get a moment's time I hav something to tell you. I hav been throwing more bombs in the orthodox camp and am having heaps of fuss and fun with the sanctimonious and superstitious.

Our Burr has a good kernel about him. Does he not strike of late? "GRAY."

Box 92, Olive Branch, Miss.

Some Deep Philosophy by a Spiritualist.

SAUQUOIT, N. Y., Nov. 10, 1891.

MR. EDITOR: I often think of you, but never expect to see you in this life. But it is quite possible to meet you on a higher plane of life's unfoldment. Life lies back of all organism; it flows on beyond any conceivable history of organisms; it is an eternal function of the universe.

John Brown's body lies moldering in the grave,
But his soul goes marching on.

That song is the battle-cry of humanity, evolved out of a hundred centuries of selfishness. It is the voice of humanity triumphing not only over its dead self, but over death itself. It typifies more than this—that the soul of man is not only a product of evolution but is itself, above all things, obedient to and dependent on eternally marching on. We must never lose sight of the point that the real problem is whether man can go on with nature without limit; whether the evolution of life can be perpetually carried forward by and in him. For the moment he is perfect and there is no more advance to be made by him. There must be an evolution of a higher being or manifestation of life. This we know by the determined movement upward until man is reached. One form after another was flung aside, one creature after another, until the human creature. We must keep man on the track of evolution, or giv him up. Man is, as far as we can see, a finality in organism. Thenceforward evolution is the exaltation of ethical states. J. P. SMITH.

Liberal Love Feast at Auburn.

AUBURN, IA., Nov. 10, 1891.

MR. EDITOR: We hav just had an awakening in the shape of three lectures by J. E. Remsburg, the "Ingersoll of the South." Quite a goodly number of ladies were present, among them some of Auburn's best. The place is considerably shaken up, as it was something entirely new to most of hose present; so of course there is great divergence of opinion as to the subject-matter under discussion. The general expression is that the lectures were grand, scholarly, full of thought; and more, that it was an honest man that uttered his honest sentiments. By saying that there were several times each evening when one could hear a pin drop anywhere in the hall it demonstrates how intensely interested they were, and the hour seemed all too short. I do not doubt that many present did not know, could not hav told, what Infidels had done for the world until his splendid delivery of "False Claims" gave these facts gleaned from modern as well as ancient history. "Bible Morals," which exposes the crimes sanctioned by the Bible, is too well known to need especial mention here. "The Sunday Question" ought to rouse up every lover of liberty to do his duty whenever and wherever it is made apparent, especially in the coming warfare as to whether the World's Fair shall be open Sundays to the laboring classes in particular of the United States. This reminds me of Brother Sidney J. Rosenthal's letter of September 22d, in regard to having a Liberal hall before we invite the Liberals of foreign nations to the Fair of 1893, and I will say that E. M. Carr will giv $10 to so good a project. We hav G. N. Pratt's word that he will giv as much. J. L. Tompkins, of Lake City, has also signified his willingness to help in such an undertaking. Brother and sister Liberals, all that feel able, giv us an expression of your willingness.

Yours for truth and justice, MRS. E M. CARR.

A Pleasant, Forgiving Friend.

BUTLER, PA., Nov. 13, 1891.

MR. EDITOR: It is over a year since I called to see you in your office in New York one pleasant day, and I shall hav a pleasant memory of your little nucleus of truth as long as I liv. I hope you will continue to spread the sunlight of truth and dispel the darkness of the past. I hav just read the proceedings of the last Congress, and am sorry there was not more peace and uniformity in the meeting. But the meeting was really a free pitch-in. There was nothing too holy for investigation, and the result may be good after all. Keep the banner of liberty afloat; and the pictures should be posted at every cross-roads.

We hav a society here called the Twentieth Century Club. We hav a series of lectures, some Spiritual, some Liberal, and some Materialist, and we are living in hope of a brighter day. Our Spiritualists are among the best people in town, and how sorry I feel sometimes that these people are troubled with those visions of materialized spirits, and the trouble with me is to tell whether they are pretended or real. One thing good about them—they pretend to nothing supernatural, but attempt to account for everything by natural phenomena, or power imperfectly understood. But mind is growing everywhere, and here and there we see a shackle fall, and sooner or later all nature will be free. Many parents that belong to the church hav too much respect for truth to tell the Virgin ghost-story to their children, but the filthy work is done by the paid hirelings who make shrines for Diana for a livelihood. SIMEON NIXO.

A Tale of Torture—Compelled to Learn Scripture by Heart.

COVELO, CAL., Nov. 15, 1891.

MR. EDITOR: As long as I liv I hope to be a subscriber to the grandest paper I ever saw. I can hardly propose any improvement to the course you pursue, unless it be more pictures of *Bible* absurdities.

Reared as I was by a kind and pious mother, I was a strict attendant of church and Sunday-school in my young days. I was compelled to learn large portions of the New Testament by heart. Now, I suppose, because God failed to place the proper amount of credulity in my natural composition to believe all the unreasonable absurdities imaginable by an ignorant, superstitious mind, I am everlastingly lost and doomed to share the fate of my brother Infidels. But all the Christian threat of hell has no terror for me, and I glory in the name of Infidelity! Down with superstition and up with the flag of reason and liberty! Christians and preachers avoid me in discussion, and I am surprised to see so many finally admit that the holy word is not all inspired. When cornered they flop and squirm like a fish out of water.

I am sorry to see so many lukewarm Liberals in this little community, who dare come but halfway. They will listen to Christian argument, though they do not believe in a word. They are too cowardly to say so, and silence is taken for consent. One grand feature of your paper is "Letters from Friends." I am always glad to hear from my many friends, and hope to hear from them often through our grand old medium, THE TRUTH SEEKER.

I am happy to note the addition of S. P. Putnam to your staff, as I consider him the Ingersoll of the Pacific coast and a valuable addition to your force. When are we to hav Heston's Pictorial Bible?

Yours for universal liberty and truth, IRA C. HOXIE.

"Teach Religion in Our Public Schools."

ROCHESTER MINN., Nov. 16, 1891.

MR. EDITOR: Why not make free ideas as "catching" as measles, mumps, or the very-old-Lord (varioloid)? It is true these elements are in the very atmosphere, and all-hail the day when we can in reality become just, free, loving, and progressiv. We hav had a long reign of Gods, Lords, demons, and devils; now please let's hav a good agitating thunder-shower of Freethought raindrops and wash away forever old fossilized teachings.

Rev. Mr. Mills, sent out by the American Sabbath Union from Washington, D. C., has visited this city. A few of his comments are as follows: "The three main opposing elements against our Sabbath Union work are the saloon men, the non-religious people, and the American Secular Union. It is the right of the government to protect her subjects in their right to attend divine services with their families on the Sabbath, and there are thousands of wage-workers on duty while their masters are at church. It is the duty of the church, as it is also of parents, to indoctrinate their children, and make them honorable members. Teach religion in our public schools, as the schools and the Sabbath will fall together. If our children are not taught to obey these teachings they will go to hell with the rest of the heretics. We now hav no national law upon the observance of the Sabbath. We do not intend to perpetuate the continental Sunday. We must act as a combined force and compel all work to cease on the holy Sabbath, and to that end are we working and we want you to raise $25 to help us." The amount was subscribed. The Presbyterian minister arose and said: "I protest against the opening of the World's Fair on the Sabbath; and if it is opened, I hope our Minnesota exhibit will be entirely covered up. Oh, the sin of it!" Now, this is food for those self-confident Liberals who are sure there can be no cause for alarm about getting God in the Constitution.

The Bible is read and prayers are delivered to God here in our schools. In some of the country schools the Catholic teachers hav the children learn the catechism. We evidently need another C. B. Reynolds to carry such cases to the

courts and secure a purely secular education to all students.

Let no sects be taught in our public schools.
We need thinkers, not educated fools—
Men who will not be political tools,
And women who can do right without rules.

FLORA M. FOX.

Obituary—of the Gods.

SAVANNAH, GA., Nov. 9, 1891.

MR. EDITOR: I hav been a constant reader of THE TRUTH SEEKER ever since it has been sold in this city, and I find it one of the best Liberal and reform papers published in the country.

If you hav space in your columns please publish a few remarks made in the interest of liberty and for love of mental, moral, and social freedom.

To those who hav given any thought to the study of the evolution of human knowledge, and applied to it their own reasoning powers, if they happened to hav any, instead of adhering to the self-constituted authority of the prevailing but outgrown religions of the day, nothing can be more plain than the fact that man has made his own gods; for, although all nature seems to speak to us of fixed laws and unknown powers governing the whole known universe, the moment we endeavor to fix their source and to invest these natural laws and powers with a personality and an individuality and to say to others in the loud and violent voice of dogmatism, "This he is and this he is not," then does this Great First Cause, or whatever else we may call it, begin to be circumscribed by all of our ideas concerning things which we really *know* nothing about.

And, furthermore, as all of the social creeds and customs of all countries are supposed to hav originated, if not by the authority, at least by the sanction, of this divine individual ruler and superintendent of the affairs of men, it has followed that the would-be monopolizers of the moral and intellectual forces of humanity, the church and state, hav always used the idea and image of their offended God as a bugaboo to frighten our race back into the condition of the ages of ignorance and faith, and to bind us to the Procrustean bed of belief in the sacredness of customs and conventionalities which our present and more complex civilization has long ago outgrown.

I giv in the following verses some further thoughts concerning the beforementioned attempts of man to make for himself gods in his own image, creating them male and female and breathing into their anthropopathically imagined minds and bodies humanity's own unhappy passions and prejudices; the tales of their loves and lives always conforming to all that is worst and best in the life of the time in which they are told; until, as our ideas and ideals become more refined, there is born in the world of mind what "Infidel Bob" calls "the noblest work of man, an honest God."

THE FATE OF THE GODS.

The dear, dead gods of the olden days;
Why hav they gone from the world away?
I would sing a song of worship and praise
To the gods conceived in our world's young day.

They were lovely and loving and tender and sweet
And dear to the heart of nature's child;
The footfalls of their fairy feet
Were heard in those old woodlands wild.

Their forms of beauty with glorious grace
Shone fair in all those ancient ways,
But now they are gone; not one of their race
Is left to be loved these modern days.

Strange new gods are in heaven to-day;
The world no longer remembers the old;
They hav all been cruelly driven away
And their lives as fanciful fables are told.

Beautiful and youthfully fair were they,
Those wonderful, worshipful gods of old,
But one by one, in a year or a day,
*For one dead gibbeted god they've been sold.

Humanity has coldly and cruelly killed them;
Their graves are hidden in the marsh of the mind;
They did all that their worshipers willed them,
Yet none that will worship them now can we find.

Strange are the ways of the children of earth;
They adore to-day and forget to-morrow;
The beings to whom their brains gave birth
In an after time they regard with horror.

But soon will all the gods be gone;
In the light of new truths they are vanishing fast;
We will need them no longer when science shall dawn
On a race whose childhood is over and past.

LEON LEMAIR.

*No disrespect is felt or expressed for the Nazarene reformer, who, if he ever existed, has no kinship with that ridiculously begotten god found only in the fairy tales of the Christian mythology.

On Hell, Satan, Christ, and Other Pleasant Things.

NEWARK, N. J., Nov. 10, 1891.

MR. EDITOR: The Rev. C. A. A. Taylor, colored, has at last discovered the exact location of hell. The place is just fifty-two miles below the earth, at sea level, and has an area of 542,900,000 miles. I hope Old Nick has room enough to liv in to work and torture his unfortunate victims. The reverend gentleman does not inform us which road is the shortest route, but I suppose the theologians will hav a map printed before many days. There ought to be a short cut across lots. The reverend discoverer also tells us God-forsaken sinners that Christ went to hell and stayed there three whole days. Now, I think that Christ must hav been a good-natured sort of a fellow to hav kept company with his majesty and allowed Old Sooty to sit down on him, turn him over first on one side to toast him and brown him on the other. Now, my friend Mr. Hand said once in Liberal League Hall, when he answered a Christian philosopher, that when Jesus cast devils out of two-legged animals he just played and hugged them for fun and never offered to hurt them, and when they got the opportunity they ran down the throats of a farmer's hogs, who ran in the sea and were drowned. Now, if my friend Hand told the truth—and I believe he did, for he is a truthful man—that accounts for Jesus being so docil. If I had been Jesus there would hav been a Donnybrook fair in hell for a few seconds. I should break up such a bawdy-house. It ought to hav been raided long ago. If Our Bob ever gets there he will make short work of the infernal regions, for he is too chicken-hearted to see anybody suffer. Now, I propose to write to Chauncey Depew, who has possession of a part of the estate of my grandfather, Abraham Roll. He says he has had possession twenty-one years. Squatter sovereignty givs him the title. Might makes right all the world over. Now, if Chauncey will build a railroad to hell and giv me a few shares, I will sign off my share of the Mohawk property and giv him a clear title. Of course, he has not held possession of my property as long as the devil has held his acres, for the latter has owned them for over eighteen hundred years, and has never been dispossessed, or squatted on or disturbed by Gods, popes, cardinals, bishops, or priests, for they keep him engaged pretty much all of his time. He has no time to go to target excursions or picnics, like our worthy mayor of Newark, who is known as Picnic Joe. This mayor is a *bona-fide* God-fearing Christian gentleman, a sky-pilot, named Sullivan, declares. Joe has, with the help of God, held Newark city hall six years, and with the help of Kruger he intends to end his days in it, and I hav no doubt he will, for all Christians, when they get their paws or grapples on anything of value, never let go. Now, the Bible teaches the truth is not to be spoken at all times, but our Joe speaks the truth always. I happened to be in the same car with our worthy mayor once, and he was on his way to a picnic, and a Freethinker took the mayor for a Catholic priest and asked a gentleman where all the saints came from. He answered, "From East Newark." Joe said, "Mister, I can inform you." "You will oblige me, sir, if you tell me." Joe answered; "H. O. Pentecost can inform you, for a few years ago he stood very near his God, but lately he has wandered far, far away." And a gentleman said Kruger was his God and savior; and it was his Samaritan saloon-keepers that elected the mayor—every time a man was thirsty gave him drink; and if hungry there was a free lunch on the counter. I hav almost lost sight of my friend the devil. I never knew the reason Old Nick held the fort so long. It was because he was below sea level. If hell had been on top of the earth Jay Gould and other monopolists would hav confiscated the devil's domain long ago. God in his infinit wisdom knew that Christians were no respecters of people's rights or property. If Chauncey will build that road he will be well patronized, for he will carry nine passengers to hell to the Christian's one to heaven. There will not be any Tammany Catholics to take a journey to the vale of sorrows, for they are all booked for purgatory, where God's daughter-in-law presides, and after so many masses are paid for the priests persuade Mary to let up on her sufferers, and at her command they all take a hop, skip, and a jump to Saint Peter's door, and if they hav the sign, grip, and password, they are allowed to approach the God of good and evil, while the poor Protestant heretics remain in total depravity. I do not think that is a square deal. I will close by stating that our colored friend is just as certain he has discovered hell as a colored cook of a ship when he asked his captain to go ashore to see Mount Vesuvius. "Well, cuff, what did you think of the place?" The Christian answered, "Well, captain, when I seed all de coals of fire, cinders, and smoke coming out ob de flukes of dat hill, it looked like hell, it smelt like hell, and I hope I'll never be damned but I believe it is hell."

And finally I say, where there are criminals there are the devils, and their homes are hell. W. W. MORRIS.

Mistakes of Genesis.

BRADFORD, PA., Nov. 9, 1891.

MR. EDITOR: I hav recently asked some of our good followers some questions in regard to the creation of the heavens and the earth—if they could giv me some information by some account of how something could be made out of nothing, taking nothing as the raw material. And I honestly cannot find one of them that can giv me an answer anyway satisfactory. Some tell me that it was produced out of a word. Some say it was in the will of the creator from all eternity. More said it was simply an omnipotent idea of God's from eternity, and about six thousand years ago he put it into practice. Then they tell me that anyone that cannot see it in that light must necessarily be a fool—forgetting at the same time they are running their chances of hell-fire for so saying. I simply ask the question, Who were the progenitors of Adam and Eve? I would like to know how it is possible for people to be generated without a cause. If we had an Adam and Eve we must of necessity hav had for them a father and a mother. There is no cause without an effect, and no effect without becoming a cause in its turn. Reasoning from this analogy, then, we cannot stop at the Bible Adam and Eve. We must seek the evidence somewhere else. And all this history of the human family is comprised within the short period of six thousand years. Starting with a certain amount of "slime" as the fundamental principle, according to the second account in Genesis, is in my opinion the profoundest kind of a failure. Why? Because the necessary elements are not contained in "slime." It is simply slime and it cannot rise above it. Of course these ideas satisfied the people in the times they were produced. But do they satisfy the heart and brain of the present? Decidedly not We are a few steps removed from barbarity, and theology cannot answer our questions. And if they are ever answered, and satisfactorily for all, believers and unbelievers alike, we will hav to expect it from some modern science. Mr. Darwin, I believe, has thrown some light on this subject in his "Descent of Man," and that doctrin is good enough for me, and for millions of others. He had no "slime" to start his theory on. In it there is nothing that terrifies. No heaven for believers, no hell for unbelievers. He only tried to prove that man and woman came from the same source, and in the opinion of every intelligent man that has ever read that work he has proved it conclusivly. He put no stress on it, asked no one to believe it, yet as far as I can understand he won only the abuse of the Christian world. And notwithstanding, take all the theological professors in all the colleges in the United States and they would not make one Darwin. And we would throw in Canada and Europe for ballast in addition, and the odds would still be in his favor.

Now, then, the question arises, Where did this being of infinit peculiarity come from? Back of the time he began to create there was undoubtedly an eternity, if we may be allowed the term, in which he did nothing, sat there in idleness and never took a thought, not even for "the morrow," and it seems all at once the idea occurred to it—or him, and I believe there is a question as to what it really is—to make a world. So at the beginning, before there was any time yet marked, he brought this universe with all its attending planets into existence. Is there a sane man anywhere in the world that can conceive of a time prior to time, as the starting-point? It looks something like a string with only one end. And we hav been guided along that string until we hav reached the way-station "Darwin," and a few paces farther down the string is the great union station "Ingersoll," and here we take the different branches to the realms of thought, and on all these little branches there is not a toll-gate. The scenery on all these different ways is on exhibition free. Take which way you will. You are your own judge. The motto is raised over the termini of all these different ways in large letters of bright gold, "Take whatever way you will, but giv to everybody the same privilege you ask for yourself."

Back of "Let there be light and there was light," we say there must hav been an eternity in which this God kept himself, a wilderness of vacuum which he could not tell any more about the extent of than I could. And if he produced all we can behold now with the aid of the telescope out of nothing we simply say that it is the grandest, the most profound move that was ever made. Did he do it? If so, when and how? Can some theological professor work it out? It is a question of very great importance, and the sooner it is answered the more convenient it will be for all inquiring minds.

I would say for the benefit of all who may read this article, that we hav found out all concerning this ancient account of creation in Genesis. We find now that the writers of it took advantage of the credulity of those far-away people and made them believe that all this information came about by inspiration. Let us see: "Asurboni-pal, king of Assyria in the seventh century before Christ, took great pains to build up the royal library of Nineveh. For this purpose his agents made thorough search in the yet-existing libraries of Chaldea for copies of those ancient 'books,' for so we may call them, of which the leaves were clay tablets. Such tablets were copied for Asurbonipal's library." It must be remembered that those tablets were only copies of older Babylonian tablets, and in some instances we find that even those are copied from old poems and oral accounts of the ancients, leading us back as far as 2000 B.C. In this library we find four different accounts of the creation. We find the very words copied in Genesis from them. Here, then, is where Moses got his inspiration. We must remember that Moses was raised by Pharaoh's daughter and instructed by the Egyptians, and these traditions would be easy for him to make out and understand.

In the times that Moses copied his books—if he ever did, and my candid opinion is that the church did it and then ascribed them to him, and gave them to the Jews—education was a scarce article, and but few people had command of it. Inspirations, miracles, and idiotic absurdities went hand in hand. Those that could read read them, and those that had ears listened while they were read. Nobody investigated. They were all followers, no leaders. Miracles were plenty, and easily performed. Credulity ran high. The man that could concoct the greatest crime and cause the most misery was considered after God's own heart. And they tell me that all those far-away home-wreckers, cut-throats, marauders, thugs, and evil-workers are now in heaven enjoying an eternity of peace. If so, why should an honest gentleman want to go there and take up with such associates? As for me I hav no desire to ever be an angel and keep the company of such a God. He is a fiend unworthy of a place in the mind of any intelligent man. Understand me, I do not mean to say there is such a being anywhere in existence. I simply say, if there is and he is the author of all our misery, he must necessarily possess all the attributes in the make-up of a fiend. Understand me, nor do I say there is not. I only giv my honest opinion on this matter, and say I know nothing whatever upon the subject. And after all, I think I know as much as any living man. And I say to every good man, do your own reading and thinking, and one benefit you will derive from it—originality. Your own opinions are as good as priests' and preachers'. Do not be afraid, but do your own thinking. Do it and you'll like it ten to one. JAS. SPELLEN.

Children's Corner.

Edited by Miss Susan H. Wixon, *Fall River, Mass., to whom all Communications for this Corner should be sent.*

"Between the dark and the daylight,
When the night is beginning to lower,
Comes a pause in the day's occupations
That is known as the Children's Hour."

Only an Empty Cradle.

Only an empty cradle
In a dark and lonely room;
Only a mother's plaintiv sob
Heard in the deepening gloom.
Only a baby's prattling voice
Forever hushed in sleep;
But the mother's heart is breaking
As she kneels by the cradle to weep.

The tiny form, now cold and still,
Is laid away at rest;
The lovely form was torn away
From a loving mother's breast.
How those baby lips were pressed to hers
In happy days gone by!
How the t'ny arms had clasped her neck
With a glad and loving cry.

She had slept the sweeter in the embrace
Of her baby's arms at night,
But now she must lie awake and weep,
Longing for morning's light;
And the warm kiss that thrilled her so
Will never be felt again,
'Tis this that causes her tears to flow
And her heart to throb with pain.

Ida Amelia Ballou.

A Child's Conclusions.

Heaven is filled with "glory,"
And gilded round with gold;
The corners nailed with diamonds,
And there 'tis never cold.
And so, if I were Jesus,
And owned that palace fair,
I'd make of it a poorhouse
And call the freezing there.
I'd run a pipe from hell up
And warm the "great white throne,"
And giv a place to the little folks
That havn't any home.

Heaven is filled with love, too;
From jasper walls to gold
It shines in all the faces
That stay there, so 'tis told.
And so, if I were Jesus,
I'd call the unloved there—
Those that hav no mothers
And cry for want of care.
And I would fill the earth
And every home with love;
'Twould be so kind to do so—
So like the "heaven above" (?).

And there's other things in heaven
That we want so much below;
There's justice in the pleasure-land,
And mercy too, I know.
And so, if I were Jesus—
Not just a little girl—
I would giv earth all the blessings
And to hell the curses hurl.
I would giv to life the pleasures—
Not keep all for "by and by"—
For what if I am doomed to hell
'Stead of heaven when I die?

Yet I cannot play the golden harp,
And I cannot sing a tune,
And I think it's awful lonely
Just to gaze around a room.
Then I've got a few bright pennies
That I'm sure I want to keep,
And I'd hav to hold 'em tightly
If I ever went to sleep,
For the thief that was with Jesus
When he went up through the air
Is sure to think that no one
Would think of stealing there,
And so I believe I'd rather
Go with papa down to hell;
It isn't half so hot there
As I've often heard them tell.

For I've found out all about it
And my papa says 'tis true,
That the ones that go to sheol
Will be a "chosen few."
But I am very curious
For a little maid of ten,
And want to know particulars
Of how and where and when.
I may be all mistaken—
The preachers think I am—
For I know, if I were Jesus,
I'd work heaven on a better plan.

Elsinor, Cal. Edna Heald.

Concentration.

The power to concentrate the mind upon one subject and keep it so fixed that outside influences will hav no effect is a great quality.

Very few possess it. The concentrativ forces can be trained, however. Practice does much in that line. I was fully impressed with this the other day while visiting a room in a certain high school.

The teacher bade the large class of sixty scholars prepare an example in addition of figures—ten rows of figures, five figures in a row. "Now," said he, "go to work and find the sum of these figures. Miss Wixon, we will make all the noise and disturbance we can, but scholars, you keep right on with your work and pay no heed."

The teacher commenced whistling, while I walked about the room talking and laughing. "Can you play the piano, Miss Wixon?" inquired the teacher. "A little," was my reply. "Come and play a tune, then," said he, opening the instrument near the desk. "I'd rather hear you play," I said, when he commenced banging away at the instrument. I struck the bell several times, and chatted away merrily. The pupils worked away at the figures with bowed heads, for the most part as solemn as judges. The teacher called several names of the boys sharply. "Can't you answer when spoken to?" he inquired. "What's the matter, anyway?" I tumbled the books around, and asked questions, and we kept up a general disturbance till the time of the exercise was up. Seven of the class had finished the example, and others had nearly finished theirs. It was quite amusing, but a very useful lesson.

To be able to keep the mind fixed upon a given subject in a room where there is much talking and questions being asked, piano played and doors slamming, besides other annoyances, is a great accomplishment. But it can easily be done by training and practice. The teacher that day said he intended to bring in some torpedoes some day, and he expected his class to pay no more attention to those explosions than if they were asleep.

Concentration. It is a great thing. This is necessary in counting-rooms, in editors' sanctums, shops, etc, wherever business is done and people liable to drop in at every moment.

To keep the mind calm and fixed on the work in hand, undisturbed and undismayed, shows ability and firmness. S. H. W.

Prehistoric Man in America.

In various parts of this country prehistoric remains are constantly being brought to light. In the fertil valley of the Mississippi, along the shores of the Great Lakes and the Gulf of Mexico, in the canyons of the Colorado, on the plains of Texas and Mexico, in the valleys and mountains of prehistoric Montezuma (Arizona), on the crests of the Rockies, in the gravel beds of New Jersey, Delaware, Ohio, Indiana, and Minnesota, beneath the lava beds of the Pacific coast, and in many other places, interesting archeological discoveries are being announced. In fact, evidences of a prehistoric race are found everywhere; but probably the most interesting fields for investigation on the American continent are in southern Colorado, New Mexico, Arizona, Mexico, Central and South America, where the ruins of many millions of people are found buried by the dust and drift of ages. These people had their rude arts in which they were well advanced, such as weaving, mosaic, tempering copper, working in stone, making pottery, painting, etc. They were also well advanced in building, as their solid stone walls and structures will testify, and they carried on agriculture to a great extent. They expressed thoughts and inscribed records by means of hieroglyphics. Their religion was a peculiar one; they worshiped the sun, and hence they were called fire or sun worshipers. They laid their dead to rest in their buildings, always placing their ornaments, arms, and personal property with them. It cannot be ascertained how the race was exterminated. Some conjecture that it was by disease, or famin; others, that it was by continued cold winters, or prevailing hot winds, and some few that it was merely by speedy violence. A great many theories are given in regard to these people, but none of these theories can be readily accepted. We hav only the evidence of a prehistoric existence, and it will take time to decipher the true facts, and there is probably much about these queer people that will never be learned. The antiquarian has a hope that time will bring to light many records that will help to lift the mysterious veil. These records, engraved upon stone or copper, are undoubtedly hid somewhere beneath the soil, and it will take time, patience, and labor to locate them. This we know, that these people were called Aztecs. The skeletons found show that they were larger than the people of to-day. They were not savages or barbarians as some may suppose, but they were a progressiv, intelligent race of people.

I am indebted to Mr. A. L. Heister for the interesting facts recorded in this article. Mr. Heister is an indefatigable and enthusiastic antiquarian and archeologist living in Magdalena, N. M. He has been working in the old ruins of that region for several months, and he is finding relics of all kinds, such as trinkets and ornaments of stone and shell; beads of beautiful blue turquois, cut in artistic shapes and finely polished, also other curious beads, pottery pitchers, vases, canteens, bowls, jugs, basins, cups, etc., that cannot be described. Mr. Heister says that some are carved in relief or in a sort of indenture work, others are finished in black or red enamel, and still others are striped, checked, and zigzaged with beautiful colors which hav defied the touch of time and are as bright to-day as they were from one thousand to five thousand years ago when the artist plied his brush. Many other beautiful relics too numerous to mention are being found by Mr. Heister and other antiquarians. In my next I shall describe some of the old ruins, and from time to time acquaint the readers of the Corner with old ruins and relics found in various parts of the country. Archeology is an interesting study and it is becoming more important all the time. George J. Remsburg.

An Easy Lesson.

There were two very young women—aged five or thereabouts—and exactly of a size. One had long yellow curls tumbling about her round pink face and big, wide blue eyes that looked fearlessly at everything. The other was fair, too, but her eyes were dark and timid and there were little nervous whirls in her silky black locks. The pair were trotting along the wide pave of an uptown residence street at about 6 o'clock in the afternoon. After three blocks of it Miss Blue Eyes said, in just her mamma's tone:

"Now, Bessie, dear, I must kiss you goodbye. Your home is just around the corner and nothing will hurt you. There is a policeman right opposit; run home now, and be sure you come again soon. I hav so enjoyed our talk about the dear little doggie and the dolls. Tell Julia my Estelle sends love to her, and come to-morrow. I am so glad always"—floating off in the middle of a sentence.

Bessie went around the corner all a-tremble, and probably got safe home. Half way across the block her companion heaved a deep, world-weary sigh and said reflectivly, "You just hav to be polite—but my—ain't it awful tiresome sometimes?"—*New York Recorder.*

Comfort.

There is a great deal in words. Some words giv us a glow of kindly feeling. Others fill us with love and sympathy, and others with patriotism, and still others with disgust and loathing.

This morning as I sit here in the delightful sunshine of the Indian summer days I feel so cosy and comfortable I want you to enjoy the word comfort with me.

It brings up such a long train of enjoyable ideas.

To comfort is to cheer, solace, enliven, invigorate, and console.

To feel comfortable in body is to be warm, well fed, and perfectly at ease.

To be comfortable in mind is to hav a sense of satisfaction and ease. The comfort of friends, of love, and of home.

To be free from worry and care. It is a state of quiet, pleasant enjoyment.

I would that all could be comfortable, comforted and comforting.

Affectionately, Aunt Elmina.

Almost Remembered.

Ernest's grandfather is a doctor, and had been for some time treating a patient for St. Vitus's dance.

Ernest had seen the sufferer from the strange nervous disease, and felt much sympathy for him.

The other day he hurried from his grandfather's office to his mother's room to say, "O, mamma, mamma, here's another poor little boy who has the—the—I can almost think of the name—the St. Patrick's jump!"—*Youth's Companion.*

What Struck Him.

Two eminent scholars were discussing educational questions in a very profound way not long since.

"What was it," said one to the other, "that struck you most forcibly in the course of your education?"

"The schoolmaster," said the other.—*Youth's Companion.*

Correspondence.

Des Moines, Ia., Nov. 16, 1891.

Dear Miss Wixon: This is my first letter to the Corner.

We take The Truth Seeker, and I enjoy reading the children's letters, so I thought I would like to write for the Corner, too.

There are a good many Liberals living near us.

Most of my Sunday afternoons I spend at Sunday-school; and I often question my teacher as to the proof of some of her Bible sayings.

One Sunday I asked her if she hated father, mother, sister, and brother, as is said in other words in Luke xiv, 26, and it fairly astonished her.

She claimed that it did not mean what I thought, but that it meant to hate them for not believing as a Christian.

At another time I told her that I thought if God had power over everything, that he ought to either kill or convert the devil; but she did not know about that.

Neither did she know several other questions which were asked not only by myself but by some of the other pupils, who are at times liberal in their views.

I would like to hav some girl write to me. Well, I guess my letter is long enough for the first. I will try and write more next time. Hoping to see this in print,

I remain your sincere friend,
Laura B. Huffman.

[A bright, intelligent girl is the writer of the above letter, and we shall always be pleased to hear from her.—Ed. C. C.]

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WAS
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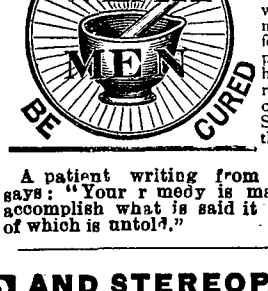
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Milwaukee, Wis., Liberal Club

Holds meetings every Sunday evening at 218 Grand ave., (Fraternity Hall). Lecture followed by debates. The public cordially invited.

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News of the Week.

AT Sholavandan, south India, to propitiate a goddess and remove small-pox, cattle plague, and famin a man was swung by hooks through the flesh of his back from a pole erected in a cart. The cart was drawn in procession, and the supporting muscles were nearly torn through.

FONSECA, the would-be dictator of Brazil, resigned in favor of the vice-president.

NEW YORK Jews will form a club for legal defense of members of their race against assaults of hoodlums.

ENGLISH country doctors are complaining that parsons swell their salaries by practicing medicin, though unlicensed.

SUPERINTENDENT MACDONALD of New York's insane asylums refutes by statistics the notion that insanity is increasing.

IN Persia the high priest of the Shia'h sect, the chief religious body of the land, fomented a revolt, but it was subdued.

THE strongest opponents of Canadian annexation are the aristocrats who hold titles which would be lost were their country annexed.

GLADSTONE says that the Liberals when they regain office will empower local bodies to take land to distribute in small allotments among landless laborers.

SOME Jews are urging their co-religionists to erect in New York or Washington a monument inscribed, "O America! without righteousness no nation can liv!"

THE pious French-Canadians are, complains Abbe Dugas, being ruined by love of pleasure and dress, intemperance, idleness, demoralization from the political system, and distaste or agriculture.

A JESUIT spy was discovered in the character of servant in the household of the marquis of Salisbury, premier of England, where he had been placed to learn secrets concerning the Vatican.

JEWISH leaders say that "the general introduction of Sunday services to the Jewish temples of America is bound to come," and that "any attempt to force the Jewish people to attend services on Saturday will be futil."

CONVERSION of Princess Sophie of Prussia, now wife of the crown-prince of Greece, to the Greek church, has introduced an element of discord between Germany and Greece, and strengthened Russia's influence in the latter.

THE Pennsylvania storm of the 23d ult. demonstrated the disfavor in which churches are held by providence by blowing down a remarkable number of those buildings. At Hecla children who had sheltered in one were killed.

MRS. SARAH BROWN was arrested for talking wildly on religion in New York streets. She said: "I won't do it again, unless I hav a summons from on high. Then what can I do? I must speak." She had become deranged by mission work.

To the suggestion of some Catholics that Italy be made a federal republic with the pope as head of one of the states, Catholic leaders reply that "it would not solve the papal question even if the pope were made perpetual president, and this is not talked of. As governor of a state in the federation, the pope would be in the same position theoretically which he now occupies. He would be a citizen of Italy, not an independent sovereign."

AT the county hospital at San Francisco Mrs. White, in the surgical ward with a broken leg, converted several of the ward's occupants to belief in faith cure. The speedy knitting of her broken bone, she said, was due not to the processes of the skilled surgeons, but to her believing prayers. She had her converts promis that at a certain hour they would leave bed, kneel in prayer, throw aside crutches and tear off such splints as any might hav, and walk home. At the hour attendants rushing in at cries of pain found Mrs. White and another lady writhing on the floor and others with their splints about torn off ready to make the attempt. No one was seriously injured but Mrs. White, whose leg was rebroken and wrist sprained.

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As the cloud is consumed and vanisheth away; so he that goeth down to the grave shall come up no more. He shall return no more to his house, neither shall his place know him any more.—Job vii, 9, 10.

THE immense majority either never examin the opinions they hav inherited, or examin them so completely under the dominating influence of the prejudice of education, that whatever may hav been the doctrins they hav been taught, they conclude that they are so unquestionably true that nothing but a judicial blindness can cause their rejection.—*Lecky.*

For hundreds of years the church fought with all its power the science of medicin. Priests used to cure diseases by selling little pieces of paper covered with cabalistic marks. They filled their treasuries by the sale of holy water. They healed the sick by relics—the teeth and ribs of saints, the finger-nails of departed worthies, and the hair of glorified virgins. Infidelity said: "Send for the doctor." Theology said: "Stick to the priest." Infidelity—that is to say, science—said: "Vaccinate him." The priest said, "Pray; I will sell you a charm." The doctor was regarded as a man who was endeavoring to take from God his means of punishment.—*Ingersoll.*

SPAIN shows the characteristics of a country where theological considerations hav been all-controling for centuries. Down to the interference of Napoleon with that kingdom, all sanitary efforts were looked upon as absurd if not impious. The most sober accounts of travelers in the Spanish peninsula until a recent period are sometimes irresistibly comic in their pictures of peoples insisting on maintaining arrangements more filthy than any which would be permitted in an American backwoods camp, while taking enormous pains to stop the pestilence by bell-ringings, processions, and new dresses bestowed upon the local madonna; yet here, too, a healthful skepticism has begun to work for good; the outbreaks of cholera in recent years hav done some little to bring in better sanitary measures. — *Prof. A. D. White.*

IF mind can be followed down to the first instinctiv motions of the earliest forms of matter, and is proved to depend on the organism, may it not yet be shown that the first motion that signifies intelligence is as truly a development from the inherent nature of matter as is the growth of the structure? The assumption that there is an eternal distinction between mind and matter, and that it was necessary at some point for a God to step in and conjure the principle of mind into matter, would thus be shown to be false by the proof of the theory that matter has always possessed the principle of determining the actions of matter which we call mind. —*Robert C. Adams.*

As far as Jehovah is concerned, Mary, it would seem, can be of advantage to him in only one way. There are, or were, so many bottles of her milk among the convents of Christendom that, undoubtedly, she must be mighty in the lactation line. She very likely supplies Jehovah with milk, and saves him the expense of keeping an Alderney cow. But we may place as a set-off to this the report of a recent tourist in Italy, who asserts that 150 convents hav each the head-dress of the Virgin. What a sum she must hav run up for bonnets! To suppose that a man in the position of Joseph the Carpenter paid for these bonnets is sheer nonsense. No doubt, when he discovered the extravagant character of "the Virgin," he inserted an advertisement in the *Jerusalem Gazette and Bethlehem Courier:*

I, JOSEPH, CARPENTER AND WHEELWRIGHT, of Jezebel St., Nazareth, do hereby giv notice that after the 18th of this month Nisan, I will not hold myself responsible for debts contracted by my wife Mary, usually nicknamed "The Virgin."

No doubt Jehovah had to put his hand deep into his breeches pocket and pay for these bonnets. Pestered with his poor relations, and especially by this horrible Mary, all things considered, Jehovah has written remarkably well. I am free to admit it to be a wonderful thing, under the circumstances, that the Bible is such a sensible book as it is. —*Saladin in God and His Book.*

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A NEW CANDIDATE FOR BAPTISM—WHY CANNOT SATAN BECOME A SAINT?

Notes and Clippings.

THE *Catholic Review* says that apart from political and commercial interests, religious hatred always holds a more important place in South American questions than Catholics imagin.

WITH the desire of giving her husband a true picture of herself, a woman in Atchison, Kan., had her photograph taken as she appeared at daily housework in her kitchen dress, with a baby on one arm and broom and dustpan on the other.

REMENYI, the violinist, was unable to keep his engagement at Seidl's concert Sunday evening because Sunday trains, with one or two exceptions, are prohibited in Connecticut. It may be doubted, says the *Herald*, whether any state has a right to interfere with the running of through trains across its borders. The train service from Massachusetts to New York through Connecticut is interstate commerce, and the courts hav repeatedly held that such commerce is beyond the control of a state. Only Congress has the constitutional right to regulate it.

DR. LENZ says that when he went to Fez, one of the capitals of Morocco, he found a most unlooked-for custom among the women. Mohammedans are not supposed to drink spirituous liquors, but Dr. Lenz says the women in Morocco are universally addicted to the practice. The Jews make a brandy for which their customers are almost exclusivly Moorish women. While the men are strict prohibitionists, the women drink brandy in large quantities. Women who came to Dr. Lenz's house to see his Moorish servants never failed to ask him for a glass of wine or cognac, and he was surprised to see the quantities they could drink.

ARE the country people wickeder than the city people? The *Sun* truly hopes that they are not, but the proceedings of the Episcopal congress held in Washington last week, it says, show that one of the eminent divines who was a delegate to that body believes that they are. When the subject of "mission work" was before the congress, the Rev. Dr. Nicholls, of New Haven, made a speech urging the church to maintain its missions in the rural regions, and, according to the report, he "characterized the wickedness of the country as vastly worse than the wickedness of the city. He even went so far as to express his fear of the bad influence that the country exerts upon the city. This is not the ordinary view of the case, or the romantic, poetic, idyllic, bucolic view, and we must await the evidence in support of it which the Rev. Dr. Nicholls, of New Haven, Conn., is doubtless prepared to present.

I ASKED a scholarly New Yorker, says a *Sun* writer, who recently traveled through Turkey in Europe under favorable circumstances, whether he had seen in the Mohammedan world any signs of the "higher criticism" of the Koran, or any challenging of the authority of Mohammed, or any evidence of the influence of science and of modern thought upon the popular religion there. He replied that he had not. He thought that the new speculation of the age had not affected the Moslem mind in any way; that all such things as I had asked about were as far beyond the range of Islamism in our times as they had been in past centuries, and that orthodoxy and fanaticism still reign supreme in Turkey and in all its mosques. It is to be said, however, that the opinion of this scholarly traveler is not sustained by all other observers of things Turkish. One of these others alleges that there is a school of rationalists among the Turkish Mohammedans, though few outsiders become aware of its existence. The disciples of the higher criticism of the Koran find it advisable to refrain from bombilation.

THE antagonism between state and church in Brazil is becoming acute. The government charges the clergy with having engaged in machinations for the restoration of the empire, and the clergy accuse the government of being hostil to the interests of the church. The clergy hav never liked the republic, and hav remained, with few exceptions, attached to the imperial house. Their feelings of hostility to the republic hav been intensified by irregularity in the payment of salaries. When the official connection between the church and state was declared abolished, the federal government engaged to provide for the payment of all salaries to the existing functionaries of the hierarchy and to support the chairs in the seminaries for one year, leaving it to the provinces to do as much more as they pleased in the interest of religion. Most of the provinces hav chosen to do nothing, and where priests hav died altars remain vacant for want of a salaried ministry. The Brazilians, unaccustomed to voluntary contribution for clerical support, are learning to neglect religion, and the church sees the people slipping away from it. These circumstances hav created a bitter feeling and tended to intensify the attachment of the clergy for the Catholic house of Braganza, which never neglected them. The government, on the other hand, which had paid little attention to the signs of clerical discontent, now recognizes the clergy as politically hostil and possibly dangerous, and steps will doubtless be taken on the reassembling of congress toward abolishing any remaining responsibility of the federal government for the support of the church establishment.

BESIDES the reason given a week or two ago why the admission of women to political functions is regarded by Mr. Spencer with profound misgiving, he has in view another feminin trait which has arisen by adjustment to the conjugal relation, to the necessity of making a wise choice of husbands under the social conditions that hav long prevailed. Power, bodily or mental, or both, is and ever has been the masculin characteristic by which women are most attracted. Hence in women an instinctiv worship of power under all its forms; and hence a relativ conservatism. Authority, no matter how embodied, politically, ecclesiastically, or socially, sways women far more than it sways men. It follows that the sentiment of reverence, which power and the trappings of power excite, must, if votes were given to women, strengthen all authorities, political and ecclesiastical. Coöperating with their preference for generosity over justice, this power-worship in women, if allowed fuller expression, would increase the ability of public agencies to override individual rights in the pursuit of what might be thought beneficent ends.

Colonel Ingersoll On Liberty.

Last week the Chicago Press Club held the first of its winter series of entertainments in the Auditorium. Colonel Ingersoll had been invited to deliver an oration, and there were present nearly five thousand of the most intelligent people of Chicago. The following appeared in the Chicago *Sunday Tribune:* Colonel Ingersoll came on the platform a few minutes after 8 o'clock, and as his rosy face beamed on the audience the thousands responded with a generous burst of decorous applause. The lecturer was introduced by Henry D. Lloyd, and spoke as follows:

FREEDOM DEFINED.

Ladies and Gentlemen, what do I mean by liberty? Let me explain myself. If a man is prevented from going where he desires by a range of mountains, or by a swiftly flowing river, or by wild beasts, he does not feel that he has been enslaved. If he comes to the bank of a river which he wishes to cross, and there are tigers on the opposit shore, he does not feel that he has been robbed of his freedom. But if there is a man like himself on the other side with a gun, who says he shall not cross, he feels that his freedom has been interfered with. In other words, the idea of liberty, the greatest and grandest that can enter the mind of man, is not to be interfered with by like intelligences, whether on earth or in heaven; not to be interfered with by those who can gloat over the victory. And in the world of thought, in the world of speculation, there should be nothing but absolute liberty. [Applause.] In the world of action my liberty stops where the liberty of another commences, but in the world of thought there are no possible limitations. [Applause.] There is room in the intellectual air for every wing, there is room out on the intellectual sea for every sail, and in the great republic of mind, one is a majority; every brain, every soul is a sovereign, robed and crowned absolutely free. And in that republic of mind all good citizens giv to every other human being every mental right they claim for themselvs. [Applause.] And in that republic whoever appeals to force is a traitor. So, to-night, for the most part, I wish to speak of the liberty of thought, the right to investigate, the right to guess for yourself, the right to people the future according to your own fancy, and to paint such pictures upon the canvas of the beyond as you want [applause], dictated to by none others. And if there be gods, I giv to them the same right that I claim for myself. [Applause.] I liv in a republican government, and I want to liv in a republican universe [applause], and if there is to be an arbitrary being who is to control the thoughts and loves and passions of men by brute force, let us elect him. [Laughter and applause.]

BELIEFS OF OLDEN TIMES.

In the good old days—and not so very many days ago—our forefathers (and I hav no doubt they were honest) absolutely believed that it was necessary for all human beings to think alike, especially on those questions about which nobody knew anything for certain. [Laughter and applause.] Our good forefathers really believed that there was somewhere in the infinit expanse a being whose happiness could be interfered with by some poor man crawling upon this obscure earth. They believed it; and they believed that this being had promised eternal joy to all who should think in a certain way; and had threatened eternal misery to all who had a mind of their own. [Laughter.] Now, so believing, our ancestors—they are all dead, and that is the best thing I can say about them—[laughter]—our ancestors, acting logically from the belief, logically from the premises, said we will make everybody believe the same—and they thought they could do it. And yet all the mechanics of this world, all the ingenuity that has ever been born in the subtle brain of man, cannot make two clocks that can keep time alike one minute. [Laughter.] It is impossible. All the ingenuity of the world, aided with all the machinery that has leaped from the brain of man, cannot make two things alike, and no one man can do it, and nature cannot do it. [Applause.] In all the forests that clothe the world there are no two leaves exactly alike. And now, when autumn has come upon us, and that wonderful officer called Death has painted every leaf of all the trees, no two hav been painted alike. And yet our old forefathers absolutely thought they could make thousands and billions of human beings—each clad in a robe of living, throbbing, passionate flesh, each driven by the storms of passion over life's sea—think exactly alike. Utterly impossible! And if you could, what a stupid world this would be. [Laughter and applause.]

INTELLECTUAL SPLENDORS BORN OF FREEDOM.

I believe in the intellectual splendors born of freedom and diversity instead of the stupidity and orthodoxy of force as applied to the brain of man. Yet our forefathers believed it and they acted on the belief. When I used to read the old stories about burning people and torturing them do you know I could not realize it? It never seemed to me that it was really so, and it never took hold of me until I saw the instruments, the arguments that our forefathers used. I saw, for instance, two little pieces of iron attached together by screws, and when some man—well, when he said he didn't believe a fish ever swallowed a sailor to keep him from drowning, then they put these two pieces of iron on his thumb, and the gentlemen who loved their enemies began screwing these two pieces of iron together. [Laughter and applause.] They said to this man: "You hav made a mistake in your logic; you hav dropped a link; we do this to call your attention to the subject." [Laughter and applause.] So they kept on until finally the poor wretch, suffering the agonies of the fabled damned, said: "I hav made a mistake" [laughter]; and I do not blame him. I think I should hav done the same. I would hav said: "Write it down, and I will sign it; hav one god or a billion, but stop that." [Long-continued laughter and applause.] And do you know to-night I wish there never had been a martyr in this world? [Laughter.] A race that has to be raised from barbarism to civilization by the agony of martyrs had better remain in the mud where it started. And yet there was now and then a fellow who was such a brave soul he would not recant; and then these gentlemen who were all forgivness screwed this down to the last thread. And had it not been for such men all of us would hav been barbarians to-night; all of us naked, with pictures of wild beasts tattooed on our flesh, dancing around a dried snake—had it not been for that splendid spirit which said: "I will be true to myself; I will never stain the whiteness of my soul"—and, understand me, I am sorry they did it.

OTHER "ARGUMENTS" OF OUR FOREFATHERS.

And so I saw another of the arguments of our forefathers, "the collar of torture." Imagin a circle of iron, and on the inside of that more than a hundred points sharp as needles. This being fastened upon the throat the sufferer could not sit down, could not stand or walk; he could not stir without being punctured by these needles, and in a little while the throat would begin to swell, and in a little while suffocation would end the sufferings of that man. That argument was called the "Scavenger's daughter," and when some man said, "I do not understand your arithmetic; how can three times one be one, and once one be three? there is something wrong in your theological multiplication table," they put him to this torture and kept him in that position until insanity and death in pity came to his relief. And this is done by the gentlemen who said: "If smitten on the one cheek, turn the other." This was done for the purpose of spreading the gospel of "eternal love." Now, there is a mistake somewhere. There is such a difference between the argument used and the object to be attained that somebody has blundered.

And so I saw the rack with windlass and chains upon which the sufferer was laid; about his ankles were fastened chains, and about his wrists also, and then priests began turning this windlass, and they kept turning it until the ankles, the shoulders, and the wrists were all dislocated, and the sufferer was wet with the sweat of agony. And they had a physician standing by to feel his pulse. What for? To save his life? Yes. What for? What for? In mercy? No; simply that they might preserve his life that they might hav the pleasure of racking him once again. And that was done in the name of universal love, forgivness, and benevolence. Not done to one or two, but to hundreds of thousands. And when I saw this, I began to realize what had been done by superstition.

WHERE MEN HAD BEEN BURNT.

I also saw two places where men had been burnt. What for? Michael Servetus had a difference with John Calvin. Michael Servetus said: "Son of the eternal God." That was his description of Jesus Christ. Calvin said: "No, the eternal son of God; not son of the eternal God, but eternal son of God." And for that difference Michael Servetus was burnt at a slow fire of green wood. And when the wind blew the flames somewhat away from his body so that his sufferings were lengthened, he cried out to put the wood upon the other side, that he might die, and they looked and laughed, and would not answer his petition. But in the midst of flame and smoke, true to his conviction, he said: "Christ, son of the eternal God, hav mercy upon me." His prayer was not answered. But I say when I saw these things, then I realized it. When I looked at these arguments it seemed to me as though I had suffered all these things, as though I had stood upon the shore of exile and looked with tear-filled eye toward home and nativ land, as though I had been taken from my wife and children, taken to the public square with fagots piled about me, as though flames had played around me and scorched my eyes to blindness, as though my ashes had been scattered to the four winds by the hand of hatred, by the hand of cruel priests, as though I had stood upon the scaffold and had seen the glittering ax fall upon me. When I thus felt I swore that while I lived I would do what little I could not only to preserve but to augment the liberty of man, woman, and child. [Long-continued applause.]

But, after all, it is a question of intellectual development. Tell me the religion of a man, and I know the point he has reached; I know what he is intellectually; I know what his brain is worth. Tell me what he believes, and I know what he is as a man. So it is a question of intellectual development.

RESULT OF INTELLECTUAL DEVELOPMENT.

A little while ago I saw the models of nearly everything man has made for his use and for his convenience. I saw all the models of all the water craft, from the dugout in which floated a naked savage—one of our ancestors [laughter]—a naked savage with teeth two inches long, with a spoonful of brains in the back of his head; I say I saw the water craft of the world from the dugout up to a man-of-war that carries a hundred guns and miles of canvas: from that dugout to the steamship that turns its brave prow from the port of New York through three thousand miles of billows, with a compass like a conscience, that does not miss a throb or beat of its mighty iron heart from one shore to the other, and saw at the same time weapons that man has made, from a rude club such as was grasped by that savage when he crawled from his den and hunted a snake for his dinner, from that club to the boomerang. And I saw at the same time the musical instruments, from the tom-tom to the instruments of our day, that make the air blossom with melody. I saw these things, and I said to myself, after all, it is a question of intellectual development. And I saw from the rude daub of yellow mud up to the art that has enriched the galleries of the world with its paintings and sculpture, from the rude god with five or six heads and many ears and several rows of eyes, to the statue chiseled by genius with such beauty and such a personality that it seemed almost impudent to speak to it without an introduction. [Laughter.] I saw these things. I saw books; books written on leaves, on the shoulder-blades of sheep, on the skins of wild beasts, up to the illustrated volumes of our day, that enrich the libraries of the world—and I do not say the word library that I do not think of the saying of Plato: "The house that has a library in it has a soul." I saw these things and I said to myself: After all, this question of religion it simply a question of intellectual development. A man with a great brain will not hav a mean, selfish religion. [Laughter and applause.] Well, now, how is it we hav improved on the dugout? How is it we hav improved on the musical instruments? How is it we hav improved in the arms of war, defensiv and offensiv? It is because the whole world has said we want better boats, and to whoever invents them we will giv wealth and honor.

NO PROGRESS IN RELIGIOUS BELIEFS.

The whole world has said, We want better books—in certain directions. The whole world has said, We want better music. And so from the rude beginning, we hav the instruments of our day. The world has held out all the rewards in its power. But when it came to religion, then they said no. That fellow in the dugout had a religion; he was orthodox in his day; he believed in a devil,—the same devil we believe in. [Laughter.] And let me say here there has not been an improvement made on the Christian devil for thousands of years. [Laughter and applause.] He has a long tail, arms of fire, and a cloven foot, such as many ministers suppose I am possessed of. [Laughter and applause.] That fellow in the dugout said: "My religion is good enough," and others said the same. Now suppose we had pursued the same course in every other department of knowledge that we hav in religion, what would hav been the result? Let us be honest. Suppose the kings and priests had said—and I presume there was a priest, because it was a very ignorant age of the world [laughter]—that the dugout is the best ship that can ever be built, that the model was given to a pious sailor by Neptune, the god of all the seas, and any man that talks of putting a stick in the middle of it and some cloth on it is a heretic. [Laughter and applause.] He is a blasphemous wretch, and he should die the death. What effect, in your judgment, would that hav had on the circumnavigation of the globe? If the king or priest had said, "The tom-tom makes the finest music of which the imagination can conceive; that is the kind of music they hav in heaven, and an angel sitting on the edge of a wet and fleecy cloud playing upon that tom-tom became so entranced, so enraptured with her own music that she let it drop, and that is how we got it [laughter and applause], and any man that says he can improve it by putting a back and front on it, and several strings, and talks about a bow and resin, let him die the death." Do you believe if that course had been pursued that human ears ever would hav been enriched with symphonies of Beethoven, and with the operas of Wagner [applause]—the great music that carries the soul captiv on wings of fire?

RIGHTS HE WOULD CLAIM.

But the world has said: "Giv us better music; not better religion, but better music." And so all through every development the world has said: "We want better." Now, I want to improve on the

religion of that gentleman in the dugout. All I want is the same right to improve on his ideas of heaven and God, of law and of science, that the rest of the world has to improve upon the dugout or upon the tom-tom. [Laughter and applause.] But suppose that the king and priest had said: "That crooked stick is the best plow that can ever be made; that was given in answer to prayer; and that twisted straw is the *ne plus ultra* of twisted things, and any man who denies it we will twist him." [Laughter.] Do you believe that the fields of the great Northwest and of this our great and splendid country would hav been covered with wheat and corn? Now, all I ask, all I plead for, is the same right to improve upon his theology as upon his agricultural implements. That is all. And yet some people go so far as to think that I am almost an Infidel [laughter and applause], because I am really in favor of a sensible, reasonable religion, one that a man can put his heart and his brain into. I want a God, if I hav one, who is a gentleman, because I hav been taught that truth and justice and virtue and generosity are the same in every star.

THE RIGHT OF THINKING FOR ONE'S SELF.

Now, imagin for one moment the impudence of a human being claiming the right to think for himself who will not giv it to other people. If I hav not the right, who has? Can I get the right by uniting with a few other people in building a little church and putting a steeple on it and a bell in it? If each individual has not the right, then I say combined they hav not the right. If each human being on the earth has not the right to think, then the whole world has not the right to thought. [Applause.] All I claim is that each man be honest with himself. There was a gentleman, a nice man, a minister, who asked me if did not believe the Bible, and I told him frankly I did not; and he said to me: "If you do not believe it you ought not to say it." "Pretty good," I said. "Do you believe it?" He said he did. I said: "I do not know whether you do or not; maybe you are following the advice you gave me." [Laughter and applause.] And do you know I shall die without knowing whether that minister believes the Bible or not.

Now, I say to them, "Suppose I go to Turkey and they giv me the Koran and say, "Read it," and I read it carefully, and they ask me, "Do you believe it?" Now, if I did not believe it what ought I to say—no matter whether I wanted office in Turkey or not? [Laughter.] What ought I to say and preserve my manhood? Why, of course you say, "Say that you don't believe it." Well, off in the United States I read your book, and when I get through and don't believe it, what ought I to say? Well, they say: "It will be better for you if you keep still." Now, that is all I claim—liberty for every human being. When you destroy liberty of mind, it has the same effect upon the progress of the world that it would hav upon the progress of the Mississippi if you destroy all the little streams that feed it. If you could destroy all the springs that feed the great ocean it would become sand; so it is with the information of the world; it comes from individual brains; they are the springs and fountains. It is the duty of every man to tell what he knows, that he may add to the sum of human knowledge, to which all contribute and from which all may draw. [Applause.]

HONEST UNBELIEF VS. HYPOCRISY.

If there is in heaven an infinit being he never will be satisfied with the worship of cowards and hypocrits. [Applause.] Honest unbelief will be a perfume in heaven when hypocrisy, no matter however religious it may be outwardly, will be a stench. That is all there is to it; giv every other human being all the chance you claim for yourself; to keep your mind open to the voices of nature, to new ideas, to new thoughts, and to improve upon your doctrin whenever you can. That is my doctrin.

But we are advancing, and we are beginning to hold all kinds of slavery in utter contempt; do you know that? And we are beginning to question wealth and power; we are questioning all creeds and all dogmas; and we are not bowing down to a man as we used to do, simply because he is in the robe of a clergyman; and we are not bowing down to a man now simply because he is a king. No! We are not bowing down simply because he is rich.

When I think of how much this world has suffered I am amazed. When I think of how long our fathers were slaves I am amazed. Why, just think of it! This world has only been fit for a gentleman to liv in for about twenty-eight years. [Laughter.] It was not until the year 1808 that Great Britain abolished the slave trade. Up to that time her judges sitting upon the bench in the name of justice, her priests occupying the pulpit in the name of universal love, owned stock in slave-ships and luxuriated in the profits of piracy and murder. It was not until the year 1808 that the United States abolished the slave trade between this and other countries, but preserved it as between the states. It was not until August 28, 1833, that Great Britain abolished human slavery in her colonies; and it was not until January 1, 1862, that Abraham Lincoln wiped from our flag the stigma of disgrace. [Great applause.] Abraham Lincoln—in my judgment the grandest man ever president of the United States [continued applause], and upon whose monument these words could truthfully be written: "Here lies the only man in the history of the world who, having been clothed with almost absolute power, never abused it except on the side of mercy." [Loud and prolonged applause.] Think, I say, how long we clung to the institution of human slavery; how long lashes upon the naked back were the legal tender for labor performed.

THE LIBERTY OF BODY.

And let me tell you to-night what I mean by the liberty of body. It is to giv to every man what he earns with his hands. [Applause.] And this great question of division has got to be settled even in the United States. [Applause.] Capital takes too much; labor gets too little. [Applause.] Labor will not always liv in a hut with capital dwelling in a palace. [Applause.] Flesh and blood are more sacred than gold, and the time will come when the law will see that every man has the right to life, liberty, and the pursuit not only of happiness, but the right to catch some of it before he dies. [Laughter and applause.] I want to liv until there is such a thing as the aristocracy of labor. [Applause.] I want to liv until I find an aristocracy of honesty, of generosity; an aristocracy of intelligence; an aristocracy of heart and brain. I am sick of the old kind. [Applause.] I want liberty for every man. I do not believe in the law of supply and demand as applied to flesh and blood. [Applause.] If they who toil cannot hav some of the good things of this world, then I do not want anybody to hav them. [Applause.]

But if men hav been slaves, what about women—the slaves of slaves? Let me say right here to-night, I regard marriage as the holiest institution among men. Without the fireside there is no human advancement; without the family there is no life worth living. Every good government is made up of good families. The unit of government is the family; anything that tends to destroy the family is perfectly devilish and infamous. I believe in marriage, and I hold in utter contempt the opinions of long-haired men and short-haired women who denounce the institution of marriage. [Great applause and laughter.] Let me say right here—and I hav thought a good deal about it—let me say right here the grandest ambition that any man can possibly hav is to liv and so improve himself in heart and brain as to be worthy of the love of some splendid woman [applause]; and the grandest ambition of any girl is to be worthy of the love and adoration of some magnificent man. [Applause.] That is my idea, and there is no success in life without it. If you are the grand emperor of the world, you had better be the grand emperor of one loving and tender heart, and she the grand empress of yours. The man who has really won the heart of one good woman in this world—I do not care if he dies in the ditch a beggar—his life has been a success. [Applause.] I say it took millions of years to come from the condition of abject slavery up to the condition of marriage. Ladies, the ornaments you wear upon your persons to night are but the souvenirs of your mothers' bondage. The chains round your necks and the bracelets clasped upon your wrists by the thrilling hand of love hav been changed by the wand of civilization from iron to shining, glittering gold; but nearly every religion has accounted for the devilment in the world by the crime of woman. What a gallant thing that is! And if it is true I had rather liv with the woman I love in a world full of trouble than to liv in heaven with nobody but men. [Laughter and applause.]

WOMAN THE EQUAL OF MAN.

Now, my friends, it seems to me that the woman is the equal of the man. She has all the rights I hav and one more, and that is the right to be protected. That's my doctrin. You are married; try to make the woman you love happy; try to make the man you love happy. Whoever marries simply for himself will make a mistake; but whoever loves a woman so well that he says, "I will make her happy," makes no mistake. And so with the woman who says, "I will make him happy." There is only one way to be happy and that is to make somebody else so, and you can't be happy cross-lots; you hav got to go the regular turnpike road. [Laughter.]

If there is any man I detest it is the man who thinks he is the head of the family—the man who thinks he is the "boss!" [Laughter.] That fellow in the dugout used that word "boss" [laughter]; that was one of his favorit expressions; that he was "boss." [Laughter.] Imagin a young man and a young woman courting, walking out in the moonlight and the nightingale singing a song of pain and love, as though the thorn touched her heart—imagin them stopping there in the moonlight and starlight and song and saying: "Now here, let's settle who's 'boss!'" [Laughter]. I tell you it is an infamous word and an infamous feeling. A man who is "boss," who is going to govern in his family, and when he speaks let all the rest of them be stil, some mighty idea is about to be launched from his mouth—do you know I dislike this man unspeakably; and a cross man I hate above all things. What right has he to murder the sunshine of the day? What right has he to assassinate the joy of life? When you go home you ought to feel the light there is in the house; if it is in the night it will burst out of the doors and windows and illuminate the darkness. It is just as well to go home a ray of sunshine as an old, sour, cross curmudgeon, who thinks he is the head of the family. Wise men think their mighty brains hav been in a turmoil; they hav been thinking about who will be alderman from the fifth ward; they hav been thinking about politics; great and mighty questions hav been engaging their minds; they hav bought calico at eight cents or six, and want to sell it at seven. Think of the intellectual strain that must hav been upon a man, and when he gets home everybody else in the house must look out for his comfort. A woman who has only taken care of five or six children, and one or two of them may be sick, has been nursing them and singing to them, and taking care of them, and trying to make one yard of cloth do the work of two—she, of course, is fresh and fine and ready to wait upon this great gentleman—the head of the family. [Laughter.] I don't like him a bit.

Do you know another thing? I despise a stingy man. I don't see how it is possible for a man to die worth $50,000,000 or $10,000,000 in a city full of want, when he meets almost every day the withered hand of beggary and the white lips of famin.

LITTLE CHILDREN AS SLAVES.

Now, if women hav been slaves, what shall we say of little children? The children are just one shade worse than the women. Most people hav an idea about bringing up children, instead of letting them grow. [Laughter.] You furnish a climate in the house, and the children will grow beautiful; but you must furnish the climate. In your house must be the climate of kindness, of honesty, of justice, and of generosity, and just as long as the climate exists those children will grow free and fair and beautiful. I hav pity for the children—the children of the poor and of the rich, the children of the gutter and of the palace. I hav sympathy with them all, because they hav no liberty. If you want your children to tell the truth you must stop lying to them. [Laughter and applause.] Over in Michigan I heard a story about a little boy at Grand Rapids. His father and mother had often promised to take him out riding, but they always evaded him. One day he caught them just as they were driving away, and he said to the nurse who had brought him to the door: "There goes the two worst liars in Grand Rapids." [Laughter and applause.] I do not believe that children can be made honest through fear. There is no reforming power in fear. You can scare a man so badly that he won't do a certain thing, but I will take my oath you can't frighten him to that degree that he won't want to do it. [Laughter and applause.] And as long as he wants to do it there is no reformation. There is no reforming power in brutality. Children will grow only in the climate of kindness, in the climate of goodness. Giv them a chance to be honest. If your child tells a lie, tell him you hav told lots of them, and you hav found out it is a bad policy. [Laughter.] Don't pretend to be a saint, because after a while your child will see through your robes. [Laughter.] Let us be perfectly free and frank with each other. Tell your boy, "You hav never done anything worse than I hav done, and probably never will." [Applause.] When your child commits a wrong take it in your arms, let it feel your heart beat against its heart, and let the child know that you really, truly, and sincerely love it.

DIFFERENT VIEWS OF SUNDAY.

In the old times Sunday was too good a day for a child to be happy in. [Laughter.] That is what this gentleman in the dugout thought. [Laughter.] He said, "You ought on Sunday to giv your entire mind to the goodness of God in so arranging matters that nearly everybody is to be eternally damned. [Laughter.] You ought to go and hear a sermon of that kind preached and call it recreation. If you work all the week in the dust and the heat, and wish to be built up so that you shall be strong enough for another week, go and thank God that you are still out of hell." [Laughter and applause.] In those old days they believed in the doctrin: "Be miserable, Sunday. Don't walk out. Stay at home. Go to church if you go anywhere. Be sad. Wear the longest possible face. If there is a beautiful picture, don't look at it. If there is any music, don't hear it. If there are any flowers, don't be tainted with their perfume. Think of hell. [Laughter.] Think about corpses [laughter], and shrouds, and epitaphs, and worms [laughter], and graves, and the worm that never dies. [Laughter.] Improve your minds. And if there happens to be a fair in your neighborhood, especially if it is a World's Fair, don't go near it on Sunday." [Tremendous and long-continued applause.] They would say: "What shall it profit a man to look upon the landscapes of a great artist, those beautiful, tender, pathetic things? What shall it profit a man to see the

(*Continued on page* 790.)

News and Notes.

Orange, among the orange groves, is somewhat in the shadow of orthodoxy, but the sunshine of Liberalism is there also, and an appreciativ audience greeted me Saturday evening, November 21st, and it looks as if the work for the future in this place would be on the front line. There are stanch Liberals here. On my arrival I was invited to the genial home of Mr. and Mrs. Chas. Baker. Mr. Baker is a newspaper man of wide experience in this Western country, but he does not find that the ordinary journal givs sufficient scope for genuin reform. Like many of our friends in this section he is interested in the Nationalist movement and the People's party. He sees, however, that Freethought is necessary to political advance, that reform is not a matter of sentiment but of science. Mr. and Mrs. Joel Parker, Mrs. Handy, Mr. J. H. Parker, are also among our allies here, and with such to stand by the colors I am sure that Orange will be a pleasant camping-ground for the soldier of Freethought. The fires will not go out.

I arrive in San Diego Sunday noon; Sunday evening a large audience greets me at the Opera House. The subject is "Freethought and Morality," and I could not find a better reception for radical ideas.

On Monday evening I hav the pleasure of meeting several friends of various schools of thought at the residence of Mrs. Calhoun and Mr. and Mrs. Surplee. Mrs. Calhoun and her daughter, Mrs. Surplee, were formerly residents of New York city, where I met them in literary and social circles. It was pleasant, after so many years of change and travel, to meet them again. Mrs. Calhoun is well known in the journalistic world, being a contributor to many of the leading papers in the way of correspondence and descriptions of travel in America and the old countries. On this Monday evening I was favored with the company of Rev. Mr. McDaniels and wife. Mr. McDaniels is the Unitarian minister of San Diego. He is of the broad church. He has very little of the theological biss. He looks at things from the humanitarian standpoint. He is doing an excellent work here, and his church is for generous and progressiv principles.

Mr. and Mrs. A. E. Horton were also present. They represented the Spiritualist element in this congregation which makes no discord. Mr. Horton is called the "Father of San Diego." He once owned nearly all the land upon which the city now stands, and has nobly aided in building up and advancing the interests of this community. His Liberalism extends even to the orthodox churches, and he has helped them to erect "temples of worship." He gave the Methodist church a lot valued at $100,000, and the ministers of that denomination devoutly thanked God for the gift, but they never thought of thanking Mr. Horton. It would never do for the church to be grateful to an Infidel. Mr. Horton is not afraid of the word "Infidel," and is always true to his convictions, and expresses them. He can be generous to Christians, but the Christians do not seem able to appreciate the spirit of his act.

Mr. and Mrs. Sidney Thomas and Mrs. Wilson of the Theosophical Society represent this beautiful and transcendental philosophy, and if I were to consult simply my feeling in the matter I might revel in this romantic creed. Judge Thomas is president of the Theosophical Society of San Diego, and is an able and brilliant exponent of its doctrins. He mingles more common sense with his ideas than I think is generally the case. He presents his side of the universe in a very attractiv manner, and would reach his conclusions through science and not in spite of it. There are subtle questions in Theosophy, and just where reason ends and imagination begins it is difficult to determin. Where is the supreme genius who has yet defined the exact limits of human knowledge? This was a delightful evening of social and intellectual entertainment, and I must thank my old New York friends for this happy reunion on the shores of the Pacific.

Tuesday morning I leave this elegant city, and take my way toward the wild mountains of California. It is delicious weather. Sea and sky mingle in exquisit luster. The hills are brilliant along the vast horizon. The iron horse carries me as far as Lakeside, twenty-one miles from the city. I pass through the valley of El Lajon, one of the loveliest places on the coast, notable for its production of raisins, as well as other fruits.

At Lakeside I take the stage for Descanso, twenty-three miles away, but it is a six hours' drive, for most of the road is uphill. Twelv miles distant is Alpine, a pretty place, the scenery around which might remind one of the mountainous bosom of Switzerland. The Emerys are here, and keep the store and the post-office—Liberals from away back. From Alpine up the mountains we go on to the "Valley of the Old Women," or "the Old Ones." This is the English of it. The Spanish is more musical, but I hav not got the spell of it yet. It is said that the Indians used to bring their aged here to die—a very convenient custom. It saves the expense of burial and tombstones. In a civilized country it costs a man about five hundred dollars to die decently. This is ruinous, and it seems as if the time was coming when only the rich man can hav the luxury of death and burial. The poor man must liv on somehow. He cannot afford to take his last breath. The Indians selected a very delightful spot for "the old ones," and no doubt they went to their eternal sleep in a happy frame of mind, with summer winds about them, and lofty and glorious mountains pointing to the dazzling sky.

Beyond this valley we mount upward on a vast winding grade nearly five thousand feet above the level of the sea. It is here that one of the most magnificent prospects in the world stretches before the eye. It is a scene of marvelous splendor. Below is the valley with sparkles of water here and there in its green bosom. This valley unfolds into other shining valleys among glittering mountains—hight on hight—until the luminous and mighty landscape is lost in the effulgence of the sea, which, like a vast diamond, shines with blinding glory against the horizon. Point Loma advances its glowing front into the flood of light. The Coronado islands dimly tower; the hotel along the far-off beach appears like a fairy palace; the gigantic peaks, clothed with gold, a hundred miles in view, surround with massiv and tremendous shapes the soft and brilliant beauty that lies at their feet. It is worth a whole day's journey to look upon this gloriously colored and immense panorama.

From the hight of these mountains we plunge rapidly to Descanso—"place of rest" is what it means in Spanish. I suppose here is where the old-time pilgrims used to halt and find a night's rest beneath the folding hills.

Descanso is not a very large place. It would not even be called a village in this Western country. It consists of a store, a house, a barn, the stage-coach twice a day, and John Coombs postmaster. John Coombs is a character fitted to this wild and unique territory. He doesn't hav much religion about him, but plenty of human nature. He greets you in bluff fashion, but heartily, givs you a night's lodging if you want it and a good square meal. He has a big family, of all sizes. I don't know how many he has, and Coombs himself does not know until he counts. I enjoyed myself at this ranche over night. There were three other travelers besides myself, and I had as lively a time as if I had been in a metropolitan hotel.

This was Tuesday night. On Wednesday morning the air was so delightful, the prospect so alluring, that I struck out afoot for Buckman's Springs, eleven miles away—my point of destination. There is no stage-line to this place. Coombs rather thought Buckman would be in to Descanso, and it was my hope to meet him on the road. Five miles on my journey I reach Pine valley. This was the bed of an ancient lake. The pines skirt it all round, and the prospect as you come into the valley is a lovely one. Herbert Emery has a ranche here, the only habitation but one between Descanso and Buckman's. I made a fortunate guess, for just as I entered the valley I met Buckman. We knew each other, of course, for Buckman is a Liberal of the old time, a pioneer in this country. We shook hands. Buckman was on foot leading his horse. He offered me the use of the animal, while he took my method of locomotion to Descanso. I was glad of the exchange, and went onward. Beyond Pine valley I came into the wild canyon, where one might imagin himself a thousand miles from civilization, so desolate and solitary is the outlook. If I got off the trail I might wander over into the deserts of Arizona. However, I am fortunate again. I do not meet this time a "solitary horseman," but two ladies, Miss Winnie Buckman, and Miss Meda Grigsby, of the house of Buckman—daughter and granddaughter—and soon I am at the famous springs, famous in Southern California, and many visit them, although it is an out-of-the-way place. Buckman discovered these springs about fifteen years ago. This will be a popular resort some day when the country is developed. The canyon opens into a broad valley, and beyond are the vast mountains. From the hights about there are magnificent views. The ocean can be seen on one side and the great desert on the other. One cannot spend a vacation in a more delightful spot. There is always company. I found a clergyman here, Rev. Mr. Childs, of National City. He did not talk theology or religion. He was sensible and good-natured—a genial companion. A peddler, a kind of universal genius, a Yankee from Halifax, a traveler in every state in the Union, happened along about evening, and after supper he sang and told many stories, comical and romantic, until bedtime. It was quite an entertainment.

Buckman returned the next day—Thanksgiving day, according to the president's proclamation. Buckman is a philosopher. He has been fighting his way in this country for nearly thirty years. His career is a varied and adventurous one. He is pretty well known throughout California. He discovered the famous Napa springs, but lost possession through "legalized robbery." Afterward he discovered these springs and made his home in this mountain recess. He is a born unbeliever, he says. Like Abe Lincoln, he can tell stories by the hour of various happenings. He says one need not believe all his stories, but the "coon story" one must believe. He killed three coons at one shot. This beats the record. The coons were up in a tree. As he looked, the coons arranged in triangular fashion, it occurred to him that if he shot at the hole between them the shot would scatter and hit all three. He tried it, and succeeded admirably; and that is the way he killed three coons at "one fell stroke."

Buckman is seventy-two years old, but he keeps hard at work. Mrs. Buckman and Mrs. Mary Pierce, her sister, are of this pleasant family circle where Freethought prevails. I could not hav passed a few days of rest amidst more congenial surroundings.

But I must hasten to work. Friday I return to Descanso, ready to take the stage on Saturday morning. I enroll John Coombs in THE TRUTH SEEKER ranks, and I hope to take a trip into this wild and attractiv country again. It is an experience unique and interesting. Saturday is a glorious golden day. From Descanso we mount the hills, and from a hight of five thousand feet, in the morning's glory, gaze upon the wonderful panorama spread out to the sparkling sea fifty miles away. Swiftly we speed through the charming valleys. At 4 o'clock in the afternoon I am in San Diego.

Saturday evening there is a delightful gathering at the house of Judge Thomas, and the universe and humanity are discussed from almost every point of view by broad and cultivated minds. I hav thus had a week of varied work and pleasure. I hav seen nature in her wildest, grandest, and most beautiful forms, and hav touched the hights of human reason and imagination. The pathway of Freethought is hard and rugged in many respects, but after all what a wealth of joy it givs in the contemplation of nature in its real magnificence and actual grace; and in association with humanity in sublime and inspiring thoughts, and sympathy with every hope and aspiration that springs from truth itself.

San Diego, Nov. 29, 1891. SAMUEL P. PUTNAM.

At the Manhattan Liberal Club.

The Manhattan Liberal Club still livs, but it has been a long time since a TRUTH SEEKER reporter paid a nickel to Treasurer Allen for the privilege of listening to the wisdom of Wakeman and Weeks and the foolish remarks of everybody else. That is, according to Messrs. W. and W. The club has slightly changed its characteristics within two or three years. In the days of the presidency of Horace Greeley, Courtlandt Palmer, and James Parton, though Mr. Parton was never there, the club was almost wholly American. Last Friday night most of the speakers were born across the ocean, and some of them were rather recent, though desirable, importations. Two-thirds of the audience bore a foreign stamp upon their faces. It looks as if Americans are too busy chasing the almighty dollar to pursue the search for Truth which alone leads people to frequent the Manhattan Liberal Club. A few of the old attendants were there, however. Mr. Allen took the shining five-cent pieces at the door; Dr. Foote smiled down upon all alike; Mr. Eckert, with his chum John, was in the same old northwest corner of the hall, looking plump and prosperous as becomes a landed proprietor and capitalist; Mr. Chamberlain was there, reminiscent of the recent Secular Union congress at Philadelphia, and George Francis Train sat at the reporters' table, a big bouquet in his buttonhole, and a pencil frequently in his hand to ask paper questions and make suggestions to the scribe. Dr. Gunn was in the chair, and he, too, looked prosperous. Perhaps his connection with Joe Britton, Comstock's discharged spy who has set up in business for himself, has brought him wealth if not reputation.

Clegg Wright's subject was "Individualism versus Socialism." He did not think, he said, that he could instruct the Manhattan Liberal Club, but should consider himself fairly successful if he said anything to arouse its intellectual acuteness, and to that end he hoped the club would on this evening be blessed with a copious measure of divine afflatus. Mr. Wright is a small gentleman with a four-story head, of nervous temperament, and an ardent Spiritualistic orator. He is an evolutionist, inclined to religious heresy. Sometimes he speaks under control, but on this occasion he spoke as himself. His discourse was an affirmation of evolution of the race through natural selection. Nature, he said, was a great butcher-shop. Between death and birth there was a persistent conflict. To liv we hav to fight, and the man who cannot fight well goes to the wall. But this struggle for existence is necessary for the development of the best and highest existence—civilization, by which he meant the development of the artistic and philosophical in man. Primitiv man was not a philosopher, as he had probably descended from an ancestor who lived in a tree.

Mr. Wright considered it necessary to remove the theological idea of God from the world, because God was used as a sort of big policeman to keep folks in subjection—some one to make people pay their rent promptly. This idea pleased Landlord Eckert,

greatly, but he didn't like it when the speaker said that all rich men should join the church, as a church-membership certificate was a sort of diploma which made people stand better in this city. For Infidels, said the orator, are regarded as bad men, there not being a respectable one in the world. And the general Social Intellect said of a man with a new idea, Look at that fool! But the new idea buzzes and buzzes and buzzes, and finally the victory is achieved. The new idea becomes the thought of the world.

In the religious change from polytheism to monotheism there has been no idea not shot out of the gun of individualism. But you may make ten thousand ballot-boxes and you cannot throw out a great man; and it is doubtful if a ballot-box can even find a great man. Religion is the mother of politics. Each shapes the other. They rise and fall together. Our religion is one God with three heads on substituted for polytheism. Mills grind shoddy when brains are scarce. The country claims to be a republic, when it is really a theocracy. We stand to-day in the midst of a gigantic contradiction. The Puritans were bad fathers of liberty. They were narrow, theologically over-baked—destitute of imagination—theological lawyers. They had hump-backed minds. They were elongated creatures with a theological squint. New England was formed on that squint, and it is squinting still. Conservativ divines are now whittling and whittling away upon their theology, but when the ladies get votes they will probably put their God into the Constitution of the country, for when woman gets God wound round her brain, it is poor God, poor Constitution. The next priesthood we shall hav will probably be that of woman. But we shall never go back to darkness as long as the New York *World* can liv and we can hav the Manhattan Liberal Club. No form of government can remain permanent so long as a quack doctor can suggest changes. But could Bellamy bellow one thousand years it would still be necessary to bellow ten thousand more. Fools and philosophers cannot be placed on the same footing. There is no law by which a lazy man could be made as useful as an energetic and thrifty one. A man must hav something to hope for and love. Man's strongest sentiment is honor. It is the fountain of glory. All institutions must be based on it. It is the basis of morals. The standard of honor, however, in Washington is not the same as in Timbuctoo. You can't found society upon philanthropy, for a criminal may be a better helper of progress than a philanthropist. The sentiment of charity is weaker than the sentiment of honor. New York city is an epitome of the world, but you could not control the industrial conditions with the most extravagant militarism of the world.

Mr. Wright was at times considerably hazy and mixed, and it was difficult to tell what line of argument he was pursuing. In general it was individualism against Socialism, as individual effort was a law of nature by which the fittest survive. Lions and tigers didn't coöperate, but fought with tooth and claw. But his discourse, it seems, was intended to be suggestiv to the philosophers and others of the Club, as when the lecturer concluded he said that if he had not given them a chance to say something he did not know how. But he desired mercy from his critics as he expected none from nature.

Mrs. Donlevy, a fine little old lady with Liberal instincts, said the lecture was one for an ultra radical audience. Of course those not so very, very, very Liberal would disagree with Mr. Wright. She did not believe that our first ancestor had a creed. If Genesis was a fable, if man came from monkeys, then man had been coming up all the time, and had made great improvements in his surroundings. We had railroads that would take us to Washington in four hours. Think of our elevated railroads! she enthusiastically exclaimed, but the audience, most of whom had had cinders dropped in their eyes from the street-straddling monstrosities, did not applaud. People could see no more with spiritual eyes, referring to Mr. Wright's clairvoyant powers, than with natural eyes. We must depend upon the Eyesight above. Mrs. Donlevy defended the Puritans, regretting the degeneracy of the race since their day; asked the Liberals to be good to the Christians, and procure a national prohibition constitutional amendment, as there was no use legislating against individual cider-mills and kegs of beer, and then passed down to the music of the chairman's gavel. She is a very pleasing lady personally, but she lacks the power of expressing coherent and coördinating ideas.

Marie Louise, the Anarchist, went up the right-hand side of the platform as Mrs. Donlevy came down the left-hand side. Miss Louise's remarks were, she said, to be but complementary of the lecturer's. A government must of necessity be theocratic, because it was based on fear, and real fear is of something not seen of men, but superhuman, of spooks, as Mr. Wakeman would say. You can overcome the fear of mere human force, of bayonets, but not this fear of God.

The next priesthood she thought might partake of the characteristics of woman, her lovely nature, for instance, but the priests would not be females. Her sex wouldn't hav it. She had read in a book that some one asked Jesus Christ why he was a man, and he answered them, saying he was not: only in outward form was he a man: his essence, or quintessence, was of woman.

Mr. Wakeman said Mr. Wright's lecture was thoroughly bad, and, if inspired at all, was an afflatus from hell. He had thought that Mr. Wright really knew something, but his discourse was an apotheosis of demonism—of cannibalism. He must be joking with us, for no civilized man would say there is no morality higher than the acts of tigers and snakes. He never wanted to hear any more of this rot about natural selection and the survival of the fittest as applied to man's social conditions. This perfect savageism ought not to be tolerated. We should learn from the beavers, the bees, and the ants, not from the lions. The higher animals are all coöperativ—why didn't the lecturer mention that fact? It is infamous to say that might makes right. Mr. Wright ought to stop preaching this sermon, for Marie Louise was right in asserting that love is the basis of life. The man always believing in "my destiny" was an infamous egotist. Napoleon was an example of the "my destiny" doctrin, and he was a bad, bad man who divorced his wife to further his ambition. Government when in absolute control must be based on fear, but when government is but an administrativ function it is based on love. The true sense of honor was not what Mother Grundy said, but it was a devotion to the effort to be artistic and scientific, to be civilized and to civilize; and it is the Eternal Woman which leads us on to heaven. The lecturer was away behind the age. Marie Louise ought to tell him something and let him write another lecture.

Mr. Chavannes, of Adair Creek, East Tennessee, said there are a great many fools in New York. There is also one in the Vanderbilt family, who possessed much more cash and property than he deserved. It is such rich folks who are making conditions for tigers. The world is built upon might—it is the law. Organization should be based on intelligent sympathy. The Nationalist movement is the development of the sympathetic part of society.

Dr. Weeks, upon hearing these diverse and discordant opinions, cried out, "O for ten minutes of the Great Reconciler!" meaning the Pantarch. Borrowing one of the G. R.'s expressions the doctor added that all partial truths are lies till the counterpart is heard. In the doctor's opinion what troubled Philosopher Wakeman about the lecture was, the speaker was a medium, Spooks being Mr. Wakeman's great bugbear. As for himself he imagined Mr. Wright's control was some crusty logician—it might be Webster, for certainly the lecture was one of the finest pieces of composition that Dr. Weeks had ever heard. The fool and the philosopher, he thought, were not so very far apart. The philosopher often was a foolosopher. Socrates, supposed to be a great philosopher, reverenced law; but the doctor hoped there was no fool in this club who did that. We are all at times, confessed the doctor, in our fool moods, and the only men and women who do not at times make fools of themselvs are those who are such consummate fools by nature that they can make nothing of themselvs anyway.

Mr. Whiting said that if Socialism were a doctrin of love he would drop it. In his opinion it was a mere economical theory. Compare, he said, the construction of the West Shore railroad, private enterprise, and the new aqueduct, public enterprise, even with twelv per cent added to the cost of the latter for stealing. There is stealing everywhere. Socialism is a matter of economy only. Sympathy and love are trash, utopian ideas.

About this time it occurred to some one that George Francis Train had kept quiet long enough, and calls for the Madison square philosopher were loud. Mr. Train rose to his feet, hesitated a moment, and then went coyly forward to the platform. Mr. Train had been embarrassed somewhat, he said, by Dr. Weeks's differentiation between fools and philosophers. The doctor had mentioned fools and then looked at Mr. Gunn, then at Mr. Wright, and finally at Mr. Train, till the latter was puzzled to know who was meant. Mr. Train sided with the lecturer of the evening. Mr. Wakeman could not deny that life is war. In the ocean fish are against fish. Molecules are against molecules. In the air blood for blood is the course of nature. In forest animal is against animal, and nowhere is it worse than man against man on earth. Mr. Wakeman had been careful in naming the coöperativ animals not to mention that red ants always killed the black ants, and that the working-bees killed the drones. Love, represented by Marie Louise, certainly is beautiful; but out on the prairies bisons had been fighting for cows on account of this love, till there is not a bison left. The Roman Catholics had always had a priesthood of women—lady superiors of convents for a thousand years. The priestess was the head, the Virgin Mary, of religion. As for the Puritans, they were the damnablest lot of old villains that ever were.

At this point Dr. Gunn dropped the gavel and Mr. Train dropped off the platform. Mr. Wright said in reply to his critics that sometimes a lecturer is misunderstood because of his incapacity to put his thoughts plainly and sometimes because of the incapacity of the audience. There was in this instance no doubt of the incapacity of the speaker to make himself plain. When we had a better breed of people we would hav better brains, and with better brains better reasoning.

The reporter was assured that Mr. Wright is a superior speaker to those immediately preceding him, but probably next Friday night, when the mother of Lillian Russell moves onto the platform, it will reach the zenith of its oratorical splendor.

Sad Bereavement of a Stanch Liberal.

The following letter tells with piteous brevity a tale of sorrow and bereavement that cannot fail to call forth the sympathy of every Liberal who reads THE TRUTH SEEKER:

ST. PETER'S HOSPITAL, OLYMPIA, WASH., Nov. 25, 1891.

DEAR MR. REYNOLDS: My little baby girl Mabel, six months old, died here the 21st, and my wife the 23d; my eldest daughter Bertha, aged six, is convalescent. This sad blow leaves me with three little ones.

My dear wife died as she had lived, a Freethinker, believing—In the brief daytime of life, love; and in the long night of death, oblivion.

Please announce in our papers, and beg for me the consideration of those who hav sent orders for crayons, for delay in executing work.

Yours in distress, EDWARD E. GORE.

We realize that all must die. No matter how fondly cherished, how precious to our hearts, how beautiful to our sight, all that livs must die. Love alone is immortal.

Death is the inevitable law of nature. A few more years—it may be days with some of us—and we too must fold around us the somber mantle of the grave.

From the dark chaos of the past we sprang into existence. Earth that nourishes us shall soon claim us, and we be resolved back to the elements from which we evoluted. All shall share our destiny; yet a very little while and we shall sleep beneath the shadow of the clouds, oblivious alike of sunshine or storm.

Our loved ones die. We mourn and weep. We do so pity them, but ah! 'tis we who liv—we who are left to carry on life's fierce battle—who are left to struggle with poverty, to endure and suffer, bereft of those who made our toil a joy, and sweetened all our labor by their appreciation of our efforts to promote our loved ones' comfort.

Not for the once bright, beautiful, darling baby that is calmly sleeping the never-ending sleep; not for the dear loved wife, sweetly resting—all pain ended, never more to know care, suffering, or sorrow—need he weep.

Our dead—in any case all is well with them. But the living, that sorrow-stricken artist left to care for his three poor motherless little ones—he indeed has occasion for mourning and tears. Time alone can heal the grief-crushed, bleeding heart.

No need to beg consideration of those who hav sent him orders for crayon work, on account of delay in its execution. Every Liberal reader will feel to giv practical evidence of the reality of their sympathy; and exert themselvs to procure him abundance of work, that he may not hav added to his affliction and anxieties the cruel fear of doubt as to obtaining means to supply the needs of his poor motherless babies. To add lack of work to his already great troubles were to bereave him of hope, reason, life.

Address him, Edward E. Gore, Olympia, Wash.

C. B. REYNOLDS,
Secretary Washington Secular Union.

Lectures and Meetings.

W. S. BELL will lecture at Dallas, Tex., December 12th, 13th; Flatonia, Tex., 16th, 17th; San Antonio, Tex., 20th; El Paso, Tex., 23d, 24th, 25th; Phœnix, Ariz., 27th, 28th, 29th; San Pasquale, Cal., January 2d, 3d.

JOHN R. CHARLESWORTH'S present lecture appointments are as follows: November 29th, 30th, and December 6th, Hamburg, Ia.; 13th, Ottumwa; 14th, 15th, Manchester; 17th, Aurora, Ill.; 21st, 22d, Lexington; 23d, 24th, Strasburg; 27th, 28th, Centralia; 30th, 31st, Waterloo, Ind.; January 10th, Columbus, O.; 11th, 12th, Shreve; 24th, Kent; 27th, 28th, Farmdale; 29th, Pittsburgh, Pa.

S. P. PUTNAM'S lecture appointments in California are as follows: Lodi, December 12th; Stockton, 13th; 13th; Gridley, 15th, 16th, 17th. Mr. Putnam will lecture the first four Sundays of January in San Francisco on "The Evolutions of a Century." Subject of first lecture, "Evolutions—Theological and Religious;" of second lecture, "Liberalism, Spiritualism, and Infidelity;" of third lecture, "Industrial Evolutions;" of fourth lecture, "Political Evolutions." January 29th there will be a grand Paine celebration at Union Square Hall. On the following Saturday and Sunday, January 30th and 31st, will be held the state convention.

(*Continued from page 787.*)

works of Rembrandt, that Shakspere of painting? What shall it profit a man to look upon the great marbles of the world—that marble of Venus de Milo, so perfect that it cannot be marred even by mutilation [applause]—the grandest tribute that genius has ever paid to woman [applause]: what shall it profit a man to gaze upon these works of genius? What shall it profit a man to hav his family carried aloft by all this beauty, to see all these things, and then lose his own soul? [Applause.] Do you think that God can calmly contemplate a workingman enjoying himself on Sundays? I tell you no. Let him stay at home in a tenement house, or let him go to church. Let him there learn that his chances are ninety-nine in a hundred of faring worse in the next world than he has in this." [Applause and laughter.] Call that recreation!

THE WORLD'S FAIR.

In this city we are going to hav the greatest Fair ever witnessed by mortal men. [Great applause.] A Fair worthy of Chicago—that is saying enough [applause]; a Fair that will not only represent your progressiv spirit, your great attainments, but there is to be a Fair here worthy of the great republic. And I want that Fair open to every human being that comes. I want that Fair open every day in the week. [Applause.] I want it open Sunday. [Tremendous applause.] I hav no objection to everybody going to church Sunday who wishes to, but I do not wish them to go to church for the same reason that the man had who went home about 4 o'clock in the morning. His wife said to him: "John, what makes you come home this time of night?" He says, "Mary, to be honest with you, every other place is shut up." [Laughter and applause.] I want every man to enjoy himself in the best way he can without interfering with the enjoyment of his neighbor. If Mr. Smith wants to go to hear Mr. Brown preach, what harm is it if Jones is looking at some glorious work of art? [Applause.] How does it hurt Brown? I say that any man who says that another man shall not visit such a place on Sunday is simply a monument of impudence. [Applause.] He liv's two hundred years after he should hav been dead. He should go back to the days of the Inquisition. Now, another thing: It is just as bad to go to the Fair Sunday as to want to go. [Laughter and applause.] See? [Laughter.] Because if you are imprisoned at home and think entirely about the Fair, how does that help the Lord? There is no day too good to be happy. There is no day too good for enjoyment. Yet when I was a boy most people thought Sunday was too good for a child; and when everything else looked out, when the fleecy clouds floated in the sky, and when, maybe, some bird sitting on a blossoming tree was singing, and the songs of joy were tangled in its tiny throat, some little child would be leaning against a tree and was supposed to be thinking about the worm that never died.

THE DOCTRIN OF HELL.

Now, where did the doctrin of hell come from? It came from this fellow in the dugout, and he got it from his animal forefathers. This doctrin of hell was born of the grin of hyenas. It was born of the eyes of snakes—snakes that hung in fearful coils watching for their prey. It was born of the obscene chatter of baboons, and I despise it with every drop of my blood, and defy it. I make my choice now to-night. If there is any hell I want to go there, rather than to go to heaven and keep the company of a God who would damn his own children. [Applause.] I heard a little story the other day about hell which is somewhat cheerful. [Laughter.] There was a man who died and went to heaven. In a day or two afterward he came to St. Peter, and said: "Do you know I hav had a great desire to see some men I used to hear talked about in the world. I was a member of the Young Men's Christian Association [laughter], and I used to hear about these men. There was a good deal of discussion about whether they were in hell or heaven. The most of us thought they were in hell."

"Whom were you talking about?" said Peter.

"Why," said the applicant, "there was Voltaire, and Humboldt, and Darwin." [Laughter and applause.]

"My dear man," says Peter, "they are all in hell."

"Yes," he says, "I thought so, but I've kind of got a desire to see them."

So Peter says: "You can go down there any time you want to and see 'em. Trains run regularly every day. All you hav got to do is to buy a round-trip ticket and go there." [Laughter.]

"All right," says the fellow, "I'll go to-day."

So he got his ticket and went. All at once the brakeman or the conductor hollered out: "Hell!" He looked out and he thought they were fooling him. It was a nice-looking country, but he didn't think he had got there yet. So he sat there while the others got out, and finally the brakeman came to him and says:

"Get out! This is the place [laughter], and we don't run any further." [Laughter and applause.]

A SOJOURN IN HELL.

He got out, and he says to himself: "What a magnificent place! Grass everywhere—billows of it! Trees, birds singing, and flowers blossoming, and fountains playing, and gentlemen and ladies riding around—O, everything beautiful. This is the most wonderful thing I ever saw." Then he saw a very tall man, and he went up to him, and he says: "Mister, excuse me, but what place is this?" And the man says: "It is hell."

"Well, you know I was up in the other place, and I came down here, and my particular object was to see three men—Voltaire, Darwin, and Humboldt."

"Well," said the man, "young man, I am glad to see you. My name was Voltaire when I lived in the world." [Laughter and applause.]

The young man says: "You hav no idea how delighted I am to see you, Mr. Voltaire, but is this hell? [Laughter.] It doesn't look anything like what we thought it was."

"You ought to hav seen it when I came here," said Voltaire. "It was horrible—brimstone, fire, smoke, and everything horrible, but you know every scientist for the last hundred years or so has come here. [Laughter.] All the genius of the world is here, and about fifty years ago we set to work to improve the place. [Laughter and applause.] We turned the lake of fire and brimstone; we conveyed it in pipes, and it does our cooking. [Laughter and applause.] We bored artesian wells, and we hav got millions of water [laughter and applause], the finest you ever saw. [Laughter.] The whole country is splendidly irrigated, and we are having what you would call in your country a real-estate boom. [Laughter and applause.] We are getting ahead of the other place. I see by the papers that a lot was sold on the corner of the Square of Public Glory for taxes." [Laughter.]

The young fellow said to Voltaire: "Do you know anybody that would like to buy my return ticket?" [Laughter and applause.]

FREEDOM IN ALL WORLDS.

I hav insisted that in this life and in any other man will hav an everlasting opportunity of doing right, and that there can be no hell in which a man will not hav the privilege of behaving himself [laughter], and that there can be no heaven in which a man will not hav the liberty of acting like the devil [laughter]; in other words that there must be freedom in all worlds. That is my doctrin. One tear of pity has in it more refreshing power than all the fires of perdition [applause]. There is more goodness in one ray of light than in all the hells that hav been conjured, more goodness in kindness than in all brute force possible to conceive. This doctrin of hell—as long as I liv I shall denounce it. I shall do what little I can to get that fear out of the human heart, out of the breasts of mothers.

Coming back to the question of Sunday, there is no day too good to be happy, and you cannot conceive of a sacred space of time any more than you can conceive of a holy vacuum. [Laughter and applause.] That day is the holiest day in which the most good has been done, in which the most people hav been happy; and I want children to hav liberty that day. The laugh of a child will make the holiest day more sacred still. Remember that it is as easy to wake your children in the morning with a kiss as with a club.

Let us enjoy ourselvs in this world; we are not sure about that other one. That boy was a great philosopher in 1843, when the world was coming to an end, and his mother said to him: "John, the world is coming to an end to-night." "Well, then," he says, "let us eat the remainder of the mince pie." [Long-continued laughter and applause.]

I don't believe in drinking skimmed milk in this world, with a promis of butter in some other world. [Laughter.] Let us get the cream here. Let us giv our children an opportunity to enjoy a little of life, and when your child asks you a question you cannot answer admit it. Then you and the boy investigate that matter together, and the first thing you know you will be intellectual comrades [applause] and you will like each other. [Laughter and applause.] Just treat them as you would like to be treated. Let them grow up in the sunshine of kindness. Let every man treat his wife as though she were a splendid flower and there will be a home filled with the perfume of joy. A home where virtue dwells with love is like a lily with a heart of fire—the fairest flower in all this world.

ORIGIN AND DESTINY OF MAN.

After referring to the fact that the northern continents hav produced nearly all of the great men of the world, and a statement of his belief that men came up from the lower animals, Colonel Ingersoll concluded as follows:

I do not pretend that I know how this thing is. I do not pretend to hav answered the questions of origin and destiny. I do not pretend to hav floated level with the highest thought. I simply say to that man: "Put down your whip;" to this man: "Unlock the prison door;" to this other man: "You hav no right to stand at the edge of the tomb and prophesy evil for the sons of men." I say to this other man: "Giv to others every right that you claim for yourself." All I say is: It is too early to write a creed. Wait until we hav at least one generation of free men, one generation of great and splendid women. It will be time enough then to write a creed. Let us hope, however, that we are going up instead of down. I remember that once when I delivered this lecture in New Haven a man waited in the lobby of the theater to get even with me when I came out, and as I came out he put himself prominently forward and said: "And so you think your grandfather was a baboon?" I said: "You are entirely mistaken, my friend, but I do think your grandson will be one!" [Laughter and applause.]

Now, if after all this, we are satisfied that the human race is progressiv, and that all ought to be happy, then it is only a question of time. I want to do what little I can while I liv to increase the liberty of the world, to hasten the coming of that great day when all men will be civilized enough not only to be free, but not to interfere with the liberty of others. I want to hasten the coming of that day when men will know that you cannot be religious without liberty, that you cannot worship without freedom; when men will be civilized enough to know that love cannot be forced, that it must rise like perfume from the heart—absolutely free. [Applause.] I want to liv long enough to know that men think more of deed than they do of creed, more of what a man does than of his theories, and I want to liv long enough to see universal and eternal liberty on the throne of this universe. O, Liberty! Dwell not forever in the dream of enthusiast, in the hope of patriot, in the prayer of philanthropist, but come and take up your abode with the children of men! I know not what inventions may spring from the brain of the future. I know not what garments of glory may be woven in the loom of the years to be; but I do know that coming from the infinit sea of the future there will never touch this bank and shore of time a greater blessing, a rarer gift, than liberty for man, for woman, and for child. [Tremendous applause.]

Obituary.

Samuel Gray, of Des Moines, Ia., died October 27th, after a few days' illness, aged eighty years. He was born in Franklin co., Pa., in 1811, and came of this place forty-three years ago, and was consequently one of the oldest and best known citizens of Des Moines.

He was a subscriber for THE TRUTH SEEKER ever since it started, and was not only a liberal-minded but also liberal-handed—a liberal-hearted man.

He leaves a wife and several sons.

The attendance at his funeral was very large.

The writer, after reading Bryant's "Thanatopsis," made a short address. It seemed strange to many, if not most, of the people to listen to remarks on the occasion without any prayers or religious flummery. W. S. BELL.

To Our Sleepy Liberals.

Awake! arise! the sun is up,
While you lie dreaming on;
And others hav donned their armor
And forth to the fight hav gone.

There surely must be a place for you,
And it's time you were on your way;
The past will count for but little
If nothing is done to-day.

There's a work to be done for the future,
Though mountains stand in the way;
Then waste no more time in dreaming,
But up and be girt for the fray.

The yoke and fetters are being forged
To bind both the young and old,
And they're weaving webs of gorgeous hues,
And reaching out for gold

To gild the fetters with which to bind
The hand and heart and brain,
And blind the eyes to the real truth
Till only tyrants reign.

Nov. 10, 1891. MRS. A. W. LAKE.

How to Help The Truth Seeker.

1. When renewing get a friend to subscribe and thus save a half dollar apiece.

2. Get your newsdealer to display it on his stand or in his shop window. Be sure that he displays the pictures.

3. Get your newsdealer to keep in stock one or more copies, with your guarantee to take off his hands at the end of the week any that remain unsold. If he exhibits them the pictures alone will sell them.

4. Take a few extra copies and circulate them among your acquaintances. On your request, we will send you back-number sample copies free.

5. Leave a copy occasionally where it will be picked up—in the train, in the factory, in the meeting-room, in the cigar store, in the barber-shop. Leave it picture-side up.

6. Keep in your pocket some of our cheap tracts and when convenient hand one to a friend.

7. Get a new subscriber by persuading some friend to take it.

Land-Robbery.

Friends of justice, listen to the truth. The greatest curse from which the human race has suffered has been land-robbery. The earth is one of the elements from which we must draw our support, and every man, and woman too, has just the same natural birthright to land enough to build a home and raise their food on that they hav to sunlight, air, water, or life itself. And any man or government that robs any man of that right is as guilty of crime as the highway robber that takes you by the throat and robs your pocket. If the working-people had arisen in their might and hanged the first president that ever sold an acre of land in this country, and every Congressman that consented to it, higher than Haman, and thus put an end to land-robbery at once, the nation would now be millions and billions of dollars better off, and the act would hav been more justifiable than any murder the government has ever committed.

Forty-five years ago, after lecturing some years on the subject, I wrote and published the first article I ever saw in print on free land, and then, without a word of help from any paper in Maine except my own, I got a law enacted to giv every landless man that would occupy it, one hundred and sixty acres of the wild land for fifty cents an acre, all to be paid in labor, making their own roads —the same as free—and now that section is settled by thrifty farmers that never would hav owned an acre if I had not got that law; and that county is called the garden of the state; and last spring, away here in Jersey, one of our groceries advertised thirty barrels of potatoes brought from that place; and while there hav been strikes among the laboring classes in almost every other town in the nation, nothing has been heard about strikes on that free land. Land monopoly was the enormous buzzard that hatched slavery. If no man had been allowed to occupy more land than he and his family could cultivate, there never would hav been any room for slavery; but land-robbery hatched slavery, which after generations of human theft, robbery, and abuse came home to roost. It slew near a million of the most robust men of the nation, and wasted uncounted millions of money, and is now spending millions every year in the shape of pensions, while the country is overrun with Africans, who ought to be in their own clime, but will hatch out another buzzard, a war of races, in the future. These things are but a small part of the brood that has been hatched out by land-robbery, and more are to come. I can trace to land-robbery as their cause nine-tenths of all the poverty, vice, and crime in the nation; and here in this village, where the church bells are ringing, I can find men, women, and children suffering for food, while all around and in sight of them are thousands of acres of land covered with brushwood, which they cannot cultivate because it has been stolen from them by government and sold to shylocks.

There are more buzzards now brooding under the wings of land-robbery and slavery.

The people are now learning that all hav a right to land, and the time is coming when all will hav land, and if the government does not soon stop all men from owning or holding more land than they and their families can cultivate, there will be another war as bloody as any in the past.

Then look at the slavery caused among the whites by land-robbery; three-quarters of the landless white laborers are now just as much slaves as the colored people were before the war. For want of land on which to raise food, they hav to go into the market and underbid each other to get employment, and most of them barely get enough to keep their families alive. If land was free, a part of them could go to farming and giv the balance an opportunity to get just wages.

Yes, a bloody land-war is coming unless government changes its course soon, and the government will be responsible for it, and when that comes I would rather be in a pauper-house than the shylock owning or claiming a thousand acres of land.

Vineland, N. J., Nov. 20, 1891. J. HACKER.

Send Stamp for printed Letters to Congressmen on the Sunday opening of the World's Fair. When you receive them, address them to your Congressman, sign your name, and send them to him at Washington, D. C. And if you can afford to, put in something for the Literature Fund, which enables us to print these letters.

A Catastrophe Coming.

No man can deny that the wealth of our nation is gradually being piled into lofty mountains of gold and that the masters of these mountains are daily gaining more absolute despotism over those who liv in the vales of poverty. The few liv in opulence upon the golden mountains; the many inhabit the valley. The sight of the golden mountains is becoming obnoxious to the eyes of those living in the valley, who once dug all the gold piled in the mountains, but now can claim no ownership unto it. Were the people of the valley fools they would submit quietly forever, but they are not. Education is driving the clouds of superstition out of the valley, and men behold the selfishness under a disguise that explains to them the reason why the golden mountains hav arisen. Some time the valley-dwellers may tunnel the golden mountains, plant explosivs under them, and the accumulations of centuries may be scattered in an hour.

Cathlamet, Wash. DR. C. E. BOYNTON.

Subscribers.

The holidays are almost here. Are you ready for them? A gift that would prove acceptable to any Liberal friend, and at the same time keep you in constant remembrance during the year, would be a year's subscription to THE TRUTH SEEKER. Your own renewal and the new subscription will cost only $5.00.

The Devil At Ease.

Old Satan sat in his easy-chair,
Smoking his pipe of clay,
While his soot-smeared angels, with busy care,
Were stowing the coal away.
A big tom-cat, with iron-gray fur,
By the side of the chair was purring his purr.

Old Satan laid his hand on his knee,
While a smile o'erspread his face;
He thought of a priest he'd roasted that day
For leading a girl to disgrace,
And he laughed a laugh in fiendish glee,
While he gently stroked his gray goatee.

He thought of a preacher in upper life,
Who had skipped to Canada's shore;
Of a Sunday-school teacher, who, with another man's wife,
Had left by the open backdoor.
And he rubbed his hands, as he thought with a smile,
"I'll roast them all in a little while."

A mouse-colored bloodhound lay stretched on the floor,
Amid the soot and the dust;
The iron-gray cat by the side of the chair
Was sleeping the sleep of the just.
"And the old brass clock on the mantel-tree
Had plodded along to almost three."

Still Old Satan sat in his easy-chair,
While close to his heaving breast
The blackened clay and curved reed stem
Of his half-smoked pipe were pressed;
His head bent down tow'rd the cat so gray,
"Fast asleep were they both on that summer day."

J. CLARENCE SAURLEY.

Opposit Economic Opinions.

Under title of "Some Economic Opinions," THE TRUTH SEEKER of November 21st contains an article copied from the Chicago *Tribune*, giving some of Colonel Ingersoll's economic opinions which certainly add nothing to his great reputation as a logical and lucid writer.

How strange that he whose sound logic and matchless eloquence hav led thousands out of the slough of theological superstition should yet be himself enthralled by political superstition and worship the protection fetich.

Had Colonel Ingersoll substituted the word Catholics for United States and conformed his argument to that sect instead of to the United States, as in the following rehearsal, the absurdity of his position would probably hav dawned upon him before this utterance.

Suppose "Catholics" pay $30 for a ton of steel rails made by "Catholics." Then we open the books and the account is: "Catholics," credit by one ton of steel rails, $30. "Catholics," credit by cash for one ton of steel rails, $30. That is to say at the end of the transaction there is a ton of steel rails and $30 all owned by "Catholics."

Now, let us suppose that they could hav obtained the ton of rails from "non-Catholics" for $25 Then how *does* it stand? "Catholics," credit, one ton of rails, $25. "Non-Catholics," credit, $25, for one ton of rails. So at the end of the operation "non-Catholics" hav got $25, and "Catholics" hav got a ton of rails; but with the other operation "Catholics" hav got a ton of rails and $30. It is all among "Catholics."

By substituting for the United States instead of Catholic the word Christian, or Freethinker, or even family, the same conclusion will be reached, so that it must logically be as injurious for families and sects to trade with each other as for nations.

The New York *Standard*, of November 18th, commenting editorially on this view of Colonel Ingersoll's, shows "that the United States does not buy, nor England sell, steel rails, but that it is individuals who transact this business."

But, if Colonel Ingersoll wants to keep books that way, he should hav said:

United States, debtor, to the expenditure of $30 worth of labor	$30
United States, creditor, by $25 worth of home-made steel rails	25
Deficit, $5 worth of wasted labor	$5

In buying steel rails from the English, we pay for them with American commodities, which cost us $5 worth less labor than would the making of the steel rails themselvs.

Thus, trade, like a labor-saving machine, enables us to transform the less expensiv exchangeable equivalent of an article into the more expensiv thing itself, with a saving to us of $5 worth of labor. And, as it is the fruits of labor, not labor itself (for the mere sake of toiling), that we want, why should we not as readily welcome the labor-saving effected through trade as that effected through machinery?

Even when we pay gold or silver for English steel rails it is exchanged, not as money, but as a commodity—bullion—being weighed just as iron or steel is. For foreign coins do not circulate in England any more than they do here. And gold and silver are valuable only because it requires the expenditure of so much labor to mine and smelt them.

If gold and silver could be procured from the earth as rapidly, in as large quantities, and with as little labor as iron, they would be worth no more than iron. So it is the labor cost principally that gives even to gold and silver their value.

Hence, when we can, with less labor, produce the exchangeable equivalent of a ton of steel rails, and thus purchase them, to legally prevent this exchange is as unwise as to legally prevent the use of labor-saving machinery. D. WEBSTER GROH.

Breathedsville, Md., Nov. 23, 1891.

Books in Fine Bindings for Holiday Gifts.

We hav a large number of books suitable for holiday gifts, many of them in extraordinarily fine bindings, and we call the attention of our readers to them, hoping that when selection of presents is made the list will be consulted and purchases made therefrom. Among them are Paine's works, complete, in cloth, $3; leather, red edges, $4; morocco, gilt edges, $4.50; the World's Sages, in same style of binding and at same prices as Paine's works; Ingersoll's Prose Poems, in cloth, $2.50; half morocco, $5; turkey morocco, $7.50; tree calf, $9. These are magnificent volumes. Also his principal lectures bound in one volume for $5. Either of Miss Wixon's books, The Story Hour, Apples of Gold, All in a Lifetime, is very suitable for a present, the first particularly for children. Voltaire's Romances, cloth, $1.50; half calf, $4, is a fine and uncommon work. D. M. Bennett's Around the World, in sets of four volumes, profusely illustrated, red cloth, $6.50, is a splendid present to a friend or to young men and women. It is full of practical to-day information about other countries and the noted things therein. The latest book which the Spiritualists are discussing is, Was Abraham Lincoln a Spiritualist? for $1.50. Helen Gardener's Men, Women, and Gods is a work of great value, $1. as is Winwood Reade's Martyrdom of Man, $1.75; Gibbon's History of Christianity, $2; Darwin's Origin of Species and Descent of Man, and others of his works. A catalog containing these and hundreds more—Freethought, scientific, medical, social, as well as standard—will be sent on receipt of a request for same.

A Christmas or New Year's Present.

The "Freethinkers' Pictorial Text-Book" in cloth binding ($2 50) is one of the best Christmas or New Year's presents a Liberal can make to a friend. Christmas is a pagan festival and New Year's is only a mark of time, but the Text-Book is a thing of beauty and a joy forever, and will help to rationalize the festival and make your friend forget the flight of years.

THE same principles of argument applied to disease. The devil had afflicted Job with horrible diseases, and might therefore afflict others. Great pestilences were constantly described in the Old Testament as the acts of the angels; and the devil, by the permission of the deity and by virtue of his angelic capacities, might therefore easily produce them. The history of the demoniacs proves that devils could master and derange the bodily functions; and, therefore, to deny that they could produce disease would be to impugn the veracity of these narratives; and the later ecclesiastical testimony on the subject, if not unanimous, was, at least, extremely strong. As, therefore, the more striking atmospheric disturbances were ascribed generally to the devil, and, when the injury was spread over a small area, to witches; so the pestilences which desolated nations were deemed supernatural, and every strange and unaccountable disease that fell upon an individual, a result of the malice of a sorcerer.—*Lecky.*

WE venture once more to call the attention of our readers to THE TRUTH SEEKER as a good advertising medium. Many papers subsist on advertisements, without having a half or a quarter of our circulation; and the reason why we get so few is simply the general prejudice against Freethought journals. Those who hav not tried the experiment are invited to do so. This journal, it should be borne in mind, is not glanced at and cast aside; it is read carefully and is often preserved, and its advertisements are sure to be noticed.

THE TRUTH SEEKER.

FOUNDED BY D. M. BENNETT.

E. M. MACDONALD, - - - Editor.
C. P. SOMERBY, - - Business Manager.

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To the Friends and Subscribers of Freethought.

I sincerely hope that all who hav supported *Freethought* in the past will aid the work to which it has been devoted by becoming subscribers to THE TRUTH SEEKER. THE TRUTH SEEKER will carry on the work, but it needs your coöperation. It is a means by which I can reach you and push on the Pacific coast labors. Especially I ask those in arrears to pay what is now due to THE TRUTH SEEKER and place their names upon its list as cordial supporters for the future. SAMUEL P. PUTNAM.

To Our Subscribers.

We are in sore need of the amounts due on subscriptions and ask everyone who owes us money to be especially prompt in sending it.

This also is the time of year when a great many subscriptions expire, and an immediate renewal will be a favor to us.

Owing probably to the elections and the labor incident to gathering and marketing the great harvests our friends hav neglected to forward what is due us, and we are consequently compelled to somewhat urgently remind them of their remissness. As Mr. Bennett used to say under these circumstances, Friends, let us hear from you.

A Great Book.

Our Bible Picture Book will contain about four hundred pages, one-half of which will be full-page pictures and one-half reading matter, relating to the stories which the pictures illustrate. The text will lead to a full understanding of the tale, even as the artist's work illustrates it, with an electric searchlight brilliance unsurpassed by the torch of the golden goddess Diana on the Garden tower. Young people can learn more about the Old Testament and its heroes by reading this book than by reading the Old Testament itself. It is much more easily comprehended, and is written in more chaste language.

There will be twenty-six chapters in the book, twelv of which are completed, as follows:

I. Adventures of Adam.
II. The Origin of the Young Men's Christian Association.
III. Sustaining a Theory.
IV. Some Giants.
V. The Adventures and Work of Noah.
VI. A Hunting Anecdote.
VII. Abraham, Christ's Great Ancestor.
VIII. A Queer Family.
IX. Isaac and His "Sister."
X One of Twins.
XI. Jacob and Esau.
XII. Joseph, the Man of Dreams.

The book will afford many a hearty laugh, while we hav not forgotten to make it a solid attack upon the superstition which can venerate and believe the tales told in the Old Testament. So far as it goes it shows that book in its true colors, though of course we hav omitted the Old Testament obscenity in order to make our work one admissible in all families and readable by all ages and sexes.

The price of our work is $1. Orders will be cheerfully booked now and filled as soon as the work comes from the press.

A Sabbath Orator and His Oration.

The official God-in-the-Constitutionists who liv in Indiana held a Sabbath convention at Indianapolis something over two months ago, a partial report of which has just been made public. The convention was very small. The most interesting speaker, both for the facts he cited and the lies he told, was Mr. J. P. Mills, who spoke upon the "Aims and Status of the Movement." The aims are to shut up everything but the churches on Sunday, to prevent all excursions from cities, all trains and boats running, to suspend all necessary labor and punish all unnecessary work—in short to make Sunday as pious and stupid as it was in Puritan times and to giv the people over to the clergy exclusivly one-seventh of the time.

But the status of the movement, it seems, is not so satisfactory to the pietists as its aims. Mr. Mills stated that he visited the millionaires of Chicago to see what they would do in behalf of closing the World's Fair on Sunday. He found them all in favor of Sunday opening, and that every daily paper in Chicago was with them, as was the local committee of the Exposition. This, of course, grieved him mightily, and from the contemplation of its saddening aspect he turned to what he called the foes of the American Sabbath. These foes, he said, were

"(1). Worldliness growing in the church. The church has become rich, opulent, and sensual. In the more stylish and rich churches the services were turned into theatrical performances.

"(2) Love of pleasure.

"(3) Greed. The American father teaches his son this maxim, not as Solomon taught, 'With all thy getting get understanding,' but 'With all thy getting get money.'

"(4.) The American Secular Union, whose object is to destroy faith in God, and secularize the Sabbath.

"(5.) Last, but not least, the brothels of this country."

Mr. Mills said also that a large part of Congress was twirled around by the brothel power, the Congressmen desiring Sunday for dissipation. This assertion will probably help the Sabbatarians when they appeal to Congress this winter. But we should like to see the religious statistics of the brothels before putting all the inmates down as enemies to religion. As a matter of fact, so far as the figures hav been collected, depraved people like prostitutes and thieves hav keen religious instincts, are even superstitious, and always require the "consolations of religion" when in trouble. Corroborativ of this, read any prison statistics, of female prisoners in particular, for it is tolerably safe to assert that the female inmates of our jails hav been extremely unchaste before incarceration. We think that if the vote of the brothels were taken religion would get many times more votes than heresy.

Of the other forces cited as working against Sabbatarianism, no doubt there is much fact on which to base the citation. The people are evoluting. The churches are largely social clubs, and it is the social life which holds the members together. Most of them would not know their creed or disciplin from an extract from a sermon if read to them. They make their services costly as their purses can buy, enrich them with music, liturgical rodomontade, and call the conglomeration religion. Except it were the fashion these folks would not be Sabbatarians.

The American Secular Union is not at present trying to destroy faith in God. We wish it were. Faith in "God" is what makes Sabbatarians. It is the moving motiv of the God-in-the-Constitutionists. It ought to be destroyed. But the next to the last president of the Union was a Theist—a believer in God—and the present president maintains that the teachings of Christ are divine and impress upon the mind and heart the highest and purest morality, and will, even after the systems of theologians hav passed away, stand forth shining brighter and brighter even unto the "perfect day." What the "perfect day" is we are not told, though it is usually thought to be the "judgment day." But of course Jesus was not "divine" except as he was the son of "God," so the Union, as represented by its chief officers, cannot be accused of destroying faith in God.

And again, as a matter of fact, the Union has done nothing to hurt the Sabbatarians. Nor has it done anything else except provide a position for a secretary who put in all her time collecting her pay, a folly likely to be repeated this year. Everything that has been done to oppose the Sunday-closing people has been done by individual workers, and Mr. Mills need not be afraid that the Union will be any obstacle to his schemes. But he better look out for the Freethinkers. They will be found pretty near to him at the World's Fair and in Congress and they do not propose to let the American Sabbath Union ride roughshod over them.

Judge Zane's Opinion of the Mormons.

Recently we recorded the decision of Chief Justice Zane of the Utah territorial court confiscating a considerable amount of property belonging to the Mormon church under the law that no church in Utah shall hold property exceeding $50,000 in value. The chief justice was bound to obey the law, but about the same time he was writing his decision he was also writing for the *Forum* an account of the Mormons which shows conclusivly that applying the law to them and not to other Christian sects is an act of infamous injustice.

The only reason that the authorities can giv for breaking up the Mormon church is that its members were immoral in practicing polygamy. With any other doctrin of the church the state has admittedly nothing to do. But this institution has been abandoned, and the Mormons are now like other sects, except that they are a little better morally than most Christians. Listen to Judge Zane: "There are probably one hundred and fifty thousand Mormons in this territory, but of that number many are only nominally so. Amid the contentions between them and the gentiles, many hav sided with the church in which are their parents, relativs, and friends, without embracing its faith. It is idle now to think of disfranchising the Latter Day Saints. They are an industrious, temperate people, as a rule; and my observation has led me to believe that they are law-abiding since the church took its stand under the law against plural marriage. I am aware that now and then individuals will report violations of that law since the manifesto; but upon investigation such charges are seldom sustained. It would be strange if there were no breaches of it; there are some such cases among non-Mormons. I do not believe that such marriages hav been authorized or sanctioned by the officers of the Mormon church since the manifesto."

These are the people whose property is taken away from them, while the other sects, not a whit more virtuous, may keep theirs in peace. The Catholics, Episcopalians, and Methodists each own several hundred dollars' worth of property in Salt Lake City alone, but no effort to confiscate it is made by the prosecuting attorneys.

The treatment the Mormons receive politically is thus described by Judge Zane: "With the exception of a comparativly few polygamists, the male Mormons of proper age, who are citizens in the United States, hav the right to vote, and do so. They will not vote for liberal candidates. They must divide, as the members of other churches generally do, or all vote the Democratic or Republican ticket. They ought to divide on national party lines, and, if they choose to do so, no man or set of men is authorized to say that they shall not. Who shall say that any number of American citizens having the right to vote shall not organize a Republican party in Utah, nominate a ticket, vote for and elect it, if they can by fair means? The rights of such men are as sacred as the rights of those who would deny them. Gentiles hav said to the Mormons: 'When your church abandons polygamy, and you take a stand in favor of obedience to the law and disband your party, we will welcome you in with us politically.' But when the church declared against polygamy and in favor of obedience to the law and the 'Church party,' as it was termed, disbanded and its members

proposed to unite with the national parties, the Mormons were charged with hypocrisy in so doing, and were told that they could not be believed, and that their object was political ascendency for the church through statehood.

"They were asked to do what was patriotic and right, and when they did as asked—without an opportunity to show by their conduct that they were in earnest, and without any evidence since then that they were not—they were charged with sinister designs upon the rights of those not of their religion; in fact, with a purpose to gain political power that they might deprive the gentiles of their political and civil rights, and heap wrongs and indignities upon them. In view of the multitude of counsel, of the disapproval and denunciation that the Latter Day Saints were receiving, the venerable man at their head remarked to his brethren that he often thought of what Lorenzo Dow once said of the doctrin of election. 'Said he, "It is like this: You can and you can't, you will and you won't, you shall and you shan't, you'll be damned if you do and you'll be damned if you don't." That,' he continued, 'is about the condition we, as Latter Day Saints, are in.'"

This treatment of the Mormon shows conclusivly that polygamy was not their only sin. They opposed the Christian church by being more Christian than the Christians, and they had to be put down. Polygamy was a good club to beat them down with, but now that it has been removed the Mormons ought to be given the same chance that other sects hav, and let the best superstition win!

To Improve the World.

The *Christian Register*, of Boston, the Unitarian organ, quotes with great approval certain sayings of Rev. M. J. Savage, of which this is one: "It seems strange that it does not occur to Mr. Bellamy that merely rearranging the relations among imperfect units is never going to result in a perfect organization. . . . A church, in making its highest and grandest aim the perfection of human character, is doing more than all other institutions to rearrange and purify the world."

This proposition is not original with Mr. Savage, but has been frequently reiterated by various prophets who delight to call themselvs "Liberal Christians." They think they hav stolen a march on their orthodox antagonists by making "character" instead of "belief" the leading religious catchword. And here Mr. Savage holds up that word as the sovereign cure-all of every form of social evil, inequality, distress, or wrong. Men must go to work and change their characters before they can expect relief from the burdens that weigh them down. We will test the proposition in the light of a few facts.

It is more than three centuries since Charron reminded the French people that whether a man would be a Mohammedan or a Christian was determined by the accident of his having been born in Constantinople or in Paris. But though this thought has been before the world so long, Mr. Savage does not seem to hav learned that a change in the relations of a man to his family and birthplace would hav made any change in his religious position. That is, he does not see that instead of character determining the condition, the condition determins the character.

Helen Campbell and others hav of late years been exposing the horrors of the slums in this city, Boston, and other places, where men and women are herded together like beasts; where boys and girls are growing up in indecent contact, never knowing the real meaning of a mother's care and love, or ever having the joy of a birthday gift, and where the reeking atmosphere of moral filth is corrupting every pure instinct. After these disclosures, the obvious and general conclusion has been that to check the vice bred in these lazar-houses it is indispensable that the conditions be changed which produce the pestilence. But Mr. Savage would hav us believe that these victims of unhallowed circumstances must change their characters before they can hope for any improvement in their condition. In other words, if these "prisoners" of squalid poverty had dwelt in decent homes, if these children had enjoyed proper comfort and care, they would be in character what they are to-day. Character makes the condition, not the condition the character, we repeat, by the gospel according to Savage.

The iniquity of chattel slavery once overshadowed this land—a condition for the slave in which his manhood and his will was annihilated, in which marriage was impossible and unknown, a system under which men bred slaves for the market, and under which, too, if the infamous fact must be retold, the masters begot the slaves they sold. Men and women toiled, amid reproach and persecution, for thirty weary years, to abolish this horrible system, and succeeded. The freedmen hav not had since then as fair a chance in life as they ought to hav had. But who will deny that it is still better for them to be freemen than to be slaves? But Mr. Savage talks as though the Abolitionists made a great mistake in attempting to rearrange the relations which held the slaves in chains. They should hav addressed these victims in bondage in the dulcet tones of "liberal Christianity," and told them distinctly there was for them no hope, and their shackles could never be thrown off, till they had changed their characters. They would hav to become virtuous, and learn to respect the marriage vow, and cease to liv in fornication, before they could enjoy any of the rights of human nature. It is by such philosophy that Savage attempts to overthrow Bellamy.

The fact appears to be that the preachers of this school find themselvs in a strait. They are between two fires. They cannot help hearing the cry of discontent going up all over the land They can not help seeing that great social inequality and injustice exist, of which thousands or millions are the victims. They doubtless feel that some amelioration of the hardships of the poor should be attempted. But what can they do? The men by whom they are in the main supported are sternly opposed to any change in social conditions, because instinctivly feeling that they then should not fare as well as they do now. It is by the present system they got their wealth. So the preachers cast about for a compromise—for a safe position where their salaries will not be endangered. And they find it in the word "character." They say to the mourning multitudes, "Do not seek to break up trusts and overthrow monopolies; do not try to get what you earn; let things go on as they are; simply improve your characters, and all will be well. Perhaps the next life will giv you some compensation for the hardships of this." But there is one man bold enough to show his colors. Brooke Herford, an English minister who has been for some years in this country, and who, about to return to his own land, thinks he may escape the consequences of his words, is brutal enough to say that his message to the lowly poor would be "Root, hog, or die." Does he dream of the indignant execrations that will follow him across the Atlantic?

A church after his pattern, says Mr. Savage, is doing more for the world than all other institutions. If a church can do such mighty things, why should the world need rearranging and purifying? We hold the churches largely responsible for existing unhappy conditions, and shall look to some other agency than that which has brought us into the pit to get us out of it.

Christianity Not Now Booming.

The Mormons are making converts in Michigan at a rate that is alarming the real-estate dealers, as they are emigrating to Utah and Idaho as soon as their faith gets fully settled. Hard-headed and stolid farmers are among the enthusiasts who announce an unalterable determination to repair to Salt Lake City, there to be enrolled among the Latter Day Saints.

At the other side of the world another superstition is being revived. The Buddhists are trying to convert India again. A few weeks since there met at Budh-Gaya, a town in Behar, about two hundred and fifty miles northwest of Calcutta, delegates from the Buddhists of Ceylon, Burmah, Siam, Chittagong, Japan, and Thibet. The object of the congress was to recover the spot where Siddartha sat when he attained the perfect wisdom of Buddha. To the Buddhists this place is like the alleged sepulcher of Christ, and like the Crusaders they desire its recovery and the conversion of the country, for like Christianity it is a stranger in the land of its birth. One of the newspapers of India, speaking of the new movement, says: "Under a benign and tolerant government, it seems, Buddhism is destined to find a place again in the land of its birth. Though its teachings hav been misunderstood for a long time, and denounced as nastika, a flood of light has been thrown on this religion of love—the religion of Pujahdasi, the 'beloved of the gods,'—a religion which inculcated such good and gentle teachings as 'that a man should honor his personal creed, but not blame that of his neighbor. He who acteth otherwise impaireth his own creed and injureth that of others,' and we are now in a position to comprehend its teachings in their true light. Educated Hindoos need not hesitate to sympathize with their Buddhist brothers in the object of the proposed meeting of their representativs in India."

Meanwhile Christianity is trying to revise its creeds, conceal the Mormon example of its own ancient religion, and become respectable and acceptable to civilized peoples. But it is not just now enjoying a boom to any great extent.

A Clerical Ally.

A year or two ago Rev. Mr. Jardine, a clerical star of the first magnitude, of Kansas City, Missouri, fell from grace—that is, was "found out" and "fired out" by his church. He died soon after—some say by suicide. Just recently another distinguished divine of that city got caught out on the fly. Only one paper in the place dared to espouse his cause, as there was nothing in his case to call for clemency. He not only transgressed the Decalog, but broke up a family, told lies about his own wife, and converted the church into a house of assignation. But the Kansas City *Sunday Sun* flies to his rescue and devotes columns, week after week, to defending him and roasting his prosecutors. The following is a sample:

"The pack of mangy curs barking on the trail of Rev. E. T. Bowers might cease their howling long enough to make a note hereof. Father Jardine was hounded to his death by another but larger gang. In fact, the case might be likened to some hunted stag, finally brought to bay, with all the hounds of the forest at his heels."

At this point is inserted a graphic illustration showing "Father" Jardine pursued by a "pack of mangy curs" with ravenously distended jaws. Underneath is the legend: "Some of Jardine's Enemies." Again:

"Goaded to desperation he one day, toward the end, cursed the crowd of calumniators who were pursuing him so vindictivly. And it is interesting to note, by way of coincidence, the careers of Jardine's chief enemies. The *Times* fairly led the van, and it has been in bad straits ever since and is now virtually on its last legs. Dr. Mumford has met with manifold misfortunes since, and lost everything."

In this manner the *Sun* calls the roll of about a dozen of the "mangy curs" to show that heaven is wreaking its vengeance upon them to fulfill the stipulations of Jardine's curse. In closing its eulogy of the deceased clerical rake the *Sun* says:

"Still he had a small and noble band of friends within the church who stood by him with rare fidelity and sublime self-sacrifice."

Jardine's case was even more reprehensible and aggravated than Bowers's, for in addition to all the rest he was proven to hav had a penchant for thrusting his hands under the clothes of little girls. This is the loathsome clerical leper that the *Sun* is engaged in making a martyr of.

It is just as well that Freethinkers should not allow their love of fair play and justice to commit them to the defense of any man or publication until they know the facts in the case.

We are receiving copies of a great many papers containing splendid protests against closing the World's Fair on Sundays. We hope our friends are also sending them to the members of the National Commission, whose names and addresses were printed in The Truth Seeker of October 10th. The local directory, we are informed, is all right on this matter, but it is feared that the national commissioners are conservativs. So send to as many of them as you can afford time and stamps all the articles favoring Sunday opening, and draw a big mark around the articles.

A few weeks ago Archbishop Gross, of the Catholic church, appeared before the city council of Portland, Oregon, and demanded the enforcement of the Sunday laws. He had a petition signed by about two thousand persons. But up to the present time the demand has had no effect, as the chief of police has too much sense to try to close the stores on Sunday. The Oregon State Secular Union, too, will oppose the archbishop in this matter, and President J. Henry Schroeder has asked Mrs. Sue R. Keenan, the vice-president at Portland, to watch the churchmen, and Henry Addis of this city will help. Liberals in the state should correspond with them. Documents on the Sunday question hav also been procured for distribution, and President Schroeder feels that if the Secularists of the state support him success is assured, and he also desires to make Sunday laws and church taxation an issue in Oregon's next election. His address is Arago, and every Liberal in his state should put himself in communication with him.

Letters from Friends.

In Union There Is Strength.

ROUSES POINT, N. Y., Nov. 23, 1891.

MR. EDITOR: There are quite a few Freethinkers in this place, and we are trying to organize for mutual protection and so that in case of death those who desire can be buried according to the beliefs they hav lived. Will you please answer a few of the following questions?

1. Hav you printed rules for the formation of societies?
2. Are there forms of burial services for Freethinkers?
3. What are the conditions for securing Liberal lectures?

Please giv any other information you can on the subject. Please answer through your valuable paper.

CHARLES W. WEEKS.

["The Truth Seeker Collection of Forms, Hymns, and Ceremonies" will be found the book desired.—ED. T. S.]

Laments Our Lack of Organization.

BALTIMORE, MD., Nov. 28, 1891.

MR. EDITOR: I send inclosed my usual amount, which please place to my credit. I hav been behind in my remittance, but that is only attributed to carelessness. I regretted to read in your paper the unpleasant turn the affairs of the American Secular Union took at their last meeting in Philadelphia. It looks to me as if Liberal-minded people *East* are not for consolidation, but every man for himself. I hardly expected this state of affairs after reading the inaugural of Dr. Westbrook a year or so back in your paper. There appear to be too many heads, and each wants his own, and if that cannot be accomplished, then the downfall of the organization is the result. I trust, however, that the new officers will accomplish more in the future. Wishing THE TRUTH SEEKER success and a prosperous future, I remain, CHAS. MEHLGARTEN.

Fond of the Pictorial Method of Propaganda.

PITTSBURGH, PA., Oct. 15, 1891.

MR. EDITOR: In June last I sent you $1 for THE TRUTH SEEKER in order that I might become acquainted with the paper, and I being pleased with it, you will find inclosed a check for $4 to pay a year's subscription to the paper and $1 for the Bible Picture Book when ready for sale. Heston's pictures truthfully exhibit the absurdities, superstitions, falsehoods, selfishness, hypocrisy, rapacity, and persecuting disposition of the Christian church in such a manner as to strike the observing and thoughtful mind with great force. We look on them and laugh, because with the wit of their conception there is also exhibited in their execution just enough of the ridiculous pretensions of the church to make them laughable. Pure wit is not, *per se*, laughable, but when mingled with more or less of the ridiculous it becomes so. Hence the pictures are both pleasing and instructiv, and frequently attract attention when without them the paper might not. Truly yours, KRATAIGOS.

Has Round-Ups of Christian Calves.

PANAMA, NEB., Nov. 17, 291.

MR. EDITOR: Please find inclosed $4.25. Giv me credit for $3, and use $1 for the Bible Picture Book and twenty-five cents for the TRUTH SEEKER ANNUAL for 291. Watson Heston's picture in THE TRUTH SEEKER of Nov. 7, 291, is a dandy. Go on, Mr. Heston! Long may you and THE TRUTH SEEKER liv! The churches hav full sway here. I hav a round-up with them every little while. I tell them to giv the Lord a rest—he must be tired out listening to their nonsense. But they think it is smart. We got in an argument at camp-meeting, and one man said he had seen Jesus Christ, and knew when he was born. He said he was born on the 1st day of January. So he is the first man that I ever hav seen that claimed to know so much. He said all such folks as I would go to the hot place. I told him that we would hav lots of company, for he would be there to keep us company, and he got mad. I rebuked him for getting mad. He said he was just talking in earnest.

Yours, ALFRED HENDER.

If Our Sins Are Recorded, the Books Must Be Whoppers.

ADRIAN, MICH., Nov. 18, 1891.

MR. EDITOR: Bible cranks, orthodox hoodoos, cling to the absurd nonsense of a record being kept by one of God's angels of the sins of man. The serio-comic posing and imposing is ludicrous in the extreme—silly and impossible to anyone who is not pickled with superstitious monstrosities. It is only the effete and knaves that indorse the fake. The whole religious structure is a hydra concern. It was conceived of hoodooism. It has neither father nor mother. Like Topsy, it "growed." Its origin is not known. It is a clear case of innocuous desuetude to record the sins of mankind to date. The mathematical quantities cannot measure the magnitude, and for the so-called Javah to keep the figures in his head, why, it would giv omnipotence a big head such as never occurred to the devotee of debauchery. Printers' type spread all over the universe would not be sufficient to print the evils enacted from the Bible creation down to the flood. Noah himself could compile a very large record of himself. The book kept in the vestibule of God's sanctum must be a whopper. Why, his bookkeeper cannot read. He never went to school a day in his lifetime. My Christian brother, a record of this sinful world cannot be recapitulated, even by your supposed infinit God. The so-called evils of creation are beyond computation, and why should the legions of man's infirmities be raked up, when a moiety of them condemns him to everlasting displeasure? This beautiful structure, the human body, fashioned after godliness, to be the victim of a benign, omnipotent, omnipresent, all-wise, all-powerful being we know not of, and when we do know him he to plunge us into eternal woe, because we performed just what he expected us to do—would not that be the quintessence of arbitrary cussedness? Worldly enactments of such treatment would be considered very barbarous and not tolerated, but with omnipotence it is legalized. He made us, it is said, and can he not do as he pleases? I claim he has no right with my body or soul, if I hav any. Death will demonstrate the soul business. We hav no cause to worry. Our information as to our final disposal is demonstrated every day by the deaths in our midst; that is all we will ever know about it. Bigots, can you cipher out the problem? O. S. BARRETT.

One's Creed Should Be, the Dominion of Truth.

GEORGE STATION, PA., Nov. 15, 1891.

MR. EDITOR: Find inclosed $4. Send me the "Freethinkers' Pictorial Text-Book" and others as named. Giv Heston $1 for making the pictures. I am somewhat of a reader, and like common sense in preference to the Bible or theology. I became a Freethinker by reading the Bible. I take a great deal of notice of the sermons of preachers of the different denominations, and hav nothing to say against them as far as they discourse moral precepts. I see in Blowhorn Talmage's last sermon that he is at a loss to know the exact location of heaven, whether it is on this side of the stars or the other. If it is on the other it will be a long journey. I would like to visit you and Heston and hav a talk with you on general principles of Freethought. I like the pictures of THE TRUTH SEEKER. They hav great bearing and impress the mind. Success to you all.

A man's whole complex nature is subject to his reason. His creed should be the dominion of truth. We must judge all religion by its fruits. I would say, the religion that would develop the highest qualities of human nature and further the continued improvement of society would the nearest approach to religious truth and progress.

Yours respectfully, ALEX. STOREY.

A Hard-Money Man Writes Ironically.

SALIDA, COL., Nov. 20, 1891.

MR. EDITOR: I would like to make a simple suggestion for the consideration of our government officials, after reading so many able letters from Mr. Brooks through your columns upon the question of money, exchange, etc. There being no intrinsic value in money except the cost of government stamping, I can see no reason why the people should be taxed for the support of the government when it could gather in the old clothes from the country, at a nominal cost, strike it off into money, retaining about five per cent for cost of making a good solid paper note, and giv to each man, woman, and child $50,000, and hav one of the richest nations the world has ever known. What a cheap navy we could hav built up and paid for in this wise way. This is certainly the grandest scheme ever contemplated. I wonder why the world has been filled so long with beggars, and starvation looking into the pale faces of so many millions of human beings, when the earth produces a bountiful yield only waiting and ready to enter the houses of the poor and hungry upon the presentation of rags called money, with nothing but the government stamp, which costs nothing, to impress it there. Can the gentleman of profound financial ability solve this problem? H. MURRAY.

An Explanation Wanted.

MARENGO, ILL., Nov. 22, 1891.

MR. EDITOR: Replying to William Foster, Jr., I would simply say that if he can offer a plausible explanation why Mrs. Maynard waited twenty-five years before "*projecting*" (!) her book, as he expresses it, revealing to the world that Lincoln was a Spiritualist, which "*projections*" were corroborated by Colonel Bundy at this late hour, I will take my insinuations all back, and admit that they are above the weakness to which the average "medium" (?) is subject. One slight discrepancy I must note in your correspondent's communication, however, namely, that "there is nothing positiv in what the correspondent of the Chicago *News* puts into the mouth of Mr. Nicolay." That "it is all, I don't know, I don't believe things were so—testimony utterly negativ, which would be ruled out of court *instanter*." A greater prevarication than this, or a more willful perversion, cannot be conceived of. Let the reader look over Mr. Nicolay's declarations and see whether there is anything ambiguous or evasiv about them. On the contrary, they are most positiv and emphatic, and such expressions as Mr. Foster places into his mouth, as "I don't know," or "I don't believe this or that," do not occur in a single instance. Let Mr. Foster and his fellow-Spiritualists confine themselvs to the truth, and no one will then impugn their assertions.

H. WETTSTEIN.

An Agricultural Dispute—Milder Than the Theological.

MAKANDA, ILL., Nov. 28, 291.

MR. EDITOR: As your correspondents are now discussing the chess or cheat question, and as science settles all disputes by an appeal to facts, to this end, with your leave, I will contribute one fact that came under my observation. An intelligent neighbor built his house on a hillside. Wishing to hav a nice lawn in front of his dwelling, he built a stone wall some distance below his house, six or eight feet high, and hauled clay and filled up the depression below, until he secured the conditions desired for a beautiful lawn. On this made, virgin soil, in which there was scarcely a seed of any kind, he sowed one gallon of pure timothy seed, which was ten times thicker than that seed is generally sown. When it came up, the lot presented the appearance of a beautiful lawn. The next season the grass grew finely, making a good appearance till harvest, but when it headed out there was not a single stalk or head of timothy in the lot. It was all cheat! Now, if this chess was not produced from the timothy, whence came it, and what became of the timothy? I could giv many other similar facts that, like the above, hav come under my observation, but I will not ask space for them, as a scientific solution of this one will solve them all. It is an open question. Let us be courteous, and not overpositiv nor dogmatic. We hav much yet to learn. It would require a much smaller volume to record what we know than what we do not. There is no special hurry. Let us wait till facts are sufficiently in to justify final conclusions, then we can arrive at them deliberately and intelligently.

W. W. WALKER.

Shameful to Pay Men for Deluding Us.

WELLAND, ONT., CAN., Nov. 14, 1891.

MR. EDITOR: I hav evoluted or outgrown much of the ignorance and mental darkness in which I was brought up from the year 1806 of the Christian era. But the great bulk of Christian religionists appear to stick to it tenaciously. But that it should be so is not surprising, for we are all what circumstances hav made us. Birth, early training, and surrounding influences hav all gone to help form our characters, and the Christian church with its organizations and arrangements upon so large a scale forms a business so lucrativ to its advocates that it is well calculated to keep the people in that state of mental darkness and ignorance that our ancestors were in eighteen hundred years ago, who were ready to listen to and believe any miraculous or romantic story. Nothing was too hard for them to giv credit to—Joshua stopping the sun and moon, Samson's jawbone and fox story, Jonah and his whale adventure, and many other legends that fairly outdo Mr. Gulliver or Baron Munchausen. And to-day in this nineteenth century we are told by educated men from their pulpits that those stories are true, and asked to believe them on pain of eternal punishment, and to pay them for keeping us posted in this kind of sacred literature. And I am sorry to say, they hav been and yet are being successful in thus keeping the mass of the people deluded, not to call it by a worse name.

JOHN RAY.

A Plenty of Such Generosity Would Attract Workers.

HARRINGTON, P. E. ISLAND, CAN, Nov. 24, 1891.

MR. EDITOR: Inclosed find $10—$2 to encourage the Editor in his noble work of emancipation from the fetters of priestcraft; the balance you will mark for the present to my credit, as I hav not a list on hand of the books I will order next month when I send in my renewal. I am not able to send you a new subscriber, although the signs are improving. I hav a good call for THE TRUTH SEEKER and some are quite interested in it. I am the only outspoken Infidel in this section. I hav many a lively time. I am always ready for a fight, and flatter myself that I hav the best of it. I hav had two sky-pilots come at one time on purpose to show me the error of my ways. That is three years ago. They hav not come since, and I am not liable to hav their company again. I find it no inconvenience to be an Infidel. ('Tis true, the court refused my evidence on one occasion.) I am on friendly terms with all my acquaintances. I make it a point to do just as I agree to, and all hav implicit confidence in me.

And now, Mr. Editor, I will say THE TRUTH SEEKER is grand. It suits me better than anything else I ever read. It is my ideal paper. There is but one thing lacking, and that is, we hav not enough from the fertil brain of John Peck. Go on with the good work. I wish you every success. Very truly, PETER STEWART.

A Bigots' Directory.

282 3D ST., DETROIT, MICH., Dec. 1, 1891.

MR. EDITOR: Many thanks to THE TRUTH SEEKER for valuable information imparted. In the issue of November 7th, page 715, you publish the sad experience of a Dr. McCormick in the town of Aurora, Neb. Two of my brothers, a brother-in-law, and myself hav been negotiating with parties for a block of lots in that enterprising (?) town, upon which we intended to erect a boot and shoe factory, in which we expected to employ about two hundred persons, but after reading the above article we concluded to invest our funds elsewhere.

I hav traveled over a quarter of a century, and during that time hav found many just such towns; and I hav noticed that whenever a town is governed and controled by a lot of pirates and bandits like Aurora, sooner or later traveling men will shun it as they would a skunk, and will go all around it to leave it severely alone; and from that time on the town will grow smaller instead of larger. Property can be bought at a song. Let me giv you a few samples of that kind.

Let us begin with your neighboring city, Orange, N. Y.; Phillipsburg, N. J.; Easton, Pa.; Wheeling, W. Va.; Steubenville, O.; Williamsport, O.; McArthur, O.; Georgetown, O.; Dresden, O.; Piketon, O.; Woodsfield, O.; Barnesville, O; Cumberland, O; Powhatan, O.; Greenfield, O.; and by no means must we forget Carrollton, O.; Newark, O; and Zanesville, O.; La Porte, Ind.; Coldwater, Mich.; Adrian, Mich.; McGregor, Ia.; Wapun, Wis.

I could name many more of the kind, where people will say, "Oh, if we could only sell our property for half of its cost how glad we would be to get out of this God-forsaken town." CARL BLITZ, D.D.

Christians Would Make Us Believe in a Monarchy.

Nov. 28, 1891.

MR. EDITOR: What is meant by the term, "a supreme being?" The Farmers' Alliance has barred its doors against thinkers by making faith in a supreme being a qualification for membership in that organization. This shuts me out. I know nothing about any supreme being. I am a republican and want no supreme being. The constitution of the state of Texas makes faith in a supreme being a qualification for office-holding. Now, it appears to me that a man is required to believe that the universe is an *autocracy* to obtain mem-

bership in the Farmers' Alliance or to hold office in Texas. According to theology it takes three persons, combined in one, to make a supreme being. Neither Father, Son, nor Holy Ghost is supreme, but the three rightly put together make a supreme being. According to theology heaven is a kingdom and nature an autocracy, and the ecclesiastics want to establish governments here among men of the heavenly form. They would make of the world a kingdom, and proclaim Jesus, a dead man, its king; then they will elect vicegerents from among themselvs to rule in the stead of the dead king during his absence from home. Ecclesiasticism is the antithesis of republicanism. The two systems are like oil and water—they can be mixed, but they hav no affinity for each other and will not combine, and ecclesiasticism being the lighter material will keep coming to the top. The Farmers' Alliance was born in Texas where a man is required to believe in an autocrat to hold office, and a man has to believe in an autocrat to be admitted to membership in the Farmers' Alliance. Can you see no evidences of a conspiracy between the churches and the Farmers' Alliance to establish an autocracy? None are so blind as those who will not see. P. F. SHUMAKER.

The Fiat Money Doctrin Lucidly Defended.

SAN FRANCISCO, CAL., Nov. 26, 1891.

MR. EDITOR: In your issue of November 14th, P. F. Schumacher, in an article entitled "Money," says:

"The word money can only be properly applied to coined metal, which is used as a medium of exchange and a measure of value."

These are the words with which the gentleman opens his article, and it seems to me that if it can be shown that the statement has no foundation either in reason or in fact, all his subsequent reasoning falls with the fall of the premis, and needs no attention here.

Looking at the matter in this light, and for the sake of brevity, let me, then, ask: Why is "coined metal" money? Is it because it is *metal*, or because that metal is *coined*, or both? If it is because it is metal merely, the justification must be shown by the enumeration of a quality, or a list of such, as is not common to other materials. If it is because it is coinable, it must be shown that no other material than metal can be coined. This, as every sensible person knows, *cannot* be shown, therefore the assertion that "money can *only* [recollect he says "only"] be properly applied to coined metal" fails of proof.

But the ground upon which the gentleman predicates his reasoning regarding "coined metal" as money, may be owing, not to any *quality* of or in the metal, but rather to something *incident* to it as such; value for instance. Well, "metal" has no monopoly of "value;" other materials that I could name—diamonds, for instance—are even more valuable, and, therefore, according to Mr. Schumacher's argument, can lay claim to be put upon the list as being available for money. The thing does not hang together, you see; it does not "hold water" as it were.

(I wish here to state, by way of digression, that the *expediency* of using for money one material to the exclusion of another falls under another category, and should not, therefore, be now discussed.)

Now for the fact, the experience; and I will cite but one historical instance from many such:

The Bank of Venice, which was established in 1171, did business for six hundred and twenty-seven years, or until Napoleon captured the city in 1798, without any specie basis. When the Man of Marengo descended on this bank he found not a ducat in its vaults. Yet so prosperous were its affairs, so flourishing its business, that the premium of the paper credits over gold had to be fixed by statute law at twenty per cent, showing the superiority of the government fiat over precious metals, which Mr. Schumacher would hav us believe hav the sole prerogativ of being money.

In conclusion, permit me to state that the idea that money can be made out of certain materials only is a barbarism and a superstition unworthy of Freethinking men, and of which they should rid themselvs as they would a pestilence. For of all the crimes that hav been perpetrated upon guileless humanity, those committed in the name and interest of the metal money fetich hav been the most appalling and disastrous. P. ROSS MARTIN.

The Famin-Stricken in Christian Russia.

LOS ANGELES, CAL., Nov. 26, 1891.

MR. EDITOR: Millions upon the verge of starvation, thousands already dying from starvation, and how many dead from starvation we do not know. A mighty ruler of a mighty nation powerless to bridle the giant. Millions of Christians flooding every civilized land upon the face of the earth. Thousands of God's ordained ministers called out, separated from common humanity, lifted above their fellow-beings, through a call from the divine master to do his work—the work of one who said, "If ye hav faith the size of a grain of mustard-seed, ye shall be able to remove mountains." Is there not faith enough among all those that profess to be sent by him to do his work, to remove this mountain, or at least reduce its size? Or hav they forgotten to say, Let us pray? Is this the work of almighty God or the work of science? Is it the production of God's governing, or is it the lack of wisdom in man's government? We are taught from God's professed word that he sends the rain upon the just and upon the unjust, that he maketh his sun to shine upon the good and upon the evil. He saith that not a sparrow falleth without his notice. And he says we are of much more value. Lives are sacrified, hardships endured, death faced in every conceivable form, in the desire to find gold, or in resisting the enemy that attempts the invasion of our stronghold, or in the enforcing of principles upon mankind contrary to their belief, or in the endeavor to eradicate principles opposed to a creed, or to establish belief. But when the true principle of humanity calls for action it is of such a very different color from anything we hav been called on to believe in as such that we fail to recognize it. A call for war is easily responded to; a call for peace is easily acceded to if the weaker yields; but a call upon the bare principle of humanity, and that alone, seems not to be so easily acted upon. The sacrifice of our personal comfort or of our accumulated wealth, the disposal of our personal effects, comes harder upon us than the sending our neighbor's son to war. There are millions of dollars' worth of diamonds in our land to-day worn for the express purpose of pampering vanity, and not one of those that wear them ever experiences a feeling that there is ever a call for them to dispose of them, not even to feed the starving thousands that hunger had driven to eating the bodies of the dead.

These same wearers of diamonds would sit in the pew of a fashionable church and hear a sermon preached from the words, "Go and sell all thou hast and giv to the poor," without the remotest idea that it applied in any way unto themselvs. And he who gave forth the discourse, at the end of the sermon perhaps would ask for money to adorn that church or perhaps to help build a finer edifice. Great God, is there not in this world of ours to-day a heart that responds unto the divine principle, Do ye unto *all* men as ye would hav them do unto you? Is there none to respond unto the wail of anguish arising from the agony of millions of starving beings? Is there none among all humanity that can devise a way to reach them? Why not send directly to the czar all that can be raised, with the prayer that he see that it reaches them? Is he so far out of the pale of humanity that he would not accept? I may not be in conformity with the principles that govern mankind, but so long as there is one upon the face of this earth that comes within the radius of my knowledge cold, naked, or hungry, I shall never decorate myself with fine apparel, but every penny above the actual needs of life shall go to the destitute that surround me. MRS. COY.

Beautiful Language On Our Future State.

EAST RANDOLPH, N. Y., Nov. 18, 1891.

MR. EDITOR: I hav read with great interest the "Letters from Friends," especially so Mr. A. H. Frank's, of Buffalo, N. Y., of Oct. 7, 1891. This gentleman wishes "D. M. Bennett could be in the editorial chair long enough to giv Wettstein a piece of his mind." Three years ago I visited the grave of this noble man in the beautiful cemetery, Greenwood, and standing there I could but admire the grandeur and purity of D. M. Bennett's character and unselfish life, and above his excellent picture genius had chiseled in stone these words: "Erected by one thousand friends;" below which I read: "D. M. Bennett, the founder of THE TRUTH SEEKER, the defender of liberty and its martyr; the editor tireless and fearless; the enemy of superstition as of ignorance its mother; the teacher of multitudes; the friend faithful and kind; the man honest and true, rests here." "Though dead he still speaks to us and asks that we continue the work he left unfinished." "When the innocent is convicted, the court is condemned." No, friend Frank, humanity's friend will never return to us. In his windowless palace of peace he slumbers, careless alike of sunshine or storm. Earth may become red with the blood of religious wars and rent with earthquakes, but no vicissitudes of time can awake him from his dreamless sleep. His career is finished, his conscious life ended. He belongs now to that vast realm whose monarch permits no sound, not even, friend Frank, a whisper or a sigh, to break the silence that reigns throughout his wide domain. Our friend Bennett is dead! He will not heed the conflicts and commotions; the convulsions of nature and the world's dissolution will be no more to him than the decay of the flowers I saw on his remembered grave, or the moldering of the granit that tells the stranger who rests there. Hearts of dust do not break, and our dead do not weep. Within the tomb no veiled and weeping sorrow sits, and from that voiceless realm the sea of trouble casts no wave. But, oh, how different with the living. Sobs and tears, sorrows and disappointments, cast their dark drapery and shadows into the sunlight of every day, and at its close how often we wonder in amazement, and ask the often-asked question, "Is life worth living?" But why grow melancholy? In this world there is much to rejoice over! And it is the best world I know anything about. This is a real world; yet the imagination often soars into the "ideal world where spirits dwell," the "promised land." I do not take much stock in "a house not made by hands eternal in the heavens." It is all imaginary, that is all. I had rather hav a house on earth here and now than a promis of one above the blue and the stars. Giv me even a little cabin, like John McGinnis's on the lonely banks of the Conewango—a cabin built by myself and daubed with blue clay; let me liv there alone, with the picture of the only girl I ever loved ever in my heart; let me wander down the winding path she often added beauty to that leads to the spring where the water bubbles out day and night, whispering a poem to the white pebbles, from the heart of the earth—a little cabin with some hollyhocks my dear matie planted at the corner, with their blossoms open to the sun, and a thrush making joyous the common air—I had rather liv there all alone in that little hut, with wild flowers blooming fragrant and beautiful, than hav all the promises all the Spiritualists can ever giv of a "home above the clouds."

As a matter of fact, has any Spiritualist ever investigated their home that they claim awaits them above? I will giv $100 to shake hands with my sister, brother, father, or any friend dead. I will giv any Spiritualist that amount who will produce the spirit of any of my friends and hav them talk to me. And if they can convince me, prove to me, that the cabin I hav pictured on the Conewango is nothing compared to the beauty and magnificence of "the home above," I will then be willing to swap homes, giv big bonus, and forever relinquish all claims here below, jump off the Brooklyn bridge at midnight, go down an unbeliever, and when the mournful waves wash me with the ebbing tide to the shore I will proclaim to the world I was mistaken, get on my wings, fly to the spirit land, and receive my harp and take music lessons of the Spiritualists. But until that time arrives I am perfectly willing to remain in my Conewango cabin. Truly, R. R. JONES.

The Pious Lie in Josephus.

HOWICK, QUE., Nov. 19, 1891.

MR. EDITOR: Will you insert this for the benefit of Mr. H. Murray, of Salida, Cal.?

Josephus was born in the first year of the reign of Caius Cæsar, reckoned to be the year 37 A.D. He is believed to hav commenced writing history at the age of thirty-eight. Jesus Christ is mentioned only once in his whole work. In his nineteenth book of "Antiquities of the Jews," chap. iii, v. 3, is found the article that bears all possible marks of an interpolation. Here it is: "Now, there was about this time Jesus, a wise man—if it be lawful to call him a man, for he was a doer of wonderful works—a teacher of such men as received the truth with pleasure. He drew over to him both many of the Jews and many of the gentiles. He was [the] Christ; and when Pilate, at the suggestion of the principal men amongst us, had condemned him to the cross, those that loved him at the first did not forsake him, for he appeared unto them alive again the third day, as the divine prophets had foretold these and ten thousand other wonderful things concerning him; and the tribe of Christians, so named from him, are not extinct at this day."

Note the language used. First: "Pilate, at the suggestion of the principal men amongst us"—indicating an act of very recent occurrence. And then: "And the tribe of Christians, so named from him, are not extinct at this day"—showing that the writer forgot that he was personating an ancient historian, and instinctivly used an expression that could not hav been used by Josephus while writing an event of very recent occurrence. It is also noted that this chapter iii looks more sensible with this piece left out. Again, it is impossible to believe this piece genuin without also believing that Josephus, the learned and authentic Jewish historian, the celebrated warrior and governor of Juda, was such an incredible fool as to admit that Jesus was God and yet refuse his religion. Indeed, some zealous Christian writers call Josephus an Ebionite Christian, but there is absolutely nothing in all his writings to warrant such an assumption. The interpolator himself could not believe Josephus a Christian, or he would not hav made him say, "The tribe of Christians, so named from him, are not extinct to this day." Again, it is quite sure that if Josephus had known Christ he would hav said much more about him. He would hav mentioned some of his wonderful works. He would hav mentioned the great earthquake, the wonderful darkness, when he was crucified. Josephus shows no partiality for the tyrannical Herod. He givs us a very complete enumeration of his misdeeds. If there was any truth in the Christian claim that he put all male children to death under two years of age in order to destroy Jesus, Josephus would hav recorded that cruel act along with the rest.

In an appendix, the translator, a zealous Christian, has three dissertations in which he tries to prove the real existence of Jesus Christ, and he only succeeds in showing that Josephus never mentioned Jesus at all. He quotes Tacitus, who wrote A.D. 110; Justin Martyr, A.D. 147; Origen, A.D. 230, and another who wrote about A.D. 250, none of whom knew anything about the contested verse in Josephus. Then he quotes Eusebius, A.D. 324, who for the first time makes mention of the contested verse. Evidently he, the zealous instrument of Constantine, the perjurer and murderer, was the interpolator. It is quite evident that Josephus did not know Jesus, consequently Jesus was not there at the time alleged, unless he was one of the many thousands whom Pilate put to death for sedition and was, like the rest of them, too obscure and insignificant to be mentioned by name.

Judging the origin of Christianity by the works of Josephus, it would seem to hav started about 100 B.C. in a sedition by a Jew named Sadduc. His descendants kept stirring up the same political and religious innovations, called seditions, all along down to the days of Josephus. The same Sadduc is given in the gospel of Matthew as the seventh ancestor of Jesus Christ. This would bring the Christian date about right, but it is not indorsed by Josephus. I do find in Josephus that one of Sadduc's descendants was named Jesus, but he lived too early to be Matthew's Jesus; besides, he was not the son of Joseph, but was the son of Sapphias; otherwise he might answer the description pretty well, as Josephus says that he was the leader of a seditious tumult of mariners and poor people, and took with him certain Galileeans to set the palace on fire. Josephus also mentions "John" beheaded by Herod, not under the circumstances mentioned by Christians, but simply on account of a political difference. In mentioning John the Baptist, *the Baptist* is in italic, indicating that it is added by the translator; and James the Just, *the brother of Jesus called Christ*, is also in italic.

In the aforesaid contested piece I see two words—"divine prophets"—which cannot be found again in all the works of Josephus. The expression was undoubtedly coined after the days of Josephus.

There is no other mention of Christ or his religion than what I hav stated in all the works of Josephus.

Yours truly, CHAS. LAPERCHE.

Children's Corner.

Edited by Miss Susan H. Wixon, *Fall River, Mass., to whom all Communications for this Corner should be sent.*

"Between the dark and the daylight,
When the night is beginning to lower,
Comes a pause in the day's occupations
That is known as the Children's Hour."

Travesty

ON "BUSYBODIES," IN THE TRUTH SEEKER, NOV. 14, 1891.

It is a fact, as I've been told,
That people in the days of old
Got rich in silver and in gold—
Their coffers full as they could hold—
By minding others' business.

They did their worst to wound the fame
Of all, no matter what his name;
They filched from all who went and came;
They pleased themselvs—all did the same,
As if 'twas proper business.

And if a man did what was right
From day to day with all his might,
He'd soon be put in sorry plight
By some old pug-nosed blatherskite
Who had no other business.

And now, in our more modern days,
There is some change in people's ways;
Though men a hue and cry may raise
'Bout former times, and paraphrase
'Bout "minding our own business."

We hav a right to come and go
And find out what our neighbors do,
And buy fine things to make a show;
And, Jehu-like, run to and fro
To mind our neighbors' business.

So, if we take the pains to see,
'Twill not be long ere we'll agree
That, though there wickedness may be
'Mong all the humans, he and she,
Some tend to their own business.

But let us no more notice take
Of evil tongues, for goodness's sake;
Nor fret ourselvs a fuss to make.
Let's push right on, keep wide awake,
And mind each other's business.

Now, let this controversy close,
And mind our own and others' woes.
Though there be friends and there be foes
Who tread upon each other's toes,
Though every man may stick his nose
In others' business, and disclose
A selfish nature, and oppose
Much of the good as this world goes,
And—well, really, I suppose
We'll hav to tend to business.

B. F. Robbins.

A Chapter from Life.

Although I am an old man, upward of eighty, I like, when The Truth Seeker comes and I take a glance at its solid contents, to run down into the Corner and romp a while with Susan Wixon and her bright family of boys and girls. I am always glad to see anything in her school which tends to bring her scholars into closer communion with our Mother Nature as she shows herself in the plant and animal worlds. I say *communion* because we human beings who stand at the head of the list, hav all our things in common with the plants and animals, so that I mean no indignity to the human race when I say that man is no more than an animal who, because he is highly improved in his intellect, looks down upon, and exercises control over, all the rest of his fellow-beings. I think the flowers, and the trees, and indeed the whole family of plants, hav more or less mind according to their needs; for their bodies are as well organized as ours and they do everything we do except one. They are anchored fast in the ground. They cannot leave their homes and travel on horseback or in the railroad cars, as we can. But they send their children abroad as representativs, many of them on the wings of the wind, and in divers other strange ways. The world of *animals*, as we still call them, we know more about, since we can look into their eyes, and having vocal organs, we can hear them talk after their manner, and hold conversations with them. Jacob Heaton, a life-long friend of mine, who lived and died at Salem, O., always became very much attached to his horses and they to him, because he was very kind and considerate to them. He would hold long conversations with them, especially about oats, and grass, and sometimes about the taste of sugar, concerning which most horses hav decided opinions. When in harness, Mr. Heaton, as every driver ought, controled his horse more by his *voice* than by the rein or whip; for although not loud, it was very emphatic. He had a horse named Duncan, who could go as fast, or as slowly, as his owner pleased. On the occasion of one of my frequent visits, he took me out for a ride in his buggy. When we got to a nice level piece of road, he said to the horse: "Now, Duncan, show Mr. B. how you can trot. Off you go!" And off he did go. Being a farmer nearly all my life, I hav raised many horses, but they were not fast, and when Duncan started he nearly frightened me out of my wits, for, as the profane would say, he went as if the devil was after him. Mr. Heaton, seeing I was scared, said: "There, Duncan, that will do," and the horse quieted down to a common gait.

In process of time Mr. Heaton sold this horse and got another; and several years elapsed, when a curious incident occurred which is worth relating. Mr. Heaton was on a visit to Philadelphia, and on walking up Chestnut street one day in company with a friend, with whom he was conversing in his usual loud and emphatic way, he heard the whinny of a horse, hitched to a doctor's buggy on the other side of the street, and in a moment more, to the surprise of the spectators, the horse and buggy, without a driver, came over to where Mr. Heaton was. It was Duncan! He had heard Mr. Heaton's voice, and recognized it as that of an old friend, and came over to renew the acquaintance. Mr. Heaton recognized him also, and was patting him on the neck and talking to him, when the doctor coming down from his patient, and finding his horse and buggy on the other side of the street from where he had left him, went over to the crowd to see what had happened. Then Mr. Heaton explained the phenomenon by saying that he lived in Ohio, four hundred miles from Philadelphia, and once owned the horse, and that, having been mutual friends, they had accidentally met after years of separation to renew, for a few moments, their old friendship.

I hav frequently been asked by visitors why I do not sell my farm and go with my family to a city, where I can hav plenty of company, hear good music, and see persons and things which I cannot see in the country. But I tell them that a city to us would be what an unbroken forest would be to them—a penitentiary. It is I who, as a farmer, liv in a large world filled with the most beautiful and wonderful things to see and study. The book of Nature has a thousand pages, and every one is full of interest and instruction, so that a farmer's family, if they be intelligent, and hav the divine hunger for knowledge, are never troubled with what the French call *ennui*, which means weariness and disgust with having nothing to do. Some years ago we had a visit from a city lady, who had been a schoolmate of Mrs. B., and who had seldom or never seen either a sunrise or sunset. It was in the month of May, and the time for hatching chickens. One of the children had brought from the barn a fully matured chick, which, not being able to break the shell, had died. The child opened the shell and put the chick into the lady's hand for examination. She was in raptures over its beautiful feet, and observed with astonishment that its head was beneath its wing. Then she finished her silent musing by expressing her wonder—just as a well-educated city ignoramus would—how in the world the chick got inside the shell!

On another occasion, standing among a flock of turkeys and chickens, the lady was struck with their keen eyes, and was surprised when she was told that neither a turkey nor a chicken ever winked with its eyelids from the moment in the early morning when it removed its head from behind its wing till it went to roost at night. Then one of the girls took up a hen and showed how in the corner of its eye there was a nictitating membrane, with which, like a weaver's shuttle, but with the quickness of the lightning's flash, the hen could keep her eye moist and free from dust.

(CONCLUDED NEXT WEEK)

Legend Continued.

Dear Young Friends: Seth, Jane, and the raven continued to work very hard for rich Christians without collecting any funds. Poor, hungry Seth was lying under a tree. "Dear Ravy," said he to the raven, "could you not frighten them a little?" "I will try," thought the good bird, his eye growing bright.

He flew to a palace, almost where the dinner was ready. Mr. Smith was there, who took the sacrament three times a month. He was keeper of an asylum, with a large salary, but no vacant seat at his table for the poor; the rich were present there every day, to share with him all the luxuries of the season, while disgusting scraps were sent to the rooms of the helpless, suffering persons.

Nothing could exceed the elegance of that dining-room; but even the most holy and hardened trembled when they saw the outline of a skeleton seated in a shaded place with costly china, silver, and crystal before him. Mr. Brown came in, boasting loudly of benevolence, who had erected a cheap, showy building, into which the poor were driven like cattle, and kept in a hungry, wretched condition. The throng of visitors was so great the most industrious persons were unable to earn their living. All they thought of was to get away from such a useless, savage place. Sweet manners and politeness would hav made it splendid for business of all kinds.

But to return to our pious dining-room—the sobbing and weeping of suffering people outside was distinctly heard by all, but no attention was paid to it, except that the remark was made that street beggars ought to be arrested and put in jail. Two millionaires were contending about points of faith and religious ceremonies, men of vast wealth were abusing the poor, when the raven flew into the room, gilded and richly decorated, and landed in the center of the table.

Glancing round upon the splendid company, glittering with jewels, with fire in his eye, he seemed suddenly endowed with the power of speech, addressing them with weird and fearful emphasis. Every word was a hoarse and terrible sound.

"Shame on you! You are feasting, trying to excite your jaded appetites, while the poor who cannot recompense are not invited to the banquet. But your houses will soon be made desolate, and fearful calamities shall dog your footsteps. The curse of Cain will be light in comparison to what is in store for you. Even now," shrieked the infuriated bird—but the ghastly, frightened company, thinking that the raven was an evil spirit, rose from their seats and tried to scramble from the room. Many dropped down dead from some awful and mysterious cause, while others filled the doorway with corpses. Despair and horror seemed holding a jubilee. One man, worth ten millions, took his seat in a richly embroidered chair, cursing the needy in a vehement manner. He fell forward, dead, upon the costly carpet, like a slaughtered beef (a fact). He also forgot himself, and with his last breath cursed Christ and the Holy Ghost. A spirit seemed to enter the house, and with the help of kind servants piled baskets with provisions and other articles. Some of them glided swiftly to Seth and Jane. One was placed in the raven's bill, which he bore through the air, though it was very heavy.

Faint and hollow-eyed, he placed it before the children, who, forgetting themselvs, spent the evening caressing and feeding him the little that he would allow. Seth held him in his arms, entreating him to rest. Then Jane took him gently, and he slept awhile. Said she, "I wish—even if it had killed me." Said Seth: "I must go and find what to do with these things. They do not belong to us." "Certainly," said Jane; "dear Ravy thought he was doing right; he meant no harm." "I wish," muttered Jane again, "I had carried that basket, even if it had killed me." Ravy opened his eyes and looked happy and well.

Alhaza.

The Sacred Bo-Tree.

When I read or hear something interesting or instructiv I like to share the pleasure, so now will tell you about the bo-tree of Ceylon, which is said to be one hundred years older than the great China wall.

It is old and feeble and gnarled, but thousands of pilgrims still flock to worship it, and each one is eager to secure a leaf from its venerable branches.

These leaves only possess full virtue when they fall of themselvs, ripe and mature, from the tree, so there is always an eager watch and scramble for them.

The bo-tree is said to be the oldest historical tree in the world, and therefore has an interest for us all.

Its worshipers carry offerings of cocoanut oil, palm blossoms, champac flowers, and the bloom of the temple-tree, and the ground is saturated around its roots with the oil of its anointment. One might marvel at worshiping a tree, but why not as well worship a grand and noble specimen of nature's growth, as the old myth of a Bible God whom no one has ever seen, and of whose existence there is no shadow of proof.

The tree is there and all can see and love it.

Aunt Elmina.

Correspondence.

Enon Valley, Pa., Nov. 20, 1891.

My Dear Miss Wixon: I send you a communication for the Corner. If it be too long, cut it in two pieces. What a field of labor you hav! The seed you are sowing is taking root, but it will not spring forth and bear fruit until you pass away. What though? You can be happy in the foresight of the result. You will prevent many from the necessity of unlearning in later years the false teachings of childhood.

Hoping this will find you well and happy, and with my sincere admiration for the work you are doing, I remain your well-wisher and humble co-laborer, A. B. Bradford.

[We thank our friend for his kind appreciation. Such words are always an inspiration and help.—Ed. C. C.]

HELP THE UNFORTUNATE.

Lawrence, Kan., Nov. 26, 1891.

Dear Miss Wixon: It is a long time since I last addressed you, but I noticed a letter from Mr. Cook in the *Lucifer* last Sunday while reading that paper. The extreme poverty he livs in urged me on to writing to you, in hopes some boys and girls could be persuaded to giv him a Christmas present to help him out.

I am now teaching school, and thus making some money for myself, so will send him $2.50 from mother and I to help him to liv. He has done so much for Freethought and humanity, it seems strange that he is left alone and neglected, while there are so many well-to-do Freethinkers, who should assist him to pass his last days in comfort and plenty. I will send more in the future, as will my mother and sister.

When I last wrote to you I was a school-girl, but now I am teaching, although I feel as though I am only a school-girl yet, as I am only seventeen years old. Many of my pupils are larger than I am, one older and several about the same age. It seems improper for me to direct those older and larger than myself. This letter, I fear, is too long, so I will close and hope a pleasant and happy Christmas and New Year for you.

Ever your friend, Annetta C. Palm.

[The charitably disposed may send contributions to our fellow-traveler who is in need, directing to Prof. J. H. Cook, Columbus, Kan. He will receive them with a grateful heart.—Ed. C. C.]

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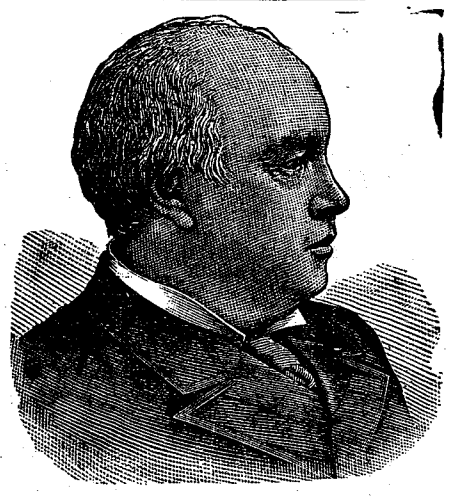
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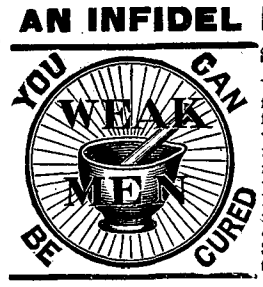
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Belgium forbade public exhibitions of hypnotism and its practice in any way but by doctors.

In the trial over the pilgrim riots at Rome there are over 50 defendants, 65 accusations, and 350 witnesses.

The Bayonne, N. J., school board, composed of six Catholics and nine Protestants, is quarreling over prayer and Bible-reading.

The earthquake in Japan October 28th killed fifteen thousand. Many heathen and Christian churches crushed their inmates.

A man in Vienna with religious mania drove seven three-inch nails in his skull. His being still alive is attracting medical notice. His suffering is awful.

A revolutionary army is on the march in China. Christian missionaries are fleeing from its path. Foreigners and nativ Christians are everywhere in danger.

William II. on administering the oath to recruits of the guard said: "Recruits, you hav, before priest and altar, sworn fealty to me. That meant that you hav given yourselvs to me, body and soul. In the present Socialist agitation I may order you, which God forbid, to shoot down your relativs—your brothers, even your parents—and you must obey without a murmur."

Russians are dying of starvation wholesale. Epidemics due to famin are making ravages. Shopkeepers and landowners hav barricaded their houses. Foreign aid is declined by the bureaucrats. Prince Krapotkin says that "the Russian nation is now passing through a period of calamity which has had no precedent in history, not even in medieval times."

A mandarin in China says in reply to reproaches as to the persecutions of Christians there: "Why should Russia do the same thing? That empire, which enjoys the Christianity which you are trying to foist upon us, is doing just as bad as we are, if not worse. Its government is expelling foreigners wholesale, partly because they are foreigners, partly because they profess a different religion from the czar. It is massacreing, robbing, and exiling the Jews wholesale. Why don't the powers interfere? They are sending their warships to threaten our ports because some of our people hav ill-treated a few Christians. Why do they not send their ships to Russian ports?"

On the 4th a man entered the office of Russell Sage on Broadway, New York, and told that millionaire that he would drop a dynamite bomb on the floor if not instantly given $1,250,000. Sage backed away, and the man dropped the bomb. Sage was slightly injured, others were severely. A stenographer was killed. The dynamiter's head and limbs, and pieces of flesh of his body, were picked up by the police. The face is that of a typical madman. This, and the folly of expecting Sage to hav so much money at hand, stamp the fellow a maniac. His identity is unknown. The office was wrecked and holes were blown into adjacent rooms. Sage will hereafter be attended by a body guard of detectivs.

Some ladies of the Northwest protest against the Isabella statue at Chicago in connection with the Fair. They declare that Isabella did not believe in the theories of Columbus, and made no sacrifices, not even a finger-ring, but that his friend, the court intendant, borrowed from the treasury of Aragon the seventeen thousand florins to equip his three shabby little ships. Moreover, they say that the queen, who exiled one hundred and fifty thousand wealthy and intelligent Jews, the manufacturers, artisans, and learned men of the land, ought not to be canonized in marble by the women of a free republic. These sentiments will displease Catholics, who on the score of the supposed generosity of the fanatical queen hav been taking great credit to themselvs.

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No man in the world is learned enough, nor has he time enough, even if he could liv a thousand years, to find what books belonged to and constituted the Old Testament. He could not ascertain the authors of the books, nor when they were written, nor what they mean. Until a man has sufficient time to do all this, no one can tell whether he believes the Bible or not. It is sufficient, however, to say that the Old Testament is filled with contradictions as to the number of men slain in battle, as to the number of years certain kings reigned, as to the number of a woman's children, as to dates of events, and as to locations of towns and cities. Besides all this, many of its laws are contradictory, often commanding and prohibiting the same thing.—*Ingersoll.*

It is doing quite enough to compare the different objects which the Bible presents to us to perceive their inutility, absurdities, and contradictions. We there see, continually, a wise God conducting himself like a madman. He defeats his own projects that he may afterward repair them; repents of what he has done; acts as if he had foreseen nothing, and is forced to permit proceedings which his omnipotence could not prevent. In the writings revealed by this God, he appears occupied only in blackening his own character, degrading himself, vilifying himself, even in the eyes of men whom he would excite to worship him and pay him homage; overturning and confounding the minds of those whom he had designed to enlighten. What has just been said might suffice to undeceive us with respect to a book which would pass better as being intended to destroy the idea of a deity, than as one containing the oracles dictated and revealed by him.—*D'Holbach.*

In the past, the doctrins of Calvinism hav been a pall upon my joy. If I was happy, it was in spite of them; and often, after a period of delight in innocent recreation, an accusing conscience has reproached me with the inconsistency of mirth while the vast procession of human life was marching by to hell. It was not enough that I was saved; I wanted my equally good friends to be saved also. But they would not believe the doctrins; and, therefore, nothing remained to them but "a fearful looking for of judgment and fiery indignation." God, of his own free will, had elected me to be saved and had left them to perish. I hav no desire to be made so marked an exception to "the wrath of God." I am glad to cast in my lot with the great mass of intelligent believers in and practicers of goodness. I desire no better future than what they deserve, and what a just God would giv them. I feel like apologizing for having wronged them in the past, by estimating some of the best and noblest of earth as being among the damned.—*Robert C. Adams.*

You hav, O Adonai, made man "only a little lower than the angels." If this be so, how high are the angels? Talking of angels, I hav never seen one, O Lord; and I hardly hope ever to be one. But I hav seen pictures of them in religious prints and on cathedral windows. A species of them at least seem to me simply flying heads. When an angel of this sort is tired of flying how does it sit down? I can see nothing he has got to sit down on, except the crown of his head. Still, if by sitting on the crown of his head he glorifies the Lord, it is not, of course, for me to enter any objection. Well, you hav made man only a little lower than the angels. Do the angels eat one another? Man eats you or your son every year in tons, and drinks hogsheads of your blood; and some men (you hav made them only a little lower than the angels) eat one another. An English ship of war, the Nelson, recently visited New Guinea, also a newspaper reporter, from whom we find that Milne Bay is peopled with cannibals. They are constantly at war, one tribe with another, and those who are killed or taken prisoners are cooked and eaten. . . . Between eating you and eating each other, men should surely, Jeshurun-like, wax fat and kick. I mention this, O Lord, as you may not yet hav found out that there is such a place as New Guinea. You are likely so busy numbering the hairs of our heads and putting the tears of saints into bottles that you hav no time to devote to geographical research.—*Saladin in God and His Book.*

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A SENSIBLE SANTA CLAUS, OR COMMON-SENSE HOLIDAY PRESENTS.

Notes and Clippings.

THE *Freeman's Journal* (Roman Catholic) says: "Let us hav schools supported by the communities in which the teachers of religion may instruct according to the wishes of the parents and guardians of the pupils."

IN the letter of a missionary in India that has been recently quoted a suggestion is made with most innocent gravity that seems full of painful possibilities to the poor Hindoos. The railroad cars there, says the good missionary, are so built as to afford a splendid opportunity for preachers, and the people cannot run away as they are apt to do when the speaker indulges in overmuch speaking. So he advises railroad evangelism.

A CATHOLIC paper says: "It looks now as if Hon. Benjamin Butterworth, secretary of the commissioners of the World's Fair, would hav cause to regret that he ever indulged in that stupid language he recently used before the Standard Club of Chicago, and in which he insulted the whole Catholic element of the country. His resignation is being demanded by all the Catholic societies throughout the country, and the demand is nothing more than proper."

THE Kolao Hui society in China is believed to import the mysterious and supernatural into its proceedings by the use of the *planchette*—a pencil being suspended over a board sprinkled with sand in such a way that when moved the point leaves marks in the sand. The movement is attributed to occult influence, and the leader of the society present interprets the signs, which then take the form in the minds of the members of divine commands. The *planchette* is, therefore, a kind of oracle, and has played an important part in many Chinese associations.

OBJECTION will be taken by some, perhaps by many, to the legend over the head of "Liberty," "In God We Trust." This reverent sentiment is universally respected, but it is as much out of place on our coins as it would be on the cartridge-boxes in our army. It is carefully omitted from the dime—a small coin that occasions more gratitude in the hearts of millions than the dollar does in the minds of many. Ignorant foreigners, too, may confound the "In God We Trust" with the "E Pluribus Unum" on the reverse and set us down for a polytheistic people.—*Sunday Advertiser.*

ALTHOUGH the Christians pray daily for the coming of God's kingdom on earth, the Christians of this country act as if they had sworn to prevent the advent of the Lord's dominion. They hav driven Christ out of public affairs with the cry that "There must be no religion in politics;" they hav expelled him from the public schools, which, they affirm, "must be devoted exclusivly to secular education;" they hav shut the door of legislation in his face, for, they insist, "there must be no partnership of church and state;" and, in their anxiety to thrust him out of his place everywhere in the world, they will not even consider that he has any business in trade.—*Catholic Review.*

THE Rev. Dr. Ryder, of Gloucester, has astounded the members of his church, several of whom are fish-dealers, by preaching a sermon on the question: "Can a fish-dealer be a Christian?" He described the "tricks of the fish business," as practiced in Gloucester, in a way that must hav convinced his hearers that the alarming question can be answered only in the negativ, provided they believed that Christianity is synonymous with honesty, and he painted the fish-dealers in a way that ought to scare them. Yet, says the *Sun*, he did not prove conclusivly that they are any wickeder than butchers, grocers, or milkmen.

THERE is plenty of enthusiasm and no lack of fun during election times in the United States, but we are icy and austere when compared with our neighbors in the Southern republics on similar occasions. In a general news dispatch by mail from Guayaquil to a Panama newspaper, the election in the capital of Ecuador is fully covered and curtly dismissed in this brief paragraph: "It is reported from good authority that the elections in Quito and Latacunga hav been very well fought on both sides, that more than two hundred persons were either killed or wounded in the fracas, and that the Oppositionists were victorious."

THE object of a considerable part of the Catholic clergy is notoriously and, indeed, avowedly to secure a division of the fund raised by taxation for the support of the public schools, and the diversion of part of this fund to their own schools. They are not making much progress toward attaining this object. The American people in general are very much alive to the necessity of sustaining the public schools, and are very well aware that a division of the fund would cripple them. Moreover, the notion of devoting money raised by taxation to the support of sectarian schools is entirely revolting to them. There is no chance that a division will be effected until there comes to be a state in which the Catholics are in a numerical majority, and in which also the majority are better Catholics than they are Americans. In that case the school fund would not be divided, but would be devoted entirely to the support of Catholic schools. That state of affairs would occur, doubtless, if we were to annex Canada and make a state out of the province of Quebec.—*Times.*

ABOUT a year ago, on a miserably cold and wet afternoon, a little dog crept through the basement door of 400 Fifth avenue, New York city, and stretched himself before the kitchen fire. He eluded the servants who tried to eject him and ran upstairs and jumped into the lap of Mrs. R. G. Ingersoll, who was sitting in the parlor. His utter misery appealed to Mrs. Ingersoll, and she determined to keep him. After breakfast on Sunday Fritz went for a run on the sidewalk in front of the house. He has not returned yet, and Mrs. Ingersoll is inconsolable. Colonel Ingersoll believes that the dog is seeking a happier home. He has not dared to tell his wife his theory, but he talked about it freely at his office in Wall street. "Fritz left the house," he said, "just about church time. Probably he heard some one talking about going to heaven through the church, and then he went to church to learn the way. Perhaps, poor fellow, he did not understand what was said there, and wandered about from church to church, receiving different directions at each one. Then he became bewildered and lost his way, and though I'm sorry, I'm not surprised at it."

Communications.

The Ascension Myth.

Three days after the alleged crucifixion, after partaking of a sumptuous meal of broiled fish, Jesus is said to hav suddenly risen in the presence of a few of his disciples and ascended up, up, up into the clouds and finally disappeared from the view of the spectators.

But the question is, Who saw him fly? And by what means was a solid body enabled to defy and contravene the law of gravitation?

About fifteen years ago a man in London tried an experiment of a very interesting character. He endeavored by the employment of an ingenious apparatus to fly in the air. I was one of a crowd of spectators who watched him in his aerial flight. He flew about in the air for about ten minutes, then one of the wings refused to act and down came the "flying man" with terrible velocity from an immense altitude, and soon his remains, a shattered and bleeding mass, were taken up in one of the streets of Chelsea.

Thousands of people witnessed this scene. The flying man flapping his great wings was as clearly observable to all people in London with eyes to see as any balloon sailing through the air.

Now, if Jesus ascended to heaven—if he went up like a balloon in the air—he must hav been observed by hundreds, nay, thousands, of unbelievers, Jews as well as gentiles. Consequently there should hav been no difficulty in getting evidence to establish this point; for there would be no lack of witnesses.

But what kind of evidence hav we regarding this extraordinary occurrence?

Matthew says not a word about it. And yet, if it happened, this ascension was one of the most important miracles connected with the career of Jesus.

In Mark we hav an account of the ascension, and the writer says that, when Jesus finished his charge to the eleven as they sat at meat, he was received into heaven and sat on the right hand of God (Mark xix, 20; Luke xxiv, 13)—who, being a spirit, has no hand to sit upon—in this implying that the ascension took place on the same day, soon after the resurrection.

Luke's account differs somewhat from that of Matthew and Mark. Luke says that after the resurrection two of the disciples went to a village called Emmaus; that while there they had a discussion, and in the middle of the discussion Jesus drew near to them, but they could not recognize him.

On the same day they returned to Jerusalem, where they found the eleven gathered together, and heard from Simon that he had seen Jesus. When they heard this they related their experience, and while they were doing so Jesus himself appeared in the midst and greeted them with the salutation of peace. Some of them appearing to doubt the evidence of their senses, Jesus gave them ocular proof by calling upon them to handle him and judge for themselvs. After this Jesus dined on broiled fish and honeycomb; and having delivered a brief address, Jesus led them out of Jerusalem as far as Bethany, and in the presence of them all ascended up to heaven.

Luke agrees with Mark that the ascension took place on the same day as the resurrection. In the fourth gospel, however, John, we hav another account—an account which is distinctly opposed to that of the other gospels.

In John, Mary Magdalen is urged not to touch Jesus, because he had not yet ascended to his father; but he informs her that he is ascending—that is, that he meant shortly to do so; later on, although he does not request all of his disciples to handle them, Thomas—who evidently manifested a heretical spirit—was requested to stretch forth his hand, to examin the wound-prints, and be convinced. Thomas Scott thinks that all the evidence adduced by John leads irresistibly to the conclusion "that the ascension must hav taken place at some time between these manifestations, or, in other words, that some of the several Christophanies took place after the ascension" (Scott's Life of Jesus, page 326).

The same writer points out the scene described in John xx, 19, is apparently the same as that which is described in Mark xvi, 14, and Luke xxiv, 36—the time being the same in each, viz., the evening of the day of the resurrection.

But the expression in the Johannine narrativ that "when the doors were shut where the disciples were assembled, Jesus came and stood in the midst," implies, seemingly, that Jesus entered through the closed doors. At this visit Jesus givs his apostles, as in the synoptics, certain final commands and endows them with certain powers, but the mode in which they are given differs altogether. There is no command to go into all the world and preach the gospel to every creature; not the least hint that they are to exercise the power of working physical or palpable miracles; and even the third gospel tells us only that repentance and remission of sins must be preached in the name of Jesus. In the fourth gospel this announcement of remission has grown into the power of the keys, and the apostles are distinctly told that "whosesoever sins ye remit, they are remitted unto them: and whosesoever sins ye retain they are retained."

Nor is anything said in the other gospels of the gesture or sign which accompanies the imparting of their power in the Johannine story. It cannot, indeed, be too carefully noted that, according to the evangelist, the apostles, as Jesus breathes on them, then and thereby receive all the effluence of the Holy Spirit which they need for their exalted office; and thus the fourth gospel virtually excludes that story of the Pentecostal outpouring which we hav only in the Acts of the Apostles.

"It must further be remarked that as in Luke, so here, all the manifestations of Christ take place at Jerusalem, and not a word is mentioned about journeys to or appearances in Galilee; and thus we are brought to the question of the genuinness of the twenty first chapter of John. For us this question resolvs itself into the simple inquiry whether it was written by the author who drew up the preceding chapters; and the topic is certainly one of very slight significance or interest. The utterly unhistorical character of the whole gospel has been amply shown, and it matters little whether a few more unhistorical statements are or are not appended, whether by the same or by another hand. Nor must it be forgotten that our task was virtually ended when we found that the accounts given of the resurrection were thoroughly irreconcileable, and that in such tales as that of the Sanhedrim and the guard we hav to deal with transparent fictions. If we hav no evidence whatever for the carnal or physical resurrection there described, it is manifestly a work of supererogation to examin accounts which describe appearances after that event. This superfluous task we hav undertaken, and the result is only to show that the later stories are as shadowy and self contradictory as any that hav preceded them" (Thomas Scott's English Life of Jesus, pages 326 and 327).

What, then, are the conclusions to which the rational mind is irresistibly driven in reference to the alleged resurrection and ascension?

1. That the resurrection is not a historical fact.

2. That the alleged miracle is not properly attested.

3. That the supposed witnesses were really not witnesses at all, since they do not profess to hav seen the resurrection take place, and merely record the traditional belief respecting it.

4. That the records we hav cannot be shown to hav been in existence earlier than the middle of the second century.

Now, I hav sought to demonstrate in a previous chapter that Christianity grew out of sun-worship and nature-worship, and I hav no doubt whatever that the myths of the resurrection and ascension are taken from ancient Egyptian mythology. Indeed, Gerald Massey, the poet and scholar, maintains in his great work, "The Natural Genesis," that the real historical Jesus—Jehoshua Ben-Pandira—was born in Egypt at least one hundred and eighty years before the alleged birth of Christ of the New Testament.

"The Jews," says Gerald Massey, "do not identify Jehoshua Ben-Pandira with the gospel Jesus, of whom they, his supposed contemporaries, know nothing, but protest against the assumption as an impossibility; whereas the Christians do identify their Jesus as the descendant of Pandira. It was he or nobody; yet he was neither the son of Joseph nor the Virgin Mary, nor was he crucified at Jerusalem. It is not the Jews, then, but the Christians, who fuse two supposed historical characters into one. There being but one history acknowledged or known on either side, it follows that the Jesus of the gospels is the Jehoshua of the Talmud, or is not at all as a person. This shifts the basis altogether; it antedates the human history by more than a hundred years, and it at once destroys the historic character of the gospels, together with that of any other personal Jesus than Ben-Pandira. In fact, the Jewish history of the matter will be found to corroborate the mythical" (The Historical Jesus and the Mythical Christ, by Gerald Massey, page 4).

How has the mythical character or the Jesus of the gospels been built up? Let Gerald Massey, who is a master of the subject, speak again: "The mythical messiah was always born of a virgin mother—a factor unknown in natural phenomena, and one that cannot be historical, one that can only be explained by means of the mythos and those conditions of primitiv sociology which are mirrored in mythology and preserved in theology. The virgin mother has been represented in Egypt by the maiden queen, Mut-em-na, the future mother of Amenhepi III., some sixteen centuries B.C., who impersonated the eternal virgin that produced the eternal child. Four consecutiv scenes reproduced in my book ('The Natural Genesis') are found portrayed upon the innermost walls of the Holy of Holies in the Temple of Luxor, which was built by Amenhepi III., a Pharaoh of the seventeenth dynasty. The first scene on the left hand shows the god Taht, the lunar Mercury, the annunciator of the gods, in the act of healing the virgin queen and announcing to her that she is to giv birth to the coming son. In the next scene the god Knepi (in conjunction with Hathor) givs the new life. This is the Holy Ghost, or spirit, that causes the Immaculate Conception, Knepi being the spirit by name in Egyptian. The natural effects are made apparent in the virgin's swelling form. Next the mother is seated on the midwife's stool, and the new-born child is supported in the hands of one of the nurses. The fourth scene is that of the adoration. Here the child is enthroned, receiving homage from the gods and gifts from men. Behind the deity Knepi on the right, three spirits—the three magi, or kings of the legend—are kneeling and offering presents with their right hand and life with their left. The child thus announced, incarnated, born, and worshiped was the Pharaonic representativ of the Aten sun in Egypt, the god Adon of Syria, and Hebrew Adonai; the child-Christ of the Aten Cult; the miraculous conception of the ever virgin mother, personated by Mut-em-na, as mother of the 'only one,' and representativ of the divine mother of the youthful sun-god. These scenes, which were mythical in Egypt, hav been copied or reproduced as historical in the canonical gospels, where they stand like four corner-stones to the historic structure, and prove that the foundations are mythical" (Massey, Historical Jesus and Mythical Christ, p. 5). In point of fact, the whole career of Jesus, from his alleged birth to the crucifixion, is based upon Egyptian mythology.

Jesus is said to hav been born of a virgin, and so were many of the mythical pagan gods. In the Egyptian mythology the virgin was also called the harlot (see Massey, Ibid, 5), because she represented the monogamic stage of intercourse; Jesus, moreover, descended from four forms of the harlot—Thamar, Rahab, Ruth, and Bathsheba. Jesus is also said to hav been conceived before all worlds; he is also alleged to hav said, "Before Abraham was I am," and as son of the virgin-mother, of course, it is true that he preceded his father.

The birth of Christ is purely astronomical; and so in my judgment is the crucifixion. The synoptic gospel says that Jesus was crucified on the 15th of the month Nisan. John affirms that it was the 14th of the month. According to Gerald Massey this difference as human history cannot be explained, but proves the mythos, for he says: "The crucifixion (or crossing) was, and still is, determined by the full moon of Easter." This, in the lunar reckoning, would be the 14th of the month of twenty-eight days; in the solar month of thirty days it was reckoned to occur on the 15th of the month. But unite, and the rift closes in proving the crucifixion to hav been astronomical, just as it was in Egypt where the two dates can be identified." And the ascension has an equally mythological bearing.

The mythical Christ is similar to the Horus in the Osirian mythos; the Har Khupi in the Sut-Typhomim; Khunsi in the Amen Ra; and Christ is called the "Good Shepherd;"

So was Horus.

Christ was called "The lamb of God, which taketh away the sins of the world;"

So was Horus.

Christ was "The bread of life;"

So was Horus.

Christ was "The truth of the life;"

So was Horus.

Christ was "The Lord;"

So was Horus.

Christ also bears a great resemblance to Buddha (Gautama).

Christ was born of a virgin named Mary.

Gautama was born of a virgin named Maya.

Christ was baptized by water and afterward by the Holy Spirit.

So was Gautama.

Christ fasted forty days and forty nights.

So did Gautama.

Christ delivered a sermon on the mount.

So did Gautama.

Christ was tempted by the devil.

So was Gautama.

Christ was crucified and on the third day rose again.

So was *not* Gautama—but so was Kristna, another mythological God.

The whole of the evidence, therefore, leads directly to the conclusion that the Jesus of the gospels is not a historical character at all, but is built out of materials composed largely of Egyptian mythology, which was based upon supposed astronomical phenomena.

ARTHUR B. MOSS.

Send Stamp for printed Letters to Congressmen on the Sunday opening of the World's Fair. When you receive them, address them to your Congressman, sign your name, and send them to him at Washington, D. C. And if you can afford to, put in something for the Literature Fund, which enables us to print these letters.

English Notes.

DEAR TRUTH SEEKERS: Last Sunday found me again at Manchester, where the weather was dirty, as usual. There must be some good reason why one seldom finds a pretty day in that huge city. Nobody counts on fine weather, and if it come, why, it is a pleasant surprise; that is all. But the work itself in Manchester is right bonny, and the members of the branch are as enthusiastic as anyone could well wish them to be. By the time this letter is in print I hope to hav taken up my residence there for a year or two, with a view to federating the county of Lancashire, where many towns and several branches of the National Secular Society exist. Of course it is not safe to prophesy; yet the thing is so nearly certain that I am now selling off my business here in order to devote myself exclusivly to Freethought organization. There is room for half a dozen men in England. Unfortunately we hav not got beyond the experimental stage yet; and if the scheme collapse, I can still resume commercial life.

Returning to the metropolis by way of Birmingham, I bethought me to call on our mutual friend, Charles Watts. Since his return from America Mr. Watts has settled in Birmingham as Freethought bishop of that city, and a commodious hall with house attached has fallen to his lot. The house was long used as a sort of workmen's club, the result being grievous dilapidation and general dirtiness of the building. Painters, however, hav been set to work upon the premises; and now our old friends are all comfortably domiciled and appear to be very happy amongst the good people of Birmingham. Naturally the conversation turned upon the work in general. Mr. Watts criticised one and another with perfectly good taste, giving the palm to Mr. G. W. Foote, whose lecture on "Who Made the Bible?"—which friend Charles heard the other evening at Deptford—he described as being "simply grand." Perhaps testimony of greater value was that which Mr. Watts gave to the skill and untiring energy with which the president is working for the National Secular Society.

Whilst roaming in the Midlands I made a brief stay at Leicester to see what is being done there. Another veteran and his family were full of information as to the progress of this prosperous society. Mr. Slater is an old lecturer, once well before the public, but who is now of a more retiring frame of mind. He livs with his son on the premises of the Leicester Secular Hall, and alongside of the local Freethought publisher, Mr. Holyoak, whose handsome shop forms part of the Secular premises. Once upon a time Mr. G. J. Holyoake seems to hav had thoughts of settling in this town, though I think he never did so. Leicester is famous in the Freethought world for its excellent hymn-book. Would that more societies used it! For some insufficient reason this society stands aloof from the parent society, sharing its unpleasant isolation with Chatham and Sheffield. If they abstained from National Secular Society lecturers I could understand them better. However, there are always dissentients from every wise purpose, and Leicester shows the way in this deplorable respect.

Fancy getting Secularism preached in a financial paper! Yet that is the latest phase of our "moribund" Secularism. The *Weekly Bulletin*, which deals principally with stocks and shares, now devotes considerable attention to Atheistic matters, and speaks in no uncertain tones. One writer has given the bishop of London a dressing anent episcopal incomes, although he falls into the not uncommon error of supposing their lordships make a nice little pile by their profession. As a matter of fact, episcopacy is an expensiv luxury wherever the bishop is at all hospitable. Now and again you find a lord mayor who saves something during his year of office; but he has to be very niggardly to do it. The same applies to the bishops. If his lordship is never "at home," and refers his numerous callers to the nearest hotel for their lunch, a bishop may pocket a hundred or two per annum; only I do not know of a bishop to whom that applies, and I incline to think, knowing something about it, that the bishops, in common with many of the subordinate clergy, spend much more on their work than they receive, however large the figures may appear to the uninitiated. None the less it is a sign of the times when such matters are discussed from a Freethought standpoint in so worldly a journal as the *Weekly Bulletin*.

Whilst writing about the press I might mention two other proofs of Secular vitality, as shown by the anxiety of the clerical party to crush out the general aspiration for release from theological subjection. The first is a twelv-cent pamphlet, tastefully bound, published by the Religious Tract Society. It is called "The Secularist Programme," and is written by the Rev. W. H. Harris, of Victoria Docks, London. In a few "friendly words to the working classes" the reverend gentleman makes a comparison of the Secularist and the Christian views of life. To do him credit, he endeavors to state our case fairly by taking as his text for the various chapters the various clauses of the "principles and objects" of the National Secular Society, printing them in larger and thicker letters than the body of the book. In the course of sixty-four pages he makes his comparison, and I think that the Secularist program proves too strong for the Christian antagonist. Much that he says is good, and useful to ponder over; but the fact remains that, whereas the Freethought position needs no begging of questions, the Christian theories hav to take an unpleasant number of foundation arguments for granted.

The second volume I saw in Eliot Stock's window and hav not seen its contents. "Agnosticism Found Wanting" is its title and one requires a spare dollar to purchase it. Unfortunately, the probability is only too great that there is nothing fresh within its covers, for all these Christian apologists seem to run in the same groove, and to argue against a thing with which they hav no intimate acquaintance. On their own side they condemn the letter and plead for the spirit of scripture; on ours they condemn us remorselessly on the bare letter without even attempting to enter into the spirit of our creed. Very well; each to his taste; but most of us hav had and hav survived a very bad attack of Christianism, and in fighting against it we are fighting against that of which we know much. When our clerical friends hav tried Secularism as long as we tried Christianity, their refutations of our principles will be far more interesting and profitable than they can be under present circumstances.

Just now we are greatly agitated by the school-board elections, and are filled with a longing to get one or more Atheists upon each of the numerous boards now being chosen. Mr. Forder is winning golden opinions from the London press and is almost certain of success. Should he get in we shall hav a practical and businesslike man on the Thames embankment, who not only can but will speak his mind, and from whom we shall expect very, very much. Next week I shall be able to tell you the result.

London, Nov. 20, 1891. SAM STANDRING.

Items of Foreign News Interesting to Freethinkers.

The pious government of Bavaria seems to be in favor of a bill recently introduced by the Ultramontane (Catholic) party. The bill calls for the erection of chapels on all railroad stations, but the framers of this document forgot to state whether these chapels shall be for the use of everybody, or for Catholics only.

The daily papers of south Sweden are getting to be quite Liberal. *Orisundaposten*, Ystad's *Allehanda* and *Folkets Tidning* in Lund are among those who show themselvs as true newspapers. In a recent number the latter states: "We therefore advise our readers not to neglect this opportunity of becoming acquainted with a teaching which already now numbers millions of adherents in the highest as well as lower classes of society."

The Freethinkers of Sweden are getting aggressiv. It has been resolved that the Freethinkers of a city go in a body to the different churches and there listen to sermons given, taking one church one Sunday, another church another Sunday. Through the daily papers or by bills it will be announced that such or such a society will attend a certain church, and that the worshipers in same, especially the minister, are invited to be present in the afternoon at the society rooms to listen and partake in a discussion of the forenoon sermon.

At the recent Methodist congress, held at Washington, D. C., statistics were produced, says *Die Freidenker*, which claimed that there were in

	Ministers.	Church-members.	Believers.
Europe	4,481	315,284	420,960
Asia	538	34 334	115,000
Africa	294	71,000	283,000
Australia	785	93,000	490 000
America	36,601	5,350,494	20,000,000

Hence, in the whole world there are 44,695 Methodist ministers, 6,494,399 persons who hav been fooled, and 25,000,000 who are said to hav been fooled.

We hav on several occasions called the attention of the readers of THE TRUTH SEEKER to the International Committee on Moral Laws, which, under the auspices of the French Freethought Federation, has endeavored to produce a code of secular morals. The committee's work is far from finished, yet it has, thanks to the energy of its president, M. Jean Paul Cés, and the plurality of its members, succeeded in presenting the essential "Principles of Secular Morality and Education." The writer of these items, as corresponding member for the United States, received the other day a volume entitled, "*Principes de Morale et d'Education Laïgues*," and will, in one of the first numbers of this paper, devote an article to this book, which, in our opinion, is decidedly preferable to the semi-orthodox "Prize Manual."

From the last number of *Nordisk Missionstidskrift* we gather the following statistics regarding the missionary doings among the heathen. We think this item timely, following as it does the excellent editorial, "Missionaries in China," which appeared in THE TRUTH SEEKER of November 28th. Since 1845 the Scandinavian mission business has increased as follows: Number of male missionaries, four times; female missionaries, twenty-six times; nativ priests, nineteen times; nativ helpers, six times; schools, five times; scholars, six times as many; and at present (1890) the number of missionaries of both sexes is 5,878; of nativ ministers, 34,012; of schools, 12,928; of scholars, 683,276. (These figures, except those of the missionaries, must be salted considerably before taken in.) Fully reliable, however, are the following, which denote the amount of money collected to the support of foreign missions:

Year.	Norway.	Denmark.	Sweden.	Finland.
1845	8,470 cr.	2 098 cr.	—— cr.	—— cr.
1859	23 540 "	3 740 "	—— "	7,876 "
1875	154,757 "	26,179 "	90,561 "	34 410 "
1889	441,011 "	106,903 "	261,583 "	63,372 "

While contributions from the whole world amounted in round figures in 1845 to 11,090,000 crowns, in 1859 to 16 600,000, in 1875 to 28,500,000, in 1889 to 40,900,000 crowns.

A Christmas or New Year's Present.

The "Freethinkers' Pictorial Text-Book" in cloth binding ($2.50) is one of the best Christmas or New Year's presents a Liberal can make to a friend. Christmas is a pagan festival and New Year's is only a mark of time, but the Text-Book is a thing of beauty and a joy forever, and will help to rationalize the festival and make your friend forget the flight of years.

Death of Thomas Winter.

From the Cincinnati Inquirer of December 7th.

A notable cremation took place at the Crematory yesterday morning at 11 o'clock.

The deceased was Thomas Winter, who had died Friday at the residence of his son Richard, at 22 Gest street.

The family moved into that house only three weeks ago, and hav had much misfortune since. Two weeks ago Richard's wife died, and he himself is now confined to his bed with sickness which prevented him attending his father's funeral yesterday. The cremation was the one hundred and forty-ninth at the institution, and was under the auspices of the Ohio Liberal League, an organization of some seventy-five members, which was formed only one week ago. There was a very large attendance of friends and relativs of the deceased. Many attested their affection by bestowing a last farewell kiss ere the body was committed to the flames. Services were held in the Crematory chapel, but they were wholly of a secular nature. There were no prayers, and nothing that was at all religious. An eloquent oration was delivered by a prominent Freethinker, in which he gave a sketch of Mr. Winter's long life, and paid a glowing tribute to his many virtues and amiable qualities. Thomas Winter was nearly ninety-one years of age, having been born in Bath, England, June 20, 1801. He has resided in Cincinnati over half a century. He was a hatter by trade, and for over thirty years kept a hat-repairing shop on Eighth street, near Central avenue, and he was a familiar figure in that locality. The people around got accustomed to seeing the little old man with a long white beard and his back bent with age.

During the past two years he had his shop at 407 West Seventh street. He had been identified with Atheism and Materialism for the last seventy-five years, and was one of the oldest Materialists in America. He has written for philosophical and Liberal papers for the last five years and was an activ Abolitionist at the time of the war, having labored beside such persons as Parker Pillsbury, William Lloyd Garrison, Lucy B. Colman, and others of similar role. He was a wealthy man at one time and owned considerable property on Sixth street, but lost most of his money in the fifties, during the financial panics and bank failures. He was a man who never used tobacco or alcoholic liquors in any form and many of his friends attribute his longevity to his abstemious habits.

He had been confined to his bed for over a week on account of weakness due to old age, and last Thursday he had a presentiment that he was going to die. He thereupon sent a communication to the Ohio Liberal League requesting to be cremated under the auspices of the League. Another request which he made a little before his death was a singular one. He wanted to be cremated in his old English suit which he had brought to this country over fifty years ago. It was a broadcloth suit, lined with doeskin, and was very old fashioned. In accordance with his request, he was attired in this suit after his death. The pall-bearers were Mr. Geo. E. Light, President of the Eureka Heating and Ventilating Company, Samuel Silberman, Andrew Hogg, and Ralph Taylor, all officers of the Ohio Liberal League.

On the Pacific Coast.

News and Notes.

The last lecture in the course at San Diego was given on Sunday evening, November 29th. A fine musical program was presented, which added greatly to the interest of the occasion. Mrs. L. Reicherbaugh, assisted by Mr. Fred Baker with the violin, evoked from the piano its most brilliant strains. Mrs. G. H. Schmidt and Mr. Frank Schmidt received applause for their beautiful solos, and then a charming duet was given by Miss Stella Case and Miss Mabel Johnson. This made a delightful introduction to the more solid matter of the lecture, which was upon "Evolution and Creation." I hav not found anywhere a more generous welcome than in San Diego. It seems as if the superb climate itself was conduciv to Liberal ideas. One cannot believe much in hell-fire in so lovely a world. It has been like a summer's day ever since I arrived. While I read of storms in the East, cyclones and snows, here is the balmy air, here is the blue sky, here are the gems of mountains softly glittering in silver and in gold—here are the fruits and flowers still glowing beneath Apollo's smiles, here is the broad, bright sea, the shining beach, the waves ever singing, leaping, and flashing in merry music and dancing foam—the ocean far away with gorgeous islands towering in the mellow distance. They say that this is really the site of the Garden of Eden, that here are the rivers that run underground, that here is the apple that any woman would eat if she had a chance. Whether it was that garden of the olden time, it certainly is to be an Eden in the future, and for the sick and weary there are certainly no more exhilarating surroundings.

I shall always return to San Diego with good heart. I am sorry that I did not hav a longer time to visit with friends; but during the week-days I was busy in the vicinity. I did not even hav a chance to visit Coronado Beach and the magnificent hotel. I meant to hav called upon my Liberal friends, Dr. and Mrs. L. B. Comings, who are located on the beach. I was pleased to meet, after many years, my artist friend, Mr. F. E. Sturgis, with whom I formerly had a rather tough campaign in Ohio, on the picket line where there were but few to help. We both survived and renew our comradeship upon these sunny shores. Mr. Sturgis thinks he will find new health and new hope in this land, which is now his home. A college classmate I also greet here—Mr. Benjamin McLeran and his family, and I find that from the orthodox shades of Dartmouth he has traveled like myself into the sunlight of Liberal faith. It was a pleasure also to meet Mrs. Susan M. Brady, who is always ready to aid the "forlorn hope." Her generous contributions to the cause are well known by our workers in the field. I shall not forget the pleasant, hospitable table of Mr. and Mrs. James Bidwell, nor our friends Mr. and Mrs. W. E. Rowe, Mr. and Mrs. Ranford Worthing, Mr. and Mrs. F. F. Wright, and many others. I shall not forget the genial Theosophical circle, nor the fellowship of the Liberal Spiritualist, nor the cultured Unitarian, who is not afraid of the Infidel. San Diego has a fine literary spirit pervading its society. I shall not forget the New Carleton Hotel, with its genial proprietors Mr. and Mrs. W. A. Dorris. Here with the good things of this world and elegant entertainment, is a kind of Liberal center. Freethinkers seem to come here by a natural affinity, and form an attractiv circle.

Thus San Diego is a camping-ground where the fires blaze brightly and we feel that we are not upon the picket line, but in the grand army, with music and banners floating and comrades marching on.

Early Monday morning I speed away. I lecture at Los Angeles Monday evening. I hav the pleasure of taking dinner with Mr. and Mrs. Bruce, and getting acquainted with their splendid little baby, whose name is Robert Ingersoll. I meet John Riggin, still bright and cheerful, with renewed health. J. E. Clark is also at the post. I meet C. Severance, our valiant comrade, Col. J. M. Voss, the Schroeders, Will H. Baker, and others.

Frank C. Young and J. A. Hill are enrolled in Truth Seeker ranks. A fair audience is present at New Opera Hall. A good six months' campaign is what is required at Los Angeles. There are many Liberals here, but it takes time to bring them into action. I think I shall arrange to be here for at least a month after the state convention. Those whom I did meet at this present time are earnest and enthusiastic for the advance of the cause. The Assembly of Progress still maintains its ground, is increasing in membership, and promises to be a valuable aid in Freethought comradeship.

I am obliged to leave Los Angeles Monday night and push on for Tulare City, where I lecture Tuesday evening. I find improvement here. The Liberal guard is gaining. R. G. Parker is the veteran of our forces, and there are with him William Manske, A. G. Woodward, L. McKay, G. W. Forbes, Mr. Dewey, formerly of the *Valley Enterprise*, J. T. Axley, and others. It happened that the Farmers' Alliance appointed a lecturer for the same night. As we had secured the hall it was arranged that he should speak from 7 to 8, and after that I would lecture. Mr. Redstone and Mr. Clapp were the speakers of the Alliance. The program was carried out and it proved to be a happy hit. Mr. Clapp is a pretty live speaker, and at the close of my lecture I gave him an opportunity to discuss my points. He did so, and we had a rattling debate for about an hour, and the audience seemed to be quite impartial in their applause. I didn't know exactly how to locate my critic. By the way he pitched into Constantine I knew he was not an Episcopalian or papist. He condemned Sam Jones and I knew he was no Methodist. I was assured that he was some kind of a heretic. He didn't take an orthodox view of the Bible by any means. He said he didn't want Christianity with any devil in it. He seemed to be a Deist somewhat after the manner of Thomas Paine, and yet withal a kind of a Christian believer. I finally found out that he was a Mormon elder. Now, Mormonism is such a mixed-up affair—a mingling of Spiritualism, Universalism, Unitarianism, Rationalism—that it is pretty difficult to know how to take it; for half the time it is on your own side. It was, as McKay says, like the Frenchman who tried to fight an Irishman, both armed with swords. The Frenchman fought with the usual rules of fencing, but the Irishman, not knowing the rules of fencing, used his sword as he would a shillala, and that was a puzzler to the swordsman. It was the first time he had ever experienced that method of warfare. This was the first time I had struck a Mormon elder in debate, and he was so heterodox that it was pretty puzzling to know just where to hit. It was impossible after all to more than skirmish in the short time we had, and I challenged the elder to a week's debate. He accepted the challenge, but as he is busy now in the county as the lecturer of the Farmers' Alliance, and I hav about three months' work ahead, the time for such debate cannot be arranged. I shall be ready for it, though, if it takes all summer. I would really like to debate with a Mormon elder. It would be a new sensation. It would be like catching eels—the sport would be exciting. A Mormon is not so easily handled as the orthodox Christian. He does not believe in hell fire or a vicarious atonement. He does not accept the Bible as an infallible revelation, but as a book of records; the history of a revelation, but not the revelation itself, as the orthodox hold. I hope the debate will come off. It will giv a chance to elucidate many things concerning which the public is very ignorant. The Mormons are not fools, not near so big fools as the orthodox, at any rate in theology.

The campaign at Tulare went off in good shape, and the way is open for something better in the future. Anything for agitation to make the people realize that there is something new and different.

I leave Tulare Wednesday morning for Hanford, where I lecture Wednesday evening. I find that Hanford is a growing place. There hav been two big fires since I was here two years ago, but handsome buildings are taking the place of the ruins. The country about Hanford is excellent—one of the best in the state—and Hanford is in the way of permanent prosperity. The Liberal element is somewhat scattered, but on the whole I find a fair field. We are disappointed in regard to the hall—the one originally secured being rented to other parties by mistake. The Methodist church having been "sold out" it was hired for the occasion of the purchasers, but when the Methodists found out what was to be done they immediately arranged matters so that the Infidel would be left out. Not until I arrived was a hall secured—Biddle's Hall. This gave but little time for advertising. A larger number were present than I expected. It was a most appreciativ audience. The subject of the lecture was "Evolution and Creation." H. C. Tandy is our main support here. He is not afraid to stand in the front rank. I found a welcome at the hospitable table of Dr. and Mrs. Mickle. Some of the friends I met before are located in other places. The Liberal element, however, is pretty strong, if only there is an opportunity for expression. Under more favorable circumstances I am sure of a large audience at this place.

Thursday I come on to Lemoore, where I always hav a cordial welcome, and I like to visit here. I lecture here two nights, Thursday and Friday. I lectured last night, Thursday, to a full house. I was introduced by Mr. Cunningham, now member of the legislature. I lectured on the "Evolutions of a Century—Religious and Theological," and to-night I lecture on "Spiritualism, Theosophy, and Infidelity." To day I am writing these notes; to-morrow early I leave for Oakdale, where I lecture Saturday and Sunday. I guess I hav written enough for this week, which has been quite a lively one, and I will tell my story of Lemoore next week. I am at the home of Mr. and Mrs. Fox—Mr. Joel A. Fox, a veteran of the antislavery cause and a lifelong Infidel, now seventy-three years of age, Mrs. Sarah G. Fox, his wife, a contributor now and then to The Truth Seeker. Mr. Frank B. Fox, their son, has married since I was here, and I congratulate him on his good sense and taste. I enjoy myself in this delightful home. I can read books and papers to my heart's content, and write these notes while the wind blows its stormy music, and the sunshine glints on the mountainous clouds and the green earth and bending trees. It is like an Indian summer to-day. There was rain last night, and the scenery presents a fresh and splendid aspect. Amid such surroundings of nature and humanity it is easy to believe in the "good time coming."

Samuel P. Putnam.

Lemoore, Dec. 4, 1891.

Arbitration Instead of War.

Mr. Frank B. Carpenter's picture, "International Arbitration," has been presented to the queen of England, and will reach Windsor Castle before Christmas. At a dinner given the artist recently, at which the picture was unveiled, the conversation turned upon the event. Among the famous men present were Colonel Ingersoll, Robert Collyer, Andrew D. White, and many others prominent in law, literature, and art. Colonel Ingersoll's speech was upon Art. He said:

I presume I take about as much interest in what that picture represents as anybody else. I believe that it has been said this evening that the world will never be civilized as long as differences between nations are settled by gun or cannon or sword. Barbarians still settle their personal differences with clubs or arms, and finally, when they leave their differences to their peers, to a court, we call them civilized. Now, nations sustain the same relations to each other that barbarians sustain; that is, they settle their differences by force; each nation being the judge of the righteousness of its cause, and its judgment depending entirely—or for the most part—on its strength; and the strongest nation is the nearest right. Now, until nations submit their differences to an international court—a court with the power to carry its judgments into effect by having the armies and navies of all the rest of the world pledged to support it—the world will not be civilized. Our differences will not be settled by arbitration until more of the great nations set the example, and until that is done I am in favor of the United States being armed. Until that is done it will giv me joy to know that another man-of-war has been launched upon our waters. And I will tell you why.

GENERAL GRANT.

Look again at that picture. There is another face; it is not painted there, and yet without it that picture would not hav been painted, and that is the face of U. S. Grant. The oliv branch, to be of any force, must be offered by the mailed hand. It must be offered by a nation which has back of the oliv branch the force. It cannot be offered by weakness, because then it will excite only ridicule. The power, the imperial, must offer the branch. Then it will be accepted in the true spirit; otherwise not. So until the world is a little more civilized I am in favor of the largest guns that can be made and the best navy that floats. I do not want any navy unless we do hav the best, because if you hav a poor one you will simply make a present of it to the enemy as soon as the war opens. We should be ready to defend ourselvs against the world. Not that I think there is going to be any war, but because I think that is the best way to prevent it. Until the whole world shall hav entered into the same spirit as the artist when he painted that picture, until that spirit becomes general we hav got to be prepared for war. And we cannot depend upon war suasion. If a fleet of men-of-war should sail into our harbor, talk would not be any good; we must be ready to answer them in their own way.

Another proposition has been put forth this evening that the world would be made good by doing away with the tariff. Well, I am in favor of doing away with the tariff on everything that we want; things that we don't want I would not allow to come in at any price. So I substantially agree with Henry George. I do not believe in raising revenue in that way. Everything we should make we should make; everything we cannot make we should buy as cheaply as it can be sold. And I am also in favor of protection, as they call it, but only for one thing; not for the money, but for the purpose of diffusing and advancing the industries of this country to the end that we may use all the brain we hav; that we may make bigger men and women. Any nation that sells its raw material will remain poor and miserable, and any nation that manufactures it will grow intelligent and rich.

INGERSOLL ON ART.

Now, having shown that a tax is not necessary, I will come to the question, and I suppose I hav been selected to speak on art because I can speak on that subject without prejudice, knowing nothing about it. I hav on this subject no hobbies, no pet theories, and consequently will giv you not what I know, but what I think. I am an Agnostic in many things, and the way I understand art is this: In the first place, we are all invisible to each other. There is something called soul; something that thinks and hopes and loves. It is never seen. It occupies a world that we call the brain, and is forever, so far as we know, invisible. Each soul livs in

a world of its own, and it endeavors to communicate with another soul living in a world of its own, each invisible to the other, and it does this in a variety of ways. That is the noblest art which expresses the noblest thought, that givs to another the noblest emotions that this unseen soul had. In order to do this we hav to seize upon the seen, the visible. In other words, nature is a vast dictionary that we use simply to convey from one invisible world to another what happens in our invisible world. The man that livs in the greatest world and succeeds in letting other worlds know what happens in other worlds, is the greatest artist.

I believe that all arts hav the same father and the same mother, and no matter whether you express what happens in these unseen worlds in mere words —because nearly all pictures hav been made with words—or whether you express it in marble or form and color in what we call painting, it is to carry on that commerce between these invisible worlds, and he is the greatest artist who expresses the tenderest, noblest thought to the unseen worlds about him. So that all art consists in this commerce, every soul being an artist and every brain that is worth talking about being an art gallery, and there is no gallery in this world, not in the Vatican or the Louvre or any other place, comparable with the gallery in every great brain. The millions of pictures that are in every brain to-night! The landscapes, the faces, the groups, the millions of millions of millions of things that are now living here in every brain, all unseen, all unseen, all invisible forever. Yet we communicate with each other by showing each other these pictures, these studies, and by inviting others into our galleries and showing them what we hav, and greatest artist is he who has the most pictures to show to other artists.

WHAT IS BEAUTIFUL?

I love anything in art that suggests the tender, the beautiful. What is beautiful? Of course there is no absolutely beautiful. All beauty is relativ. Probably the most beautiful thing to a frog is the speckled belly of another frog, or to a snake the markings of another snake. So there is no such thing as absolute beauty. But what I call beauty is what suggests to me the highest and the tenderest thought; something that answers to something that is in my world. So every work of art has to be born in some brain, and it must be made by the unseen artist we call the soul. Now if a man simply copies what he sees he is nothing but a copyist. That does not require genius. That requires industry and the habit of observation. But it is not genius; it is not art. Those little daubs and shreds and patches we get by copying are pieces of iron that need to be put into the flame of genius to be molten and then cast in noble forms; otherwise there is no genius.

The great picture should hav not only the technical part of art, which is neither moral nor immoral, but in addition some great thought, some great event. It should contain not only a history but a prophecy. There should be in it soul, feeling, thought. I love those little pictures of the home, of the fireside, of the old lady boiling the kettle, the vine running over the cottage door, scenes suggesting to me happiness, contentment. I think more of them than of the great war-pieces, and I hope I shall hav a few years in some such scenes, during which I won't care what time it is nor what day of the week or month it is. Just that feeling of content when it is enough to liv, to breathe, to hav the blue sky above you, and to hear the music of the water. All art which givs us that content, that delight, enriches this world and makes life better and holier.

That, in a general kind of way, as I said before, is my idea of art, and I hope that the artists of America—and they ought to be as good here as in any place on earth—will grow day by day and year by year independent of all other art in the world, and be true to the American or republican spirit always. As to this picture, it is representativ, it is American. There is one word Mr. Dougherty said to which I would like to refer. I hav never said very much in my life in defense of England, at the same time I hav never blamed England for being against us during our war, and I will tell you why. We had been a nation of hypocrits. We pretended to be in favor of liberty and yet we had four or five millions of our people enslaved. That was a very awkward position. We had bloodhounds to hunt human beings and the apostles setting them on; and while this was going on these poor wretches, lighted by the Northern star, sought and found liberty on British soil. Now why not be honest about it? We were rather a contemptible people, though Mr. Dougherty thinks the English were wholly at fault. But England abolished the slave trade in 1803; she abolished slavery in her colonies in 1833. We were lagging behind. That is all there is about it. No matter why, we put ourselvs in that position of pretending to be a free people while we had millions of slaves, and it was only natural that England should dislike it.

THE WICKED CONSTITUTION.

I think the chairman said that there had been no great historic picture of the signing of the Constitution. There never should be, never! It was fit, it was proper to hav a picture of the signing of the Declaration of Independence. That was an honest document. Our people wanted to giv a good reason for fighting Great Britain, and in order to do that they had to dig down to the bed-rock of human rights, and then they said all men are created equal. But just as soon as we got our independence we made a Constitution that gave the lie to the Declaration of Independence, and that is why the signing of the Constitution never ought to be painted. We put in that Constitution a clause that the slave trade should not be interfered with for years, and another clause that this entire government was pledged to hand back to slavery any poor woman with a child at her breast, seeking freedom by flight. It was a very poor document. A little while ago they celebrated the one-hundredth anniversary of that business and talked about the Constitution being such a wonderful thing; yet what was in that Constitution brought on the most terrific civil war ever known, and during that war they said, "Giv us the Constitution as it is and the Union as it was." And I said then, "Curse the Constitution as it is and the Union as it was. Don't talk to me about fighting for a Constitution that has brought on a war like this; let us make a new one." No, I am in favor of a painting that would celebrate the adoption of the amendment to the Constitution that declares that there shall be no more slavery on this soil.

GETTING FREER EVERY DAY

I believe we are getting a little more free every day—a little more sensible all the time. A few years ago a woman in Germany made a speech, in which she asked: "Why should the German mother in pain and agony giv birth to a child and rear that child through industry and poverty, and teach him that when he arrives at the age of twenty-one it will be his duty to kill the child of the French mother? And why should the French mother teach her son that it will be his duty some time to kill the child of the German mother?" There is more sense in that than in all the diplomacy I ever read, and I think the time is coming when that question will be asked by every mother—why she should raise a child to kill the child of another mother. The time is coming when we shall do away with all this. A man has been taught that he ought to fight for the country where he was born; no matter about that country being wrong, whether it supported him or not, whether it enslaved him and trampled on every right he had, still it was his duty to march up in support of that wretched country. The time will come when the man will make up his mind himself whether the country is worth while fighting for, and he is the greatest patriot who seeks to make his country worth fighting for, and not he who says I am for it anyhow, whether it is right or not. These patriots will be the force Mr. George was speaking about. If war between this country and Great Britain was declared, and there were men in both countries sufficient to take a right view of it, that would be the end of war. The thing would be settled by arbitration—settled by some court—and no one would dream of rushing to the field of battle. So that is my hope for the world; more policy, more good, solid, sound sense, and less mud patriotism.

I think this country is going to grow. I think it will take in Mr. Wiman's country, and I think there is only one air enough in this country to float one flag. I do not mean that we are going to take any country. I mean that they are going to come to us. I do not believe in conquest. Canada will come just as soon as it is to her interest to come, and I think she will come, or be a great country to herself. I do not believe in these people, intelligent as they are, sending three thousand miles for information they hav at home. I do not believe in their being governed by anybody except themselvs. So if they come we will be glad to hav them; if they don't want to come I do not want them.

WE ARE GROWING.

Yes, we are growing. I do not know how many millions of people we hav now, probably over sixty-two if they all get counted. And they are still coming. I expect to liv to see one hundred million there. I know that some say that we are getting too many foreigners, but I say that the more come the better. We hav got to hav somebody to take the places of the sons of our rich people. So I say let them come. There is plenty of land here, everywhere. The territory now drained by the Mississippi, nature's protest against secession, can support five hundred million. Just the valley of the Mississippi. Yet we hav but sixty-two or sixty-three million, and you say we hav enough. I say to the people of every country, come, do your work here, and we will protect you against other countries. We will giv you all the work to supply yourselvs and your neighbors. Then if we hav differences with another country we shall hav a strong navy, big ships, big guns, magnificent men and plenty of them, and if we put out the hand of fellowship and friendship they will know that there is no foolishness about it. They will know that we are not asking any favor. We just say: We want peace, and we tell you over the glistening leaves of this oliv branch that if you do not compromise we will mop the earth with you.

That is the sort of arbitration I believe in, and it is the only sort in my judgment that will be effectual for all time. And I hope that we may still grow, and grow more and more artistic, and more and more in favor of peace, and I pray that we may finally arrive at being absolutely worthy of having presented that picture with all that it implies to the most warlike nation in the world—to the nation that first sends the gospel and then the musket immediately after, and says: "You hav got to be civilized, and the only evidence of civilization that you can giv is to buy our goods and to buy them now, and to pay for them." I wish us to be worthy of the picture presented to such a nation, and my other prayer is—

COLONEL INGERSOLL'S PRAYERS.

Mr. Dougherty (interrupting): What! You pray?

Colonel Ingersoll: Yes, sir; I pray, too, just the the same as you do. You know there was a minister who once rebuked a man for swearing, and the man replied: "Oh, that's all right. I swear and you pray, but neither of us mean anything." And now I will go on to my second prayer. First, I pray that America may be worthy to hav sent such a token in such a spirit, and my second prayer is that England may be worthy to receive it and to keep it, and that she may receive it in the same spirit that it is sent.

I am glad that it is to be sent by a woman. The gentleman who spoke to the toast, "Woman as a Peacemaker," seemed to believe that woman brought all the sorrows that ever happened, not only of war, but troubles of every description. I want to say to him that I would rather liv with the woman I love in a world of war, in a world full of troubles and sorrows, than to liv in heaven with nobody but men. I believe that woman is a peacemaker, and so I am glad that a woman presents this token to another woman. And woman is a far higher title than queen in my judgment; far higher. There are no higher titles than woman, mother, wife, sister, and when they come to calling them countesses, and duchesses, and queens, that is all rot. That adds nothing to the unseen artist who inhabits the world called the brain. That unseen artist is great by nature and cannot be made greater by the addition of titles. And so one woman givs to another woman the picture that prophesies war is finally to cease, and the civilized nations of the world will henceforth arbitrate their differences and no longer strew the plain with corpses of brethren. That is the supreme lesson that is taught by this picture, and I congratulate Mr. Carpenter that his name is associated with it and also with the "Proclamation of Emancipation." In the latter work he has associated his name with that of Lincoln, which is the greatest name in history and the gentlest memory in the world. Mr. Carpenter has associated his name with that and with this and with that of General Grant, for I say that this picture would never hav been possible had there not been behind it Grant; if there had not been behind it the victorious armies of the North and the great armies of the South, that would hav united instantly to hav repelled any foreign foe.

Lectures and Meetings.

W. S. Bell will lecture at San Antonio, Tex., December 20th; El Paso, Tex., 23d, 24th, 25th; Phœnix, Ariz., 27th, 28th, 29th; San Pasquale, Cal., January 2d, 3d.

The Pittsburgh Secular Society meets every Sunday afternoon at 3 o'clock in Curry University Hall. Sixth street near Pennsylvania avenue, Pittsburgh, Pa. Seats free and everybody welcome.

John R. Charlesworth's present lecture appointments are as follows: December 21st, 22d, Lexington; 23d, 24th, Strasburg; 27th, 28th, Centralia; 30th, 31st, Waterloo, Ind., January 10th, Columbus, O; 11th, 12th, Shreve; 24th, Kent; 27th, 28th, Farmdale; 29th, Pittsburgh, Pa.

Mr. Putnam will lecture the first four Sundays of January in San Francisco on "The Evolutions of a Century." Subject of first lecture, "Evolutions—Theological and Religious;" of second lecture, "Liberalism, Spiritualism, and Infidelity;" of third lecture, "Industrial Evolutions;" of fourth lecture, "Political Evolutions." January 29th there will be a grand Paine celebration at Union Square Hall. On the following Saturday and Sunday, January 30th and 31st, will be held the state convention.

The Escondido, Cal., *Times* says: "Samuel P. Putnam the Freethought expounder, lectured at Cravath Hall on Wednesday and Friday evenings of last week, and created considerable interest. The attendance was good both evenings, and a number of citizens fired questions at, and debated with, the speaker. Mr. Putnam has the reputation of being one of the best debaters in the country, and our judgment is that said reputation is well earned." The joy that his advent into that part of the country created is thus described: "B. B. Rockwood was over from San Pasqual Monday, shaking hands with his large circle of friends, and said he never had so much fun, or felt better in his life, than for the past two weeks. Mr. Putnam's visit and lectures had been for him a very feast of reason and freethought, and which accounts for his jubilant spirits."

Communications.

Hav Men Souls?

Some years ago, shortly before the great blizzard of 1888, I wrote an article for THE TRUTH SEEKER under the above heading. I remember it as being in my own judgment the most unsatisfactory article that ever proceeded from my pen. It left the question unanswered. It arrived at no conclusion except that that question was, so far as I could discover, unanswerable. I hav no copy of it by me, but to the best of my remembrance it ended by leaving the subject in the same condition of uncertainty in which it found it.

A few days after it appeared I left New York. The uncertainty of my whereabouts from week to week, and even from day to day, rendered it impossible for TRUTH SEEKERS to reach me. Some time afterward I was informed, whether truly or not I cannot say, that there had been a considerable amount of discussion in the columns of this paper concerning the matter. I had known nothing of it, and had therefore been unable to take part in it at the time. But now that I am invited to reflect some of the light I hav since received I gladly respond to the call, and will endeavor to tell those who may feel interested in my change of views, and whom I can reach in this manner, whether men hav souls.

What do we mean by souls? Do we mean immaterial substances (whatever they may be) which each individual may imagin he possesses, which hav separate individualities, distinct from any material embodiment, which can continue to exist as separate individualities, freed from all connection with matter, which can think without brains, play upon harps without fingers, sing alleluiahs without voices, wear golden crowns without heads, and clothe themselvs in blood-washed garments without bodies? Hav men such souls as these? My answer in the new light as in the old, is no!

But is there in the universe one infinit soul, the cause of life in all the living, the source of thought in all the thinking, the power of strength in all the working, the harmony of will in all the loving? Is there one omnipotent principle acting throughout nature, more or less imperfectly according to the character of the various organisms through which it acts, ever raising up the present *is* to a higher to be? Has each man, each beast, each bird, each insect, each flower, each blade of grass, his or its own share of this principle, without which it could never hav been? When its present material environment has been thrown off, has it still another material environment in which its individuality is preserved? To this, the question for which I had no reply before, I answer in the new light—yes!

Now I hear a chorus of voices exclaim, "How do you know?" I will endeavor to inform you how I know, although the fact of my knowing will not help you to know, unless you obtain like evidence for yourselvs. You will not, and ought not to, believe on my authority. Creeds and dogmas are my old enemies with whom I will make no peace, neither in this world nor in the world to come. The only possible proof of spirit existence after this life is in spirit return. He who has had personal evidence of this, indisputable, beyond all possibility of delusion or deceit, knows it. He who has not had this personal evidence, whatever he may believe or disbelieve, knows nothing about it.

I hav already given in the columns of the *Better Way* a relation of the chief incidents which occurred to me convincing me of the fact that those whom I had known, or of whose existence I had known, on earth, still lived. Many readers of THE TRUTH SEEKER may hav seen it, and it is unnecessary to repeat it in detail. I will mention very briefly some few of these incidents which will serve to explain my change of position. A few months ago no one in America, perhaps no one in the world now living, except myself, was aware of the fact that before I was born a brother of mine was drowned. I very much doubt if it had been present to my own mind within the last forty years. When a medium, in a strange town, and whom I had never met before, sent for me, told me of this, and when I through her received a message from my departed brother, correctly explaining a matter concerning which I was in doubt, I could not disguise from myself the fact that this was a real communication from an unseen intelligence. If not from my brother, from some other spiritual being who was acquainted with the facts and personated him. In either case spirit existence was equally well proved. When through the same medium I received such a history of the earlier portions of my life as I could scarcely hav written from my own unaided memory, including names, and some very unusual and foreign-sounding ones, of people I had met at various times and in different countries, with almost the entire list of my own relatives, I was compelled to admit that the information came from other sources than the brain of the medium or of any living person with whom she could hav had conversation. When I travel to other towns, and other facts known to no one but myself are told me through other mediums, who are for the most part members of private families, not exercising their mediumistic powers publicly, I know that the information comes from spirit sources. These are not instances of mind-reading, for the circumstances alluded to are never in my mind at the time. The best mind-readers require physical contact, or at least a connecting wire, with the thinker, and can read only the thoughts then present in the brain. Their power is within themselvs, something on which they can on all ordinary occasions more or less rely. Between these mediums and myself there is seldom any close proximity, and never can they giv anything beyond what is given to them.

Even in this very brief summary of some of my recent experiences I think I hav given sufficient reasons for acknowledging the truth of spirit existence and spirit return. The evidence I hav personally received directly from spirits I say nothing of, because, good proof as it is to me, it can be none to others. But to the old question, "Hav men souls?" it enables me to reply that each man has his own share of the one universal soul, and when his physical body is worn out or destroyed he will still hav a spirit body in which his individuality will be preserved, and in which he will continue to exist as he does now, but under better and ever-improving conditions.

When a man realizes that he knows nothing there is a chance of his learning something. If he dogmatically asserts that nothing can be known, he is making a creed for himself which will bind and fetter his intellect as much as church-made creeds bind and fetter the intellects of orthodox believers. It is important to know the actual value of our own possessions. It is worth while ascertaining, if we can, whether our lives are to last for a few short years only or whether they are to continue for ever. Therefore the subject is worth investigating fairly. It is some encouragement to struggle on in this world if we are assured that our intellectual and moral developments will be the starting-point of our future existence. It is some consolation to reflect that the knowledge and experience we gain here will not be lost, but will be the foundation on which our future conditions will be erected. He must be strangely infatuated with his life here who is not desirous to know whether or not he has another. Or, on the other hand, he must be extremely dissatisfied with *life* altogether who is not willing to continue it with the advantage of all the experience he has already gained.

The Spiritualist does not expect another life such as the orthodox promis, but he knows that this life goes right on, with the same desires, interests, and pursuits that it has here, gradually becoming more and more elevated with his ever-increasing knowledge. This is surely not unreasonable. The skeptic is usually too easily disgusted if in the commencement of his investigations he meets with unsatisfactory results. He is too apt to regard the physical evidences as the whole of Spiritualism. If he detects deception in one or two instances he is likely to conclude that all are frauds. The physical evidences may be strong proof if they are above suspicion, but they are valueless except under strictly test conditions, and as a rule no one is so anxious to submit them to the most rigid scrutiny as he who has most belief in the philosophy of Spiritualism.

E. J. BOWTELL.

Greenfield, Mass

My Lecture Trip.

Upon leaving Industry for Doniphan, the journey of eighteen miles in that open mailcart, behind those little Mexican broncos, had again to be undertaken; a drizzling rain fell during the ride, which, perhaps, had the effect of *dampening* the spirits of our team, for, although I had to be left in charge of them again, we reached Clay Center without any adventure to liven the monotony of the journey.

Kansas is not only noted as a Prohibition state, the home of new and somewhat short-lived political parties, but I believe it is also well known by traveling men as affording the most wretched train service in the Union; owing to the latter inconvenience it took me two days to cover about one hundred and forty miles, consequently I did not reach my destination until Monday morning, although I left Industry on the Friday previous. When I arrived at Doniphan fresh difficulties beset me. The town was situated at a distance of two and a half miles from the railroad, and there being no hack service I had to take "that other alternativ" this time and walk. It is not very pleasant traveling under such circumstances as I had to contend with, for snow lay on the ground to a depth of eight inches, and in many places it had drifted more than knee-deep, which was indeed progress under difficulties. An hour's struggle through mud and snow brought me to the little town, better, perhaps, in health than temper, but a few hours before a warm stove, and a regaling of the inner man, soon restored my former complacency of spirits. Doniphan is a small town of about five hundred inhabitants, and is (or was) situated upon the banks of the Missouri river, but heavy rains and swollen streams hav caused the banks to cave and the river to change its course, and which compelled the railroads to change theirs also, consequently Doniphan has suffered somewhat from these natural changes, and although it once bid fair to become a rising and popular town, it has met with reverses that hav rendered it incapable of any greater developments. Its chief industry is the distilling of wines and liquors, upon which it does a somewhat thriving business, notwithstanding that the sale of such commodities is forbidden within the confines of the state. It has a very large Liberal element in proportion to its population, so much so that scarcely any church can succeed in their midst with the exception of the Roman Catholic. I gave two lectures here before very good audiences—in fact, I was told that I had been favored with the largest audiences that could be got together in this town, except at political gatherings. My hearers seemed well pleased at what was said, and expressed general satisfaction at the result of my lectures. I was very pleased to meet with such an earnest worker and advocate of human liberty as H. Bender, also Dr. E. F. Moore and Mr. Meyer, all of whom expressed a desire that I should visit them again in the near future.

On Wednesday morning I started again on my journey for Eagle, Neb., where I was down for two lectures, and during this journey I was involved in the most serious railway accident of my life. A few miles from Troy Junction the tie-rod of our engin broke, which caused the train to giv several severe jumps, but fortunately it settled down again each time upon the tracks, and when they had succeeded in bringing the train to a standstill the passengers had received nothing more than a severe shaking, and some of them a severe fright. The engineer, however, had been hurled from his cab and was found almost buried in the snow and seriously injured; the fireman had escaped with a slight scalding. Upon examination our engin was found to be in such a dilapidated condition that we were unable to proceed, and this produced the necessity of a five-mile walk to the nearest depot to telegraph news of the disaster and call up a relief engin. We had to wait five hours on the track before help came. The train eventually arrived in Lincoln with a cargo of hungry passengers, who found the nearest lunch counter in less time than it takes to record it. I reached Eagle next morning, and for the first time I realized that this was Thanksgiving—at least, Benjamin Harrison had ordained it so.

Thanksgiving, for what?—
And he muttered a curse—
For the poorest of food,
And an empty purse;
For a life of hard work,
And the shabbiest clothes,
But it's idle to talk
Of a poor man's woes.
Let the rich giv thanks,
It is they who can;
There is nothing to thank
For a laboring man.

At Eagle I was met by J. Q Adams, the president of the Eagle bank, and I soon found myself among warm-hearted and generous friends. I met here H. M. Dopp, Steve Benton, and several other radical thinkers. I gave two lectures here, my first audience being very slim indeed, which was hardly a matter for surprise, the town only numbering about one hundred and forty inhabitants. The smallness of the population, and a severe storm which commenced just before the time of meeting, had, no doubt, a disastrous effect upon my audience. However, I did not curtail my lecture, for I gave the twenty or more present substantially the same as if they had numbered twenty thousand. My second lecture was attended with better results. The inhabitants, no doubt having recovered from the digestiv inconveniences attendant on Thanksgiving, turned out in larger numbers, so that the hall was nearly filled this time. The audience was very attentiv, and at the close of my lecture a local genius attempted to criticise my remarks, but as he insisted upon criticising something that I did not say, and declined to discuss what I did say, he was promptly called to order, and as he was not allowed to hav his own way the discussion fell through. There are quite a number of good and earnest Freethinkers in this little town, among whom are those previously mentioned, also Dr. Davis, P. Frolich, and others, all of whom were well pleased at the general result. Immediately after the lecture I had to take a night train for Hamburg, Ia., where I was engaged for two lectures on Sunday, November 29th. Friends will continue to address me in care of E. A. Stevens, 498 W. Madison street, Chicago.

JOHN R. CHARLESWORTH.

Subscribers.

The holidays are almost here. Are you ready for them? A gift that would prove acceptable to any Liberal friend, and at the same time keep you in constant remembrance during the year, would be a year's subscription to THE TRUTH SEEKER. Your own renewal and the new subscription will cost only $5.00.

Why There Are Church Members.

People are nothing if not sociable. It is sociability which causes the mass of humanity to attend church once or twice a week, and the human being who does not wish to meet with other people in some gathering often, is not a true and good man or woman. Many, and in fact the majority, of the people in civilized countries would rather attend some lecture, opera, or public gathering other than a church; but in many little towns there is absolutely no other place which they can attend, so what are they to do? Must they, in order to satisfy that thirst for social intercourse, attend and wink at what they believe to be positivly nonsense in order to be sociable? If they do not believe in the Bible and its teaching and yet attend church they are in a measure hypocrits; but if they do not attend some church or gathering on Sunday they are considered unsociable and odd. If they do attend church in order to save themselvs from the scorn of their fellow-townsmen they must also contribute to the support and thus help to strengthen an enemy to progress and civilization.

The average young people of this age realize the immensity of the holy humbug, but if one of them sees fit to step out of line and declare independence, they are at once the shining mark for holy slurs and social boycott, and more especially is this true in the case of young ladies. Let a young lady in a small town show her contempt of the prevailing religious fad and she might almost as well commit a crime. The old women, at the instigation of the minister and deacons, will at once commence a systematic process of lying and social ostracism calculated to, and almost always successfully, too, drive her back into the fold of the holy fools.

It is noticeable, however, that where a town is large enough to possess some kind of a society of progress which meets at church hours on Sunday all trouble of that nature is overcome. Where there is strength enough to form even a small society it is sufficient to put a stop to the boycott plan, and, being of a more intelligent order than churches usually are, soon takes the lead in the average American town. What a pity then that the Secular Union or some other society of progress cannot be represented in every town, village, and hamlet. There is no mistake but what every town in the United States contains more people who do not believe in the absurdities of the Bible than are represented by any church in the same town or community, and yet there are few towns but what hav several churches, which are also largely kept up by the liberal people, who are too timid to organize a social circle of their own. No doubt the reason for this is that ministers organize churches as a means of obtaining revenue, putting all their time and talents to work to make their business profitable. But why not Liberals do the same? We would surely rather pay a few cents to hear a good lecture than to pay the same or more to sit and be insulted week after week by ignorant assertions about God and his holy methods of dealing with the worms of the earth. By organizing we for less money receive the benefit of two good lectures each Sunday, we escape the finger of scorn which the church points at the man, woman, or child who has the true nobility of character to stand up alone against superstition. By organizing we giv our children a chance to obtain useful knowledge, we save them from the foul breath of superstition and ignorance, and we elevate our neighbors and friends as well as ourselvs by giving them the opportunity to listen to scientific discussions, lectures, and good music, and good morals. A quarter of a century ago such a plan would not hav been accepted so easily as to-day. Twenty-five years ago hell was still blazing in all its glorious wrath, burning up the ungodly, the scientists, the Liberal thinkers, the enemies of God's numberless inhuman creeds, and the little unbaptized infants. What a change now, with hardly a curl of blue smoke or a smell of brimstone issuing from that dreadful inquisition of God. They are endeavoring to fix the date of creation earlier, they are making each day's work represent an age, and some of them even want to represent the day of rest by an age.

Republican forms of government require that the people think, and we must notice that kingdoms and empires and monarchies are falling in all parts of the world and giving place to republics. The government with the greatest number of rulers is the government which is the most liberal and broad-minded, and it is entirely impossible to hav an established government religion where the people are the rulers. It is only such an absolute one-man monarchy as Russia which can in the very face of science compel its people to bow the head and bend the knee in submission to one man's superstition; and such a state of affairs can hardly last through the twentieth century in any part of the earth. Twenty-five years ago, the memory of that good old Quaker, Thomas Paine, was made a by-word and a sneer upon the lips of all church people; to-day they are talking of putting flowers on his grave, because they say he was a deist—that is, he believed there was a God, which is more than the average man with a mind of his own will testify to now. Almost all wise and careful men will say, "We do not pretend to know anything about it, but are always willing to listen to any intelligent discussion of the subject." And that intelligent discussion of all subjects in every town and community is exactly what is most needed at the present time. Some one in each community should see to it that a society is organized. Appoint one of your own number to write a lecture for Sunday reading, or read some one's else lecture. Take it turn about if you hav no leader, but do not compel your children to attend church because they hav no other protection from the slanderous tongue of superstition.

If all the liberal societies could be combined into one and operated on business principles, it would not be many years until a lecture-hall could be built in every town, furnished with a good standard library and a lecturer, and our children as well as ourselvs be protected. What a pride you would take in your beautiful hall, the arrangements, and furnishing the choice library which you would be constantly adding to. Organize a Liberal society in your little town and the churches will lose power at once. To prove this look for a moment and see who the popular ministers are. Are they not the men who deliver scientific lectures with just enough religion interspersed so that they may not be arraigned for heresy? Even then they are tried for heresy; and when they go right on, their congregation stands by them and they are entirely independent of the church. Humanity is curious to learn. If we were not we would never learn. The Bible fixes the date of the creation at about six thousand years ago, so that when a man of science says, "We hav the Chinese history of an eclipse which took place before that time, and which cold figures also show to hav taken place at exactly the time stated," we are curious to learn more about the Bible creation. The only astronomical event noted in the Bible for a landmark other than the creation of the earth in six days and the creations of the sun and moon and stars one afternoon when there was nothing else to do, was the great performance of Joshua when the good book says he commanded the sun and moon to stand still. If this ridiculous event took place, and the sun and moon really appeared to stand still by the earth ceasing to revolve on its axis, then figures lie, for we cannot find any such jog in the universal machinery. The figures fail to show it. There is no emotion in figures, no romance but truth, no fiction, no fable. Such truth interests the present generation more than fiction. "Truth is stranger than fiction," and we would rather listen to truth than to fiction, because it is true. The Liberal society which takes the lead should be the center of all learning as it is learned, and the halls should be the local centers through which that learning is taught and explained. It will be at most but a few years until some such state of society will exist, and why not bring it about as soon as possible, so that some of us older people may die with the peaceful assurance that superstition died before us, and our children are safe from its blight? Down with ignorance and the institutions which dare teach it or oppose the truth of science.

T. H. HEALD.

Elsinore, Cal.

A Concise and Forceful Letter.

From the New York Sun.

It is stated that fifty thousand gospel ministers hav been served with blank petitions for their respectiv flocks to sign, praying Congress to enact unconstitutional "religious legislation" to close the World's Fair upon the Constantine-Heathen Sunday.

If the American government were a church and state government, which it is not, and if all the world who are invited to the Fair knew that this was a Christian nation with a "Christian government," which its father, Washington, declared it was not, and that, if they came from India, from South America, from Spain, China, Africa, Turkey, Russia, France, and England, they would be compelled to lose one-seventh of their time in the observance of a sectarian unscriptural Sabbath, in addition to their own Sabbath, coming upon another day, and they still choose to come, well! But being invited to come, not to an Infidel, an ecclesiastical, Christian, nor even to an American fair, but to a World's Fair, open to Anabaptists, Jews, Buddhists, Mohammedans, who hav their own Sabbath days, to say nothing of the millions of non-sectarians, or the religious people who, like Shakers, regard all days alike, to be kept holy by ceasing thereon to do evil and learning to be and to do good!

Infidels, to church and state governments, like Paine, Franklin, Washington, and Jefferson, wrote and signed the Declaration of Independence and framed a Constitution that expressly forbids all "religious legislation." The "Age of Reason" had arrived, the "Rights of Man" were boldly set forth, and, when "The Crisis" came, the truth prevailed. All men were legally equal and had inalienable right to entire liberty of conscience, even down to the priests of Balaam, who, for their salaries, seek a union with Balak.

Religious freedom, perfect exemption from priestly rule and domination, is the great honor and glory of the secular government of these United States. But "eternal vigilance" will alone maintain it. Under God, we are all indebted to the skeptical classes for our secular government. The Antichristians ought to be thankful to them, for they hav returned good for evil.

Paine was the master spirit of the American Revolution. Washington, whose private secretary he was, declared that Thomas Paine had done more with his pen for the ultimate success of the American Revolution than he had done with his sword.

The priesthood hav whitewashed Washington, who never would go into a steeple house—a church, and hav blackballed, belied, and vilified Paine, as the rebels in our civil war slandered and contemned Lincoln.

By what the church and state Christians hav done in Tennessee without law, we may judge what they will do when they hav the law in their hands. They tore a good American citizen from his home and family, imprisoned him, worried, browbeat, and tortured him to death. His soul in the spiritland is "marching on" to vengeance upon his inquisitors. He was doing what he and all of us hav a perfect United States constitutional right to do, plow our fields whenever we choose. Where is the ecclesiastical court to determin upon which of the seven Sabbath days we must not plow? Could there be a greater absurdity than the stamp upon our coin, "In God we trust," when thousands of good citizens do not believe in any God at all? Yet their inalienable rights remain intact, as do the rights of those who profess to believe there are three Gods, all masculin, ignoring woman. Are there any Christians except Shakers? And are there any human beings in the spirit world, in heaven or hell, or upon this earth, who may not become Christians? "A great company of priests were obedient to the faith." And if the inquisition clergy may become Christians, who shall despair of being saved? Belief is the result of evidence. There is no virtue in it, nor is there any vice in unbelief. It is want of evidence; having evidence, belief is the result.

Jesus said: "My kingdom is not of this world, therefore my servants will not fight." If the chaplain is a Christian, what is he doing in a secular, worldly legislature that is spending the principal revenues of the country in manufacturing war material? And what place has he in the army and navy or on the bloody battlefield? Is it not thirty thousand Balak priests who are going to move heaven and earth to fill their churches and increase their incomes?

Lincoln was an Infidel and became a Spiritualist, so, according to "Free Thought," the Jesuits killed him. Let us hav peace, but not the "peace of Warsaw." Let Infidel, Jew, or Turk be left in perfect liberty of conscience, to do by others as they would be done by. Did Jesus ever denounce the skeptical Sadducees as he did the believing Pharisees?

For untold ages the wise of this world thought that the earth was flat. One man arose who said it was round and that it turned around. The Christian priests arrested, imprisoned, and tortured him to death, just as they hav arrested, imprisoned, and killed King, of Tennessee, who kept the true Sabbath—Saturday—and plowed his field on their Sabbath. Either open the World's Fair upon the seven Sabbath days, or close it upon the seven Sabbath days and tax the church and state fifty thousand Balak priests to pay the outlay and all losses to the exhibitors.

F. W. EVANS.

Mount Lebanon, Columbia County, N. Y., U. S. A.

How to Help The Truth Seeker.

1. When renewing get a friend to subscribe and thus save a half dollar apiece.

2. Get your newsdealer to display it on his stand or in his shop window. Be sure that he displays the pictures.

3. Get your newsdealer to keep in stock one or more copies, with your guarantee to take off his hands at the end of the week any that remain unsold. If he exhibits them the pictures alone will sell them.

4. Take a few extra copies and circulate them among your acquaintances. On your request, we will send you back-number sample copies free.

5. Leave a copy occasionally where it will be picked up—in the train, in the factory, in the meeting-room, in the cigar store, in the barber-shop. Leave it picture-side up.

6. Keep in your pocket some of our cheap tracts and when convenient hand one to a friend.

7. Get a new subscriber by persuading some friend to take it.

IN the rational study of nature lie the secrets of knowledge, and every admission of the existence of supernatural influences is a barrier to progress.—*Robt. C. Adams.*

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WAS CHRIST CRUCIFIED?

In the first issue of THE TRUTH SEEKER for the New Year we shall print an article with the foregoing question for its title, by

Austin Bierbower,

author of "The Socialism of Christ" and "The Virtues and Their Reasons," a System of Ethics for Society and Schools.

THE TRUTH SEEKER will put on its new dress on New Year's, and appear also in a more modern make-up, with all of its old and some new features.

The make-up will be so arranged that the subscribers who desire to forward the paper to semi-Liberal friends but are deterred because of a fear that the pictures will offend their semi-religious sensitivness can remove the objectionable matter without destroying any of the reading matter. And we sincerely trust that those who hav refrained from doing missionary work with the paper on this account will feel their interest revived and intensified and act accordingly.

To Our Subscribers.

We are in sore need of the amounts due on subscriptions and ask everyone who owes us money to be especially prompt in sending it.

This also is the time of year when a great many subscriptions expire, and an immediate renewal will be a favor to us.

Owing probably to the elections and the labor incident to gathering and marketing the great harvests our friends hav neglected to forward what is due us, and we are consequently compelled to somewhat urgently remind them of their remissness. As Mr. Bennett used to say under these circumstances, Friends, let us hear from you.

To the Friends and Subscribers of Freethought.

I sincerely hope that all who hav supported *Freethought* in the past will aid the work to which it has been devoted by becoming subscribers to THE TRUTH SEEKER. THE TRUTH SEEKER will carry on the work, but it needs your coöperation. It is a means by which I can reach you and push on the Pacific coast labors. Especially I ask those in arrears to pay what is now due to THE TRUTH SEEKER and place their names upon its list as cordial supporters for the future. SAMUEL P. PUTNAM.

Letters of Protest.

We hav delayed sending out copies of the letter to Congressmen, urging the Sunday opening of the World's Fair, which all are requested to sign and forward, in order to get a correct list of the representativs to be printed on the back, so that all may know to whom to send it. For the benefit of those who prefer to write direct we append the list here:

Alabama—First district, Richard H Clarke; 2d dis, Hilary A Herbert; 3d dis, William C Oates; 4th dis, Louis W Turpin; 5th dis, James E Cobb; 6th dis, John H Bankhead; 7th dis, William H Forney; 8th dis, Joseph Wheeler.

Arkansas—First district, William H Cate; 2d dis, Clifton R Breckinridge; 3d dis, Thomas C McRae; 4th dis, Wm L Terry; 5th dis, Samuel W Peel.

California—First district, Thomas J Geary; 2d dis, Anthony Caminetti; 3d dis, Joseph McKenna; 4th dis, John T Cutting; 5th dis, Eugene F Loud; 6th dis, William W Bowers.

Colorado—State at large, Hosea Townsend.

Connecticut—First district, Lewis Sperry; 2d dis, W F Wilcox; 3d dis, Charles A Russell; 4th dis, Robert E De Forest.

Delaware—State at large, John Williams Causey.

Florida—First district, Stephen R Mallory; 2d dis, Robert Bullock.

Georgia—First district—Rufus E Lester; 2d dis, Henry G Turner; 3d dis, Charles F Crisp (speaker); 4th dis, Charles L Moses; 5th dis, Leonidas F Livingston; 6th dis, James H Blount; 7th dis, Robert W Everett; 8th dis, Thomas G Lawson; 9th dis, Thomas E Winn; 10th dis, Thomas E Walson.

Idaho—State at large, Willis Sweet.

Illinois—First district, Abner Taylor; 2d dis, Lawrence E McGann; 3d dis, Allen C Durborrow; 4th dis, Walter C Newberry; 5th dis, Albert J Hopkins; 6th dis, Robert R Hitt; 7th dis, Monroe J Henderson; 8th dis, Lewis Steward; 9th dis, Herman W Snow; 10th dis, Philip S Post; 11th dis, Benjamin T Cable; 12th dis, Scott Wike; 13th dis, William M Springer; 14th dis, Owen Scott; 15th dis, Samuel T Busey; 16th dis, George W Filhian; 17th dis, Edward Lane; 18th dis, William S Forman; 19th dis, James R Williams; 20th dis, George W. Smith.

Indiana—First district, William F Parrett; 2d dis, John L Bretz; 3d dis, Jason B Brown; 4th dis, William S Holman; 5th dis, George W Cooper; 6th dis, Henry A Johnson; 7th dis, William D Bynum; 8th dis, Elijah V Brookshire; 9th dis, Dan Waugh; 10th dis, David H Patton; 11th dis, Augustus N Martin; 12th dis, Charles A O McClellan; 13th dis, Benjamin F Shively.

Iowa—First district, John J. Seerley; 2d dis, Walter I Hayes; 3d dis, David B Henderson; 4th dis, Walter H Butler; 5th dis, John T Hamilton; 6th dis, Frederick E White; 7th dis, John A T Hull; 8th dis, James P Flick; 9th dis, Thomas Bowman; 10th dis, Jonathan P Dolliver; 11th dis, George D Perkins.

Kansas—1st dis, Case Broderick; 2d dis, Edward H Funston; 3d dis, B H Clover; 4th dis, John G Otis; 5th dis, John Davis; 6th dis, William Baker; 7th dis, Jerry Simpson.

Kentucky—First district, William J. Stone; 2d dis, Wm T Ellis; 3d dis, Isaac H Goodright; 4th dis, Alexander B Montgomery; 5th dis, Ashur G Caruth; 6th dis, W W Dickerson; 7th dis, Wm C P Breckinridge; 8th dis, James B McCreery; 9th dis, Thomas H Paynter; 10th dis, John W Kendall; 11th dis, John H Wilson.

Louisiana—First district, Adolph Meyer; 2d dis, Matt D Lagan; 3d dis, Andrew Price; 4th dis, Newton C Blanchard; 5th dis, Charles J Boatner; 6th dis, Samuel M Robertson.

Maine—First district, Thomas B Reed; 2d dis, Nelson Dingley, Jr; 3d dis, Seth L Milliken; 4th dis, Charles A Boutelle.

Maryland—First district, Henry Page; 2d dis, Herman Stump; 3d dist, Harry W Rusk; 4th dis, Isidor Raynor; 5th dis, Barnes Compton; 6th dis, William M McKaig.

Massachusetts—First district, Charles S Randall; 2d dis, Elijah A Morse; 3d dis, John F Andrew; 4th dis, Joseph H O'Neill; 5th dis, Sherman Hoar; 6th dis, Henry C. Lodge; 7th dis, William Cogswell; 8th dis, Moses T Stevens; 9th dis, George T Williams; 10th dis, Joseph H Walker; 11th dis, Frederick S Coolidge; 12th dis, John C Crosby.

Michigan—First district, J Logan Chipman; 2d dis, James S Gorman; 3d dis, James O'Donnell; 4th dis, Julius C Burrows; 5th dis, Charles E Belknap; 6th dis, Byron Gray Stout; 7th dis, Justin R Whiting; 8th dis, Henry M Youmans; 9th dis, Harrison H Wheeler; 10th dis, Thomas A E Weadock; 11th dis, Samuel M Stephenson.

Minnesota—First district, William H Harries; 2d dis, John Lind; 3d dis, Osee M Hall; 4th dis, James N Castle; 5th dis, Kittle Halvorson.

Mississippi—First district, John M Allen; 2d dis, John C Kyle; 3d dis, Thomas C Cathings; 4th dis, Clarke Lewis; 5th dis, Joseph H Beeman; 6th dis, Thomas R Stockdale; 7th dis, Charles E Hooker.

Missouri—First dis, William H. Hatch; 2d dis, Charles H Mansur; 3d dis, Alexander M Dockery; 4th dis, Robert P C Wilson; 5th dis, John C F Tarsney; 6th dis, John T Heard; 7th dis, Richard H Norton; 8th dis, John J O'Neill; 9th dis, Seth W Cobb; 10th dis, Sam Byrns; 11th dis, Richard P Bland; 12th dis, David A De Armond; 13th dis, Robert W Fyan; 14th dis, Marshall Arnold.

Montana—State at large, William Wirt Dixon.

Nebraska—First district, William J Bryan; 2d dis, Wm A McKeighan; 3d dis, Omer M Kem.

Nevada—State at large, Horace F Bartine.

New Hampshire, First district, Luther F McKinney; 2d dis, Warren F Daniell.

New Jersey—First district, Christopher A Bergen; 2d dis, James Buchanan; 3d dis, Jacob A Geissenhainer; 4th dis, Samuel Fowler: 5th dis, Cornelius A Cadmus; 6th dis, Thomas D English; 7th dis, Edward F McDonald.

New York—First district, James W Covert; 2d dis, Alfred C Chapin; 3d dis, William J Coombs; 4th dis, John M Clancey; 5th dis, Thomas F Magner; 6th dis, John R Fellows; 7th dis, Edward J Dunphy; 8th dis, Timothy J Campbell; 9th dis, Amos J Cummings; 10th dis, William Bourke Cockran; 11th dis, John D Warner; 12th dis, Joseph J Little; 13th dis, Ashbel P Fitch; 14th dis, William J Stahlnecker; 15th dis, Henry Bacon; 16th dis, John H Ketcham; 17th dis, Isaac Newton Cox; 18th dis, John A Quackenbush; 19th dis, Charles Tracey; 20th dis, John Sanford; 21st dis, John M Wever; 22d dis, Newton M Curtis; 23d dis, Henry W Bentley; 24th dis, George Van Horn; 25th dis, James J Belden; 26th dis, George W Ray; 27th dis, Sereno E Payne; 28th dis, Hosea H Rockwell; 29th dis, John Raines; 30th dis, Halbert S. Greenleaf; 31st dis, James W Wadsworth; 32d dis, Daniel N. Lockwood; 33d dis, Thomas L Bunting; 34th dis, Warren B Hooker.

North Carolina—First district, William A B Branch; 2d dis, Henry P Cheatham; 3d dis, Benjamin F Grady; 4th dis, Benjamin H Bunn; 5th dis, Archibald H A Williams; 6th dis, Sydenham B Alexander; 7th dis, John S Henderson; 8th dis, William H H Cowles; 9th dis, William Thomas Crawford.

North Dakota—State at large, Martin N Johnson.

Ohio—First district, Bellamy Storer; 2d dis, John A Caldwell; 3d dis, George W Houk; 4th dis, Martin J Gantz; 5th dis, Fernando C Layton; 6th dis, D D Donavan; 7th dis, William E Haynes; 8th dis, Darius D Hare; 9th dis, Joseph H Outhwaite; 10th dis, Robert E Drane; 11th dis, John M Pattison; 12th dis; William H Enochs; 13th dis, Irvine Dungan; 14th dis, James W Owens; 15th dis, Michael D Harter; 16th dis, John G Warwick; 17th dis, A J Pearson; 18th dis, Joseph D Taylor; 19th dis, Ezra B Taylor; 20th dis, Vincent A Taylor; 21st dis, Tom L Johnson.

Oregon—State at large, Binger Hermann.

Pennsylvania—First district, Henry H Bingham; 2d dis, Charles O'Neil; 3d dis, William McAleer; 4th dis, John E Reyburn; 5th dis, Alfred C Harmer; 6th dis, John B Robinson; 7th dis, Edwin Hallowell; 8th dis, William Mutchler; 9th dis, David B Brunner; 10th dis, Marriott Brosius; 11th dis, Lemuel Amerman; 12th dis, George W Shonk; 13th dis, James B Reilly; 14th dis, John W Rife; 15th dis, Myron B Wright; 16th dis, Albert C Hopkins; 17th dis, Simon P Wolverton; 18th dis, Louis E Atkinson; 19th dis, F E Beltzhoover; 20th dis, Edward Scull; 21st dis, George F Huff; 22d dis, John Dalzell; 23d dis, William A Stone; 24th dis, Andrew Stewart; 25th dis, Eugene P Gillespie; 26th dis, Matthew Griswold; 27th dis, Charles W Stone; 28th dis, G F Kribbs.

Rhode Island—First district, Oscar Lapham; 2d dis, Charles H Page.

South Carolina—First district, William H Brawley; 2d dis, George D Tillman; 3d dis, George Johnstone; 4th dis, George W Shell; 5th dis, John J Hemphill; 6th dis, Eli T Stackhouse; 7th dis, William Elliott.

South Dakota—state at large—John J Jolley and John A Pickler.

Tennessee—First district, Alfred A Taylor; 2d dis, John C Houk; 3d dis, H C Snodgrass; 4th dis, Benton McMillan; 5th dis, James D Richardson; 6th dis, Joseph E Washington; 7th dis, Nicholas N Cox; 8th dis, Benjamin A Enloe; 9th dis, Rice A Pierce; 10th dis, Josiah Patterson.

Texas—First district, Charles Stewart; 2d dis, John B Long; 3d dis, Constantine B Kilgore; 4th dis, David B Culberson; 5th dis, Joseph W Bailey; 6th dis, Jo Abbott; 7th dis, William H Crain; 8th dis, Littleton W Moore; 9th dis, Roger Q Mills; 10th dis, Joseph D Sayers; 11th dis, Samuel W T Lanham.

Vermont—First district, H Henry Powers; 2d dis, William W Grout.

Virginia—First district, William A Jones; 2d dis, John W Lawson; 3d dis, George D Wise; 4th dis, James F Epes; 5th dis, Posey G Lester; 6th dis, Paul C Edmunds; 7th dis, Charles T O Farrall; 9th dis, John A Buchanan.

Washington—state at large—John L Wilson.

West Virginia—First district, John O Pendleton; 2d dis, William L Wilson; 3d dis, John D Alderson; 4th dis, James Capehart.

Wisconsin—First district, Clinton Babbitt; 2d dis, Charles Barwig; 3d dis, Allen R Bushnell; 4th dis, John L Mitchell; 5th dis, George H Brickner; 6th dis, Lucas M Miller; 7th dis, Frank P Coburn; 8th dis, Nils P Haugen; 9th dis, Thomas Lynch.

Wyoming—state at large—Clarence D Clark.

The address of all these is "House of Representativs, Washington, D. C." The letter which it is desired to hav sent to each by as many of their constituents as are in favor of its purpose is as follows:

"..... 189 .

"HON.....MEMBER OF CONGRESS FOR THE DISTRICT OF.....:

"*Dear Sir:* As one of your constituents I desire to call your attention to a matter of great importance.

"I understand that the American Sabbath Union—an organization working for the revival of a Puritan Sunday observance—has circulated a petition asking your honorable body to attach to any appropriation for the World's Fair to be held in Chicago in 1893 a condition that such Fair shall be kept closed on Sunday.

"I desire to protest against this condition being attached to any appropriation, and to say that if any condition at all is attached it shall be that the Fair is kept OPEN on every Sunday of its continuance. And I respectfully ask you to vote to open the Fair on Sundays if that question shall come before Congress in any shape. And I ask this for these reasons, which are given in a petition to the local directory and national commission, which petition has been signed by thousands of citizens and will be sent to the Fair authorities:

"1. That the American principle of separation of church and state may be maintained.

"2 That public morality may be subserved by providing a substitute for the immoral places to which men may resort when no moral amusements are available.

"3 As a matter of justice to the people of Chicago who hav given of their means to make the Fair possible, tens of thousands of whom can visit the Fair only on a general holiday; and as a matter of justice also to the visitors to the Fair, whose time and means are limited, and who certainly are entitled to great consideration at your hands.

"4 For the public good. The opening of the Fair on Sunday will be for the benefit not only of Chicago, but of the whole country. The rights of no one are infringed, the happiness of no one disturbed. Those who wish to attend can do so; those who do not can otherwise spend the day. This is a solely humanitarian question, a question of human relations and human welfare, and therefore the only standard by which you can decide is that of the public welfare.

"5 It will benefit the Fair, attracting a much larger attendance, interesting more people in it, and increasing its receipts.

"6. To the objection that Sunday opening of the Fair will destroy the day as a rest day, we affirm that the tendency would be exactly the opposit. The more beautiful you make Sunday, the more attractiv, the more noble and varied in its pleasures and instructions, the more difficult it will be to change its character, the less danger there is that employers will ever hav the power to transfer it from its present position to the days of toil. With choice of Sunday occupations reduced to attending church or visiting a saloon, the average workingman would choose to keep on laboring.

"7 Finally: Opening the World's Fair on Sunday will harm no one but the keepers of immoral places, while it will benefit the Fair itself, the people of Chicago, and the visitors to the Fair, thereby conducing to municipal prosperity, individual education, public morality, and the development and good of the whole country.

"Hoping that these reasons will hav weight with you for good, and that you will ever be found on the side of freedom, I remain, Yours truly, ——— ———"

We will forward copies of this printed on note-paper to anyone sending stamps. Each letter may be signed by as many as choose, but it would hav a better effect to hav them sent separately. The Sabbath Union, which has a large fund at its disposal, has sent out fifty thousand contrary petitions to the preachers, who will get them signed and sent to Congress, and the Liberals should be activ in their work of opposition.

Still Another Chance.

If the Sabbatarians are dishonest in their arguments in support of their fad, what shall we say of the remainder of the Christians? And how shall we fitly describe the "prominent gentleman" who figures in the following from the Dayton, O., *Evening Herald:*

"The following letter was addressed to a prominent gentleman of this city by Col. R. G. Ingersoll. The gentleman, though often requested, has up to this time refused to make it public. In his own language, it is now given for publication for the reasons given herewith:

"'But since he has sold out to the devil in his Chicago speech on liberty, where he ignores the marriage rite, and advises universal divorce, where parties can find some one they like better, and many other things which would be a disgrace to a Christian nation, etc., you are at liberty to publish the following letter:

"'NEW YORK, ———.

"'*Mr.* ———, *Dayton, O.*:

"'MY DEAR SIR: It is very gratifying to know that my books are being read in India—glad to know that they are in the way of the hypocritical and idiotic missionaries who are endeavoring to get these people to exchange one superstition for another.

"'You may rest assured that while I liv I shall do what little I can to destroy what is known as "orthodox religion." In my judgment it has covered the face of the world with tears, and the greatest possible good would be its utter destruction.

"'You say in your letter that you hope some time I will "do something for God." I never shall; but I do intend to do something for humanity. If God is infinit he does not need my help. I believe in living in this world for this world, and doing what little we can for ourselvs and our fellow-man. If there is another world, when we get there we can do the same. Very truly yours,

"'R. G. INGERSOLL,
"'Per B.'"

Every reader of the *Herald* who does not see the report of Colonel Ingersoll's Chicago speech—Liberty for Man, Woman, and Child—will think that he has been advising people to break down family ties and liv like animals, when, as another matter of fact, he advised just the opposit. Here is what he really said, according to the best report made of his speech: "Let me say right here to-night, *I regard marriage as the holiest institution among men.* Without the fireside there is no human advancement; without the family there is no life worth living. Every good government is made up of good families. The unit of government is the family; *anything that tends to destroy the family is perfectly devilish and infamous.* I believe in marriage, and I hold in utter contempt the opinions of long-haired men and short-haired women who denounce the institution of marriage. Let me say right here—and I hav thought a good deal about it—let me say right here the grandest ambition that any man can possibly hav is to liv and so improve himself in heart and brain as to be worthy of the love of some splendid woman; and the grandest ambition of any girl is to be worthy of the love and adoration of some magnificent man. That is my idea, and there is no success in life without it. I say it took millions of years to come from the condition of abject slavery up to the condition of marriage. Woman is the equal of the man. She has all the rights I hav and one more, and that is the right to be protected. That's my doctrin. You are married; try to make the woman you love happy; try to make the man you love happy. Whoever marries simply for himself will make a mistake; but whoever loves a woman so well that he says, 'I will make her happy,' makes no mistake. And so with the woman who says, 'I will make him happy.' There is only one way to be happy and that is to make somebody else so, and *you can't be happy cross-lots; you hav got to go the regular turnpike road.*"

And this Christian, who professes not to believe in bearing false witness, says Colonel Ingersoll ignores the marriage rite! The flexibility of the man's conscience seems to be proportioned to his piety, which is deep.

Books in Fine Bindings for Holiday Gifts.

We hav a large number of books suitable for holiday gifts, many of them in extraordinarily fine bindings, and we call the attention of our readers to them, hoping that when selection of presents is made the list will be consulted and purchases made therefrom. Among them are Paine's works, complete, in cloth, $3; leather, red edges, $4; morocco, gilt edges, $4.50; the World's Sages, in same style of binding and at same prices as Paine's works; Ingersoll's Prose Poems, in cloth, $2.50; half morocco, $5; turkey morocco, $7.50; tree calf, $9. These are magnificent volumes. Also his principal lectures bound in one volume for $5. Either of Miss Wixon's books, The Story Hour, Apples of Gold, All in a Lifetime, is very suitable for a present, the first particularly for children. Voltaire's Romances, cloth, $1.50; half calf, $4, is a fine and uncommon work. D. M. Bennett's Around the World, in sets of four volumes, profusely illustrated, red cloth, $6.50, is a splendid present to a friend or to young men and women. It is full of practical to-day information about other countries and the noted things therein. The latest book which the Spiritualists are discussing is, Was Abraham Lincoln a Spiritualist? for $1.50. Helen Gardener's Men, Women, and Gods is a work of great value, $1, as is Winwood Reade's Martyrdom of Man, $1 75; Gibbon's History of Christianity, $2; Darwin's Origin of Species and Descent of Man, and others of his works. A catalog containing these and hundreds more—Freethought, scientific, medical, social, as well as standard—will be sent on receipt of a request for same.

A Great Book.

Our Bible Picture Book will contain about four hundred pages, one-half of which will be full-page pictures and one-half reading matter, relating to the stories which the pictures illustrate. The text will lead to a full understanding of the tale, even as the artist's work illustrates it, with an electric searchlight brilliance unsurpassed by the torch of the golden goddess Diana on the Garden tower. Young people can learn more about the Old Testament and its heroes by reading this book than by reading the Old Testament itself. It is much more easily comprehended, and is written in more chaste language.

There will be twenty-six chapters in the book, twelv of which are completed, as follows:

I. Adventures of Adam.
II. The Origin of the Young Men's Christian Association.
III. Sustaining a Theory.
IV. Some Giants.
V. The Adventures and Work of Noah.
VI. A Hunting Anecdote.
VII. Abraham, Christ's Great Ancestor.
VIII. A Queer Family.
IX. Isaac and His "Sister."
X. One of Twins.
XI. Jacob and Esau.
XII. Joseph, the Man of Dreams.

The book will afford many a hearty laugh, while we hav not forgotten to make it a solid attack upon the superstition which can venerate and believe the tales told in the Old Testament. So far as it goes it shows that book in its true colors, though of course we hav omitted the Old Testament obscenity in order to make our work one admissible in all families and readable by all ages and sexes.

The price of our work is $1. Orders will be cheerfully booked now and filled as soon as the work comes from the press.

A Chance for Reform.

The most dishonest folks in the world in argument are the Sabbatarians. Their one great contention for Sunday as the Sabbath is a most preposterous falsehood, and with this as a base, they rear structure after structure of transparent lies.

A writer in the *Christian Statesman* says the liquor-dealers of Chicago desire Sunday opening of the Fair and also the opening of museums *as allies of the saloons.* We suppose these statements are made to disparage the movement for Sunday opening by throwing its supporters into bad company.

This is as dishonest as it can be, for as a matter of fact saloon-keepers generally do not want places of resort other than their own opened to the public, and the Chicago saloon-keepers are pretty generally known to be, as a matter of business, on the side of the Sabbatarians.

We wish the fanatics would reform their morals.

Editorial Notes.

CITIZENS who sell their votes at election are the vermin of politics. They must be exterminated. So says the *Catholic Review;* but a practical application of its determination would lessen the membership of its church wonderfully.

WE wish our readers would send us the names and addresses of all the Liberals they know who do not take THE TRUTH SEEKER, in order that we may forward them sample copies. It is our earnest desire to double our subscription list, and we ask the kind coöperation of all friends of Freethought.

AND now the Catholics want to boycott the World's Fair because of the secretary of the local directory. The *Catholic Review* says: "While Mr. Butterworth remains secretary of the executiv committee of the Columbian Exposition, Catholics will want to hav nothing to do with it. His continuance in office will be a detriment to the Fair."

THE only advice or exhortation that we hav seen in a long time in a Catholic paper with which we could agree is the following: "For the long winter evenings get books. Fifty good volumes that could be procured for fifty dollars would be of more benefit to a family than a piano costing five hundred. They would be more ornamental than bric-a-brac or pottery. They would be more profitable than money in bank. A home without books is like a house without windows. Get books!" And if this advice were followed judiciously there would be fewer Catholics in the world. Books stating facts are the enemy of religion.

THE Chicago *Evening Journal* says: "One of the best institutions of Chicago is the Secular Union, with its two courses of Sunday evening lectures. One course of lectures is given at Dearborn Hall, near the corner of West Madison and Halsted streets. At this course, after the lecture an hour or so long, a discussion is held for forty minutes, giving each speaker five minutes' time. There are many present at each meeting who represent the advanced and radical thought of the times, and their comments on the lecture of the evening, whether approving or criticising, are instructiv and of interest. The other course is given at the hall 116 Fifth avenue. At this place discussion does not follow the lecture, which is expected to be a more elaborate presentation of the speaker's opinions on the subject which he discusses. It is greatly to the credit of John F. Geeting, Esq., that to his interest in popular questions and his public spirit is due the organization of this society, and the establishment of this double lecture course. The lecturers take no pay, and there is no charge for admission. A collection is taken up each evening simply to pay the hall rent, there being no other expenses. A Sunday evening cannot be better spent by any thoughtful mind than in attendance at one of these lectures."

Letters from Friends.

Unselfish Devotion to the Cause.

FORT MAGINNIS, MONT., Nov. 21, 1891.

MR. EDITOR: I am an old Infidel, who has taken the *Investigator* from its start, and formerly took THE TRUTH SEEKER, but, having more papers than I had time to read, stopped taking it, and only take it now to help the cause, as I hav not always found it to my liking, particularly the coarseness of its illustrations. The last received, however, "The Sacred Scarecrow," from my standpoint is good.

Yours for Universal Mental Liberty, JAMES FERGUS.

Our Reward for the Defense of Liberty.

RACINE, WIS., Dec. 5, 1891.

JANTS

I am sorry to see free thought advocate being simpatizer wrached arnarchi sone your sheet is daterment to free thought to avry libaler man women in Country you make more firm blevers stupid orthodoxy the pulpid is now Clasing all freethinkers as blody anarchist your kind sheet is the couse of such. I am subscriber of Boston Investigator 27 years I never had seen a artickel ware that paper wos in aney simpathy with those brainless daingarius wrathches I dont wont your sheet no more in mine house I wont you sand me statement wot I oue you even I did not subscribe you sand it with out mine orders. I am born in Europe bot not anarchist down with oll that afens our American Flag

I am all wayes for Truth Justice M M SKOOR

On God and Other Spookish Creatures.

PHILADELPHIA, PA, Dec. 10, 1891.

MR. EDITOR: The three books came duly to hand, and giv entire satisfaction. The "Freethinker's Pictorial Text-Book" is immense. It is a complete exposure of Gods, priests, preachers, and prophets. It shows plainly the manner of men who foster superstitious fancies against right, reason, and science.

I notice on the editorial page of your issue of the 5th inst. a subject which seems to be in controversy, as to whether the idea of God is innate or not. I think it highly probable that the idea of Gods with the human family is innate or inborn. The idea of God with man is but a superstitious fancy. Just as readily one might hav an idea of any other kind of spooks. It may be said, and correctly so, too, that superstition is inborn, from which fact man can think Gods, angels, devils, ghosts, hobgoblins, witches, banshees, and a thousand other supernatural beings of a like bad character. Superstition abides with ignorance, and God abides with superstition. Therefore, if the idea of God is innate, it does not prove the fact that Gods do exist. It cannot be said that the knowledge of truth is inborn, yet we know that truth does exist, and when ideas and beliefs are confronted with the truth, Gods and spooks disappear. If God's existence is a truth, then that truth should fit with every truth, but many truths already discovered point against the existence of Gods.

It is a notable fact that as soon as learning has banished superstition from the mind the Gods go with it. Superstition is a disease which learning cures. Superstition is the first cause, a belief in the Gods and their families of spooks is the effect of this cause.

Ignorance and superstition are with man at his birth, from which fact we freely admit that we always hav something to learn. Gods and every manner of hobgoblins must be classified under the one head—the spook species.

Religion, take heed, for the bright light of learning
Illumins the world's sluggish night,
And reason's proud billows, in majesty swelling,
Are drowning the creed's horrid blight.
For the right and the wrong the battle's now waging;
The steed of progression is shod;
The crisis is coming, and learning shall conquer,
For truth is more mighty than God.

JOS. SCHAFFER.

The Donkeys Kicked the Dead Lion.

AUBURN, Nov. 29, 1891.

MR. EDITOR: We hav had a death in the family—of the head of the house, one whom we loved and adored, whose memory we hold sacred. He was a stanch Agnostic and died firm in that belief. His death was calm and peaceful, making all the arrangements for his funeral, calling no minister to administer any last rites, nor wishing none of the Christians' prayers. The Christians were wild—sadly disappointed, their hopes blasted. They contented themselvs by saying everything possible about him. The preacher preached on it. Tney gathered in groups and talked of him being in hell. Not one cheering word did they hav for the poor sick widow who probably will soon follow her husband. The Christians reported that he cried and yelled for mercy during his last hours, all of which was false and simply told to carry their point. But there were those of the orthodox belief at his bedside who are truthful and honest people and they hav pronounced it all a malicious falsehood. He was a man of great intelligence; far ahead of his race; had great reasoning faculties. Charles Griffin—for that is his name—was far in advance of his race, and it will take half a century for them to understand what he was talking about, much less catch up to him in knowledge. He was my foster-father, and his wife proves to be a dear mother to me. I miss him every time I take up THE TRUTH SEEKER. Then it is I miss him to read to, and some one to comment upon the subjects we read. He being a man of seventy-five years and having had poor health for six years, and his wife for five years, all has fallen upon me. My burdens at the present are very heavy. But I will pull through in time. Nevertheless, the paper must be paid for. Not seeing any way that I can remit at present I will be obliged to ask you to stop it until I am able to catch up. But I may hav a chance to do so sooner than I expect. But I will surely remit and take the paper again, as it is impossible to be contented without it. It is sad and lonely amongst these howling Christians. But we shall remain firm and unshaken. I am more determined than ever. I will send you one of his pamphlets written to enlighten his race. But they were afraid of it. The ministers told them they would be damned if they read it.

MARY J. JONES.

Sunday in the Land of the Free and Home of the Brave.

Nov. 28, 1891.

MR. EDITOR: The following note I was induced to write on account of the increasing demands of pietists for laws to force their views on the vast majority of the people. I asked one of our local papers to publish it, but they declined. Why, I do not know; but I suppose, in this case, the press is afraid of the pulpit.

It strikes me very forcibly that it is about time to call a halt on our "unco guid" people. They are so anxious to reform the world that they seem to hav no idea of the rights of others. In many towns they hav come to the conclusion that common, every-day people hav no rights that they are bound to respect. In many places they hav so terrorized the people that they dare not sell a glass of soda water or milk or a cigar on Sunday, for fear of fine and imprisonment. And now they are trying to stop the sale of Sunday newspapers, and all this in the land of the free and the home of the brave. Why is it that so brave a people will allow themselvs to be bulldozed by so small a minority?

Now they are striving to shut up the World's Fair at Chicago on Sunday, knowing that, it being a day of rest, thousands of people that could not afford to lose time to visit that grand exposition of the progress of the world, would be deprived of the opportunity by so doing. These "unco guid" people who pretend to be such enemies to the saloon would giv the masses no other means of amusement but that the saloon furnishes, on the day of all others that they could spare time to see the wonderful ingenuity of man. O hypocrisy! where is thy shame?

I think the Protestant leaders hav the least tact of any set of men who profess to want to gain the good will of the outside world, as they term it, in doing all they can to make Sunday miserable to all but themselvs. The Catholics show their superior tact by not curtailing the innocent pleasure of their people. If they only attend church once on Sunday and pay their assessments, they can enjoy themselvs in their own way the balance of the day, and if they pay when called on very regular attendance is not insisted on; but some or most of the Protestant churches would deprive the people on that day of all social pleasures, and make the day a day of gloom, and the people look upon them as their enemies. No wonder their pews are empty, and men prefer the Sunday newspaper to the bill of fare offered by the churches. They must try another way and try to brighten life on Sunday, instead of making it more gloomy, before they will get the mass of the people to believe they are their friends. They must quit this thing of closing museums, parks, picture galleries, World's Fairs, etc., on Sunday to the people whom they profess to want to improve and draw under their influence, if they are to hav any influence in forming or reforming the character of this great nation.

J. DOWNES.

Paine—Freethought at the Fair—Spiritualism.

BANDON, ORE., Nov. 28, 1891.

MR. EDITOR: Thinking you might want to hear from this part of the vineyard, I will write you a few lines.

I got into the TRUTH SEEKER family *via Freethought*.

We are going to hav a grand celebration on Thomas Paine's birthday, and I hope that all the lovers of liberty will meet in their respectiv places and do honor to his memory. I think it is as little as we can do to blot out the stigma that has attached to his name for the past hundred years. I believe he did more to weaken the structure of orthodox Christianity than any other man, and when we consider the age in which he lived, hemmed in on all sides by bigotry and superstition, his courage and fidelity to truth cannot be over-estimated; so let us ever revere his memory.

I see that there is some talk already of a Freethinkers' gathering at the World's Fair. What a treat it would be to see all the foremost liberators of humanity from dogma and superstition from all over the world, and hear them giv their experiences in their different fields of labor. I would suggest that steps be taken at once to secure a suitable place for the occasion.

I notice in "Letters from Friends" that quite a number of your correspondents are finding fault with Spiritualism. Now, while I hav never had sufficient evidence of a conscious existence after the death of the body, I do not find fault with my neighbor who has, or thinks he has. If the phenomena of Spiritualism do not demonstrate a future existence of mankind, science and investigation will discover the fact; while ridicule and non-investigation will accomplish nothing. I would like to ask you or any of your correspondents to name one thing that is free from fraud of some kind. If we are to condemn everything or reject it because a few mercenary and unscrupulous persons will practice fraud, I do not know what we could accept. We would hav to giv up eating and drinking, for fraud is practiced in our food and drink. There is fraud practiced in medicin, in land transactions, in railroad bonds, also in law. We should be compelled to giv up all kinds of government because fraud is practiced by a few individuals. Almost anything that you can mention that is in existence is fringed more or less with fraud of some kind, yet underlying all this there are both good and truth in them all, and may there not be some good and truth in Spiritualism? I am a Liberal, not by name alone, but by practice. To call a man a fool and dupe and credulous simply because he has traveled a different road than I hav, and necessarily found different evidence, and has come to different conclusions, is not the right kind of Liberalism; not the kind that will make the human race any better than it is to-day.

Yours for more Liberalism, G. E. MOULTON.

Are We on the Eve of a Great Discovery?

DES MOINES, IA., Dec. 2, 1891.

MR. EDITOR: I hav noticed several letters in your columns in regard to the "Georgia Magnet," and having been one of a committee of twelv to test her power, I will make a brief statement or two favoring the side of the "Magnet." Our committee gave her fair tests, and all were of the opinion that she possesses a power, not supernatural but natural. Some of her feats were so plain as to be beyond question. Mark this one: A little boy nine years of age placed his hands in hers at arm's length. Now, what this power is, or just how it works, I am unable to say; but I do know this—a number of the committee, the writer included, could not lift him from the floor. This is a fair test. The boy had no skirts which might be used to hide any mechanical contrivance to fasten him to the floor. It was a clean-cut feat, and is sufficient of itself to prove that Annie Abbott has a remarkable power. The writer lifted the boy from the floor easily as soon as Mrs. Abbott let go his hands. Now, is this not sufficient? Why be so skeptical? I am a Materialist. I neither believe in Gods, spirits, spooks, or devils, but I do know that she possesses a phenomenal power not common to other human beings, and I think it consists of elements which—in some cases—nullify the force of gravity. One more feat: She placed her hand on either side of the writer's head and lifted him from the chair without either pulling upward or pressing against the face. Allowing that she exerted a force of five pounds in this way, then I ask, by what means were the remaining one hundred and fifty pounds lifted? Through spirit agency? No, no. She said to me, "Of all the 'isms,' Spiritism is the farthest from explaining my power." Yet she produced the so-called spirit raps almost instantly. An understanding of this force would doubtless explain much of the phenomena of Spiritism.

The best explanation that I can giv is that she possesses a power over electric attraction in animate beings—fish excepted—to nullify it or change its direction. Another point worthy of thought—she cannot exert her power to any extent with women.

I hav read two pamphlets written by scientific men in explanation of this force, and I learn from these men that she possesses sufficient electricity by which, with proper appliances, messages could be transmitted a considerable distance.

I hav also read from a Manitoba paper a long article exploding the South Dakota man's explanations, and I think it was effectually done. The lady in Chicago to whom reference has been made is not Mrs. Abbott. The papers state that she is in England, and that the prince of Wales has recently "given her a lift by failing to lift her."

N. ZEDIKER.

Miscellaneous.

LEXINGTON, KY., Nov. 21, 1891.

MR. EDITOR: Much is said at the present period of individual improvement, but Christian thinkers do not recognize the idea that Freethought is more congenial to the noblest mentality than a constant reference to lucubrations of great thinking men who are supposed to control the human mind and giv tone to society views. If Herbert Spencer fails to direct us right, we cannot attribute this want of success to the fact that he fawns upon the masses instead of instructing them. But what shall we say of Gladstone, who cannot relinquish the idea that the Jews hav had a holy mission on earth; that their sin and repentance is the great Pecksniffian piece of strategy, the stupendous lesson, which has profited our morals as much as Greek culture has our minds? Nehemiah also, I suppose, might be said, according to Prideaux, to elaborate luxury upon the most approved and sinless plan, as a Hebrew Turveydrop might be expected to do. The fact, however, is patent with us that the kindness of the Jews is more to be depended on, in business, than their conscience. We will not refuse to admit that a power in society like Gladstone, if not a powerful mind, will occasionally stumble on something great and admirable. So it is when he speaks of the great laws of kindness and justice, telling us they are written upon the human mind, and nothing can efface them. This suggestion is depreciated by Cardinal Gibbons, another leader toward the gate of heaven. Does he forget, as he thinks upon his knees to some higher authority (if such process could be called brain-exercise), that justice could not breathe in the air of slavery in which we languish—that the great borrower called religion could not suggest anything to elevate the mind which had not been previously ground into us by some lover of equal rights? Can a person who has known nothing but servitude originate a luminous idea, when the truth exists that there is no aristocracy of thought; when the beggar over his crust can wear brighter gems of intellect upon his brow than a besotted king, most Christian, even upon his throne?

Herbert Spencer imagins that women hav not the talents of statesmen, although it is well known that the best of them hav an intense hatred of tyranny and partial reforms. One rift in the lute mars the most exquisit music—one impure stain upon a system of morals drags it back to infamy.

"Tolerably moral." So of a loaf of cake: the sugar was

not very good, the flour, eggs, and spice were defectiv—do you want any of it? Dr. Carus has much to say of the weakness of women; so had St. Paul. There is no nationality about the thoughts of the highest range of philosophers such as Hegel, Kant, Goethe, Plato. Let us cling to their generalizations. An opinion is not to be swallowed; it must be put to the test. But our Ingersoll—yes, he is ours—flung a handful of diamonds into the columns of the glorious TRUTH SEEKER when he declared that with regard to men and women he believed in equal rights!

Plato, as well as other great thinkers, would never hav discountenanced woman if she had knelt at his feet and implored him, at least, to giv her a chance to exercise and improve her talents which bear upon the welfare of the human race. ALHAZA.

A Stirring Antipapal Appeal—None too Strong.

NEW YORK, Nov. 30, 1891.

MR. EDITOR: I am convinced that we Liberals reading THE TRUTH SEEKER cannot be satisfied with the progress of Liberalism in the United States, after reading the fifteenth annual report of the American Secular Union. My object in writing these few lines is to make some inquiries, and offer one suggestion.

Why cannot the Liberals of the United States unite in gaining one point at a time? For example, the abolition of the parochial schools of the United States. Our public schools are state institutions, established by the state and supported by the state, institutions from which the rising generations are to fill up the ranks of citizenship, institutions the citizen should look upon with satisfaction to himself. The rising generation should emerge hence, sustaining our Constitution as the founders of this republic intended it should be, free from creed and ever affording its citizens equality before the law whatever his *so-called* religious convictions may be.

These institutions are sacred to all lovers of justice and equality, and any interference therewith must be disloyalty to the citizens of the United States, disloyalty to our institutions and general government. Our Constitution reads, "Congress shall make no law establishing religion or prohibiting the free exercise thereof." Parochial schools are not prohibited by Congress (*church* schools, as they hav their origin in the church, and under dictation from the church they are conducted). There is an establishment of religion, as Congress permits it; while the Constitution of the United States forbids the same.

From the fact religious schools are unconstitutional a permission to establish the same must be an establishment of religion.

I ask, when orders from Rome were issued to the priesthood in the United States to establish parochial schools throughout the land, was there no protest? Was there no protest at this gross imposition thrust upon our government, and in violation of our Constitution?

By this imposition they are practically saying to the American people: "Your public schools are not good enough for the adherents of our church. We ignore your Constitution and deliberately establish church schools in your midst. Our church is above your institutions, and we intend to sustain it, and increase its faith in America in spite of your Constitution. And our premeditated design is to withdraw the patronage from your public schools to the extent of our influence and power, for the sole purpose of building up the power and influence of the Catholic *church* in the United States."

After tolerating this much can we wonder we are asked for the public funds to support these schools? Is it not high time we hav protested against church schools? We want none but state schools. I ask, Why can we not preserve the Constitution against this religious interference?

I ask how Liberals expect to bring about new laws for taxing church property, etc., when we are unable to keep the old ones from infringement. Could not all our force be concentrated to one point—that of sustaining our Constitution as it is, free from religious interference? Hav we not the right to abolish the church schools as unconstitutional? Can we draw up a petition to be signed by as many citizens as can be reached who indorse the separation of church and state, and forward the petition to Congress protesting against Congress allowing the establishing of parochial schools in the United States? If we fail in a petition, why cannot this question of separation of church and state be put to a vote before the whole people of the United States? If this government is a democracy, why cannot this be done? We want no foreign institutions established in this country. We are Americans, and capable of establishing institutions for America and the American people without dictations from Rome, or any other country. Cannot every intelligent citizen be self-convinced that this establishing church schools in the United States by the Catholic church is a premeditated disloyalty to our government?

Are we going to tolerate it? And how long?

A few years ago while attending a public marriage at a Catholic church in a New Jersey town, the priest officiating seemed to take advantage of (while having a number of Protestants present) the situation, and informed his listeners emphatically: "We [the Catholics] were before governments and will be after governments." Such is the language of an exiled priest from Germany—exiled for disobeying the law of the land by persisting in establishing parochial schools in his own nativ country. A number of priests were exiled from Germany and settled here in our Western states, where they can establish parochial schools, so we can tolerate what Germany would not—disloyalty to the government. Liberals, this is strong language: "We are above governments; were before governments and will be after governments." Liberals, are the people of the United States going to stand this disloyalty to our government? and how long? Under the teachings of the Catholic church Catholics cannot be good citizens. Their church is first, and citizenship a second consideration. Is this not enough to stir every Liberal citizen to effort to keep our institutions free from any religious interference, the only way to keep the enemy out?

Yours for equality of citizenship, K.

Ironclad Reasoning.

INDIAN GROVE, MO., Nov. 12, 1891.

MR. EDITOR: Having been an aggressiv Agnostic for about twelv years, and having been many times engaged discussing the numerous points at issue between myself and the advocates and defenders of the Christian religion, I hav arrived at the conclusion, relativly speaking, that the difference between us is not so great as might at first sight appear to the superficial observer. Now let us see.

All must admit that there are a multitude of religions extant in the world. The Christian religion rejects them all but the religion of Christ. We are both of the same opinion with regard to the religion of Mohammed. We agree that the Prophet was an impostor, and that the entire system is of human origin, and that the Koran is not a divinely inspired book. And yet, though the religion of the Prophet sprang up eight hundred years after Christ, it rules supremely over the hearts and consciences of two hundred million souls. All the arguments advanced in support of Christianity may with equal potency and effect be offered by the followers of Islam in support of the religion of Mohammed. The Koran to them is the only book that offers a solution to the grave and complex problem of human destiny. Annihilate that book and you blot out the only star of hope that ever cast its beacon-light across the turbid waters of the dark river. Destroy that book and the last vestige of buoyant hope dies out in the heaving breast of the grief-stricken survivor and friend, and is buried forever with the lonely occupant of the silent tomb!

Buddha lived and taught his disciples on the historic banks of the Ganges six hundred years before Christ, and to-day his followers number four hundred millions and upward—near one-third of the entire population of the whole world. They hav their sacred writings that profess to make known the final destiny of man. They, like the Mohammedans, can submit as good reasons why I should become a Buddhist as can be offered in support of the claims of Christianity. In fact, about the same can be said of all other known systems of mythology. But I do not believe in the religion of Buddha. Neither does my Christian friend. He rejects all known theories and systems of religion except one. I just take one advanced step and reject them all. I reject them all on exactly the same principles that my Christian friend rejects all but Christ. Some religions, though, as systems of ethics, are superior to others. A great many Infidels, Atheists, and Agnostics acknowledge Christianity to be a superior religion, though of purely human origin. But we must not forget that the Caucasian race is a superior race. Their arts and inventions are superior. Their social, educational, and political institutions are superior. And their system of ethics is superior to that of all others. Is it strange, therefore, that they should develop a superior system of religion? Intelligent persons, if inclined to be religious, generally embrace Christianity. If superiority is an evidence of inspiration, are not the thoroughbred shorthorn or the famous Hereford breeds of cattle, that are so much superior to the old grades of scrub stock, divinely inspired? If not, why not?

Christians undertake to picture the consequences that would ensue should it be discovered and become generally known that Christianity is not true; and they spread on the canvas of man's elastic imagination a scene of anarchy and chaotic confusion of moral principles, and consequent degradation and social depravity, such as never before existed on earth, and then boldly affirm that Infidels to the Christian religion hav brought about the result; ignoring the fact that the perpetrators and abettors of this infamous humbug, Christianity, by their unscrupulous mendacity hav contributed largely to the cause of this unfortunate state of affairs. The true source, however, of all this contemplated disaster and woe may be found not in the fact that men hav been infidel to the Christian religion. No, a thousand times no!

But it is to be found in the more significant fact that man in his fidelity to the Christian religion has been unfaithful to the duties and obligations of an honest, upright life. It is remarkable that Christians can rely with such confidence on the opinions of such men as Webster, Jackson, Adams, Carlyle, and others expressed in attestation of their belief in the divine inspiration of the Holy Queer. Not one of these men ever claimed to know anything at all about the alleged inspiration of the Bible. With them, as with all others, it was purely a matter of faith predicated on hearsay evidence. They did not know, but simply gave their opinion. But men differ largely in opinion with regard to things that come under their immediate observation. Looking at things from different standpoints they arrive at different conclusions. In fact, it is the most difficult thing on earth to settle anything definitly before the bar of public opinion. No, sir, your witnesses cannot be depended upon. They know nothing about the case in hand. Were they present to-day they could not for the life of their souls settle the question. Christ may hav had an actual existence, but they know not whether he was human or divine. They know not whether he was slain on Calvary, or killed at the battle of Bull Run. Men's opinions cannot be accepted as evidence in the case. Respectfully, W. E. WALTON.

P. S.—On last Sunday the skeptic Hume was quoted from the pulpit as saying, That Socrates died like a philosopher, but Christ died like a god! Is this a correct statement? Has anyone a conception of how a god would die?

W. E. WALTON.

Unfortunate Honesty—Lawyers—Preachers' Extortions—Chess—Hairworms—Finance.

HARTFORD, KAN., Nov. 23, 1891.

MR. EDITOR: I like THE TRUTH SEEKER better than any other periodical I know of. I am so poor that I can no longer afford to take a newspaper, and hav to borrow the most of my reading. I will tell you why I am poor. I was born a sickly, puny child, and took vast quantities of medicin. Up to my sixth year I was constantly under the doctor's care. From 1880 to 1883 I traveled about through three or four states for my health. From 1878 to 1884 I was not able to do any work. I hav a large family, and for a number of years paid considerable money annually to the support of the church, besides medicin and doctors' bills. My father at last helped me to purchase a small farm here, but I hav no team, and am not able to cultivate it, although I hav performed an immense amount of labor on the place, improving, repairing, and tending small fruit and garden-truck patches and fencing. Last month a prairie fire came along and swept through my farm and orchard, burning up crops and doing damage to trees. By friendly help my house was saved. The people of Kansas are whole-souled and liberal, and always ready to lend a hand to help a neighbor. I hav studied law and been admitted to the bar, but I began the study too late in life ever to hope to reach eminence. Besides, the people here say I am too honest for a lawyer. Perhaps I am like the young man who was about to become a candidate for office on the Alliance ticket. He was objected to because he was a lawyer, but his father told them that his son was not lawyer enough to hurt him any. My health since 1884 has improved so much that I can do a day's work occasionally; and if I do not get something to do here that will make me a living soon, I shall sell out and go where I can get a start. I once made money at stock-raising in Illinois, but the preachers and doctors hav got all my money away from me, and my forty acres of land brings me very little money after taxes and repairs are taken out. If I sell out I will invest $5 in THE TRUTH SEEKER anyhow, to keep my mind free from priestcraft while I do liv.

I want to tell you something about what the churches are doing here. The Methodist church has about three hundred members, and the pastor, A. R. McLean, is a young man and a bachelor, and gets a salary of $1,000 a year with parsonage thrown in; but there seems to be some difficulty in raising the aforementioned salary. Brother Welch, an aged pilgrim of over eighty-five years, an exemplary old gentleman who has probably given a good-sized fortune in his lifetime to support the clerical lazzaroni, has recently been turned out in the cold and barren regions of the excommunicated, because, owing to a decline in his finances, he was not able to contribute to the full extent of his assessment for the support of this strong and healthy young pastor. A young lady who is trying to support herself by the trade of milliner, Clara Jewett by name, has been required to pay $25 this year to oil the tongue of the aforesaid dispenser of free salvation. These are only specimens of numerous cases illustrating the fact that the preaching of the gospel means "deliverance of captivs," "loosing the bonds of servitude," and "the poor hav the gospel preached to them," etc. I told a young Democrat the other day that the churches had all climbed on the Democratic platform now. "Why," said I, "the tariff plank of your platform says 'for revenue only,' and that is the principle which rules the churches."

Concerning the wheat and chess question, I hav a narrativ to relate. Mortimer Buck, my wife's father's uncle, who resides on a large farm near Fort Madison, Ia., and whose veracity will not be disputed by those who know him, gave me the following account of his experiment. Mr. Buck is now over eighty-five years of age, and the statement was made to me nearly twenty years ago. Mr. Buck said that he had occasion to sow into wheat a large field upon which wheat had never grown. He took the wheat to the mill in Fort Madison to hav it cleaned, and when he was about to sow it several persons remarked that they had never seen wheat so thoroughly cleaned from chess and every other ingredient except pure, full-grained wheat. This wheat was sown in the fall, and a wet, open winter followed. In many places the water stood in pools, and much of the wheat in those places was drowned and frozen out. At harvest time the low places bore chess, and nothing but chess; while in other places no chess could be found. If there was chess in the seed (which Mr. Buck says there was not), I do not see how it could all gravitate to the low places, since chess (or cheat as it is usually called in the West) is a much lighter grain than wheat. That it would float more readily than wheat is doubtless true; but the top or surface of water is a poor place to sprout wheat or any other grain.

In regard to those hair-snakes, I hav never observed any, but I think that there is one fact related by Mrs. Slenker which goes far toward proving the transformation, and that is, the finding of a bunch or bunches of twisted horsehair in pools of water by the roadside partially transformed into living animals. I can discover no intrinsic improbability in the theory to anyone who believes in the possibility of spontaneous generation.

I wish that Mr. Hertwig would elaborate his silver views for the benefit of THE TRUTH SEEKER readers. It seems to me that there is some of that famous "sweet reasonableness" in his theory. At least it cannot be disputed that any considerable coinage of depreciated silver dollars, even the present rate of coinage, is a dangerous experiment. Making a silver dollar to contain a dollar's worth of bullion silver would most likely cause it to be exported to even gold standard countries, and render our gold circulation more independent of foreign control. A. H. DARROW.

Children's Corner.

Edited by MISS SUSAN H. WIXON, *Fall River, Mass., to whom all Communications for this Corner should be sent.*

"Between the dark and the daylight,
When the night is beginning to lower,
Comes a pause in the day's occupations
That is known as the Children's Hour."

Bessie's Prayer.

I know a little girl some five years old or less,
Bright, careless, and happy, good, bad and best;
Curly hair and brightest eyes has little Bess,
Mischievous and naughty, but a sweeter child was ne'er caressed.

Good to Rover—"Here, doggie! some butter to make you fat!"
—Bad to me—she has puss and six kittens in my best hat.
Best to her mamma, for the philosophical elf
Has fully impressed her with forgivness itself.

Once when Bess climbed to the tempting, but forbidden shelf,
Just to look at the fruit cake by herself,
And at the very edge a juicy plum
Was soon displaced by Bessie's finger and thumb.

Bess had eaten the plum and just climbed down,
When mamma came and with a frown,
For she the broken cake did discern.
And to the culprit spoke with deep concern,

"It's strange," said mamma, "that in this house
I can't keep a cake—for that troublesome mouse
Gets the first mouthful and the big plum—
Bessie, what is on your first finger and thumb?"

"On my finner an' tum, mamma; which one?"
"Your right one, Bess." "Dis one?" "Yes!"
"Oh, dat is des from my chewing gum.
Mamma, de mousey eat de cake; I seed him run!"

"Bess, you are altogether too sly—
How dare you stand and face me with a lie?
And still you stick to it—can't you tell the truth?
You are a poor pattern for a Bible Ruth."

"Well, mamma, oo is bigger, so was Ruth,
An' if I tole all ye trufe,
Oo would be mad as mad tould be,
And I des lies so oo wouldn't punis' me."

"You naughty girl, to your closet and prepare,
And to Jesus offer a penitent prayer;
Ask his forgivness for stealing this cake,
And close the petition with amen for his sake."

To the closet went Bessie not wholly impressed
With discretion, or valor, or the way to get rest;
Thus her petition of reason poured forth,
And to the reader unvails its value and worth.

She closed up the door, which made it all dark,
But kept her eyes open his presence to mark;
"Desus, is oo weally here? Where is oo Desus?
Des take me on oo lap, dat is forgivness;

"Den I tan put my arms around your neck
An' hug an' tiss oo, jess so jolly,
Like I do papa, an' oo dust love me a whole peck,
And tell me you 'ittle angels and 'ittle dolly.

"O shaw! dare is nobody here, not a mousey;
What he stay here for? The dark makes me sleepy,
And I'll tell mamma dis de place to put de cake,
For if it is in de dark I tan't see it; Desus sake—Amen."

The mother, who, close to the door, still brooding the sin,
With ideas of atonement and hard disciplin,
Was moved with compassion from her fiercer despair,
While in thoughtful conviction she sank down in a chair.

Bess, as directed, had closed her petition,
Then from the closet emerged, but not satisfied,
And with new dispensation and ready conviction,
She climbed into her mother's lap to decide.

"Mamma, dare is no one in dare, did oo fink de was?
But dare ain't! Taus I talked and felt all,
And dare is no Desus, nor nuffin else; taus
I felt all ye room, on de floor an' de wall;

"And mamma, you dess you put cake in de dark closet,
If I don't see it I won't touch it at all;
But dess div me a 'itt'e piece 'fore oo put it away,
And send me to papa when you want me to pray."

UNCLE JACK.

A Chapter from Life.—(Concluded).

On a third occasion this lady noticed that the fowls, all of a sudden, stood still, turning an eye upward, and gazing intently on something, and she asked the meaning of it. She was told there was a hawk sailing among the clouds, and that the cock, having seen it first, sounded the note of alarm to his numerous family. The lady stepped out from under the shade of the tree where she was standing, and when it was pointed out, saw the hawk, apparently no bigger than a speck. In a moment a piercing scream was heard among the hens, and down came the voracious hawk, picked up a little chicken, and away he went. Then the lady could not be made to believe that the hawk, being so high up in the air, could possibly see so small an object on the earth as a little chicken. But one of our country lassies explained the fact to the interesting ignoramus by saying to her that the eye of the whole hawk family of birds was both a telescope and a microscope—a telescope half a mile up in the sky, and able to change it into a microscope by the time he descended upon his victim. The lady was a very pious Presbyterian, and thought it strange that a benevolent God would arrange things so that hawks should prey upon helpless little chickens, and form their talons and beaks expressly for the purpose of catching and tearing them to pieces as food. But our country girl reminded her that either God was *not* benevolent, or that he had no power in the case, for that in the air, upon the earth, and in the sea, the stronger animals all lived by devouring the weaker.

This lady was a Philadelphian, and before her month's visit was ended she found that farmers liv in a great big world of plants and animals, the study of which is a school of delight to all those who are endowed with inquiring minds and like that field of research. With a good library in the house, and countless object-lessons outside, minds that are alert are never subject to lonesomeness. Even in winter, when the plant world has undressed and gone to sleep, we can study the habits of the horses and colts, the cows, calves, and sheep, who receive their daily food at our hands. The only drawback to this pure pleasure is, that when the butcher, or the horse-dealer, comes along these personal friendships hav to be broken up; for man is a carnivorous as well as gramnivorous animal.

There are two things which all boys and girls ought to do as soon as they cut their eye-teeth. First, to settle upon a plan of life whereby they will be able to earn an independent living. A cold hell may be as uncomfortable as a hot one, and those persons are bound to experience it who allow their youth and middle age to pass away without laying up their surplus evenings so that when old age comes with its infirmities, and they are no longer able to work, they can hav around them the substantial comforts of life in their own houses, and owe no man anything in the shape of money. To execute this determination should be the ambition of every young man and woman.

Then, secondly, all young people should store their minds with knowledge as food for future thought and their memories with stores of beautiful poetry, so that, when they are driven in from the activ world without doors to their firesides within, they can enjoy these treasures of delight and not suffer the hell of *ennui*. All pleasures not enjoyed in moderation hav a residuum of pain. But the conscious possession of knowledge for reflection, and a storehouse of poetry in the memory to draw upon at will, is the only unalloyed happiness we hav in this world. A certain old man of my acquaintance, who has been a hard-working mechanic all his life, knows by heart most of the dramatic writings ascribed to Mr. William Shakspere, and fully appreciates them for their profound wisdom, as well as their unequaled beauties. A friend visiting him after he had been laid off by old age, found him living in his own house, from which no sheriff could oust him, reciting to himself and commenting on the text of "Julius Cæsar," a production which has done more to giv the English people all their high character for courage, for the sentiment of honor, and all the rest of the natural virtues, than all the sermons that ever were or ever will be preached. He had, during his youth, laid up the stores of intellectual wealth in the book of his memory, which no thief could steal from him, and was now checking them out as he needed them. He cashed his own checks. He was one of the happiest and most independent men alive. Had he been blind as a bat, or deaf as a post, it was no matter, so far as his resources of happiness were concerned. What a contrast between this case and that of thousands of other old men who sit with their toes in the ashes of their hearthstones, whose memories are empty, and whose minds are as incapable of thought as so many mules'. Boys and girls! do your duty while you are young, and lay up the treasures of knowledge for old age.

A. A. B.

Early Use of Soap.

More than two thousand years ago the Gauls were combining the ashes of the beech-tree with goat's fat and making soap. When Marius Claudius Marcellus was hastening southward over the Flaminian way, laden with spoils wrested from the hands of Viridomar, the Gallic king lying dead by the banks of the Po, his followers were bringing with them a knowledge of the method of making soap. The awful rain of burning ashes which fell upon Pompeii in 79 buried (with palaces and statues) the humble shop of a soapmaker, and in several other cities of Italy the business had even then a footing. In the eighth century there were many soap manufactories in Italy and Spain, and fifty years later the Phœnicians carried the business into France, and established the first factories in Marsilles. Prior to the invention of soap, fullers' earth was largely used for cleansing purposes, and the juice of certain plants served a similar purpose. The earth was spread upon cloth, stamped in with the feet, and subsequently removed by scouring. It was also used in baths, and as late even as the eighteenth century was employed by the Romans in that way.

Biographical Sketches.

VIII.—SHELLEY.

Percy Bysshe Shelley was born at Field Place on August 4, 1792. His earliest education was received at home with his sisters. At the age of ten he was sent to a school near Brentford, and three years afterward transferred to Eton. He was a shy and sensitiv child, though self-willed and determined. He suffered much from the rough treatment of his schoolmates and the degrading experience with the teachers. The first demonstration of Shelley's hatred and aversion to all authority was his refusal while at Eton to "fag." This fagging consists chiefly of the undergraduates doing the duty of a servant, or servants, for that matter, for their tutor. Sometimes the "faggers" had to smuggle gin and other things for their tutor, which was prohibited in the school. And if they were unlucky enough to get caught they must bear the punishment which rightly belonged to the master.

Shelley flatly refused to do such work at all, and left the school in 1808, and went thence to Oxford. He did not stay there long, however, as he then published a little pamphlet, entitled "A Defense of Atheism," for which he was expelled from college. This so angered his father that he declared that he would hav nothing farther to do with his welfare at all. He was, however, more angered about his son's marriage with an innkeeper's daughter, which took place shostly afterward, than his college scrape. All communication was shut off entirely from the poet and his father now, save a small yearly allowance, which was the poet's right. Shelley's marriage was, however, both infelicitous and tragical. Shelley soon tired of his wife, whose only gift was her beauty. Perhaps they would hav been happy at the end of the chapter had Shelley never met Mary Wolstonecraft Godwin, a distinguished authoress. A separation soon took place between Shelley and his wife, and the latter, taking her children with her, went to her father's house. About three years afterward she drowned herself. Shelley tried to obtain possession of the children, but he was lawfully thwarted by his father-in-law, who claimed that Shelley was unfit for the children because he was an Infidel. But even the sternest moralist could not blame Shelley when they knew how happy Shelley lived with his second wife. There was such intellectual sympathy between the two, and they were reported as having spent as many happy years together as would be only natural.

During the month of March, 1818, Shelley left England—forever, as it proved—for Italy. During the voyage he wrote his famous play of "The Cenci." During a tour through Switzerland he made the acquaintance of Lord Byron. And the two poets, whose taste agreed in so many ways, soon became fast friends, although it was destined not to last long. The winter of 1822 Shelley spent at Pisa, and in the following spring he went farther to Lucci, near the gulf of Spezzia. Like Byron, Shelley was intensely fond of the water, and his fondness for boating amounted almost to a passion, which, however, led to his death. In July 8, 1823, he sailed with his ex-naval friend, Mr. Williams, to welcome his friend Mr. Leigh Hunt to Italy. On the return homeward, during a sudden storm, Shelley was drowned. Some time afterward his body was washed ashore and burned, as the quarantine law demanded, in the presence of Lord Byron and other intimate friends. The ashes were carefully preserved and buried at Rome.

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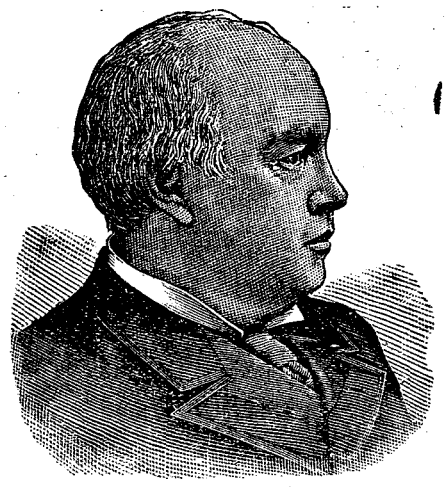
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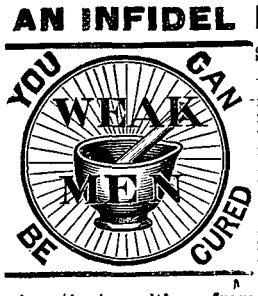
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These notices are for the benefit of Liberals who may be visiting the places where these societies are located. Local Secular Unions and Freethought Societies meeting regularly can hav their gatherings advertised here free by forwarding the necessary information.

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Meets every Friday evening, at 8 o'clock, at German Masonic Temple, 220 East 15th street. Lectures and discussions. The public cordially invited.

The Newark Liberal League

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Philadelphia Liberal League 25,

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Chicago Secular Union

Meets every Sunday evening at 7:30 P.M., at Fort Dearborn Hall, 181 West Madison street, and at *118 Fifth* avenue. Lectures and debates. Strangers from abroad are welcome.

Milwaukee, Wis., Liberal Club

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San Francisco, Cal., Freethought Society

Meets every Sunday evening at Union Square Hall, 421 Post street, at 8 o'clock. A cordial invitation is extended to all. Seats free.

Port Angeles Secular Union

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The West End Progressive Liberal Union

Of Los Angeles, Cal., meets semi-monthly, first and third Sundays, at 8 o'clock, P.M., at Parr's Hall. Everybody invited. MRS. R. M. BERRA, Pres.; J. H. MCWILLIAMS, Rec. Sec.

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Fort Worth, Tex., Liberal Club,

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News of the Week.

THE London *Standard* publishes a communication in regard to the recent so called aggressiv action of Russia in Pamir, which says: "It is high time for England to unsheathe her sword in Asia. TheRussian tide of conquest which has flowed steadily eastward for fifty years must be sent sweeping back to the Caspian. Russia has boldly pushed on until she now stands at the very outposts of India."

A RUSSIAN dispatch says: "Over thirty millions of human beings are dying of hunger."

ANNIE BESANT praises the American people for "the clear-sighted interest they take in Theosophical questions."

THERE is outcry in radical quarters against the effort of the Barbers' International Union to hav all legislatures prohibit Sunday shaving.

A HEBREW in Syracuse, N. Y., has brought a libel suit against a paper for bringing him into disgrace among his people by calling him a Christian.

ENGLAND is thought by some to be secretly working in the difficulty between Italy and the pope, expecting profit from a quarrel which would lead him to take refuge in Malta.

THE new-made friendship between France and the Vatican is about broken. The bishops exclaim against the govenment order that they shall not go to Italy lest the pilgrim riots be duplicated. The correspondent of the London *Times*, Mr. Stillman, foretold, on the commencement of the present year, that 1891 would be celebrated by the rupture between the French republic and the holy see. Although the customary derision of a prophecy was not wanting, late events hav done much toward the fulfillment of this correspondent's forebodings for the future. Everything seems to tend toward the separation of the Vatican and the Elysee. A dispatch from France says: "The circulaire praying the bishops to abstain from visiting their chief in prison, and the prosecution of the archbishop of Aix, was a beginning of the end perhaps, for has not the French parliament now proposed the separation of church and state?"

MEXICO is trying to keep the Central American republics from confederating. Jealousy of Guatemala and fear of that state as a powerful and dangerous neighbor are the cause.

"HE is a fine-looking fellow," said an Austrian lady not long ago, as she looked at his highness the Archduke Franz Ferdinand in his carriage. Her remark reached the ear of the public prosecutor, who, deeming the word "fellow" disrespectful, ordered her arrest, and she was sentenced to six months' imprisonment. The lady was rich enough to appeal to the supreme court in Vienna, which ordered her release.

ON the Italian king's proposal to make the religious marriage ceremony null, Catholics say: "How will Umberto receive in future those ladies whose marriage he has denounced as criminal? Those whom he has insulted on the most delicate question involving social and family relations? How will the crowned heads of Europe bear the stigma? Will Germany and Austria, and even the Turk, resent it? Probably not; the interests of the Triple Alliance are paramount."

ON the proposal to distribute aid for starving Russians through the British and Foreign Bible Society, a good judge says: "The proposal is crassly stupid. Agents of the Bible Society are beings accursed in the eyes of the Russian government and of the all-powerful orthodox church. Their proselytizing labors are distinctly illegal and they are only allowed to remain in the country on sufferance. All their movements would be watched and their schemes frustrated."

THERE is much reason to suppose there will be a famin in Russia next year also. The autumn wheat has been seriously injured by the rain, and it is very probable that the spring crops in many of the eastern governments will turn out no better than they did this year. The outlook in holy Russia is very gloomy. Nihilist agents are working activly to persuade the peasants that the czar can and ought to supply them with food. The large factories at Lodsi are stopping work for want of orders, leaving the operativs in a destitute condition.

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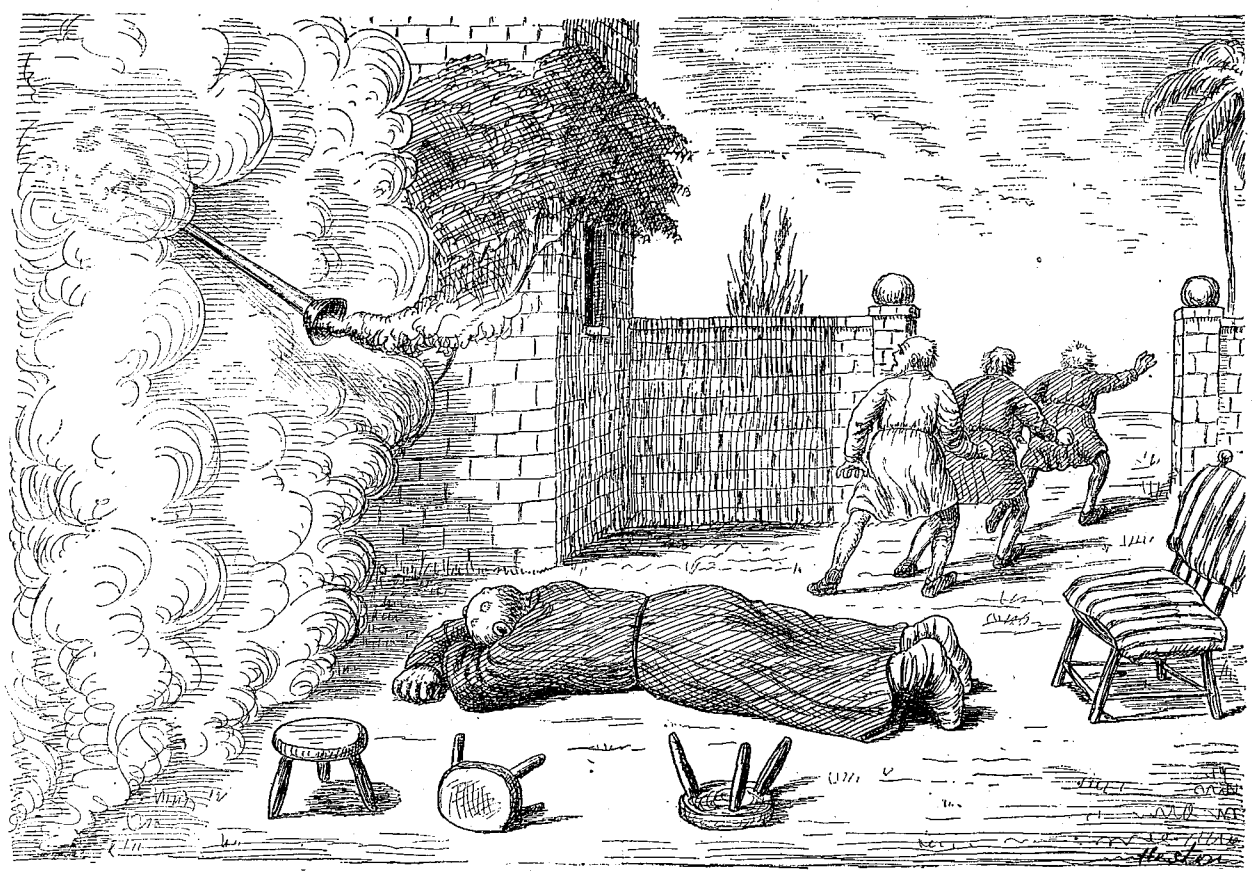
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IF there be any ill in the universe from mere *chance*, then a designing principle or mind, whether good or bad, cannot be the cause of *all* things; and consequently, if there be supposed a designing principle, who is the cause only of good, but cannot prevent the ill which happens from chance, or from a contrary ill design, then there can be supposed in reality no such thing as a superior, good design, or mind, other than what is impotent and defectiv; for not to correct or totally exclude that ill of chance, or of a contrary ill design, must proceed either from *impotency or ill-will.*—*D'Holbach.*

IT often happened, that the specific gravity of epileptics, whose fibers and muscles withered away, was lighter than water, and that they floated when put into it. A miracle! was instantly exclaimed. It was pronounced that such a person must be a demoniac or a sorcerer; and holy water or the executioner was immediately sent for. It was an unquestionable proof that either the demon had become master of the body of the floating person, or that the latter had voluntarily delivered himself over to the demon. On the first supposition the person was exorcised, on the second he was burnt. Thus hav we been reasoning and acting for a period of fifteen or sixteen hundred years, and yet we hav the effrontery to laugh at the Caffres!—*Voltaire.*

WHERE the press is free and every man able to read, all is safe.—*Thomas Jefferson.*

IT is a source of great satisfaction to me that that distinguished *littérateur*, the Ghost—usually yclept the *Holy* Ghost, for some reason I hav been unable to make out—has quite given up the literary profession. Nobody else would hav had any chance against him. He has written one book only, or rather a series of small tracts tacked together by nothing else but the binding. And, O Jerusalem, what a sale the work has! The Ghost's principal publishers in London are in Queen Victoria street, and his book goes off in hundreds of thousands of tons annually. Its sale seems to be, in great part, attributable to the fact that the work is written by the King of Heaven and dedicated to the King of England. All books proceeding from royal pens are, in character, quite exceptional, from the olden royal volume that treats of Abraham down to the recent volume that immortalizes Brown. Any ordinary mortal would hav supposed that the Ghost would hav found his publisher in Holywell street; but the Ghost is no ordinary mortal. He had the effrontery to offer his book in a far other locality; and effrontery was rewarded with its frequent concomitant, success. The profits out of his book alone must render the Ghost the wealthiest member of the Trinity. Some optimists, including myself, are sanguin that he may yet buy out the other members of the firm. Much might reasonably be expected from this anticipated transaction. The Father's character is exceedingly questionable; the Son, to put it mildly, is generally suspected to be somewhat queer in the upper story; while the Ghost has many negativ merits. True, he got into some sort of scrape over a girl in Palestine; but generous minds will not make too much of this; and all else that is known of him is that he once transformed himself into a pigeon, and that he once, on a pentecostal occasion, took the form of "cloven tongues as of fire." Those who hav observed a pile of Paysandu tongues in a shop window can easily gather what the Ghost is like by fancying each tongue to be of red-hot iron, and cloven—that is, split, as boys split a magpie's tongue with a sixpence to make it speak.—*Saladin in God and His Book.*

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Vol. 18. No. 52 {PUBLISHED WEEKLY.} New York, Saturday, December 26, 1891. {28 LAFAYETTE PL.} $3.00 per year.

SONG OF THE STAINED and HARDENED SINNERS:—
"There is a fountain filled with blood,
Drawn from Immanuel's veins,
And sinners plunged beneath that flood,
Lose all their guilty stains." etc.

CROWD OF WASHED CRIMINALS SINGING:—
"Sweeping through the gates
to the New Jerusalem,
Washed in the blood of the Lamb."



HOW IT WORKS—THE BEAUTY OF A BLOOD ATONEMENT.

Notes and Clippings.

THE pope complains of being forced by antipapal violence in Rome to remain imprisoned in the Vatican.

LAWS against Sunday work for barbers are in force in Tennessee, Minnesota, Colorado, Indiana, Ohio, and Michigan.

A GIRL in Dexter, Me., possesses a faculty which mystifies her friends. When blindfolded and provided with a photograph she can describe the person or object portrayed in the picture, and she will also describe the objects in any picture or print after merely running her finger-tips over the surface.

AN extensiv find of rich deposits of aluminum was made last week in the San Mateo mountains, about forty miles west of Albuquerque. Three miners brought to the latter place samples of a material they had found and with the nature of which they were unacquainted. It was assayed in Denver, and found to contain twenty-five per cent of aluminum. The men say the metal exists in great abundance.

THE Colorado *Graphic* says: "Stop the street-cars on Sunday and see how quickly the threadbare members of the Law and Order League who cannot afford the luxury of a horse and carriage will interpose in their own behalf." Certainly they would: the persons who are so ready to dictate to others as to how they shall spend Sunday do not expect to be restricted in the least in their own actions. If a law were passed that in any way restricted their movements on any day, it would be promptly denounced as an unwarranted interference with their sacred rights. Indeed, they are so bigoted and so wrapped up in self that they think all the world should do on Sunday just as they say; and they cannot be happy until they hav it in their power to compel this very thing.

ONCE upon a time, says the *Sun*, when a man had a narrow escape from threatened calamity, he showed his gratitude to providence by making a pilgrimage, by giving alms to the poor or gifts to the church. But times hav changed. Leonard Patterson, a young man of Bangor, Me., had a very narrow escape from death recently. An immense safe fell on him, but for some reason he escaped with but slight injuries. He announces in the newspapers that "in honor of his miraculous escape" he "will giv a dance in Union Hall" one evening this week.

THE horror of the great Russian famin is all implied in these few words of Count Tolstoi in his public letter of November 1st: "In out-of-the-way death-stricken localities, such as the one from which I write (the Dankov district), there is no rye for sale. Flour cannot be bought for money. And this is not an exceptional phenomenon; it is of constant occurrence everywhere." And yet, while the Russian government is distributing alms with one hand to the peasants, with the other armed with a knout it exacts taxes from the same starving wretches.

FEW of the Protestant churches in Maine can hold their flocks without offering liberal feeds on all possible occasions, and even then the faithful complain of the scarcity of oysters and criticise the cooking. All of the new churches hav kitchens, and as winter approaches the local newspapers hav announcements of oyster suppers, bean suppers, antique suppers, New England suppers, coffee suppers, and pink and lemon teas. The multiplication of loaves and fishes would hav to be carried to the last extreme to satisfy all of those who find piety in provender.

ONE of the latest religious frauds was founded in 1884 by the Abbé Buguet, of Montligeon, France. It is an association to "aid the forsaken souls in purgatory—those for whom no one else was praying and who had no hope of coming to the end of their sufferings until they had themselvs satisfied the justice of God." Every month the association has three thousand masses said for its object. Its members contribute one half-penny yearly to its funds, and they share in all its merits and may gain special indulgences with which it has been endowed.

THE *Sun* thus pointedly comments on the action of the barbers' convention at Grand Rapids, Mich.: "Why should the Barbers' International Union ask the state legislatures to enact laws prohibiting all the barbers of the United States plying their razors on Sunday? There is no law in any state requiring barbers to engage in Sunday shaving. Every barber in the country is at liberty to refuse to shave anybody, or trim anybody's beard, or cut anybody's locks on Sunday. Any barber has the right to close and bar his shop every Sunday of the year. The International Barbers' Union had better let the legislatures of the states attend to public affairs while its members regulate their own business. The proposed legislation would not reach the root of the matter. What the legislatures must do, if they would giv genuin relief to the barber, is to pass prohibitory laws or constitutional amendments forbidding beards to grow on Sunday."

A WRITER in the London *Pall Mall Gazette* says that he and others fathomed the secret of the wonderful feats of Lulu Hurst, the original Georgia Wonder, during her first performances, and after she had retired from the stage he learned the facts from the lips of Miss Hurst herself. She simply made the investigators do all the work. When she wanted to lift a chair on which a heavy man was seated, she put her palms to the sides of the back and tilted it forward. The person seated in it involuntarily grasped the side rungs or the seat, and to save himself from falling raised the chair himself, his toes never leaving the ground. The whole thing was done so quickly that it required a quick eye not to be deceived. The thud with which the chair came to the floor when the forward pressure was relaxed helped the illusion. When the investigator grasped the umbrella handle, and was requested to hold it very firmly, he unconsciously braced himself so that his center of gravity was easily disturbed, and pushed hard in a direction oppposit to that in which he judged the umbrella would move. A slight pressure on the part of the Georgia Wonder acted as a lure, and when this pressure ceased a strong man would involuntarily run forward in the direction in which he was pressing. All her tricks were simply the application of power in such a fashion as to deceive the onlooker into the belief that it was being exerted in an exactly contrary direction.

Communications.

Christianity at the Bar of History.

It is sometimes contended that the truth of Christianity is demonstrated by the fact of its wonderful history. No religion, it is alleged, has succeeded in accomplishing so much for human well-being; in other words, no religion has contributed so largely toward the happiness and progress of mankind. No religion, it is claimed, has produced such benefi cial effects upon the nature of its believers and supporters as the religion of Christ. To test the value of these statements, it is necessary that we should turn over some of the pages of early ecclesiastical history and see what these pages reveal. And what shall we find? Instead of Christianity being all that is pure and noble and good, unhappily for humanity we find that its early history was anything but cred itable to its upholders; and, moreover, that it was a corrupt and persecuting religion, which in many cases, so far from elevating its early believers, only converted them into the willing and wicked instruments of its tyranny. Its bishops, clergy, and missionaries were low-minded, ignorant, and superstitious, and manifested in their actions some of the worst vices of men.

In the first century after the alleged death of Jesus the conduct of Christians was at its best; they behaved with commendable heroism and self-restraint; but as soon as Christianity got power and began to spread throughout the Roman empire, Christianity began to display a tyrannical and persecuting spirit which grew and grew until it culminated in what are now known as the "Dark Ages of Christianity"—one of the saddest and most terrible pages in the history of the world.

It is sometimes said that the base and brutal men of these ages, the men who inspired all kinds of cruelty, who deluged the earth with human blood, who enslaved the bodies and minds of millions of people—that these men could not hav been Christians.

But during the early centuries of the Christian church the persecutors were representativ men; they were the men in authority; and if it is said that they were not Christians, the obvious retort is, Where were the Christians during those ages? And if the time of Constantine down to the Reformation was marked by vice and corruption, surely the impartial student of history may question the soundness of the tree which bore such bad fruit.

If Christianity failed to influence its believers for good from the fourth to the sixteenth century, surely we may attribute the virtue of Christians since that date to some other and more powerful agency?

But let us turn over the pages of history and examin the evidence.

We find in the third century Christianity, having extended its influence and power to Rome, began to assume importance as a political factor, which required to be counted upon and taken into account by those who sought to rule the destinies of the Roman empire.

Remember this fact: A contest took place between various Roman emperors with a view, on the one hand, of establishing it as the state religion, and, on the other, of extirpating it altogether; but the Christians ultimately succeeded in gaining Constantine over to their side, and in A.D. 314 an edict was issued from Milan from Constantine and Licinius, which granted "to the Christians, and to all, the free choice to follow that mode of worship which they may wish; that no freedom at all shall be refused to Christians to follow or to keep their observances or worship; but that to each one power be granted to devote his mind to the worship which he may think adapted to himself" (Eusebius, Ecclesiastical History, page 431). Soon, however, Licinius showed his former hostility to Christianity and renewed the war against Constantine, who thereupon embraced the Christian religion, and, with the support and sympathy of Christians, succeeded in defeating Licinius and became emperor in his stead.

With Constantine at the head of the empire, Christianity became the state religion, and under his reign all sorts of cruelties were perpetrated, and "future tyrants," as Gibbon says, "were encouraged to believe that the innocent blood which they might shed in a long reign would instantly be washed away in the waters of regeneration" (Gibbon, Decline and Fall of the Roman Empire, page 472).

During the third and fourth centuries the wealth of the church increased immensely, and many of the chief dignitaries lived in great pomp and style; some, of course, manifested the best spirit of piety, and their conduct was worthy of admiration; but for the most part the bishops and clergy were characterized by their arrogance, vanity, and ambition, and cared little for the well-being of those over whom they had control. The example of the bishops was imitated by the presbyters and others in subordinate positions, and this led to indolence on the one hand and vice on the other.

During the third century, too, a great scandal was caused by many priests, who, pretending to liv lives of celibacy—which in all ages of ignorance has appeared to the superstitious to be purer than married life—were really living in wanton immorality. According to Gibbon, many who had resolved to adhere to celibacy "formed connections with those women who had made vows to perpetual chastity; and it was an ordinary thing for an ecclesiastic to admit one of these fair saints to the participation of his bed, but still under the most solemn declarations that nothing passed in this commerce that was contrary to the rules of chastity and virtue" (Gibbon's Decline, page 73).

It must be remembered that in the first century of the Christian era nothing whatever is known of the existence of a Christian church. No doubt a number of vain persons set themselvs up as teachers or oracles. Indeed, we hav only to refer to the New Testament to find that a number of persons went about proclaiming themselvs to be "Christ," and a number of "false teachers" appear to hav found it an easy matter to get a large following.

In this century Knosticism, which is a compound made up of Christianity and Oriental philosophy, prevailed to a very large extent, and caused a good deal of discussion, being, as it was, diametrically opposed to many of the most important doctrins of the "orthodox" portion of the community.

There was also another important division among the Christians: a division between Jewish and gentile Christians. The former developed into what were called "Ebionites" and "Nazarenes;" the others called themselvs the true Christians. The more the doctrins of Christianity were discussed the greater became the difference of opinion, and so Christianity, in a very early period of its growth, found its believers divided into a multitude of sects.

In the early portion of the third century there appeared a remarkable man named Manes or Manichæus, a Persian magus. He propagated a Christianity of his own. Like many other religious teachers, he held that man's body was evil; that man could neither think nor do a good thing of himself; that "his thoughts were evil continually;" and that only by mortifying the flesh could he hope to get supreme happiness. He also taught that the highest life was only to be reached by those who abstained from intoxicating drink, abstained from flesh, fish, eggs, and milk, and who lived a life of the strictest celibacy.

They were to liv on the simplest of foods and deny themselvs everything pertaining to luxury. Sects, such as the Novatians and others, then arose and before the end of the third century a multitude of divisions existed among the Christians, and learned controversies raged as to the person of the godhead, which led to quarrels and persecutions of a bitter and malignant character.

In the fourth century (under Constantine) the first great council at Nice was summoned, and by a large vote decided that "Christ was of the same substance as the father," and condemned the heresies of Arius.

Constantine having now gained undisputed authority over the whole Christian community, he soon demonstrated that the religion of the "meek and lowly Jesus" in his hands was not altogether a doctrin of "peace and good will to mankind," but that he was capable of using in his service the sword without mercy or remorse to sustain his position in the Roman world. By this means thousands were trepanned into a quiet acquiescence in Christianity.

Gibbon says: "The hopes of wealth and honors, the example of an emperor, his exhortations, his irresistible smiles, diffused conviction among the venal and obsequious crowds which usually fill the apartments of a palace. The cities which signalized a forward zeal by the voluntary destruction of their temples, were distinguished by municipal privileges and rewarded with popular donativs; and the new capital of the East gloried in the singular advantage that Constantinople was never profaned by the worship of idols. As the lower ranks of society are governed by imitation, the conversion of those who possessed any eminence of birth, of power, or of riches, was soon followed by dependent multitudes. The salvation of the common people was purchased at an easy rate, if it be true that in one year twelv thousand men were baptized at Rome, besides a proportionate number of women and children, and that a white garment, with twenty pieces of gold, had been promised by the emperor to every convert" (Gibbon's Decline and Fall, vol. ii, pp. 472, 473).

The same high authority tells us that the sons of Constantine were veritable chips of the old block, and followed the same course of action as their father, "continuing to abrogate and efface the ancient superstitions of the Romans and other idolatrous nations, and to accelerate the progress of the Christian religion throughout the empire. This zeal was no doubt laudable; its end was excellent; but in the means used to accomplish it there were many things worthy of blame" (Ibid., p. 88).

In the year A.D. 360 Julian succeeded to a part of the empire; though educated as a Christian he reverted to philosophical paganism, evidently failing to believe in the teachings of Christianity. This emperor, who gained sole authority over the Roman empire in the year 361, showed his dislike of Christianity in so marked a degree in his writings and in his conduct that his Christian opponents designated him "Julian the Apostate." Yet, despite all, Julian displayed a higher degree of fairness than his predecessors, and by decree gave perfect equality to all creeds in the empire.

After Julian came a long line of Christian emperors, and it is natural that, under their rule, Christianity made rapid progress, many, no doubt, professing the faith from fear of the consequences. Mosheim says that very disreputable methods were adopted in order to induce people to embrace Christianity, fear, fraud, forgery, and force being among them. His words are: "The endless frauds of those odious impostors, who were so far destitute of all principles as to enrich themselvs by the ignorance and errors of the people. Rumors were artfully spread abroad of prodigies and miracles to be seen in certain places (a trick often practiced by the heathen priests), and the design of these reports was to draw the populace in multitudes to these places and to impose upon their credulity. . . . Nor was this all; certain tombs were falsely given out for the sepulchers of saints and confessors. The list of the saints was augmented by fictitious names, and even robbers were converted into martyrs. . . . A whole volume would be requisit to contain an enumeration of the various frauds which artful knaves practiced with success to delude the ignorant, when true religion was almost entirely superseded by horrid superstition" (Ecclesiastical History, p 98) The bishops wrangled respecting their positions and the extent of their jurisdictions, and trampled the rights of the people under their feet; they also lived extravagantly, and in their conduct were arrogant and overbearing toward one another.

In this age the first heretic of whom we hav any record was put to death in Rome. Theodosius, one of the worst emperors, was the bitterest of all the persecutors of heretics, and in his reign issued no less then fifteen edicts against the heretics; "heretical teachers were exposed to the heavy penalties of exile and confiscation if they presumed to preach the doctrin or practice the rites of their *accursed sects*. Their meetings were proscribed and the ground or building forfeited to the imperial domain." And Gibbon adds: "The sectaries were gradually disqualified for the possession of honorable or lucrativ employments; and Theodosius was satisfied with his own justice, when he decreed that as the Eunonians distinguished the nature of the son from the father, they should be incapable of making their wills, or of receiving any advantages from testamentary donations" (Decline and Fall, vol. iii, pp. 412, 413).

Draper, in a few terse sentences, sums up the effect of Constantine's reign by affirming that it "marks the epoch of the transformation of Christianity from a religion into a political system; and though, in one sense, that system was degraded into an idolatry, in another it had risen into a development of the old Greek mythology. The maxim holds good in the social as well as in the mechanical world that when two bodies strike the form of both is changed. Paganism was modified by Christianity, Christianity by paganism" (Conflict Between Science and Religion, p. 52).

Up to the end of the fourth century we find that the clergy were profligate; that heresy was put down by the strong arm of the law; that heretics were persecuted and ill-treated, and that Christianity, having become a powerful political force, waged incessant war against all other forces for supremacy.

ARTHUR B. MOSS.

English Notes.

DEAR TRUTH SEEKERS: This is a funny world! Sometimes that fact is brought home to us in roundabout ways, but I don't remember to hav had so quaint an illustration of it as one I had to-night over a cup of tea. My companion was a youth of nineteen, not overburdened with wits, yet sharp enough in many things. Apparently hopelessly incompetent for anything else, he was gladly pounced upon by his ecclesiastical superiors to train the young in his local Sabbath-school. His business was to be there betimes each Sunday, and should a teacher be absent, to occupy the vacant chair. Last Sunday the third class fell to his lot. Lads of nine or ten years of age were his disciples, so that his intelligence was taxed to the utmost. With what result? The teacher was dilating on the efficacy of prayer (which, by the way, he called the "effasy" of prayer), and one little fellow wanted to know what "effasy" meant. Our young professor was unequal to the occasion and decided to leave the knotty point to a tract he had in his pocket, which he read to the class. That tract sealed his fate as a teacher, for the superintendent happened to pass and looked at the pamphlet. Imagin his horror when he saw the title-page, "The Folly of Prayer," by G. W. Foote. Very few words sufficed to explain to the teacher that his services were henceforth dispensed with; that they would rather go without a teacher than trouble him any

more; and that they had decided to a hav a properly qualified teacher for the future. Thus is Secularism decaying in England; the wonder to the Christians is how the Secularists manage to saturate their most cherished lambs with their diabolical teachings. Perhaps they will pray to God the Father, Son, and Holy Ghost for the necessary information. If that fail they can come to us and we will gladly tell them.

Some Christians get quite frantic over our work. Last Sunday afternoon at Tottenham I was lecturing to a large audience on "St. Paul the Apostle." A miserable band of Christians held a few devotees enthralled close by. Soon they drifted one by one to my side to hear the good news of Secularism. The preacher's heart sank within him and he turned toward me, shouting at the top of his voice that I was leading them all down to the lowest depths of damnation. The crowd roared and so did the preacher. A second evangelist joined the chorus and the gesticulations became wild in the extreme and an immense concourse assembled. At last a friendly policeman interfered as they began to close upon the chair from which I was speaking; for it was obvious that the hitherto amicable preachers had lost their heads entirely in the frenzied efforts to save their poor lost brothers' souls from an eternal hell; only the brothers stuck to me and we reaped quite a decent collection of pennies at the close.

Now again we are asked whether we really make any impression by our outdoor lectures, or whether we merely amuse the idlers. Well, to be candid, I'm not quite sure of the effect, save that it must be better for men to be listening to something educational than for them to be chatting vulgarities or worse. But on Sunday morning, after we had been holding a meeting on the famous Clerkenwell green (where never a blade of grass grows and all is cobblestones) in support of Robert Forder, I noticed that the goodly audience who supported us flocked as one man to the Social Democratic Federation orator as soon as we were through; and it looked remarkably like they had honored us and voted as we asked for lack of other occupation on that Sunday morning. Be that as it may, it is a cause for congratulation that we are able to get hold of such men, and if they cannot enter very heartily into what they hear we can at least hope that some of it may stick and help them to be better parents and citizens. I believe it does; the shaking of hands, the greed for literature, the desire to hear more on some subjects, cannot all be vain; and the more I struggle on in this outdoor missionary work amongst the ignorant and thoughtless the more I am convinced that we are doing what we can to improve the masses, and that when our work is done and we retire or die we shall leave the world better for our lives and personal sacrifices.

On Thursday night Mr. Robert Forder had a very handsome illuminated testimonial presented to him in recognition of his excellent and faithful services rendered as secretary of the National Secular Society. The occasion was made one of singing and dancing at the Hall of Science, London; and it is scarcely necessary to add that many of the leading Secularists joined their less known colleagues in the mirth. Mr. Forder, as lion of the evening, was in great request. Another, rarely seen among us now, though a veteran in the cause, was Mr. John Austin, who designed and executed the artistic gift to Mr. Forder. The same artist worked the testimonial given years ago, in the same hall, to D. M. Bennett. Perhaps there was another reason why Mr. Forder proved so interesting to all. During that Thursday, from 8 A.M. till 8 P.M., the voters of the Finsbury Division had been recording their votes for and against our worthy friend. All was suspense, and all hoped rather than believed that he had won his seat on the London School Board. What a pity it seemed that the result of the election could not be known right then to giv further emphasis to the gift! Well, perhaps it was best unknown, for Forder failed to score. With 8,943 votes in his favor, he was still 137 behind the last of the successful candidates. For all that, the poll was better than had been hoped for. It was fondly believed that 6,000 would carry a seat if he could only get them; he succeeded in getting half as many more, and was over 2,000 ahead of the next comer and he a popular clergyman.

I wonder what our Wesleyan Methodist friends are up to now. John Wesley would not know himself amongst them, and would probably be voted a heretic. Anyhow, several of the London chapels (they call them "churches" now) are getting quite ritualistic. I could go to half a dozen well on the road to Rome; and now I read with startled eyeballs that the world-known City Road chapel which Wesley built, and which is now to be known as John Wesley's chapel, has an altar raised on two white marble steps, with fittings to match. I once went into a Wesleyan chapel just outside of London and found a raised chancel, sweet altar up ever so many steps from the floor, perfectly Catholic designs in the apse, and two brass gas brackets, tall and dignified, shaped like the candlesticks so dear to Catholic hearts, with gas-jets where one expected tallow candles. Hugh Price Hughes, the discoverer of the Atheistic shoemaker, has some poor imitations of Sisters of Mercy in the neighborhood of Oxford street, and many of the ministers hav all the outward appearance of real clergymen. All this is of importance to us only in so far as it points to the reunion of Christendom in the direction of Rome, and to the coming struggle in which Secularists will hav to play so prominent and painful a part. Do let us set to work earnestly for this struggle for truth!

Another interesting fact is that the church people are beginning to find that average people do not go to church at all nowadays. Naturally they ask why. Nobody knows, unless it is that religion has less hold on the people's mind than formerly. This the Christians are slow to admit Liverpool, with half a million of souls, has just canvassed the churches on a Sunday morning, and the good bodies who undertook the work hav been chagrined to find the results much below their expectations. Next they tried the evening services, for good Protestants do not trouble their God much till after tea time, and put in a church on Sundays much as they put in a theater or dance on week days. The total who went to church on that given Sunday evening was 164 610, or about one-quarter of the inhabitants of that city! If the Liverpool Secularists were livelier than they are, there certainly ought to be more than one small branch; do you not think so?

Ah, well! Secularism is forging ahead in England; and if we do not rake all our converts into the National Secular Society, it is comforting to feel that we are turning the nation into a land of Secularists pure and simple. SAM STANDRING.

Some Other Economic Opinions.

In reply to an article on "Some Economic Opinions," which appeared in THE TRUTH SEEKER of November 21st, I would like to state that a short experience in farming in the West will correct some views therein expressed.

Whether or not you can afford to sell corn in bulk or in the form of pork, beef, or horses, depends on the relativ price of corn, and pork, beef, and horses; also the regularity with which a crop can be raised. And farmers, as a usual thing, understand this quite as well as anybody else. In this vicinity corn is at present selling for forty cents per bushel, and hogs are worth from $2 85 to $3 per one hundred pounds. The raw material in a bushel of corn is not worth one-tenth of a mill (and for that matter raw material is worth nothing without labor applied to it), and the difference between one tenth of a mill and forty cents is made by labor and ingenuity; and so why would it not be a good thing to giv a bounty for every bushel of corn or wheat raised in the United States? It strikes me that the resistance to man offered by nature is sufficient to develop his brain, and to add artificial difficulties is worse than superfluous.

To say that a ton of steel rails manufactured in the United States makes this country's account to read, "The United States credit by one ton of steel rails, $30; the United States credit by cash for one ton of steel rails, $30," is not unlike the story of feeding thousands on a few loaves and small fishes, and having more left than when they commenced. In the United States during the year 1880. the account must hav stood, "Credit $5 000 000 000 worth of produce, $5 000 000,000, plus $5 000,000,000, the selling price," which is absurd. Suppose, for simplicity, a ton of steel rails is sold for seventy-five bushels of corn; in opening up the account the writer of the article I am criticising would experience the same difficulty that they will at the resurrection in case some cannibal sinner has swallowed a missionary saint.

The general trade of a single country is not carried on by exchanging the goods of the producer for the money of the consumer, but by bartering the goods of one for the goods of the other; and money acts only as a clearing-house in settling balances. Much the same transaction takes place in the trade between foreign countries, with this exception, instead of having any international money with which to settle accounts, they make use of a commodity which is divisible, and contains great commercial value in small bulk, and for which there is a ready and steady market. This commodity is usually gold or silver. Diamonds would do just as well were they divisible without detriment.

It is rather laughable to hear men talk about an "American system" and an "American policy." It is much nearer the historical truth to speak of a protectiv system as an English policy; which, like some of her old fashioned machinery, she has shipped and sold here, because in the markets of the world it was long out of date.

The importers are not the only persons demanding free trade. Free traders are mostly men who are obliged to sell their products in the markets of the world and buy the supplies they consume in raising the products they sell in open markets, in the high-priced protected markets at home.

The agricultural laborer of this country is as intelligent as any in the world. How can he compete on even terms with the Russian wheat-raiser when his own countrymen charge him nearly twice as much for the machinery they sell him, as they do his rivals for the machinery they sell them! And yet they talk of protecting the American laborer! Abraham protected his son Ishmael in just the same way.

The other class of men among free traders is those who hav made the subject their particular study; for I know of scarcely a reputable writer on political economy (who has no ax to grind) but who is a free trader. It is true political economists are called theorists, visionaries, and such names, but if calling names would kill a man some of our best men would hav been dead long ago. The best way to kill off a philosopher is to successfully refute his philosophy. It will hardly do to say your theory is all right but you cannot put it in practice, for theory is simply the classification of facts put in concise language.

It is most strange language to say that if there were free trade importers would hav nothing to do, and that their customers would be impoverished; for the opposit, protection, would dismiss importers to innocuous desuetude, and how paying less for sugar would impoverish the consumers thereof is a mystery.

If money is not created by law I am at a loss to know how it is created. If you were to place a $20 gold piece on an anvil and deface the superscription, though in quality and quantity it were not one whit less, its money value is gone. Its tender will no longer pay a debt of $20. If money is not created by law, then weights and measures are not created by law, which we know to be the case. The value of a dollar is its compulsory debt-paying quality, and Congress can and does fix it. Of course it is beyond the power of Congress to fix the purchasing power of money, for that would be setting a price on a man's goods, a price at which he is compelled to part with them. I do not believe in light money, or cheap money, or poor money; but in discussing the money question it is desirable to state what we mean by the terms "light," "cheap," and "poor."

To speak of a dollar's worth of silver in a silver dollar without stating a unit of measure, is purest nonsense, and to advocate the use of silver as money because it is produced in the United States would apply to wheat and corn. It is said that next year Mexico will equal this country in its product of silver.

To sum up all in a few words, value is an ideal quality and is regulated by the owner or the one who desires a thing. (This has been decided by the Supreme Court.) And consequently the value of anything depends on the extent to which men think it ministers to their happiness. These things are termed wealth, and money is wealth only to the extent that it ministers to the happiness of mankind. This it does by effecting an exchange or settling a debt. If a man has got any doubt about the meaning of a dollar he can settle that doubt by attempting to make one and to purchase with it. The United States defines its position quite definitly on that point.

As a matter of fact there is no such thing as gold money or silver money; but there is such a thing as United States money and British money made of gold, silver, and other metals. And since 1856 or 1857 the value of foreign coins in this country is 0.

Taking into consideration the condition of things in this country—viz, the enhanced prices resulting from a tariff—the extra amount of money required by the extensiv division of labor and exchanges—the addition to our wealth of more than a billion and a half per year, with the infinitesimally small ratio of increase in our money—taking these things into consideration I am free to say the money of the United States is working the hardest of any in the world.

Freethought is a good thing, but to giv to a man a Freethought tract with one hand and with the other to assist in impoverishing him, will not aid the cause to any appreciable extent. I suppose this at least to be the case. So to be candid with you, Mr. Editor, I do not think Mr. Ingersoll ever wrote the above-mentioned article, for so grand a man would not make such grand mistakes.

Kiowa, Dec. 3, 1891. Z. A. GLEASEN

A Christmas or New Year's Present.

The "Freethinkers' Pictorial Text-Book" in cloth binding ($2 50) is one of the best Christmas or New Year's presents a Liberal can make to a friend. Christmas is a pagan festival and New Year's is only a mark of time, but the Text-Book is a thing of beauty and a joy forever, and will help to rationalize the festival and make your friend forget the flight of years.

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A New Society of Freethought.

I hav been urged to undertake the establishment of a new Liberal and independent society for the propagation of Freethought and to set forth the grounds upon which I think such a society ought to rest. I hav not yet consented to commit myself to the task; for the problem that presents itself is truly a formidable one. A meeting is called (elsewhere announced) for the launching of such a movement. If at that meeting the material foundations for the same are successfully laid, then I will plunge into the allotted labors with all my ability; but if at that meeting the experiment seems futil and worthless and no assurances of success seem forthcoming then my connection with the affair ceases. I speak plainly now, that I may not afterward be accused of halting or inconsistency.

For the society thus founded I should hope to enunciate such principles as would afford a common platform for the coalescence and fraternization of the various schools of reform, secular and religious.

I am well aware of the perils of such an undertaking. Nevertheless, I believe certain common principles can be declared upon which all schools will be willing to unite. I will here state a few of the principles upon which I believe we can coalesce and cooperate.

1. The absolute and unqualified separation between church and state.

2. The abrogation of all Sunday, sumptuary, and religious laws.

3, The unqualified non-censorship of the public press.

4. The abrogation of the authority of the church in the morals of the individual and the nation. Common sense, the noblest instinct of the race, is a safer vigilance committee than a band of preachers nurtured in the effete wisdom of the medievalists.

5. The disuse of the Bible and theological or religious hymns in any sacred or devotional sense in the curriculum of education pursued in the public schools.

6. The abrogation of all laws exempting from taxation available church property, whereby millions of dollars are yearly extorted by indirection from the hard-earned coins of the unchurched masses, for the gratification of the luxurious patricians who constitute the religious aristocracy of Christendom.

7. Eternal vigilance against every overt or surreptitious attempt to weave into the declarations of our national Constitution any religious vestment or theological insinuation.

8 The abrogation of all laws which are unjustly prejudicial to the interests of the working classes.

9. The development of such practical schemes for the education of the unfortunate and the dignified relief of their crying wants as shall be compatible with good sense and the ameliorating environments of the age. (Preach down all wrong into the ears of those who are its beneficiaries; but while doing so alleviate the wants and pains of those who are its unpropitious victims!)

10. The gradual modification of the present social order and economic situation, from better to better, step by step, and persistent education along the line until the attainment of the distant era of peace when the rights and liberties of the individual shall be recognized as harmonious and coördinate with the rights and liberties of the collectiv body.

11. Absolute and untrammeled freedom of thought. Energetic and defiant protests against all bigotry and intellectual narrowness, whether they come in the frock of the priest or in the livery of the libertarian. Whatever our biases or preconceptions, we shall never be loath to accept that as truth to-day which yesterday we regarded as error, if the facts shall compel us to such conclusions, believing with Emerson that "consistency is the hobgoblin of little minds."

Why should not a great popular movement based upon such purely humanitarian principles and wholly devoid of theological bias or religious supernaturalism succeed in this age?

In spite of the atrocities and barbarities of her career, in spite of her bloodguiltiness and undisguised repudiation of the simplicity of her so-called savior's teachings, the church of Christ has developed from a mere handful of men till to-day she controls the entire world.

Why?

Because she has behind her some mysterious and undiscernible force which she blandly calls God, and assumes that the hierarchies of heaven are subject to her beck?

Not at all.

Simply because, in spite of her vapid supernaturalism and diaphanous hypocrisy, she has touched the chords of humanity and played upon the sympathies of the race. She has aggregated, organized, and utilized the *human* and *social* forces which pervade the race, and holding these as in a leash has guided the world whithersoever she chose to lead it.

Here, then, is the keynote of success for all purely natural and humanitarian movements. Devoid of the thin gauze of the supernatural and the false hope of *post mortem* redemption, such a movement must plainly and proudly manifest to the age that potent force which, utilized by the race, will result in its uplifting and amelioration.

Liberalism has too often failed because founded upon negation. Negation is a vacuum. The human mind cannot feed upon a vacuum. Liberalism must assert and affirm, if it hopes to abide. Liberalism has too often foundered mid-sea upon the rock of disputation, beating the empty air with the fisticuffs of vain discussion. Liberalism must seize the forces that conserve, coalesce, and fraternize the race, if she hopes to escape disaster. Liberalism must do as well as damn; must rear as well as ruin! Merely to dissipate the clouds will not suffice unless thereby the sunlit heavens are revealed. Therefore the platform upon which Liberals build should be free as the air, broad as the world, and clear as the daylight. Let every problem be discussed, every thought analyzed, every philosophy penetrated. Let the mind be free to soar whithersoever it will in search of intellectual food and the pabulum of wisdom.

But let not Liberalism forget the *heart* of man. The soul of sensibilities is the fathomless reservoir out of which must pour the flood of human consolation and human amelioration. Weak is the heart and strong is the head; still ever is the heart the leader and the head the laggard.

Methodism succeeded despite her fatuous theology and her medieval vestments, because she discerned this secret of the race and based her religious enthusiasm upon the sympathies and necessities of the human heart. The yearnings of the race are not anachronisms or anomalies, to be shattered by the iconoclast's club; they are potencies and prophecies, which intelligently nurtured become the restorers and saviors of mankind.

The New Liberalism, the Liberalism which is to sweep the age, and establish the Church of Freedom or Church of Truth, is the Liberalism which, building upon the intellectual triumphs of the past, shall unite the proud philosophy of the age with the plodding practicalities of life—shall hitch stars to common cart-wheels and cause comets to course the paths of earth.

Defying the dead past and the moribund present with all their biases and hypocrisies, their foibles and fallacies, the New Liberalism lifts on high the torch of knowledge for all the world, that men may walk wisely, that the race may be knit together in common brotherhood, and that the love of truth may be the universal genius guiding the human kind amid the uncertainties of existence.

Such is the proclamation upon which I would seek to found the new Society of Human Progress. If there are enough to coöperate with me, to encourage me, to build with me, I believe this child of hope may be born in the travail of enthusiasm in a single night, if all who are of one mind will congregate.

HENRY FRANK.

Our London Letter.

The National Sunday League is doing grand work in making the first day of the week more cheerful than it used to be. Now that the seaside excursions promoted by the society during the summer months are over, Sunday evening entertainments are given in various parts of London, consisting of lectures by able men, followed by music and singing by those who understand their work. It is quite possible the churches suffer by such superior attractions, consequently the preaching community is greatly disturbed, and has put forward a champion in the person of the secretary of the Lord's Day Observance Society, who threatens to take action against those responsible for all secular entertainments given on Sunday. An act of Parliament passed a century ago will be hauled out of its obscurity as an instrument to wreak vengeance against the parson's enemies; but whether the threat will be carried out remains to be seen, as the league has the means and will make a stiff fight, and it will cost the bigots no inconsiderable trifle even if they succeed in getting a conviction. There is a large and increasing number of Londoners who are heartily tired of the clerical party, and will not readily submit to the priestly yoke being placed upon their necks now that they hav tasted the sweets of freedom.

Considering the continual exposures of clerical doings, it would be the better policy of the tribe to keep quiet for a time. Dr. Clutterbeck, just sentenced to the ridiculously short term of four years' penal servitude, for embezzling about £40,000; the Rev. S. J. Cotton, committed for trial on charges of brutality to children and manslaughter; S. Whalley, a pious solicitor, so pious that he had a little oratory in his office where he "had passed many happy hours in silent communion with his maker," as he told a confiding client, has swindled to an enormous extent, and might hav gone on still further in the same direction if death had not claimed him—are three instances made public in the space of a few days as to the powerful effect for good a belief in Christ has upon man. These disclosures, thanks to the press, are not confined to the country in which they are made, but soon become universally known, and it is therefore little to be wondered at that Christian missionaries are not so favorably received in "heathen lands" as the missionary societies would wish. The Chinese are by no means to be commended for killing the Christians in King Chou and elsewhere, but they may think that is the only way of ridding themselvs of people whose religion covers so many rascalities. Persecution is always bad, whatever form it takes, and it is never resorted to in Christian countries. Stoning the small band of Mohammedans in Liverpool, imprisoning Freethinkers and Socialists, is not to be considered as persecution, but only a mild form of argument used for the benefit of the recipients of these little Christian attentions.

The vicar of Old Buckenham, Norfolk, has appealed to the archbishop of Canterbury to make an immediate effort to secure some additions to the incomes of the poor clergy, in order that they may not be reduced to bankruptcy. The first suggestion naturally is to appeal to the public, and the fourth and last is for the bishops to contribute according to their means, but no doubt when the scheme is fully formulated this last one will be excluded, although it is the only one that should be recognized.

There is a building at the east end of London known as the Red church, and this having been declared structurally unsafe, the vicar has been summoned for disobeying the order to put it in proper repair. The vicar said he was not the owner, and no one knew who was. The parson had appealed to the parishioners, who said they would see him a long way off first, as they had already, much to their disgust, to pay rates to support two other churches in the district, so things are at a standstill, and will no doubt remain so till it falls down and kills a few of the callous parishioners.

The "Little Georgia Magnet," otherwise Mrs. Abbott, is doing well with her tricks, and seems able to bamboozle large audiences. A reporter on the *Star* newspaper claims to hav discovered how it is done, and has arrived at the same conclusion as your correspondent, Mr. W. P. Butler. In the mean time the lady draws well, and secures a salary of £150 per week. The exposure has done her no harm, and has really been a good advertisement. As usual, the majority of people believe in her "magnetic" powers. What a good thing it is for fraud that there are so many fools with money.

J. D.

Effect of the World's Fair on the Human Race.

From the Illustrated World's Fair.

The great Fair should be for the intellectual, mechanical, artistic, political, and social advancement of the world.

Nations, like small communities, are in danger of becoming provincial, and must become so, unless they exchange commodities, theories, thoughts, and ideals. Isolation is the soil of ignorance, and ignorance is the soil of egotism, and nations, like individuals who liv apart, mistake provincialism for perfection, and hatred of all other nations for patriotism. With most people, strangers are not only enemies, but inferiors. They imagin that they are progressiv because they know little of others, and compare their present, not with the present of other nations, but with their own past.

Few people hav imagination enough to sympathize with those of a different complexion, with those professing another religion or speaking another language, or even wearing garments unlike their own. Most people regard every difference between themselvs and others as an evidence of the inferiority of the others. They hav not intelligence enough to put themselvs in the place of another if that other happens to be outwardly unlike themselvs.

Countless agencies hav been at work for many years destroying the hedges of thorn that hav so long divided nations, and we at last are beginning to see that other people do not differ from us, except in the same particulars that we differ from them. At last, nations are becoming acquainted with each other, and they now know that people everywhere are substantially the same. We now know that, while nations differ outwardly in form and feature, somewhat in theory, philosophy, and creed, still, inwardly—that is to say, so far as hopes and passions are concerned—they are much the same, having the same fears, experiencing the same joys and sorrows. So we are beginning to find that the virtues belong exclusivly to no race, to no creed, and to no religion; that the humanities dwell in the hearts of men, whomever and whatever they may happen to worship. We hav at last found that every creed is of necessity a provincialism, destined to be lost in the universal.

At last, Science extends an invitation to all nations, and places at their disposal its ships and cars; and when these people meet—or rather, the representativs of these people—they will find that, in spite of the accidents of birth, they are, after all, about the same; that their sympathies, their ideas of right and wrong, of virtue and vice, of heroism and honor, are substantially alike. They will find that in every

land honesty is honored, truth respected and admired, and that generosity and charity touch all hearts.

So it is of the greatest importance that the inventions of the world should be brought beneath one roof. These inventions, in my judgment, are destined to be the liberators of mankind. They enslave forces and compel the energies of nature to work for man. These forces hav no backs to feel the lash, no tears to shed, no hearts to break.

The history of the world demonstrates that man becomes what we call civilized by increasing his wants. As his necessities increase, he becomes industrious and energetic. If his heart does not keep pace with his brain, he is cruel, and the physically or mentally strong enslave the physically or mentally weak. At present these inventions, while they hav greatly increased the countless articles needed by man, hav to a certain extent enslaved mankind. In a savage state there are few failures. Most anyone succeeds in hunting and fishing. The wants are few and easily supplied. As man becomes civilized, wants increase; or rather as wants increase man becomes civilized. Then the struggle for existence becomes complex; failures increase.

The first result of the invention of machinery has been to increase the wealth of the few. The hope of the world is that through invention man can finally take such advantage of these forces of nature, of the weight of water, of the force of wind, of steam, of electricity, that they will do the work of the world; and it is the hope of the really civilized that these inventions will finally cease to be the property of the few, to the end that they may do the work of all for all.

When those who do the work own the machines, when those who toil control the inventions, then, and not till then, can the world be civilized or free. When these forces shall do the bidding of the individual, when they become the property of the mechanic instead of the monopoly, when they belong to labor instead of what is called capital, when these great powers are as free to the individual laborer as the air and light are now free to all, then, and not until then, the individual will be restored and all forms of slavery will disappear.

Another great benefit will come from the Fair. Other nations in some directions are more artistic than we, but no nation has made the common as beautiful as we hav. We hav given beauty of form to machines, to common utensils, to the things of every day, and hav thus laid the foundation for producing the artistic in its highest possible forms. It will be of great benefit to us to look upon the paintings and marbles of the Old World. To see them is an education.

The great republic has lived a greater poem than the brain and heart of man hav as yet produced, and we hav supplied material for artists and poets yet unborn; material for form and color and song. The republic is to-day art's greatest market.

Nothing is so well calculated to make friends of all nations as to really become acquainted with the best that each has produced. The nation that has produced a great poet, a great artist, a great statesman, a great thinker, takes its place on an equality with other nations of the world, and transfers to all of its citizens some of the genius of its most illustrious men.

This great Fair will be an object-lesson to the other nations. They will see the result of a government republican in form, where the people are the source or authority, where governors and presidents are servants—not rulers. We want all nations to see the Great Republic as it is, to study and understand its growth, development and destiny. We want them to know that here, under our flag, are sixty-five millions of people and that they are the best fed, the best clothed and the best housed in the world. We want them to know that we are solving the great social problems, and that we are going to demonstrate the right and power of man to govern himself. We want the subjects of other nations to see a land fillled with citizens—not subjects; a land in which the pew is above the pulpit; where the people are superior to the state; where legislators are representativs and where authority means simply the duty to enforce the people's will.

Let us hope above all things that this Fair will bind the nations together closer and stronger; and let us hope that this will result in the settlement of all national difficulties by arbitration instead of war. In a savage state, individuals settle their own difficulties by an appeal to force. After a time these individuals agree that their difficulties shall be settled by others. This is the first great step toward civilization. The result is the establishment of courts. Nations at present sustain to each other the same relations that savage does to savage. Each nation is left to decide for itself, and it generally decides according to its strength—not the strength of its side of the case, but the strength of its army. The consequence is that what is called the Law of Nations is a savage code. The world will never be civilized until there is an international court. Savages begin to be civilized when they submit their difficulties to their peers. Nations will become civilized when they submit their difficulties to a great court, the judgments of which can be carried out, all nations pledging the coöperation of their armies and their navies for that purpose. If the holding of this great Fair shall result in hastening the coming of that time it will be a blessing to the whole world.

And here let me prophesy: The Fair will be worthy of Chicago, the most wonderful city of the world—of Illinois, the best State in the Union—of the United States, the best country on the earth. It will eclipse all predecessors in every department. It will represent the progressiv spirit of the Nineteenth Century. Beneath its ample roofs will be gathered the treasures of Art, and the accomplishments of Science. At the feet of the Republic will be laid the triumphs of our race, the best of every land.

ROBERT G. INGERSOLL.

The American Secular Union.

J. D. Shaw in the Independent Pulpit.

FROM THE TRUTH SEEKER'S report of the Philadelphia Congress of the American Secular Union, we conclude that the organization is almost defunct. This congress is characterized in that paper as the shortest and meanest one yet.

We hav never had any faith in the effectivness of the Westbrook-Craddock policy. Not that we are wanting in respect for Judge Westbrook and Miss Craddock, who hav for some time been its president and secretary, but because we could see no element of success in their methods.

We believe they hav done what they thought was for the best, but time has not shown it to be the best, and long ago we felt sure it would not. In their desire to enlist certain half-hearted, conservativ Liberals in its behalf, which of course we would be glad to hav done, they hav antagonized the only real, out and out, aggressiv friends the Union ever had.

We are now to hav a new administration and we hope it will adopt a new policy, for if it does not the organization might as well disband. The new officers are: President, C. B. Waite; vice-presidents, J. F. Gosting, Dr. Greer, W. S. Andres, and E. M. Greer; secretary, Mrs. M. A. Freeman; treasurer, M. Reiman.

Of these we know very little, except that Judge Waite, the president, is an able lawyer and the author of a valuable book, "History of the Christian Religion to the Year 200 A.D." Mrs. Freeman, the new secretary, is a lecturer, of whom we hav seen many favorable reports, and the present secretary of the Chicago Secular Union. So far we hav had no intimation of what policy this administration will pursue, and await future developments with a good deal of anxiety, earnestly wishing for it greater success than has ever yet been realized by those preceding it.

We hav never lost our interest in the success of the Union, nor our faith in the justice of its demands, and whatever may befall the present organization, we mean to work for a Secular government, and we believe this will some day be accomplished, if not by the American Secular Union, by some other organization.

We would be pleased to hav the joint coöperation of Spiritualists, Free Religionists, Unitarians, and Seventh Day Adventists, in working for the Nine Demands of Liberalism, and there is no good reason why this may not be realized, but the Liberals must not seek such alliances by compromising with orthodox religion. But for the bigotry and selfishness of religion there would be no occasion for those demands, and the nearest, if not the only way to their accomplishment is by the overthrow of superstition.

Those so-called Liberals who hold themselvs aloof from all antagonism of orthodoxy are not entirely useless to us in the struggle for Freethought, but they are of very little use. Compared to the aggressiv Liberals, in the army of Freethinkers, they remind one of the chaplains and hospital "rats" that always find shelter in the rear of a fighting army.

If the principles of the American Secular Union ever prevail in this country, it will be when Liberalism triumphs over superstition, and that it can never do by a half-earnest, half-hearted compromising policy. We must not hesitate to meet orthodoxy in open fight; we must come to blows with bigotry, and hit superstition from the shoulder.

We make no war upon other and more conservativ Liberals, nor do we war upon Liberal Christians. Our fight is with superstition, and with it we make no compromise. We make it, too, on intellectual grounds, and for weapons use reason, facts, and arguments, drawn from science, history, observation, and experience. We abhor invectiv and vituperation. For the victims of superstition we hav a feeling of pity and kindness, but for superstition itself we hav loathing and contempt. It is superstition we fight and not the people who are enslaved by it. We hav been so enslaved and owe our present freedom to reason, hence by reason we seek to emancipate others.

The "let-orthodoxy-alone" policy will never overthrow superstition. It must be met with an aggressiv spirit. It must be overcome by rational methods, and no organization can expect to secularize this country that opposes such methods. The fact that a man or an organization is Liberal counts but little in the fight with superstition. Such men and organizations should oppose superstition. They should show its unfitness to thrive and rescue from it the people upon whom it preys. When this is done Secularism can flourish, but not until then.

Lecturer Putnam Banqueted.

From the Stockton, Cal., Daily Independent.

At a reception which was given last Friday night at the residence of Charles Haas to Samuel P. Putnam, the Liberal League lecturer, progressiv eucher was played and a repast was then served. W. F. Freeman, who presided at the table and acted as toastmaster, said, when the ladies and gentlemen sat down:

"Giving thanks before meals is not yet an obsolete custom. Personally, I believe in it, and if by a miracle this elegant and sumptuous repast was provided I should deem it appropriate to thank God for it. But as the eatables and decorations were provided by the ladies and the wine presented by A. Schell, I shall, on behalf of those present, reverently and affectionately thank them for it."

The toasts and those who responded to them were:

"Our honored guest, poet and author, soldier and lecturer, a symposium of talents, which can edify and please us in our homes, defend us upon the battlefield, and represent Liberalism upon the platform." Responded to by Mr. Putnam.

"Freethought, national, its growth and influence." H. B. Loomis.

"Freethought local, a retrospect of its history." Dr. A. T. Hudson, first president of the Pioneer Liberal Society of Stockton.

"Germany, its people and its literature, true to the principles of Freethought." Dr. A. T. Hudson.

"Organization and methods of presenting our opinions to the public." Victor Heck.

"The Liberal press and literature." Putnam.

"The society of Turn Verein, although an offspring of a government of kings, is an exemplar of civil, political, and religious liberty in its broadest sense, ever ready to coöperate for their promotion or defense." Charles Wagner.

Lectures and Meetings.

W. S. BELL will lecture at Phœnix, Ariz., December 27th, 28th, 29th; San Pasquale, Cal., January 2d, 3d.

JOHN R. CHARLESWORTH'S present lecture appointments are as follows: December 27th, 28th, Centralia; 30th, 31st, Waterloo, Ind.; January 10th, Columbus, O; 11th, 12th, Shreve; 24th, Kent; 27th, 28th, Farmdale; 29th, Pittsburgh, Pa.

THE regular Friday evening meeting of the Manhattan Liberal Club will be held as usual on Friday, December 25th, which this year happens to be Christmas. Instead of the regular form of lecture and debate, there will be an illustrated (lantern) lecture on "The Seven Wonders of the Human Body and Some of Its Freaks," by E. B. Foote, Jr., M.D. Visitors are requested to be in their seats before 8.15, at German Masonic Hall, 220 E. 15th street.

Evening and the Grave.

Another day, on fading ray,
Now wings his flight from earth away;
Another sun his course has run,
Another day of toil is done.
In peace the day comes after night;
In peace it givs its midday light;
In peace let day depart and go,
And with it all its care and woe.
Blessed be the sun that givs the light;
And blessed the shadows of the night.
In glory came the sun and day;
In glory pass they both away.

The phantom night, in hasty flight,
Up from the east comes into sight;
On shadowy wings it darkness brings
O'er living forms and lifeless things.
Come, starry night; come, moonlit sky;
A longer night comes by and by
When in death's garb the soul is dressed,
And sleeps the sleep of endless rest.
Then shall this being cease to be
A wave upon life's troubled sea;
This whirlwind cloud of dust and force
Shall end its being and its course.

No specter sight in shadowy night,
More than in day of sun and light;
No fairy host, no golden ghost,
Comes to the brave from deathland's coast.
No mysteries beyond the grave
More than in life. Be true and brave;
Each day you meet the unforetold,
Yet fear not what the morrow holds.
Night is the absence of the day,
And death is naught but life away.
Blessed be the day that brought us life,
And blessed the day that ends its strife.

O. L. CALLCOD.

SEND for catalog of our publications. Sent free on application.

On the Pacific Coast.

News and Notes.

A bright evening, a full house, closed the campaign at Lemoore. The latch-string is always out here, and a cordial invitation to come back. My friend Dr. Moore, one of the founders of the place, is now absent. His wife has died since I was here. The memory of these friends is delightful, mingled with the darkness that is inevitable the starlight shining with remembrance and hope.

I enjoyed the pleasant little home of Mr. and Mrs. P. Ting, who are now located here. They were formerly in the Kaweah colony, which has met with such pathetic failure. It is difficult to decide just where the blame lies for this ending of so many bright hopes. But I guess it is in the faults and frailties of human nature as it is. Coöperation and individuality seem to be conflicting elements. It will probably take ages to unfold the wisdom that will harmonize these splendid possibilities without destroying the glory of each.

My somewhat hermit friend, Dr. Morse, enjoys philosophy and poetry in his modest cabin. Shakspere, Shelley, Pope, Voltaire, Paine, make golden light in the shadowy evening hour. The splendor of genius illuminates the veteran's path.

Fox and Sweetland, comrades true and generous; the Cunninghams, bold reformers, who believe in labor's coming triumph; Dr. B. Hamlin and wife; W. M. Gill, of the Lemoore *Leader*, and others make up our genial forces, and there will always be sunshine for the Freethought toiler in this fruitful region.

Saturday morning early I leave the warm fireside of my friends the Foxes, where the Liberal spirit, both of the here and the hereafter, prevails. Whether there are spirits or not I do not know, but my friends behold their shining garments, and I am sure, if there is anything in the "unseen universe," it flung its beauty upon that sunny morning of my departure.

Rapidly away to the criptural land of Goshen, and thence to Modeston, and thence by stage in the cool and brilliant evening air over the vast plains to Oakdale, stretches my far and winding journey. Oakdale has quite a lively element of Freethought. The camp fires glow here and the heart warms. I lecture on Saturday night to a full house. Dr. J. M. Endicott makes a stirring introductory address, which givs the key-note of the campaign. On Sunday afternoon I lecture on "The Religious Conspiracy." Dr. Endicott makes an excellent speech on "Knowledge and Belief." In the evening every seat is occupied with one of the best audiences I hav addressed. Oakdale is on the front line of the Liberal movement. Fifty-one names are on the list of those who contributed to the expenses.

The Free Methodists made a dash at Freethought, with true chivalrous devotion to their cause. They sang in the cold night air, and the clarion voice of the preacher was heard. They summoned to the walls of Zion. "Don't be cold and indifferent," said the exhorter; "investigate, investigate." I attended the Sunday services, and was willing to investigate; but I do not believe the preacher came to my lecture to investigate what he declared was correct—if he would only investigate both sides. I do not know whether any souls were saved, but our ranks remained undiminished.

Dr. J. M. Endicott and Dr. R. H. Endicott are our accomplished supporters here. Occupying a high position in their profession, they are still free and independent, and giv Liberalism a character in the community. I am under obligations to them for their generous coöperation and for social and intellectual enjoyment. I am in hopes that J. M. Endicott will some time hav the leisure to devote his services to the Liberal lecture field. He has the points well mastered, and can deliver them with vigor and effect. He has had a lively experience in politics, and knows how to make a rattling campaign. I think he can knock out theology as easily as St. John was knocked out, whom the Kansas politicians dubbed equal to Jesus, but who was buried nevertheless beneath a stupendous majority, which the doctor helped to make. There is one question the doctor propounds which would certainly puzzle the astutest theologian: "Where was the devil during the flood?" The fountains of the great deep were broken up, hell was submerged, the fires were put out; what in the devil did the devil do with himself during this racket? John Hubbell, H. Dickson, J. R. Horseley, Jr., Prowse brothers, and many more are on the roll. I mark Oakdale as one of the shining points in the pathway of reform.

Monday I visit Red Mountain Vineyard, twelv miles from Oakdale. I am glad to meet again Mr. A. Schell, who has been such a valiant warrior for Freethought—always at the head of the column when there is anything to do or dare. His mind is clear and bright, fearless of death. I hope it will be many a long day before the stars of memory shine over the "windowless palace" of rest. Mr. Schell and Mr. and Mrs. Herrick Schell I also meet in this beautiful home, and other friends. It is a lovely day's journey from Oakdale to Knight's Ferry and return. The distant snowy peaks are shining. The soft green hills with fringe of woods roll away from the meandering river. I start when morning's sunshine floods the landscapes with warm delight, and come to the finish while evening's changing splendor drops into the immeasurable night, and the twinkling lights of Oakdale merge into the glory of the countless stars.

On Thursday morning I speed in the sunshine and fresh breeze to Modesto, where I giv three lectures. This is a pioneer town; Colonel Kelso used to reside here and shake up the dry bones of orthodoxy; but for many years the light of Freethought has glowed dimly, and it is difficult to rally the old guard. No wonder—there are seven churches in Modesto, and they want no Infidels on the ranch. However, Modesto has great capabilities; there are stanch Liberals, and our Spiritualist friends stand in the front rank.

Captain James, one of the earliest settlers of this country, initiates the movement for the present series of lectures. It was an experiment and on the whole something has been gained.

I gave three lectures in Good Templars' Hall; the first evening was stormy and not a great many were out. Rev. Mr. Briggs, of the Christian church, put in an appearance, and took notes. I spoke upon the "Demands of Liberalism," and when I had explained them called for debate. Instantly Rev. Mr. Briggs was upon his feet. Instead, however, of a doughty warrior, I had only a genial critic who admitted that all I said was about right. He did not make any issue upon the Sunday question. He frankly declared that if it had been in order he would have cracked the ceiling with his amens in indorsement of many things I said. He was not in favor of a union of church and state. I told him that as we agreed on the question of human rights, it was now profitable to proceed to our points of difference, namely, the Bible, was it divine or human? I challenged him to a discussion on that question. He expressed his regret that he could not be present at my following lectures on "The Bible" and "Freethought and Morality," but declared his readiness to meet me at some future time. At the close of the meeting he came forward and shook hands. I guess he has the courage of his convictions, and will defend his faith. I had largely increased numbers at my succeeding lectures, and am hopeful of the progress to be made at this point. At the last lecture of the series I read my public challenge to Rev. Mr. Briggs to debate the following some time in January: "Resolved, That the Bible is the divinely inspired word of God." If the debate takes place it will stir up the orthodox pulse of Modesto, and light will flash. The Liberals of Modesto are anxiously waiting to see if the reverend champion will stand by his word. In his own pulpit he has flung down the gauntlet to the Infidel. Will he dare to meet him on a fair field with no favor? Evidently he has plenty of faith in himself—but has he sufficient faith in the Bible?

I hav had a most agreeable social intercourse in Modesto. I enjoyed the hospitality of Mr. and Mrs. C. Lee. Mr. Lee is a contributor to many journals. He is a Liberal Spiritualist and wields a trenchant pen against the old theology. Professor and Mrs. Twombly were with us at the same time, and I found them agreeable friends. Professor Twombly is to giv a series of lectures on anthropology and kindred subjects after mine. He seems to be a sensible scientific reformer.

S. L. Hanscom, of the Modesto *Herald*, is an editor who dares to tackle wrong wherever he sees it. He has experienced rough times, and met danger's front. His enemies hav tried to hang him and to shoot him, but he still livs, and his attacks are as vigorous as ever. All the Hanscoms are Liberals.

I had the pleasure of meeting Mr. and Mrs. Thompson at their home. Mr. Thompson was not able to be at the lectures on account of sickness, but his heart is with us. Mr. and Mrs. Lapham, Mr. Geer and sons, Judge Catron, are stanch friends. Mr. E. M. Bemis is on the roll of THE TRUTH SEEKER. I believe the fires are beginning to burn around these seven churches, and the cold shadows will disappear.

Modesto is a pretty place with twenty-five hundred inhabitants and an excellent country about it. Grain has been the great commodity in the past. The land is farmed on a large scale. There are but few small holdings. Fruits, however, are extensivly cultivated, and the immense acreage is being broken up into orchards and vineyards, and a hundred homes will one day shine where now there is only one. The material prosperity of Modesto has been hampered by monopolies, but the day of the people is coming.

SAMUEL P. PUTNAM.

Modesto, Dec. 11, 1891

FIGHTING is a soldier's religion; I never changed that. The other is the affair of women and priests. —*Napoleon Bonaparte.*

The Cause at Large.

INDIVIDUAL EFFORT THE DUTY OF EVERY LIBERAL

Infidels despise those who fail to liv up to their professions. Our whole creed, faith, code of morality, rule of life, is all summed up in one word—justice. Knowing our duty, able to perform it, is there any justice in shirking it—in leaving to others or leaving undone the work we can and ought to do?

There is no longer any shadow of pretext for depending on the so-called national organization. The American Secular Union never proved a brilliant success. For years it has "kept the word of promis to our ear, only to break it to our hope." As a pansy or Theistical-Unitarian society it was a wretched failure. Under the last administration, claiming to be an organization of Liberals, it sailed, or, to speak more correctly, it "stagnated" under false colors. The Liberal Union died long ago; feeble attempts hav been made to galvanize it into seeming life, but decomposition was too far advanced. "The offense was rank and smelled to heaven." Let us be *thankful*—without proclamation—that at last it is buried.

It is useless to lament the past, to denounce the errors of the dead, or rehearse the wrongs perpetrated, only as we refer to them in order to profit by the experience and avoid similar mistakes.

More real service was rendered to the cause, more actual good was accomplished, by the few dollars sent to THE TRUTH SEEKER fund for free distribution of Liberal literature than by all the thousands of dollars contributed to the American Secular Union.

Organization is absolutely necessary to success; but it must be real, practical, efficient, with clearly defined aim and objects, and definit practical plan of work, ways and means steadily employed to secure those objects, and zeal, ability, and self-sacrificing devotion to the cause on the part of its officers and prompt regular payment of dues by its members.

Having no longer the scapegoat of the national Union on which to lay the burden of our work it is self-evident that if the car of progress is to roll onward individual effort must giv the impetus.

THE TRUTH SEEKER SUGGESTIONS.

The suggestions of the Editor of THE TRUTH SEEKER commend themselvs to every intelligent worker for the cause, and should meet appreciation testified by prompt response.

All know the importance attached to a personal letter. The Editor of THE TRUTH SEEKER has drafted a letter to members of Congress admirably adapted to the purpose in view (published in issue of November 28th) giving suggestions as to what to write that will prove of great help to many.

Reader, do you desire to defeat the Sunday fanatics? Do you desire to promote justice by having the World's Fair open on Sunday? Do you wish to prevent the passing and enforcement of rigid Sunday laws? Do you? Then prove it and show your appreciation of the admirable practical suggestions of the Editor of THE TRUTH SEEKER, and at once write letters to your members of Congress and Senator. Write in your own style, use your own phraseology; you cannot be too urgent. But the "affair cries haste and speed must answer."

If you think you cannot compose a letter yourself, then copy the first three paragraphs, No. 7, and the last paragraph.

Do not put this duty off till to-morrow. Do it to-day, do it now, and mail it at once.

THE PRINTED LETTERS.

Having written and mailed your own letter to the member of Congress from your district, purchase a twenty-five-cent, fifty-cent, or $1 postal note and inclose it in a letter addressed to the Truth Seeker Company, 28 Lafayette place, New York, asking them to send you copies of letters to Congressmen urging opposition to closing the World's Fair on Sundays. Soon as copies are received induce every friend with whom you hav any influence to fill out blanks and mail to the member of Congress of their district one of those letters.

Of course if you meet any avowed Liberal who has not already done so, you will urge immediate action, nor cease your importunities till the letter is written and mailed.

ANOTHER IMPORTANT DUTY SUGGESTED BY THE TRUTH SEEKER

"We hope that whenever a Freethinker sees an article in his local paper in favor of opening the World's Fair on Sundays he will mark it and send a copy to Benjamin Butterworth, secretary Board of Directors of World's Fair, Rand McNally building, Chicago, Ill., and another copy to John T. Dickinson, secretary National Commission of World's Fair, at the same address. Let us make a vigorous and persistent fight in this matter. Our efforts must not slacken till the final decision is made, which may not be till 1893"

IN ADDITION.

And so there shall be plenty of such articles to send, let every Liberal write short articles for their

local newspapers, not alone on the Sunday-closing question but on any, each, and all of the Nine Demands. (Those who lack ability to do this can persistently coax and urge those who are competent to do so.)

This is the surest, most economical means of reaching many devout Christians who really think that to read an Infidel book or paper would be a heinous sin.

It is prejudice honestly engendered, instilled in infancy, that has grown with their growth. They hav never questioned or examined the reason of their faith and hope. Yet such people will eagerly read and seriously ponder and discuss articles on the subject in their own local papers, and once they are led to investigate, the more honest and intelligent they are the more quickly the church loses and we gain a most consistent, earnest, zealous worker.

If we claim to love liberty, to rejoice in our escape from the snares and mire of superstition, let us prove it by making efforts to help others to evolute to the plane of mental liberty, love, and peace, where we find so much of happiness.

SEND IN THE NEEDED FUNDS.

Let all who can send in contributions to the Truth Seeker Company, so that the Editor can send out Liberal pamphlets to the right persons at the right time. The Editor is experienced, ever vigilant, able, and willing to do the work, and will do it, as in the past, without salary, fee, or reward. It is our duty to supply the funds to pay for the publications. Now, knowing our duty, let us do it and do it at once. Let our acts prove that we are genuin Liberals.

C. B. REYNOLDS,
Secretary Washington Secular Union.

Fremont, Wash.

Spiritism.

In giving her experience in what is called spirit phenomena, Mrs. Underwood says the presence of her husband is necessary before she gets connected writing, and at one sitting asks the following question: "Q.—What is your chief desire in regard to us and your communications?" The reply is: "A.—Show you that your ephemeral state of existence, with all the little troubles which seem so terrible to you, are but transitory and yet necessary to spiritual development. Every hour of sorrow will in some future stage of being blossom into flowers of many happy experiences."

Now, if this be truth, it should be our aim to make everyone as miserable as possible, so they may hav a rapid "spiritual development." Begin with the little children and systematically work for their sorrow and trouble. What are fifty or one hundred years of misery here to fifty quadrillion of years "of blossoming into flowers of happy experiences" in the summer-land? If Mrs. Underwood and her husband believe this, they should at once begin to liv a cat-and-dog life, and do all they can to add to the "transitory" troubles of others. At least, this is how it all looks to me.

ELMINA DRAKE SLENKER.

Into and Out of Infidelity.

I hav received a neat little pamphlet from Elijah P. Brown, editor of the *Ram's Horn*, of Indianapolis, Ind., which bears the title, "Into and Out of Infidelity." In the thirty-three pages of this book Mr. Brown givs an account of his "conversion" to Christianity.

Mr. Brown says he became an "Infidel" because he was poor and his life was full of continual hardship. That is his reason. He seems to hav believed the heinous stories of crime in the Bible were all right; that the world was made in six days was to him a probable occurrence; the story of the ark was believable, but because he was poor he became an Infidel.

Well, time went on, and he became a prosperous publisher. He was no longer poor, God had showered his gifts upon him, so Mr. Brown went to one of D. L Moody's sermons. He listened to the famous evangelist, and, wonder of wonders, he became suddenly a Christian. That is the story of Mr Brown's conversion, as told by himself. To me it is utterly silly.

Mr. Brown now claims that drunken Noah is his model of sobriety, licentious Lot his model of chastity, lying Jacob his model of truthfulness, and murderous David his model of brotherly love, and although he was once an "Infidel," he is awfully down on them now.

The *Ram's Horn*, Mr. Brown's paper, is a weekly religious comic journal. The main feature of each issue is a drawn-out continued story called "Meetin' Matters on the Ciderville Sirkut." There may be much of a highly moral and elevating nature in the "yarn," but I confess that to me it is nearly as vulgar and low as one of Moody's sermons, and the grammar, which is purposely "off," is no more so than the speech of evangelist Moody, who "saved" Mr. Brown's soul from the endless tortures of hell. Every unbeliever should read Mr. Brown's funny little pamphlet, and his great religious comic weekly (weakly).

F. C. J.

Queer Logic.

Mr. Ingersoll, in his lecture before the Chicago Press Club, telling what he meant by liberty of body, said: "It is to giv to every man what he earns with his hands, and this great question of division has got to be settled even in the United States. Capital takes too much; labor gets too little. Labor will not always liv in a hut with capital dwelling in a palace. Flesh and blood are more sacred than gold, and the time will come when the law will see that every man has the right to life, liberty, and the pursuit not only of happiness, but the right to catch some of it before he dies. I want to liv until there is such a thing as the aristocracy of labor. I want to liv until I find an aristocracy of honesty, of generosity; an aristocracy of intelligence; an aristocracy of heart and brain. I am sick of the old kind. I want liberty for every man. I do not believe in the law of supply and demand as applied to flesh and blood. If they who toil cannot hav some of the good things of this world, then I do not want anybody to hav them." And yet, only a short time ago, he said he was in favor of compelling people to pay $30 a ton for steel rails, even though they were worth but $25 a ton—not in these words, but that is what it amounted to. If, reckoning the cost of material and labor, steel rails—or anything else, as to that matter—can be produced, at as fair a profit as other things, the products of labor, for $25, the person who givs $30 is mulcted out of $5; and mankind is no better off for the transaction. And if any person is deprived of the liberty of purchasing where he can exchange the value of the products of his labor for the value of the products of other labor, he has not that liberty which will bring about the aristocracy of labor.

Seems to me Mr. Ingersoll uses queer logic. His idea of liberty seems to be somewhat limited.

Rutland, Vt. A. A. CROUTT.

Send Stamp for printed Letters to Congressmen on the Sunday opening of the World's Fair. When you receive them, address them to your Congressman, sign your name, and send them to him at Washington, D. C. And if you can afford to, put in something for the Literature Fund, which enables us to print these letters.

English and American Protestantism.

From the New York Tribune.

Last summer a distinguished American clergyman preached a sermon before the International Congregational Concil in London so intensely Calvinistic in its tone as to amaze even the most conservativ of English Congregationalists, who did not imagin that any representativ clergymen to-day held such views. And when the Ecumenical Methodist Conference was held in Washington last October the theological liberality of many English Methodists amazed their American brethren, who would classify as heretics men in this country holding similar opinions. These two incidents emphasize a fact not generally understood, namely, that English Protestantism has left American Protestantism far behind in its attempt to adjust itself to the needs of modern life. "We hav," says Dr. Conder, one of the most distinguished of English Congregationalists, "lost orthodoxy, but hav gained Christ. The old theology did not perish under the assault of a rival system: it did not not quail before a logic more rigorous than its own. It expired because an atmosphere had been created in which it could not breathe." Similarly Professor Simon, another distinguished English Congregationalist, describes the results of this revolutionary reaction against dogma: "Scarcely is a passing reference now made to the divine sovereignty; the divine decrees and predestination hav been exorcised; election has been metamorphosed. In dealing with man, our starting-point is less and less distinctly the fall, inherited depravity, guilt, and moral inability; instead we dwell on his filial relation to God, either by nature or in Christ, on the good that is to be found even in the worst, on his weakness, conflicts, sorrows, misfortunes, and assert either his freedom or blamelessness for the lack thereof. On the question of man's future destiny we are in the main divided between Universalism, the doctrin of life in Christ, the Larger Hope, and various phases of a non-committal position—the sterner views of a generation ago seem to hav well-nigh disappeared."

Now, what these gentlemen say of English Congregationalism is true in a measure of the whole of British Protestantism, including the Anglican church. Mr. Spurgeon's denunciation of the Liberal drift in the Baptist churches as the "down grade in theology" will be recalled by all, and becomes especially significant when it is remembered that Mr. Spurgeon is almost the only conspicuous English Baptist who adheres to the old views. The Liberalism of the English Methodists has already been referred to. Broad Churchism in the English establishment is rapidly growing in power and influence, and the younger wing of the High Church party, represented by the authors of "Lux Mundi," is busily engaged in minimizing dogmas that are unacceptable to the consciousness of the age. When we turn to the great Presbyterian branch of British Protestantism, we find the revolution in thought and belief equally startling. In all its divisions it has so radically changed its theology that, as Dr. Bradford recently said, such a controversy as that over Professor Briggs would be laughed off the stage in Great Britain.

Now, why is it that while British Protestantism is thus moving forward, or backward, if you will—at any rate, it is moving—American Protestantism is virtually standing still intellectually? There are many answers to this question. For one thing, Europe is the center and source of all original religious speculation, and so we get fresh religious ideas in this country only after they hav become commonplaces there. Then again, as Dr. Munger well points out, England has revised its theology because its social problems hav made such a revision necessary. American social problems hav not yet reached a stage where the good offices of religion seem necessary. And so our preachers go on preaching the old theology, which is almost wholly concerned with the personal salvation of the individual and his happiness in the world to come. The English preachers say much less about the divinity of Christ than about his humanity, because in England, with its congested population and its terrible contrasts between wealth and poverty, they need a Christ who is human. Theology, however true speculativly, is utterly unable to solve the sociological problems which now confront English Christianity.

But "orthodox" American Protestants must not suppose that this state of affairs will continue indefinitly. The Liberal drift has already gained a good headway in this country, and before many years the revolutionary reaction against dogma will be quite as marked among us as it is to day in Great Britain.

What Colonel Ingersoll Thinks of Missionaries.

From the Cleveland Press.

Col. Robert Ingersoll is staying at the Forest City House. Also at the hotel are Bishops Foster, Fowler, Hurst, and a host of other distinguished Methodists on the general missionary committee of the Methodist Episcopal church, which began business Wednesday morning. It is a part of the work of this committee to distribute the funds gathered to missions all over the world, and a large part goes annually to Asia, Africa, and other heathen climes. It was regarding foreign missions that Colonel Ingersoll had a word to say. He spoke as follows:

"In the first place there seems to be a pretty good opening in this country for missionary work. We hav a good many Indians who are not Methodists. I hav never known one to be converted. A good many hav been killed by Christians, but their souls hav not been saved. Maybe the Methodists had better turn their attention to the heathen of our own country. Then we hav a good many Mormons who rely on the truth of the Old Testament, and follow the example of Abraham, Isaac, and Jacob. It seems to me that the Methodists better convert the Mormons before attacking the tribes of central Africa. There is plenty of work to be done right here. A few good bishops might be employed for a while in converting Dr. Briggs and Professor Swing, to say nothing of other heretical Presbyterians.

"There is no need of going to China to convert the Chinese. There are thousands of them here. In China our missionaries tell the followers of Confucius about the love and forgivness of Christians, and when the Chinese come here they are robbed, assaulted, and often murdered. Would it not be a good thing for the Methodists to civilize our own Christians to such a degree that they would not murder a man simply because he belongs to another race and worships other gods?

"So, too, I think it would be a good thing for the Methodists to go South and persuade their brethren in that country to treat the colored people with kindness. A few efforts might be made to convert the 'White Caps' in Ohio, Indiana, and some other states.

"My advice to the Methodists is to do what little good they can right here and now.

"It seems cruel to preach to the heathen a gospel that is dying out even here and fill their poor minds with the absurd dogmas and cruel creeds that intelligent men hav outgrown and thrown away.

"Honest commerce will do a thousand times more good than all the missionaries on earth. I do not believe that an intelligent Chinaman or an intelligent Hindoo has ever been or ever will be converted into a Methodist. If Methodism is good we need it here, and if it is not good do not fool the heathen with it."

Subscribers.

The holidays are almost here. Are you ready for them? A gift that would prove acceptable to any Liberal friend, and at the same time keep you in constant remembrance during the year, would be a year's subscription to THE TRUTH SEEKER. Your own renewal and the new subscription will cost only $5 00.

THE TRUTH SEEKER

FOUNDED BY D. M. BENNETT.

E. M. MACDONALD, - - - Editor.
C. P. SOMERBY, - - Business Manager.

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WAS CHRIST CRUCIFIED?

In the first issue of THE TRUTH SEEKER for the New Year we shall print an article with the foregoing question for its title, by

Austin Bierbower,

author of "The Socialism of Christ" and "The Virtues and Their Reasons," a System of Ethics for Society and Schools.

THE TRUTH SEEKER will put on its new dress on New Year's, and appear also in a more modern make-up, with all of its old and some new features.

The make-up will be so arranged that the subscribers who desire to forward the paper to semi-Liberal friends but are deterred because of a fear that the pictures will offend their semi-religious sensitivness can remove the objectionable matter without destroying any of the reading matter. And we sincerely trust that those who hav refrained from doing missionary work with the paper on this account will feel their interest revived and intensified and act accordingly.

To Our Subscribers.

We are in sore need of the amounts due on subscriptions and ask everyone who owes us money to be especially prompt in sending it.

This also is the time of year when a great many subscriptions expire, and an immediate renewal will be a favor to us.

Owing probably to the elections and the labor incident to gathering and marketing the great harvests our friends hav neglected to forward what is due us, and we are consequently compelled to somewhat urgently remind them of their remissness. As Mr. Bennett used to say under these circumstances, Friends, let us hear from you.

To the Friends and Subscribers of Freethought.

I sincerely hope that all who hav supported *Freethought* in the past will aid the work to which it has been devoted by becoming subscribers to THE TRUTH SEEKER. THE TRUTH SEEKER will carry on the work, but it needs your coöperation. It is a means by which I can reach you and push on the Pacific coast labors. Especially I ask those in arrears to pay what is now due to THE TRUTH SEEKER and place their names upon its list as cordial supporters for the future.

SAMUEL P. PUTNAM.

About Sunday Observance.

The Sabbatarians are early at work upon Congress in the matter of Sunday opening of the World's Fair. In the Senate last week memorials against such opening were presented, and favoring the loan or gift of five million dollars only upon that condition.

We again urge the friends of freedom, justice, and fair play to be activ in opposition to the bigots. Our circular letter is now ready, and will be sent to all who apply for it. Every reader of THE TRUTH SEEKER certainly ought to fill out one, and see that his friends fill out others, and send to his representativ at Washington.

We are also exceedingly glad to be able to state that the American Secular Union at last recognizes the importance of intervening in this matter. The board of directors hav resolved to hold a public meeting to ask for Sunday opening of the Fair on the evening of February 28th. It ought to be a rousing gathering. The cause is grand, the necessity imminent. Let every Liberal within hailing distance make it his business to attend and aid by his voice and presence the most pressing work of the day. The settlement of this question means a great deal. It is the drawing of the line—the decision whether this country is to be governed by American principles or lapse to the semi-barbarism of Puritan days.

The present president of the Union is also a more logical reasoner on the Sunday law controversy than his predecessor. At the board meeting at which it was determined to hold the public meeting here announced Judge Waite said he should move to amend the Demand regarding Sunday laws. The section now advocates "the repeal of all laws enforcing the observance of Sunday as a *religious* institution, rather than an *economic* one, justified by physiological and other secular reasons." Judge Waite desires to strike out all after the word Sunday. "I hold," he says, "that the state has no right to establish a day of rest any more than it has to fix the hours of rest at night. If the state is to enforce any day of rest it ought to be some other day than Sunday in order to avoid giving the sanction of the law to a day observed as a religious day of rest. But I deny the right of the state to establish any day of rest." That is the correct position to take—that no day of rest shall be observed by law—that is, its observance forced. The state may rightfully make a legal holiday—that is, when commercial paper shall not be endangered by lack of opportunity to attend to its provisions—but all should be absolutely free to work or play without regard to the day. Every Sunday should be a Fourth of July.

But the important work of the Union now is not verbal quibbling, but real efforts to preserve what liberty we now enjoy on Sundays. The stove-polishing statesman of Massachusetts, Mr. Elijah A. Morse, will not only be the House spokesman for the Sabbatarians for the closing of the World's Fair, but he will make an attempt to secure what Mr. Breckinridge failed to obtain—a Sunday law for the national capital. In this, as in the Fair question, he is backed up by our Presbyterian executiv; and while from the present House there is less danger of such a bill passing than in the last Congress it still behooves the Freethinkers and their allies to oppose the iniquitous measure strenuously.

In regard to the World's Fair, if any argument were necessary to show the importance of attempting to influence the representativs, it is furnished by the action of the Pennsylvania World's Fair commissioners. The *Christian Statesman* reports that a few weeks ago the commission, by a vote of nineteen to thirteen, refused to ask the national commission to close the Fair on Sunday. But last week the meritorious action was reversed and the Pennsylvania commission voted unanimously to make this request of the national body. The reason for the change is that the advocates of Sunday closing had labored with the state commission, talking to them and presenting memorials, and urging their friends to write to them upon the subject. In this way, and because opposition was not heard, the commission came to the conclusion that the people of Pennsylvania really wanted the Fair closed on Sundays, and, as faithful representativs, they voted as they supposed the people wanted them to. The Liberals of Pennsylvania ought now to take the matter up.

Fallacy Gobbling.

How in the name of wonder could the dogma of election and foreordination as expounded by Calvinism ever hav originated? He was a bold, independent thinker, who pioneered the way. It is derived chiefly from the epistle to Romans. Seeing that Christ had repeatedly replied to questions like this: "What shall I do to be saved?" "Love God and thy neighbor as thyself—this is all;" seeing that all his injunctions accorded therewith, such as, "Sell all thou hast and giv to the poor," etc., it is not a little strange that a professed follower of his could derive a doctrin in direct conflict with those announced by such an authority. How would it seem to him who had given all to the few, when he learned that such other and impossible conditions were attached to his prospects for eternity? The matter will not stand argument for one moment. But to see on what baseless foundations such mighty edifices may be erected, just let anyone, divesting himself of all prejudices, take up that epistle and study it. Repeatedly does the author say that the heathen, and all those who never knew the law, shall be judged without law. As plain as words can make it he says all mankind that ever hav been or shall be are saved by the sacrifice made by Christ. He imagins some auditor disputing with him, and asking why, then, need anyone try to conform to Christian ordinances; and answers him. Bearing in mind the belief frequently expressed by Paul and other apostles, as well as the prophecy of Christ, that the end of the world was near at hand, we see clearly what this doctrin of election means. The millennium is near at hand. We were chosen from before the foundations of this world were laid to liv in this happy time; we are the elect, chosen to liv so near to Christ's time and to plant the seeds of the gospel. Seeing that the doctrin of degrees of happiness runs through all the sayings of Christ, the elect may expect higher places or conditions in the future state. The thing is so plain that he who runs may read and understand. Bishop Colenso, with all his prejudices and preconceptions, was induced to giv a most careful, critical examination of this one epistle. His object was to settle a question as to whether there were any Christians in Rome when the epistle was published to Romans first. Like others, before this examination of every verse, he had read here and there a chapter or a few texts. After reading the epistle thus carefully and comparing translations with the Greek copies to see if any errors had crept into the former, he was perfectly astounded. He came out a believer in universal salvation, in consequence of the doctrins so clearly declared in that epistle. As to the election dogma we may illustrate it by supposing Thomas Jefferson making a speech at about the end of the Revolutionary war, and congratulating his hearers because they had been chosen to liv and be actors in the great work, and assuring them that they would go down through all the ages of eternity in this world and the world to come as glorious and honorable.

Priests are the greatest fallacy-mongers of all people. For example, they will read in Isaiah: "A virgin shall conceive and bear a son," and forthwith apply it to Jesus Christ, said to hav come some seven hundred years later, when the slightest perusal of the contexts would show that the whole affair was enacted within a few days after the sign was given to the king. Isaiah says he went with a witness right up unto the priestess, the virgin, who then and there conceived and bore a son, and he goes on to relate how rapidly the whole prophecy was fulfilled. And yet men of most profound learning, good sense, and Liberal views hav read that "eight-word text," and declared that it is the grand confirmation of Christianity. A like instance is seen in the description of the "Rock of Moses," now going the rounds of press and pulpit. A learned, wise bigwig of Oxford, Eng., journeying in the desert, says he has actually found the rock Moses struck for water. "It is eighteen feet square, has a channel two inches deep and a few inches wide. There are several holes in it two inches in diameter. From this rock, along this channel, flowed the waters to quench the thirst of the thousands standing around." A fair example this of the stupidity of such writers and average readers. Six hundred and four thousand men fit for war, "with all their women and children and much cattle," were led out by Moses as per the

Arabian Nights tale of Exodus; that is, over three million souls quenching their thirst at a two-inch stream! And their "much cattle" also!

I was amused at an article in a late paper by some one, on the text about the sparrows and wild creatures, "how our heavenly father provideth their food in due season." Red in tooth and claw with the blood of each other, even the least and most harmless being a terror to bugs and insects, the writer thinketh the father ought not to take much credit to himself for such provision. "Go forth ye dear little ones and sport—when hungry just gobble each other up. Bless ye, my children!"

To Advertise a Book.

The following interesting document was received at this office one day last week:

COMPLAINT.

NEW YORK SUPREME COURT, KINGS COUNTY.

JOHN C. BUNDY, Plaintiff.
against
THE TRUTH SEEKER COMPANY, Defendant.
} Complaint.

The plaintiff by Messrs. Dailey & Bell, his attorneys, for his cause of action against the defendant alleges and shows as follows:

1st. That the plaintiff is, and for a long time has been the editor of a public journal known as the "Religio Philosophical Journal" published in the City of Chicago, Illinois, and widely circulated throughout the United States and in foreign countries.

2nd. That the defendant at the time hereinafter mentioned was, and at the present time is, as plaintiff is informed and believes, a domestic corporation duly incorporated under the laws of the State of New York, engaged in the publication of a public journal known and designated as "The Truth Seeker." The defendant has its office and general place of business in the City of New York, and said Journal, as plaintiff is informed and believes, at the time hereinafter mentioned was widely circulated and read by various persons, and was exposed for sale and sold in public places throughout the United States.

3. That in its issue bearing date November 7th, 1891, the defendant printed, published, and exposed for sale, sold, and circulated a large number of copies of said journal, wherein i printed and published of and concerning this plaintiff the followlng false and malicious libel, to wit:

LINCOLN NOT A SPIRITUALIST.

MARENGO, ILL., Oct. 22, 1891.

MR. EDITOR: When that prince of Spiritualistic humbugs, "Colonel" Bundy, of the Religio-Philosophical Journal, concocted the latest scheme with the notorious Miss Colburn Maynard to draw the easily gulled into the Spiritualistic fold, said scheme being embodied in a book recently published by them relating how Lincoln became converted to their doctrin, they probably felt safe in so doing under the impression that "dead men tell no tales," but when a living one appeared in the person of Lincoln's private secretary, Nicolay, they must hav felt as though they had reckoned without their host after all. I inclose an extract from the Chicago News showing how their "little game" was spoiled, which will probably be read with great interest by your readers, as this latest invention has been published in numerous public journals, especially Eastern ones. The fraud, however, would hav been apparent even if Nicolay had not exposed it, for it is not at all likely that a quarter of a century would hav passed before Spiritualists had utilized the report that Lincoln attended séances if there was any truth in it. And yet this Bundy has the monumental cheek to introduce a law to put a stop to fraudulent mediumistic practices. It would be a pity if he were not caught in his own trap. If all bogus mediums and Spiritualistic quacks were expelled from their ranks, methinks there would be few, if any, left to bury the carcass of this greatest of all modern delusions, and if they were marked out according to their deserts, Bundy would lead the van. H. Wettstein.

That by the words "'Colonel' Bundy" contained in said libelous publication, defendant referred to this plaintiff, and the defendant in its said publication intended it to be understood that the plaintiff concocted a fraudulent scheme with a notorious and unreliable woman to gull and entice people into a belief in Spiritualism by relating how that Lincoln had been converted to their doctrin, and that the plaintiff was engaged in the promulgation of the greatest of all modern delusions, and that of all persons so engaged this plaintiff was the most culpable and unworthy.

4th. That said libel was, as plaintiff is informed and believes, widely read, and was published in connection with various other articles and illustrations tending to disgrace, and bring into ridicule and shame this plaintiff for his religious convictions and belief, to his great damage the sum of Ten Thousand Dollars.

Whereas, the plaintiff demands judgment of this Court in his favor and against the defendant for the sum of Ten Thousand Dollars, besides the costs of this action.

DAILEY & BELL,
Plaintiff's Attorneys.
Office and Post-office Address, No. 16 Court Street, Brooklyn, N. Y.

The book designed to be advertised is by Mrs. Maynard, entitled "Was Abraham Lincoln a Spiritualist?" It is a good stroke of business on the part of "Colonel" Bundy on behalf of his friend who wrote it and we hope the publishers will giv him a good share of the profit.

For our own part, we may say that if Mr. B. will waive his claim to that ten thousand dollars we will endeavor to induce Mr. Wettstein to say that he is not the prince of Spiritualistic humbugs—that he is not, indeed, a prince of any sort, nor even a Spiritualist. This latter ought certainly to repair any injury done to his religious beliefs.

In the mean time we hav the book for sale—price $1.50.

A Great Book.

Our Bible Picture Book will contain about four hundred pages, one-half of which will be full-page pictures and one-half reading matter, relating to the stories which the pictures illustrate. The text will lead to a full understanding of the tale, even as the artist's work illustrates it, with an electric searchlight brilliance unsurpassed by the torch of the golden goddess Diana on the Garden tower. Young people can learn more about the Old Testament and its heroes by reading this book than by reading the Old Testament itself. It is much more easily comprehended, and is written in more chaste language.

There will be twenty-six chapters in the book, twelv of which are completed, as follows:

I. Adventures of Adam.
II. The Origin of the Young Men's Christian Association.
III. Sustaining a Theory.
IV. Some Giants.
V. The Adventures and Work of Noah.
VI. A Hunting Anecdote.
VII. Abraham, Christ's Great Ancestor.
VIII. A Queer Family.
IX. Isaac and His "Sister."
X One of Twins.
XI. Jacob and Esau.
XII. Joseph, the Man of Dreams.

The book will afford many a hearty laugh, while we hav not forgotten to make it a solid attack upon the superstition which can venerate and believe the tales told in the Old Testament. So far as it goes it shows that book in its true colors, though of course we hav omitted the Old Testament obscenity in order to make our work one admissible in all families and readable by all ages and sexes.

The price of our work is $1. Orders will be cheerfully booked now and filled as soon as the work comes from the press.

Books in Fine Bindings for Holiday Gifts.

We hav a large number of books suitable for holiday gifts, many of them in extraordinarily fine bindings, and we call the attention of our readers to them, hoping that when selection of presents is made the list will be consulted and purchases made therefrom. Among them are Paine's works, complete, in cloth, $3; leather, red edges, $4; morocco, gilt edges, $4 50; the World's Sages, in same style of binding and at same prices as Paine's works; Ingersoll's Prose Poems, in cloth, $2 50; half morocco, $5; turkey morocco, $7 50; tree calf, $9. These are magnificent volumes. Also his principal lectures bound in one volume for $5. Either of Miss Wixon's books, The Story Hour, Apples of Gold, All in a Lifetime, is very suitable for a present, the first particularly for children. Voltaire's Romances, cloth, $1.50; half calf, $4, is a fine and uncommon work. D. M. Bennett's Around the World, in sets of four volumes, profusely illustrated, red cloth, $6.50, is a splendid present to a friend or to young men and women. It is full of practical to-day information about other countries and the noted things therein. The latest book which the Spiritualists are discussing is, Was Abraham Lincoln a Spiritualist? for $1.50. Helen Gardener's Men, Women, and Gods is a work of great value, $1, as is Winwood Reade's Martyrdom of Man, $1 75; Gibbon's History of Christianity, $2; Darwin's Origin of Species and Descent of Man, and others of his works. A catalog containing these and hundreds more—Freethought, scientific, medical, social, as well as standard—will be sent on receipt of a request for same.

MR. PUTNAM will lecture the first four Sundays of January in San Francisco on "The Evolutions of a Century." Subject of first lecture, "Evolutions—Theological and Religious;" of second lecture, "Liberalism, Spiritualism, and Infidelity;" of third lecture, "Industrial Evolutions;" of fourth lecture, "Political Evolutions." January 29th there will be a grand Paine celebration at Union Square Hall. On the following Saturday and Sunday, January 30th and 31st, will be held the state convention.

President Schroeder to the Oregon Liberals.

TO THE MEMBERS OF THE OREGON STATE SECULAR UNION, GREETING: Our object should be to make our Union as effectiv an organization as possible. This can only be accomplished by thorough organization. We are banded together for a purpose. Our aim should be to accomplish that purpose. We must realize that we hav a duty to perform and should not shirk it.

A cause worthy of espousal is worthy of every assistance we can render it commensurate with our means and ability. We will accomplish little by meeting annually in convention unless it be for the purpose of discussing and perfecting plans for future work and devising ways and means to carry out those plans, making provisions for emergencies, and returning home with the full determination to do our part and solicit the aid and influence of every friend in our neighborhood, and especially inviting attention to our cause by encouraging discussion and distributing information relativ thereto.

We hav now met with an emergency which affects fundamental principles—the effort of Sunday closing at Portland. Portland is the heart of our state. If Portland is compelled to close on Sunday it will not be long before every town and hamlet in the state will be compelled to do likewise. Realizing the necessity of immediate action in this matter, and that a local committee would better serve the interests and purpose of our Union, I hav constituted Mrs. Sue R. Keenan, Mr. Rohrabaker, and Mr. Addis a vigilance committee to attend to the same. Mrs. Keenan is president or chairman of the committee. Mr. Addis has been appointed assistant secretary of our Union and is *ex officio* secretary of the committee.

Friend C. B. Reynolds, secretary of the Washington Secular Union, has kindly furnished us gratis three hundred copies of "Facts."

The Portland committee will distribute these where they will do the most good. I respectfully recommend that every county in the state organize on the same plan and therefore request each vice-president to call a meeting of the members of our Union in his county, and invite all others interested in the cause to affiliate. Elect a secretary and one other, who, with himself as *ex-officio* president, shall constitute a vigilance committee. The duties of this committee will be to watch the encroachments of our opponents and combat them if necessary, and if at any time the assistance of the Union be needed to report the same to the secretary, Mrs. Sarah C. Todd, Forest Grove, or to me, stating the nature of the case and such suggestions relativ thereto as in the opinion of the committee will best serve to secure success. These committees will hav supreme jurisdiction in the county for which they are appointed, in any move the executiv officers of the Union may decide to make, and shall solicit aid to help the Union in its work. They should report all their doings to the secretary, that a complete report of all work done may be made to the next convention; or if preferable, make a special or separate report direct to the convention and relieve the secretary of this labor. These reports may be made a happy feature of future conventions and we will all gain by one another's experience.

This plan may be further extended. The county committees may appoint sub-committees of one or more at each post-office in the county to help them in their work; better still, let each neighborhood select its own committee. This will create a greater interest. Every neighborhood will then hav a voice and share some of the responsibility.

I attribute the indifference and disinterestedness of Liberals principally to the fact that the work is not brought home to them. The further we extend our organization the more interest will be taken and the more practical and effectual will be our work.

I also wish to call attention to another important matter. Our last legislature ignored a petition of over ten thousand signatures asking for the repeal of our laws exempting church property from taxation. It is about time our political strength is felt. We must use our influence in the primaries and conventions to secure an "Equal Taxation, No Exemption" plank in the platforms, and see to it that men of sufficient stamina to stand by this principle are nominated and elected. The county committees may take this under advisement. There are several counties for which there has been no appointment of vice-president made. Our secretary was given authority to make these appointments. I request when vacancies occur the resident members of our Union either to elect or recommend some one for that position and notify the secretary.

I recommend the 29th day of January, Paine's birthday, as a very appropriate time to hold the meetings above suggested, and where practicable make the meetings interesting with a literary and musical entertainment free for all.

In conclusion allow me to admonish you to make all fights strictly on principle. Our cause is just; it must prevail. Yours fraternally,

Arago, Ore., Dec. 6th. J. HENRY SCHROEDER.

Letters from Friends.

A Stanch Old Campaigner Against Fraud.

GOLDTHWAIT, TEX., Nov. 30, 1891.

MR. EDITOR: I love THE TRUTH SEEKER, and mean to help sustain it as long as I am able to read it. I hope for a long time yet, though I am now nearly seventy-five years old. All hail, Freethought and THE TRUTH SEEKER.

A. LEWIS.

Make Them Earn Their Living in a Useful Way.

WANSHIP, UTAH, Dec. 4, 1891.

MR. EDITOR: THE TRUTH SEEKER, Heston, and your contributors are none too radical for me. Priestcraft is such balderdash that it does not deserve rational treatment. May THE TRUTH SEEKER liv to shatter its foundation, and compel the sky-pilots to earn their living in some useful way.

JACOB LUNDBERG

Certainly—Free Discussion Will Right Economics as It Is Righting Theology.

DEADWOOD, S. D., Dec. 12, 1891.

MR. EDITOR: I see you are giving us some thoughts on the money question at times. That is right. No reform paper can ignore economics and be successful now. The time has come when people want to hear something pertaining to this life as well as, or more than, the improbable next. Money, transportation, and land questions are the issues that catch the thoughts of men now and will more so in the near future. Hoping you will get into the work, I remain,

Yours, as ever, FRED ZIPP

Will Establish a Freethought Library.

NEW ORLEANS, LA., Dec. 8, 1891.

MR. EDITOR: I hav distributed ninety-odd of the one hundred copies you sent me. Whether you hav received new subscriptions or not from this quarter I know not, but, somehow or other, on close observation I find that there are thousands here who hunger for the light of truth. I am a perfect blunderer at soliciting, and thus it was hard for me to discover who was Liberal or not. I am planning an organization, and when I am ready one of the first moves will be to establish a Freethought library and subscribe to all such papers as the indomitable TRUTH SEEKER.

Yours in liberty, JOSEPH MAILLE.

Truly a Good Joke.

CHEMAWA, ORE., Dec. 7, 1891.

MR. EDITOR: I hardly know how to begin this letter, as this is my first attempt. My father takes THE TRUTH SEEKER, and we all like it the best of any paper we take. There was a crazy man escaped from the asylum at Salem about a week ago. He made his way about twelv miles down the Willamette river to a small burg called Wheatland. He went to church that evening. After prayer, he got up to preach them a sermon. Some of the good Christians shouted and took on and never knew the difference between him and the preacher till some outsider came to their rescue and told them the man was crazy. They took him back to Salem the next day. I thought this was a pretty good joke on the preachers and the church, so I thought I would tell you about it. Yours for truth, WILL BEATY.

Each Picture Should Make Priests Hide Their Faces.

HOOPER, UTAH, Nov. 30, 1891.

MR. EDITOR: I will write a word to the fearless, outspoken paper founded by the illustrious D. M. Bennett, and, I might say, truthfully run by you ever since his infamous imprisonment and death, caused by the notorious Anthony Comstock & Co. I think THE TRUTH SEEKER is as good today as ever. If there is any change it is better. Every illustration is a lesson that would cause every priest to hide his face and tongue in shame, had he not the cheek and impertinence of a brazen monkey.

I love the paper very much. I shall remain your and THE TRUTH SEEKER's friend as long as I liv, for it was some of its first numbers, and small ones at that, that led me from theological Christian darkness into the glorious light of truth as it is in science in this our day.

Yours fraternally, EDWARD F. MUNN.

The Unwondrous Wonder and the Unmagnetic Magnet.

LEAVENWORTH, KAN., Dec. 11, 1891.

MR. EDITOR: The Abbott discussion has been quite amusing. It takes all kinds of people to make a world. I witnessed a performance given by the Georgia Wonder (Hurst); I witnessed one given by the Georgia Magnet (Abbott) and participated in another by the same lady. I was fully satisfied—thoroughly convinced—that it was a matter of acquired skill and strength, but in order to convince some of my friends I not long since wrote to a gentleman with whom I was acquainted who traveled last season with the Abbott show. I hav his answer confirming my conclusion. He states explicitly that the show is a fake and a fraud when viewed in the calcium light of science and honesty, but that on business lines purely it is a good show and worth the money, and that Abbott and his wife are fine people. The moral which I seek to impress upon the minds of THE TRUTH SEEKER fraternity is this: Never bet on another person's game. If you do you will surely get left. Mrs. Abbott is a most sweet and charming little lady, and Mr. Abbott is a gentleman of polish and learning, and I hope every reader of this will see their "wonderful" show when opportunity offers. Myself and wife spent $4 on it and we do not regret it. Dr. Winship raised his lifting power from four hundred to three thousand pounds by "practice." Practice is a big word. "Practice makes perfect."

S. R. SHEPHERD.

Brazenly Intends to Langh at a Bible.

Dec. 12, 1891.

MR. EDITOR: In renewing my subscription with a "V," send me the book by Helen H. Gardener, "Is This Your Son, My Lord?" Take $3 for THE TRUTH SEEKER. The other dollar will giv me that long-looked-for Pictorial Book, $1. I am a hearty chap at a laugh, and I think that will giv me a dose that will make my sides ache.

I do not think much of our pious Secular Union. I suggest we get some other kind of material for officers. I had rather hav Stevens's ghost or Samuel Putnam's old coat than all the pious cl'que in Philadelphia. I am in for showing no mercy toward superstition. The church and its holy followers hav not been very lavish in that article called mercy, and they will not get any from me as long as I can shout. Their impudence is amazing. Their ignorance is an established fact, and the indolence of the priest is a matter of history. The only science they can show is their faculty for lying.

You may put my name on the long list that demands the opening of the World's Fair on Sundays. "Bob" has done them up in good shape, and his voice is worth more than ten thousand signatures of these pious Polly-wants-a-cracker lads. They intend to ride there on a half-fare ticket and to enter the grounds free and then beat their board while they are there. These little Methodist boys think the Fair got up for them to hold a big camp meeting. But they are mistaken, as usual. Yours for justice, J. E. COY.

Catholics and Theosophists Lead Him a Sad Life.

FORT WAYNE, IND., Nov. 30, 1891

MR. EDITOR: I get THE TRUTH SEEKER each week at one of the news-stands here, and it is the only copy that comes here through that medium. I hav been trying during the past two months to get the newsdealer to keep an extra copy for sale, but without success so far, though I told him I would pay for it if not sold.

Catholics are very numerous here, both German and Irish, and most of the Liberal-minded people are deeply interested in Theosophy—another form of superstition. Annie Besant lectures here to-morrow evening. In an article published in the *Press* of this city, Mrs. Besant tells "How I Became a Theosophist," in which she speaks of "new truths." I do not possess one-eighth the learning of Mrs. Besant, and perhaps it is because of this fact that I cannot conceive of a "new" truth. According to my way of reasoning, there are no "new" truths, though there may be newly discovered truths. She also says: "And for the Freethinker to do this [referring to the stand taken by some of her Freethought critics] is to be false to his *creed*," while further on she says, "Freethought, in fact, is an intellectual state, *not a creed*" (italic mine). It seems to me that Mrs. Besant is becoming rather inconsistent in every respect. She says further, that if a person accepts Christianity after having once discarded it, it shows mental weakness (or words to that effect) Christianity and Theosophy are superstitions—at least, so I think. Mrs. Besant has turned from Freethought to accept a superstition. No comment is necessary.

Success to THE TRUTH SEEKER If I can be of service to you by distributing circulars, or anything of like nature, if you will send them I will do the best I can.

Yours for truth, F. G. BALL.

The Thinker.

LETCHER, COL., Dec. 1, 1891.

MR EDITOR: It is an old proverb that "he who increases knowledge, increaseth sorrow." Thoughts, like living things, are born. Their origin, or from whence they come, it is difficult to determin. The most plausible theory is that of the indestructibility of thoughts—that they are phonographed, so to speak, on the *eth*, or interior substance of the atmosphere, subject to a law of mental, or psychic, attraction from minds in search of the knowledge these thought-germs contain. Susceptible minds receive these as the earth does invisible seeds of plant life, when prepared to grow and mature them; the mystery of their lodgment and development being but little understood, but becoming plain to the unfolded perceptions.

The human-mind is beginning to ask questions as never before. The earth has been explored and made to answer, and to rectify the interrogation as to man's origin and its own development, in a way that none can successfully dispute. Were the minds of both men and women open to conviction and free to investigate, the whole world could be so changed in its ideas of civil, social, and religious institutions and the true ways of living, that soon it would become far superior to any fabled paradise. But now, when a bright thought strikes the mind, as a meteor does the earth, filled with the diamond dust of truth, it has often to lie hidden for long years ere it comes to light. A thought is matured by a process of mental gestation, and the trouble is when it is born into the world it is met by ignorance and superstition; especially if it is of a nature to overthrow or change these conditions, as there are always Herods to seek the young child's life. The world can make no progress without the thinker and his thought. As well expect to run an engin without steam or other power.

The best way for the thinker to do is to prove his thoughts to be truth, then fearlessly and freely speak them for the benefit of the world.

The trouble with new and advanced ideas is, that they are compelled to run in old ruts of worn-out paths wherein they are soon changed by the rude contact of the old. The thinker must pave the way for new thoughts and should be free to make improvements upon the hedged-up ways of progress. A free press is the power to overcome all obstacles, and what we most need are more Liberal-minded, fearless editors to help guide and form public sentiment.

L. HUTCHINSON.

Some of His Tracts Meet the Auto-da-fe.

UKIAH, CAL., Nov. 8, 291.

MR. EDITOR: Seeing you offer free sample pages—pictures and text—of the "Freethinker's Pictorial Text-Book," if you will take the trouble to forward the same to me, I will try to distribute to the best advantage. For some ten years past, while taking the Boston *Investigator*, at each annual renewal of subscription I hav made it a point to accompany it with a small remittance for pamphlets and tracts, which I carry in my pockets as missionary ammunition to be handed to this one or that. On the more important ones I write, "Please return when called for." This opens the door for a little discussion or remarks at the second meeting, and rather indemnifies the little "intruder" from the *Auto dâ fé*, although it occasionally fails to prevent this calamity. As you may be aware, our beautiful mountain town of Ukiah is subject to fiery freaks and occasionally gets on the Sodomitish warpath at the advent of Freethinkers' visits. However, send me a few specimens and I will see what I can do.

I came near forgetting to tell you we hav been favored for a month past with a couple of Salvation lassies—quite good-looking, rather young ladies. They are holding forth nightly in the upper story of our old Methodist Episcopal church building, with crowded audiences; and good lively singing and tambourine accompaniment, and young and old joining in the chorus, make quite lively pastime a substitute for theatricals; therefore our young folks enjoy it hugely. The audiences are always forcibly reminded of the cheerful giver, therefore the evening contributions are from $2 to $4, making from $20 to $25 or $30 per week, so they must be making a pretty fair living—and of course a good deal better than doing worse, although they might engage in some other branch more worthy of their time and of substantial benefit to the community. But such is life, and these young ladies hav just the same right to get their living in this line as the most talented divine with his $10,000 or $20,000 a year. They labor more persistently and apparently as sincerely as the most popular preachers of the day. While holding forth one evening in the the street in front of a meat-shop a wag stole in and sprung the sausage-grinder, with a tearing and rattling like the falling walls of Jericho, operating like a thunderbolt, with an instant stampede of the Army as fast as their limbs could carry them, unhappily forgetting they were in the radius of the hand of the almighty and that the righteous are never forsaken. Yours respectfully, THOS. MCCOWEN.

Philosophical Musings.

LEXINGTON, KY., Dec. 13, 1891.

MR. EDITOR: Can we say that we are without hope in the world when we hav Colonel Ingersoll's "Mr. C." to cheer us? He would not seize the lion's share; he would divide his profits with the laborer. We hav also the "Emancipation of Women," by Mrs. Fawcett, in the *Fortnightly* for November. These are rays of sunlight which shall gild future scenes; not a mist called God, which is the baseless fabric of a vision.

There is rich dust enough in the universe to cause a wise cell to sprout beside an inferior one. Good brain material did not come from God; the process is too slow to hazard such a conjecture. People who lag along transmit no thoughtful proclivities to their children, for nerve must be shaken up as well as muscle. If there was a God, such lovely sprays of being would appear, because atoms never stand still. Strange, lawless, Ariel music, with lovely, fragrant, impossible buds, would awaken in every shade. Nature deified and ennobled would be God, for mentality could not exist without experience of mistakes corrected, which is true progress. A great God is a great conflict, not like a certain old woman or human sponge, who does nothing but eat, backbite, and talk of heaven. Spiritualists are reaching up to such a deity, for I think they talk no more of materializing (kind heaven!). Presumptiv evidence, like circumstantial, hangs the innocent, but cannot create a full-blooded God. Clergymen are preaching splendidly of the "infinit wisdom" of this vagary of being, but the great Hegel only hints at a proceeding influence, alternately passing through space and retreating to its own nature, although medical men, psalm-singers, and soothsayers may hav a different opinion. The progressiv Dr. Griffiss, of Boston, remarks that the great renaissance of Queen Elizabeth's time was heathenish. I am glad of it. Farewell to a creed outworn—election and total depravity. Rather giv us Bacon's deep thoughts and Shakspere's sweet musings like "Triton winding his enwreathed horn."

But to return to the infinit wisdom of God. "And all his failings leaned on mercy's side." Which, Jehovah or Jupiter? Jehovah was a warlike God; his people spent their time in bloodshed and licentiousness. Jupiter was more refined and peaceable. Under his rule the fine arts exalted the minds of men and softened their manners. I hav an engraving of an exquisit statue of Hermes, the protector of orphans. A forlorn infant is clinging to his shoulder.

"The divine and infinit wisdom of God" causes helpless young women to be ruined and disgraced. Need I say more? ALHAZA.

A Lady's Sharp Words to the Deceivers.

BEEBE, ARK., Dec. 8, 1891.

MR. EDITOR: Please mail to my address the free sample pages—pictures and text—of the "Freethinkers' Pictorial Text-Book," and I will gladly distribute them. I will do my utmost to make sale of some copies. Something of the kind is sadly needed in this church-ridden community. There are seven churches here—two black and five white joss-houses. A more ignorant, superstitious lot, of Method-

ists in particular, you will not find anywhere. There are about sixty Liberalists here now. When we came here three years ago, there was but one in the town—a dentist, who had a hard row to hoe all alone. One of our number died last month, and remained stanch to the last. He passed away like the true hero he was. He would not accept the proffered religious services of the Methodist Episcopal parson, or "Jesus pigeon." We Infidels gave him an Infidel burial. The dentist read a part of Graves's "True Religion" over his grave. No prayer was said nor hymn was sung. A Methodist spectator remarked that it was the poorest funeral he ever witnessed. To which our dentist replied that "it was none of his funeral." The Methodists of this state are the most aggressiv of any denomination. They would like to hav the old Blue laws of Connecticut reëstablished again. They come out of the canebrakes and swamps and pass right into the pulpits, and begin to slaughter the English language without mercy. If a Liberal lecturer would come here, I am sure we could raise enough from among the Infidels alone to pay him any moderate compensation. Will not some one write me concerning an appointment, and I will see what can be done? The seed has been sown here. Who will help me in the good work? Let everyone who reads this letter send me any Liberal literature that they can spare, for distribution. Just think, the Campbellite minister here said he would rather be an Infidel than be a Methodist. That shows how they are despised even by their own class of parasites. The following verses express pretty freely what I think of them. Do not forget the samples. I am almost sure I can sell some copies.

Yours fraternally, MRS. ED. ABBEY.

TO THE METHODIST CLERGY.

Hav done, you human parasite,
You devil-fish without a soul.
Too long you've fed on human flesh,
Abetted by your pious fold.
Insatiate is your holy greed;
With open mouth you swallow all.
To rob by lies is all your creed—
A "blowing" viper as you crawl.
Your long-drawn visage makes one laugh;
For we can read your saintly pangs
When from the sting of scorn you chaff,
And men do see your poison fangs.
Your voice, a bass barometer,
By which your flocks do watch the signs
Of coming storm in long-meter,
That terrifies their simple minds.
The "soul's physician," if you will—
But from such bleeding save us, Moses.
And as we do not need your pills,
Excuse us from your hell-fire doses.
Your pious drawl, "The Lord bless thee,"
Is your exchange in trade, your stock.
For all the world can plainly see
You wear the bell and lead the flock.
You wrestle hard with sin, no doubt,
But Satan beats you in the strife.
For with the funds you will skip out
And take along the deacon's wife,
Who hopes to hang on your coat-tails
When called to take the upper route.
But all regardless of her wails,
You will ascend in roundabout.
To catch "the fair" you labor most;
Yea, verily, then haste to teach her
'Bout Mary and the Holy Ghost,
Whose earthly name was, Reverend Beecher.

Some Election Tactics.

Dec. 3, 1891.

MR. EDITOR: In every town and city of any importance in Kansas I presume this scheme was practiced. What they are pleased to call a committee sent out by the Republicans—but I call them a gang of political brigands—waited upon business men who were known to favor the People's party and said, "You don't want to vote against your own best interests, and if you do you can't do business in this town." I know three instances of this kind, and the returns are not all in yet. But did they really mean a boycott? Yes. The same three were boycotted. I would giv their names, but I do not think it fair to advertise one friend's business and not another's. But suffice it to say, one was a barber and the other two were merchants. After boycotting the barber they taunted him by asking, "Well, how many farmers did you shave to-day?" One of the merchants kept a bakery and the day after election of course he sent out the usual amount that it had taken to supply his trade, and there was brought back $25 worth, the greater portion of which spoiled on his hands. The only reason I could assign why he did not sell his usual amount is that the townspeople got so full on the day of election that they did not want anything more for a week—either that or a straight-out boycott. The other merchant had been getting a portion of his goods at wholesale houses on time, but a committee either waited upon or wrote them that the aforesaid party was insolvent and it was not safe to let him hav any more goods without the cash accompanying the order. I had a good chance to test the truthfulness of the last case. I went to him and wanted to buy a certain brand of soap, but he did not keep it in stock, and after finding out the wholesale price he and I agreed upon the price I was to pay for it, and then he gave me an order, the money accompanying it, at retail price, and sent me to the wholesale house after the soap, which would leave a balance to his credit, showing that he had been getting goods on time, and was still owing them. And to test then whether his credit was still good, I presented the order and asked them to point me out the soap, but a fellow that I presented the order to went to the manager and said something, to which he shook his head in the negativ, whereupon I began to reach down in my pocket. Then he said low to the manager, "I guess he is a-going to pay for it," and I counted him out the money and got the soap. Now, then, I think it wrong to boycott, and I also think it wrong to murder, but either is justifiable in self-defense. But whom will we boycott? Now, there could not be a very effectiv boycott without its being given out officially by some organization. So it is plain the persons above-mentioned were dealt with by a well-organized boycott. Now, in self-defense the question arises, Had we, the Alliance, better make an official boycott against all dealers not friendly to our order, or let each individual do as he pleases in regard to the matter? We know that it injured the Knights of Labor by declaring an official boycott, but they could not come at us because we are in no way dependent on them, whereas the Knights of Labor are generally dependent upon the cities for employment.

Where was this base conspiracy hatched? It was hatched, fathered, and nurtured by the Young Men's Christian Association and the church, and aped by the Republican League. "It is the progenitor of discord, hatred, and bitterness; the instigator of contention, enmity, and rancor, and the propagator of strife, dissension, and violence. It is a base conspiracy of raving cranks, frothing fanatics, gibbering lunatics, frenzied bigots, designing knaves, rotten demagogs, and unprincipled politicians who would apply the torch of conflagration to the glorious temple of liberty bequeathed us by our fathers, and dance in fiendish revelry around the smoking ruin." And this by the party of "great moral ideas" who preach a "full ballot and fair count." Ought they not to hav been satisfied with their boodle to buy votes, whisky, and treacherous, traitorous editors to write editorials on the eve of election against pensioning the soldier? Would not any reasonable man think that was going far enough for a Prohibition and a God and morality party? The fellows who delight to be called "Honorable" and hold the offices engineer these schemes, and hand them over to the dupes, tools, and puppets of the order to be executed by those who hav not an honest, original idea of their own, while they would be ashamed to hav it known that they had anything to do with anything so low and mean. Hav others no rights that they are bound to respect? Let me ask this great question, What is a ward politician? He is unprincipled, a gambler, a boodler, a beer-guzzler, a whisky-drinker, a defaulter, a conceited simpleton, who has a mania for showing off at every election. The ward politician must go.

My plan would be in all cases to come right out and tell the public, especially of any of our opponents' unfairness, because the public generally has a great love for justice and fair play.

Our mission is to educate the people so that the boodle and whisky politician cannot vote the ignorant at will. I am willing to trust the man of settled convictions of doing his duty. And then the other fellows will find that "Othello's occupation's gone."

I would suggest that our national committee, and so on down to the state and county, should issue a warning to all persons that undertake to carry an election otherwise than by fair means that such persons will be closely watched, and that we will inflict such punishment as an outraged people hav within their power, and I think that if we giv them a little foretaste, which some of us are determined to do, they will think twice before they act once. And if they still insist on making the election of a sovereign people a farce, the first thing they will know will be that a cyclone has struck them, and they will wish that they had emigrated to some monarchical government where they justly belong.

JOHN W. ABBOTT.

Showing How Much Christians Know About Freethinkers.

PHILADELPHIA, PA., Dec. 5, 1891.

MR. EDITOR: Please find inclosed a copy of an article I sent the *Item*, edited in this city, which was returned with a short but implicit refusal to publish the same:

JOSH BILLINGS ON INFIDELITY.

Did you ever hear of a man's renouncing Christianity on hiz death-bed and turning Infidel?

Gamblers nor Freethinkers havn't faith enuff in their profession to teach it to their children.

No Atheist, with all his boasted bravery, has ever yet dared to advertise hiz unbelief on his tum-stun.

I notiss one thing: when a man gits into a tite spot he don't never send for his friend, the devil, to get him out.

I had rather be an ideot than an Infidel; if I am an Infidel, I hav made myself one, if an ideot, I wuz made so.

I never hav met a Freethinker yet who didn't believe a hundred times more nonsense than he kan find in the Bible ennywhere.

It is alluss safe to follow the religious beleaf that our mothers taught us—there never was a mother yet who taught her child to be an Infidel.

A man may learn Infidelity from books, and from his assosshiates, but he kant learn it from his mother nor the works that surround him.

Unbelievers are allus so reddy and anxious to prove their unbeleaf, that I hav thought they mite be just a leetle doubtful about it themselvs.

The Infidel in his impurdence will prove to yu that the flood did not occur, when the poor ideot himself kant prove, to save his life, what makes one apple sweet and one sour, er tell whi a hen's egg iz white er a duck's egg blue.

When I hear a noisy Infidel proklaiming hiz unbelief, I wonder if he will send for some brother Infidel to cum see him die? I guess not. He will be more likely to send for the orthodox man who engineers the little brick church just around the korner.—*Ram's Horn.*

Now, this paper published this article, upon which I wrote a few criticisms, and they refused to hav anything to do with the other side of the question (Freethinker's), but at the same time it devotes column after column to dedications of Romish churches, consecrations of Romish bishops, edits full accounts of all Roman Catholic miracles, and all such silly trash as the location of hell, but refuses to hav anything to do with a Freethinking article. This paper is more commonly known among the newsboys as the *Bladder*, and in my opinion it is rightly named.

By their refusal to publish my article, it shows what a hold the churches hav to hold the muzzle upon the press, and some people say the press is untrammeled by any church. The article was written by Josh Billings, now deceased, entitled "Infidelity." I wrote my criticisms in the same person as if Josh was alive, so as to compare with his grammatically. I append my article containing my criticisms. Yours respectfully, GEORGE M. FRINK.

Josh starts out saying:

"Did you ever hear of a man's renouncing Christianity on his death-bed and turning Infidel?"

If any such thing occurs it is never brought to light, if a Christian can suppress it, for it would damage the cause of Christ, and is therefore promptly suppressed by the fanatics, and no newspaper would dare to make any comment upon the same for fear of the pious indignation raised by bigots.

"Gamblers nor Freethinkers han't faith enuff in their profession to teach it to their children."

Gamblers and Freethinkers classed together; this, I suppose, is a sample of Josh's religious tolerance. A man who has not faith enough in his own honest convictions to teach the same to his children is not a Freethinker but a hypocrit, and not worthy of the name of man.

"No Atheist, with all his boasted bravery, has ever yet dared to advertize his unbelief on his tum-stun."

I would recommend him to the monuments of D. M. Bennett and Horace Seaver, who were both editors of Freethought journals, and let him see for himself. The cemeteries would hav quite a few, if they were allowed to expect the same, but they are forbidden, for Christ Jesus's sake, and well Josh knows it.

"I notiss one thing, when a man g'ts into a tite spot, he don't never send for his friend, the devil, to get him out."

The Infidel or Freethinker neither believes in nor has any use for a devil. The whole Christian church is founded on the theory of a hell and a devil; without this, the church theory would not stand ten minutes; therefore the devil (Christian) is the Christian's best friend, not the Infidel's. Josh intimates that the Freethinker would call upon his God (whoever or whatever that is) to help him out. He could not do that even, for while a Freethinker or Infidel does not deny there is a God, he does not believe in one.

"I would rather be an ideot than an Infidel; if I am an Infidel, I hav made myself one; if I am an ideot, I was made so."

I am glad to see Josh would rather associate with those he is best fitted to judge—idiots. An idiot could not be an Infidel; it requires brains. A man can no more help being an Infidel than he could help being born. God makes idiots, according to Josh's ideas, and I hav no use for a God that will create such beings, but would hav every respect for one that creates beings with brains enough to think for themselvs, if I believed in a God.

"I never hav met a Freethinker yet who didn't believe a hundred times more nonsense than he kan find in the Bible ennywhere."

In the name of common sense where can one read more nonsense to the square inch than in the holy Bible? Evolution, astronomy, zoölogy, geology, and all the different sciences, are to the great and only Josh "nonsense." There is none so blind as those who will not see.

"It is allus safe to follow the religious belief that our mothers taught us. There never was a mother yet who taught her child to be an Infidel."

Here, again, Josh is wrong. I know of several mothers who at the present time are teaching their children Freethought and Infidelity. Josh does not believe in Mohammedanism, yet he says it is safe for those children whose mothers embrace that system to follow it; and as a Christian he aids in making Infidels according to the Mohammedan idea, by helping to send missionaries to convert them into Christianity.

The venerable Josh is not consistent.

"A man may learn Infidelity from books and from his assosshiates, but he kant learn it from his mother, nor the works that surround him."

By investigating the works that surround us, Infidelity had its birth, and by the complete understanding of the laws of nature, the religions of to-day will meet their death. How did the man who wrote books on Infidelity gain knowledge in the same? From his associates? If so, how did his associates gain that knowledge? and *ad infinitum?* The best book I know of to make Infidels is the holy writ? (wrot).

"Unbelievers are alluss so reddy and anxious to prove their unbeleaf, that I hav thought they mite be just a leetle doubtful about it themselvs."

I wonder if Josh can tell positivly just what he believes in. If he can, he can do more than any man I ever met.

"The Infidel in his impurdence will prove to you that the flood did not occur, when the poor ideot kant prove to save his life what makes one apple sweet and one sour, er tell whi a hen's egg is white er a duck's egg blue."

Proof, conclusiv proof in geology that the flood did not occur is too abundant for any comment; and if a person is an "ideot," how can anyone expect him to go into scientific demonstrations to prove why a sweet apple is not sour, and a white egg blue and *vice versa?* Let Josh pray to his God and let scientists work out an analysis of the same, and see who comes to a sensible conclusion first.

"When I hear a noisy Infidel proklaiming hiz unbeleaf, I wonder if he will send for some brother Infidel to cum see him die. I guess not. He will be more likely to send for the orthodox man who engineers the little brick church around the corner."

Whenever I hear a "believe or be damned" blatherskite sky-pilot preaching hell-fire and brimstone and a place called heaven, of which he knows absolutely nothing, it always makes me think, will he preach hell-fire to a dying parishioner? I guess not. He will tell him he is going straight to heaven to sleep (?) on the bosom of Jesus. Every one who does not think or believe just as the pious Josh does is an idiot for not believing that nine-tenths of all mankind are going to be eternally sizzled, for the edification of the righteous (?), for not believing in a man-made God and a silly lot of nonsensical nonsense of ignorant men who lived in the dark ages of the world. Great thing, this Christianity, but I will none of it.

Yours courteously, GEORGE M. FRINK.

Children's Corner.

Edited by MISS SUSAN H. WIXON, *Fall River, Mass., to whom all Communications for this Corner should be sent.*

"Between the dark and the daylight,
When the night is beginning to lower,
Comes a pause in the day's occupations
That is known as the Children's Hour."

Old Santa Come to Stay.

Who is old Santa, papa,
That far in the night
Drives so hard his pretty reindeers,
Foaming, almost flying,
Panting, as from fright?
And we lie awake to see them,
Listening for the bells as they pass,
With the sleigh, eight reindeers tandem,
And we miss the pretty sight.
Last night I thought to watch him;
So I made a peep-hole in the glass,
Breathed the frost off the window,
With my fingers rubbed it bright.
Little sister was beside me; not a doubt
But we would surely see him.
Yet a fear came o'er me; the room seemed very cold,
For the fire in the grate had gone out,
And old Santa comes in by the chimney we are told.

In our night-clothes by the window,
Through the peep-hole we looked and listened.
Like the diamonds in the snow,
Nellie's eyes, how they sparkled, glistened.
While we listened not a word was uttered,
For fear we should miss the tinkle of the bells.

In our bare feet on the carpet—
For our stockings on the mantle,
In expectancy, we'd hung—
In the cold we stood and shivered,
Waited, watched, and listened
For the bells that never rung.

Close upon my breast
Nellie's curly head was nestled,
And her chin did quiver,
Tremble, shiver with the cold,
While her eyes grew dark and deep.
She grew tired of watching, listening,
Tired, sad, and weary, and she fell asleep.

Then I raised her up so gently,
And I started to the bed,
Tiptoeing o'er the carpet,
As the night had nearly fled.
And my head
Jostled up the pendants of the lamp,
As they mingled, thus they tingled,
And they jingled as the bells.

Up roused my little sleeper,
And she tells—
"O! he is a tummin', brover Willie,
Tamp, tamp, tamp,
Hear de yeandeer wiv der hoofs,
O, de bells, bells, bells!"

Wild in glee she clasped her hands;
Then she threw them up to pat them,
Then around my neck her arms,
As she hugged and kissed me.
"Dear old Santa, I dess love oo, bet I do,"
And slumber then again crept o'er her.
As her loving arms relaxed,
Across my face the soft hand wandered,
While she murmured—faintly whispered—
"Where is oo whiskers, Santa?
Why oo tut 'em off!"

Then to our bed I bore her,
And I trembled, huddled, nestled,
To get warm. In my brain it wrestled,
And the tiny form beside me
Was still dreaming of old Santa.
In her murmur she did say,
"Is oo tummin' here to liv?
It would be so nice and joily if oo do—
If oo dess would tum and stay."

In that last murmured "papa,"
My misgivings she expressed—
Is it all a superstition and a jest?
Somehow it seems so empty,
And children need a Santa every day,
Not for nuts and sweetmeats,
But to brush their little hurts away.

Let us hav our Santas all the year,
And to our mammas and our papas
Giv the love we giv to him.
Don't you think 'twould make all better,
To be loving while we're growing?
And to overcome the fear
Of provoking or offending
For a long and dreary year?

All night I thought about it,
And I reasoned o'er and o'er.
Oh, let me tell to little Nell,
For it cannot break the spell
Of her dream—Oh, it's true,
Nellie darling, waken,
Brush the tear away,
Listen to the news I tell you,
Santa's come, and has come to stay.

Reader, there are millions of these little hearts awaiting,
Throbbing, breaking, straining in their tension,
For such comforts as they may.
Let us hav our human Santas—
Hav them with us every day.

UNCLE JACK.

To Our Friends, Both Young and Old.

We take this opportunity to thank our friends and correspondents for their generous favors during the past year.

To all who hav helped by their contributions to make the Corner interesting and instructiv we would say that we are deeply grateful for their kindness and solicit a continuance of the same. Our family in the Corner is a large, interesting, and growing one.

Year by year its needs are greater and more imperativ. More and more we see the necessity of a larger Corner for the little ones. We need more space for scientific, historical, and interesting studies. "Just as the twig is bent the tree's inclined," and, if we would hav a nation of fair-minded, intellectual, Liberal men and women, we must begin their training in that direction when they are young—the sooner the better.

Freethinkers of this country need as much, or more, than anything else, a paper for the young, for their good especially—a strong, lively, wide-awake journal devoted to their interest.

Capital is needed for such an undertaking. There would be little use to start without it, for failure in such an undertaking would be most disastrous. The editor of the Corner hopes that some generous-hearted individual may, erelong, see the necessity of caring for the children in this way and provide for it. May the good time soon come, but, soon or late, it will be welcome whenever it may arrive.

With these few thoughts at the close of the year, we wish, not only our children, but everybody, health, happiness, success, and prosperity, not alone for the coming year, but for all succeeding years. ED. C. C.

The Wonders of an Egg.

Everyone who eats an egg eats a sermon and a miracle. Inside of that smooth, symmetrical, beautiful shell lurks a question which has been the Troy town for all the philosophers and scientists since Adam. Armed with the engins of war—the microscope, the scales, the offensiv weapons of chemistry, and reason—they hav probed, and weighed, and experimented, and still the question is unsolved, the citadel unsacked. Professor Bokorny can tell you that albumen is composed of so many molecules of carbon, and nitrogen, and hydrogen, and can persuade you of the difference between activ and pasiv albumen, and can show by wonderfully delicate experiments what the aldehydes hav to do in the separation of gold from the complicated solutions; but he can't tell you why from one egg comes a "little rid hin," and from another a bantam.

You leave your silver spoon an hour in your egg-cup and it is coated with a compound of sulphur. Why is that sulphur there? Wonderful that evolution should provide for the bones of the future hen. There is phosphorus also in that little microcosm, and the oxygen of the air, passing through the shell, unites with it, and the acid dissolves the shell, thus making good, strong bones for the chick, and at the same time thinning the prison walls Chemists know a good deal now about albumen, and if they cannot tell us why life differentiates itself therein and thereby, they can tell you how not to spoil your breakfast by overdoing your egg.

Training a Boy.

I am writing the scrappy sort of letter which is particularly obnoxious to the soul of the editor, says Arlo Bates in the Providence *Journal*, and therefore take occasion to tuck in a story with a moral, which was told the other day in a discussion on the training of children. A gentleman who is regarded as eccentric by the more conventional of his acquaintances, and whose management of his son, a lad of some seven summers, is especially amazing to the gossips, returned home the other evening to be met with the news that the boy had cut a hole in the drawing-room sofa.

"Well, my son," the father said, after being informed by the lad that he had done the damage under the pressure of an irresistible desire, such as is usually the plea of children in similar circumstances, "I am very sorry that you should spoil my sofa. I hav just paid seventy-five dollars to hav it recovered, and I cannot afford to hav that done over again. The only thing I can see is for you to sit on that cut place when anybody is here, so as to cover it. I know you don't like company very well, but I know your mother would be ashamed to hav callers see that hole."

The small boy knew his father too well to protest, and, indeed, for the moment, he was probably only too happy to get off so easily. When, however, he had been summoned to sit on that cut two or three times things wore a different aspect. He heard the door-bell ring with apprehension, and when he was called for to run to the drawing-room he burst into wailing and weeping so violently that his presence had to be dispensed with.

"Now, my son," his father said to him, "I did not make any fuss when you cut my new sofa covering, and I can't allow you to make a fuss about bearing the consequences of what you did to please yourself."

The poor little wretch was reduced to a condition of despair pitiful to behold, when his father said to him:

"Now, Willis, I am going to make a proposition to you. You may do just as you please about it. I promised you a soldier's uniform at Christmas; now, if you had rather I took that money and had the sofa mended, I will put enough with it to get the thing done."

The lad chose to hav the sofa mended, and at Christmas he bore his disappointment like his father's son. He did hav, it is only fair to his father to add, a good deal in the way of alleviations of one sort and another.

Corner Gospel.

NO ROYAL ROAD TO KNOWLEDGE.

You cannot acquire knowledge but by special effort. It matters not, prince or peasant alike must dig and delve for the golden ore of learning. Money can put many things in your hands, but it cannot instill knowledge in your brain. That comes by trying. Over and over must the lesson be conned, thought exercised, and the reasoning faculties be duly used if one would gain an entrance to the fields of science. Knowledge is power. It is strength to the weak. It is true royalty. He is a king who has knowledge and wisdom to apply it. The earth is a great schoolbook. Its pages open to the earnest seeker after light. It offers a feast to all, rich and poor, lowly and lofty, precisely the same.

When a king asked Euclid, the mathematician, whether he could not explain his art to him in an easier manner, he was answered that there was "no royal road to geometry." Other things may be seized by might or purchased with money, but knowledge is to be gained by study, and study is to be prosecuted only in retirement.

The wise person will improve the present hour. Its wings are of wind, and when once gone it comes not back. Store its flying minutes with the honey of knowledge, is the admonition to all. S. H. W.

An Ingenious Schoolboy.

An ingenious English schoolboy, who wanted an answer to an arithmetical problem, dropped into a grocer's store on his way to school and said he wanted certain commodities at certain prices. After exhausting his list he said: "Now if I giv you a half sovereign, what change shall I get back?" The grocer told him, whereat he thanked the shopman and turned to go. "Wait for the things," called the grocer; and his disgust can be imagined when the urchin told him he was late for school, and, as he hadn't learned his arithmetic lesson, he had adopted that method of getting the problem worked for him.—*Exchange.*

Thanks to Lora Flick.

Lora Flick will please accept thanks for beautiful specimen of moss and a lovely agate. ED. C. C.

Correspondence.

CONCORDIA, KAN., Dec. 9, 1891.

DEAR MISS WIXON: I thought I would write to the Children's Corner in order that its readers may know there is another Freethinker growing up. Pa takes THE TRUTH SEEKER. I like to read the Corner, and also enjoy looking at the pictures. I am twelv years of age. I go to school. I like my teacher very well. Her name is Miss Garfer; she is a Christian and opens school every morning by reading a chapter from a book that teaches a flat and four-cornered earth. That may be right, but it doesn't correspond with my geography. I hav six studies, reading, writing, spelling, geography, arithmetic, and history. I hav a brother nine years of age; his name is Roy. He will write to the Corner some time. I will close with best wishes for the Corner. I will write again if this escapes the waste-basket. From your Liberal friend,

GEORGE BOWLING.

[Another bright boy added to our family. Welcome.—ED. C. C.]

BALTIMORE, MD., Dec. 15, 1891.

DEAR MISS WIXON: I am ten years old and this is my first letter to the Corner. There are letters in the Corner that I like very much. Papa takes THE TRUTH SEEKER and *Investigator*. We enjoy both papers. We hav been here three months and hav not made the acquaintance of a Liberal family yet. There appear not to be many Liberals in Baltimore. Papa was here three weeks before he found one.

Perhaps I am taking up too much of your time, so I will close, wishing you and your little correspondents a Merry Christmas and Happy New Year.

Sincerely, EDWIN R. FRIEND.

[We are pleased to welcome Edwin and hope to hear from him often. A big city like Baltimore ought to contain many Liberals. We trust some of them will take the trouble to find the new-comers and be sociable. It is lonely to be strangers in a large city, with none of our own way of thinking to speak to.—ED. C. C.]

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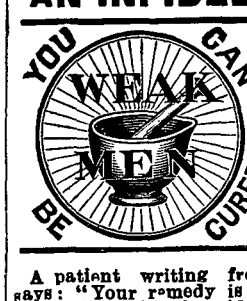
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News of the Week.

DEPEW says that if Blaine wishes he will get the presidential nomination; if he does not wish it, Harrison will get it.

IN the Cork riots one of the priests fighting on the McCarthyite side knocked down and badly hurt a Parnellite, and then, as the latter was thought dying, kneeled and administered the last rites of religion.

HENRY REQUA hanged himself on the 16th. He, like his mother, had religious mania. He was activ in Sunday-school work. On the morning of the 16th he visited Rev. Dr. Bourne and said, "There is no redemption for me." He could not be reassured, but left despondent.

THE German government district of Wiesbaden has drawn up regulations for "preventing injuries to health resulting from circumcision." Persons desirous of circumcision must obtain a certificate from the royal district physician. The method of operation is minutely prescribed.

JOHN W. MACK, a madman, was ignorantly released from Bethany Home, a "Divine Healing" institution, and went to Bolivar, Pa., on the night of the 9th and murdered a married couple, and was beating in a door to kill the three children and grandmother when overpowered.

EX-PRIEST GREGOIRE is meeting great difficulty in delivering his lecture, "Why I Left the Church of Rome," at Montreal. On one occasion the church was partly wrecked and people were injured by stones, police clubs, and crushing and stifling. The reserves from six police stations were unable to quell the rioters till reinforced by Protestant students from Bishop's University.

LAST Sunday during services at St. Mary's Anglican church at Newry, Ireland, eleven vestrymen advanced to the altar and seized the communion cloth. The rector also seized it, and both sides tugged and scuffled till the vestrymen got it, when they cut off and burnt the lettering "I. H. S.," to which they had long objected. Police were summoned and took their names for prosecution.

ON the 15th a young man in Berlin imitated Russell Sage's assailant. He demanded of Banker Hermann ten thousand marks on pain of instant destruction by dynamite. Mr. Hermann called loudly for help to arrest the man, who fled but was caught. He had on him gunpowder and a white powder of unknown nature. His identity is unknown.

CHARLES HENRY WILLIAM HOGG, a crank, has been arrested at Washington for annoying President Harrison. He is lately from Homestead, Pa., where he had visited all the clergymen and said that society is on a wrong basis and can be reconstructed only by a new church which he proposed. He was to be head and all who helped were to be saints.

ERNST JACKSON, who represents the New York Bible Society at the Barge Office, gave a Bible to Barbette Weimann, a German girl, who landed from the steamship Trave. Father Geyer, in charge of the Leo Haus, on State street, an institution for German immigrant girls of Catholic faith, took the Bible from Barbette when he learned that she was a Catholic. Jackson resented the interference, and in the quarrel that followed the clerical gentlemen all but came to blows. Pastor Simons, a Methodist missionary, took a hand on Jackson's side. Father Geyer refused to giv up the Bible, and, but for Landing Superintendent John Simpson, there would hav been trouble.

A MEETING of the Maharastra Hindoos was held recently in the Thakordwar temple, Bombay, to consider what steps should be taken in protest against certain libelous handbills distributed among the natives by Christian missionaries. The chairman, Mr. Dhondu Shamrao Garud, said that handbills bearing a gross libel of the great Hindoo god Krishna had been circulated by the Bible Tract Society. A slur was cast on their god Krishna, and such misrepresentation wounded the religious feelings of the Hindoos. He advised them to memorialize government praying that the missionaries should be stopped from interfering in their religious matters and defaming their gods.

MUCH evidence has been discovered that the man who exploded the bomb at Russell Sage's office was Henry L. Norcross, a Boston note-broker. The head has been identified by his parents in Somerville, a suburb of Boston, and by many friends. Norcross's tailor has identified the clothes. But Norcross's dentist finds the dead man's teeth unfilled and not requiring filling, while many of Norcross's teeth had been filled. And some of Norcross's friends declare the head not his. Norcross is described as a Freethinker, a believer in economic reform, an abstainer from liquor and tobacco, honest, and tender to his parents. He had long desired a capitalist to float an elevated railroad plan of his with which he could make a fortune, and anxious pursuit of this end perhaps crazed him. Medical men hav found clear signs of insanity in the bomb-thrower's brain. Russell Sage has published a card thanking those who hav sympathized with him, concluding: "Further, I beg to add that we should increase our faith, our love, our hope, our trust in the God that created us, the God of our salvation. Gratefully, Russell Sage."



WILLING BUT UNABLE.—DOES JESUS WANT TO BE KISSED?

Kiss the Son, lest he be angry, and ye perish from the way, when his wrath is kindled but a little. Blessed are all they that put their trust in him.—Psalms ii, 12.

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How will you treat the impious man, the daring blasphemer, who says to you—See only with my eyes; do not think yourself; I proclaim to you a tyrant God, who ordained me to be your tyrant; I am his well-beloved; he will torment to all eternity millions of his creatures, whom he detests, for the sake of gratifying me; I will be your master in this world, and will laugh at your torments in the next? Do you not feel a very strong inclination to beat this cruel blasphemer.—*Voltaire.*

PERHAPS I shall be told in the cant-language of the day, as I hav often been told by the Bishop of Llandaff and others, of the great and laudable pains that many pious and learned men hav taken to explain the obscure, and reconcile the contradictory, or, as they say, the *seemingly contradictory* passages of the Bible. It is because the Bible needs such an undertaking, that is one of the first causes to suspect it is NOT the word of God; this single reflection, when carried home to the mind, is in itself a volume.—*Paine.*

AMONG the slaves of the Scotch kirk-tyrants the long-continued suppression of all healthier pastimes contributed its share to the increase of intemperance. On the day when the laboring classes found their only chance of leisure, outdoor sports were strictly prohibited. Dancing was considered a heinous, and on the Sabbath almost an unpardonable, sin. The tennis-halls were closed from Saturday night to Monday morning. Bathing was sinful. Mountain excursions, strolls along the beach, or in the open fields, were not permitted on the day of the Lord. Dietetic excesses, however, escaped control, and thus became the general outlet for the cruelly suppressed craving for a diversion from the deadly monotony of drudgery and church-penance. "Nature will hav her revenge." —*Professor Felix Oswald in the Bible of Nature.*

"THE powers of the heavens shall be shaken" (Matt. xiv, 29). Who are "the powers of the heavens?" Say Jehovah is the principal power: who is to shake him? Is the Son to catch the Father by the nape of the neck and somewhere else, and shake him as a terrier shakes a rat? And, with celestial courtesy, is the Father to reciprocate, and so shake the Son till all his teeth chatter? And then is the Ghost to try his hand at shaking the two of them, and to finish off by knocking their heads together? This is the most rational mode of shaking the powers of heaven that occurs to me. The shaking should hav taken place some eighteen centuries ago; but quite likely it will be all the more terrible when it does take place. The tribes of the earth are to mourn when they see the Son of Man coming in the clouds. Well may they mourn without ceasing if his second coming is to be as prolific as his first has been in hate and bloodshed and ignorance and misery!—*Saladin.*

THE records of nature hav now been found to reveal an orderly and progressiv system of the development of matter and mind into its present forms, extending through vast ages, proving the Mosaic story of creation to be untrue, and placing it among the myths of earlier days of the human race, which are found to abound in the traditions or literature of all people. This orderly progress of nature reveals an unvarying method, which makes every effect the result of preceding natural causes; and the violations of its methods, called "miracles," are unsupported by sufficient evidence to warrant their belief. Every miracle of which circumstances hav permitted a scientific examination has been disproved, and shown either to be a fraud or to be the result of a law of nature known or fairly supposed. The miracles of our days are now on the eve of solution by the discovery of the laws of psychology and animal magnetism, which many learned men believe will in time solve all that is not fraudulent in the phenomena of Spiritualism. . . . The Christian scheme of theology must therefore take its place in the order of the development of human thought, and in time giv place to the next system which the advancing mind of man evolves; that, in turn, to be improved upon as knowledge of nature and the control of her forces increases. —*Robt. C. Adams.*